

AHMADIYYA Gazette

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THE HOLY PROPHET^{SA} THE BENEFACTOR OF HUMANITY

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

Every believer holds a responsibility of studying the teachings and blessed example of the Holy Prophet^{sa} and implementing them in his life. At the same time, a believer must invoke Durūd on the Holy Prophet^{ra} for the monumental favours this great benefactor has bestowed upon us. He has given us a practical model of how to implement the divine teachings, advised us to act accordingly, and through it, set us on a course that leads directly to God; he has shown us the means of attaining the highest standards of worship [of God]; he has ingrained a sense of responsibility among believers that they should give the rights of God's creation. Owing to all these favours, we are obliged to not only invoke blessings and salutations on him, but also to apprise the world of his teachings and his excellent model, and to inform the world of his sheer excellences and favours . . .

(Friday Sermon, January 3, 2019 qtd. in *Al-Fazl Weekly International*, January 25, 2019, translated from Urdu)



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ABBREVIATIONS OF SALUTATIONS

sa

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

as

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

ra

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

rh

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

aa

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

PEARLS OF WISDOM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE HOLY QUR'ĀN

Allāh and His angels send blessings on the Prophet. O ye who believe! You also should invoke blessings on him and salute him with the salutation of peace.

(33:57)

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

(سورة الاحزاب ٥٣:٥٠)

Commentary

This verse establishes that the deeds of the Noble Messenger^{sa} were such that Allāh the Almighty did not use any specific word to praise them or outline his attributes. Although words could be found, God Himself chose not to use any in particular. For the pious deeds of the Holy Prophet^{sa} were beyond the confines of praise. A verse of this nature does not exist in praise of any other Prophet. The soul of the Holy Prophet^{sa} was imbued with such sincerity and purity, and his deeds were so praiseworthy in the sight of God that Allāh the Almighty decreed for all times to come that all future generations would send blessings upon the Holy Prophet^{sa} as an expression of gratitude.

(*Malḡuzat - Sayings & Discourses of Promised Messiah^{as}, Vol 1, p. 37*)

ḤADĪTH

Hazrat Imām Mālik^{ra} states that the Holy Prophet^{sa} said, 'I have been sent to perfect good morals.' In another narration, it is reported by Hazrat Abu Hurā'irah^{ra} that the Holy Prophet^{sa} said, 'I have been sent to perfect noble morals.'

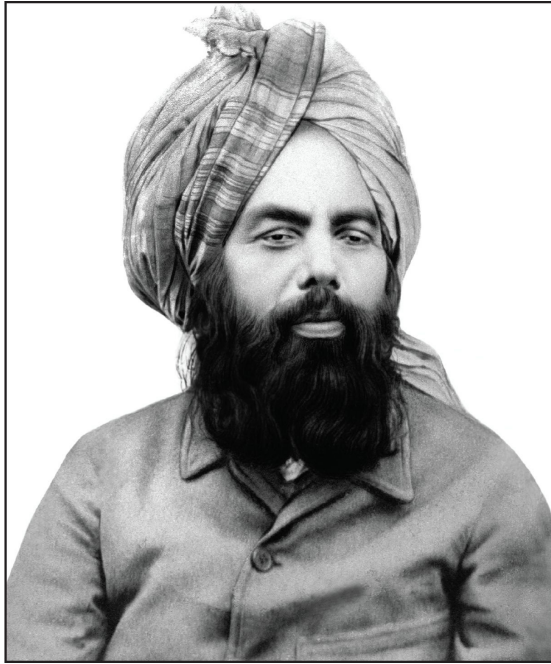
(qtd. in *Hadīqatus-Ṣālihīn*, Ḥadīth 28, pp. 50-51)

[That is to say the Holy Prophet^{sa} has been sent as a perfect model of moral excellences]

عَنْ مَالِكٍ أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بُعِثْتُ لِأَتَمِّمَ حُسْنَ الْأَخْلَاقِ وَفِي رِوَايَةٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ -

(مؤطا امام مالك - باب في حسن الخلق صفحه ٢٦٣ / بحواله حديثه الصالحين - حديث ٨٢، صفحه ١٥-٥٠)

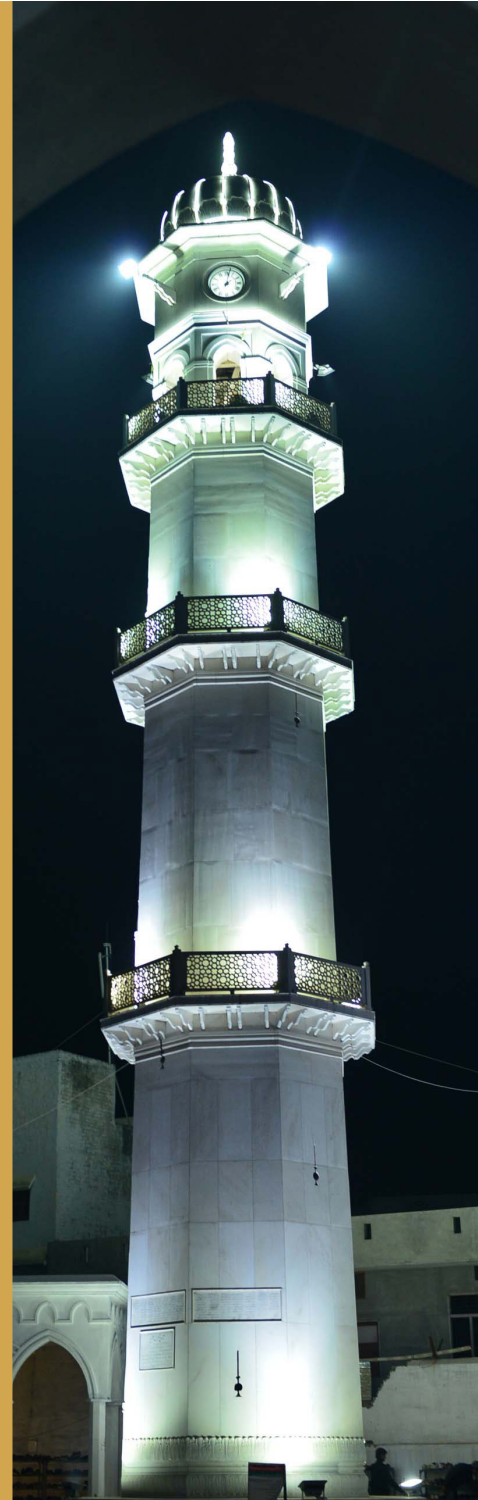
SO SAID THE PROMISED MESSIAH^{AS}



Exalted Status of the Holy Prophet^{sa}

That light of high degree that was bestowed on perfect man was not in angels, was not in stars, was not in the moon, was not in the sun, was not in the oceans and the rivers, was not in rubies, emeralds, sapphires, or pearls; in short, it was not in any earthly or heavenly object. It was only in perfect man whose highest and loftiest and most perfect example was our lord and master, the Chief of the Prophets, the Chief of all living ones, Muḥammad^{sa}, the chosen one. That light was bestowed on this man and, according to their ranks, upon all those who bore the same colour to some degree...This dignity was found in its highest and most perfect form in our lord and master and our guide, the immaculate Prophet, the righteous one, testified to by the righteous, Muḥammad^{sa}, the chosen one

(*A'ina-e-Kamalat-e-Islam, Rūḥānī Khazā'in*, Vol. 5, pp. 160-162).



Mināratul-Masīḥ
Qadian, India

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

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



MEN OF EXCELLENCE

SEPTEMBER 6, 2019 AT MUBARAK MOSQUE, ISLAMABAD, TILFORD, UK.

In this Friday sermon, Huzoor^{aa} continued with the related accounts about Hazrat ‘Ubādah bin Sāmit^{ra}, from his last sermon.

