

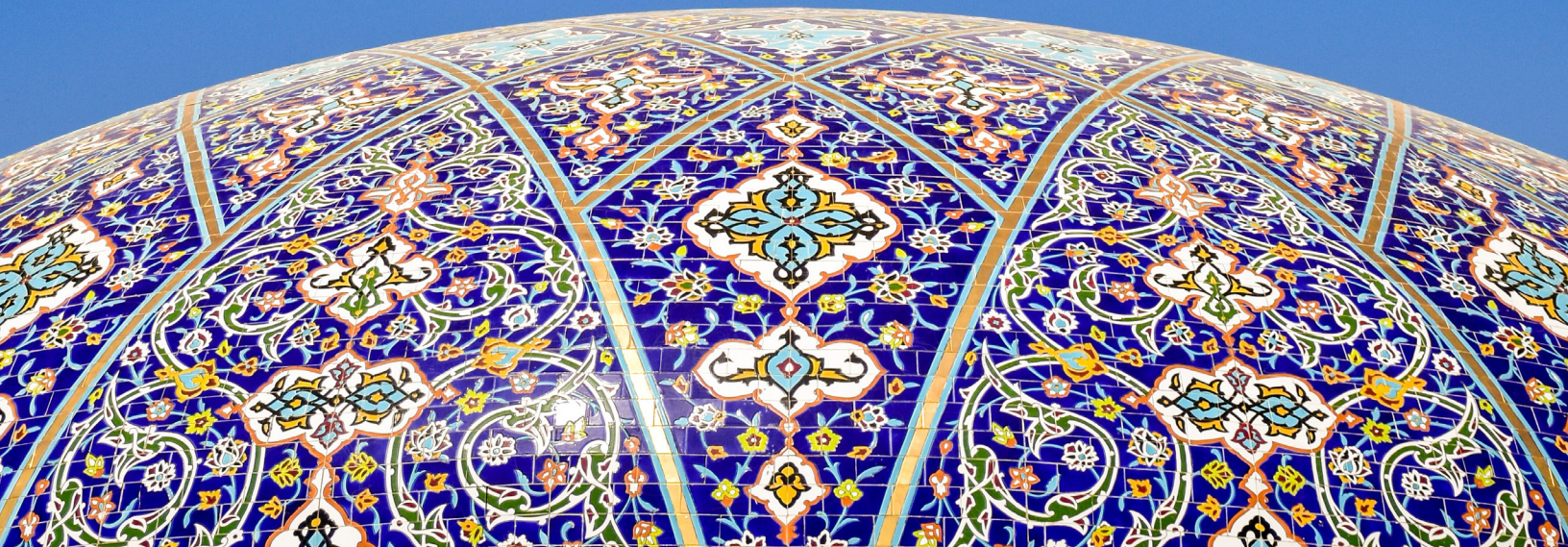
AHMADIYYA Gazette

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CANADA 

“SO FEAR ALLĀH AS BEST YOU CAN, AND LISTEN,
AND OBEY, AND SPEND IN HIS CAUSE; IT WILL
BE GOOD FOR YOURSELVES. *And whoso is rid
of the covetousness of his own soul — it is
such who shall be successful.*”

(THE HOLY QUR'ĀN, 64:17)



ONE DISTINCTIVE FEATURE OF OUR COMMUNITY



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

By the grace of Allāh, financial sacrifice is a distinctive feature of the Promised Messiah's^{as} community and why should it not be? In this age, it was the Promised Messiah^{as} who—in light of the instructions of the Holy Qur'ān and the Holy Prophet^{sa}—granted us a special cognizance of financial sacrifice. The Holy Qur'ān is punctuated with admonishments towards financial sacrifice, not in the least because God needs our wealth, but because doing so is beneficial to our own well-being, and collectively, it leads to the advancement of community and; therefore, it is beneficial. Allāh the Almighty states in the Holy Qur'ān:

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِأَنْفُسِكُمْ

وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

‘So fear Allāh as best you can, and listen, and obey, and spend in His cause; it will be good for yourselves. And whoso is rid of the covetousness of his own soul — it is such who shall be successful’

(Surah At-Taghābun, 64:17).



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ABBREVIATIONS OF SALUTATIONS

sa	(Ṣallāllāhu 'alaihī wa Sallam - May peace and blessings of Allāh be upon him!) Usage: Salutation written after the name of the Holy Prophet Muḥammad ^{sa}
as	(Alaiḥis-Salām/ 'Alaihas-Salām - May peace be upon him/her!) Usage: Salutation written after names of Prophets other than the Holy Prophet Muḥammad ^{sa} , and pious women prior to the era of the Holy Prophet Muḥammad ^{sa}
ra	(RaḍīAllāhū 'anhu / 'anhā/ 'anhum - May Allāh be pleased with him/her/them!) Usage: Salutation written after names of Companions of the Holy Prophet ^{sa} and Companions of the Promised Messiah ^{as}
rh	(Raḥimahullāh - May Allāh have mercy upon him!) Usage: Salutation written after the names of deceased, pious Muslims who are not Companions
aa	(Ayyadahullāhu Ta'ālā binaṣriḥil-'Azīz - May Allāh be his Helper!) Usage: Salutation written after the name of Hazrat Mirzā Masroor Aḥmad, Khalīfatul-MasīḤ V ^{aa}

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

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PEARLS OF WISDOM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE HOLY QUR'ĀN

O ye who believe! Let not your wealth and your children divert you from the remembrance of Allāh. And whoever does so – it is they who are the losers. And spend out of that with which We have provided you before death comes upon one of you and he says, 'My Lord! If only Thou wouldst grant me respite for a little while, then I would give alms and be among the righteous.'

(Sūrah Al-Munāfiqūn, 62:10-11)

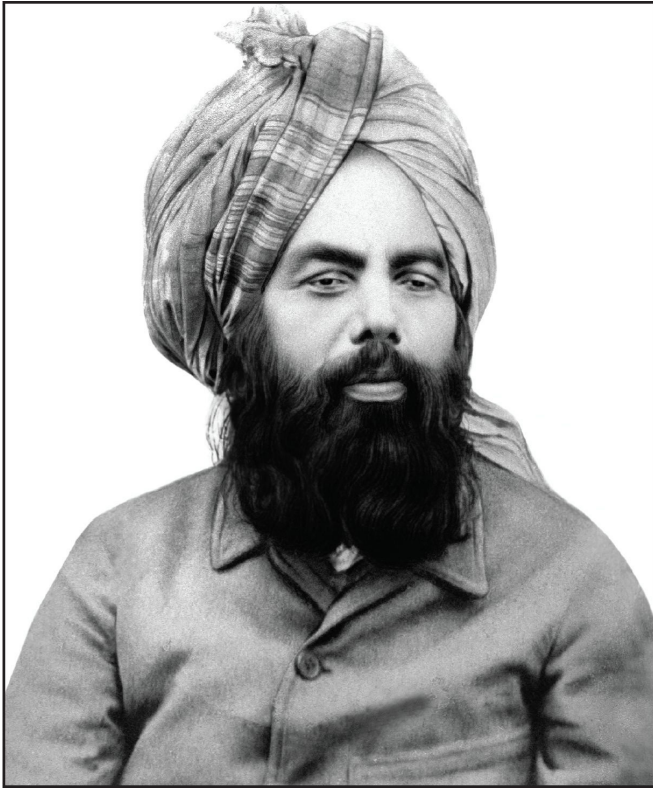
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا
أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ ۖ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ
الْخٰسِرُونَ ﴿١٠﴾
وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ
الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ
فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّٰلِحِينَ ﴿١١﴾

ḤADĪTH

Hazrat Abū Umāma^{ra} relates that one day we were sitting in the Mosque with a group of *Muhājirīn* and *Ansār*, and sent a man over to 'Ā'isha to seek permission to meet her; [after permission] we went in and met her. She related: 'Once a beggar came in while the Messenger of Allāh^{sa} was present. I instructed [a servant] to bring something for him and then asked to see what [this object] was. The Messenger of Allāh^{sa} said: 'Do you want nothing to enter or leave your house without your knowledge? I said: 'Yes' He said: 'Don't be hasty, O 'Ā'isha! Do not count [what you give]; for Allāh will then count what He bestows upon you.' (Sunan An-Nasa'i, Vol. 3, Chapter 62, Hadith 2548)

عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، قَالَ كُنَّا يَوْمَافِي
الْمَسْجِدِ جُلُوسًا وَنَفَرٌ مِنَ الْبُهَاجِرِينَ وَالْأَنْصَارِ فَأَرْسَلْنَا
رَجُلًا إِلَىٰ عَائِشَةَ لِيَسْتَأْذِنَ فَدَخَلْنَا عَلَيْهَا قَالَتْ دَخَلَ
عَلَيَّ سَائِلٌ مَرَّةً وَعِنْدِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ فَأَمَرْتُ لَهُ بِشَيْءٍ ثُمَّ دَعَوْتُ بِهِ فَنظَرْتُ إِلَيْهِ فَقَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَا تُرِيدِينَ أَنْ لَا
يَدْخُلَ بَيْتِكَ شَيْءٌ وَلَا يَخْرُجَ إِلَّا بِعِلْبِكَ - قُلْتُ نَعَمْ - قَالَ
مَهْلًا يَا عَائِشَةُ لَا تُحْصِي فَيُحْصِيَ اللَّهُ عَمَّا وَجَلَ عَلَيْكَ -

SO SAID THE PROMISED MESSIAH^{AS}



Provisions by Way of Trial and Provisions by Way of Anointment

The fact of the matter is that provisions are of two kinds. There is one form that serves as a trial and the other is by way of anointment. Provisions by way of trial are those which have no relation with Allāh; in fact, such provision continues to move man away from God, until it destroys him completely. It is to this that Allāh Almighty alludes in the following verse: لَا تُلْهِكُمْ أَمْوَالُكُمْ, i.e. let not your wealth ruin you (63:10). Provision by way of anointment is that which is devoted to God. God becomes the Guardian of such people. Such individuals consider all their possessions to belong to God and they demonstrate this through their action. Consider the state of the companions—when faced with trying times, they sacrificed whatever they had in the way of Allāh Almighty. Hazrat Abu Bakr Siddiq^{ra} was the first to don the garb of poverty. But how did Allāh the Exalted reward him for this? It was he who became the very first Caliph. Therefore, in order to be blessed with true merit, goodness and spiritual pleasure, only that wealth can be of use which is spent in the way of God.

(*Malfūzāt*, English Translation, Vol 1, p. 218)



Mināratul-Masih
Qadian, India

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

The following summaries of Friday Sermons have been provided
by Wakālat ‘Ulyā’, Tahrik Jadid Anjuman Ahmadiyya



HOSPITALITY AND JALSA SĀLĀNA UK

AUGUST 2, 2019

Huzoor^{aa} began the Friday sermon by saying that Allāh has once again given us the opportunity to participate in Jalsa Sālāna UK. This Jalsa has acquired a special status and people all over the world take note of it. This Jalsa is not just the Jalsa of the UK Jamā‘at. Even though Jalsa Germany has also acquired an international status, Jalsa Sālāna UK is the central Jalsa because this is where Khilāfat is based. This is why people from all over the world, Ahmadi and non-Ahmadi, make efforts to participate in this Jalsa.

With regards to the duties and responsibilities of the volunteers, Huzoor^{aa} said that the passion and zeal with which we had come to serve the guests of the Promised Messiah^{as} should be kept up till the end. The work of winding up after the Jalsa can last up to a

week. The fact that we have kept alive our zeal and passion would be demonstrated by the smile and cordiality with which we treat the guests.

Huzoor^{aa} said that Allāh loves hospitality, so much so that He has mentioned it twice in the Holy Qur‘ān with reference to Hazrat Ibrahim^{as}. If presenting food before guests were a small matter, the Holy Qur‘ān would not have mentioned it on each of the occasion when the guests arrived. The first thing Hazrat Ibrahim^{as} did after exchanging greetings was to present a roasted calf, which was the best he could do in those circumstances. To kill an animal and present it before the guests was the best means of hospitality that could readily be offered at the time. Today, we should show hospitality according to our own circumstances. It is not necessary to find calves, rather we should present whatever is readily

available. The Holy Prophet^{sa} example was that he presented before his guests whatever was readily available, whether it was dates, meat or any good meal, or a goat’s milk. And if he happened to have nothing at all, he would ask some Companion^{ra} to take the guest to his house and be his host.

The three signs that the Holy Prophet^{sa} mentioned as the hallmark of those who believe in Allāh and Hereafter are related to fulfilling obligations to one another and keeping the peace of society. The first is to say what is good or to keep silent. That is to say, not to destroy the peace of society and create mutual discord by speaking frivolously. The second is to respect one’s neighbour and to be mindful of one’s obligations towards the neighbour. In this respect, all those who have come to attend this Jalsa are neighbours, whether they are guests or

duty workers. The guests should respect the volunteers, and the volunteers should respect the guests. The third sign is that they honour their guests. This is particularly for the hosts. These three points are the basis of a beautiful and harmonious society. They are among the commandments of Allāh and signs of true believers.

Huzoor^{aa} said that when the Holy Prophet^{sa} received many visitors at the same time, he would divide them among his Companions^{sa} to be taken care of. Later he would ask the guests whether they were properly treated by their hosts. The Companions^{sa}, who were taught and trained by the Holy Prophet^{sa}, also showed such hospitality to these guests that they admitted that their brothers had treated them better than themselves and had served them food better than they had eaten themselves. Just as those visitors had come to understand and acquire knowledge of the faith, so have these guests come to this Jalsa at the behest of the Promised Messiah^{as} purely for spiritual purposes. Hence, we have to extend special hospitality to them.

