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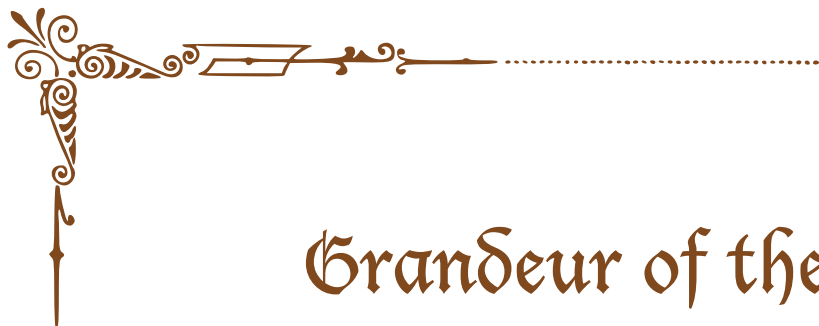
“He will be filled with secular
and spiritual knowledge”

“He will be extremely
intelligent and perceptive”



“20th February is commemorated as the day of
the prophecy of Muṣleḥ Mau‘ūd [the Promised
Reformer] in our Jamā‘at...It is a lengthy prophecy,
which was revealed to the Promised Messiah^{as}
regarding the Promised Son and his various
attributes.”

— Ḥazrat Khalifatul-Masīḥ V (may Allāh be his Helper!) —
(Friday Sermon, dated February 19, 2021; Al-Hakam, March 19, 2021, p. 40)



Grandeur of the Prophecy

Why Do We Celebrate Muşleḥ Mau'ūd Day?

In his Friday Sermon dated February 20, 2009, Ḥazrat Khalīfatul-Masīḥ V (may Allāh be his Helper!) said:

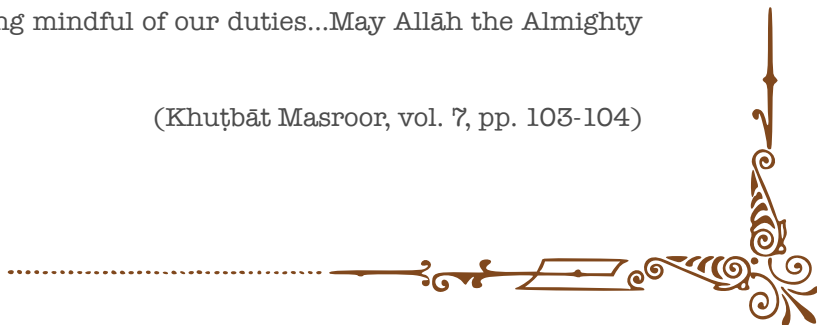
“Stating the grandeur of this prophecy, the Promised Messiah^{as} said:

‘One should open his eyes and see that this is not merely a prophecy; it is a magnificent heavenly sign which the Beneficent God, exalted is His Glory, has manifested to display the truth and greatness of our Noble Prophet, the Compassionate and Merciful Muḥammad, the Chosen One, peace and blessings of Allāh be upon him and his people. In fact, this sign is hundreds of times better, more superior, complete, excellent and perfect than bringing a dead person back to life...Here, by the grace and favour of Allāh, and through the blessings of the Seal of the Prophet^{sa}, the Beneficent God has accepted my prayer and has promised to send such a blessed soul whose manifest and intrinsic blessings will spread throughout the entire world...Those who are covertly apostates among the Muslims do not rejoice upon seeing the manifestation of the Holy Prophet’s^{sa} miracles; rather, they grieve over why it occurred at all.’ (Majmū‘ah Ishtihārāt, vol. 1, pp. 114-115)

“Why do we celebrate Muşleḥ Mau'ūd Day, and not the day of other Caliphs? ...We celebrate the Day of the Prophecy of Muşleḥ Mau'ūd to invigorate our faith and to remember the pledge that our true purpose is to establish the truth of Islām and the Holy Prophet^{sa} in the world. This is not the birthday or the day of [Ḥazrat Muşleḥ Mau'ūd’s^{ra}] demise. Allāh the Almighty accepted the prayers of the Promised Messiah^{as} and promised to produce such a person from his progeny who would be endowed with special qualities and who was to establish the truth of Islām. And through him, many avenues were opened for the system of the Jamā‘at by treading upon which those who came afterwards would be able to reach heights of advancement.

Thus, this day reminds us—and should remind us—to utilize our faculties towards the advancement of Islām, by always being mindful of our duties...May Allāh the Almighty grant us the ability to do so.”

(Khuṭbāt Masroor, vol. 7, pp. 103-104)





AḤMADIYYA GAZETTE CANADA
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ABBREVIATIONS OF SALUTATIONS

- sa** Ṣallallāhu 'alaihi wa Sallam - May peace and blessings of Allāh be upon him!
Usage: Salutation written after the name of the Holy Prophet Muḥammad^{sa}
- as** 'Alaihis-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 binaşrihil-'Azīz - May Allāh be his Helper!
Usage: Salutation written after the name of Hazrat Mirzā Masroor Aḥmad, Khalīfatul-MasīḤ V^{aa}



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PEARLS OF WISDOM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE HOLY QUR'ĀN

1. In the name of Allāh, the Gracious, the Merciful.
2. Nay, but I do swear by this city —
3. And thou art dwelling in this city —
4. And I swear by the begetter and whom he begot,
5. We have surely created man to *face* hardships.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا أَقْسِمُ بِهَذَا الْبَلَدِ
وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ
وَوَالِدٍ وَمَا وَلَدَ
لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ

(Sūrah Al-Balad, 90: 1-5)

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

HADĪTH

Hazrat Abdullāh bin 'Umar^{ra} narrates that the Holy Prophet^{sa} said:

When 'Īsā, son of Mary, descends upon the earth, he shall marry and have children. He shall live for 45 years; and when he dies, he shall be buried with me in my grave. Then, 'Īsā son of Mary and I shall be raised from one grave, between Abū Bakr^{ra} and 'Umar^{ra}.

(Mishkāt Al-Masābih, Kitāb fi Nuzūl 'Īsā)

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْزِلُ عِيسَى ابْنُ مَرْيَمَ إِلَى الْأَرْضِ فَيَتَزَوَّجُ وَيُؤَدُّ لَهُ وَيَبْكُ خَمْسًا وَارْبَعِينَ سَنَةً ثُمَّ يَمُوتُ فَيُدفَنُ مَعِيَ فِي قَبْرِى فَأَقُومُ أَنَا وَعِيسَى بْنُ مَرْيَمَ فِي قَبْرِ وَاحِدٍ بَيْنَ أَبِى بَكْرٍ وَعُمَرَ.

(مشكاة - باب نزول عيسى بن مريم، الفصل الثالث)

SO SAID THE PROMISED MESSIAH^{AS}

THE PROPHECY OF MUŞLEḤ MAU'ŪD

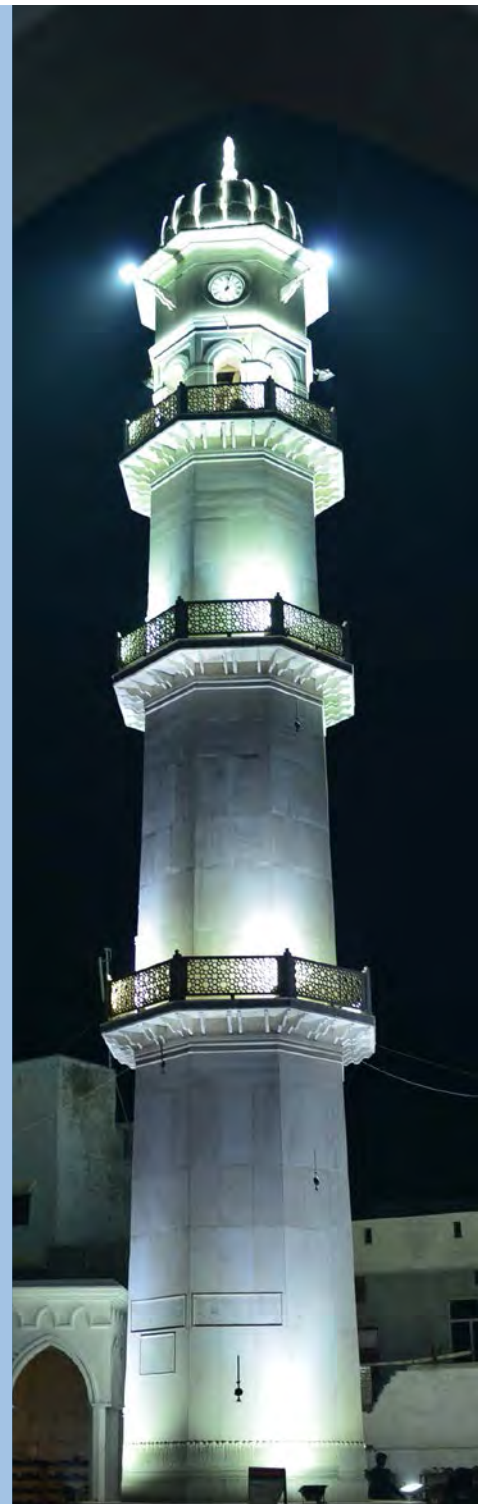
In the announcement of February 20, 1886, the Promised Messiah^{as} stated:

“God the Merciful, the Noble, the High, the Exalted, Who has power to do all that He wills [glory be to Him and Exalted be His name), has vouchsafed to me the following revelation:

I confer upon thee a Sign of My mercy according to thy supplications. I have heard thy entreaties and have honoured thy prayers with My acceptance through My mercy, and have blessed this thy journey. A sign of power, mercy, and nearness to Me is bestowed on thee. A Sign of grace and beneficence is awarded to thee, and thou art granted the key of success and victory! Peace on thee, O victorious one! Thus does God speak so that those who desire life may be rescued from the grip of death, and those who are buried in the graves may emerge therefrom, so that the superiority of Islām and the dignity of God's word may become manifest unto the people; so that the truth may arrive with all its blessings and falsehood may depart with all its ills; so that people may understand I am the Lord of Power and do what I will; so that they may believe I am with thee; and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger—Muḥammad^{sa}, the Chosen One—may be confronted with a clear sign, and the way of the guilty ones may become manifest.

Rejoice, therefore, that a handsome and pure boy will be bestowed on thee! Thou wilt receive a bright youth who will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest! His name is Emmanuel and Bashīr. He has been invested with a holy spirit, and he will be free from all impurity. He is the light of Allāh! Blessed is he who comes from Heaven! He shall be accompanied by grace, which shall arrive with him. He will be characterized by grandeur, greatness, and wealth. He will come into the world and heal many of their disorders through his Messianic qualities, and through the blessings of the Holy Spirit. He is the Word of Allāh; for, Allāh's mercy and honour have equipped him with the Word of Majesty. He will be extremely intelligent and perceptive and meek of heart, and filled with secular and spiritual knowledge! He will convert three into four (of this the meaning is not clear). It is Monday, a blessed Monday. Son, delight of heart, high-ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allāh has descended from Heaven! His advent will be greatly blessed and a source of manifestation of Divine Majesty. Behold! A light cometh, a light anointed by God with the perfume of His pleasure. We shall pour our spirit into him, and he will be sheltered under the shadow of God. He will grow rapidly in stature, and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth, and people will be blessed through him. He will then be raised to his spiritual station in Heaven. This is a matter decreed!”

(*Majmū'ah Ishtihārāt*, Vol 1, pp 100-102, qtd. in Eng. Transl. of *Tadhkirah*, pp. 175-176)



Mināratul-Masīḥ
Qadian, India

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

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



MEN OF EXCELLENCE: HAZRAT ABŪ BAKR^{RA}

DECEMBER 3, 2021

After reciting *Tashahhud*, *Ta'awwuz* and *Sūrah al-Fātiḥah*, His Holiness, Ḥazrat Mirzā Masroor Aḥmad^{aa} said that he would begin highlighting the life of Ḥazrat Abū Bakr^{ra}.

FAMILY BACKGROUND OF HAZRAT ABŪ BAKR^{RA}

His Holiness^{aa} said that Ḥazrat Abū Bakr^{ra}'s name was 'Abdullāh, and his father's name was 'Uthmān bin Amir. His filial appellation was Abū Bakr, and he was also known by the names 'Atīq and Ṣiddīq. It is said that he was born in 573. He was from the tribe of the Quraish called Taim bin Murrah. Before Islām, his name was Abdul Ka'bah, which the Holy Prophet^{sa} later changed to 'Abdullāh. According to narrations, his mother's

name was either Salamah bint Ṣakhr bint 'Āmir, or Lailah bint Ṣakhr.

HAZRAT ABŪ BAKR'S^{RA} FATHER ENTERED THE FOLD OF ISLĀM

His Holiness^{aa} said that according to Ḥazrat Abū Bakr^{ra}'s family tree, going back seven generations, he was related to the Holy Prophet^{sa}. Similarly, his mother's family tree also linked them as relatives to the Holy Prophet^{sa}. Both parents of Ḥazrat Abū Bakr^{ra} accepted Islām. His father had not accepted Islām until the Conquest of Makkah, by which time he had lost his sight. During the conquest of Makkah, Ḥazrat Abū Bakr^{ra} took his father to the Holy Prophet^{sa}. Upon seeing him, the Holy Prophet^{sa} said that Ḥazrat Abū Bakr^{ra} should have left him at home, and he would have visited him at his home. Ḥazrat Abū Bakr^{ra} said

that it was more appropriate for him to come to the Holy Prophet^{sa}, rather than the Holy Prophet^{sa} going to him. Then, the Holy Prophet^{sa} placed his hand on Ḥazrat Abū Bakr^{ra}'s father's chest, and invited him to Islām, at which point he accepted and entered the fold of Islām.

HAZRAT ABŪ BAKR'S^{RA} MOTHER ACCEPTED ISLĀM

His Holiness^{aa} said that Ḥazrat Abū Bakr^{ra}'s mother was one of the foremost people to accept Islām. During the era of Dār Arqam when Muslims were still practising in secret, one day Ḥazrat Abū Bakr^{ra} suggested to the Holy Prophet^{sa} that they should go to the Sacred Mosque. There, with the Holy Prophet^{sa} present, Ḥazrat Abū Bakr^{ra} delivered a speech inviting people to Islām. In this way, after

the Holy Prophet^{sa}, Ḥazrat Abū Bakr^{ra} was the first to publicly speak and invite people to Islām. Upon this, the disbelievers severely beat Ḥazrat Abū Bakr^{ra}, as a result of which his face became so swollen, that his nose could not be distinguished. After taking him away, people were certain that he would pass away due to his injuries. He was unable to speak, but when he finally was by the end of the day, he asked about the Holy Prophet^{sa}, but no one was able to answer him. Ḥazrat Abū Bakr^{ra} asked his mother to go to Umm Jamil and ask her about the Holy Prophet^{sa}, as she was Muslim but had not made this public knowledge. Ḥazrat Abū Bakr^{ra}'s mother went, and brought Umm Jamil back with her, and she informed Ḥazrat Abū Bakr^{ra} that the Holy Prophet^{sa} was alright. Later, Ḥazrat Abū Bakr^{ra} was taken to see the Holy Prophet^{sa} with the help of his mother. When in the presence of the Holy Prophet^{sa}, he was overcome with emotion, and the Holy Prophet^{sa} kissed Ḥazrat Abū Bakr^{ra}. Ḥazrat Abū Bakr^{ra} asked the Holy Prophet^{sa} to pray for his mother, upon which he invited her to accept Islām. She accepted the Holy Prophet^{sa}'s invitation and entered the fold of Islām.

TITLES OF ḤAZRAT ABŪ BAKR^{RA}

His Holiness^{aa} said that Ḥazrat Abū Bakr^{ra} was known by the names 'Atīq and Ṣiddīq. He was called 'Atīq because one day, the Holy Prophet^{sa} said to him that he was saved from the fire. Thus, he became known by this title of 'Atīq, which means one with excellent qualities. 'Atīq also means old or ancient, and some say he was known by this title because he always possessed excellent qualities and was of the foremost to accept Islām.

His Holiness^{aa} said that Ḥazrat Abū Bakr^{ra} was also known as Ṣiddīq. It is recorded that he was given this title even before Islām, due to his high level of honesty. It is also recorded that when the Holy Prophet^{sa} would inform him of any news, he would attest to it right away, thus he became known by this title. For example, when the Holy Prophet^{sa} was shown the vision of the night journey in which he travelled in a dream to Jerusalem which was about 1,300 kilometres away, people went to Ḥazrat Abū Bakr^{ra} and asked him whether he attested to this



Syednā Hazrat Khalīfatul-Masīḥ V^{aa}

claim of the Holy Prophet^{sa}. Ḥazrat Abū Bakr^{ra} immediately attested to this, and thus became known as Ṣiddīq. In fact, it is recorded that the angel Gabriel informed the Holy Prophet^{sa} that Ḥazrat Abū Bakr^{ra} would attest to this vision of the Holy Prophet^{sa}, for he is Ṣiddīq.

His Holiness^{aa} said that Ḥazrat Abū Bakr^{ra} was also known as *Khalīfatul Rasūlillāh* (Successor to the Messenger of Allāh). This of course was a title given to him after the demise of the Holy Prophet^{sa}. It is also recorded that he was known as *Awwāhun*, meaning tender-hearted. Another title given to him was *Amīr-ush-Shākīrīn* (Leader of the Thankful). This title was given to him because of how thankful he was. Another title was given to him by God, which was *Thānī Ithnain* (one of the two). This was in reference to when Ḥazrat Abū Bakr^{ra} was with the Holy Prophet^{sa} in the Cave of Hira. Another title is *Ṣāhibur Rasūl* (Companion of the Messenger). This is also in reference to when the Holy Prophet^{sa} told his companion in the cave not to worry. When these verses were being recited, Ḥazrat Abū Bakr^{ra} began crying and said that he was that companion being referred to. He was also known as *Ādam Thānī* (the Second Adam), a title given to him by the Promised Messiah^{as}. Ḥazrat Abū Bakr^{ra} is also recorded in history as *Khalīl-ur-Rasūl* (Friend of the Messenger). It is recorded that the Holy Prophet^{sa} said that if he were to have a *Khalīl* (friend) from among the people, it would be Ḥazrat Abū

Bakr^{ra}. The Promised Messiah^{as} clarified this statement when he said that of course Ḥazrat Abū Bakr^{ra} was already a friend to the Holy Prophet^{sa}, but *Khalīl* refers to becoming one in the same or one becoming imbibed in the other. This is a closeness which is reserved for one's relationship with God, and this cannot be shared with any person. Thus, the Holy Prophet^{sa} was expressing, had this been possible with other people, then it would have been with Ḥazrat Abū Bakr^{ra}.

His Holiness^{aa} said with regards to his title of Abū Bakr, that *Bakr* can refer to a young camel. Since he had a passion and was skilled in tending to camels, he became known as Abū Bakr. *Bakara* also refers to being swift, and he became known as this due to being the first to accept Islām. He was also at the forefront of exemplifying excellent qualities.

His Holiness^{aa} said that Ḥazrat Abū Bakr^{ra} was fair-skinned and of a light build. His back was slightly bent, his eyes slightly sunken, and he had a high forehead.

His Holiness^{aa} said that even before accepting Islām, he was regarded as an honourable person. He was a businessman and dealt with excellent morals. People would often come to him for advice on various matters. He became known as one of Arabia's most successful businessmen. He was among the most pious people, and was extremely generous. He was beloved by

all, and kept good company. It is recorded that he was extremely knowledgeable in the interpretation of dreams. Ibn Sirin says that after the Holy Prophet^{sa}, Ḥazrat Abū Bakr^{ra} was the most proficient in this regard.