It is written in historical records that at the time when the Banu Qāinuqa decided to wage war against the Muslims at the instigation of ‘Abdullāh bin Uba’i bin Salūl, Hazrat ‘Ubādah bin Sāmit^{ra} had been a confederate of the Banu Qāinuqa. However, when it came to battle, he distanced himself from the Banu Qāinuqa and gave up his alliance with them for the sake of the Holy Prophet^{sa}. Thereafter, the Banu Qāinuqa were surrounded and there was a fight in which they were defeated. *Sirat Khātamun-Nabīyyin* records these events citing various sources. It says that after their defeat, the Banu Qāinuqa were ordered to be expelled from their territory, which was a very lenient punishment considering

their crimes and the customs of the time. The purpose of this order was merely to protect the Muslims of Madīnah, for it was no big deal for Bedouin tribes to move from place to place, particularly for tribes like the Banu Qāinuqa who did not own properties such as land and orchards. The whole tribe was given the opportunity to safely move from one place to another, and so they left Madīnah and went towards Syria. The Holy Prophet^{sa} assigned the task of overseeing the necessary arrangements associated with their departure to Hazrat ‘Ubādah bin Sāmit^{ra}, who escorted the Banu Qāinuqa for a few miles and then returned. The spoils of war taken by the Muslims consisted of weaponry and other tools of trade. Aside from this, there was nothing that the Muslims gained as bounty of war.

Huzoor^{aa} said that in one of the many

traditions related by Hazrat ‘Ubādah bin Sāmit^{ra}, he said: the Holy Prophet^{sa} had too many things to do, therefore when someone from among the Muhajirin would come to him he would assign one of us to teach them the Holy Qur’ān and knowledge of religion. On one occasion the Holy Prophet^{sa} assigned such a person to me and I took him to my home. He lived with us and ate with us and I taught him the Holy Qur’ān. When it was time for him to go back to his home, he thought that he owed me something in return for my hospitality and having taught him the Holy Qur’ān, hence he gifted me a bow and arrow made out of a very precious wood, such that I had never seen before. When I came to the Holy Prophet^{sa} and asked him of his opinion about the gift, the Holy Prophet^{sa} said, “What you are carrying across your shoulders is but a piece of burning fire.” Commentators say that the Holy Prophet^{sa} was displeased

with this gift because it was meant as a kind of payment for teaching the Holy Qur’ān. Huzoor^{aa} said that this provides guidance for those who teach the Holy Qur’ān and receive charges for it.

On one occasion, the Holy Prophet^{sa} came to enquire after Hazrat ‘Ubādah bin Sāmit^{ra} when he was ill, and said: “Do you know who from among my Ummah will be counted amongst Shaheed (martyr)?” Hearing this, the people present started looking at each other, whereupon Hazrat ‘Ubādah^{ra} said, “Give me support so that I can sit.” He then said, “O Prophet of Allāh^{sa}, you have asked who is a Shahīd. Shahīd is he who fights bravely and steadfastly with the intention of virtuous reward.” The Holy Prophet^{sa} said, “If this is so, then the number of martyrs among my Ummah would be very few.” The Holy Prophet^{sa} then explained; “One who dies fighting in the cause of Allāh Almighty is a martyr; one who dies of plague is a martyr (if someone died due to an epidemic and he is a pious believer, he will be counted as a martyr), one who dies by drowning is also a martyr, one who dies of abdominal illness is a martyr.” The Holy Prophet^{sa} further said: “If a woman dies during childbirth and the 40 days following it, she will be pulled to paradise by her child.”

A similar account is found in Sahih Bukhari wherein Hazrat Abu Hurāirah^{ra} relates that the Holy Prophet^{sa} said, “Five people are among the martyrs; he who dies of plague, or of abdominal illness, or due to drowning, or the one who dies after being buried underneath something or the one who dies fighting in the way of Allāh.”

Huzoor^{aa} said that here one is reminded of the plague that was foretold to the Promised Messiah^{as} as a sign, and it was said that it would not attack anyone who truly believed in him. This was an exceptional case, but in ordinary circumstances if a true believer dies of plague he is considered a martyr.

Hazrat Isma’īl bin Ubaīd Ansāri^{ra} relates that Hazrat ‘Ubādah^{ra} said to Hazrat Abu Hurāirah^{ra}: You were not with us when the Holy Prophet^{sa} took from us a pledge to show complete obedience in all



Mubarak Mosque, UK

“We shall listen and obey in happiness and in sadness, in affluence and in adversity, and even when someone is given priority over us.

circumstances, whether we were happy or annoyed; to spend in affluence or in adversity; to promote what is good and avoid that is evil; to say the truth with regard to Allāh without fearing anyone’s reproach; and to help the Holy Prophet^{sa} upon his coming to Madīnah and to protect him. These were the things we pledged and in return for them we were promised paradise. Huzoor^{aa} said that this is the pledge we make in our Ba’at, and anyone who breaks this pledge harms himself. And for those who uphold this Ba’at, Allāh will fulfill the promise He made through the Holy Prophet^{sa}.

Huzoor^{aa} said that on one occasion, Hazrat Mu’āwiyah^{ra} wrote to Hazrat Uthmān^{ra} that the people of Syria were rebelling against him on account of Hazrat ‘Ubādah bin Sāmit^{ra} and that he should either recall ‘Ubādah or give Mu’āwiyah permission to leave his place. Hazrat Uthmān^{ra} said that he should send Hazrat ‘Ubādah^{ra} back to Madīnah, whereupon Hazrat ‘Ubādah^{ra} returned to Madīnah. Hazrat Uthmān^{ra} came to Hazrat ‘Ubādah^{ra}’s house and found him sitting in a corner of the house. He asked, “O ‘Ubādah bin Sāmit, what is the matter

between you and us?” Hazrat ‘Ubādah^{ra} stood up and addressed those present. He said: I heard the Holy Prophet^{sa} say, “After you there will be leaders who will propagate what you find abhorrent, and will discourage that which you consider to be good. Thus, there is no obeying one who disobeys Allāh. Do not transgress the bounds set by Allāh.” Huzoor^{aa} said that what this teaches us is that we should never cross the limits that Allāh has established for us. Every Aḥmadi should remember this and not deviate from the bounds of obedience.

Atā’ relates: I once met Walīd, the son of the Holy Prophet’s^{sa} Companion ‘Ubādah bin Sāmit^{ra}, and asked him what last words of advice his father had said on his deathbed. He said: My father called me and said, “My son, fear Allāh and know that you can never attain righteousness unless you have complete and perfect faith in Allāh and believe in Divine decree, both good and evil. If you die on any creed other than this, you will enter the Fire.”

Junādah bin Abu Umaīyyah relates: We went to see Hazrat ‘Ubādah^{ra} when he was

ill and said: May Allāh grant you health. Can you please relate to us some Ḥadīth you heard from the Holy Prophet^{sa}? Hazrat ‘Ubādah^{ra} said: On one occasion, the Holy Prophet^{sa} summoned us and took from us a pledge on the following: We shall listen and obey in happiness and in sadness, in affluence and in adversity, and even when someone is given priority over us. We will not fight the rulers to take their power, unless we are forced into outright disbelief.” Huzoor^{aa} said that this is another matter and is only permissible if one has the authority.

Sunābihiyy relates: I went to see Hazrat ‘Ubādah^{ra} when he was on his deathbed and tears came to my eyes. He said: Why do you cry? I swear by Allāh that if I am called to testify, I will testify in your

favour; and if I am given the authority of intercession, I will intercede for you; and I will try to benefit you with all the power I have. He said: I swear by Allāh that I have related to you every Ḥadīth I heard from the Holy Prophet^{sa} that was of benefit to you, except one, which I will tell you today as I am about to die. I heard the Holy Prophet^{sa} say: Whoever testifies that there is none worthy of worship except Allāh, the fire of hell will be forbidden upon him. In other words, he is a Muslim.

Huzoor^{aa} said that may Allāh continue to elevate the status of the Companions who conveyed to us knowledge that is essential for our spiritual and practical life.

At the end of the sermon, Huzoor^{aa} informed the Jamā‘at about the sad demise of Sa‘īd Suqīya Ṣāhib from Syria, Al-Tayyab Al-Ubādi Ṣāhib from Tunisia, and Ṣāhibzādi Amatul Shukoor Ṣāhibā, the eldest daughter of Hazrat Khalifatul-Masīḥ III^{ra} and grand-daughter of Hazrat Muṣleḥ Mau‘ūd^{ra}. She was also the maternal granddaughter of Hazrat Nawāb Mubarka Beghum Ṣāhibā^{ra} and Hazrat Nawāb Muḥammad Ali Khan Ṣāhib^{ra}. Huzoor^{aa} spoke about the virtues of the deceased members and led their funeral prayer *in absentia* after the Friday prayer. Huzoor^{aa} said that the Jumu‘a and ‘Aṣr prayer would be offered together because the Ijtimā‘ of Khuddāmūl Aḥmadiyya UK would be starting later on.