Huzoor^{aa} said that the Companions of the Holy Prophet^{sa}, whose example we are taught to emulate, made sacrifices to provide for their guests; likewise, there are many in the Jamā'at of the Promised Messiah^{as} who serve these guests with a spirit of sacrifice, which is how it should be. All workers, no matter what duty is assigned to them, should serve the guests with good humour and a spirit of sacrifice. Sometimes when the guests act inappropriately, the hosts have to make sacrifice of their emotions and show patience and not respond. This is because we know that the guests have come here with the pure intention of quenching their religious and spiritual thirst. Such are the high moral standards we need in order to host our guests in this age. We find many examples from the life of the Promised Messiah^{as} where he empathized with the guests and set high examples in this regard. The Promised Messiah^{as} once said to his workers, "See, we receive many guests, some you recognize, others you don't. It is therefore necessary to treat them all with equal respect and care. I trust that you make the guests

“The primary purpose should be to grow in spirituality, and if this is achieved then the objectives of the Jalsa are achieved.

comfortable.” Huzoor^{aa} urged us to live up to the same trust today.

Huzoor^{aa} advised a few words to the guests as well. First of all, everyone should be mindful of the feelings of others, whether they be guests or hosts. While Islām stresses the need to honour and respect the guests, it also teaches them not become a burden on their hosts. The Holy Prophet^{sa} said that if a guest stays so long at someone's house that he starts to become a burden, it is as if he is partaking of charity. Not everyone has the means to take proper care of the guest from beginning to end, therefore, the guest should also be mindful of the circumstances of the host. If you have to stay for long, then live like the people of the household. But when there is a sense of someone being a burden, then love and sincerity are lost and there can be no harmony. Hence, the guests should also fulfil their obligations.

Another injunction that needs to be followed by the guests of the Jalsa in particular is to extend the greeting of *Assalāmo 'alaikum* (Peace be on you!) to one another. The Holy Prophet^{sa} said that one of the signs of the dwellers of paradise is that they greet each other with a greeting of peace. The Holy Prophet^{sa} said: Say *Salām* to everyone, whether you know him or not. In describing the aims of the Jalsa, the Promised Messiah^{as} said that its purpose is that people should come together to foster their relationship of love and brotherhood. Saying *salam* to one another is an excellent mean for doing so. And it also serves to dispel any resentments and grievances.

The Promised Messiah^{as} said that one of the aims of the Jalsa is that people should strive to extinguish their love for the world and the love of Allāh and His Prophet^{sa} should become dominant over their hearts. To do this, it is important to attend all the programs of the Jalsa and listen to them attentively, to remember

Allāh as you move about, and to offer the congregational prayers with special care, and also to try to offer *Tahajjud* and *Nawāfil*. This is particularly important for those who are staying at the Jalsa Gah in order to create a holy atmosphere and to grow in spirituality. This is a major task that the Promised Messiah^{as} has assigned to us that the love of Allāh and His Prophet^{sa} should become dominant over our hearts. If the participants of the Jalsa keep these objectives in mind and strive to attain them, then they have indeed achieved the purpose of the Jalsa, and things such as food and lodging become secondary for them. The primary purpose should be to grow in spirituality, and if this is achieved then the objectives of the Jalsa are achieved.

Huzoor^{aa} said that guests should also bear in mind that there are bound to be some shortcomings in the making of provisional arrangements at such a large scale, and if they see any faults they should try to overlook them and, if possible, help out the workers. Such should be the attitude of an Aḥmadi that fosters harmony in society. The guests should not waste their time assessing and testing the hosts, rather they should extend their help in every department. Sometimes there can be difficulties arising from traffic jams. When such emergencies arise, those who come on their cars should show patience and cooperate with the organisers. Sometimes there are complaints about men as well as women that they are not cooperating. Similarly, at the entrances where the cards are scanned, people normally stand patiently in queue waiting for their turn, but sometimes one or two people can disturb the atmosphere. Everyone should try to be patient even if it takes a little time so that the queue can flow smoothly.

Huzoor^{aa} advised the participants of Jalsa to keep an eye on their surroundings and follow the guidance given by the organizers with respect to security. Most

of all, he asked us to keep praying for the fulfilment of the objectives of the Jalsa and for safety from any mischief makers. Special prayers are needed for the progress of the Jamā'at which is causing the jealous to grow in animosity. Prayers are also needed for Aḥmadis in Pakistan where it seems that opposition against the Jamā'at is increasing once again. May Allāh grant them peace and security and safeguard them against every mischief. May Allāh frustrate all the old and new

designs of the opponents!

Huzoor^{aa} reminded participants that this year too there are various exhibitions set up by various departments, such as the central archives, *Review of Religions*, photo exhibition, etc. These are very informative and everyone should try to visit them in their free time.

Huzoor^{aa} said that a new Smart TV app would be launched by MTA International.

With this app, users of LG, Philips, Amazon, Fire TV, Sony and Android can watch without antenna all the channels of MTA, including MTA 1, MTA 2, MTA 3, MTA 3 Al-Arabia, and MTA Africa. By the grace of Allāh, MTA is already available in the US on the Samsung platform. People living all over the world can benefit from this app. Huzoor^{aa} launched this app after the Friday prayer. May Allāh bless this Jalsa in every way and enable all of us to benefit from it! Amin!

AUGUST 9, 2019

REVIEW JALSA SĀLĀNA UK 2019

Huzoor^{aa} began the Friday sermon by thanking all men and women who worked in any department and in any capacity in the Jalsa. All workers, from helpers to officers, men, women, children, young and old, everyone performed their duties diligently and selflessly. They presented the true picture of Islām for the non-Muslim guests. Particular gratitude was given to the workers who volunteered in large numbers to serve the guests of the Promised Messiah^{as}, and they were the ones who did the real work. May Allāh bless them all!

Huzoor^{aa} cited the feedback of foreign guests who attended the Jalsa. Malay Yaqoob Şāḥib, President of the Muslim Community in Benin participated in the Jalsa for the first time and gave his impressions as follows:

I have performed *Hajj* more than twenty times but I have never seen such excellent arrangements as at this Jalsa. The atmosphere of the Jalsa was such that I have never experienced it anywhere else. From the airport to the residence, everything was so well taken care of that it seemed like home. In the Jalsa, I met people from every walk of life, doctors, professors, eminent scholars, and yet everyone served us with humility. The Khalifa gave us the true message of Islām, and this is the message that the

Muslim world needs so that people's misperceptions about Islām can be corrected. I have learnt much by coming here that Aḥmadiyyat is the true Islām. When I go back to Benin, I will tell people not to listen to anyone else and only study Aḥmadiyyat. It is only Aḥmadis who are making the true status of the Holy Prophet^{sa} known to the world.

Mr. Simeon Sawadogo, Minister of State and Religious affairs from Burkina Faso, said:

As a minister for religious affairs, I honour all religions. I found answers to many of my questions with my participation in the Jalsa. I even got answers for the questions I did not ask. I was given every assistance. It is the first time I have participated in the Jalsa and the holy thoughts and pure atmosphere have spiritually uplifted me. It is only by following the principles of love and morality that we can live together in harmony. I saw volunteers in the Jalsa cleaning toilets and washing dishes, and I saw small children serving drinking water, and all this is not possible without selfless devotion. The zeal to serve others was extraordinary. I also went to visit the Fazl Mosque. It is a small mosque and the first mosque of Aḥmadiyyat in UK, and I found it attractive and beautiful even in its simplicity. The *Ba'rat* was like a chain of sincerity, devotion

and obedience. It should serve as an example for the world to follow. People do not try to understand what the Khalifa is saying and are instead running after materialism and are suffering consequently. The Khalifa in his address gave guidelines for the betterment of society.

Mr. Yoshida Nichiko, Chief Priest of a Buddhist Temple in Japan, visited the Jalsa. He said:

I found true peace in the atmosphere of the Jalsa. Everyone is checked and body searched by security and yet I did not see anyone quarrelling. All arrangements, from food to the speeches, were very well organised. The Khalifa's address with regard to religion was very timely. It is indeed necessary to tell the world today that the high moral standards taught by religion can help us fulfil our obligations to one another. The Japanese society is also facing the problem of estrangement between parents and children and we are unable to deal with it despite all efforts. We can use your guidance for the betterment of our society as well. I did not have a negative impression of Islām even prior to this, but, having witnessed the atmosphere of the Jalsa, when it came time for the *Ba'rat*, I could not hold back and decided that I have to offer my hand to yours for the establishment of peace in the world

and for a harmonious and loving society. So I participated in the *Bai'at*. I accept your leadership and promise to be with you in all your efforts to bring peace to the world.” Huzoor^{aa} said: This does not mean that he has pledged the *Bai'at* but that he is with us in our aim of establishing peace in the world.

A lady guest from Argentina attended the Jalsa. Her husband accepted Aḥmadiyyat ten months ago but she is a Christian. She says:

I am a lawyer by profession. My favourite speech of the Jalsa was the address of the Imām of Jamā'at Aḥmadiyya in which he beautifully and comprehensively shed light on how the teachings of Islām uphold human rights. Prior to coming to the Jalsa, I was a bit apprehensive. I thought that when so many people are gathered, there is bound to be some unpleasantness. But your gathering was very different from our gatherings. Despite the crowding and the huge number of people, the atmosphere was full of love and harmony and there were smiles everywhere. I was apprehensive that I might be pressurised to conform to the Islāmic veil while I was here, but from beginning to end I remained comfortably without veil and men and women treated me with great courtesy. A minister from Liberia attended the Jalsa. He said, “All the programs were so beautifully organized that I did not find any flaw. Various departments such as the kitchen, public relations and all others were working in coordination. What is most surprising is that all this work was being done by teams of volunteers who worked with each other in a brotherly atmosphere. Never in my life have I seen such commitment to one's duty as I did among these volunteers. The participants treated each other with respect and affection. It was astonishing for me that a program catering for 39,000 went smoothly without any unpleasantness.

A lady guest from Uruguay said:



Mubarak Mosque, UK

For over thirty years I have been studying Islāmic countries and organisations. There are two distinctive features of this Jalsa that I have not witnessed anywhere else. The first is your being united under one leader that is something unparalleled. Each and every individual has an extraordinary relationship of sincerity and devotion with the Khalifa.

Huzoor^{aa} said that this is what causes envy among our opponents and they try to create hurdles for us, and it is this that we have to safeguard through prayers and through our actions. She continued, “The other distinction of your community is that there is no racial or national prejudice among you.” Huzoor^{aa} said that this is not something that we should demonstrate for a few days, rather we should always uphold this principle. That was the last message the Holy Prophet^{sa} gave us that: “The white person has no superiority over black, nor any black over white; and no Arab has any superiority over non-Arab, nor any non-Arab over an Arab.” Thus as humans, all are equal.

The former Prime Minister of Gabon also attended the Jalsa. He said:

To witness thousands of people from over a hundred different

countries in one place was a unique experience for me. The volunteers worked day and night and there was no unpleasantness whatsoever. I got to know a lot from various speeches during the Jalsa about Islām and Aḥmadiyyat in particular.

An advisor to the President of the Central African Republic said: “The arrangements were excellent. All the volunteers of Jamā'at Aḥmadiyya, including children, young and old, made the best arrangements with obedience to their Khalifa.”

A retired judge from Bangladesh attended the Jalsa. He said,

I am not an Aḥmadi but I know that Aḥmadis are Muslims. Aḥmadis have been persecuted in many countries for a long time. Being a human rights activist, I support Aḥmadis on the basis of humanity. Everyone has the right to propagate their beliefs. I was impressed by the discipline of Aḥmadis and their love for the Khalifa and their thirst for knowledge. I listened to all the speeches attentively and many of my misconceptions were removed. Aḥmadis should speak up more so that the misunderstandings about them are corrected. I had previously thought that Aḥmadis do not believe the Holy Prophet^{sa} to be

Khatamun-Nabiyyin (seal of prophets), but after coming here I have found that this is not so. In short, I have learnt a lot from this Jalsa. I thank you all and particularly the Imām of Jamā'at Aḥmadiyya.

Huzoor^{aa} then presented a report regarding press and media coverage. 183 media reports have been published so far which have conveyed our message to more than 173 million people. Many TV channels covered the Jalsa. 19 channels covered the event through MTA Africa. According to the impressions of non-Aḥmadis, they were very much impressed by what they saw and heard. May Allāh make this Jalsa a source of spiritual progress for all the participants! May we be able to act upon what we have learnt

and may people's hearts be inspired by what they have heard! Amīn!

Huzoor^{aa} said that after the prayers he would lead a funeral prayer *in absentia* of Mujeeb-ur-Rahman Ṣāḥib, who passed away on July 30, 2019 at Tahir Heart Institute in Rabwah at the age of 85. He was a Mūṣī by the grace of Allāh and his father had been a missionary. His father sent him and his mother to live in Qādiān while he was still young. His father had the honour of serving in the Bengal for 36 years. Mujeeb-ur-Rahman Ṣāḥib was a lawyer by profession and his services for the Jamā'at are numerous. Hazrat Khalīfatul-Masīḥ III^{ra} appointed him Amīr Jamā'at Rawalpindi in 1980 and he worked in that position until 1998. He offered vital services in the Murree

Road Mosque lawsuit in 1974. There are countless other lawsuits related to the Jamā'at that he took up and pursued with full diligence. In 1978 he was appointed as a member of the standing committee of *Majlis Mushāwarat*. He also had the opportunity to put together the rules and regulations of Sadr Anjuman Aḥmadiyya. As a member of the *Fiqha* committee, he had the honour of compiling the first part of *Fiqha Aḥmadiyya*. He had deep knowledge, both religious and secular, and was a good orator. He made full use of these abilities and Allāh gave him the opportunity to serve the Jamā'at. He left behind three sons. May Allāh grant him forgiveness and treat him with mercy and give him a place with those he loved. Amīn!

MEN OF EXCELLENCE

AUGUST 16, 2019

Huzoor^{aa} continued with the accounts of the lives of the Companions of the Holy Prophet^{sa} who participated in the battle of Badr.