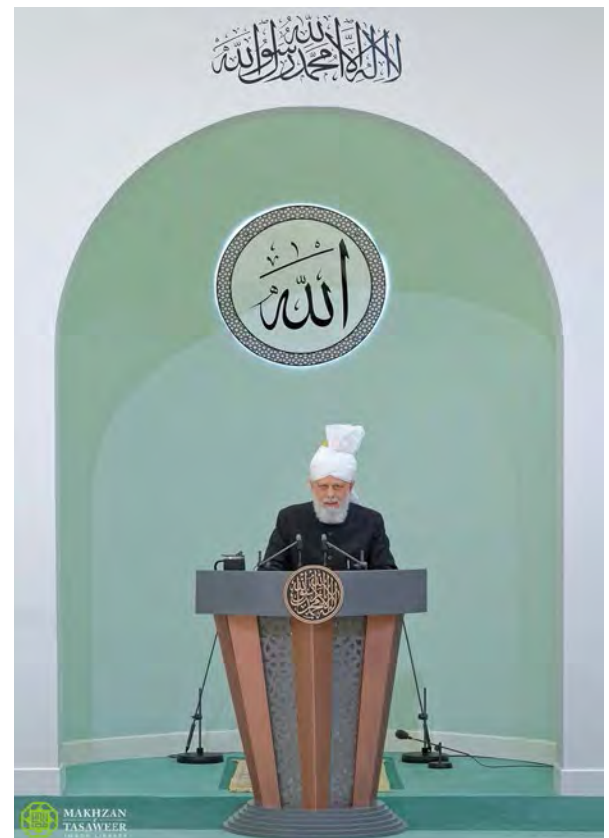
His Holiness^{aa} said that the Makkans regarded Ḥazrat Abū Bakr^{ra} to be the best among them, and would consult with him regarding various matters. He was also part of *Ḥilful Fuḍūl*, a group which had been formed to help the downtrodden, oppressed and to always uphold justice. This was the same group which the Holy Prophet^{sa} was also a part of.

VIRTUES OF ḤAZRAT ABŪ BAKR^{RA} PRIOR TO THE ADVENT OF ISLĀM

His Holiness^{aa} said even before Islām, Ḥazrat Abū Bakr^{ra} was averse to idol worship, and never bowed down before any idol. He was also averse to the consumption of alcohol and never consumed it even before the time of Islām. When asked why he never drank alcohol, he said it was because he was mindful of his honour and piety, which cannot be maintained by one who consumes alcohol.

His Holiness^{aa} said with regards to Ḥazrat Abū Bakr^{ra}'s acceptance of Islām, that Ḥazrat Abū Bakr^{ra} heard that Khadijah's husband had claimed to be a prophet like Moses^{as}. Ḥazrat Abū Bakr^{ra} went to the Holy Prophet^{sa} and accepted him. It is also recorded that before the advent of the Holy Prophet^{sa}, Ḥazrat Abū Bakr^{ra} saw in a dream that the moon had descended into Makkah, upon which it shattered and its pieces became scattered into every home, and then all the pieces fell into his lap. When he asked about its interpretation, he was told that the messenger who was awaited would soon come, and Ḥazrat Abū Bakr^{ra} would be his foremost follower.

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



Syednā Hazrat Khalifatul-Masīḥ V^{aa}

MEN OF EXCELLENCE: ḤAZRAT ABŪ BAKR^{RA}

DECEMBER 10, 2021

After reciting *Tashahhud*, *Ta'awwuz* and *Sūrah al-Fātiḥah*, His Holiness, Ḥazrat Mirzā Masroor Aḥmad^{aa} continued highlighting incidents from the life of Ḥazrat Abū Bakr^{ra}.

ḤAZRAT ABŪ BAKR^{RA}'S ACCEPTANCE OF ISLĀM

His Holiness^{aa} said that he was previously mentioning the incidents surrounding Ḥazrat Abū Bakr^{ra}'s acceptance of Islām. It is recorded that once, before the advent of the Holy Prophet^{sa}, Ḥazrat Abū Bakr^{ra} travelled to Yemen, where he met an elderly scholar. This scholar was accurately able to determine Ḥazrat Abū Bakr^{ra}'s background and family history. The scholar then informed him that a prophet

would manifest, and he would be assisted by someone young and someone older. One of the signs of the elder person who would help that prophet was that he would have a mark on his stomach, and when Ḥazrat Abū Bakr^{ra} lifted his garment, the elderly scholar saw a black mark on his stomach. He said, surely he was the elder person who would assist the coming prophet. He then advised him never to abandon the truth. It was after this that Ḥazrat Abū Bakr^{ra} learned about the claim of the Holy Prophet^{sa}, and people came to him seeking his opinion. Ḥazrat Abū Bakr^{ra} then went to meet the Holy Prophet^{sa} and ask him about his claim and what proof he had. The Holy Prophet^{sa} informed him that he knew of the elderly man he had met in Yemen. When Ḥazrat Abū Bakr^{ra} asked how he knew about this, the Holy Prophet^{sa} said

he was informed by the same angel who descended upon prophets.

His Holiness^{aa} said that in another narration, it is recorded that when Ḥazrat Abū Bakr^{ra} went to the Holy Prophet^{sa} and heard his claim, Ḥazrat Abū Bakr^{ra} said that he had never seen the Holy Prophet^{sa} tell a lie, he honoured trusts and he was kind to his family. Thereafter, he asked the Holy Prophet^{sa} to extend his hand so that he may pledge allegiance to him.

His Holiness^{aa} said that in another narration it is recorded that Ḥazrat Abū Bakr^{ra} asked the Holy Prophet^{sa} if he claimed that angels descended upon him. In response, the Holy Prophet^{sa} began presenting explanations to describe what he had experienced, in order to dispel any

doubts. Ḥazrat Abū Bakr^{ra} requested not to be given an explanation, instead he wanted a simple answer as to whether the Holy Prophet^{sa} claimed that angels descended upon him. The Holy Prophet^{sa} replied in the affirmative, upon which Ḥazrat Abū Bakr^{ra} accepted him. Ḥazrat Abū Bakr^{ra} said that he did not want an explanation, for he wished to accept based upon what he witnessed, not upon some evidence.

His Holiness^{aa} quoted Ḥazrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad^{ra}, who writes that Ḥazrat Abū Bakr^{ra} accepted the Holy Prophet^{sa} based upon a single premise; this was the fact that he had known the Holy Prophet^{sa} since his childhood, and he never lied, was never mischievous, nor did ever utter anything foul. Thus, Ḥazrat Abū Bakr^{ra} knew that he would never lie. Ḥazrat Abū Bakr^{ra} said that if the Holy Prophet^{sa} had never lied about people, then why would he lie about God? This, in fact, is proof of the Holy Prophet^{sa}'s truthfulness given to him by God, Who instructed the Holy Prophet^{sa} to say:

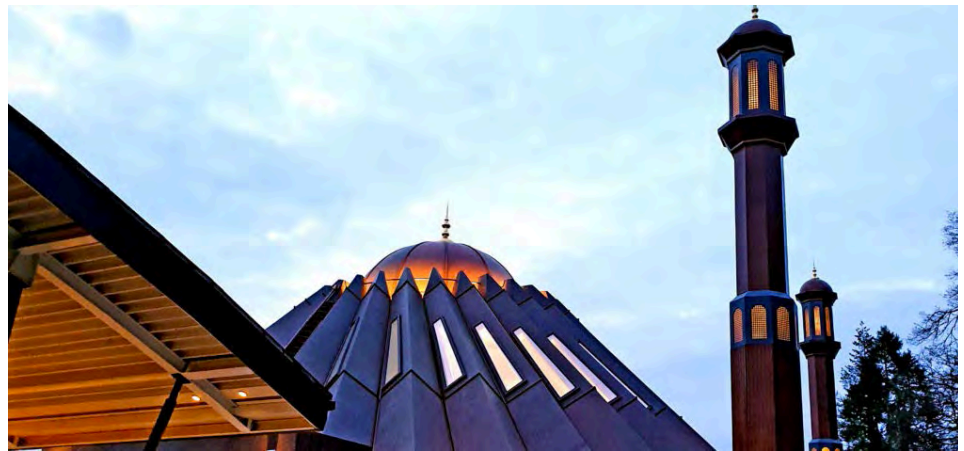
“I have indeed lived among you a whole lifetime before this. Will you not then understand?” (10:17)

ADOPTING THE QUALITIES OF ṢIDDĪQ

His Holiness^{aa} quoted the Promised Messiah^{as} who said that the Holy Prophet^{sa} called Ḥazrat Abū Bakr^{ra} Ṣiddīq because of what he possessed in his heart. Thus, if anyone, in any era, wishes to become Ṣiddīq, then they must adopt the qualities of Ḥazrat Abū Bakr^{ra}. An example of these qualities is that upon hearing of the Holy Prophet^{sa}'s claim to prophethood, he said that if this is his claim, then he must be true. It was not necessary for him to see any sort of miracle, for he knew the qualities of the Holy Prophet^{sa}, and simply based on this he knew that whatever he says must be true. Then, upon meeting the Holy Prophet^{sa} and inquiring about his claim, he said that he was the first to attest to him.

THE FIRST MALE TO ACCEPT THE HOLY PROPHET^{SA}

His Holiness^{aa} said there are varying opinions among historians as to who



Mubarak Mosque, Tilford, Surrey UK

was the first male to accept the Holy Prophet^{sa}; Ḥazrat Abū Bakr^{ra}, Ḥazrat ‘Alī^{ra}, or Ḥazrat Zaid bin Ḥārithah^{ra}. It is said that the first male adult to accept the Holy Prophet^{sa} was Ḥazrat Abū Bakr^{ra}, the first child was Ḥazrat ‘Alī^{ra}, and the first freed slave to accept was Ḥazrat Zaid bin Ḥārithah^{ra}. His Holiness^{aa} quoted Ḥazrat Mirzā Bashīr Aḥmad^{ra} who said that the simple solution to this discussion is the fact that both Ḥazrat ‘Alī^{ra} and Ḥazrat Zaid bin Ḥārithah^{ra} were members of the Holy Prophet^{sa}'s household and lived with him like his own children, and as such would have automatically accepted whatever the Holy Prophet^{sa} said. Therefore, Ḥazrat Abū Bakr^{ra} was the first to accept the Holy Prophet^{sa} on his own.

PROPAGATION OF ḤAZRAT ABŪ BAKR^{RA}

His Holiness^{aa} said that there were many who accepted Islām through the propagation of Ḥazrat Abū Bakr^{ra}, such as Ḥazrat ‘Uthmān^{ra}, Ḥazrat Zubair bin al-Awwām^{ra}, Ḥazrat ‘Abdur Raḥmān bin ‘Auf^{ra}, Ḥazrat Sa’d bin Abī Waqqāṣ^{ra} and Ḥazrat Ṭalḥa bin ‘Ubaidullāh^{ra}. These were companions who would go on to be among the ten companions given the glad tidings of Paradise.

DEFENDING THE HOLY PROPHET^{SA}

His Holiness^{aa} said that along with the Holy Prophet^{sa}, Ḥazrat Abū Bakr^{ra} was also made to face great hardships on account of his acceptance of Islām. It is recorded that once while the Holy Prophet^{sa} was praying by the Holy Ka’bah, a disbeliever came and started choking him. When Ḥazrat Abū

Bakr^{ra} saw this, he rushed forward and pushed the disbeliever away from the Holy Prophet^{sa}. Ḥazrat Abū Bakr^{ra} asked him, would he kill someone simply for saying that his Lord is Allāh? On another occasion, when the disbelievers had surrounded the Holy Prophet^{sa}, Ḥazrat Abū Bakr^{ra} asked them the same question; would they kill someone simply for saying that his Lord is Allāh? Upon this, the disbelievers turned their attention towards Ḥazrat Abū Bakr^{ra} and attacked him.

His Holiness^{aa} said that once, Ḥazrat ‘Alī^{ra} asked the people who the bravest person was. The people replied that it was Ḥazrat ‘Alī^{ra}. Ḥazrat ‘Alī^{ra} said that in fact, the bravest person was Ḥazrat Abū Bakr^{ra}, for he stayed with the Holy Prophet^{sa} on the day of the Battle of Badr, and no disbeliever dared to go near the Holy Prophet^{sa}, for they would have had to go through Ḥazrat Abū Bakr^{ra} first.

FREEING OF SLAVES

His Holiness^{aa} said that when Ḥazrat Abū Bakr^{ra} accepted Islām, he had 40,000 dirhams, which he used to free seven slaves. This included Ḥazrat Bilāl^{ra}, who was being tortured after having accepted Islām. Upon seeing this, Ḥazrat Abū Bakr^{ra} bought Ḥazrat Bilāl^{ra}'s freedom.

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

DECEMBER 17, 2021

After reciting *Tashahhud*, *Ta'awwuz* and *Sūrah al-Fātiḥah*, His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa} continued highlighting incidents from the life of Hazrat Abū Bakr^{ra}.

FREEING OF SLAVES

His Holiness^{aa} said that he had been mentioning how Hazrat Abū Bakr^{ra} freed slaves. His Holiness^{aa} said that once Hazrat Abū Bakr^{ra} passed by a slave of Banū Mo'mal. She would be beaten, and was constantly told to renounce Islām. Hazrat Abū Bakr^{ra} paid for her freedom. In another narration, it is stated that Hazrat Abū Bakr^{ra}'s father said to him, that instead of freeing the weak, he should free the powerful so that they may protect him. Hazrat Abū Bakr^{ra} replied by saying that he only wished to achieve the pleasure of Allāh. It is recorded that the following verses of the Holy Qur'ān were revealed in light of Hazrat Abū Bakr^{ra}'s actions:

“Then as for him who gives for the cause of Allāh and is righteous, and testifies to the truth of what is right, we will provide for him every facility. But as for him who is niggardly and is disdainfully indifferent, and rejects what is right, we will make easy for him the path to distress. And his wealth shall not avail him when he perishes. Surely, it is for Us to guide; and to Us belongs the Hereafter as well as the present world. So I warn you of a flaming Fire. None shall enter it but the most wicked one, who rejects the truth and turns his back. But the righteous one shall be kept away from it, who gives his wealth that he may be purified. And he owes no favour to anyone, which is to be repaid, except that he gives his wealth to seek the pleasure of his Lord, the Most High. And soon will He be well pleased with him.” (92:6-22)

His Holiness^{aa} said that one of the slaves freed by Hazrat Abū Bakr^{ra} was Hazrat Khubāb bin Arat^{ra}. Once, someone saw the



Syednā Hazrat Khalifatul-Masīḥ V^{aa}

skin of Hazrat Khubāb^{ra}'s back and found it to be hard and rough, and inquired how long he had this skin condition? Hazrat Khubāb^{ra} laughed and said that this was not a condition, rather his slave-master used to beat him because he had accepted Islām. He would tell him to renounce Islām, but in response, he would simply recite the Islāmic creed. This would anger his master and so he would beat him even more and would also drag him across stones. Hazrat Abū Bakr^{ra} could not bear to see this any longer, and paid a large amount for his freedom.

HAZRAT ABŪ BAKR^{SRA} MIGRATION TO ABYSSINIA

His Holiness^{aa} said that there was a time when Hazrat Abū Bakr^{ra} intended to migrate to Abyssinia. Once Islām had become apparent, the Makkans caused the Muslims great harm in order to force them to leave Islām. The Holy Prophet^{sa} advised some of the early Muslims to migrate to Abyssinia. Thus, 11 men and four women migrated to Abyssinia. Afterwards, Hazrat Abū Bakr^{ra} was also made to face great hardships, and so, he set off for Abyssinia. Along the way, he met someone who said that Hazrat Abū Bakr^{ra} would never leave his homeland on his own, nor could he ever

be forced to leave, and then he enumerated the many great qualities of Hazrat Abū Bakr^{ra}. Then he said that he himself would render protection for Hazrat Abū Bakr^{ra}, and they both returned to Makkah. Upon learning of this, the Makkans said that Hazrat Abū Bakr^{ra} should pray in his own home, so that others would not be influenced by him. Therefore, Hazrat Abū Bakr^{ra} would only pray in his home. Later, he made a small mosque in his courtyard where he would pray and recite the Holy Qur'ān. Seeing this, and hearing him recite the Holy Qur'ān aloud had a profound effect on those around him. The Makkans again said to the person who vowed to protect Hazrat Abū Bakr^{ra}, that his actions were influencing others and he should tell Hazrat Abū Bakr^{ra} to cease. As a result, Hazrat Abū Bakr^{ra} said that he no longer needed protection, as Allāh Himself was enough as his Protector.

His Holiness^{aa} said when attempts to stifle Islām were proving unsuccessful, the disbelieving Makkans boycotted the Banū Hāshim and Banū Muṭṭalib. It was decided that no one would buy or sell anything to them, nor would they render them any sort of aid. They were also confined to Shi'b Abī Ṭālib (Valley of Abū Ṭālib), where they faced extremely difficult

circumstances. But no matter how difficult the circumstances became, Ḥazrat Abū Bakr^{ra} never left the Holy Prophet's^{sa} side.

'THE ROMANS HAVE BEEN DEFEATED'

His Holiness^{aa} said that there is a prophecy in the Holy Qur'ān that states, *'The Romans have been defeated, in the land nearby, and they, after their defeat, will be victorious. In a few years – Allāh's is the command before and after that – and on that day the believers will rejoice'* (30:3-5). The disbelievers wished for the Persians to defeat the Romans as the Persians were an idol worshiping people. However, the Muslims wished for the Romans to defeat the Persians, as the Romans were People of the Book. At the time, the Persians were defeating the Romans, but according to knowledge received from God, the Holy Prophet^{sa} foretold that eventually, the Romans would defeat the Persians. Ḥazrat Abū Bakr^{ra} began openly announcing this prophecy, and the disbelievers told Ḥazrat Abū Bakr^{ra} that if he believed this was true, a period of time should be set, and conditions would be stipulated for whoever was victorious first. Ḥazrat Abū Bakr^{ra} set a period of five years, but the Holy Prophet^{sa} instructed him to set a period of three to nine years in accordance with what was mentioned in the Holy Qur'ān. Accordingly, Rome was victorious in that period of time.

His Holiness^{aa} said that Ḥazrat Abū Bakr^{ra} would accompany the Holy Prophet^{sa} when he preached Islām to various tribes. Every year during the days of Hajj, the Holy Prophet^{sa} would meet the different tribes that had converged and preach the religion of Islām to them, and Ḥazrat Abū Bakr^{ra} would be alongside the Holy Prophet^{sa} in this endeavour. Once, the tribe Bakr bin Wā'il had come for Hajj, and the Holy Prophet^{sa} instructed Ḥazrat Abū Bakr^{ra} to introduce him to the tribe.

AN APPEAL FOR PRAYERS FOR AḤMADIS IN AFGHANISTAN

His Holiness^{aa} made an appeal for prayers for the Aḥmadis residing in Afghanistan. They are going through a great deal of hardships, and some have even been arrested. Women and children at home

are extremely worried, and the men who have not yet been arrested are living in fear that they will soon, or be evicted from their homes. His Holiness^{aa} prayed that may Allāh grant them ease and alleviate their hardships.

His Holiness^{aa} also made an appeal for prayers for Aḥmadis residing in Pakistan. They too are facing difficult conditions and new incidents continue to come about.

His Holiness^{aa} urged to pray for the entire world, and that they may be able to recognise and accept the Promised Messiah^{as}. May Allāh remove all evil, and may the world recognise its Creator.

FUNERAL PRAYERS

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

Al-Ḥāj 'Abdur Raḥmān Anin who was the former Secretary Umūr 'Āmma and Afsar Jalsa Sālāna in Ghana. He obtained his higher education from Egypt, after which he worked as a manager for various companies in Ghana. He later also started his own company and was the managing director. He was very pious and sincere. He was exemplary in his service to the Community, and gave the Community precedence over his personal gain. He was always present and ready to serve in whatever capacity was required. At the time of his demise he was serving as the National Trustee. He was very generous, not only to his family but also all those in need. He was sincere and loyal to the Community and Khilāfat. He was regular in offering *Tahajjud* [pre-dawn voluntary prayers]. He is survived by his wife, five sons and five daughters.

Azyāb Muḥammad 'Alī Al-Jibālī from Jordan, who passed away recently. He accepted Aḥmadiyyat in 2010 and was the only Aḥmadi along with his wife in the area. Despite facing opposition after accepting Aḥmadiyyat, he remained steadfast. He staunchly defended Aḥmadiyyat and Khilāfat. He had a passion for learning and propagating the message. During his illness, some of his relatives would tell him that this illness was because of accepting Aḥmadiyyat, and that he should

leave Aḥmadiyyat. He would pray that God caused him to die as an Aḥmadi.

Dīn Muḥammad Ṣāḥib, a retired missionary who was currently residing in Canada. When he was 11, he was taken to Qadian where he studied under Mīr Muḥammad Ishāq Ṣāḥib^{ra}. He later joined Jāmi'a Aḥmadiyya, after which he served in various areas of Pakistan, and then in Fiji. He also served as the Press Secretary in Rabwah. He has a passion for propagating the message. He is survived by his wife, two sons and three daughters.