MEN OF EXCELLENCE

SEPTEMBER 13, 2019 AT KINGSLEY, BORDON, UK.

Huzoor^{aa} began the Friday sermon by saying that before continuing with the accounts of the Companions of the Holy Prophet^{sa}, he wanted to say with reference to the Ijtimā‘ of Majlis Anṣārullāh that when the Companions of the Holy Prophet^{sa}—both Muhajirīn and Ansār—accepted Islām, they brought about a holy transformation in themselves and set wondrous examples of sacrifices, piety, sincerity and loyalty. We too should reflect upon ourselves in this regard and see how far we are able to follow in their footsteps. Huzoor^{aa} then continued with the accounts of the Companions of the Holy Prophet^{sa}.

Hazrat Nu‘aimān bin ‘Amr^{ra}:

His name is also recorded as Nu‘mān. His father’s name was ‘Amr bin Rifā‘ah and his mother was Fatima bint ‘Amr. Among his children we find the names of Muḥammad, ‘Āmir, Sabrah, Lubābah, Kabsha, Maryam, Umm-e-Habīb, Amatullah and Hakīmah. According to Ibn-e-Ishāq, Hazrat Nu‘aimān^{ra} was among the 70 Ansār who pledged Bai‘at at Aqabah. Hazrat Nu‘aimān^{ra}

participated in all the battles alongside the Holy Prophet^{sa}, including Badr, Uhud and Khandaq. According to an account, the Messenger of Allāh said, “Do not say anything about Nu‘aimān except what is good, for he loves Allāh and His Messenger^{sa}.” Hazrat Nu‘aimān^{ra} passed away in 60 A.H. during the rule of Hazrat Amīr Mu‘āwīyah^{ra}.

Hazrat Umm-e-Salma^{ra} related: About a year before the demise of the Holy Prophet^{sa}, Hazrat Abu Bakr^{ra} travelled to Basra for purposes of trade. Huzoor^{aa} explained that Basra is an ancient city in the Levant. The Holy Prophet^{sa} had stayed in this city when he accompanied his uncle on a trading venture, and also when he took Hazrat Khadija’s^{ra} merchandise to be sold. Hazrat Khadija’s^{ra} servant Maisarah had also accompanied the Holy Prophet^{sa} on that journey. Anyway, when Hazrat Abu Bakr^{ra} took his merchandise to Busra, he was accompanied by Hazrat Nu‘aimān and Hazrat Suwaibat bin Harmalah^{ra}. Hazrat Nu‘aimān^{ra} was responsible for arranging the necessities of the journey.

Rabī‘ah bin Uthmān related: A Bedouin once came to see the Holy Prophet^{sa}

and entered the mosque leaving his camel outside. Some of the Companions said to Hazrat Nu‘aimān^{ra}, “If you slaughter this camel, we can eat, for we are craving for meat. Of course the Bedouin will complain to the Holy Prophet^{sa} and the Holy Prophet^{sa} will give him compensation.” According to the narrator, Hazrat Nu‘aimān^{ra} was taken in by this talk and slaughtered the camel. When the Bedouin came out and saw what had happened to his camel, he started shouting and reported the matter to the Holy Prophet^{sa}. The Holy Prophet^{sa} came out and asked who had done this. The people said that Nu‘aimān had done it. Nu‘aimān had run away to hide somewhere and was later found at the house of Hazrat Zubā‘ah bint Zubair bin Abdul Muttalib^{ra}. The Holy Prophet^{sa} asked him why he had done that, and he said that he had been fooled by other people who had told him that there was nothing to worry about as the Holy Prophet^{sa} would pay the compensation. Hearing this, the Holy Prophet^{sa} smiled and touched Nu‘aimān’s face. He then gave the Bedouin compensation for his camel.

Zubair bin Bakkār in his book Al-

Fukaha wal Muzāh relates the following regarding Hazrat Nu‘aimān^{ra}: Whenever a trade caravan came to Madīnah, Hazrat Nu‘aimān^{ra} would buy something from them and present it as a gift to the Holy Prophet^{sa}. Later when the merchant came to Hazrat Nu‘aimān^{ra} for payment, he would take him to the Holy Prophet^{sa} and ask the Holy Prophet^{sa} to pay the merchant. The Holy Prophet^{sa} would ask, “Did you not give it to me as a gift?” And Hazrat Nu‘aimān^{ra} would reply, “By God, I did not have the money to pay for that thing. But I wanted you to eat it (it was something to eat) or keep it (if was to be kept).” The Holy Prophet^{sa} would then smile and give instructions for the payment to be made.

Huzoor^{aa} said that such was the loving and humorous atmosphere around the Holy Prophet^{sa}, and his gatherings were not dry and impersonal.

Hazrat Khubaib bin Isaf^{ra}:

He belonged to the Banu Jusham branch of the Ansār’s tribe Khazraj. In other accounts his name appears as Habīb bin Yasāf. Likewise, his father’s name appears as Isāf or Yasāf. His grandfather’s name is recorded as ‘Itabah or ‘Inabah. His mother’s name was Salma bint Mas‘ūd. Among his children is Abu Kathīr whose name was ‘Abdullāh and was born of Jamīla bint ‘Abdullāhbin Ubaiyy bin Salūl. His other son was ‘Abdur Rahmān who was born of Umm-e-Walad. He had a daughter named Unāisah who was born of Zainab bint Qāis. After the demise of Hazrat Abu Bakr^{ra}, Hazrat Khubaib^{ra} married his widow Habībah bint Kharijah. Even though Hazrat Khubaib^{ra} had not yet accepted Islām at the time when the Muslims migrated from Makkah to Madīnah, he had the honour of hosting and serving the Muhajirīn. Hazrat Talha bin ‘Abdullāh^{ra} and Hazrat Suhaib bin Sinān^{ra} stayed at his house. According to another account, Hazrat Talha^{ra} stayed at Hazrat As‘ad bin Zarah^{ra}’s house. It is reported that Hazrat Abu Bakr^{ra} stayed with Hazrat Khubaib^{ra} at Sunh in Quba’ upon his migration to Madīnah. Hazrat Khubaib^{ra} took part in all the battles alongside the Holy Prophet^{sa}, including Badr, Uhud and Khandaq.



Syednā Hazrat Khalifatul-Masiḥ V^{aa}

It is related that Hazrat Khubaib^{ra} lived in Madīnah but had not accepted Islām. But when the Holy Prophet^{sa} set out for the battle of Badr, Hazrat Khubaib^{ra} went after him and accepted Islām. Regarding Hazrat Khubaib^{ra}’s acceptance of Islām and participation in the battle of Badr, Allama Nuruddin Halabi writes in his book Seerah Halabiyah: A valiant man by the name of Habīb bin Yasaf lived in Madīnah. He belonged to the Khazraj tribe. He had not accepted Islām by the time of the battle of Badr, but he set out for the battle with his tribe hoping to win some spoils of war. The Muslims were delighted at this, but the Holy Prophet^{sa} stopped him from joining them, saying, “Only he will fight for us who is of our faith.” According to another account, the Holy Prophet^{sa} said, “Go back. We do not need the help of an idolater.” It is said that the Holy Prophet^{sa} sent him back twice. When he came back the third time, the Holy Prophet^{sa} said, “Do you believe in Allāh and His Messenger?” Khubaib said, “Yes,” and thus accepted Islām. He then fought valiantly in the battle and killed the chief of Quraish of Makkah Umaiyah bin Khalf. Huzoor^{aa} cited this incident in detail.