Hazrat Qatādah bin Nu'mān Ansāri^{ra}:

He belonged to the Banu Zafar clan of Ansār's tribe Khazraj. His father's name was Nu'mān bin Zāid and his mother was Unaisah bint Qāis. Hazrat Qatādah^{ra} was known by the epithet Abu Umar as well as Abu 'Amr and Abu 'Abdullāh. Hazrat Qatādah^{ra} was the half-brother of Hazrat Abu Sa'īd Khudri^{ra} and shared the same mother. Hazrat Qatādah^{ra} had the honour of participating in the Bai'at Aqabah along with 70 Ansāri Companions. However, Allama Ibn Ishāq has not mentioned him among those. Hazrat Qatādah^{ra} was one of the archers appointed by the Holy Prophet^{sa}. He accompanied the Holy Prophet^{sa} in all the battles including Badr, Uhud and Khandaq.

During the battle of Uhud, Hazrat Qatādah^{ra} was struck by an arrow which caused his eyeball to fall out of its socket. Detailing this incident, Hazrat Qatādah^{ra}

related:

The Holy Prophet^{sa} had been given a bow as a gift and the Holy Prophet^{sa} gave it to me on the day of Uhud. I stood in front of the Holy Prophet^{sa} and continued to shoot arrows with this bow until its string broke. Even then I remained there protecting the Holy Prophet^{sa}." (Huzoor^{aa} said that a similar incident is attributed to Hazrat Talha^{ra}, but this one relates to Hazrat Qatādah^{ra}). "Whenever an arrow came towards the Holy Prophet^{sa}, I would move my head towards it so that I could be a shield for the Holy Prophet^{sa}. I did not have more arrows that I could shoot. Then an arrow hit my eye ball causing it to fall out of its socket. I came to the Holy Prophet^{sa}, and when he saw me tears came into his eyes. He said, "O Allāh, Qatādah has saved the face of Your Prophet^{sa} with his face. Pray, make this eye more beautiful and more sharp."

Hazrat Qatādah^{ra} said: "Thereafter that eye of mine was more beautiful than the other and had better vision." The Holy Prophet^{sa} took the eye ball and placed it back in the socket and his vision was restored. Thereafter Hazrat Qatādah^{ra}

was known as *Zul-'Ain* (possessor of the eye).

On the occasion of the Conquest of Makkah, Hazrat Qatādah^{ra} held the flag for the tribe of Banu Zafar. He passed away in 23 A.H. at the age of sixty-five. Hazrat Umar^{ra} led his funeral prayer in Madīnah.

Hazrat Qatādah^{ra} had a grandson Asim bin Umar who was an expert in genealogy and has been widely cited by Allama Ibn Ishāq. According to one narrative, the Holy Prophet^{sa} possessed a bow that was named Kutūm and had been carved out of a *Naba'* tree. It was broken on the day of Uhud after being excessively used by Hazrat Qatādah^{ra}.

It is related that once Hazrat Qatādah^{ra} spent the whole night reciting Sūrah Al-Ikhlās. When this was mentioned before the Holy Prophet^{sa}, he said, "By the One in whose hand is my life, Sūrah Al-Ikhlās is equal to half or a third of the Holy Qur'ān."

Hazrat Abu Salmah^{ra} recounted:

Hazrat Abu Huraīrah^{ra} related to us that the Holy Prophet^{sa} said: “On Friday there comes a moment, which, if a Muslim finds it in a state of prayer or seeking good from Allāh, Allāh definitely grants his prayer.” Hazrat Abu Huraīrah^{ra} signalled with his finger that this moment was extremely short. After the demise of Hazrat Abu Huraīrah^{ra}, Hazrat Abu Salmah^{ra} decided to go to Hazrat Abu Sa‘īd Khudri^{ra} to learn about this special moment. When he went to Hazrat Abu Sa‘īd Khudri^{ra} he saw him putting some sticks in order. Upon query, Hazrat Abu Sa‘īd^{ra} said that these are the sticks in which Allāh has placed blessings for us. The Holy Prophet^{sa} liked them and would take one in his hand as he walked. We used to make them straight and bring them to the Holy Prophet^{sa}. One day the Holy Prophet^{sa} saw that some had spit in the mosque. He had one of these sticks with him at the time and as he cleaned the spit with it he then said, “When one is in prayer, he should not spit in front, for in front of him is his Lord.”

Huzoor^{aa} said that the commandment in this regard was not complete at that time. According to above mentioned account, the Holy Prophet^{sa} said that we can spit to the left or under your feet. The floor of mosque were made of mud at that time and could be cleaned afterwards by putting soil on it. But according to the more precise accounts, spit or mucus should be cleaned with the corner of one’s mantle. These days it means we can use handkerchiefs or tissue papers for this purpose. Mosques these days have carpets but it doesn’t mean we are allowed to spit on them, rather this was a permission granted for those specific circumstances. Afterwards, the Holy Prophet^{sa} made clear that in such a necessity one can clean spit with the end of one’s mantle.

The narrator continued by saying that it rained heavily that night. When the Holy Prophet^{sa} came for the ‘Ishā’ prayer, there was a sudden flash of lightening and the Holy Prophet^{sa} saw Hazrat Qatādah bin Nu‘mān^{ra} in the mosque. He asked what he was doing at that time? Hazrat Qatādah^{ra}



Syednā Hazrat Khalīfatul-Masīḥ V^{aa}

replied that he knew there would be few people attending the prayer on account of the rain and lightning, so he had decided to come to the mosque early to join the prayer. The Holy Prophet^{sa} said, “After the prayer stay here until I get up to leave.” After the prayer, the Holy Prophet^{sa} gave him a stick and said, “Take this. It will lighten your path ten steps ahead and ten steps behind. When you enter your house and you see a human shadow, hit it with the stick before it speaks, for it will be Satan.” Thus, Hazrat Qatādah^{ra} did likewise. Hazrat Abu Sa‘īd^{ra} said, “We loved these sticks because the Holy Prophet^{sa} gave them to us. We would carve them out and give them to the Holy Prophet^{sa} and then he would return them to us after he had used them. There are many blessings associated with these sticks.”

Hazrat Abu Salmah^{ra} asked him: “O Abu Sa‘īd, Hazrat Abu Huraīrah^{ra} told us about a moment that comes on Friday in which every prayer is accepted.” When he asked the Holy Prophet^{sa} about this special moment, the Holy Prophet^{sa} said that he had been told that of the exact moment but had been made to forget it, just as in the case of the *Lailatul-Qadr*.

Huzoor^{aa} said that there are various accounts regarding this moment that comes on Friday. What is known is that it comes on Friday. Secondly, it comes towards the latter part of the day. Thirdly, it comes after ‘Aṣr prayer.

Hazrat Muṣṣleḥ Mau‘ūd^{ra} has said:

There is a similarity between Ramadān and Friday, which is to say that both Ramadān and Friday are times of acceptance of prayer. With regard to Friday, the Holy Prophet^{sa} says that if a person comes to the mosque for prayer and sits silently and remembers God and waits for the Imām, and then listens to the sermon and joins the prayer in congregations, such a person is especially blessed. And there comes a moment on the day of Friday when any prayer a person offers is accepted.

Hazrat Muṣṣleḥ Mau‘ūd^{ra} has said that it is obvious that the prayers that are accepted have to be in keeping with Divine practice and laws of nature; frivolous prayers are not accepted. This may be a great blessing but it is not easy. The time of Friday prayer starts with or shortly before the second Azān and ends when the Jumu‘a prayer is finished. Even if the sermon is short, this can take up to half an hour. And if the sermon is long, it can take an hour or an hour and a half. During this time comes the moment when any prayer a person offers is accepted. But during this 90 minute period a person does not know whether the moment comes in the first minute or the second minute or the third. Right to the 90th minute, one can’t say when the moment will come. Therefore, only such a person will find that moment who spends the whole 90 minutes constantly attentive in prayer, which is not easy and

not something everyone can do.

Hazrat Muşleḥ Mau'ūd^{ra} continued by saying:

Some people can't keep their concentration even for five minutes. For example, I came for this prayer and looked around and saw that people who were offering Sunnah prayer, which barely takes a couple of minutes, can't keep their concentration even for that long and keep looking to the right or left or up or down. When it is so difficult to keep concentration for a few minutes, how hard then would it be to remain engrossed in the remembrance of Allāh for 90 minutes.

Huzoor^{aa} elaborated further and said that the real aim then is to remain engrossed in prayer and, as Hazrat Muşleḥ Mau'ūd^{ra}

says, it is not easy. It takes a great deal of effort to reap the blessings of Jumu'a.

Hazrat 'Abdullāh bin Maz'un^{ra}:

He belonged to the Banu Jumah tribe of Quraish. His mother was Sukhailah bint 'Anbas. Hazrat 'Abdullāh bin Maz'un^{ra}, Hazrat Uthmān bin Maz'un^{ra}, Hazrat Qudāmah bin Maz'un^{ra}, and Hazrat Saib bin Maz'un^{ra} were brothers and were maternal uncles of Hazrat 'Abdullāh bin Umar^{ra}, as Hazrat Umar^{ra} was married to their sister Zāinab bint Maz'un. Yazīd bin Rūmān relates that Hazrat 'Abdullāh bin Maz'un^{ra} and Hazrat Qudāmah bin Maz'un^{ra} accepted Islām prior to the Holy Prophet^{sa} preaching Islām from Dare-Arqam. Hazrat 'Abdullāh bin Maz'un^{ra} and his three brothers were part of the group that migrated to Abyssinia but later returned when they heard the rumour that the Quraish had accepted

Islām.

Huzoor^{aa} said that it is clear that he came back from the first migration to Abyssinia, but it is not clear whether he returned to Abyssinia or directly migrated to Madīnah. Upon his migration to Madīnah, the Holy Prophet^{sa} established a bond of brotherhood between Hazrat 'Abdullāh bin Maz'un^{ra} and Hazrat Sahl bin Ubaīdullah Ansāri^{ra}. According to another account his bond was established with Hazrat Qutbah bin Amir^{ra}. Hazrat 'Abdullāh bin Maz'un^{ra} took part in the Battle of Badr with his three brothers. He also took part in all other battles alongside the Holy Prophet^{sa}, including Uhud and Khandaq. Hazrat 'Abdullāh bin Maz'un^{ra} passed away in 30 A.H. during the Khilāfat of Hazrat Uthmān^{ra} at the age of 60. May God Almighty continue to elevate the spiritual status of these Companions. Amīn!

MEN OF EXCELLENCE

AUGUST 23, 2019

Huzoor^{aa} continued with the accounts of the lives of the Companions of the Holy Prophet^{sa} who participated in the battle of Badr.

Hazrat 'Āsim bin 'Adiyy^{ra}:

He belonged to the Banu 'Ajlān bin Hāritha tribe who were confederates of the Banu Zāid bin Mālik tribe. Hazrat 'Āsim^{ra} was the chief of the Banu 'Ajlān tribe, and was brother of Hazrat Ma'an bin 'Adiyy^{ra}. Hazrat 'Āsim^{ra} was known by the epithet Abu Bakr or, according to other accounts, as Abu 'Abdullāh, Abu 'Umar and Abu 'Amr. He was of average height and used to colour his hair with henna. His son's name was Abul Baddah and his daughter was Sehla. She was married to Hazrat Abdur Rahmān bin 'Auf^{ra} and had four children, three sons, Ma'an, 'Umar and Zāid, and one daughter Amatur Rahmān Sughra. Before departing for the Battle of Badr, the Holy Prophet^{sa} appointed Hazrat 'Āsim^{ra} as Amīr of Qubā and 'Āliyah, the upper part of Madīnah. According to another account, the Holy Prophet^{sa} sent him back from a place

called Rauhā' having appointed him as Amīr of 'Āliyah. Even though the Holy Prophet^{sa} sent him back, he was counted among the participants of the Battle of Badr and was allotted a portion of the spoils of war. Detailing this event, Hazrat Mirza Bashīr Aḥmad Ṣāhib^{ra} writes in his book *Sīrat Khātām-un-Nabiyyīn* that; while departing from Madīnah, the Holy Prophet^{sa} had appointed 'Abdullāh bin Umm-e-Maktūm^{ra} as the Amīr of Madīnah. However, when the Holy Prophet^{sa} reached Rauhā', about 36 miles from Madīnah, he thought that since 'Abdullāh was a blind man and Madīnah needed stronger supervision in view of the danger from Quraish, he appointed Abu Lubabah bin Munzir^{ra} as Amīr instead. He instructed that 'Abdullāh bin Umm-e-Maktūm^{ra} would only lead the prayers while Abu Lubabah^{ra} would oversee administrative matters. The Holy Prophet^{sa} also appointed 'Āsim bin 'Adiyy^{ra} as a separate Amīr of Qubā'.

Hazrat 'Āsim^{ra} participated in all of the battles alongside the Holy Prophet^{sa}, including Badr and Uhud. He passed away

in 45 A.H. in Madīnah during the rule of Hazrat Mu'āwiyah^{ra}. He was 115 years old at that time. According to some accounts, he lived to the age of 120.

When the Holy Prophet^{sa} ordered the Companions^{ra} to prepare for the battle of Tabūk, he also invited the affluent Companions to contribute provisions and conveyance, and people responded to this appeal according to their capacity. Hazrat Abu Bakr^{ra} offered all of his wealth amounting to 4000 dirham, while Hazrat 'Umar^{ra} brought half of his wealth. Hazrat Abdur Rahmān bin 'Auf^{ra} contributed 100 auqiyah (one auqiyah is equal to 40 Dirham). Women offered their jewellery. Hazrat 'Āsim bin 'Adiyy^{ra} on this occasion contributed 70 wasq (one wasq equals to 150 kg approximately) of dates. Hazrat 'Āsim bin 'Adiyy^{ra} was among the Companions^{ra} who were commanded by the Holy Prophet^{sa} to destroy Masjid Zirār. Huzoor^{aa} gave a detailed account of this incident.