Mīa'ī Rafiq Aḥmad, who was a worker in the office of Jalsa Sālāna. He obtained his BSc in Mechanical Engineering. He worked in various institutions, after which he spent ten years in Tanzania, where he served as the Secretary Finance. He later started volunteering in the office of Jalsa Sālāna and later became a life-devotee, and undertook the responsibilities of the technical aspects of Jalsa Sālāna. He is survived by three sons and a daughter. Some people told him that the residence provided to him was quite small, but he replied saying he would be content even if he had to live in a tent. He was regular in his prayers, loved the Holy Qur'ān, was kind and possessed many great qualities. He loved Khilāfat a great deal. His Holiness^{aa} said that he had also observed him to be very kind, humble and loyal to his oath of allegiance. He also strove to maximise the funds of the Community and spend them in an optimal manner.

Qānita Ṣāḥib, wife of Aḥsānullāh Ṣāḥib, former Amīr of the USA Jamā'at. She passed away in a car accident. She possessed many great qualities. She was very loyal to Khilāfat and had a great deal of love for the Holy Prophet^{sa} and the Promised Messiah^{as}. She is survived by her husband and two daughters. Despite being a PhD, she was extremely humble. She always ensured that the mosque remained clean.

His Holiness^{aa} prayed that may Allāh treat all the deceased with forgiveness and mercy, and enable their progeny to follow in their footsteps.

DECEMBER 24, 2021

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

His Holiness^{aa} said that Ḥazrat Abū Bakr^{ra} was among those who accompanied the Holy Prophet^{sa} to *Baī'at 'Aqabah Thāniah* (the second pledge of allegiance at 'Aqabah). During this time, Ḥazrat Abū Bakr^{ra} was appointed along with Ḥazrat 'Alī^{ra} to stand guard.

ACCOMPANYING THE HOLY PROPHET^{SA} DURING THE MIGRATION

His Holiness^{aa} said that Ḥazrat Abū Bakr^{ra} also accompanied the Holy Prophet^{sa} during his migration to Madīnah. The Makkans had been severely persecuting the Muslims, and it was in light of this that the Muslims had to migrate. Based on a dream, the Holy Prophet^{sa} initially thought that the migration was to be towards Yamāma. However, later it became clear that the migration was meant to be towards Yathrib, later known as Madīnah. Thus, as the residents of Madīnah began accepting Islām, the Makkan Muslims were advised to migrate to Madīnah. Eventually, majority of the Muslims in Makkah migrated to Madīnah, except those who are described in the Holy Qur'ān as the following:

“Except such weak ones among men, women and children, as are incapable of adopting any plan or of finding any way.” (4:99)

His Holiness^{aa} said that the Holy Prophet^{sa}

was waiting for the command of God before migrating himself. Ḥazrat Abū Bakr^{ra} asked permission to migrate, to which the Holy Prophet^{sa} replied that he should wait, because soon he too may receive the commandment to migrate.

MAKKANS PLOT TO ASSASSINATE THE HOLY PROPHET^{SA}

His Holiness^{aa} said that at the same time, the chieftains of Makkah were enraged at the fact that Muslims were fleeing. Thus, the chieftains convened to hatch a plot

His Holiness^{aa} said that upon receiving divine permission, the Holy Prophet^{sa} began preparations to migrate. The Holy Prophet^{sa} first went to the home of Ḥazrat Abū Bakr^{ra}, and informed him that he had received permission to migrate, and that Ḥazrat Abū Bakr^{ra} would accompany him. Ḥazrat Abū Bakr^{ra} said that he had already prepared two camels for this purpose, one of which he would give to the Holy Prophet^{sa}. The Holy Prophet^{sa} said that he would only take the camel after paying for it, and thus bought it from the Ḥazrat Abū Bakr^{ra} for 400 dirhams. It was decided that

the first stop would be the Cave of Thaur where they would stay for three days. They also decided to hire a person who had deep knowledge about various paths in the deserts of Arabia. For this purpose, they employed 'Abdullāh bin Uraiqit, who was to meet them at the Cave of Thaur in three days.

HAZRAT 'ALĪ^{RA} INFORMED OF THE PLANS OF THE HOLY PROPHET^{SA}

His Holiness^{aa} said that after making this plan and returning home, the

Holy Prophet^{sa} informed Ḥazrat 'Alī^{ra} about his plan to migrate. He entrusted Ḥazrat 'Alī^{ra} with the duty of spending that night in his bed, using the same blanket which he used. The Holy Prophet^{sa} assured him that the enemy would not cause him any harm. He also instructed Ḥazrat 'Alī^{ra} that he should return all the trusts which had been given to the Holy Prophet^{sa}, after which he should join him in Madīnah. All the while, the assailants were near the Holy Prophet^{sa}'s home, waiting for nightfall in order to launch their attack. The Holy Prophet^{sa} could hear Abū Jahl taunting him, and in response, the Holy Prophet^{sa} recited:



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against the Holy Prophet^{sa}, because they did not wish for him to leave as well. They discussed various plans and plots. Finally, it was decided that a man from each tribe of the Quraish should be given a sword, and all of them should assassinate the Holy Prophet^{sa} at the same time. God informed the Holy Prophet^{sa} about this plot, when He stated:

“And remember the time when the disbelievers plotted against thee that they might imprison thee or kill thee or expel thee. And they planned and Allāh also planned, and Allāh is the best of planners.” (8:31)

Yā Sīn. By the Qur’ān, full of wisdom, thou art indeed one of the Messengers, on a right path. *This* is a revelation of the Mighty, the Merciful, that thou mayest warn a people whose fathers were not warned, and so they are heedless. Surely, the word has proved true against most of them, for they believe not. We have put round their necks collars reaching unto the chins, so that their heads are forced up. And We have set a barrier before them and a barrier behind them, and have covered them over, so that they cannot see. (36:2-10)

His Holiness^{aa} said that by nightfall, although the assailants were right outside and were glancing inside the home of the Holy Prophet^{sa}, he was able to leave his home undetected, while the disbelievers thought that the man in the bed was the Holy Prophet^{sa}, it was actually Ḥazrat ‘Alī^{ra}. As the morning dawned, the assailants realised that their target had slipped through their fingers, and that it was actually Ḥazrat ‘Alī^{ra} lying in the bed.

His Holiness^{aa} said that there are various narrations regarding the time of night at which the Holy Prophet^{sa} left his home. Some narrations say that it was in the earlier part of the night, some say it was the middle of the night, while others say it was in the later part of the night. His Holiness^{aa} said that according to Ḥazrat Mirzā Bashīr Aḥmad Ṣāhib^{ra}, the Holy Prophet^{sa} left his home in the earlier part of the night, as the disbelievers standing outside his home did not expect him to come out so early, which is why the Holy Prophet^{sa} was able to leave undetected. His Holiness^{aa} said that according to the Promised Messiah^{as}, the Holy Prophet^{sa} left his home in the very early morning. In any case, the Holy Prophet^{sa} was able to leave undetected.

THE HOLY PROPHET^{SA} BIDS FAREWELL TO MAKKAH

His Holiness^{aa} said that after leaving his home, the Holy Prophet^{sa} went straight to Ḥazrat Abū Bakr^{ra}’s home. There, Ḥazrat Abū Bakr^{ra}’s daughters quickly prepared some food for their journey. Then they



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both set out from there.

His Holiness^{aa} said that throughout this journey of migration, the Holy Prophet^{sa} continued reciting the following:

“O my Lord, make my entry a good entry and then make me come forth with a good forthcoming. And grant me from Thyself a helping power.” (17:81)

His Holiness^{aa} said that as the Holy Prophet^{sa} passed by the Ka’bah, he looked towards Makkah and addressed it, saying, “By God, of God’s land, Makkah, you are the dearest to me, and of God’s land, you are the dearest to God. Had your inhabitants not forced me to leave, I would never have left.”

His Holiness^{aa} said that as they journeyed to the Cave of Thaur, sometimes Ḥazrat Abū Bakr^{ra} would walk in front of the Holy Prophet^{sa}, sometimes behind him, sometimes to his right and sometimes to his left. The Holy Prophet^{sa} asked him about this, to which Ḥazrat Abū Bakr^{ra} replied that sometimes he would think that someone may come from in front, from behind or from the sides, and so he would try to cover all sides in order to protect the Holy Prophet^{sa}.

REACHING THE CAVE OF THAUR

His Holiness^{aa} said that when they reached the cave, Ḥazrat Abū Bakr^{ra} went inside first and cleaned the area. Then the Holy Prophet^{sa} went in and lay down, placing

his head on Ḥazrat Abū Bakr^{ra}’s leg. There was a hole in the cave, which Ḥazrat Abū Bakr^{ra} covered with his foot. Throughout the night, something kept biting him, but for fear of bothering the Holy Prophet^{sa}, he did not move. When the Holy Prophet^{sa} awoke, he saw that the colour of Ḥazrat Abū Bakr^{ra}’s face had changed, and inquired as to what was wrong. When Ḥazrat Abū Bakr^{ra} told him, the Holy Prophet^{sa} applied his saliva to the wound, which then healed.

His Holiness^{aa} said that when the Makkans realised that the Holy Prophet^{sa} had left, they began searching for him. They questioned Ḥazrat ‘Alī^{ra} and beat him. Then they went to the home of Ḥazrat Abū Bakr^{ra} and asked his daughter Ḥazrat Asmā^{ra} about the whereabouts of her father. She replied that she did not know, upon which Abū Jahl struck her.

His Holiness^{aa} said that the Makkans hired a tracker, who was able to track the Holy Prophet^{sa}’s footsteps to the Cave of Thaur. The Makkans stood outside the cave, and Ḥazrat Abū Bakr^{ra} states that he could see their feet. Had they looked inside the cave, they would have found them. However they were not alone, as God was with them, Who made a tree grow, sent a spider to spin a web at the mouth of the cave, and a pigeon which made a nest and laid eggs.

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

DECEMBER 31, 2021

After reciting *Tashahhud*, *Ta'awwuz* and *Sūrah al-Fātiḥh*, His Holiness, Ḥazrat Mirzā Masroor Aḥmad^{aa} recited:

“If you help him not, then know that Allāh helped him even when the disbelievers drove him forth while he was one of the two when they were both in the cave, when he said to his companion, ‘Grieve not, for Allāh is with us.’ Then Allāh sent down His peace on him, and strengthened him with hosts which you did not see, and humbled the word of those who disbelieved, and it is the word of Allāh alone which is supreme. And Allāh is Mighty, Wise.” (9:40)

His Holiness^{aa} said that he would continue relating incidents regarding Ḥazrat Abū Bakr^{ra}’s journey to the Cave of Thaur. The above verses were revealed by God Almighty in relation to this very incident.

GRIEVE NOT, FOR ALLĀH IS WITH US

His Holiness^{aa} said that as the disbelievers stood by the cave, Ḥazrat Abū Bakr^{ra} grew worried that they would find the Holy Prophet^{sa}. When the Holy Prophet^{sa} saw his worry, he reassured him “Grieve not, for Allāh is with us”. The tracker said that the Holy Prophet^{sa} could not have gone past that point, and that they should look in the cave. However, Umayyah bin Khalf said that the web and tree that were at the mouth of the cave seemed to have been there since before the time of the Holy Prophet^{sa}, so how could he be inside? Thus, they decided not to look inside the cave, and left.

His Holiness^{aa} said that according to another narration, when Ḥazrat Abū Bakr^{ra} expressed his worry to the Holy Prophet^{sa}, he replied saying, ‘We are not alone, for the third among us is God?’. His Holiness^{aa} quoted Ḥazrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad^{ra}, who said that even in a situation where the enemy was right outside, and if they glanced inside they would have found them, the Holy

Prophet^{sa} was resolute in trusting God. In fact his trust in God was so firm that it removed Ḥazrat Abū Bakr^{ra}’s state of worry as well.

HAZRAT ABŪ BAKR’S^{RA} UNERRING LOYALTY

His Holiness^{aa} quoted the Promised Messiah^{as} who said that it was during this trying time that Ḥazrat Abū Bakr^{ra} truly exhibited his loyalty and trust. The disbelievers were bent on killing the Holy Prophet^{sa}, yet without any regard for what may come, he remained steadfast at the side of the Holy Prophet^{sa}. Furthermore, from among the companions at that time, the Holy Prophet^{sa} chose Ḥazrat Abū Bakr^{ra} to accompany him during this trying time. This was done through divine knowledge bestowed upon the Holy Prophet^{sa} by God Almighty, informing him that Ḥazrat Abū Bakr^{ra} was the best person to accompany him.

His Holiness^{aa} further quoted the Promised Messiah^{as} who said that while the disbelievers were conversing outside the cave, the Holy Prophet^{sa} was reassuring Ḥazrat Abū Bakr^{ra}. However, he did not do so simply through indications and gestures, so that those outside did not hear him, rather his trust in God was so resolute, that the two inside the cave were conversing, knowing that God would protect them.

His Holiness^{aa} said that according to the plan, Ḥazrat Abū Bakr^{ra}’s son would visit the Cave of Thaur and deliver news from Makkah. Then he would secretly return to Makkah, and his tracks would be covered by ‘Āmir bin Fuḥairah and his flock of sheep. The Holy Prophet^{sa} and Ḥazrat Abū Bakr^{ra} remained in the cave for three days.

BOUNTY SET AGAINST THE HOLY PROPHET^{SA}

His Holiness^{aa} said that the Makkans were unsuccessful in their search for the Holy Prophet^{sa}, and so they announced a

bounty of a hundred camels for the Holy Prophet^{sa} to be brought to them, dead or alive.

His Holiness^{aa} said that after three days, as planned, Abdullāh bin Uraiqt brought three camels to the cave, and towards they set out Madīnah at night. His Holiness^{aa} narrated various opinions of scholars regarding the date on which they set out from the cave towards Madīnah.

CONTINUING THE JOURNEY TO MADĪNAH

His Holiness^{aa} said that the Holy Prophet^{sa} rode on a camel named al-Qaṣwa’. As they left, the Holy Prophet^{sa} looked in the direction of Makkah and said, ‘O Makkah, you are most dear to me, but your people do not allow me to stay here’. Then Ḥazrat Abū Bakr^{ra} said, ‘These people will surely perish for having driven out their prophet.’

His Holiness^{aa} said that when they reached a place called Juhfa, God revealed the following verse:

“Most surely, He Who has made *the teaching* of the Qur’ān binding on thee will bring thee back to *thy* place of return. Say, ‘My Lord knows best who has brought the guidance, and who is in manifest error.’” (28:86)

His Holiness^{aa} said that they travelled throughout the night, and the next day, in the afternoon, they stopped under some shade, where Ḥazrat Abū Bakr^{ra} requested the Holy Prophet^{sa} to rest, and so he lay down. Ḥazrat Abū Bakr^{ra} then went and was able to get some milk for the Holy Prophet^{sa}.

MAKKANS THWARTED IN THEIR EFFORTS TO CAPTURE THE HOLY PROPHET^{SA}

His Holiness^{aa} said that in light of the bounty upon the Holy Prophet^{sa}, many Makkans were out looking for him. One

of these people was Surāqah bin Mālik. He swiftly rode towards the Holy Prophet^{sa}, but along the way, his horse fell. He drew a lot which came out against this journey. But he did not care, and continued riding. He was able to get so close to the Holy Prophet^{sa}, that he was able to hear something that the Holy Prophet^{sa} was reciting. However, as he drew near, his horse's legs sank into the sand and it could not get out. He drew a lot again, and the

result was against this mission of his. Thus, he called out to the Holy Prophet^{sa} and said that he would not cause them any harm. Although he had set out to capture the Holy Prophet^{sa}, he gave up, taking what had happened as a sign. He explained that he had only come after them because of the bounty. The Holy Prophet^{sa} simply said that he should not tell anyone about their whereabouts.

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

PRAYERS FOR THE NEW YEAR

His Holiness^{aa} said that the new year is beginning tomorrow. He prayed that may Allāh make this new year blessed for the Community and its members. May the Community be kept safe from all evils, and may all the plots against this Community be foiled. May we be among those who witness the fulfillment of the promise made by God to the Promised Messiah^{as}. His Holiness^{aa} said that we should enter into the new year with prayers. *Tahajjud* [pre-dawn voluntary prayers] should be offered, and many mosques are arranging for this. Those who have not yet made plans should do so. If it is not possible in congregation, then people should offer *Tahajjud* individually in their homes.



Mubarak Mosque, Tilford, Surrey UK

His Holiness^{aa} said that along with *Durūd Sharīf* [salutations upon the Holy Prophet^{sa}] and *Istighfār* [seeking forgiveness], the following prayers should be recited:

“Our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower.” (3:9)

“Our Lord, forgive us our errors and our excesses in our conduct, and make firm our steps and help us against the disbelieving people.” (3:148)

FUNERAL PRAYERS

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

Malik Fārūq Aḥmad Khokhar of Multan, who passed away on 18 December. He was the son of Malik ‘Umar ‘Alī Khokhar Ṣāḥib, and his mother was Syeda Nuṣrat Jahān Begum Ṣāḥiba, the daughter of Mīr Muḥammad Ishāq Ṣāḥib. He served the Community in Multan in various capacities. He is survived by his wife, a son, and five daughters. He was very loving and caring. He was regular in offering *Tahajjud*. If ever anyone was in need, he would always be ready to help them right away. He was very hospitable and loving. He was respected and loved by his entire family. His father passed away when he was young, after

which he took great care of his entire family. He was part of the envoy during the time of the Fourth Caliph’sth migration from Pakistan to London. He rendered financial aid to family members, even if they weren’t Aḥmadi. He loved Khilāfat a great deal. His Holiness^{aa} prayed that may Allāh treat him with forgiveness and mercy, and may He grant his children patience, and enable them to increase in virtue.

Raḥmatullāh Ṣāḥib of Indonesia. From the time of his conversion to his demise he rendered great services. He is survived by his wife, three children and six grandchildren. He once saw the Promised Messiah^{as} in a dream, which led him to accept Aḥmadiyyat. Despite receiving threats from opponents, he bravely defended Aḥmadiyyat. He was very generous, he loved Khilāfat a great deal and was very obedient. His Holiness^{aa} prayed that may Allāh treat him with forgiveness and mercy and enable his children to carry on his virtues.

Al-Ḥāj ‘Abdul Ḥamīd Taak of Kashmir, who passed away on 24 December. He was a Mūṣī. He was very pious, kind, and loved by all. He served the Community in various capacities. He played a vital role in the establishment of schools and mosques. His Holiness^{aa} prayed that may Allāh treat him with forgiveness and mercy and establish virtue in his progeny.

MUŞLEH MAU'ÜD: THE PROPHECY AND THE MAN

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

Friday Sermon dated February 19, 2021

February 20th is commemorated as the day of the prophecy of Muşleḥ Mau'ūd [the Promised Reformer] in our Jamā'at. Since tomorrow is 20 February, I will say something in light of this.

It is a lengthy prophecy, which was revealed to the Promised Messiah^{as} regarding the Promised Son and mentioned various attributes. Today, I will speak about one aspect of the prophecy which states that “he will be filled with secular and spiritual knowledge” and I will do so in light of Ḥazrat Muşleḥ Mau'ūd's^{ra} writings and speeches etc. This will, to some extent, also shed light on another aspect of the prophecy: “He will be extremely intelligent and perceptive.”¹

Despite his limited secular education, which was only up till primary level, he was endowed with immense secular and spiritual knowledge by God Almighty. These works which he presented on various occasions were so comprehensive and vast that it is difficult to encompass it all in one sermon; as a matter of fact, even to give a brief introduction in a single sermon is a difficult task. Even just an introduction would require a series of sermons. Hence, it is not possible for me to mention everything. Nevertheless, I thought that in order to provide an introduction or a glimpse, I should briefly introduce some of his treatises and speeches. I thought to present a brief summary of these discourses so that it may provide a glimpse of Ḥazrat Muşleḥ Mau'ūd's^{ra} profound knowledge, understanding and wisdom.