Huzoor^{aa} then mentioned an account originally related by Hazrat Khubaib bin ‘Abdur Rahmān^{ra}. He said: My grandfather Hazrat Khubaib^{ra} sustained an injury

during the Battle of Badr and one of his ribs was broken. The Holy Prophet^{sa} placed his blessed saliva on the injured area and set the bone in its proper place, as a result of which Hazrat Khubaib^{ra} was able to walk again. In another account, Hazrat Khubaib^{ra} related: Once during a battle I suffered a deep wound on my shoulder which extended to my abdomen and as a result my arm was left hanging. I came to the Holy Prophet^{sa} and he put his blessed saliva on the wound and put my arm back in its place. My arm and the wound both were then completely healed. According to varying accounts, Hazrat Khubaib^{ra} passed away during the Khilāfat of either Hazrat ‘Umar^{ra} or Hazrat ‘Uthmān^{ra}.

Huzoor^{aa} prayed that may Allāh elevate the spiritual status of these Companions. Amin!

At the end of the sermon, Huzoor^{aa} informed the Jamā‘at about the sad demise of Rashida Begum Şāḥiba, wife of Muḥammad Sarwar Şāḥib of Rabwah, Muḥammad Shamsir Khan Şāḥib of Fiji, and Fatima Muḥammad Mustafa Şāḥiba of Kurdistan, currently residing in Norway. Huzoor^{aa} spoke about the virtues of the deceased members and led their funeral prayer *in absentia* after the Friday prayer.

Huzoor^{aa} continued with the accounts of the Companions of the Holy Prophet^{sa} in this Friday sermon.

Hazrat Yazīd bin Ruqāish^{ra}:

He belonged to the Banu Asad bin Khuzaimah clan of the Quraish and was a confederate of the Banu 'Abd-e-Shams. Some have recorded his name as Arbad, but this is not correct. His father's name was Ruqāish bin Riāb and he was known by the epithet Abu Khalid. Hazrat Yazīd^{ra} accompanied the Holy Prophet^{sa} in all the battles, including Badr, Uhud and Khandaq. He had a brother by the name of Hazrat Saeed bin Ruqāish^{ra} who migrated from Makkah to Madīnah and is regarded as one of the first Muhajirīn. He had another brother named Hazrat 'Abdur Rahmān bin Ruqāish^{ra} who participated in the Battle of Uhud. He had a sister Hazrat Amina bint Ruqāish^{ra} who accepted Islām in the early days in Makkah and also migrated to Madīnah with her family. Hazrat Yazīd^{ra} was martyred in the Battle of Yamamah in 12 A.H. Huzoor^{aa} gave some details about the Battle of Yamamah.

Hazrat 'Abdullāh bin Makhramah^{ra}:

He was known by the epithet Abu Muḥammad and belonged to the Banu 'Āmir bin Luayy' tribe. He is also known as 'Abdullāh Akbar. He was among the early converts to Islām. His father's name was Makhramah bin Abdul 'Uzzā, and his mother was Bahnanah bint Safwān. Among his progeny we find mention of one son, Musāhik, born of Zainab bint Suraqah. Hazrat 'Abdullāh bin Makhramah^{ra} was among the early converts to Islām. He had the honour of migrating twice, once to Abyssinia and then to Madīnah. He participated in the Battle of Badr, Uhud and all the subsequent battles with the Holy Prophet^{sa}. He was 30 years old when he fought in the Battle of Badr. He was

41 when he was martyred in the Battle of Yamamah during the Khilāfat of Hazrat Abu Bakr^{ra}. Hazrat 'Abdullāh bin Makhramah^{ra} had an extraordinary desire for martyrdom; hence he used to pray that may he not die until he had suffered wounds on his every joint in the path of God. In the Battle of Yamamah he was martyred after suffering wounds on his joints. He loved to worship and worshipped ardently even in his younger days.

Hazrat 'Amr bin Ma'abad^{ra}:

In some accounts, his name is recorded as 'Umaīr bin Ma'abad. His father's name was Ma'abad bin 'Az'ar. He belonged to the Banu Zubai'ah branch of the Ansār's tribe Aus. Hazrat 'Amr bin Ma'abad^{ra} participated in all the battles alongside the Holy Prophet^{sa}, including Badr, Uhud and Khandaq. Hazrat 'Amr bin Ma'abad^{ra} was among the 100 Companions who valiantly stood the ground during the Battle of Hunain, and as a reward for their bravery, God Himself guaranteed their provisions, for they remained steadfast alongside the Holy Prophet^{sa}.

Hazrat 'Abdullāh bin 'Umar^{ra} relates that the situation on the day of Hunain was such that two parties of Muslims had turned their backs and the Holy Prophet^{sa} was left with no more than a hundred fighters. The number of Companions who remained steadfast alongside the Holy Prophet^{sa} varies according to different accounts. According to Hazrat 'Abdullāh bin 'Umar^{ra}, they were between eighty to a hundred; according to others they were a hundred, but all are agreed that it was a small number.

Hazrat Nu'mān bin Mālik^{ra}:

His name is also recorded as Nu'mān bin Qauqal. Imām Bukhari records his name as Ibn-e-Qauqal. Allāma Badr-ud-dīn 'Aini, in his commentary on Bukhari, writes that the complete name of Ibn-e-Qauqal was Nu'mān bin Mālik bin



Baitul Futuh Mosque, UK

Tha'labah bin Asram, and that Tha'labah or Asram was known by the title of Qauqal, and since Nu'mān was associated with his grandfather he was called Nu'mān bin Qauqal. Hazrat Nu'mān^{ra} walked with a limp. His father's name was Mālik bin Tha'labah and his mother was 'Amrah bin Ziyād. She was the sister of Hazrat Mujazzar bin Ziyād^{ra}. He belonged to the Banu Ghanam branch of the Ansār's tribe Khazraj. This tribe was commonly known as Qauqal. According to Ibn-e-Hishām, he belonged to the Banu Da'ad tribe. Hazrat Nu'mān^{ra} participated in the battle of Badr and Uhud and was martyred in Uhud. Hazrat Nu'mān bin Mālik, Hazrat Mujazzar bin Ziyād^{ra} and Hazrat Ubādah bin Hishās^{ra} were buried together in a single grave.

When departing for the battle of Uhud, Hazrat Nu'mān^{ra} said to the Holy Prophet^{sa}, "By God, I will certainly enter paradise." The Holy Prophet^{sa} asked, "How is that?" Hazrat Nu'mān^{ra} said, "It is because I bear witness that there is none worthy of worship except Allāh and that you are His Prophet^{sa}, and that I will not turn my back from the battle." The Holy

Prophet^{sa} said, “What you say is true.” Hazrat Nu‘mān^{ra} attained martyrdom on the same day.

Khalid bin Abu Mālik Ja‘di related that he found the following account recorded in my father’s manuscript: Hazrat Nu‘mān bin Qauqal Ansāri^{ra} had prayed: “I swear by You my Lord! The sun will not have set before I will be walking in paradise with my limp.” The same day he was martyred. The Holy Prophet^{sa} said that what he had said was true, for he had seen him (in a vision) walking in paradise without any limp or handicap.

Hazrat Jabir^{ra} related that Hazrat Nu‘mān bin Qauqal^{ra} came to the Holy Prophet^{sa} and asked, “O Prophet of Allāh! If I observe the obligatory prayers; observe the fasts in the month of Ramadān; declare all that which is unlawful as unlawful and all that which is lawful as lawful; and do nothing more than this, will I enter paradise?” The Holy Prophet^{sa} replied, “Yes”. Upon this, Hazrat Nu‘mān^{ra} said, “By God, I will not do anything more than this.” Hazrat Jabir^{ra} also related: Hazrat Nu‘mān bin Qauqal^{ra} entered the mosque while the Holy Prophet^{sa} was delivering the Friday Sermon. The Holy Prophet^{sa} saw him and said, “Nu‘mān, offer two rak‘āt and make them short.” Huzoor^{aa} said that this provides us with the guidance that if someone comes to the Friday prayer after the Imām has started the sermon, he should offer two rak‘āt but make them short.