Huzoor^{aa} said that when the Promised Messiah^{as} went to Delhi, he visited the



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grand mosque of the city, after which he said: “This is a beautiful mosque, but the true beauty of mosques does not lie in their façade, rather it lies in the worshippers who pray with devotion. Without that, all these mosques are barren.” Huzoor^{aa} said that at that time mosques were deserted. The first mosque built by the Holy Prophet^{sa} was very small and date-palm branches formed its roof that could not stop water when it rained. But the true beauty of a mosque lies in its worshippers. In the time of the Holy Prophet^{sa}, worldly people too built a mosque which was demolished by the command of Allāh. It was called Masjid Zirār, or the mosque built for making mischiefs against the Muslims. It was demolished because the commandment regarding mosques is that they should be built for piety and righteousness. Huzoor^{aa} said that this is the true purpose of mosques and this should form the foundation of our mosques. As long as we remain established on this principle, we shall continue to inherit God’s blessings.

Hazrat ‘Amr bin ‘Auf^{ra}:

His name is also recorded as ‘Umaīr. His father’s name was ‘Auf. He was known by the epithet Abu ‘Amr. He was born in Makkah but, according to Ibn-e-Sa’ad he hailed from Yemen. According to Imām Bukhārī, Hazrat ‘Amr bin ‘Auf Ansārī^{ra} was a confederate of the Quraish’s tribe Banu ‘Amir bin Luayy’, whereas Ibn-e-Hishām and Ibn-e-Sa’ad say that he was from the Banu ‘Amir bin Luayy’ tribe. ‘Allama Badruddīn ‘Aini, a commentator

of Bukhārī, has inferred from all this that Hazrat ‘Amr bin ‘Auf^{ra} was in fact from the Ansār’s tribe of Aus or Khazraj, but since he lived in Makkah he became affiliated with some of the Quraish’s tribes. Thus he can be considered both an Ansārī and a Muhajir. He was one of the early converts to Islām. At the time of the migration from Makkah to Madīnah, he stayed with Hazrat Kalthūm bin Hidm^{ra} at Qubā’. He participated in all the battles alongside the Holy Prophet^{sa}, including Badr, Uhud and Khandaq. He passed away during the Khilāfat of Hazrat ‘Umar^{ra} who led his funeral prayer.

Hazrat Ma’an bin ‘Adiyy^{ra}:

He was a confederate of the Banu ‘Amr bin ‘Auf tribe of the Ansār. He was the brother of Hazrat ‘Āsim bin ‘Adiyy^{ra}. Hazrat Ma’an^{ra} was among the 70 Ansār who took part in the Bai‘at at Aqabah. Even prior to his acceptance of Islām he was able to write, which was something rare at the time. Hazrat Ma’an^{ra} took part in all the battles alongside the Holy Prophet^{sa}, including the battles of Badr, Uhud and Khandaq. Upon his migration from Makkah to Madīnah, the Holy Prophet^{sa} established a bond of brotherhood between him and Hazrat Zaīd bin Khattāb^{ra}. Hazrat ‘Umar^{ra} relates: When the Holy Prophet^{sa} passed away, I asked Hazrat Abu Bakr^{ra} to come with us to Ansār, where we met two righteous men who had participated in the battle of Badr. When I asked ‘Urwa bin Zubaīr, he said that these two were Hazrat ‘Uwaīm bin Sā‘idah^{ra} and Hazrat Ma’an

bin ‘Adiyy^{ra}.

Hazrat ‘Urwah bin Zubaīr^{ra} relates that when Allāh caused the Holy Prophet^{sa} to die, people cried and lamented and said that they wished they had died before him, for they were afraid they might go astray after him. Hazrat Ma’an^{ra} however said that he did not wish that he had died before the Holy Prophet^{sa} for he wanted to testify to the truth of the Holy Prophet^{sa} even after his demise just as he did in his lifetime. That is to say, he wanted to witness the establishment of the true Khilāfat according to the Holy Prophet^{sa}’s prophecy, and not to be ensnared by hypocrites and apostates. Huzoor^{aa} said that these are the standards Aḥmadis should uphold.

According to one account, Hazrat Ma’an^{ra} accompanied Hazrat Khālīd bin Walīd^{ra} in overcoming the rebels and apostates after the demise of the Holy Prophet^{sa}. Hazrat Khālīd bin Walīd^{ra} had sent Hazrat Ma’an^{ra} to Yamamah with two hundred horsemen as an advance guard. The Holy Prophet^{sa} had established a bond of brotherhood between Hazrat Ma’an^{ra} and Hazrat Zaīd bin Khattāb^{ra} both of whom were martyred in the battle of Yamamah in 12 A.H. during the Khilāfat of Hazrat Abu Bakr^{ra}.

Huzoor^{aa} said that may Allāh enable every Aḥmadi to grasp the true understanding of the status of Prophethood and to remain loyal and devoted to Khilāfat. Amin!

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Huzoor^{aa} continued with the accounts of the Companion of the Holy Prophet^{sa}.

Hazrat 'Utbah bin Mas'ūd^{ra}:

He was known by the epithet Abu 'Abdullāh and belonged to the Banu Makhzūm tribe. Hazrat 'Utbah bin Mas'ūd^{ra} was a confederate of the Banu Zuhrah tribe. His father's name was Mas'ūd bin Ghafil and his mother was Umm-e-'Abd bint Abd-e-Wudd. Hazrat 'Abdullāh bin Mas'ūd was his real brother. He was among the earliest converts to Islām in Makkah. He was also among *Ashābus-Suffah*.

With regard to *Ashābus-Suffah*, Hazrat Mirza Bashīr Aḥmad^{ra} wrote:

A shed was erected in the corner of the mosque that was called *Suffah*. It was for the poor migrants who did not have a home. They lived there and were, therefore, called *Ashābus-Suffah*. They lived day and night with the Holy Prophet^{sa} and recited the Holy Qur'an. They did not have any means of subsistence. Whenever the Holy Prophet^{sa} received a gift or something, he would set aside a portion of it for them. Sometimes he would himself

“Huzoor^{aa} said that they would spend their day with the Holy Prophet^{sa} listening to his words and living in the shed, hence they were called *Ashāb-e-Suffah*.

go without meals and send them whatever food was available.

Huzoor^{aa} said that they would spend their day with the Holy Prophet^{sa} listening to his words and living in the shed, hence they were called *Ashābus-Suffah*. Most of them had a single sheet of cloth that they would tie on their shoulders to cover themselves. Hazrat Abu Hurairah^{ra} was one of them. He related that he saw 70 people from among the *Ashābus-Suffah* whose cloth did not reach their knees. Often the Holy Prophet^{sa} would divide these Muhajirīn amongst the Ansār who would take one or two of them home and serve them food. Hazrat Sa'ad bin Ubādah^{ra} was a wealthy Companion who at times took up to 80 guests with him and served them supper. According to various narratives, the number of *Ashābus-Suffah* varied from 12 to up to 300 or 600.

Huzoor^{aa} said that the Holy Prophet^{sa} had great affection for these people. Once a group from among *Ashābus-Suffah*

complained to the Holy Prophet^{sa} that the dates had burned their bellies, meaning that they had only dates to eat and nothing else. Hearing their complaint, the Holy Prophet^{sa} addressed the people and said, “You say that the dates have burned your bellies, but do you not know that the dates are the staple food of Madīnah. By God, smoke has not risen from the house of the Messenger of Allāh^{sa} for one or two months.”

Huzoor^{aa} said that the *Ashābus-Suffah* were extremely devoted people. They complained about the food but did not leave and stayed there faithfully. A teacher was assigned for them whom they would go to every night to learn. This is why most of them were called Qāri. They were sent to different places to teach the message of Islām. Later, many of these people held eminent positions. Hazrat Abu Hurairah^{ra} served as Governor of Bahrain, Hazrat Sa'ad bin Abi Waqas^{ra} as Governor of Baṣrah, Hazrat Sulaimān Farsi^{ra} as Governor of Madīnah, and Hazrat Ammār bin Yasir^{ra}



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as the Governor of Kūfa. All of them were from among *Ashābus-Suffah*.

Huzoor^{aa} said: The Promised Messiah^{as} also received the following revelation regarding *Ashābus-Suffah*:

أَصْحَابُ الصُّفَّةِ وَمَا أُذْرِكُ مَا أَصْحَابُ الصُّفَّةِ تَرَى أَعْيُنَهُمْ
تَفِيضُ مِنَ الدَّمْعِ - يُصَلُّونَ عَلَيْكَ - رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا
يُنَادِي لِلْإِيمَانِ وَدَاعِيًا إِلَى اللَّهِ وَيُرْجَا مُسِيرًا

They are the Company of the Lounge in the eyes of Allāh. Do you realize how magnificent in status the Company of the Lounge will be. They will be very strong of faith. You will see their eyes shedding tears; they will call down blessings on you. They will supplicate: Our Lord we have heard a Caller, calling people to the faith [and a Summoner to Allāh] and a lamp refulgent.

Huzoor^{aa} said that in Ṣaḥīḥ Bukhārī, Hazrat ‘Utbaḥ bin Mas‘ūd^{ra} has been mentioned in the list of the Companions who participated in the Battle of Badr. He passed away in 23 A.H. during the Khilāfat of Hazrat ‘Umar bin Khattāb^{ra} who led his funeral prayer.

Hazrat ‘Ubādah bin Sāmit^{ra}:

He was an Ansāri Companion. His father’s name was Sāmit bin Qaīs and his mother’s name was Qurrat-ul-Ain bint ‘Ubādah. He participated in the first and second Baī‘at at Aqabah. He was the chief of the Banu ‘Auf bin Khazraj clan of the Ansār’s tribe Khazraj. One of his sons

was Walīd whose mother was Jamīla. The second son was Muḥammad, born of Umm-e-Harām. Hazrat Aus bin Sāmit^{ra} was Hazrat ‘Ubādah’s^{ra} brother. Hazrat ‘Ubādah^{ra} took part in all the battles alongside the Holy Prophet^{sa}, including the battles of Badr, Uhud and Khandaq. Hazrat ‘Ubādah^{ra} passed away in Ramlah, Palestine, in 34 A.H. According to other accounts, He died in Jerusalem or in Cyprus. He was 72 at the time of his death. He was a tall and handsome man.

Hazrat ‘Ubādah^{ra} has related 180 traditions of the Holy Prophet^{sa}. In one of them he relates that on the occasion of the Baī‘at at Aqabah, the Holy Prophet^{sa} took from us a pledge not to associate partners with Allāh, not to steal, not to kill our children, not to knowingly slander one another, and not to disobey any righteous commandment. The Holy Prophet^{sa} said, “Whoever of you fulfils this pledge will have his reward with Allāh. And whoever commits any of these evils and suffers for them in this world, this suffering will be the atonement for them. And whoever committed any of these evils and Allāh did not expose him, his affair will be in the hands of Allāh, whether to forgive or to punish.” It was on these conditions that we pledged Baī‘at to the Holy Prophet^{sa}.

Once, the Holy Prophet^{sa} sent Hazrat ‘Ubādah^{ra} as a Zakāt collector and advised him to fear Allāh lest on the day of judgment he should carry on his shoulders a camel that grunts or a cow

that moos. That is to say, he warned against dishonesty. Hearing this, Hazrat ‘Ubādah^{ra} said: By the one Who has sent you with the truth, I will not even be a guardian over two men. I cannot bear the weight of anyone.”

Huzoor^{aa} said that during the lifetime of the Holy Prophet^{sa}, five Companions compiled the Holy Qur’ān. They were: Hazrat Mu‘āz bin Jabal^{ra}, Hazrat ‘Ubādah bin Sāmit^{ra}, Hazrat Ubai

bin Ka‘ab^{ra}, Hazrat Abu Ayūb Ansāri^{ra} and Hazrat Abu Dardā^{ra}. Once, Hazrat Yazīd bin Sufyān^{ra} wrote to Hazrat ‘Umar^{ra} that a teacher was needed in Syria who could teach the Holy Qur’ān. Hazrat ‘Umar^{ra} sent Hazrat ‘Ubādah bin Sāmit^{ra} and Hazrat Abu Dardā^{ra} for this purpose. Junādah relates: When I came to Hazrat ‘Ubādah^{ra}, I found him to be a man of great knowledge.

Huzoor^{aa} said that there are many more accounts regarding Hazrat ‘Ubādah^{ra} which he would Inshā‘Allāh present in the next sermon.

At the end of the sermon, Huzoor^{aa} informed the Jamā‘at about the sad demise of Tāhir Arif Ṣāḥīb who passed away of cancer in the UK on 26th August. Huzoor^{aa} gave a detailed life sketch of him. Huzoor^{aa} told the Jamā‘at that he had served as a senior government official in Pakistan. At the time of his demise he was the President of Fadl-e-‘Umar Foundation. His father had been a missionary. He was a scholarly person and a poet and wrote several books. He was a humble and unassuming person. Huzoor^{aa} said that Tahir Arif Ṣāḥīb was his class fellow and he has witnessed all these attributes and qualities himself. May Allāh treat him with mercy and forgiveness and grant him a lofty station in heaven! May Allāh keep his progeny attached with the Jamā‘at and Khilāfat! Amīn!

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SHINING THE LIGHT ON CANADA'S MULTI-FAITH FABRIC:
OVER 600 CONGREGATED AT CANADA'S LARGEST MULTI-FAITH EVENT
SEPTEMBER 22, 2019 - UNIVERSITY OF WATERLOO, ONTARIO, CANADA



Report by Nabeel Ahmad Rana, Event Coordinator (WRC)

Scholars of seven faiths and philosophical traditions shared their perspectives—expounding on the subject of how to establish a Just Society from their respective faiths' teachings and holy scriptures—on Sunday, September 22, 2019 at Canada's largest Multi-faith event held at the prestigious Humanities Theatre of the University of Waterloo.