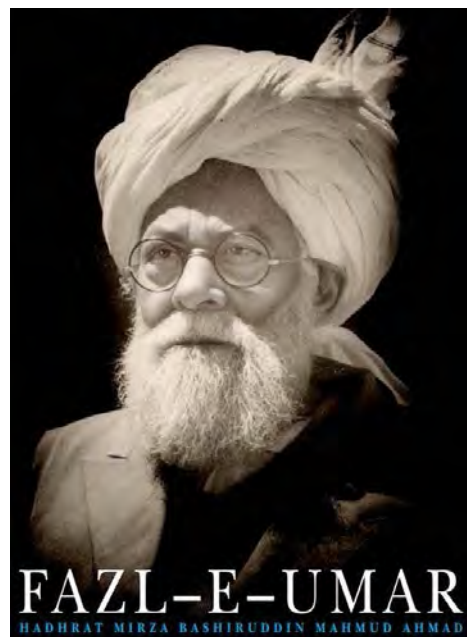
These treatises, speeches and writings are on the subjects of the unity of Allāh the Almighty, the reality of angels, the rank and status of prophets, the rank and

status of Muḥammad^{sa}, the Seal of the Prophets, other spiritual aspects, guidance for Muslims with regard to religion and politics, the Islāmic economic and financial system, Islāmic history and also some of the issues related to his time, some of which even exist today.

After reading his analysis of the circumstances that were prevalent at the time, the solutions he provided are just as applicable today as they were then. His addresses and writings consist of a plethora of topics. However, as I mentioned, even a mere introduction of these is not possible, therefore, I will only provide an introduction to some of them. Moreover, I selected those from when he was entering the prime of his youth; a youth of 16-17 years of age, who had no formal secular or religious education, presented such verities that one is left completely astounded. On the subject of the unity of God, at just 17 years of age, he delivered a speech on the occasion of the Jalsa Sālāna, which Ḥazrat Khalīfatul-Masīḥ I^{ra} also greatly praised and stated that he had presented some truly unique points of wisdom.²

Nevertheless, I will present a glimpse of the treasures of his knowledge and understanding from the age of 16, 17 or 18 until he was 34-35 years of age, which is the early period of adulthood. I will not be able to present even one-fiftieth of everything he said during this period, or perhaps not even as much. He attained a long life after this time and being endowed with knowledge from Allāh the Almighty, he continued to bestow on us pearls of knowledge and wisdom.

In March 1907, when he was only 18 years of age, Ḥazrat Muşleḥ Mau'ūd^{ra} wrote



an extraordinary treatise on *The Love of God* [Maḥabbat Ilāhī], which was later published as a book. From this treatise alone it becomes evident just how Allāh the Almighty began to grant him secular and spiritual knowledge from the very outset and from a very young age.

Ḥazrat Muşleḥ Mau'ūd^{ra} stated:

“God Almighty has created mankind so that they may demonstrate their love for Him. The purpose and objective for the creation of mankind is so that they remain intoxicated in the love of God and to continue to partake of this ocean that grants eternal life.” Which life is eternal? It is the life of the hereafter.

“It is through the love [of God] that one can refrain from sins and increase in spirituality. It is this very love [of God] which enables one to develop true recognition of God and without this love,

one cannot attain true cognizance of the Divine.”

Ḥazrat Muşleḥ Mau‘ūd^{ra} further stated:

“Hence, in order to refrain from sins and increase in spirituality, it is essential for us to strengthen our relationship with God Almighty and to develop such devotion and love within our hearts that will bring us closer to Him; so that we may transform into a sun from which the world will derive light.”

Following this, he made mention of various religions and stated, “God is certainly One. However, every religion has its individual perspective on His Being.”

Thereafter, he presented the Jewish, Christian, Hindu and Arya faith’s concepts of God and proved that a god of such teachings and attributes could not be worthy of human worship.

Ḥazrat Muşleḥ Mau‘ūd^{ra} then presented the teachings of Islām and established that Islām alone presented God as One, Who possessed perfect and infinite qualities and beauty and Who was truly worthy of the exclusive love and worship of humankind.

As I have explained already, it is clear there is only One God for all people. However, the concept of God depicted in Islām is the true reality as compared to the portrayals of God outlined by other religions. It is through the understanding presented by Islām that one’s heart can develop the love of God. He described the attributes of God and demonstrated that no other religion details the attributes of God to the same degree as Islām does, nor is there any parallel in other religions to Islām in the manner that Islām explains the beauties and excellences of the attributes of God.

In conclusion, Ḥazrat Muşleḥ Mau‘ūd^{ra} says that Islām gives evidence of the Living God by saying that God still guides His servants even today through revelation as He did in the past. This is most significant characteristic of the Living God.

Ḥazrat Muşleḥ Mau‘ūd^{ra} then writes:

“I thus conclude my article as I have proven

that the god presented by the flawed teachings of other religions is not one who is worthy of the love of humankind. It is impossible for a person to follow those teachings.”

Ḥazrat Muşleḥ Mau‘ūd^{ra} writes further:

“The teachings of Islām are in accord with human nature. God the Almighty is Omnipotent and is completely free of any flaws. The most important quality outlined by Islām is that the one who shows devotion to God does not receive an immediately clear response. In fact, God Almighty first places one through trial and thereafter communicates with him.”

This is something that should be kept in view. Allāh the Almighty does not give an immediately clear response. One first has to pass through trials after which God speaks to them.

“The fire that burns in the devotees heart is cooled instantly through God speaking to him, providing contentment and tranquility. It extinguishes the fire of passion and agony in the heart which arises from longing to receive a reply. Subsequently, one’s heart then begins to glow with love and it develops a zeal to become even closer to God. Ultimately, one draws so near to God that he reflects God’s words of:

أَنْتَ مِنِّي وَأَنَا مِنْكَ

“That is, ‘You are of Me and I am of you’. This means that God’s Being is reflected in the world through His servant and He bestows them with honour. In essence, it is such people who reflect the Glory of God to the world. It is such people who are immersed in the river of God’s love and this is the sole reason why they are bestowed with honour.”

Ḥazrat Muşleḥ Mau‘ūd^{ra} further writes:

“The more I reflect on the words of ‘love of God’, the more heartfelt enjoyment and pleasure I derive. How beautiful is the religion of Islām that has guided us to this blessing which illuminates our hearts and enlightens our minds.

“Islāmic teachings are like dressings to the wounds of our heart. Were it not for Islām then those searching for the truth would have died in their pursuit. Those who had the spirit of love within them would have failed in their desperate search. This true love would have appeared to be an impossible objective and considered mere conjecture and imagination. This is because when people believe there is no higher being deserving of their love, what else can they do except for resort to developing doubts and uncertainties.

“By granting mankind the religion of Islām, Allāh the Almighty has given sorrowful hearts the means of tranquility and the means of contentment and bliss for those experiencing in inner discontent. When one who believes in God realizes that God sees all things in them, knows the depths of their heart, listens and speaks to them and has the power to reward the one who loves Him, it brings one to developing an intense delight and happiness in the heart on account of that special love.” In other words, a person feels bliss and delight.”³

On 28 December 1908, Ḥazrat Muşleḥ Mau‘ūd^{ra} delivered a powerful address at the Jalsa Sālāna [Annual Convention] on How Can We Be Successful? This perspective given was by a youth of just 19 years of age. Ḥazrat Muşleḥ Mau‘ūd^{ra} recited the verses:

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِآثَرِهِمُ
الْجَنَّةِ... وَبَشِّرِ الْمُؤْمِنِينَ

Surely, Allāh has purchased of the believers their persons and their property in return for the Garden they shall have...And give

“... How beautiful is the religion of Islām that has guided us to this blessing which illuminates our hearts and enlightens our minds. - Ḥazrat Muşleḥ Mau‘ūd^{ra}

glad tidings to those who believe.⁴

Thereafter, Ḥazrat Muşleḥ Mau'ūd^{ra} stated:

“Every person should consider why they have been created in this world. Since every single person will eventually die, everyone needs to reflect as to what will happen after? A person toils and expends huge efforts in their brief and temporary life in the world, then do we not need to make preparations for the eternal life, which is the life after death?”

That is, the life in the Hereafter is eternal, so is there no need to make preparations for that? This is a very important question. In light of the Holy Qur'ān, Ḥazrat Muşleḥ Mau'ūd^{ra} explained:

“On a nominal trade one takes profound precautions and only purchases that which benefits and is profitable to him. How regrettable is it then that one does not enter that trade which will not profit him with hundreds of thousands or tens of millions, but will grant him infinite profit.”

In light of the teachings of the Holy Qur'ān, Ḥazrat Muşleḥ Mau'ūd^{ra} stated:

“One should accumulate that wealth for themselves that will benefit them as opposed to that wealth which can easily be wasted by those they leave behind” – worldly wealth can be spent and wasted by one's heirs “however, if they, instead, enter the trade as outlined in the Holy Qur'ān, it will benefit them and no one can bring it to ruin thereafter. In fact, that will continue to benefit them in the life to come.”

Ḥazrat Muşleḥ Mau'ūd^{ra} further stated:

“To such people, Allāh the Almighty personally grants wealth and treasure. Thus, when one has Allāh as their treasurer, what need will they have for anyone or anything else? One who enters such a trade is counted in the spiritual army of God the Almighty and is required to display courage to give up their lives for the sake of God in not just words, but

in actions.”

Ḥazrat Muşleḥ Mau'ūd^{ra} then mentioned the success and victories of those who engaged in such spiritual trade – for example Prophet Moses^{as} and the Holy Prophet^{sa} – and explained how Allāh the Almighty granted them victory over their enemies.

There are certain conditions attached to



Ḥazrat Muşleḥ Mau'ūd^{ra}

this exchange or transaction: firstly, a person should always seek forgiveness for their sins and by seeking forgiveness one can remove the corrosion of their hearts; secondly, one should incline towards worship in order to strengthen their relationship with God Almighty; thirdly, one ought to ensure that they always praise God Almighty and remain grateful for the blessings He has bestowed upon them; fourthly, one should enjoin good; fifthly, one must safeguard the boundaries outlined by God Almighty.

In other words, one ought to be mindful of the boundaries set out by God Almighty. The one who acts according to these conditions and is a sincere believer, they

would become the recipient of glad tidings from God Almighty.⁵

The one who acts according to these conditions and is a sincere believer, will become the recipient of glad tidings from God Almighty.

Then, in 1916, two years after being elected as the Khalifa, Ḥazrat Khalifatul-Masīḥ II^{ra} delivered a speech on the *Remembrance of Allāh* [Zikr Ilāhī], in which he explained the matters relating to the remembrance of Allāh in a most unique and fascinating manner. He explained what remembrance of Allāh entails, why it is required, the various forms and benefits of the remembrance of Allāh.

In this speech, Ḥazrat Muşleḥ Mau'ūd^{ra} explained the concept of zikr among the ṣūfis and how their erroneous customs were hindering them from attaining the nearness of God. He stated that there are four types of *zikr*: firstly, the prescribed prayers; secondly, the recitation of the Holy Qur'ān; thirdly, oft remembering the attributes of Allāh, acknowledging their truthfulness and verbalizing their details; fourthly, to ponder over the attributes of Allāh in seclusion and also to publicly proclaim the attributes of Allāh.

Similarly, Ḥazrat Muşleḥ Mau'ūd^{ra} outlined the ways in which one's *zikr* would be granted acceptance and also the special times for the remembrance of Allāh.

In this very speech, he stressed the importance of performing the *zikr* that would enable one to reach the Exalted Station [Maqām Maḥmūd], i.e., to offer the Tahajjud prayers regularly. He outlined more than a dozen ways one can perform the Tahajjud prayers regularly. Likewise, in light of the verses of the Holy Qur'ān and the aḥādith, he presented 22 methods of how one can maintain concentration in their prayers. At the end, he mentioned 12 extraordinary benefits of the remembrance of Allāh.⁶

A noteworthy incident took place during this very speech; a non-Aḥmadi Ṣūfī was attending the Annual Convention and was sitting listening to Ḥazrat Muṣleḥ Mau'ūd's^{ra} speech. He sent in a note to Ḥazrat Muṣleḥ Mau'ūd^{ra} saying, "What an extraordinary exposition! Just one point of wisdom like the one you are mentioning is revealed by the ṣūfīs after one has served them for at least 10 years"; that is to say, those that would stay in the company of ṣūfīs, once they had served them for at least 10 years, only then would they reveal a single point. But you have revealed all the points of wisdom in one sitting. What a marvel this is! You have revealed all these points of wisdom at once."

Divine Providence Reigns Supreme Over Everything in the Universe [Rabūbiyyat Bārī Ta'ālā Kāi'nāt Kī Har Cheez Par Muḥīṭ Hai]. Ḥazrat Muṣleḥ Mau'ūd^{ra} delivered this speech in Patiala on 9 October 1917, the summary of which is as follows:

Ḥazrat Muṣleḥ Mau'ūd^{ra} spoke about the existence of Allāh the Almighty and the truthfulness of Islām, the Holy Qur'ān and the Promised Messiah^{as} in light of the attribute of divine providence [Rabūbiyyat]. Ḥazrat Muṣleḥ Mau'ūd^{ra} stated:

"One of the proofs for the existence of Allāh the Almighty are His attributes. If one ponders over divine attributes and their magnificent powers – which are manifested at all times – one is compelled to accept that a Powerful, All-Knowing, Wise and Merciful Being exists."

Ḥazrat Muṣleḥ Mau'ūd^{ra} further stated:

"Surah al-Fātiḥah is the Mother of the Book [Ummul Qur'ān] and mentions four attributes which are the essence of all the other attributes. If one ponders over these attributes, one can be saved from all erroneous beliefs and practices; for example, the first attribute is 'Lord of all the Worlds [Rabbul 'Ālamīn].' Divine providence is associated with everything that exists and everything is benefitting from this Providence. Thus, the attribute of 'Lord of all the Worlds' compels one to accept that since God Almighty has created all the beneficial forms of nourishment for the body to subsist, then certainly He would have created sustenance for the

soul, which is more valuable than the body. Subsequently, Allāh the Almighty states:

وَأَنْ مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ

"Meaning that a prophet has been sent to every nation who came for the moral training of mankind and to guide mankind towards the means for spiritual progress (35:25). In the end, Allāh the Almighty sent the Holy Prophet^{sa} for the reformation of all nations and for all times, as the Shariah was perfected through him. For this reason, the Holy Prophet^{sa} stated that after him, in order for man to be bestowed divine communion, certain people would be appointed to expound upon the wisdom of the Shariah and thereby establish communion with God. Thus, in accordance with divine providence, Allāh the Almighty

“... If one ponders over divine attributes and their magnificent powers – which are manifested at all times – one is compelled to accept that a Powerful, All-Knowing, Wise and Merciful Being exists.. - Ḥazrat Muṣleḥ Mau'ūd^{ra}

appointed the Promised Messiah^{as} in this age, who claimed to be a recipient of divine discourse and appointed for the reformation of mankind. The practical manifestation of God Almighty's support for the Promised Messiah^{as} was manifested through the fulfilment of his prophecies and the continuously manifesting signs prove the truthfulness of his claim."

At the end, Ḥazrat Muṣleḥ Mau'ūd^{ra} mentioned that it is only Islām that presents a Living God and one can witness signs of His existence. He also stated that as God Almighty ensured for the spiritual sustenance of man in the past through His Providence, He does so today also and by following the paths set out by Him, one can attain all those rewards and blessings that the people attained thousands of years ago.⁸

Then there was a lecture, *The Outset of Dissension in Islām* [Islām Meīn Ikhtilāfāt Kā Āghāz] delivered in 1919, organized by the Martin Historical Society of Islāmīa College,

Lahore. This lecture spans across almost 100 pages. The summary of it is as follows; as mentioned already, on 26 February 1919, Ḥazrat Muṣleḥ Mau'ūd^{ra} delivered this extraordinary address in an event organised by the Martin Historical Society in Islāmīa College, Lahore. This event was chaired by Syed 'Abdul Qādir Ṣāḥib, who at the time was a renowned Professor in History – he was not an Aḥmadi – and chaired the event. Explaining the importance of this topic, Ḥazrat Muṣleḥ Mau'ūd^{ra} stated:

"The foundation for dissension in Islām was laid 15 years after the demise of the Holy Prophet^{ra}. After this time, the cracks of schism between the Muslims continued to widen. The history of this very era is concealed in heavy veils of darkness.

According to the opponents of Islām, this is a hideous blemish upon Islām and even to its friends, serving as a perplexing question. Only a few have sought to cross the swamp of the history of that era safe and sound, who were able to succeed in their objective. It is for this reason that I have decided to speak to you on this very topic."

Ḥazrat Muṣleḥ Mau'ūd's^{ra} thoroughly researched speech contained extremely valuable advice. The essence of the speech was that the notion that some prominent Companions^{ra} were responsible for the spread of dissension and mischief is absolutely false.

In his discourse, Ḥazrat Muṣleḥ Mau'ūd^{ra} spoke about the early period of Ḥazrat Uthmān's^{ra} rule; the status of Ḥazrat Uthmān^{ra} in the eyes of the Holy Prophet^{sa}; how the dissension and rebellion started; how the Islāmīic Khilāfat was a religious institution and to harbour malice against the companions is futile. Discussing this

further Ḥazrat Muṣleḥ Mau'ūd^{ra} mentioned the reasons and factors that lead to the dissention occurring in the era of Ḥazrat Uthmān^{ra}; the circumstances of Abdullāh bin Sabā, chief architect of the rebellion; Ḥazrat Muṣleḥ Mau'ūd^{ra} also shed light on the general conditions of the people of Kufa, Basra and Syria.

Another allegation levelled against Ḥazrat Uthmān^{ra} is that he appointed his own governors, who were responsible for this dissention. Giving his verdict about this, Ḥazrat Muṣleḥ Mau'ūd^{ra} stated:

“... The people who were sent to carry out this investigation were magnificent people and no one can raise an objection against their findings. The unanimous verdict of these three companions” i.e., those companions who were sent by Ḥazrat Uthmān^{ra} to make enquiries “along with the rest of those who were sent to other countries that there was absolute peace and security, no sign of injustice and tyranny, and governors were acting with complete equality and justice ... was such a verdict which leaves no room for doubt.

“It is clearly evident that all this disorder was the result of the mischief of a few transgressors and the instigation of Abdullāh bin Sabā. Ḥazrat Uthmān^{ra} and his representatives were free from all objections” i.e., the governors that Ḥazrat Uthmān^{ra} had appointed.

Owing to his natural disposition, Ḥazrat Uthmān^{ra} continued to afford them with kindness and compassion. In the face of the scheming and revolt by the rebels, he would always say that he did not wish to have the blood of Muslims on his hands. Eminent companions and Ḥazrat Mu'āwiyah^{ra} gave suggestions for the establishment of peace, but Ḥazrat Uthmān^{ra} continued to follow his compassionate disposition, in fact, in order to silence the critics, he accepted their demands to whatever extent it was acceptable for him.

Whilst mentioning a key principle in order to understand the reality behind the varying historical accounts, Ḥazrat Muṣleḥ Mau'ūd^{ra} stated:

“A great deal of caution is required with respect to the history of this era because no era has followed after the one under discussion, which has been absent of such people who held sympathy for either one party or the other. This fact proves to be very detrimental to history because when intense hatred or undue love is involved, a narration can never be transmitted in

Uthmān^{ra} and other companions of the Holy Prophet^{sa} were completely free from any blame of this rebellion, in fact their conduct was an example of their excellent morals and they always strived to attain the highest stages of piety. Furthermore, he concluded that the companions never raised any allegations against the Khilāfat of Ḥazrat Uthmān^{ra} and displayed loyalty to him until the very end.

Ḥazrat Muṣleḥ Mau'ūd^{ra} stated:

“The allegation against Ḥazrat 'Alī^{ra}, Ḥazrat Ṭalḥa^{ra} and Ḥazrat Zubair^{ra} of secretly conspiring, is also absolutely false ... The allegation which is levelled against the Ansār that they were displeased with Ḥazrat Uthmān^{ra} is false because we see that all the chiefs among the Ansār endeavoured to ward off this conflict.”⁹

After its publication, some non-Aḥmadis presented their opinions on this lecture. Syed Abdul Qādir, MA Professor, Islāmia College Lahore began by saying,

“He is the esteemed son of a remarkable and learned father, Ḥazrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad Ṣāḥib's name alone is guarantee enough that this lecture was to be extremely scholarly. I have also studied history, but I can confidently say that very few historians – whether Muslim or non-Muslims – have reached the crux of the matter regarding the dissension that arose in the Khilāfat of Ḥazrat Uthmān and succeeded in deciphering the real cause of this destructive first civil war. Ḥazrat Mirzā Ṣāḥib not only succeeded

in unravelling the causes of the civil war, but he clearly and coherently explained all those incidents which had shaken the institution of Khilāfat for a considerable time. In my opinion, those interested in the history of Islām would not have come across a discourse as thoroughly researched as this one. The truth is that only when we study Ḥazrat Uthmān's^{ra} Khilāfat from authentic and primary Islāmic sources can



Ḥazrat Muṣleḥ Mau'ūd^{ra}

its true form... A golden principal for the verification of history is that world events are like a chain. In order to verify the authenticity of an individual incident, it should be examined after being threaded into this chain to see whether the link can be threaded into its proper place or not.”