Hazrat Khubaib bin ‘Adī Ansāri^{ra}:

He belonged to the Banu Jahjabā clan of the Ansār’s tribe ‘Aus. When Hazrat ‘Umar bin Abu Waqqās^{ra} migrated to Madīnah, the Holy Prophet^{sa} established a bond of brotherhood between him and Hazrat Khubaib bin ‘Adī^{ra}. Hazrat Khubaib^{ra} took part in the Battle of Badr and was assigned with the task of watching over the belongings of the fighters. Hazrat Khubaib bin ‘Adī^{ra} was among the group involved in the incident at Raji’i in 4 A.H. He and Hazrat Zaid bin Daḥīnah^{ra} were held prisoner by the idolaters and taken to Makkah where they were sold. The sons of Harith bin ‘Āmir bought Hazrat Khubaib^{ra} so that they could avenge their father who had been killed by Hazrat

Khubaib^{ra} in the battle of Badr. Uqbah bin Harith then confined him in his home. Ibn-e-Shahāb relates that ‘Ubaiddullāh bin Iyāz told him that Harith’s daughter once said to him that while Hazrat Khubaib^{ra} was confined in their home and it had been decided that he would be killed, he one day asked her to give him a razor, which she did. A little while later, in her unawareness, her child approached Hazrat Khubaib^{ra} and he took him in his lap. When she saw the child sitting in his lap and the razor in his hand she was terrified. Hazrat Khubaib^{ra} saw the terror on her face and said, “Are you afraid that I will hurt this child. I am not one to do such a thing.” She used to say that she had never seen a prisoner better than Khubaib. She said that one day she saw him with a bunch of grapes that he was eating, and that this was while he was bound in chains and there was no fruit in Makkah during those days. She said it was a provision that God Himself had provided for Khubaib.

When the captors took Hazrat Khubaib^{ra} to a place outside of the vicinity of the Ka‘bah in order to kill him, Hazrat Khubaib^{ra} asked whether he could be permitted to offer two rak‘āt of prayer. They gave him the permission and he offered two rak‘āt. He then said that if they did not think he was afraid of dying, he would have made his prayer longer. When he was about to be martyred, he prayed, “O Allāh! Destroy each and every one of them.” He then also recited the couplet:

نَسْتُ أَبَائِي حِينَ أُقْتَلُ مُسْلِمًا عَلَى آتِي شِقِّكَ كَانَ لِلَّهِ مَصْرَعِي
وَذَلِكَ فِي ذَاتِ اللَّوْءِ وَإِنْ يَشَاءُ يُبَارِكْ عَلَى أَوْصَالِ شِلْوَمِزْعِ

“I do not care, when I am being martyred as a Muslim,

On which side my body shall fall.

All this is for the sake of God, and, if He so wishes,

He can bless every severed limb.”

Huzoor^{aa} said that it was Hazrat Khubaib^{ra} who set the precedent for Muslims who are killed in such a way to offer two rak‘āt of prayer. When he was about to be

martyred, he prayed, “O Allāh, I have no means by which to convey my greetings to the Holy Prophet^{sa}. You alone can convey my greetings to him.” When one of the idolaters heard him pray, “O Allāh, keep count of them and kill them one by one,” he became afraid and laid himself down on the ground. It is said that a year had not passed from that day when each of those involved in the killing of Hazrat Khubaib^{ra} was dead, except for that one person who had lain down on the ground.

Hazrat Mu‘āwiyah bin Abu Sufyān^{ra} related: I was present on this occasion with my father. When he heard Hazrat Khubaib’s^{ra} prayer, he made me lie on the ground. “Urwah relates that the angel Gabriel came to the Holy Prophet^{sa} and informed him of the martyrdom of Hazrat Khubaib^{ra}. It is related that the Holy Prophet^{sa} was sitting with his Companions^{ra} when he said, “*Wa ‘alaikum Salām*, O Khubaib.” He then told the Companions^{ra} that the nonbelievers had killed Khubaib. Thus, Allāh had conveyed Hazrat Khubaib’s^{ra} greetings to the Holy Prophet^{sa}. When the idolaters had martyred Hazrat Khubaib^{ra}, they turned his face away from the direction of the Qibla. But when they looked at him a short while later, his face was again facing the Qibla. They tried again and again to turn it away from the Qibla but did not succeed and finally left it as it was.

According to another account, Quraish tied Hazrat Khubaib^{ra} to a tree and killed him by piercing spears into his body. A man by the name of Sa‘id bin ‘Āmir was among those present. He later became a Muslim and at the time of Hazrat ‘Umar^{ra}, his condition was such that whenever he remembered that incident, he would faint. Huzoor^{aa} said that there are other accounts in this context that he would relate afterwards.

Huzoor^{aa} then announced the inauguration of a new Urdu and English website of the Tarikh-e-Aḥmadiyyat department. This website would contain all the published material regarding the history of Aḥmadiyyat and the biographies. It includes books, theses, articles and photos related to the Promised Messiah^{as}, the Khulafā’

of Aḥmadiyyat, the Companions of the Promised Messiah^{as}, the martyrs of Aḥmadiyyat, the Derwishes of Qādiān, missionaries of the Jamā'at, as well as other notable members of the Jamā'at. It contains all the volumes of Tārīkh-e-Aḥmadiyyat that have been published, as well as history of Jamā'ats of various countries and cities, etc. It contains books written by eminent scholars of the Jamā'at, photos, important extracts from newspapers and magazines and historic

articles. It contains pictures of important events and buildings such as mosques, mission houses, offices, educational institutions, hospitals, dispensaries, guest houses, etc. and their introduction. A YouTube channel has also been created that contains some rare documentaries. The website also has a timeline of major events in the history of the Jamā'at. Huzoor^{aa} said that he would be launching the website after the Friday prayer, Insha'Allāh.

Huzoor^{aa} informed the Jamā'at about the sad demise of Saffi-ur-Rahman Khurshid Ṣāhib, missionary and ex-manager of Nusrat Art press Rabwah. He was the grandson of Hazrat Maulawi Qudratullah Sanauri Ṣāhib^{ra}, a Companion of the Promised Messiah^{as}. Huzoor^{aa} spoke about the services of the deceased and led his funeral prayer after the Friday prayer.

JALSA SALANA HOLLAND 2019

SEPTEMBER 27, 2019 FROM NUNSPEET, HOLLAND.

Huzoor^{aa} began the Friday sermon by saying that with the grace of Allāh, the National Jalsa Sālāna of Jamā'at Aḥmadiyya the Netherlands is commencing today. With the blessings of Allāh, Huzoor^{aa} was also able to attend this Jalsa. Jamā'at Aḥmadiyya Netherlands has grown in numbers over the last few years. Like other countries, this Jamā'at is also progressing in keeping with its resources. There is improvement in the distribution of books and literature. A new centre has been acquired and a new mosque has been built which will be inaugurated next week, Insha'Allāh.

Huzoor^{aa} reminded us that the building of mosques and mission houses is beneficial only if we fulfill the objectives for which they are built. All Aḥmadis living here should look within themselves and see whether they live up to the objectives of their Baī'at to the Promised Messiah^{as}. Many Aḥmadis have migrated to this country during the last few years, particularly from Pakistan where Aḥmadis do not have religious freedom and are persecuted and deprived of their rights in their own country. Because of these adverse conditions, many Aḥmadis from Pakistan have migrated to other countries as well where they can enjoy religious freedom. Aḥmadis who are leading new lives free of those restrictions should be grateful to Allāh and strive to fulfill the purpose of their pledge of Baī'at

“We will have to make sacrifice of our worldly businesses for worship and forego our worldly engagements in order to fulfill our obligations to Allāh.

to the Promised Messiah^{as}, and try to grow in term of spirituality, knowledge and moral values. We should not just be content that we are free and that there are no restrictions barring us from acting on our religion. If our actions are not in keeping with God's commandments, if we are not trying to bring about a holy transformation in ourselves, and are not expressing our love for Allāh and His Prophet^{sa} more than before, then of what use is such freedom? And what use is it to participate in these Jalsas? We will only truly benefit from this freedom when we do justice to our pledge of Baī'at. The Promised Messiah^{as} initiated the Jalsa after receiving guidance from Allāh and said that its purpose is to bring about holy transformations, to enable us to give preference to our faith over material things, to inculcate the love of Allāh and His Prophet^{sa} in our hearts, to grow in spirituality, morality and intellect, and to strive towards these objectives in every possible way.

Addressing the participants of the Jalsa and those who had pledged the Baī'at, the Promised Messiah^{as} said:

It should be evident to all the sincere

ones who have entered the Baī'at of this humble one that the purpose of this Baī'at is that the love of the world should grow cold in their hearts and the love of their Gracious Lord and the Holy Prophet^{sa} should become dominant, and that they should become so estranged from the world that the journey of the hereafter should not seem unpleasant to them.