The event was organized by the Aḥmadiyya Muslim Jamā'at Canada with the cooperation and partnership of numerous other faith-based organizations, local municipalities and several businesses. This was the 39th year of the conference, making it the longest running multi-faith event in Canada.

The conference took several months of planning, coordinating with partner organizations, as well as promotion. Volunteers promoted the event with great zeal and enthusiasm, visiting community centers, libraries, businesses, houses of worship and other public places. Because of the sensitive nature of different faith groups that participate in the event, the organization of the conference is often faced with severe challenges. The volunteers and organizers worked hard to resolve these challenges and make it a peaceful, meaningful and attractive event.

Hazrat Khalifatul-Masīḥ V (may Allāh be his Helper!) prayed for the success of the conference and wrote to the organizers,



Speakers, dignitaries and organizers of 39th World Religions Conference

“May Allāh the Almighty bless your righteous and noble intentions and make you very successful in your pious pursuits. May you be able to successfully hold your conference making it a means of great intellectual, moral and spiritual uplift for the attendees and cherish His countless favours...”

OPENING CEREMONY

The City of Waterloo's famous councilor, Ms. Angela Vieth had graciously agreed to moderate the event this year. Councilor Angela Vieth welcoming all the delegates of the conference, and said that she was excited and honored to be the moderator today.

She then invited Labeeb Shah and Jalees Dar, students of Jāmi'a Aḥmadiyya Canada to the stage. Labeeb Shah elegantly recited verses 136 of Chapter 4 of the Holy Qur'ān, and Jalees Dar presented the English translation.

As the moderator of the conference, Ms. Angela Vieth gave her opening speech to the audience saying that for thirty-nine years, the WRC has served as an invaluable forum for different religious and ethnic communities to gather in the spirit of tolerance, peace, cooperation, and understanding. The WRC serves the noble purpose of educating members of the community regarding interesting and relevant topics by providing a platform

where all major religions can pool their collective wisdom regarding the topic.

Thereafter, all speakers and dignitaries were called to the stage to participate in the opening ceremony of the conference. National Vice President, Farhan Khokhar and MPP for Cambridge, Belinda Karahalios unveiled the conference plaque. They were accompanied by the WRC Coordinator Nabeel Rana and the WRC Chair Nomaan Mubashir. Subsequently, the singing of the National Anthem of Canada was gracefully led by Kitchener-Waterloo's well-known vocalist, Urmi Bhavsar, a grade 11 student from Kitchener.



Introductory Remarks by Vice President Farhan Khokhar World Religions Conference

During his introductory remarks at the opening ceremony of the event, Farhan Khokhar, the National Vice President of the Aḥmadiyya Muslim Jamā'at Canada said, "Freedom of religious belief is a cornerstone of Canada and having the right to worship, to believe, and to express oneself safely, is vital to a healthy community. Throughout this conference, you will hear from renowned scholars of different faiths on how to establish a Just Society. I encourage you to share your views, expand your knowledge, and celebrate the many differences that make our country strong and better." He outlined the objectives of the conference. He quoted the Promised Messiah and al-

"I want to thank you and your team for taking a chance on me as the moderator for the WRC this year. I truly enjoyed the experience, I met some amazing people and I learned so much. The conference was well run and clearly very popular. I hope to attend next year for the 40th conference.... Congratulations on a successful conference!

Comment by Conference Moderator Angela Vieth



Unveiling of the WRC Plaque - Left to Right: Farhan Khokhar, Belinda Karahalios, Nabeel Rana, Nomaan Mubashir

Imām al-Mahdi^{as}, the holy founder of the Aḥmadiyya Muslim Community regarding this event. Describing the basis of respect of others' faiths and respect for the founders of all religions he quoted from the Promised Messiah's^{as} writings:

This is the most attractive and peace-giving principle. It provides the basis for reconciliation among nations and promotes better moral conduct. It teaches us to believe in the truth of all the prophets, wherever they might have appeared . . . (*Tohfa Qāisariyyah*, p. 259, translated from Urdu)

He also quoted an excerpt from Hazrat Mirza Masroor Aḥmad's^{aa} keynote address to a similar Conference of World Religions held in London, UK:

All the major religions of the world taught the worship of God and love and compassion for mankind in their original form. If these original teachings were upheld today, it would

lead to a harmonious society, free from conflict and war . . . (Keynote Address, Conference of World Religions, London UK, February 11, 2014)

Each faith representative was invited to tease a 2-minute introduction of their perspective on the theme of this year's conference, which was followed by greetings by numerous dignitaries present.

Conference moderator Ms. Angela Vieth acknowledged some written messages from various dignitaries received for the conference, which included a message from the Prime Minister of Canada, as well as the president of the University of Waterloo. María Fernanda Espinosa, President of the 73rd Session of the General Assembly of the United Nations, also graciously sent greetings for the conference, saying she applauds the WRC and its long and distinguished record in campaigning against injustice

and promoting multi-faith dialogue and action.

Numerous other written greetings were received from municipal, provincial and federal leaders, including the Mayors of several local municipalities, Regional Chair Waterloo and the Chief of Police of Waterloo.

Belinda Karahalios, MPP from Cambridge, brought greetings on behalf of the government of Ontario and said that diversity and inclusivity is our strength. She said that events like these demonstrate how strong we are in this country.

Thereafter, Phil Allt, a councillor from the City of Guelph, brought greetings on behalf of the city of Guelph. He said that the theme of the conference, “How to Establish a Just Society” is very befitting. He said that over 40 years ago, the then Prime Minister of Canada, Pierre Trudeau, called upon Canada to create a just society. He said that we have not gotten there and are still working on it today. Reverend Earl Smith, Interfaith Director at the Church of Scientology Toronto, brought greetings on behalf of the Church of Scientology. He said that to create a more just society and better, kinder and safer communities, we need to apply these principles and together create the justice we seek. We need to learn from one another, to listen and respect each other as brothers and sisters under God. And, despite invitations to hate, we need to work together to create this.

Gehan Sabry of Cross Cultures also brought greetings, commending the efforts of the organizers of the conference.

THEME SESSION

Each of the 7 participating faiths were invited to speak on the theme, “How to Establish a Just Society” from their religious perspectives for 13 minutes each, which was followed by beautiful recitations from their holy scriptures by a group of followers.

“A very timely topic. The Introductory remarks by the Vice President were excellent, finding the commonalities. Delicious food at the conference

Comment by Guest, Anonymous



Greetings from Belinda Karahalios, MPP from Cambridge

HINDU PERSPECTIVE



Swami Chaitanya Jyoti Represented Hinduism

Swami Chaitanya Jyoti, Vice President and Head Preacher of International Brahmurishi Mission Canada, presented the Hindu perspective on How to Establish a Just Society. Swami Chaitanya Jyoti received the Queen Elizabeth Diamond Jubilee Medal Award in 2012 for outstanding and selfless service to the community and Canada.

She explained that when we think of a just society, the first thing which comes to mind is a society with equality. However, what we should imply as

equality in society needs profound thinking. A just society is an ideal society, where peace, prosperity, happiness and tranquility reign. Such an ideal society is rooted in one of our holy scriptures, the Ramayana, and is known as the concept of Ram Rajya, she elaborated.

Swami Ji explained that Ram Rajya is not a myth or imagination, it is an historic truth of its time and for the time to come. Established by Lord Rama, Ram Rajya was based on truth. Dharma/Righteousness was its foundation. Scriptures were the guiding principles, she explained.

She said that the question arises how can such an ideal society be established? A society is built up by the government and general public. Hence efforts to establish an ideal society should be from both sides. An ideal form of government, should be where the ruler and subjects have a sort of a parent-child relationship, where the subjects can approach the ruler anytime with whatever problem they have and the ruler works for his/her subjects with a sense of duty, responsibility and love.

She explained that a just society requires the contribution of each human being,

Humans are social beings. Their activities and their whole lifestyle are related with society. Besides our social life, we also have a personal life. Our personal life determines the quality of our social life. If our internal life is strong, powerful and stable then our external or social life becomes good too, she finished.

CHRISTIAN PERSPECTIVE



Revd. Dr. Preston Parsons Represented Christianity

Revd. Dr. Preston Parsons of Kitchener presented the Christian perspective. Revd. Parsons is a Rector at St. John the Evangelist, an Anglican church in downtown Kitchener. He served in California and Winnipeg in the past, and is highly educated and engaging. Quoting from the Holy Bible, he presented the Christian on How to establish a Just Society.

“So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us” (Second Corinthians 5:17-19).

He said that this short passage from Christian Scripture captures one fruitful way for Christians to think about establishing a just society. He interpreted this passage from scripture to demonstrate a relationship between

what God accomplished in Jesus, and what that work has to do with Christian life and the pursuit of justice. He elaborated with an example of this from some of the work he has done at St. John’s in Kitchener, especially advocating for supervised drug consumption in our neighborhood.

He explained that St. Paul, here in Second Corinthians, wants to be sure to firmly underline something before we carry on with speaking about human action: God, in Jesus, has already accomplished what needs to be accomplished.

He elaborated that St. Paul also knows that our experience of the world is not always, or is perhaps even rarely, an experience of a living reconciliation. What he does though, is to describe God’s accomplished work of reconciling all people and things to himself, as a ministry and message.

Thereafter, Revd. Parsons elaborated with an example of how that has worked out in practice for St John’s, Kitchener, in their advocacy and support of supervised drug use in their neighborhood.

JUDAIC PERSPECTIVE



Dr. Michael Grand Represented Judaism

Dr. Michael Grand of Guelph presented the Judaic perspective on the theme. Dr. Grand has been active for many years

in Multifaith settings. He has been a member of the Jewish community of Guelph for over 45 years, President of Beth Isaiah Synagogue, and a professor of Adolescent Psychology at the University of Guelph. He explained that to fully appreciate the steps that must be taken to build a just society, one must first articulate an understanding of exactly what we mean by the term “just.” To do this, he said that we turn to the Torah, the Hebrew Bible and the command of Moses to the people as they are about to enter the land of Canaan, “Tzedek, tzedek tirdof,” “Justice, Justice shall you pursue.” It is a justice grounded in the social circumstances of the people, nuanced, partial, specific to the context in which the action will be grounded.

He explained that according to the Torah and its various interpretations offered by sages and scholars over the past three millennia, the foundation for such a society will only be achieved if three fundamental propositions become universally held.

The first proposition to build a just society is that we are all equal in the eyes of the Almighty. We must create the conditions that will allow for equal opportunity for everyone. Restriction based on racial ancestry, social class, belief, or religion should never be allowed. Equal opportunity for all, in all aspects of social life, be it education, housing, health care, or food security must be such that everyone is provided with all that they need to live in this world.

The second proposition, is that as the children of Adam, each person possesses a spark of the Almighty. Every human being must be treated with the respect due to one who carries that divine spark within one’s soul. Every life is precious

The third proposition is that all the material goods we possess in this world are not really ours at all. The Torah teaches us that the world and all

“I loved the openness of the speakers and thoughtfulness of their answers. I loved the spirit of friendship and understanding this conference fosters. The generousness of the organizers was wonderful”

Comment by Guest, Maureen Inch

that is found within it belongs to the Almighty. We are but the guardians of His possessions. Thus, the implication is clear: When we use our material gifts to aid others, we are not giving up anything that we own. We are only transferring the Almighty's possessions from our guardianship and using them to aid in the wellbeing of others who lack such necessities of life.

The Torah teaches that "Just as I am Merciful, you shall be merciful, just as I am Compassionate, you shall be compassionate." Dr. Michael Grand concluded by explaining that a just world calls out for justice, righteousness and charity.

INDIGENOUS SPIRITUAL PERSPECTIVE



Prof. Malcolm Saulis Represented Indigenous

Prof. Malcolm Saulis from Ottawa presented the Indigenous spiritual perspective on how to establish a just society. Professor Saulis is a well-known Traditional Aboriginal Spiritual Teacher. He has been a Wilfrid Laurier professor for 35 years and a researcher in many areas of Indigenous interest.

He explained that in the Indigenous worldview, the relationship among the elements of Creation are seen in the presence and relationship with the Creator, the connection and relationship with the Universe, and the relationship and presence of the Ancestors in the ordinary life of the Indigenous person.

The understanding about a just society is

I like the prayers from all religions, I was moved to tears when there was the Christian song was recited, I was enlightened with the Muslim songs, I was moved spiritually when the drumming prayers by the First Nations songs. Love the conference.

Comment by Guest, Bebe Nazim Shah

manifested by an examination of these three great elements in the land and the things that exist on the land to support human life. It is not possible to have a just society if we engage in the destructive and exploitative view which we show in our relationship and use of the land. It is easy to carry over into the human relationship the same exploitative and hurtful behaviours we show towards the land, he explained.

He elaborated on the solution to build a just society saying that we can engage in developing and understanding these human dynamics by asking the following questions: (1) What would be the outcome of a just human relationship if we followed the direction of the Creator? (2) What would be the outcome of a just human relationship if we carried the energy and spirit of the presence of the Universe in our lives? And, (3) What direction would the Ancestors give us about creating a just society?

ISLĀMIC PERSPECTIVE



Imām Imtiaz Ahmed Represented Islām

Imām Imtiaz Ahmed of Baitul Islām Toronto presented the Islām perspective on the subject. Imam Imtiaz is an engaging and influential speaker and writer. He has served as a Missionary in Ghana, Africa and Ottawa. He was

named as the 25 most influential young Canadians by the Power and Influence Magazine.