The essence of Ḥazrat Muṣleḥ Mau'ūd's^{ra} research was that Ḥazrat

we learn from these events and understand their true value.”¹⁰

Then, there is a speech of Ḥazrat Muṣleḥ Mau‘ūd^{ra} on the topic of *Divine Decree* [Taqdīr Ilāhī] which was delivered in Masjid Nūr, Qadian at the Jalsa Sālāna of 1919. In reference to this, the issue of divine decree is an extremely complicated and delicate matter, which Ḥazrat Muṣleḥ Mau‘ūd^{ra} spoke about it with great sagacity. He stated:

“I humbly submitted before God Almighty saying, ‘O Allāh! If it is not appropriate to speak on this topic, then place it in my heart that I should refrain from doing so,’ but, it was indicated to me that I should speak about this topic. Although this topic is complex and requires great attention and resolve to comprehend it, it will, however, be of great benefit if you understand it.”

Ḥazrat Khalīfatul-Masīḥ IVth made reference to this address on different occasions. Ḥazrat Khalīfatul-Masīḥ IVth stated:

“For Ḥazrat Khalīfatul-Masīḥ II^{ra} to address a large gathering in which there were people who were of varying academic and intellectual abilities, is no ordinary feat. The extraordinary manner in which he spoke on this subject was a feat only he could achieve.”

Ḥazrat Khalīfatul-Masīḥ IVth further stated:

“What was this speech? It was a masterpiece of Islāmic theology... After explaining the importance of the subject of divine decree and mentioning the sayings of the Holy Prophet^{sa}, he shed light on this topic, stating that belief in divine decree and the existence of God Almighty are inseparable. Thereafter, Ḥazrat Muṣleḥ Mau‘ūd^{ra} discoursed on the opposing views on the subject of divine decree and reconciled the apparent differences in various sayings of the Holy Prophet^{sa}. Ḥazrat Muṣleḥ Mau‘ūd^{ra} then explained those instances whereby man has greatly erred owing to his failure of understating the subject of divine decree...

Then, in light of six Qur’ānic verses, Ḥazrat Muṣleḥ Mau‘ūd^{ra} emphatically and comprehensively refuted the concept of *waḥdatul wujud* [which literally means, “Oneness of Being” – a Ṣūfī doctrine, which suggests that God and His creation are one in the same thing]. Similarly, he disproved those who are on the other end of the extreme in their views, and through strong arguments, refuted their belief that God cannot do anything and everything that happens is owing to man’s own effort. Ḥazrat Muṣleḥ Mau‘ūd^{ra} provided an excellent analysis of how human thought



Ḥazrat Muṣleḥ Mau‘ūd^{ra} standing at back centre

had greatly erred as a result of confusing the concept of divine knowledge and divine decree and then beautifully expounded upon this subject.”

Ḥazrat Khalīfatul-Masīḥ IVth stated:

“This speech discusses every aspect of divine decree as well as providing answers to recent and historic allegations. In relation to divine decree, Ḥazrat Muṣleḥ Mau‘ūd^{ra} spoke about seven spiritual ranks which one can attain after properly understanding the concept of divine decree and having fulfilled its prerequisites.”¹¹

In any case, people often ask about the concept of divine decree, therefore they should read this book.

On another occasion, Ḥazrat Muṣleḥ Mau‘ūd^{ra} granted guidance to the Muslims on the topic of *Turkish Peace and the Responsibilities of Muslims* [Mu‘āhadah Turkiya aur Musalmānu ka Ā‘inda

Rawaiyyah] on the occasion of a conference in Allāhabad organized by the Khilāfat Committee.

The gist of this treatise is that after the conclusion of the First World War, the terms of peace that were formulated by the Allied Powers to the Ottoman Empire were extremely humiliating and would result in completely breaking up the Ottoman Empire. Moreover, its naval, army and air forces would be significantly limited as well as imposing various other extremely harsh restrictions upon them. Thus, in light of these circumstances, a conference was organized by the Khilāfat Committee to be held from 1-2 June 1920 in Allāhabad to discuss the terms offered to the Ottoman Empire and to determine the future strategy of the Muslims [of India].

The famous leader of the Jami‘at ‘Ulama’ in India, Maulānā Abdul Bari of Firangi Mahal wrote a letter to Ḥazrat Muṣleḥ Mau‘ūd^{ra} on 30 May 1920, inviting Huzoor^{ra} to attend the conference and share his thoughts. Within a day, Ḥazrat Muṣleḥ Mau‘ūd^{ra} penned the entire treatise under the title, *Turkish*

Peace and the Responsibilities of Muslims and had it published overnight and sent it with Ḥazrat Maulānā Muḥammad Sarwar Shāh Ṣāhib^{ra}, Ḥazrat Syed Walliullāh Shāh Ṣāhib^{ra} and Ḥazrat Chaudhry Muḥammad Zafrullā Khān Ṣāhib^{ra}.

In this treatise, Ḥazrat Muṣleḥ Mau‘ūd^{ra} highlighted the flaws in the terms of peace offered to the Ottoman Empire and also gave recommendations as to how the Muslims could be safeguarded from its dire consequences. Through comprehensive and convincing arguments, Ḥazrat Muṣleḥ Mau‘ūd^{ra} explained his viewpoint and also stated that some of the proposals that had been suggested such as migrating [from India], calling for a general Jihād and non-cooperation [with the British government] were impractical and would cause harm to the Muslims. Ḥazrat Muṣleḥ Mau‘ūd^{ra} put forward the suggestion that the Muslims ought to become united, and in one voice, convey

to the Allies that the terms of peace they had offered to Turkey go against the basic principles which the Allies themselves had set. Furthermore, the Muslims saw these terms as being driven by the hidden hand of Christian enmity and in appeasement to the needs of capitalists. Therefore, the Muslims should express their disapproval of these terms and appeal for them to be changed. Apart from the aforementioned proposals in his treatise, Hazrat Musleh Mau'ud^{ra} also recommended that for the future success and progress of Muslims and Islām, a proper international Islāmic organization should be established.¹²

Nowadays, Muslims claim that they have formed an organization; however, they cannot even collectively agree to any decision. But despite this, it was Hazrat Musleh Mau'ud^{ra} who first gave this suggestion. Even today, the attitude of certain Western powers and their treatment towards the Muslim governments resembles the conditions that Hazrat Musleh Mau'ud^{ra} described in this treatise of his.

This extraordinary analysis of the affairs and the proposal put forward at a time when there was not even Internet etc. is clearly indicative of the fact that Allāh the Almighty's special help and support was with Hazrat Musleh Mau'ud^{ra} and proves that Allāh the Almighty had granted him this knowledge of the world and also fulfilled the promise of granting him wisdom.

Another speech was on the subject of *Angels of Allāh* [Malāikatullāh], which Hazrat Musleh Mau'ud^{ra} delivered on 28 December 1920 in Bait-un-Nūr; this speech was delivered over two days. The subject on the angels of Allāh constitutes the fundamental tenets and beliefs of Islām. Despite the fact this is a very intricate and complex subject, Hazrat Musleh Mau'ud^{ra} presented it in a very simple and clear manner. In light of the Holy Qur'an, Hazrat Musleh Mau'ud^{ra} explained the reality and need of angels, the various types of angels, their responsibilities

and services etc. Furthermore, he gave proofs of the existence of angels and comprehensively refuted the allegations and misgivings about the concept of angels through clear argumentation.

Towards the end of this speech, Hazrat Musleh Mau'ud^{ra} explained the eight means by which one can establish a relationship with the angels and derive benefit from them.¹³

These are as follows: firstly, to sit with those upon whom angel Gabriel descends, i.e. to sit in the company of the righteous and the

relationship with Khilāfat.¹⁴

Hazrat Musleh Mau'ud^{ra} expounded upon all of these aspects.

Another lecture of Hazrat Musleh Mau'ud^{ra} was on *The Need for Religion* [Zururat Mazhab] in which he replied to the questions posed by some college students in Lahore, on 5 March 1921. The summary of this lecture is that in order to give a testimony in a court case, Hazrat Musleh Mau'ud^{ra} travelled to Lahore on 4 March 1921 and remained there from 4 March to 7 March. On 5 March during an audience with Hazrat Musleh Mau'ud^{ra}, some of the students asked the following three questions:

Firstly, if Hazrat Musleh Mau'ud^{ra} could shed light on the question that "there is no need for religion, nor does one derive any benefit from it, but if one wants to derive any superficial benefits from it then there is no harm as such to believe in a religion.

Secondly, "There are people amongst other religions, who make prophecies. Therefore, Islām does not hold any distinction in this regard in that it has made prophecies."

Thirdly, "The spread of the Promised Messiah's^{as} community is not a sign of his truthfulness because Lenin in Russia has also had great success."



Hazrat Musleh Mau'ud^{ra}

prophets; secondly, by invoking salutations [Durūd] upon the Holy Prophet^{sa}; thirdly, one should instill in their hearts the habit of forgiving and overlooking the shortcomings of others and becoming pure from thinking ill of others; fourthly, to remain occupied in praising and glorifying Allāh the Almighty; fifthly, to recite the Holy Qur'an with full attention; sixthly, to read the books of those upon whom angels descend – therefore in this day and age, one ought to read the books of the Promised Messiah^{as}; seventhly, to visit those places where angels particularly descend – there are certain holy places, one should visit them; eighthly, to establish a

Hazrat Musleh Mau'ud^{ra} comprehensively answered all three question in very simple terms. Hazrat Musleh Mau'ud^{ra} explained that the need of religion was inextricably linked with the existence of God. This has been published under the title of "Zururat Mazhab" [The Need for Religion]. He stated that the need of religion was inextricably linked with the existence of God. If God exists, then naturally there is need for religion as well. The proof of the existence of God is His divine communion with His servants. In this day and age, the prophecies of the Promised Messiah^{as} are continuously being fulfilled and thus

furnishing proofs of the existence of God Almighty.

In reply to the second question, Ḥazrat Muşleḥ Mau'ūd^{ra} stated that the fundamental difference between the prophecies of the prophets and those of ordinary people was that others made prophecies based on their own knowledge and were nothing more than mere conjecture, whereas the prophecies of the prophets were from God Almighty and made completely contrary to the prevalent conditions of the time. Furthermore, their prophecies contained many facets and were sublime in nature and possessed might and power.

In reply to the third question, Ḥazrat Muşleḥ Mau'ūd^{ra} stated that the success granted to the Promised Messiah^{as} had already been foretold by him and therefore this success was granted accordingly. Thus, it would be incorrect to claim that since others were successful, therefore the success granted to the Promised Messiah^{as} did not serve as a sign of his truthfulness.¹⁵

In any case, this was a very detailed lecture.

In 1921, Ḥazrat Muşleḥ Mau'ūd^{ra} delivered a speech on the existence of God Almighty. It was a very lengthy speech and spans 190 pages [in written form]. The gist of this is that in 1921, Ḥazrat Muşleḥ Mau'ūd^{ra} delivered a very scholarly and comprehensive speech in a very enlightening manner which was filled with profound intricacies and wisdom.

In his speech, Ḥazrat Muşleḥ Mau'ūd^{ra} presented eight proofs of the existence of God Almighty and also answered the allegations which were raised against each of these proofs. Ḥazrat Muşleḥ Mau'ūd^{ra} also proved the existence of God Almighty through His divine attributes and also explained the various types of attributes. Furthermore, Ḥazrat Muşleḥ Mau'ūd^{ra} expounded on the teachings of Islām in contrast to the views of Europeans, Zoroastrians, Hindus and Arya Samaj faith on their respective concept of God Almighty. Moreover, Ḥazrat Muşleḥ Mau'ūd^{ra} explained the concept of associating partners with Allāh [shirk] and its various forms and also

“We cannot go without appreciating the efforts made by the Second Khalīfa of the Aḥmadiyya Movement in disseminating the message of Islām . . . - Zulfiqar Newspaper

how to eliminate them. Ḥazrat Muşleḥ Mau'ūd^{ra} also explained how one can witness God [through divine communion] and the different stages in relation to this, the blessings it contains and how one can attain this.¹⁶

In 1921, Ḥazrat Muşleḥ Mau'ūd^{ra} wrote a book, *A Present to His Royal Highness – The Prince of Wales* [Toḥfa Shahzāda Wales] on the occasion of his visit to India. The summary of this book is that in December 1921, the Prince of Wales, who was the official heir to the throne of the British Empire, travelled to India for an official visit. He is the same Prince of Wales, who is also known as Edward VIII and later abdicated the throne in 1936 due to his dispute with the Church of England.

Upon his visit, Ḥazrat Muşleḥ Mau'ūd^{ra} wrote a book, titled, *A Present to His Royal Highness – The Prince of Wales* and upon the guidance of Ḥazrat Muşleḥ Mau'ūd^{ra}, 32,208 members of the Aḥmadiyya Muslim Community donated one anna each in order to help arrange for the publication of the book.

Through the Punjab Government, this book was presented to the Prince of Wales by a delegation of the Aḥmadiyya Muslim Community on 27 February 1922 as a unique and special gift. In this very brief and scholarly book, Ḥazrat Muşleḥ Mau'ūd^{ra} expressed his loyalty to the British government as well as providing a brief introduction to the Promised Messiah^{as}, the Founder of the Aḥmadiyya Muslim Community and also explaining the teachings, history and objectives of the Community.

In the end, in line with the practice of the Holy Prophet^{sa}, Ḥazrat Muşleḥ Mau'ūd^{ra} presented the prince and the heir to the British throne with the message of Islām in an extremely convincing manner and invited him to Islām. The Prince of Wales accepted this gift from Ḥazrat

Muşleḥ Mau'ūd^{ra} and sent a message of gratitude through his chief secretary.¹⁷

With regard to sentiments about this, the Prince of Wales – who later became known as Edward VIII as I mentioned earlier, after he abdicated the throne in 1936 owing to a dispute with the Church of England – greatly appreciated this gift and honoured it. Not only did he send a note of thanks through his chief secretary, but during his journey from Lahore to Jammu in March of 1922, he read it in its entirety and was very pleased. According to reports, as he was reading the book, at certain instances his face would glow out of appreciation. Similarly, his personal assistant also said that when he [the Prince of Wales] was reading the book, he would stand up all of a sudden. Eventually, sometime later, he openly declared his disassociation with Christianity.

On 24 April 1922, the Zulfiqar newspaper published a review of this book, saying:

“We cannot go without appreciating the efforts made by the Second Khalīfa of the Aḥmadiyya Movement in disseminating the message of Islām...A large portion of *A Gift to the Prince of Wales* is full of the propagation of Islām and is such a magnificent exposition that non-Aḥmadis would be left envious of it.

“It is incumbent that when we arrive at the news desk, we must leave our prejudices behind and it is thus, upon seeing this gift, that we expressed our resounding approval. The esteemed author of this gift has acted in complete accordance with the practice of the Holy Prophet^{sa} by openly and bravely inviting the heir to the British throne towards Islām. If any other sect, person or seditious newspaper decides to attack this gift by adopting the path of enmity and jealousy then that is an entirely separate matter altogether. We have not found any instance of sycophancy in this gift; although there are instances where

brief mention of the late Mirzā Ghulam Aḥmad Ṣāhib's life from beginning to end is made; however, those instances are for the sake of fostering peace and to express loyalty to the government. It is clear that God Almighty does not befriend those sects who are evil minded and stir up disorder; rather, He annihilates them."

Similarly, a government-backed newspaper from the Punjab called Civil and Military Gazette wrote in its 18 April 1922 edition:

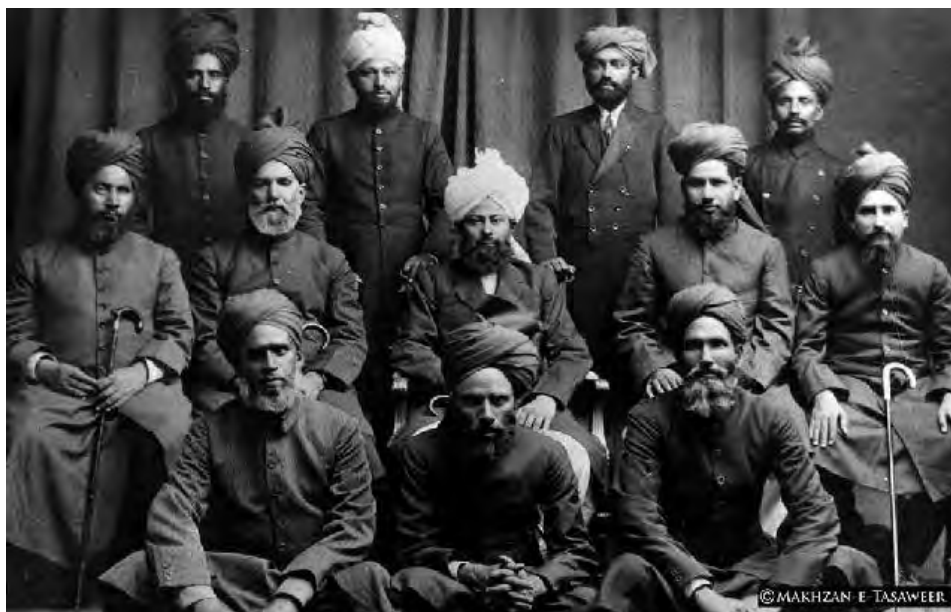
"It has to be accepted that he [Ḥazrat Mirzā Bashīrud-Dīn Maḥmud Aḥmad^{ra}] has presented his arguments in an excellent manner, with great proficiency and knowledge ... Despite the fact that the underlying purpose of this was the propagation of his message, whether the Prince of Wales becomes an Aḥmadi or not, there is no doubt that in the eyes of those who take an interest in religion – especially in the various religions of India and England – there is no diminishing the value and enjoyment of this book."¹⁸

This book had a great impact on the foreign world as well; it opened up a new path for the propagation of Islām in Western countries. A professor from Vienna, the capital of Austria, who was an expert in three languages expressed his profound happiness upon reading it and lamented about the fact that he was of an advanced age, otherwise he would have travelled the world to propagate this book.

Ḥazrat Muftī Muḥammad Ṣādiq Ṣāhib^{ra} wrote from America that this book had a great impact across America; in fact, it seemed as if this book had been written whilst keeping the intellectual standards of America in mind. Apart from Western countries, this book also gained recognition in Africa.

The Leader newspaper in Nairobi wrote:

Though I am not a Christian, I was born in a Christian household and understand their literature. However, the amount of knowledge and delight I have gained from this cannot be expressed in words. Although the author of this book is a Muslim, it seems quite likely that he spent years amongst Christians and has carefully



Ḥazrat Muṣleḥ Mau'ūd^{ra} seated centre

“This lecture was so unique that prominent Christian leaders were compelled to say that without a doubt, the ideas presented in this treatise were completely unique with respect to its moral training, proofs and its beauty..

studied their literature. Otherwise, it would be very difficult to say such things pertaining to Christianity with so much openness. To this day, I have not seen any book which was written on the basis of religion but remained free of any prejudice. This is the first book of its stature.¹⁹

Similarly, there is *Aḥmadiyyat or the True Islām* [Aḥmadiyyat Ya'nī Haqīqī Islām] which was a speech from 1924. The summary of this book was read out at the Wembley Conference – the book itself is quite lengthy, comprising of approximately 250 pages.

The Wembley Conference took place in 1924 and the renowned scholars of the world's religions were invited to deliver the distinct qualities of their respective religions. Ḥazrat Muṣleḥ Mau'ūd^{ra} was also invited to attend this conference. For the purposes of this conference, Ḥazrat Muṣleḥ Mau'ūd^{ra} wrote the voluminous book, *Aḥmadiyyat or the True Islām* which he began writing on 24 May and finished

on 6 June, thus completing this book within two weeks. A summary was read out at the conference in the presence of Ḥazrat Muṣleḥ Mau'ūd^{ra} by Chaudhary Muḥammad Zafrulla Khan Ṣāhib^{ra}.

This lecture was so unique that prominent Christian leaders were compelled to say that without a doubt, the ideas presented in this treatise were completely unique with respect to its moral training, proofs and its beauty. Hence, through this lecture, God created an opportunity for the message of Aḥmadiyyat – the true Islām – to reach renowned leaders of other religions, who had no other option but to attest to the truthfulness of Islām.