Huzoor^{aa} said that this is a very clear statement that the Baī'at should not be just a verbal pledge, rather one should show true sincerity, and this can only happen when one's love for Allāh and the Holy Prophet^{sa} exceeds every other love. This is why the Promised Messiah^{as} has placed the following condition for the Baī'at: “In everything that he does, he will abide by the Word of Allāh and the word of the Prophet^{sa}.”

Huzoor^{aa} said that this can only result from true love. These Jalsas are held to remind us again and again of the purpose of our Baī'at. It is not a small matter for the love of the world to grow cold and the love of Allāh and His Prophet^{sa} to become dominant, and it requires great effort. But, having made the pledge of



Jalsa Sālāna, Holland

Ba'at, we have to strive to achieve these objectives. We will have to make sacrifice of our worldly businesses for worship and forego our worldly engagements in order to fulfill our obligations to Allāh. We will have to turn away from everything that bars us from attaining Allāh's nearness. If our jobs and businesses are hindrance in fulfilling our obligations to Allāh, then we will have to save ourselves from such evils and remove these barriers.

Huzoor^{aa} said that the next thing the Promised Messiah^{as} reminds us of is to foster love for the Holy Prophet^{sa}. He makes it clear that our love for him should exceed our love for all other human beings, because Allāh can only be known through His Prophet^{sa} only by following his commandments and walking on his path can one reach God. He is the means through which prayers are accepted and one meets a successful end.

The Promised Messiah^{as} said: To become the beloved of God, the only path is through obedience to the Holy Prophet^{sa}. There is no other path that leads man to God. Man's objective should be to search for the One God Who has no partner. We should shun idolatry and false innovations. We should not become subservient to customs and selfish desires. The Promised Messiah^{as} said:

I say again that, aside from the true path of the Holy Prophet^{sa}, man cannot succeed. If you wish to remain in my Ba'at, then you must love the

one I love. Cultivate an aloofness from the world that will separate you from its lustre and glitter. Your every action should be in conformity with the commandments of Allāh and His Messenger. Surely it is not forbidden to earn the things of this world and engage in business and trade, for God commands us to do so. Even the Companions of the Holy Prophet^{sa} engaged in business and trade and some of them had business worth millions. They made transactions and owned properties of great value. And yet the love of Allāh and His Prophet^{sa} remained foremost in their minds and they were always mindful of fulfilling their obligations to Allāh and obeying the commandments of the Holy Prophet^{sa}.

Huzoor^{aa} said that these days he is speaking about the Companions of the Holy Prophet^{sa} in his sermons, and we come across countless examples of their obedience and their love for the Holy Prophetsa. Their only fear was lest they should be guilty of something that would displease their beloved. This is what we too should bear in our minds. Regardless of all our worldly engagements, we should not allow them to diminish our love for Allāh and the Holy Prophet^{sa} and should strive to obey their commandments to the best of our ability.

Huzoor^{aa} said that the reason for our gathering here for three days is to benefit from this spiritual atmosphere and undergo a practical transformation,

free ourselves of ill-deeds, and remain engrossed in the remembrance of Allāh through prayers and *Istighfār*. If this is not our intent, then coming to the Jalsa is a futile exercise. Let us consider these three days to be training camp through which we can overcome any lapses in our deeds and practices.

While outlining the benefits of attending the Jalsa, the Promised Messiah^{as} said:

All brothers should come here on these dates to listen to Divine discourses and to partake in prayer. In the Jalsa we will be able to hear truth and verities that are essential for strengthening our faith and conviction. This Jalsa is not like worldly fairs where people come together and create a lot of noise and demonstrate their strength of numbers. Everyone who comes to this Jalsa, whether a man or a woman, young or old, should focus on the goal of making progress in faith and conviction and to grow in love for Allāh and the Holy Prophet^{sa}. We should not think that we have come together to make merry and to waste time in frivolous talk.

The Promised Messiah^{as} also said: We should only do good deeds with the aim of pleasing God, regardless of whether they merit us reward or not. This is the philosophy of true love. Allāh's love demands that we obey His injunctions without the thought of a reward in return. It is true that Allāh never leaves a good deed unrewarded, but true faith

demands that we only do good because God commands us to do them and not because we will get something in return. Faith can only be perfect when considerations of reward or no reward are removed. True virtue is that which is done without the desire for a reward. The same principle should be applied in dealing with our brothers and we should treat them with kindness only because it is what Allāh commands us to do. The Holy Prophet^{sa} commands us to fulfill our obligations to one another and to demonstrate lofty morals. Whether someone rewards us or not, Allāh will most certainly reward us. When Allāh is so kind to us, it becomes all the more important for us to seek His pleasure by following His commandments and shun all the evils that He prohibits us from.

Huzoor^{aa} further said that it is important to keep watch over ourselves in these countries where people indulge in all kinds of frivolities in the name of freedom. Sometimes affluence becomes a hindrance in the path of virtue. As soon as a person becomes affluent he forgets his past. Sometimes we imagine that if do not do such and such a things we will suffer a loss, but Allāh says that He alone is the true Provider. It is often seen in worldly people that they are more conscious of suffering a worldly loss than of fulfilling the obligations towards Allāh, and unfortunately some of us are among those who forsake their prayers for the sake of worldly gains. Sometimes when prayer coincides with other activities, people abandon the prayer. Sometime they join the prayer with the next one, and at times forget to pray altogether because they choose not to leave their worldly activities. We should try to avoid such situations. If we are to fulfill our obligations as people who have pledged Bai'at to the Promised Messiah^{as}, we have to observe worship as it ought to be observed.

The Promised Messiah^{as} said: Righteousness is the principle of acquiring affluence. I believe that if a person is truly godly and virtuous, God blesses his progeny up to seven generations and protects them, unless some of them do deeds that deprive them of Allāh's blessings. The Promised



Syednā Hazrat Khalifatul-Masih V^{aa} at Jalsa Sālāna, Holland

“If we are to fulfill our obligations as people who have pledged Bai'at to the Promised Messiah^{as}, we have to observe worship as it ought to be observed.

Messiah^{as} also said: Become such that God's grace and His blessings descend upon you. A long life cannot benefit a person who only wishes for the pleasures of this transitory existence, for he is not a man of God and is not His worshipper, whereas God has made His worship the ultimate objective of human existence.

The Promised Messiah^{as} said:

I have been sent to strengthen people's faith and to prove God's existence to them, because the spiritual status of every nation has declined and the Hereafter is only seen as a fictitious tale. Every person's actions speak out that they do not have such faith in God and the Hereafter as they have in this world and its statuses and its provisions. Tongues may utter different words, but the hearts are dominated by the love of this world. I have therefore been sent so that the age of faith should come back and the hearts should be filled with piety.

Huzoor^{aa} concluded by saying that today we are bound by our Bai'at to grow in our love for Allāh and to attain firm

conviction in His Oneness. Let us push aside the world and its comforts when they clash with our love for Allāh and His Prophet^{sa}. And let us strive to bring the people of this land closer to God by first undergoing a holy transformation ourselves. People are denying the existence of God, but by fostering the love of Allāh in our own hearts we can make them aware of His existence. We should also strive to inculcate the love of Allāh and His Prophet^{sa} among our children and future generations. Having made the pledge of Bai'at to the Promised Messiah^{as}, we have to carry his mission forward.

May Allāh enable us to do so. May the days of the Jalsa help us to raise the standards of our worship and permanently stick to them. May the love of Allāh and His Prophet^{sa} continue to grow in our hearts and may the desires of this world never dominate our minds. All this is not possible without Allāh's grace, and in order to attract His grace it is essential to give full attention to prayers. May Allāh enable us to do so. *Amīn!*

THE HOLY PROPHET MUHAMMAD'S^{SA} AMAZING HUMILITY

Maulānā Ḥāfiẓ Muzaffar Aḥmad

The following article is a chapter of the book, Muḥammad the Perfect Man, an English translation of the book entitled Uswa-e-Insaan Kamil by Ḥāfiẓ Muzaffar Aḥmad Ṣāhib. It has been rendered into English by Bushra Ishrat Sheikh Ṣāhibā.