He explained that in life, we are sometimes faced with a situation where we have to choose between justice and our own self-respect, or covering for one of our friends or loved ones. It is in moments like these that a person demonstrates whether he is a friend of justice or not. He quoted from the Holy Qur'an to present the Islām perspective:

O ye who believe! Be strict in observing justice, and be witnesses for [the sake of] Allāh, even though it be against yourselves or against parents and kindred. Whether he be rich or poor, Allāh is more regardful of them both than you are. Therefore, follow not your low desires so that you may be able to act equitably. And if you conceal the truth or evade it, then remember that Allāh is well aware of what you do.(4:136)

Muslims have been directed to be ready to give testimony against themselves and their family members in order to establish the truth and for justice to be served.

God Almighty says in the Holy Qur'an:

"Verily, Allāh enjoins justice, and the doing of good to others; and giving like kindred..." (16:91).

This is the shining principle of how to discharge the rights of one another. The Arabic word 'Adl means 'absolute justice'.

The Holy Qur'an states:

O ye who believe! Be steadfast in the cause of Allāh, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be always just; that is nearer

to righteousness. And fear Allāh. Surely Allāh is aware of what you do. (5:9)

Thus, the Holy Qur’ān commands Muslims to be fair and just with all parties, including their enemies and opponents. This is the highest standard of justice: that neither on an individual basis, nor on a communal basis, should the enmity of others prevent you from acting with justice.

But Islām does not just stop with justice – it seeks to take man to a far loftier state. The Holy Qur’ān says that if you wish to promote love and affection and wish to remove enmity from the world, then one must go beyond justice, and enact true and loving kindness.

The Prophet of Islām^{sa} said that a person should desire for others whatever he desires for himself.

In order to establish a just and peaceful society, Islām also places great emphasis on the fulfilment of one’s trusts. Thus, the Holy Qur’ān states:

“Verily, Allāh commands you to make over the trusts to those entitled to them, and that, when you judge between people, you judge with justice. And surely excellent is that with which Allāh admonishes you! Allāh is All-Hearing, All-Seeing.” (4:59)

The Worldwide Head of the Aḥmadiyya Muslim Community, His Holiness Mirzā Masroor Aḥmad^{aa} Caliph of Islām said:

If we truly want peace in our time then we must act with justice. We must value equality and fairness. Whether Muslim or non-Muslim, we should pursue the universal standards of justice outlined in the Holy Qur’ān. As the Prophet of Islām^{sa} so beautifully stated, we must love for others what we love for ourselves. We must pursue the rights of others with the same zeal and determination that we pursue our own rights. We should broaden our horizons and look at what is right for the world, rather than what is only right for us. These are the means for peace in our age.

“Thank you to all for an opportunity to expand my knowledge and giving me hope that a Just Society is inevitable!

Comment by Guest, Sylvia Michm

HUMANIST PERSPECTIVE



Doug Thomas Represented Humanist Perspective

Doug Thomas, a Lifelong Huxleyan agnostic, a student of the Canadian Constitution, and an active secular humanist, presented the humanist perspective on how to establish a just society. As an active member of the Society of Freethinkers, he works to support local secular humanists’ right to freedom from religion. As president of Secular Connexion Séculière (SCS), a national organization that lobbies for the removal of systemic discrimination against atheists in Canada, he actively pursues a just society that includes non-believers.

He explained that a just society involves the following essential elements:

Reason – This is essential for a just society since without reason, laws cannot provide fairness in all circumstances; They become merciless dogma.

Ethics – This is necessary as an element in lawmaking, for the reform of laws and for social justice. The 8 principles of humanist ethics are available at www.sofree.ca

Dignity – Society must treat all beings with dignity or no just society can exist.

Equality – Inequality is an injustice. All people must be treated equally unconditionally. There can be no excuse about treating people differently, but

equal. Doug Thomas continued by saying that a just society would deliver justice in this life, since there is no evidence of an afterlife where suffering in this life will be rewarded in another. He said that the laws must be made justly: they must be just and be seen to be just. Transparency in its processes must be maintained.

Favoritism toward one sector in society creates injustice as surely as discrimination against a sector does. He gave examples of injustice from the Criminal Code of Canada (319 3(b)) that allows the utterance of hate speech and the publication of hate literature as long as the comments are supported from religious texts, from the National Anthem of Canada excluding non-believers, and charity qualifications that make religions charities automatically.

He said that the most important element in creating social justice is education. He summarized that reaching a just secular humanist society would require us to use reason as our tool, ethics as our template, dignity as our touchstone, and equality as our goal. A just secular humanist society will exist in this life, the only life we have.

SIKH PERSPECTIVE



Navdeep Singh Represented Sikh Religion

Navdeep Singh of Cambridge presented the Sikh view on the subject. Navdeep

Singh serves as a Chairperson and Trustee at the Siri Guru Singh Sabha Sikh Gurdwara in Cambridge.

He explained that in this universe no one is like anyone else. So, when the very fundamental principle of the creation of this world is based on diversity, we are facing a daunting task to create societies that are fair and just to all living in those.

He expounded that the current eternal living guru of the Sikhs, Guru Granth Sahib Ji, answers all such questions by telling us about the weaknesses and pitfalls of society, the reasons behind such obstacles and most importantly, the solutions to remove them. He explained that to better understand our solution to today's question, we should review the Sikh philosophy in accordance with the macro-level framework of Society that can be divided into four areas – Economical, Social, Political and Religious.

Guru Granth Sahib Ji explains that an economic well-being is needed to meet our needs and one should not hesitate to work hard to earn his living.

Guru Sahib Ji teaches us that lust, ego, attachment, greed and wrath diffused in the world is creating the imbalance in our social lives and causing human suffering. To excel socially, one needs to be enlightened with spiritual wisdom and such wisdom can only be attained through companionship with the Saints, the enlightened beings, he said.

Navdeep Singh continued by saying that the Sikh philosophy stresses that leaders should have the qualities of humility and selflessness. Guru Granth Sahib Ji directs that only the one who is worthy of a throne should sit on it.

As a Sikh, he commented that the Guru's teachings are a constant reminder that we should be working throughout our life for the physical, mental, and spiritual betterment (*kirt karo, naam japo, vand chakko*) of all living beings, and not hesitate to even lay down our lives for the rights of others.

The Sikh Gurus also set up the institution



WRC Bazaar and Refreshments



Speakers at the Question/Answer Session

of langar, the free community meal that eliminates the idea of subordination and dominance between all people.

He concluded that Sikh philosophy holds that each one of us is a drop of water from the infinite ocean of the universe, and that we all come from the same source called Ik Oangkaar, Sach, or Vaheguru.

It is upon us whether we call this source God, the Universe or a form of energy. We all share this in common.

The goal of a Sikh is to truly love the One Universal energy, to see this energy in all things and ultimately to love all as One. By doing so, we together can form a just society.

CONCLUDING & INTERACTIVE SESSION

All speakers representing different faiths participated in an interesting and lively Question & Answer Session conducted by the moderator of the conference. Due to a shortage of time, the dozens of questions received for each speaker could not be answered, but were sent to the speakers later. The speakers have submitted their answers and these are posted to the conference website. (www.worldreligionsconference.org)

Nomaan Mubashir Şāhib, chair of the WRC organizing committee, presented his vote of thanks to the organizing committee, all volunteers, partners, speakers and media. During his vote



Left to Right: Farhan Khokhar, Nabeel Rana, Angela Veith, Nomaan Mubashir



Speakers with volunteers of the Conference at the Conclusion of the Event

of thanks, he said that today's Multi-Faith Conference proudly reflects our Canadian diversity.

Nā'ib Amīr, Farhan Khokhar Ṣāhib presented a plaque to all the speakers as well as the moderator of the conference and adjourned the event with a silent multi-faith prayer.

Refreshments and Dinner were served to all delegates, where numerous faith groups had also set up displays and exhibitions. Followers of several faiths interacted and exchanged ideas during the breaks.

The entire live proceedings of the conference were broadcasted live via web stream on the conference website.

Moreover, both broadcast and print media provided extensive coverage both before and after the event. For more information, complete reports or video of the entire conference visit www.worldreligionsconference.org or call 1-877-INFO-WRC.

PROMISED MESSIAH REGARDING WORLD RELIGIONS CONFERENCE

It is important to note that the Waterloo Region has recently completed the first phase of building the Light Rail Transportation project in Waterloo and Kitchener. The light rail system links the University of Waterloo as well. Many guests, including the moderator of the conference used the light rail train to come to the World Religions Conference.

It is interesting that in the announcement in which details of a World Religions Conference were set forth by the Promised Messiah and al-Imām al-Mahdi^{as}, he drew a connection between modern inventions and resources to the service of faith as it relates to this conference. Hence, the Promised Messiah^{as} states:

--- خدا تعالیٰ کے فضل بے غایت نے وہ سارے سامان ہم لوگوں کے لئے میسر کر دئے ہیں جو مذہب کے تحقیق اور تدقیق کے لئے ضروری ہیں۔ پھر اس پر زیادہ رحمت الہی یہ ہے کہ ہر ایک فریق اپنے مذہبی کتابوں کا پورا پورا سامان اپنے پاس رکھتا ہے۔ اور ایک گروہ دوسرے گروہ سے گولیکی درمیان بعد مسافت ہو، بڑے آرام سے ملاقات کر سکتا ہے۔۔۔ دین کے خادموں کے لئے کئی طور سے خادم پیدا ہو گئے ہیں۔ چنانچہ سفر کے لئے ریل خادم ہے جس کی سواری پہلے زمانے کے بادشاہوں کو بھی میسر نہیں آئی اور خبروں کو جلد پہنچانے کے لئے برقی تار خادم ہے۔۔۔

The infinite grace of God Almighty has provided us access to all those [technological] means which were required to conduct deep research into faith; it is even a greater mercy of God that adherents [of every faith] have all the means at their disposal for [publishing and spreading] their divine scriptures; and every party [of followers] is able to meet others, no matter how far the distances involved . . . for people who are servants of faith, various forms of services have become available. For instance, the rail is a transportation service that is a servant of faith [when undertaken for the purpose of faith]; this mode of transportation was previously unavailable even to kings. Similarly, the telegram is a servant [of faith] that is able to convey information instantly. (*Majmū'ah Ishtihārāt*, Vol 2, p. 192)

Electronic mail has been extensively used to organize this conference for many years. This year, the Light Rail System was implemented and was used for the first time by guests to attend the World Religions Conference in Waterloo. Indeed, this was yet another instance of the fulfillment of the prophecy and wishes of the Promised Messiah^{as}. Al-Ḥamdo lillāh!

TEN PROOFS FOR THE EXISTENCE OF GOD

Author: Hazrat Mirzā Bashīrud-dīn Maḥmud Aḥmad^{ra}

Publishers: Fazle Umar Foundation

Ten Proofs for the Existence of God is a new translation published by the Fazle Umar Foundation of an Urdu essay by Hazrat Mirzā Bashīrud-dīn Maḥmud Aḥmad^{ra}, the second head of the Aḥmadiyya Muslim Jamā'at. The following article is an adapted version of the introduction of this book for the Al Hakam's Book Intro feature.

The quest to find the truth about the existence of God is one of the most fundamental endeavours of human history and the foundation on which other essential questions about life can be examined. Where did we come from? Why are we here? Do our lives have a purpose? What happens to us after we die?

Ever since this search began, oceans of ink have been written on the subject and no less blood has been spilled in seeking answers to the question of whether God exists. From the primitive belief systems of our early ancestors to the sophisticated religions of the contemporary world by way of the philosophical enquiries of figures like Thomas Aquinas, the pursuit of a supreme, perfect and transcendent being continues to this day.

In seeking answers to this question, Hazrat Mirzā Bashīrud-dīn Maḥmud Aḥmad^{ra}, the second head of the Aḥmadiyya Muslim Jamā'at, wrote a short essay for the magazine *Tashheez-ul-Azhan* that was published in March 1913 under the title *Das Dalail Hasti Bari Ta'ala*. It was later reproduced in the first volume of *Anwārul 'Ulūm*. Recently, an English translation of this essay has been published by the Fazle Umar Foundation

in the form of a book with the title *Ten Proofs for the Existence of God*.

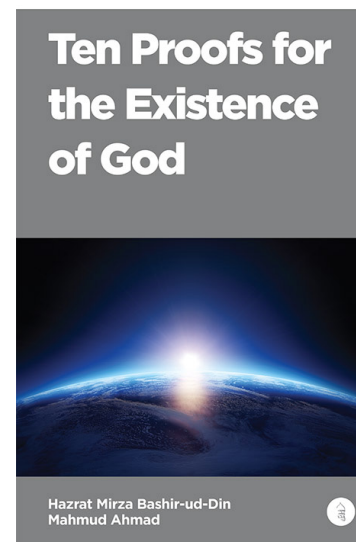
In this book, Hazrat Mirzā Bashiruddin Mahmud Aḥmad^{ra} turns to one of atheism's most basic premises —“if God exists, why can we not see Him?”— to undertake his own exploration of this question.

For this, Huzoor^{ra} begins by demonstrating through reason and logic that sight alone is not the ultimate arbiter of truth, rather human beings are able to determine objects, concepts and information by the other five senses and also through such things as intelligence and intuition.

After demonstrating the falsity of this assertion, Huzoor then turns to the verses of the Holy Qur'ān to posit ten arguments in support of the belief in the existence of God. Some of the proofs he offers are similar in nature and content to the established arguments that theists have used for centuries. Others are unique to the Holy Qur'ān.

The first argument he forwards in support of the truth of God's existence is that all major religions of the world originate from a belief in the existence of one God and the universality of this belief shows that it could only have been revealed by God Himself. Huzoor^{ra} writes:

In truth, all world religions agree on the existence of a being who is the creator of the universe. While there may be difference in doctrines and beliefs because of geographical and circumstantial variances, all faiths universally accept the existence of



God even if they diverge on the particulars, such as an understanding of his attributes.

From this Huzoor^{ra} also uses other similar forms of evidence from the Holy Qur'ān, such as the promise of divine support for all messengers and prophets as well as the truth and fulfilment of revelation to show that God exists.