In this book, Ḥazrat Muṣleḥ Mau'ūd^{ra} shed light on the various aspects of the beautiful teachings of Islām in an excellent manner. First, he proved through the verses of Sūrah as-Ṣāffāt that holding religious conferences such as these were foretold 1300 years earlier in the Holy Qur'ān.

After this, he gave an introduction to the

Aḥmadiyya Jamā'at and proved through sound evidence that Aḥmadiyyat and the true Islām are one and the same. Then, he elucidated the four primary purposes of religion; in relation to this he first clearly explained the concept of God as presented by Islām. He stated the type of relationship Islām expects a person to have with God as well as the responsibilities placed by God on mankind.

Ḥazrat Muṣleḥ Mau'ūd^{ra} also removed the misconception that Islām teaches that [worldly] means cannot be used at all and instead all things should be left to God; in other words, one does not need to do anything at all – this is an allegation raised against Muslims. Ḥazrat Muṣleḥ Mau'ūd^{ra} stated that it is proven through Qur'ānic verses that this is not what Islām taught. In fact, the teaching of Islām is that one should take full advantage of the means available to them and then trust should be placed in God. Trust in God does not mean one must abandon all other means; rather, trust in God refers to the certainty that God Almighty is a Living God.

Then, Ḥazrat Muṣleḥ Mau'ūd^{ra} shed light on the fact that at this time, it is only the religion of Islām which can help man reach God, for Islām says that whoever acts in accordance with the teachings it has presented and has a longing to meet God, such a person will certainly find God. Ḥazrat Muṣleḥ Mau'ūd^{ra} states that this uncertainty is only clarified by Islām, wherein it stated that by following its teachings, such people will emerge who become manifestations of divine attributes, i.e., they would reflect upon the divine attributes and adopt them first, and then show the signs to others, thus granting them complete understanding regarding the existence of God. Hence, in this era, in order to help people recognize Allāh the Almighty and become free from doubt, Allāh the Almighty sent the Promised Messiah^{as}.

Thereafter, Ḥazrat Muṣleḥ Mau'ūd^{ra} discussed at great length the different aspects of morals and proved that the moral teachings of Islām were indeed the most perfect and that no other religion could compare to it. He then gave a detailed explanation about the principles of good morals and the ways



Ḥazrat Muṣleḥ Mau'ūd^{ra} giving a speech

of abstaining from immoral conduct. He also presented the teachings of Islām with regard to reforming one's morals. He then presented the teachings of Islām regarding civilization and stated the difference between civilization and morals in a most excellent manner. He then shed light upon the various ways in which society should interact with one another.

After that he presented the rights and responsibilities of the government and its citizens in great detail. Then, whilst expounding upon this subject, he discussed how the relationships between different governments should be. He presented golden principles mentioned in the Holy Qur'ān with regard to solving disputes between nations, stating that if the League of Nations was formed with these principles as its foundation, it would be successful. But it failed in its objectives because it did not follow these principles – now, since the UN has also failed to follow these principles, it is proving ineffective and will do so in the future as well.

Nevertheless, at the end of this book Ḥazrat Muṣleḥ Mau'ūd^{ra} shed light upon the circumstances after death, whilst also mentioning the reality of the rewards and punishment one will receive in the next life. Not only did he mention the teachings of the Promised Messiah^{as}, he has also gave examples of those who acted upon these teachings, but also how they brought about

a revolution in their lives and the extent to which the Promised Messiah^{as} affected their lives whereby some of them preferred to sacrifice their lives over abandoning his teachings. In the end, Ḥazrat Muṣleḥ Mau'ūd^{ra} invited the entire world to accept Aḥmadiyyat and gave them the glad tidings that the time has come to dispel all these problems. Furthermore, if they gather at the hands of the one sent by God, they will attain success in their faith and in the world.²⁰

Upon the conclusion of this speech, the president gave his remarks:

“I have nothing further to say, for the beauty and exquisiteness has already been expressed in this speech. I only wish, on behalf of all the attendees of the gathering, to thank Ḥazrat Khalifatul-Masiḥ for the wonderful coherence, fantastic vision and superior manner of reasoning in this speech. It is evident from the faces of the attendees that they agree with what I have just said. I am sure that they will testify that I am right to express my gratitude on their behalf also and that I am doing justice to this inference.”

One person went to Ḥazrat Muṣleḥ Mau'ūd^{ra} and said:

I have worked in India as a missionary for 30 years and studied the circumstances and arguments of the

Muslims. But never before have I heard the way in which you presented this topic today in such a wonderful, clear and exquisite manner. Having listened to this speech, I have been deeply impressed in terms of its ideas, coherence and proofs. For this I congratulate you.

Another person came and said:

I have travelled from France to listen to this speech. I used to give precedence to Islām over Christianity and give precedence to Buddhism over Islām, but now that I have listened to this speech and the one presented on behalf of Buddhism, I accept that Islām alone is the most superior religion. The beautiful and excellent manner in which you presented Islām [proves], no other religion can compare to it. It has left a deep impression upon me.”

There were many other remarks. Mrs Sharples, the secretary of this conference said to Chaudhary Şāhib, “I congratulate you and the people are very grateful to you.” The same woman said, “Men and women have been coming to me praising this speech greatly.

Whilst returning from the conference, a German professor here [in the UK], was walking on the street, when he approached Ḥazrat Muşleḥ Mau’ūd^{ra} to congratulate him and said, “I was sat next to some prominent Englishmen and I saw that some of them were tapping their hands on their knees whilst saying, ‘Rare ideas. One cannot hear such ideas every day.’” The same German professor states that some people uncontrollably stood up saying, “What a beautiful and true principle,” and the German professor expressed his opinion in these words saying that this occasion was a turning point for Aḥmadis, i.e., a sign of its success and even if they spent thousands of pounds, they would never attain such recognition and success as was received by way of this lecture.

A Bahai woman listened to the speech and walked side by side with the Aḥmadis until they reached their destination. She said, “I believed in Bahai teachings, but after

listening to the lecture today my beliefs have changed. I wish to listen to more of your lectures. Would you please let me know where and when you will deliver further lectures and I shall most certainly attend.”

One woman followed them and insisted that Ḥazrat Muşleḥ Mau’ūd^{ra} should come tea at her home. Another person said that this speech was so fascinating that it was even dearer to him than his love for his country.²¹

Thus, I have presented these few glimpses of the pearls of wisdom and knowledge that Ḥazrat Muşleḥ Mau’ūd^{ra} possessed between the ages of 18 and 35. These were from the youth and early adulthood of a person who – as I have mentioned before – had no formal education, yet was filled with secular and spiritual knowledge. This is also a sign of the truthfulness of the Promised Messiah^{as} and the prophecy of the Holy Prophet^{sa}. The points I have mentioned are only from a 17-year period, some of which are prior to his election as the Khalifa and some from after that. Furthermore, I have only presented a hundredth of what Ḥazrat Muşleḥ Mau’ūd^{ra} said during this time – I mentioned one-fiftieth earlier – rather even a hundredth has not been mentioned and thought that perhaps I would be able to introduce many of the other books of Ḥazrat Muşleḥ Mau’ūd^{ra}.

Apart from this, there are various sermons and exegeses of Ḥazrat Muşleḥ Mau’ūd^{ra} which are filled with profound truths of knowledge and wisdom; from which streams of knowledge and wisdom spring forth. Furthermore, there are various gatherings in which he afforded guidance to the world. Thus, this treasure of knowledge which, to a large extent, has been published should be read by members of the Jamā’at.

May Allāh the Almighty continue to elevate the status of Ḥazrat Muşleḥ Mau’ūd^{ra}.

Pray also for the situation in Pakistan. May Allāh the Almighty grant peace, security and comfort to the people living there and through His grace, may He destroy all the ploys, schemes and attacks of the enemies.

(Original Urdu transcript published in *Al Fazl International* on 12 March 2021, pp. 5-10. Translated by The Review of Religions.)

Reproduced from *Al Hakam*, March 19, 2021, p. 40-47

ENDNOTES

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15. *Ta’aruf Kutub Anwār ‘Ulūm*, Vol. 6, pp. 1-2, [English available at: www.reviewofreligions.org/14661/the-need-for-religion-2/]
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DISTINCT LEADERSHIP QUALITIES OF HAZRAT MIRZĀ BASHĪRUD-DĪN MAḤMŪD AḤMAD

Fazal Masood Malik & Farhan Khokhar

Fear is the emotion that grips the heart of its victim with icy, cold fingers. It was this fear that paralysed thousands in the late winter of 1914. A small community of the Promised Messiah, peace be upon him, was lost in despair when the benevolence of Allāh turned the tide and Ḥazrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad^{ra}, the son of the king foretold by ancient scriptures¹ became the shepherd – the leader. Security and peace replaced dread and thus began a monumental chapter in the history of the Aḥmadiyya Muslim Jamā‘at.

Years before his election to the office of Khilāfat, the young Ṣāhibzāda Mirzā Maḥmūd Aḥmad^{ra} displayed a remarkable resolve that powerfully attested to his leadership abilities. The fear that numbed the community in the winter of 1914 was the same terror that overtook it following the demise of the Promised Messiah^{as} in 1908.

There, standing by the blessed body of the Promised Messiah^{as}, a young Maḥmūd Aḥmad^{ra} proclaimed with every fibre of his being, “Even if the entire Aḥmadiyya Jamā‘at leaves you, I will carry your mission to every corner of the world!”²

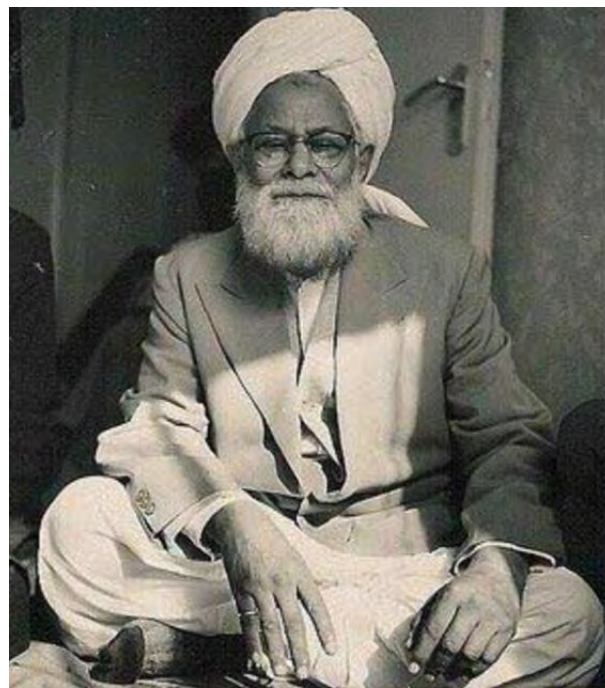
This was not a mere youthful emotional proclamation; his entire life became the embodiment of fulfilling this pledge.

In 1914, Ḥazrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad^{ra}, Muṣleḥ Mau‘ūd^{ra}, was elected as Khalīfatul-Masiḥ II. The weak elements in the community started to rebel, attempting to weaken the blessed institution of Khilāfat. The malice of hostile

factions had found a new life.

A few members of the Aḥmadiyya Muslim Jamā‘at, including some intellectuals, erroneously came to believe that the Promised Messiah^{as} was not a prophet but a *mujaddid* (reformer). They believed that an administrator should be appointed to continue his work, not a Khalīfa.

This group became known as the *Paighāmis* (Lahori Aḥmadis) due to the fact they went to Lahore after the demise of Khalīfatul-Masiḥ I^{ra} and renounced their pledge to Khilāfat. The *Paighāmis* started publishing papers and distributing them to Aḥmadi



Ḥazrat Muṣleḥ Mau‘ūd^{ra}

“Even if the entire Aḥmadiyya Jamā‘at leaves you, I will carry your mission to every corner of the world!”

Muslims residing outside of Qadian; they had also taken the organisation’s finances, leaving the Khalīfa and his Jamā‘at with a burdensome debt.³

The speed with which they were able to spread their false doctrines indicated that the preparation for such a scheme had begun long before. They claimed that if the young Maḥmūd Aḥmad^{ra} was allowed to become the Khalīfa, the Jamā‘at would dissipate and Qadian be lost in no time.

Ḥazrat Muṣleḥ Mau‘ūd^{ra} responded to the accusations swiftly and decisively.

A general call for donations was met with extreme enthusiasm. Articles and advertisements printed all over India gave logical and definitive answers to the questions raised by the Lahori group. For example, the article entitled, *Who Can Stop the Work of God?* – in which Ḥazrat Muṣleḥ Mau‘ūd^{ra} drew the attention of pious Jamā‘at members back towards

their Khalifa – is a true reflection of his exceptional mental abilities, sincere dedication and utmost belief in God.

In addition, many Ahmadi Muslims were sent to every corner of India to ensure the queries were addressed in a timely and proper manner. These efforts bore fruit and within days of the malicious attack on Khilāfat, the once turbulent ocean of fear became calm. In light of the difficult situation faced by the Jamā'at, while the flames of dissension were being doused with logic and common sense, Ḥazrat Muşleḥ Mau'ūd^{ra} turned to the community and brought people together for consultation at the Majlis Shūrā in 1914.

This demonstrated another noble quality of leadership where, even in times of turmoil, a true leader works with his followers to move the organisation forward.⁴

The community of the Promised Messiah^{as} was still fragile and learning to walk on broken ground. After consultations, Ḥazrat Muşleḥ Mau'ūd^{ra} created various *nazārats* (departments), which were instrumental in organising the monumental work that stood ahead for the community. This structure would act upon the guidance of Khalīfatul-Masīḥ and implement his wisdom.

As a good leader, he knew these measures were not enough to ensure continuity. Leadership as a skill had to be instilled into the hearts of the members. He recognised the need for women to take an active role in the spiritual and moral upbringing of their children. Out of this immense desire, to see every member of the community succeed, was born the first auxiliary – Lajna Imā'illāh – a leadership organisation for Ahmadi Muslim women, announced on 25 December 1922.⁵

With a profound understanding that different age groups and genders had different requirements, Huzoor^{ra} formed an establishment of youth called Khuddāmul Ahmadiyya on 31 January 1938. For members aged 40 and above, he formed Ansārullāh on 26 July 1940. The purpose of these auxiliary organisations was spiritual training and advancement towards the achievement of the Jamā'at's

noble objectives.⁶

His yearning to find ways of protecting the Jamā'at in every aspect led him to formally establish the system of Qazā (judiciary) in 1919. The purpose of setting up an internal judicial and adjudication system was to provide the Jamā'at with a fair, economical and dignified way for its members to settle internal disputes.⁷

As a leader, he had the foresight to mitigate future challenges. Keeping in mind the crisis with which the Jamā'at had been confronted following the demise of Ḥazrat Khalīfatul-Masīḥ I^{ra}, he established an electoral college for the election of the Khalifa.

EDUCATION AND THE FINANCIAL SYSTEM

Ḥazrat Muşleḥ Mau'ūd^{ra} viewed education as an essential life skill that permitted a person to participate intelligently in social and economic development. He did not view it as a limited process where children emerged from school with the required life skills, but an ongoing learning process which developed the right attitudes, skills and emotional intelligence. His fervent belief in education is evident from his tireless efforts.

During the life of his esteemed father, he started a magazine called *Tashhīzul Azhān*, meaning “sharpening of mental abilities”. Its purpose was to educate youth in a language that was comfortable for them. In 1913, under the guidance of Khalīfatul-Masīḥ I^{ra}, he started the *Al Fazl* newspaper with a view to improve the moral guidance of more mature members

a focus on basic academic skills, he established a high school for girls (1928, 1951) and a higher learning institute called Ta'lim-ul-Islām College, first in Qadian, then in Rabwah (1944, 1950).

Nusrat Girls School was established in 1928, then in 1951 (Rabwah) with further expansion in 1962. The Talim-ul-Islām school was first initiated by the Promised Messiah^{as} in 1898. Due to changing requirements of the University of Punjab, it closed down in 1905 and was reopened in Qadian in 1944, then in 1950 in Lahore, after the migration to Pakistan, and finally in Rabwah in 1954.

To ensure that the Community founded by the Promised Messiah^{as} flourished in the Indian subcontinent and around the world, Ḥazrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad^{ra} established two critical financial schemes; Waqf Jadīd and Taḥrīk Jadīd.

POLITICAL SAVVINESS

One of the qualities of Ḥazrat Muşleḥ Mau'ūd^{ra}'s insightful political awareness was that other world leaders often sought his advice on complex matters. His detailed guidance for the partition of India and the creation of Pakistan, his political, moral and financial support for a resolution of the Kashmir dispute and his detailed guidance on the resolutions of Palestine and Jordan are just some examples of his remarkable ability in the political sphere.

The partition of India is a painful chapter in history, riddled with the blood of millions of Muslims, Hindus and Sikhs. By the grace of Allāh and owing to the exceptional planning of Ḥazrat Muşleḥ

“These efforts bore fruit and within days of the malicious attack on Khilāfat, the once turbulent ocean of fear became calm.”

of the community and strengthen their understanding of Islām.⁸

Recognising the importance of strong leaders, an orderly environment and

Mau'ūd^{ra}, thousands of Muslims – Ahmadi and non-Ahmadi – migrated to Pakistan from Qadian with no casualties.

There remained, however, a core group

of people in Qadian, including members of Huzoor's family, whose purpose was to safeguard the blessed town, even if it meant dying for the cause. They numbered 313 and are known as the Darweshān Qadian.⁹

After the establishment of Pakistan, the situation in Kashmir worsened and threatened the freedom of the newly formed nation of Pakistan. At the behest of the Government of Pakistan, Hazrat Muşleḥ Mau'ūd^{ra} organised a military force known as the Furqan Battalion. This entirely volunteer-based battalion served with the Pakistan Military at the Jammu border in Pakistan from 1948 to 1950.¹⁰

Once the situation in Pakistan had stabilised and Aḥmadi migrants had started their new lives, Hazrat Muşleḥ Mau'ūd^{ra} offered guidance to a multitude of groups on how to build a bright future for Pakistan. These lectures focused on the creation of industrial as well as scientific industries.¹¹

In one of his lectures to the Executive Council of Pakistan, Huzoor^{ra} advised not forcing East Pakistan to adopt Urdu, otherwise "they will separate from Pakistan ..."¹²

An unbiased study of history clearly reveals that the main issue dividing West and East Pakistan (Bangladesh) was language. This issue caused the division of a country and resulted in bloodshed.¹³

His humble Jamā'at, however, was ready to offer any sacrifice deemed essential by the Khalīfa. Well aware that the Jamā'at needed financial stability and intellectual acumen, he worked tirelessly on both fronts. The Jamā'at, in turn, stood behind every decision he made. They walked the path he walked and they cherished the words he spoke. If the measure of success is the prayers of a Khalīfa, they ensured that the eyes of Allāh were always pleased with them and their obedience to the Khalīfa.

The riots of 1953 once again tested the resolve of the community. The state and clergy had joined forces with the aim of annihilating Aḥmadi Muslims. With his followers being martyred and their

belongings being looted, he successfully navigated the community from grave danger into another era of success.¹⁴

Hazrat Muşleḥ Mau'ūd^{ra} stands out in the pages of history as a great spiritual leader who strove to ensure that a chain of leaders was left behind him. As a Khalīfa, he guaranteed that the dignity and nobility of the office of Khilāfat remained immaculate and honourable. Throughout his 52 years, one does not find a day in which Jamā'at Aḥmadiyya did not stride forward in a manner greater than the day before.

An impressive number of mosques, missions, schools and hospitals form but one small part of his legacy. His love for the Holy Qur'an and his burning desire to save every human being on the planet led to the translation of the Holy Qur'an in over 20 languages, a feat almost unimaginable for the Jamā'at in 1914, when the flames



Hazrat Muşleḥ Mau'ūd^{ra}

“In one of his lectures to the Executive Council of Pakistan, Huzoor^{ra} advised not forcing East Pakistan to adopt Urdu, otherwise ‘they will separate from Pakistan ...’ ”

of hatred were threatening to destroy Khilāfat Aḥmadiyya.¹⁵

The daunting migrating from one country to another is sufficient to make a person worried; but this man of God not only successfully migrated thousands of Muslims to Pakistan, but created an entire new home for them – Rabwah – which served as the headquarters for millions of Aḥmadi Muslims around the world.