Humility and hospitality are opposite to arrogance. Usually the connotation of hospitality and humility is that an honourable person considers himself inferior to others. But, such an unrealistic notion cannot be considered as high moral. Humility and hospitality are qualities of high moral value.

Humility is in reality a kind of sacrifice. There is only a slight difference between humility and selflessness. A humble man is not the one who is incompetent and pronounces his inadequacies. The genuinely humble person, on the other hand, is the one, who despite being an accomplished person, forgets his own capabilities and appreciates good qualities in others. The benefit and the beauty of this good quality is that it reflects the true obedience to God. As well as it creates such peace and harmony with fellow men, that all contentions are wiped out. Most quarrels occur when the parties strictly adhere to their points of view. If all the parties adopt leniency in disputes, then the problems would be resolved. In this respect, humility is the key to peace and order in the world. This quality, when combined with sacrifice, would wipe out all discord in this world. God does not like arrogance and says;

“And walk not in the earth haughtily, for thou canst not rend the earth, nor canst thou reach the mountains in height” (17:38).

The Holy Prophet Muḥammad^{sa} said, “Anyone who has even a grain of arrogance in the heart will not enter paradise.”¹ So the path to peace is through humility. God loves this quality. The genuine humble person is the one, who possessing the capability of achieving an objective, is mindful of God’s Majesty and is conscious of his own weaknesses. But, when entrusted with the task, he carries it out diligently. Our Prophet and Master^{sa} was always conscious of his weakness at the time of the first revelation and repeatedly said that he is not literate. But, when he was entrusted with the responsibility, he performed it in an amazing manner. The Holy Prophet Muḥammad^{sa} said, “God has revealed that you should adopt humility, so much so that no one shows pride to another person, nor wrongs him.”² Similarly the Holy Prophet Muḥammad^{sa} said, “If a person discards elegant dress for the sake of Allāh as a gesture of humility, even though he can well afford it, God would call him in front of all the people on the Day of Judgement and tell him to choose whatever raiment of faith he desires.”³

The Holy Prophet Muḥammad^{sa} presented a beautiful picture of an arrogant person and individual who is a slave to his wealth and compared it to a humble, tireless seeker in the path of Allāh. He said, “A slave to Dinar, a slave to Dirham and a person of elegant dress, is doomed. If he is given something he is happy and if he does not get anything, he becomes angry. Such a person is

destroyed and falls headlong. He cannot even have the strength of extracting an embedded thorn. Blessing be on the humble person who is holding the reins of his horse and is ready to serve Allāh. His hair is disheveled and feet are covered in dust. If you appoint him on guard duty, he would be diligently involved in it and if you give him the task at the back of the army, he would stay there. He is such an unknown person that if he seeks permission to see someone, it would be refused and if he puts in a recommendation, his recommendation would not be accepted.”⁴

Relating the excellent quality of humility shown by the Holy Prophet Muḥammad^{sa}, “Urwah bin Zubair relates; At the time of migration when Huzoor^{sa} arrived in Madīnah, he reached Quba’ where Muslims had gathered to welcome him. Hazrat Abu Bakr^{ra} was standing in front of the people and the Holy Prophet Muḥammad^{sa} was sitting down. Those Ansar who had not seen Huzoor^{sa} before, started to pay their respects to Hazrat Abu Bakr^{ra}. Until a while later the sun rose and the Holy Prophet Muḥammad^{sa} was in the sunlight, Hazrat Abu Bakr^{ra} sheltered Huzoor^{sa} from the sun by his shawl, only then the people realized which one was the Holy Prophet Muḥammad^{sa}.⁵

Worldly people, after achieving success, soon forget their past. The character of our beloved Prophet^{sa} was magnificent in this respect. Once he is reported to have said, “God has not commissioned anyone

as a Prophet who had not grazed sheep.” The Companions asked in amazement if he too had done so. He replied, “Yes, I used to graze sheep belonging to the people of Makkah for the wage of few ‘Qirats’ (Coins).”⁶

The incident of the first revelation from God throws light on the humble temperament of the Holy Prophet Muḥammad^{sa}. It indicates that his heart was full of humility. When he was being commissioned for the reformation of mankind, Angel Jibril^{as} told him to say “Iqra” (you read). The Holy Prophet Muḥammad^{sa}, in view of God’s Majesty, forgot his own ability and humbly replied, “I cannot read.” Admission of his weakness was his unique quality of humility which was ingrained in his nature and temperament. Instead of being proud of his station and vainly declaring his status, he showed humbleness. This was the reason that the heart of the angel carrying the revelation was filled with love and he embraced the Holy Prophet Muḥammad^{sa}.

Three times the angel asked him to read and every time he received the same humble reply. At this, his heart filled with compassion and he embraced the Holy Prophet Muḥammad^{sa} and conveyed the message entrusted to him by God Almighty. The Holy Prophet Muḥammad^{sa}’s humble nature was still perturbed by this incident. Anxiously he came to his wife and told her that he feared for his life. “O chief of the Prophets, O fountain of all human perfections, O guide and teacher, may my life be scarified for you. Even at the commissioning of Prophethood you are oblivious of your perfections and consider yourself unworthy of this assignment from God.”

In reality, his words that he was in fear of his life prove that he was at a high pedestal of selflessness. His anxiety reflected his fears that this revelation might be a trial for him and he shared his fear with Hazrat Khadijah^{ra}. The consolation offered by Hazrat Khadijah^{ra} was witness to the high moral qualities of the Holy Prophet Muḥammad^{sa}. The import of her words was that God would never destroy a man of his character.

She said, “You are kind towards your relatives, lighten the burden of the weak, you revive the values which are extinct in the world, you are hospitable and help the people in distress.” By mentioning all these qualities, Hazrat Khadijah^{ra} meant that this revelation was not a trial but a reward from God Almighty.⁷

‘Allamah Qadi ‘Ayad, in his famous book “*Kitabush Shifa*”, writes about the character of the Holy Prophet Muḥammad^{sa}, “His humility was of the highest degree and his arrogance the least.” Some scholars have criticized this statement on the basis that there was no shadow of arrogance at all in the character of the Holy Prophet Muḥammad^{sa}. This is true in a way but the statement made by ‘Allamah Qadi ‘Ayad is also understandable in the context that whenever the Holy Prophet Muḥammad^{sa} did express his high status, it was under the commandment of God. He never liked expressing his own piety or his capabilities. Quite often he would refer to such matters in the narration of third person and the object was always to persuade people to do good deeds.

The reality is that true greatness belongs to the One and Only God. Those people who are the recipients of the shade of His Greatness are at times commanded to express their own status. They have to express this God given status to furnish conclusive proofs to the world. This was not against real humility. In fact to show humility at the appropriate time is the genuine moral value. So our master and guide, under the commandment of God, had to announce his higher status amongst the Prophets. This is what he said,

“Every Prophet was commissioned to a particular people and I have been sent to the whole of the mankind.”

“I have been given the right to intercede, which was not given to any other Prophet before me.”

“I have been made ‘Khātāmun-Nabiyyīn’ (the Seal of the Prophets).”⁸

Even at the expression of this highest status, there was no shadow of

arrogance or pride. Addressing the whole mankind, he presented the basis of this just pride, اَنَا سَيِّدُ الْوَلَدِ الْاَدَمِيِّ وَلَا فَخْرُ “I am the chief of all mankind but do not entertain any pride in this respect.”⁹ He added that he had to say this in obedience to the commandment of God Almighty. This was the essence of his humility and self-denial.

The pure heart of our Holy Prophet Muḥammad^{sa} was the fountain head of perfect teachings. With Divine





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knowledge and his own experience, he declared, مَا تَوَاصَعُمُ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ “When a man adopts humility for the sake of God Almighty, then God surely raises him to a high status.”¹⁰

The Holy Prophet Muḥammad^{sa} humility and great modesty can be assessed to some extent from the humble prayer in ‘Arafat at the occasion of the last pilgrimage. He supplicated, “O Allāh, You listen to my supplication and You know my condition. You are well

aware of my hidden thoughts and visible actions. None of my affairs is at all hidden from You. I am a destitute beggar and a needy person, seeking Your shelter. I am shaking and trembling and confess my sins at Your door. I beg like a helpless person. I supplicate like an abject sinner. I pray to You like a blind beggar who is terrified of stumbling, whose neck is bowing in obedience and his tears are flowing in Your presence. My body is prostrating in abject humility and my honour is in tatters.