One of the more traditional arguments he forwards is that the intricate complexity of our universe and the idea that something as well-ordered, functional and beautiful must be seen as irrefutable evidence of a creator. When positing the fifth proof, he encapsulates this argument in the following terms:

Let us suppose for a moment the earth arbitrarily emerged from matter and humanity has its origins in chance, but even then, when one looks at human creation, it is impossible to conclude that such a perfect genesis could emerge from a random cause.

In this way, *Ten Proofs for the Existence of God* is a bold, compelling and thought-provoking book which will cause the reader to turn, once again, to one of life's most fundamental questions.

The book is available to buy at all Aḥmadiyya Muslim Jamā'at bookshops and stalls. The book has also become available on alislam.org.

REPORT: HOLY QUR'ĀN EXHIBITION

Lajna Ima'illāh Toronto East

Lajna Ima'illāh Toronto East held the Holy Qur'ān Exhibition at the University of Toronto Scarborough Campus on September 23rd, 2019 in collaboration with AMSA from 10 am to 3 pm. More than 50 translations were displayed in the exhibition. Almost 85 people visited the exhibition and 12 contacts were developed. Furthermore, 12 orders of the Holy Qur'ān in different languages including Spanish, Persian, Chinese, Hindi, and French were placed by the visitors. The visitors asked different questions about the revelation of the Holy Qur'ān, its script, some allegations on Islām related to Jihād, the veil and the second coming of Messiah. 40 flyers were distributed to attendees that included the following: Peace, Jihad or Terrorism, 25 Interesting Facts about Islām, Islāmīc Veil, The Second Advent of the Messiah, Jesus Christ, Message of Peace, Jesus Son of Mary, and Islām-Religion of Peace. 6 copies of World Crisis and the Pathway to Peace, 3 copies of Review of Religions, 15 copies of Life of Muhammad (peace be upon him), and 4 copies of Jesus in India were distributed to the visitors. Al-Ḥamdo lillāh, overall it was a successful event.



RESPONSE PRAYERS TO PARTICULAR VERSES OF THE HOLY QUR'ĀN

During the Congregation Salāt, it is a tradition to recite certain response prayers when the Imām recites particular verses of the Holy Qur'ān. For the benefit of members, the table below outlines these particular verses, followed by the response prayers to be recited after them:

QUR'ĀNIC VERSE RECITED BY IMĀM	RESPONSE PRAYER RECITED BY FOLLOWERS
<p>Surah Al-Fath: مُحَمَّدٌ رَّسُولُ اللَّهِ “Muḥammad is the Messenger of Allāh” (48:30)</p>	<p>صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ “May peace and blessings of Allāh be upon him!”</p>
<p>Surah Ar-Rahmān: فِي أَيِّ آيَاتِي الرَّبِّ كُنَّا تُكْذِبَانِ “Which, then, of the favours of your Lord will you twain deny?” (55:15)</p>	<p>لَا بِشَيْءٍ مِّنْ نِّعْمَتِكَ نُكْذِبُ يَا رَبَّنَا “None of Your favours do we deny, O our Lord!”</p>
<p>Surah Al-A'la: سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى “Glorify the name of thy Lord, the Most High” (87:2)</p>	<p>سُبْحَانَ رَبِّيَ الْأَعْلَى “Holy is My Lord, the Most High!”</p>
<p>Surah Al-Ghāshiyah: ثُمَّ إِنَّ عَلَيْنَا جِسَابَهُمْ “Then, surely, it is for Us to call them to account” (88:27)</p>	<p>اللَّهُمَّ حَاسِبِنَا جِسَاباً يَسِيراً “O Allāh, bring me to account with leniency!”</p>
<p>Surah At-Tīn: أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ “Is not Allāh the Best of judges?”(95:9)</p>	<p>بَلَىٰ وَأَنَا عَلَىٰ ذَٰلِكَ مِنَ الشَّاهِدِينَ “Yes! and I am among the witnesses to that!”</p>
<p>Surah An-Nasr: فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ - إِنَّهُ كَانَ تَوَّاباً “Glorify thy Lord, with His praise, and seek forgiveness of Him” (110:4)</p>	<p>سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ اسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ “Holy are You, O Allāh Our Lord, with all Your Praises; O Allāh, protect me from sin!”</p>



Aḥmadiyya Muslim Jamā‘at Press Releases



September 26, 2019

HEAD OF AḤMADIYYA MUSLIM COMMUNITY ARRIVES IN HOLLAND

Hazrat Mirzā Masroor Aḥmad^{aa} travels to attend the Annual Convention of the Aḥmadiyya Muslim Community in Holland.

The World Head of the Aḥmadiyya Muslim Community, the Fifth Khalīfa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa} arrived safely in Holland on September 25, 2019 where he was greeted by the Deputy Mayor of Nunspeet, Gert Van Den Berg and hundreds of Aḥmadi Muslim men, women and children. His Holiness^{aa} travelled to Holland to grace the Jalsa Sālāna [Annual Convention] of the Aḥmadiyya Muslim Community.

His Holiness^{aa} delivered the weekly Friday Sermon at the Jalsa Sālāna and delivered three further speeches during the three day event (27-29 September) which were broadcasted live on the Aḥmadiyya Muslim Community's satellite TV channel, MTA International.



Syednā Hazrat Khalifatul-Masiḥ V^{aa} meeting Deputy Mayor of Nunspeet

One of the addresses during the Jalsa Sālāna was for guests from outside the Aḥmadiyya Muslim Community including non-Muslims, as His Holiness^{aa} continued his tireless efforts to break down barriers between the people of

different faiths and beliefs.

His Holiness^{aa} also met various dignitaries and politicians, held a number of media interviews, and personally met with Aḥmadi Muslims living in Holland.

September 28, 2019

JALSA SĀLĀNA HOLLAND 2019 BEGINS IN NUNSPEET

Hazrat Mirzā Masroor Aḥmad^{aa} inaugurates Jalsa Sālāna Holland



39th Annual Jalsa Sālāna Holland

The 39th Jalsa Sālāna (Annual Convention) of the Aḥmadiyya Muslim Community in Holland began on September 27, 2019 with the Friday Sermon delivered by the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa} in Nunspeet.

Prior to the Sermon, His Holiness^{aa} raised the Flag of the Aḥmadiyya Muslim Community (Liwa-e-Aḥmadiyyat) to officially inaugurate the three-day event, whilst the Holland National Flag was also raised.

During the Friday Sermon, His Holiness^{aa} spoke about fulfilling the responsibilities of being an Aḥmadi Muslim and how the Jalsa Sālāna offers a perfect opportunity to try to better oneself in following the teachings of Islām.

Hazrat Mirzā Masroor Aḥmad^{aa} spoke of the Aḥmadiyya Muslim Community

in Holland, and how it had recently developed and grown.

Hazrat Mirzā Masroor Aḥmad^{aa} said: “In the past few years, the Aḥmadiyya Muslim Community in Holland has increased by at least a third. Many people have migrated here from Pakistan, and some others have converted to the Aḥmadiyya Muslim Community.”

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

Always remember that increasing in numbers or having more missionaries or building centres or mosques will only help when their true purposes are also fulfilled. So every Aḥmadi Muslim living here should assess themselves and should search and understand what those objectives are which we, as believers in the Promised Messiah^{as}, have to fulfil.

His Holiness^{aa} explained that many Aḥmadi Muslims had migrated to the

West from Pakistan where their religious freedom was denied. His Holiness^{aa} said that Aḥmadi Muslims should not simply be content at having attained religious freedom, but should rather endeavour to better themselves “spiritually, intellectually and morally”.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

Many Aḥmadi Muslims have migrated here because of the lack of religious freedoms, particularly in Pakistan. There, Aḥmadi Muslims are harassed in the name of religion and have their rights usurped for having accepted the Imām of the Age, as per the prophecy and instruction of the Holy Prophet Muḥammad^{sa}.

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

Every Aḥmadi Muslim now living a life free from the restrictions they were afflicted with in Pakistan, should be more thankful than ever

to Allāh, and should fully endeavour to fulfil the duty of being a member of the Community of the Promised Messiah^{as}. You should strive to better yourselves spiritually, academically and morally. One should not simply be content with the fact that they are free from religious persecution.

His Holiness^{aa} reiterated the importance of fulfilling these various duties and doing so for the purpose of pleasing God.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

If our actions are not in accordance with the commandments of Allāh the Almighty, if we do not endeavour to bring about bigger and better changes within ourselves and do not show greater displays of love for Allāh and His Prophet^{sa}, then what is the benefit of such freedom? What is the point of attending these gatherings or building mosques? These freedoms will only truly benefit us when we fulfil the obligations associated with having entered the community of the Promised Messiah^{as}.

Hazrat Mirzā Masroor Aḥmad^{aa} said that the Promised Messiah^{as} had intended for the Jalsa Sālāna to be a source of bettering the moral and spiritual standards of the members of the Aḥmadiyya Muslim Community.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

Under the Divine commandment of Allāh the Almighty, the Promised Messiah^{as} announced the establishment of these Jalsas so that through them we may inculcate pious changes within ourselves. The Jalsas were established so that we may give precedence to our faith over materialism and so that we may inculcate the love of Allāh the Almighty and the Holy Prophet Muḥammad^{sa} in our hearts. They were established in order to improve our religious, moral and intellectual standards and to make every effort towards progressing in these goals.

His Holiness^{aa} explained that Aḥmadi



Syednā Hazrat Khalifatul-Masiḥ V^{aa}

“The Jalsas were established so that we may give precedence to our faith over materialism and so that we may inculcate the love of Allāh the Almighty and the Holy Prophet Muḥammad^{sa} in our hearts.

Muslims must live their lives in a way that ‘the love of the Holy Prophet^{sa} and Allāh conquer their heart’.

Quoting from the writings of the Promised Messiah^{as} on developing a love for the Holy Prophet Muḥammad^{sa}, Hazrat Mirzā Masroor Aḥmad^{aa} said:

The love for The Holy Prophet^{sa} should be greater than your love towards all other humans, because it is only through him that you can reach Allāh the Almighty. Only by following his commands and emulating his example can someone reach God. Now it is only through the Holy Prophet^{sa} that one can achieve the acceptance of prayers and the attainment of true salvation.

Nearing the end of the sermon, His Holiness^{aa} reminded the attendees once again to think about their purpose in life as well as the purpose of attending the Jalsa.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

We should all reflect upon the purpose of gathering here for these three days. We should take benefit from this spiritual environment, endeavour to better our deeds, rid ourselves of our vices, and in these days focus on remembering God and seeking repentance along with our worship. If this is not our objective, then coming to such gatherings is futile.

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

May these days of Jalsa enable us to improve and then maintain the standards of our worship. May we ever increase in our love for Allāh and His Prophet^{sa}, and may worldly desires and materialistic luxuries never overtake us.

September 29, 2019

RELIGION IS NOT THE CAUSE OF THE WORLD'S PROBLEMS BUT IS THE SOLUTION

Head of Aḥmadiyya Muslim Community says double standards in foreign policies have destabilised the world and says that money cannot buy peace



39th Annual Jalsa Sālāna Holland

On Saturday 28 September 2019, the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa} addressed an audience of more than 125 dignitaries and guests on the second day of the 39th Annual Convention (Jalsa Sālāna) of the Aḥmadiyya Muslim Community in Holland.

During his address, Hazrat Mirzā Masroor Aḥmad^{aa} presented a comprehensive definition of 'peace' and outlined the teachings of Islām that led to both 'inner' and 'outward' peace. His Holiness^{aa} also outlined the far-reaching consequences of modern-day conflict and warfare and said that despite world powers making claims of establishing peace, it had been proven time and again that their real objectives have been to 'protect and enhance their vested interests'.

Contrasting such behaviour with Islāmic teachings, His Holiness^{aa} stated that Islām teaches the principle of 'liking for others what you like for yourself' and said that wherever there was disconnect between a person's words and acts it

caused instability and conflict.

Early in his address, Hazrat Mirzā Masroor Aḥmad^{aa} said the character of the Holy Prophet Muḥammad^{sa} has long been slandered in the non-Muslim world and that certain individuals from Holland in the recent past had taken lead in "inciting hatred against Islām".

His Holiness^{aa} underlined that "tolerance and mutual respect" were the cornerstones for building peace.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

Religion is a personal matter for every individual. It is a matter of the heart and no one has the right to speak ill of the beliefs of other people. No one should mock what others consider sacred because treating other people with derision and contempt can only lead to pain and suffering and create division. Conversely, tolerance and mutual respect are the cornerstones through which we can build a peaceful and harmonious society.

His Holiness^{aa} went on to elucidate an in-depth understanding of what constitutes

'peace' and the distinction between 'outward' and 'inner' peace. Hazrat Mirzā Masroor Aḥmad^{aa} explained: "Often, at a superficial level, people can appear to be happy and content. Yet, though they have 'outward peace', they remain bereft of 'inner peace'." His Holiness^{aa} said that despite having worldly possessions and wealth, people are still "plagued by anxiety and their hearts remain unfulfilled."

Hazrat Mirzā Masroor Aḥmad^{aa} said: "The reality is that until a person attains inner peace, their material comforts are worthless. Simply put, the one thing money cannot buy is inner peace." His Holiness^{aa} said that in both the developing and the developed world mental health issues were on the rise. This was proven by increased rates of suicide and depression in many countries.

Speaking about the role of religion, Hazrat Mirzā Masroor Aḥmad^{aa} said:

In today's world, critics are quick to blame religion and particularly Islām, for the problems of the world. Yet, many people who are suffering from inner torment and unrest are those



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who live a purely secular existence and so their problems cannot be blamed on Islām or any other religion. As a religious leader, I firmly believe that instead of being the cause of today's problems, religion is the answer.

Speaking of the practical teachings of Islām leading towards peace, Hazrat Mirzā Masroor Aḥmad said:

A golden principle given by the Founder of Islām^{sa} is that a true Muslim 'should like for others, what he likes for himself.' I believe that this simple and profound point, if acted upon, not just by Muslims, but by all people, is the means for everlasting peace in society.