A desolate land that was desperate for life had waited patiently to welcome the followers of the Promised Messiah^{as}, to offer all it had to the Khalīfa we know today as "Muşleḥ Mau'ūd".

O what a portrait of greatness was this man! Hazrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad^{ra}, the Promised Son, a leader with unsurpassed, godly qualities – in his own being, a nation!

ENDNOTES

1. Al Fazl, 18 February 2016, pp. 17-19
2. Sawāneḥ Fazl Umar, Vol. 1, pp. 178-179
3. Tāriḫ Aḥmadiyyat, Vol. 4, p. 125, 228
4. Tāriḫ Aḥmadiyyat, Vol. 4, pp. 141-142
5. Tāriḫ Aḥmadiyyat, Vol. 4, p. 303, 566
6. Al Fazl, 17 November 1943, pp. 1-8
7. Silsila Aḥmadiyya, Vol. 1, pp. 356-357
8. Anwār 'Ulūm, Vol. 8, p. 329
9. Al Furqān, 1963
10. Aḥmadiyyat – The Renaissance of Islām, p. 329
11. Tāriḫ Aḥmadiyyat, Vol. 11, pp. 406-437
12. Al Fazl, 14 December 1947, pp. 1-4
13. War and Secession: Pakistan, India, and the Creation of Bangladesh, 1991
14. Hazrat Mirzā Ṭāhir Aḥmadth, Friday Sermon, 22 March 1985
15. Sawāneḥ Fazl Umar, Vol. 1, pp. 327-58

JĀMI'Ā AḤMADIYYA CANADA

EXTRACURRICULAR ACTIVITY

(SEMESTER 1 ACADEMIC YEAR 2021-2022)



Tahir Mian, Student Jāmi'ā Aḥmadiyya Canada

By the grace of Allāh, the 2021-2022 academic year formally began on Monday, September 7, 2021.

Since March 2020, due to the COVID-19 pandemic, in accordance with the instructions of Ḥazrat Khalīfatul-Masīḥ V^{aa}, Jāmi'ā classes have been conducted online via Zoom. Keeping federal and provincial pandemic restrictions and guidelines in view, the current academic

year also began online.

As Jāmi'ā students hail from different continents and are in multiple time zones, classes are being held in the evening according to Toronto time, to accommodate the most feasible time for students who are currently residing across the globe.

Members of Majlis 'Ilmī for 2021-2022

The President of Majlis 'Ilmī (Academic Committee), Professor Sohail Aḥmed Sāqib Ṣāḥib, conducted elections for secretaries of the committee's departments. This year, Sohaib Aḥmad (6th year) has been elected the Vice President. Names of the remaining secretaries, along with their respective departments, in-charges and assistants are as follows:

Department	Teacher In-Charge	Secretary	Responsibilities
Educational Competitions	Ghulām Miṣbāḥ Baloch Ṣāḥib	Hāris Aḥmad	<ul style="list-style-type: none"> Organize educational competitions between students of Jāmi'ā Compile and archive the events of Jāmi'ā Completing assigned research topics
Academic Seminars	Muṣleḥ ud Dīn Shanboor Ṣāḥib	Arḥam Qureshi	<ul style="list-style-type: none"> Arrange seminars from students of 6th year, throughout the year Tending to matters of the Jāmi'ā exhibition Preparation of the Jāmi'ā exhibition in book form
Majlis Irshād	Abdul Noor Ābid Ṣāḥib	Hassān Minhās	<ul style="list-style-type: none"> Organizing conventions, educational and literary programs Arranging lectures by guests Manage Jāmi'ā outreach programs and campaigns
Publications	Furḥān Ḥamza Qureshī Ṣāḥib	Tāhir Mian	<ul style="list-style-type: none"> Preparation of the newsletter and encouraging students to write articles Preparation of the report for the Aḥmadiyya Gazette Maintaining the online social media presence of Jāmi'ā Aḥmadiyya Canada

Tutorial Groups

There are four tutorial groups in Jāmi'a Aḥmadiyya Canada. Students are assigned to a tutorial group in the first year of Jāmi'a. They then compete on behalf of their tutorial groups in educational and sports competitions to earn points towards the Educational Competitions Cup and the Sports Cup, awarded annually.

The names and heads of the tutorial groups are as follows:

- **Amānat:** Asif Aḥmad Khan Ṣāhib
- **Shujā'at:** Hafiz Hibba tur Rehman Ṣāhib
- **Diyānat:** Abdul Noor Abid Ṣāhib
- **Rafāqat:** Farhan Hamza Qureshi Ṣāhib

Activities of Majlis 'Ilmī

Details of the extracurricular activities conducted under Majlis 'Ilmī are given below.

Educational Competitions Department:

A total of 7 educational competitions were held in the first semester. The results of those competitions are as follows:

TILAWAT COMPETITION (SEPTEMBER 18, 2021)

Position	Name	Group
1 st	Hassān Minhās	Rafāqat
2 nd	Attā ul Karīm	Rafāqat
3 rd	Attā ul Hai	Shujā'at

ENGLISH IMPROMPTU SPEECH COMPETITION (OCTOBER 23, 2021)

Position	Name	Group
1 st	Fāraan Muḥammad	Shujā'at
2 nd	Munaṣṣar Ālam	Amānat
3 rd	Hishām Malik	Amānat

ARABIC IMPROMPTU SPEECH COMPETITION (NOVEMBER 13, 2021)

Position	Name	Group
1 st	Mudassar Irfān	Shujā'at
2 nd	Hassan Ābdeen	Rafāqat
3 rd	Rastagār Aḥmad	Shujā'at

QASEEDA MEMORIZATION COMPETITION (DECEMBER 4, 2021)

Position	Name	Group
1 st	Sarmed Aḥmed	Amanat
2 nd	Āmir Maḥmood	Rafaqat
3 rd	Ihtashām Aḥmad	Diyanat

NAZM COMPETITION (SEPTEMBER 25, 2021)

Position	Name	Group
1 st	Hassān Minhās	Rafāqat
2 nd	Ḥamza Abaidullāh	Amānat
3 rd	Attā ul Karīm	Rafāqat
3 rd	Wāṣib Dheendsa	Shujā'at

URDU IMPROMPTU SPEECH COMPETITION (NOVEMBER 6, 2021)

Position	Name	Group
1 st	Attā ul Hai	Shujā'at
2 nd	Mudassar Irfān	Shujā'at
3 rd	Haris Aḥmad	Shujā'at
3 rd	Āmir Maḥmood	Rafāqat

RUHANI KHAZAIN QUIZ COMPETITION (NOVEMBER 27, 2021)

Position	Group
1 st	Amānat (Arḥam Qureshi, Aarsalān Aḥmad, Sarmed Aḥmed)
1 st	Rafāqat (Syed Ḥāshir Hoodh, Anas Fārooq, Āmir Maḥmood)
2 nd	Shujā'at (Attā-ul-Hai, Naumān Aḥmad, Adeel Bhatti)
3 rd	Diyānat (Moḥammad Mufleh, Ehtashām Aḥmad, Māhid Nāṣir)

Majlis Irshād

Under the Department of Majlis Irshād, the following blessed program was organized:

Jalsa Sīratun-Nabī (October 9, 2021)

Jalsa Sīratun-Nabī^{sa} was held on Saturday, October 9th, 2021, presided by Professor Abdul Razzāq Frāz Šāhib. The program began with a recitation of the Holy Qur’ān by Ḥamza Abaidullāh (4th year) followed by a poem of the Promised Messiah^{as} (in praise of the Holy Prophet^{sa}) presented by Anas Maḥmūd (3rd year). An Arabic Qaṣīda (ode) written by the Promised Messiah^{as} was also melodiously recited by Ḥasan Ābdeen (*Ula class*). A total of three speeches were given at this occasion, the details of which are:

Speaker	Topic
Nazīr Aḥmad (6 th year)	The Holy Prophet’s ^{sa} Passion for Tablīgh
Junaid Aslam (6 th year)	The Holy Prophet’s ^{sa} Kind Treatment to Slaves
Munīb Iqbāl (6 th year)	The Holy Prophet’s ^{sa} Unparalleled Patience

Academic Seminars Department:

Every year students from the Khamisah class (6th year) present research papers on various subjects of their choosing. During the first semester the following students presented their seminars:

Student	Topic	Date
Adeeb Aḥmad	Islāmic Prophecies Fulfilling Modern Technologies	October 23, 2021
Dānial Maḥmūd	Time Dilation in the Holy Qur’ān	October 30, 2021
Ḥassān Minhās	Introduction to the Family of the Promised Messiah ^{as}	November 13, 2021
Munīb Iqbāl	Ḥazrat Muftī Muḥammad Šādiq Šāhib ^{ra} as a Missionary in the USA	November 20, 2021
Nazīr Aḥmad	Islāmic Teachings Regarding Depression and Anxiety	November 27, 2021
Junaid Aslam	A Life Account of Three Aḥmadi Martyrs	December 4, 2021

Semester 1 Exams

By the grace of Allāh the Almighty, the first semester of the academic year 2021-2022 concluded with exams which were conducted virtually from January 18 to 30, 2022. *Al-Ḥamdu lillāh!*

Readers are requested to pray that Allāh the Almighty enables the students, faculty, and staff of Jāmi’a Aḥmadiyya Canada to fulfill their responsibilities in the best manner.

RELIGIOUS FOUNDERS' DAY IN VAUGHAN

(NOVEMBER 25, 2021)

Department of Ishā'at, Vaughan Jamā'at

The Aḥmadiyya Muslim Jamā'at organizes Religious Founders' Days around the world. The purpose of these events is to promote interfaith peace, tolerance and understanding and to learn about the life and personality of religious founders.

Vaughan Jamā'at virtually organized a Religious Founders' Day event on the evening of November 25, 2021.

Mr. Raza Dard of Vaughan East Ḥalqa moderated this event. The seminar started with the recitation of the Holy Qur'ān by Faras Chaudhry. He presented verses 4:164-166, along with the translation.

Then, the moderator introduced the history and objective of *Religious Founders' Day* and said, "*Religious Founders' Day* was introduced by the Second Caliph of the Aḥmadiyya Muslim Community to celebrate the lives of all the founders of the great religions. The Aḥmadiyya Muslim Community has been proudly hosting this event for almost 100 years, in various parts of the world. The program seeks to establish relations and understanding, which is desperately needed in the world. This is what we hope to achieve by holding this event today."

JEWISH PRESENTATION

He then called on the first presenter, Rabbi Shaanan Scherer of the Jewish religion. Rabbi Shaanan Scherer grew up in Toronto and moved to Israel in 2002. He has spent most of his time in Israel studying in various schools. He graduated from Canadian and Israeli universities with a BA, B. Ed and MA



in Jewish History and Education. He became a Rabbi while learning in Israel and earned a tour guide license from the Israel Ministry of Tourism in 2007. Rabbi Shaanan teaches religious studies full time in a Jewish Day School, and during summer and winter vacations, he guides various groups, both in Israel and Toronto. Rabbi Shaanan presented Prophets Abraham and Moses (peace be upon them).

Rabbi Shaanan began his presentation by discussing the challenges of identifying the most influential character of the Jewish faith, Prophet Abraham^{as}. The Rabbi highlighted the character of Abraham^{as} and referred to him as the first monotheist, the first person to discover God. He stated that Moses^{as} as the giver the Torah. The Rabbi quoted Genesis 12:2 where Abraham is promised by God to bless him and to make him a great nation. And that all people would be blessed through him. He further presented the early childhood of Abraham^{as} as an example of a young boy who challenged idolatry.

"Abraham was the first metaphysician, the first person to think his way through to God as the force that moves the sun and all the stars," he stated.

Rabbi Shaanan further said that Abraham^{as} had been struck by the struggle of identifying the Creator or Master of the world. He questioned the evil of the world. He likened its evil to a fire in a palace. Abraham^{as} asked himself who can extinguish this fire. He wondered if there was an owner of the palace that could do it. God responded and told Abraham that it is God's palace, and that Abraham will restore the peace.

"Abraham was the first person in recorded history to protest the injustice of the world in the name of God, rather than accept it in the name of God," said the Rabbi.

The Rabbi then turned to the great prophet Moses^{as} and read from the Torah: Exodus 2:10-17. This is the incident where Moses^{as} attempted to break up a fight between an Egyptian and a Hebrew, only

to unintentionally strike and kill the Egyptian. Seeing injustice, Moses^{as} would stand up in defence for the vulnerable. He was a man of action for the oppressed.

The Rabbi drew the attention of the audience to the fact that Judaism doesn't highlight or focus so much on the prophets that had risen from time to time but rather the book itself was the guide and most important aspect of a Jewish person's life.

CHRISTIAN PRESENTATION

The second presenter was Pastor Greg Armstrong of the Christian religion. Mr. Armstrong has served as a pastor for the past 8 years. He recently planted a new church called Saturate Church. It's an evangelical Baptist church community that meets in homes across the west end of the Greater Toronto Area. Greg studied Religious Studies and Theology at Tyndale University and the University of Toronto. He has a passion to give consistent Biblical answers to the tough questions we face in our culture, and to equip the Christian church with firm theological foundations for all aspects of life, and to mobilize Christians to open their homes to their neighbours. Greg has been involved in leading regular weekly dialogues between his community and ours for the past two years.

Pastor Greg presented Jesus Christ (peace be upon him). Beginning his presentation, he focused on the New Testament and the historical Jesus^{as} presented therein.

Some of the main characteristics of Jesus^{as} that the pastor highlighted were: the culminating Prophet, the revelation of God, the perfect high priest, and the Messianic King.

ISLĀMIC PRESENTATION

Mr. Raza Dard, the moderator, then introduced Murabbī Ṣādiq Aḥmad who was representing Islām. Ṣādiq Aḥmad Ṣāhib is a missionary of the Aḥmadiyya Muslim community. He received his degree in Islāmic theology and comparative religions from the Aḥmadiyya Institute of Islāmic Studies in 2012. Since then, he has served in the head office of the Aḥmadiyya Muslim

Community in Canada, then in Mississauga and is currently serving as a missionary in Vaughan, which is home to the iconic Baitul Islām Mosque which serves as the headquarters of the Aḥmadiyya Muslim Community Canada.

Murabbī Ṣādiq Aḥmad presented the Holy Prophet Muḥammad^{sa}. Here is a short summary of his presentation.

First, he recited a prayer of Prophet Moses^{as} found in the Holy Qur'ān: "My Lord, open out for me my breast, and ease for me my task; and loose the knot of my tongue, that they may understand my speech; and grant me a helper from my family Aaron, my brother; and increase my strength with him; and make him share my task; that we may glorify Thee much; And remember Thee much; Thou possessest full knowledge of us." (20:26-36)

Murabbī Ṣādiq Aḥmad mentioned that this prayer was said by Moses^{as}. The purpose he highlighted this prayer was that "As Muslims, we use and benefit from various stories and prayers of past prophets. And not only that, but a fundamental aspect of our religion is the belief in all the past prophets of God." He quoted the Holy Qur'ān: "Say, we believe in Allāh and in that which has been revealed to us, and that which was revealed to Abraham and Ishmael and Isaac and Jacob and the Tribes, and that which was given to Moses and Jesus and other Prophets from their Lord. We make no distinction between any of them, and to Him we submit." (3:85)

He further expressed that it is the Holy Qur'ān that has narrated the names and character of such inspirational prophets for the benefit of Muslims.

He continued by pointing out that there is a lot of misinformation and misrepresentation of the beautiful character of the Holy Prophet Muḥammad^{sa}. He said it is the result of a lack of knowledge and information as well as being greatly misrepresented by some of his own followers. But the fact is that the Holy Prophet^{sa} was a Messenger of peace, mercy, and kindness. The Holy Qur'ān says, "And We have sent thee not but as a mercy for all peoples." (21:108)

During his prophethood, the Holy Prophet^{sa} never gave precedence to any Muslim over a non-Muslim. Murabbī Sahib described the difficulty the Holy Prophet^{sa} faced after his claim to prophethood. For 13 years, the Muslims faced severe persecution. During this time of staunch oppression, the Prophet^{sa} lost his beloved wife, uncle and companions.

But still, the Holy Prophet^{sa} showed patience and forbearance. Murabbī Ṣādiq said, "The Holy Prophet^{sa} offered the Makkans monetary help and prayed for them in times of hardship, such as droughts.

The Holy Prophet^{sa} taught forgiveness. He taught to respect people of all backgrounds. He taught respect of each human being regardless of their religion. He forgave those who tried to poison him. When he held the fate of the vicious Makkans in his hands, he said: 'There shall be no blame or punishment upon you this day.'

At the end of the presentation, Murabbī Ṣādiq Aḥmad concluded by sending salutations on the Holy Prophet^{sa}.

A short question and answer session followed the presentation.

The event ended with closing remarks by the Local Amīr of the Vaughan Jamā'at, Respected Muḥammad Zubair Mangla Ṣāhib. He thanked all the presenters, especially the guest speakers and participants, and then led silent prayers. *Al-Ḥamdu lillāh*, it was a successful event with approximately 300 attendees during the live session.



AHMADIYYA MUSLIM JAMAAT
INTERNATIONAL

Aḥmadiyya Muslim Jamā‘at Press Releases

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

Mubarak Mosque, UK

ARAB AḤMADI MUSLIM MEN LIVING IN CANADA HAVE HONOUR OF VIRTUAL MEETING WITH THE HEAD OF AḤMADIYYA MUSLIM COMMUNITY

DECEMBER 17, 2021

On 11 December 2021, the *World Head of the Aḥmadiyya Muslim Community, the Fifth Khalīfa (Caliph)*, His Holiness, Ḥazrat Mirzā Masroor Aḥmad^{aa} held a virtual online meeting with 50 Arab Aḥmadi Muslim men, many of whom were converts to the Aḥmadiyya Muslim Community.

His Holiness^{aa} presided the meeting from MTA Studios in Islāmabad, Tilford, whilst the attendees joined from the *Aiwān Ṭāhir* Hall in Peace Village, Toronto.

Following a short formal session starting with the recitation of the Holy Qur’ān, the attendees had the opportunity to ask His Holiness a series of questions regarding their faith and contemporary issues.

One of the questions related to the concept of prayer and how one could pray to Allāh the Almighty in the most effective manner.

The questioner also mentioned that

“Your certainty of faith ought never waiver.” — Ḥazrat Mirzā Masroor Aḥmad^{aa}

whenever he writes to His Holiness^{aa} for prayers he has found that his prayers are accepted quickly.

Ḥazrat Mirzā Masroor Aḥmad^{aa} said:

This is a blessing of Allāh the Almighty upon you that in order to strengthen your faith He resolves your matters when you write the letters to me. So this is the favour of God.

Responding to his question, Ḥazrat Mirzā Masroor Aḥmad^{aa} said:

You should seek to strengthen your faith and become ever more devoted in your prayers to Allāh the Almighty. He has taught us the means for praying, which is to observe the five daily prayers and He has taught us that if we wish to even go beyond that then there are the voluntary prayers that should be observed and

that you should weep within prayers whilst beseeching Allāh the Almighty. Ardently pray whilst adopting a condition of great yearning and then Allāh will accept the prayers.

Ḥazrat Mirzā Masroor Aḥmad^{aa} continued:

You should assess yourself to see if your condition is such that you have a firm and complete faith that Allāh the Almighty listens to your prayers and accepts them and that your faith and religion is the final religion. Even if Allāh the Almighty does not accept your every prayer, then that is up to God and your certainty of faith ought never waiver.

Ḥazrat Mirzā Masroor Aḥmad^{aa} further said:

Allāh the Almighty is not bound to accept every single prayer. This is

the choice of Allāh the Almighty; He knows better which prayers to accept. Even the prayers of a true believer, in fact, even the prayers of the prophets are at times accepted and at other times they are not. This is because the relationship (of a believer with Allāh) is akin to friendship; sometimes you do as your friend says and other times you do not. This is the concept of prayer given to us by the Promised Messiah^{as}.

His Holiness^{aa} said one's faith should not be like the case of some birds that land upon a field when there is harvest and plenty for them to eat. However, they fly away when their feed runs out.

Ḥazrat Mirzā Masroor Aḥmad^{aa} said:

It should not be that when we are in need we come, gather together and turn to Allāh the Almighty and present ourselves to Him and then when our issue is resolved we forget about God and become indulged in worldliness. So in order to pray properly, one must be consistent and adopt a fervency in the prayers and we must perfect our certainty of faith.

Another questioner asked how children can be protected from those concepts and beliefs taught in Western schools and society that do not align with Islām's moral code.