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

No doubt, everyone desires peace for themselves and their loved ones, but most people will be lying if they claim that they want their opponents and competitors to have peace and to live with contentment. Yet this is the standard of nobility and generosity of spirit that Islām requires. It is a religion and teaching that promotes selflessness and urges humans to discard all traces of selfishness.

His Holiness^{aa} said modern society has failed to live up to this standard, and this was reflected in the foreign policies of many rich and powerful countries.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

It has been a constant theme of modern history that dominant powers have sent their armies to distant lands, on the pretext of establishing peace, but time has proven that their real objective has been to protect and enhance their vested interests. During such conflicts, if just one of their soldiers dies there is an outpouring of grief and they pledge to take revenge. Yet, when their bombs or munitions cause the death of hundreds or even thousands of innocent civilians — including defenceless women and children— they remain silent and do not express any hint of regret or remorse.

Due to the interconnected world we live in, His Holiness^{aa} said, the rest of the world "would be foolish to think that they will not also be affected."

His Holiness^{aa} further shed light on the duplicitous actions of certain world leaders and said that while all strongly condemn warfare and claim to promote human rights, their cries are

only in favour of their people and their interests, whilst at the same time they are themselves guilty of "exploiting civil wars or conflicts within other countries for their own benefit."

Hazrat Mirzā Masroor Aḥmad^{aa} said:

Major powers have habitually interfered in the conflicts of other countries by arming or funding whichever side supports their interests. They are pouring petrol on an open flame and the result is that innocent people, including women, children and the elderly, are losing their lives and observing the torment of their families.

His Holiness^{aa} said that the conflicts prevalent in the world today were based on geo-political rivalries and material factors and not, as often alleged, due to the teachings of Islām.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

Let it be clear that the state of unrest in the world, whether in Muslim countries or otherwise, has nothing to do with the teachings of Islām. Rather, such turmoil is based on the vested interests and selfish ways of certain leaders or corrupt governments on the one side and rebel, insurgent or

separatist groups on the other. It is caused by the brutal acts of terrorist and extremist groups who seek only enrichment or power.

Hazrat Mirzā Masroor Aḥmad^{aa} continued: “The centre of today’s disorder may well be Muslim countries but no one can deny that non-Muslim countries have inflamed the situation, rather than resolve it.”

His Holiness^{aa} then spoke in detail to refute the baseless allegation that the Founder of Islām, the Holy Prophet Muḥammad^{sa} promoted intolerance and warfare.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

The Prophet of Islām^{sa} taught that Allāh the Almighty is the Source of Peace and the Provider and Sustainer of all mankind. Thus, how could it be possible for him to promote intolerance or to sow the seeds of division in society? Rather, throughout his life, he promoted inter-faith harmony and emphasised the need for peace at every level of society— from the basic domestic family unit all the way to international relations.

Explaining that despite the Prophet of Islām^{sa} and his companions facing bitter persecution for several years in Makkah where many were brutally martyred and tortured, His Holiness^{aa} said that the Muslims never retaliated and showed unparalleled examples of patience.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

The patience of the Muslims was based on the command of Allāh the Almighty, which is mentioned in chapter 25, verse 64 of the Holy Qur’ān. Addressing the Muslims in this verse, Allāh the Almighty said: “And the servants of the Gracious God are those who walk on the earth in a dignified manner, and when the ignorant address them, they say, ‘Peace!’”

Hazrat Mirzā Masroor Aḥmad^{aa} further stated: “Disregarding a natural

“A believing man and a believing woman must vie with others in good deeds, rather than always seeking to outdo others in material gains.

inclination for revenge, and, living up to the standard of liking for others what you like for yourself, the Muslims sought peace for their enemies.”

His Holiness^{aa} further outlined the life of the Holy Prophet Muḥammad^{sa} and said that after continued years of persecution, the Muslims migrated to a city called Madīnah to flee the persecution and seek religious freedom.

However, His Holiness^{aa} explained, the disbelievers of Makkah pursued them and waged war against the Muslims and only then were Muslims given the permission to respond with force.

Hazrat Mirzā Masroor Aḥmad^{aa} explained:

It is very important to note that permission to fight back was not given just to defend Islām or Muslims. Rather, the Holy Qur’ān states in chapter 22, verses 40-41 that permission to fight back was given to defend the institution of religion and universal freedom of belief, as those were the real targets of the opponents of Islām.

His Holiness^{aa} explained that even in a state of defensive war, the Holy Prophet^{sa} instructed that the Muslims abided by the strictest rules of engagement. Furthermore, at all times he sought to bring an end to conflict and warfare and instructed his followers to waste no opportunity for peace.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

Rather than seeking conflict or fostering hatred, Islām has only ever instructed Muslims to knock down the walls of hatred that divide mankind and to build bridges of love and compassion in order to unite it. In short, at every level of society, and across all communities and peoples,

Muslims have a duty to spread peace.

Concluding his address Hazrat Mirzā Masroor Aḥmad^{aa} said:

It is the need of the time that we all join together and instead of inveighing against one another’s religious sentiments, we join forces and work towards building a better future for our children and future generations. Let us set aside our differences and work faithfully towards developing true and sustainable peace in the world. Let us respect one another and strive to build a better society founded upon principles of unity and the common good.

Earlier in the day, His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa} directly addressed the members of Lajna Imā’illāh (The Ladies Auxiliary Organization of the Aḥmadiyya Muslim Community).

Speaking of the fact that a large number of people had immigrated to Holland from Pakistan, where they were denied religious freedom, His Holiness^{aa} reminded the attendees that they must show gratitude to their adopted nation and at the same time they must become more devoted to their faith as they now had the freedom to practice it.

Speaking about the need to excel with one another in good works, Hazrat Mirzā Masroor Aḥmad^{aa} said:

A believing man and a believing woman must vie with others in good deeds, rather than always seeking to outdo others in material gains. God Almighty is the most Merciful and Forgiving and is most loving towards His servants who turn to Him. Thus he listens to the pious desires and prayers of His righteous servants accepts their good deeds.

September 30, 2019

JALSA SĀLĀNA HOLLAND 2019 CONCLUDES WITH FAITH INSPIRING ADDRESS

“No matter how much effort the opponents exert, now there is no one that can stop the progress of the Aḥmadiyya Muslim Community.”

The World Head of the Aḥmadiyya Muslim Community, the Fifth Khalīfa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa} concluded the 39th Annual Convention (Jalsa Sālāna) of the Aḥmadiyya Muslim Community in Holland on 29th September 2019 with an inspirational address.

The event which took place in rural Nunspeet in central Holland was attended by more than 5800 participants from 17 countries. The total attendance figure was a record for the Jalsa Sālāna Holland and far beyond the anticipated attendance.

During his address, His Holiness^{aa} spoke of the need to propagate the peaceful message of Islām and narrated a number of incidents of people who had joined the Aḥmadiyya Muslim Community in recent years across the world.

His Holiness^{aa} began his address by reciting chapter 61, verse 9 of the Holy Qur’ān that states: “They desire to extinguish the light of Allāh with the breath of their mouths, but Allāh will perfect His light, even if the disbelievers hate it.”

Elaborating upon the verse, His Holiness said that from the outset of Islām, many people had tried to extinguish the light of Islām with false accusations but their efforts had always proven futile.

His Holiness^{aa} said that in the modern era, a concerted effort had been made to defame the name of Islām through false propaganda. According to the prophecies of the Holy Prophet Muḥammad^{sa} God Almighty sent the Founder of the Aḥmadiyya Muslim Community, Hazrat Mirzā Ghulam Aḥmad^{as} as the awaited Messiah and Mahdī to rejuvenate the teachings of Islām and refute the false accusations.



Syednā Hazrat Khalīfatul-Masīḥ V^{aa}

Regarding the Promised Messiah^{as}, Hazrat Mirzā Masroor Aḥmad^{aa} said:

When all efforts were being used to frustrate and hinder the progress of Islām, the Promised Messiah^{as} announced that God Almighty had informed him that no matter how fiercely the opponents attacked Islām, its victory and its continued progress was now destined. The peaceful and glorious spread of Islām was bound to take place in this era through the Messiah and Mahdī.

His Holiness^{aa} said that the Promised Messiah^{as} spent his entire life defending the peaceful message of Islām but rather than supporting his efforts, Muslim clerics vehemently opposed him. Nonetheless, due to the Help of God Almighty, their attempts to obstruct the success of the Aḥmadiyya Muslim Community would always be frustrated.

Hazrat Mirzā Masroor Aḥmad^{aa} said: “In this era, it is only through the Promised

Messiah^{as} that the beautiful teachings of Islām will become manifest to the world, and this is what is taking place. The efforts of the so-called religious scholars can never succeed in hindering the task which Allāh the Almighty wishes to accomplish.”

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

The promise of God Almighty vouchsafed to the Promised Messiah^{as} continues to this day that He will help him against those who oppose Islām and those who pass fatwas [religious edicts] against him and create obstacles in the accomplishment of his mission of showing the beautiful and peaceful message of Islām.

His Holiness^{aa} said that God Almighty supported the Promised Messiah^{as} with a multitude of divine and miraculous signs, such as the eclipses of the sun and the moon which occurred in accordance with the prophecies of the Holy Prophet^{sa}.



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However, Muslim religious clerics continued to be blinded by their vested interests and so continued to oppose the Promised Messiah^{as}. His Holiness^{aa} said that so-called religious scholars grievously misled ordinary people by claiming that Aḥmadi Muslims did not believe that the Holy Prophet^{sa} was the ‘Seal of the Prophets’.

Refuting this common and entirely false allegation, Hazrat Mirzā Masroor Aḥmad^{aa} said: “Of all people, Aḥmadi Muslims are the strongest in their belief and certainty that the Holy Prophet Muḥammad^{sa} was the ‘Seal of the Prophets’ and no other prophet can come after him with a new law or teaching.”

Thereafter, His Holiness^{aa} narrated a number of incidents from around the world illustrating how God Almighty himself was guiding people towards the truth of the Aḥmadiyya Muslim Community.

His Holiness^{aa} narrated several incidents of how in countries across Africa and in Arab countries, people had accepted the Promised Messiah^{as} after listening to the radio stations of the Aḥmadiyya Muslim Community or watching its television channel, MTA International.

His Holiness^{aa} also mentioned several

“Of all people, Aḥmadi Muslims are the strongest in their belief and certainty that the Holy Prophet Muḥammad^{sa} was the ‘Seal of the Prophets’ and no other prophet can come after him with a new law or teaching.”

incidents of people being guided through dreams towards the truth of the Aḥmadiyya Muslim Community.

Hazrat Mirzā Masroor Aḥmad^{aa} quoted the Promised Messiah^{as} who said:

When a person appointed by God comes into the world, angels also descend with him in large numbers and create pious thoughts in people’s minds just as Satan creates widespread evil in people’s minds before the advent of the appointed one. All of this is attributed to the appointed one, as it is through him that such piety is created in people’s hearts.

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

We have certainty and full knowledge that the Aḥmadiyya Muslim

Community has been founded by God Almighty and Allāh the Almighty has taken it upon Himself to spread its light and He is causing it to spread. No matter how much effort the opponents exert, now there is no one that can stop the progress of the Aḥmadiyya Muslim Community. The Aḥmadiyya Muslim Community is bound to flourish, prosper and spread, with the will of God. This is the unchangeable decree of God Almighty which will come to pass.

The event concluded with a silent prayer led by His Holiness^{aa}.

Following the conclusion of the Jalsa Sālāna, hundreds of Aḥmadi Muslims had the opportunity to personally meet with His Holiness^{aa} at his office in Nunspeet.

ANNOUNCEMENTS



AIZA SHARIF ROGONG

Allāh Almighty has blessed Mr. Alrurik Bulahan Rogong and Mrs. Zonera Sharif of Durham Jamā'at with their first baby on March 30, 2019. She has been named Aiza Sharif Rogong and is part of the Waqf Nau scheme. The newborn baby is the paternal granddaughter of Mr. Alexander Rogong and Mrs. Aida Rogong of Scarborough and the maternal granddaughter of Sharif Aḥmad Ṣāḥib and Ghazal Sharif Ṣāḥiba of Brampton. May Allāh grant her a long, healthy and righteous life, and make her a delight of eyes for the family! Amīn!

SHAHRUKH RAUF & ROSEMAH SHEIKH

By the Grace and Blessings of Allāh Almighty, the marriage ceremony of Rosemah Sheikh Ṣāḥiba, daughter of Shafique Sheikh Ṣāḥib and Nayyar Salam Ṣāḥiba, and Shahrukh Rauf Ṣāḥib, son of Dr. Ijaz Rauf Ṣāḥib and Najiba Rauf Ṣāḥiba, was held on August 15, 2019. The Walīma ceremony was held on August 17, 2019. May Allāh bless this marriage and make it a source of blessings for both families! Amīn!

TRUE FOLLOWERS OF THE PROMISED MESSIAH^{AS}

“O ye people who consider yourselves members of my community! You will be counted as such in heaven when you truly tread upon the ways of righteousness. So, offer the five daily prayers in such fear and with such complete attention as though you were actually beholding God Almighty. Sincerely observe your fasts for the sake of God. Let everyone who is liable to pay the Zakāt do so and anyone upon whom the Hajj has become obligatory, and who face no hindrance, ought to perform the pilgrimage. Do good in a handsome manner and discard vice with disgust. Bear well in mind that no action of yours, which is empty of righteousness, can reach God. Righteousness is the root of all goodness. No action that is rooted in righteousness will go in vain.”

(Hazrat Mirzā Ghulam Aḥmad^{as}, *Noah's Ark*, p. 26)

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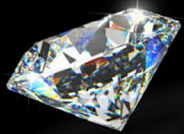
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