Ḥazrat Mirzā Masroor Aḥmad^{aa} responded:

Make a relationship of friendship with your children. The child should know that his mother is his friend and he must share everything with her. The child should know that his father is not harsh and insensitive. He should know that his father will not shout at him or hit him – rather, he is a friend. Then one's child will share everything with his father. Especially when children reach the age of thirteen or fourteen, they begin to become wary and more distant from their fathers. At such an age, the father should particularly try to bring the children closer to himself and build a friendship. If they discuss whatever they learn at school with you then you will be able to guide and



Syednā Hazrat Khalifatul-Masiḥ V^{aa}

discuss with them the good and bad aspects of what they learn.

Ḥazrat Mirzā Masroor Aḥmad^{aa} further stated:

Whatever they learn at school, you will have to discuss it with them and explain it to them when they ask a question. However, if you become angry then they will think that their father and mother do not have the answers to their questions and so what they are learning outside the homes is correct. They will think that their parents are ignorant and uneducated. Therefore, you will have to stay aware of the new trends of the time. We have to go beyond our traditional thinking. Now that the times have changed, in order to save our coming generations, we will have to keep ourselves informed.

One of the attendees asked His Holiness^{aa} about his views on why the Arab world is presently suffering.

Ḥazrat Mirzā Masroor Aḥmad^{aa} said:

What was the reason for the initial downfall of the Arab nations? It is still the same reason. When God Almighty is abandoned and instead, the major worldly powers are considered as gods

and when this is the case for countries as strong as Saudi Arabia all the way to the smallest of Muslim states, then of course the protective Hand of God is lifted away from such a people. Furthermore, there is a negligence in following the commandments of God and they have utterly misused the wealth that Allāh the Almighty has blessed them with.

His Holiness^{aa} mentioned that despite having vast wealth, Islāmic countries are not using that wealth to help the cause of Islām.

Ḥazrat Mirzā Masroor Aḥmad^{aa} said:

“The wealth that Allāh the Almighty has given [to Arab countries], what benefit have they derived from it? How have they served the faith through it? The Aḥmadiyya Muslim Community is a community with meagre resources which is working in the world to spread the message of the Holy Qur’ān through donations. On the other hand, even small (Muslim) countries, their six-month expenditure or monthly government expenditure is more than the entire annual budget of the Aḥmadiyya Muslim Community! However, what service are they carrying out for the sake of Islām? They think that [it

is sufficient to] simply oppose the Aḥmadiyya Muslim Community and the Promised Messiah^{as} and pass edicts of disbelief.”

Ḥazrat Mirzā Masroor Aḥmad^{aa} further stated:

When we truly develop a faith in God and follow His commandments, then these same countries will begin to progress. The Muslims are not a small power in the world. They are 54 countries! They can achieve a lot. However, by becoming indulged in sectarianism and worldliness they have created division. It was in the sayings of the Holy Prophet (peace and blessings be upon him) that when there is hypocrisy within the Muslims then their progress will halt. At that time there will be disorder and a

person will come to bring people together and so he commanded for us to attach ourselves to that person when he comes. He prophesied that if you attach yourselves to him then you will save yourselves, otherwise you will not.

In reply to another question related to the disorder in many Arab countries, Ḥazrat Mirzā Masroor Aḥmad^{aa} said:

“Muslims are relying upon others and killing one another despite the fact that Allāh the Almighty has said that killing another Muslim is a grave sin. Further, they are asking for the help of non-Muslims in killing other Muslims. So then, when the non-Muslims come to your aid, they will force you to accept their terms and conditions. Amongst their conditions

will be to take a part of your wealth. When these countries take a part of the wealth, they do not take a small part. Then also, because there is a lack of honesty, the leadership of the Muslim countries unjustly keeps much of whatever is left over and so the poor public becomes weaker and weaker. In turn, these [non-Muslim] powers gain another opportunity and they say that because the public has become poor, we will give you aid and thus, they have an excuse to meddle again. So this is a vicious cycle which is running and will continue to churn until the Muslims realise that they must stand upon their own two feet and that they must use their own minds and capabilities to utilise their wealth and resources and make the correct use of them.

Waqf Nau from Finland have honour of a virtual meeting with head of the Aḥmadiyya Muslim Community

DECEMBER 23, 2021

On 18 December 2021, the *World Head of the Aḥmadiyya Muslim Community, the Fifth Khalīfa (Caliph)*, His Holiness, Ḥazrat Mirzā Masroor Aḥmad^{aa} held a virtual online meeting with members of the Waqf Nau Scheme aged 10 and above from Finland.

His Holiness presided the meeting from the MTA International Studio in Islāmabad, Tilford, whilst the Waqf Nau boys and girls were gathered in the Aḥmadiyya Muslim Community Mission House in Helsinki, Finland.

Following a formal session starting with the recitation of the Holy Qur’ān, the attendees had the opportunity to ask His Holiness a series of questions regarding their faith and contemporary issues.

One of the attendees asked His Holiness^{aa} about how best they should interact with their fellow school students who were not Muslim.

In response, Ḥazrat Mirzā Masroor Aḥmad^{aa} said that they should seek to

“No one has the right to force another person to accept Islām. Whoever’s heart is to be inclined towards Islām will then be turned towards Islām by Allāh the Almighty Himself.”

– Ḥazrat Mirzā Masroor Aḥmad^{aa}

be their true friends and exhibit their own good moral character. His Holiness^{aa} said this would break down barriers and up open up avenues to explain the true teachings of Islām.

Whilst interacting with non-Muslims, His Holiness^{aa} stated that Aḥmadi Muslims should never abandon or forsake their own religious teachings and practices.

Ḥazrat Mirzā Masroor Aḥmad^{aa} said:

If you are visiting your friend’s house and the time for prayer approaches whilst you are with them, then let your friend know that it is your time for prayer and ask if there is a place

where you can offer your prayer. Further, you should speak to them kindly and about good things and if anyone else speaks in a rude or wrong way tell them that you do not like such talk and that they should speak about good things and those topics which increase your knowledge.

Ḥazrat Mirzā Masroor Aḥmad^{aa} further stated:

If you treat others with kindness, respect and manifest good morals, they will come closer to you and will also become interested in Islām and will ask questions and talk to you about it. This way it will also open up

avenues of Tabligh [outreach]. Even at a young age some children are able to convey Islām's teachings through their good conduct and speech... Therefore, it is wrong to separate yourselves from other people just because they have a different culture to you. You are living in this country and some of the aspects of the people around you are quite positive. There is no harm in adopting those aspects. However, you must never adopt the negative aspects.

Another Waqf Nau member asked His Holiness how they can respond to those who say that if Islām is a peaceful religion, then why was there restlessness and disorder in Muslims countries, whilst countries such as Finland were peaceful.

Ḥazrat Mirzā Masroor Aḥmad^{aa} said:

Theirs is a valid point... And so, tell them that you are speaking to them [about the peaceful message of Islām] so that at least if they have any reservations or doubts about whether Islām is a peaceful religion, those doubts can be removed. Tell them that you are not telling them this so that they become Muslim. To become a Muslim or to change one's religion is a personal matter for each individual.

Ḥazrat Mirzā Masroor Aḥmad^{aa} further stated:

You can certainly tell them that they may think that Islām is an oppressive and extremist religion and that is why you are telling them that this is not the true face of Islām. Let them know that is your only purpose and you have no ulterior motive whereby you will tell them to become Muslim. No one has the right to force another person to accept Islām. Whoever's heart is to be inclined towards Islām will then be turned towards Islām by Allāh the Almighty Himself.

One of the attendees also asked how they can respond to their friends who argue that they have nothing to gain from believing in God because they already have all the comforts of life.



Syednā Hazrat Khalifatul-Masiḥ V^{aa}

Ḥazrat Mirzā Masroor Aḥmad^{aa} said:

Tell them that this life is but a temporary abode. There is an eternal life that also exists and in that life in the Hereafter, Allāh rewards such people who believe in Him. In fact, even in this life, those who believe in Allāh and those who fulfil His rights and worship Him, God treats them in a special way. Even in this life Allāh deals with those people who believe in Him in a different manner to those who do not. So, we believe in Allāh and have a firm faith that this is not the only life and there is a life to come in the Hereafter. This is a teaching that has been given by every religion.

Ḥazrat Mirzā Masroor Aḥmad^{aa} further stated:

You can observe that every religion brought the same teaching; to believe in Allāh, show good morals and look after one another. It is true that after the religion's advent, their adherents corrupted the teachings, however the fundamental teaching was the same. Atheists also affirm that the basic moral teachings were brought to the world by the prophets... Therefore, we should believe in Allāh and worship Him and also fulfil one another's rights.

Another young woman asked His Holiness if he could narrate any moments from his time in university.

Speaking about his time in university in Pakistan during the year 1974, when Pakistan passed laws declaring Aḥmadi Muslims to be non-Muslim and the hardships that were inflicted upon Aḥmadi Muslims, Ḥazrat Mirzā Masroor Aḥmad^{aa} said:

When the 1974 disorder was created against Aḥmadi Muslims by extremists, at that time our personal things were burnt. They took our belongings out from our room and set fire to them. They stopped us from coming to university and beat a few Aḥmadi Muslim students. We faced such injustices. Otherwise, we as Aḥmadi Muslims stayed together and it was a very nice atmosphere. We used to pray together and lived there as friends.

DECEMBER 28, 2021

On 26th December 2021, The World Head of the Aḥmadiyya Muslim Community, the Fifth Khalīfah (Caliph), His Holiness, Ḥazrat Mirzā Masroor Aḥmad^{aa} concluded the Annual Conventions (Jalsa Sālāna) of the Aḥmadiyya Muslim Community in Qadian and Guinea Bissau with an inspirational address.

His Holiness^{aa} presided the concluding session virtually from the Masroor Hall in Islāmabad, Tilford. More than 2100 people gathered at the Jalsa site, with a total attendance in excess of 6000 Aḥmadi Muslims across Qadian.

Attendance was restricted due to the COVID-19 pandemic, however, those who could not participate, both in Qadian and elsewhere, were able to watch the faith inspiring concluding address of His Holiness live on MTA International.

During the address, His Holiness^{aa} spoke in great detail about the immense importance of establishing peace in society and comprehensively outlined a number of Islāmic principles essential for doing so.

His Holiness^{aa} began his address by stating that it is by following the principles and teachings laid down by Islām that meaningful peace can be established in the world.

Ḥazrat Mirzā Masroor Aḥmad^{aa} said:

The teachings of Islām are the only set of teachings that can establish a beautiful and harmonious society, due to the fact that they are still in their original and pristine form. This is that teaching, which if acted upon properly in the true sense, draws one closer to Allāh the Almighty and then, as a result of that closeness – along with the desire and effort to attain the pleasure of God – guides a true Muslim towards fulfilling the rights of others in such a way that it is beyond

“Not even the COVID-19 pandemic, which has left the entire world shaken, has managed to rid hearts of bitterness or purged nations of their pride”

– Ḥazrat Mirzā Masroor Aḥmad^{aa}

compare. It is the fulfilment of these rights which is the guarantor of peace and harmony in society.

Ḥazrat Mirzā Masroor Aḥmad^{aa} continued:

Nowadays there is much debate regarding peace and security and about how long-lasting peace can truly be established. The potential for disorder, unrest and warfare at both the local and international level is ever increasing. Indeed, not even the COVID-19 pandemic, which has left the entire world shaken, has managed to rid hearts of bitterness or purged nations of their pride and arrogance over one another. No one is paying heed to this warning of Allāh the Almighty and should this same attitude continue to be displayed by people and nations, the ramifications will be incredibly perilous....

His Holiness^{aa} went on to speak about how Islām completely condemns the mocking of other religions and their founders and that in instructing its followers to believe in all other prophets, Islām has safeguarded inter-religious freedom and respect as well.

Throughout his address Ḥazrat Mirzā Masroor Aḥmad^{aa} repeatedly admonished the Muslims of the world to align their actions with the teachings of Islām and said that only by doing so, and by accepting the Promised Messiah^{as} real peace and prosperity can be achieved.

In this regard, Ḥazrat Mirzā Masroor Aḥmad^{aa} said:

It is a great shame that the Muslim governments of the modern day are failing to understand this, and that a negative perception of Islām is being established that it is, God forbid, an extremist and violent religion...

Ḥazrat Mirzā Masroor Aḥmad^{aa} continued:

If even now the actions of Muslims fall in line with the teachings of Islām, then the attention of the world will positively turn to Islām, and Muslims will also come to see that by truly turning to Allāh the Almighty and abandoning all worldly idols, not only will global peace be established, but the status, respect and honour of Muslims will also be increased manifold. But this can only be the case if and when they accept the true servant of the Holy Prophet Muḥammad^{sa}, the Imām of the Age [The Promised Messiah^{as}], who has been sent by Allāh the Almighty for the establishment of peace and harmony in the world.

One key teaching mentioned by His Holiness^{aa} as being crucial to the establishment of peace on both an individual and a societal level is that of forgiveness and never exceeding the punishment for a wrong unduly.

Ḥazrat Mirzā Masroor Aḥmad^{aa} said:

If someone does something bad, then the retribution taken from him for that deed should remain proportionate to the wrong committed. But remember that administering retribution is not

so that one may harbour grudges or maintain hostilities, nor should it be for the sake of taking vengeance. Rather, the objective should always be reformation and bringing about a positive change. Always focus on how reformation can be achieved in any such circumstance. Is it through punishment, Retribution, or forgiveness? Allāh the Almighty states that if reformation comes about by forgiving someone, then forgive them and the reward of forgiving them is then with Allāh the Almighty.

Ḥazrat Mirzā Masroor Aḥmad^{aa} also expounded on the well-known tradition (Ḥadīth) of the Holy Prophet Muḥammad^{sa}, ‘Aid both the oppressor and the oppressed’.

His Holiness^{aa} said that whilst aiding the oppressed was easy to understand, helping the oppressor requires one to restrain the oppressor from committing injustice and that any form of punishment they face after the transgression must be proportionate, and carried out with the aim of reformation.

His Holiness^{aa} also explained that the role of an arbiter when dealing between two parties must be performed with balance and justice, favouring neither side unduly, lest the roles of the oppressed and oppressor become reversed.

Ḥazrat Mirzā Masroor Aḥmad^{aa} said:

Whoever decides between two parties, and establishes peace tends to lean in favour of one party over the other. If we look at the United Nations it can be clearly seen that there is bias and injustice (in its policies). Either it shows such overwhelming favour to the victim that there comes a time when the oppressed becomes the oppressor, or it sides with the oppressor to such an extent that life becomes impossible for the oppressed...

Ḥazrat Mirzā Masroor Aḥmad^{aa} continued:

Lasting peace can only be established when a balanced approach is adopted



Syednā Hazrat Khalifatul-Masīḥ V^{aa} presiding the concluding session

by the people of influence at every level. Where they listen to the issues and perspective of both sides, then mediate and remove grudges...

Highlighting how thinking ill of others can lead to further sin, Ḥazrat Mirzā Masroor Aḥmad^{aa} said:

When one thinks ill of others, he also endeavours to find fault in them as well. The moment an ill thought appears in one's heart, one immediately begins trying to find flaws in them as well. One who acts according to the teachings of Allāh the Almighty thinks well of others, as opposed to ill, and one who only thinks well of others can never set out in search for other people's flaws...

His Holiness^{aa} went on to quote the Promised Messiah^{as}, regarding the nature of some sins which are not always obvious and apparent to those that commit them.

Ḥazrat Mirzā Masroor Aḥmad^{aa} said:

Certain sins are so subtle and obscure that an individual may be engaged with them and yet they remain completely oblivious. So much so that they grow old whilst committing them and yet stay completely unaware that they are in fact sinning.

Ḥazrat Mirzā Masroor Aḥmad^{aa} also spoke about how certain nations economically take advantage of and usurp the rights of others.

Referring particularly to the treatment of African nations in this regard, Ḥazrat Mirzā Masroor Aḥmad^{aa} said:

You can see in the day today, where there is a great increase in materialism, that there is a huge effort to fraudulently devour the wealth of others. In fact, this injustice is also taking place on the international stage as well. Affluent nations are wrongfully consuming the wealth of poorer nations by various schemes and ploys.

Ḥazrat Mirzā Masroor Aḥmad^{aa} continued:

Now certain African nations are raising their voice in protest that after giving them independence, the powerful countries of the world are unjustly seizing their wealth under the guise that they are spending it on the development and security of the countries from where the wealth is being usurped. They extract millions of dollars' worth of wealth a year and do not spend it on those countries from where the wealth is taken. The result is that a hatred for the more

developed countries is building in the poorer nations, the outcome of which could be extremely destructive and dangerous.

Along with the taking of such large amounts of wealth from poorer nations, which leaves them economically crippled, many developed countries also exploit the citizens of these poorer nations for cheap labour whilst making billions off their backs.

Giving a stark warning to the world in this regard, Ḥazrat Mirzā Masroor Aḥmad^{aa} said:

The poor are exploited for their cheap labour to produce goods. The wages are so low that they barely provide for two meals a day to a family. However, the rich are making billions of dollars' worth of profit from this cheap labour. This is the very thing that is giving birth to restlessness and there will come a time when as a result, the poor will erupt forth like lava. This is because the modern modes of communication have created awareness within people and a realisation, and news from one place of the world travels rapidly to other parts. This has increased the desire of material goods in the poorer nations. When a poor person sees that he is being mistreated in this way, it increases his restlessness and peace is shattered. This is why Islām instructs, that for the sake of removing such discontent from society, take care of the rights of others in all your dealings. This is the means of lasting peace.

Calling on Aḥmadi Muslims to display the highest possible examples of morality and goodness, Ḥazrat Mirzā Masroor Aḥmad^{aa} said:

In the modern day, we would struggle to find perhaps any examples (of abiding by these teachings of Islām) in the Muslim world and so it is incumbent upon Aḥmadi Muslims, who have accepted the Promised Messiah^{as} to establish such personal examples that resemble those

displayed by the companions of the Holy Prophet Muḥammad^{sa}.

Ḥazrat Mirzā Masroor Aḥmad^{aa} continued:

No one should be able to point a finger of accusation towards us that 'you claim to be different because you have accepted the Promised Messiah^{as}, but what difference have you brought about?' In fact, the difference in us should be clear and self-apparent, only then can we say that we have accepted the Promised Messiah^{as} and are counted among his community...

During his address, His Holiness^{aa} also shone a guiding light on striking a balance between the emotions of all-encompassing anger and unbridled love, explaining that both must be avoided if peace is to be obtained.

His Holiness^{aa} explained that in *Chapter 2 verse 144* of The Holy Qur'ān Allāh the Almighty has called the Muslim people '*Ummatan Waṣaṭan*' i.e. the 'Exalted People' and people of moderation, meaning that Muslims should endeavour to always be balanced in their approach to life.

Ḥazrat Mirzā Masroor Aḥmad^{aa} said:

One should also keep the following principle in mind when it comes to anger and love. One should neither become so engrossed in anger that forgiveness no longer remains an option, nor should one become so engulfed by love that they endure loss without limit. In love, a person is also prone to not fulfil the requirements of absolute justice. Therefore, according to this principle, there should be a limit for anger, as well as a limit for love.

Ḥazrat Mirzā Masroor Aḥmad^{aa} emphasised that the fulfilment of the rights of others should not be limited to one's own kith and kin, rather until and unless one fulfils the rights of all people in the world, true peace cannot be established.

Ḥazrat Mirzā Masroor Aḥmad^{aa} said:

You should see all of humanity as your

children; there should be a passion for serving one another. When this becomes the case, how beautiful, peaceful and harmonious a society it will be. If only the Muslims of the world came to understand this!

Concluding, Ḥazrat Mirzā Masroor Aḥmad^{aa} said:

May Allāh the Almighty enable us to establish our noble personal examples for the world to see and learn from through our every action, after having accepted the Promised Messiah^{as} and by acting upon the teachings of Islām.

Ḥazrat Mirzā Masroor Aḥmad^{aa} further prayed:

May we act upon all that I have discussed pertaining to peace, as well as all other Islāmic teachings. May we also make the rest of the world aware of them so that the world which is advancing towards a pit of ruin as a result of its selfish materialistic greed, may come to the realisation that true peace can only be established by acting in accordance with God's commands.

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

No other worldly community can offer any support in the effective and longstanding formation of peace. So, it is therefore a great responsibility upon every Aḥmadi Muslim to do so. May Allāh the Almighty enable us to act accordingly.



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