“O Allāh, do not render me an unfortunate one by rejecting my prayers. Be kind and merciful to me. O the One, Who is the best Listener and the greatest Giver (accept my prayer).”¹¹

The high status bestowed on the Holy Prophet Muḥammad^{sa} was to a large extent due to his humble nature. Hazrat Abu Hurairah^{ra} and Hazrat ‘Abbas^{ra} both relate; “Hazrat Israfil^{as} (the angel who would sound the trumpet on the Day of Resurrection) addressed the Holy Prophet Muḥammad^{sa} and said, God as a reward for your humility shown to Him, has given you the status of the leader of the whole mankind. You will be resurrected first and you will be the first intercessor and you would deliver the whole world from Divine punishment.”¹²

Rational thought fails to comprehend that a person of such high status is so humble that he addresses his family members and says; “my aunt, Safiyyah^{ra}, the daughter of Abdul Muttalib and O my beloved daughter, Fatimah^{ra}, I cannot save you from God’s punishment at all, you yourself look after your souls.”¹³ With extreme humility he advised his Companions that their actions alone would not admit them to paradise. The Companions asked in amazement, “O prophet of God, even your actions?” He replied, “Yes, if the mercy and blessings of God do not shelter me, even I cannot enter paradise.”¹⁴

At the time of the burial of ‘Usman bin Maz’un^{ra}, an Ansāri lady, Ummul A’lā^{ra} emotionally said these words, “O ‘Uthmān, Allāh’s blessings be on you! I bear witness that Allāh has honoured you.” The Holy Prophet Muḥammad^{sa}

stopped her immediately and asked how she knew that Allāh had honoured ‘Uthmān. Ummul A’lā^{ra} replied, “O Messenger of Allāh, if God would not honour such a pious person, who else would be honoured?” The Holy Prophet Muḥammad^{sa} said, “Say no more, we can only say about the deceased person that I hope Allāh would bless him. And I take oath in Allāh’s name that I being a Messenger of God, do not know as to how I would be treated.”¹⁵

The Holy Prophet Muḥammad^{sa} used to say that he was an ordinary working kind of a person. He ate and drank like ordinary men. His life at home was a witness to this fact. Hazrat ‘A’ishah^{ra} said, “The Holy Prophet Muḥammad^{sa} used to help his family members in household chores. He washed the clothes and swept the house. He used to tie the camel and give fodder to his camel or any other animal which was used to carry water. He would milk the goat and carry out his personal tasks himself. He also helped his servant, kneaded the flour with him and carried the shopping from the market place.”¹⁶

Again, Hazrat ‘A’ishah^{ra} relates, “No one surpassed the Holy Prophet Muḥammad^{sa} in his exquisite moral qualities. Whenever anyone of his Companions or his family members called him, he would reply, ‘I am at your service.’” In the Holy Qur’ān, God Almighty has said, “He adhered to the highest moral values.”¹⁷

Hazrat ‘Abdullāh bin Abī ‘Aufa^{ra} relates that the Holy Prophet Muḥammad^{sa} never considered it below his dignity to accompany the widows or the destitute persons, in order to fulfill their needs.”¹⁸ Hazrat Anas^{ra} bin Mālīk reports, “The Holy Prophet Muḥammad^{sa} would carry a pillion rider, put his plate containing food on the floor and eat while sitting on the ground, accept a slave’s invitation and used to ride on a donkey.”¹⁹

Abu Musa^{ra} relates, “The Holy Prophet Muḥammad^{sa} would wear a thick woollen garment, tie his goat himself and look after and offer hospitality to the guests.”²⁰ Hamzah bin ‘Abdullāh said, “The Holy Prophet Muḥammad^{sa} had such excellent qualities which are never found in the

arrogant and headstrong people. He used to accept invitations from people without any distinction of race or colour. He used to ride on the bare back of a donkey. Once he accepted a modest invitation from a Jew, who offered him only oats and animal fat.”²¹

Hazrat ‘Umar bin Khattāb^{ra} relates, “Once a person called out to Huzoor^{sa} three times. Every time he replied, “Yes I am present and am at your service.”²²

‘Abdullāh bin Jubairra reports, “Once the Holy Prophet Muḥammad^{sa} was going somewhere with his Companions. They sheltered him from the sun with a cloth. When Huzoor^{sa} realized that he was in the shelter, he raised his head and saw the cloth. He told them that there was no need and said, “I am a human being just like you.”²³

A tradition of Hazrat ‘Āmir^{ra} bin Rabi‘ah^{ra} tells us, “One day I came out of the mosque with Huzoor^{sa} when his shoe lace broke. I took his shoe and tried to mend it. The Holy Prophet Muḥammad^{sa} took his shoe back and said, “This is preferential treatment and I do not like any preference to be given to me.”²⁴

Hazrat Anas^{ra} bin Malik relates, “One day early in the morning, I went to see the Holy Prophet Muḥammad^{sa}. He himself was branding the camels of the public treasury.”²⁵

Hazrat Abu Hurairah^{ra} relates, “Once I went to the market place with the Holy Prophet Muḥammad^{sa}. He went to a dress shop and bought some pyjamas for four Dirhams. According to the custom prevalent at the time, the shop keeper started to weigh the silver coins. The Holy Prophet Muḥammad^{sa} told him to let the coin bearing side of the scale dip (meaning that he was offering more money to the shop keeper). This shop keeper was amazed that it was the first time ever that someone had thought of giving him more money. He rushed to kiss the hands of the Holy Prophet Muḥammad^{sa}. Huzoor^{sa} withdrew his hand and said, “You non-Arab people have this custom. I am not a king. I am only a person, like the rest of you.” Then the Holy Prophet Muḥammad^{sa} himself

“The Holy Prophet Muḥammad^{sa} liked to join in the work with his Companions. He himself carried the stones for the construction of the mosque in Madīnah.

carried those pyjamas. When I offered to carry them, he gave this beautiful teaching: “A person has a greater right to carry the load which belongs to him. If he is weak or infirm and unable to carry his load then his Muslim brother should help him.”²⁶

The Holy Prophet Muḥammad^{sa} liked to join in the work with his Companions. He himself carried the stones for the construction of the mosque in Madīnah. At the time of the Battle of the Ditch he joined in the digging and carrying the clay.²⁷ Once the Holy Prophet Muḥammad^{sa} was travelling with his Companions and camped at one place. He advised that the tasks should be distributed among the Companions. As per his advice, the tasks of setting up tents, cooking food and carrying water were all allocated. The Holy Prophet Muḥammad^{sa} asked, “What is my task?” The Companions responded that they were there to serve him and he should rest. Huzoor^{sa} said, “No, I myself would work” and then said, “The task of collecting wood for the fire has yet not been allocated to anyone. I undertake this duty.” Then he went into the jungle to bring wood.²⁸

The Holy Prophet Muḥammad^{sa}’s food and dress was so simple that there was no trace of extravagance in his life. He never showed off his riding animals like the worldly leaders do. One of his she-camels, ‘Adba’, was very fast and used to overtake others in the race. Once, it fell behind others and this made the Companions sad. The Holy Prophet Muḥammad^{sa} consoled them and said, “Whenever anything ascends high, God brings it to a lower level.”²⁹

The Holy Prophet Muḥammad^{sa} was careful about his dress so that it should not be a source of pride. He advised his Companions that a trailing dress is a sign of arrogance, so they should avoid it.

On the occasion of Jumu‘a, ‘īd or while welcoming the delegations, he did wear clothes fit for the events. Even then there was no shadow of pride and any thought of his being superior to others.

The Holy Prophet Muḥammad^{sa} bought clothes only when he needed them. Instead he would rather clothe the poor and at times he would give his much needed clothes to the destitute. Once he saw a young maid servant crying in the market place. She had lost the Dirhams, which her master had given her for buying flour. The Holy Prophet Muḥammad^{sa} not only gave her Dirhams, he accompanied her to her master’s house and put in a good word for her. The master of the house was so pleased by Huzoor^{sa}’s arrival in his home he set the maid servant free.³⁰

In the Battle of Badr, the number of mounts for riding was very small. Quite a few Companions^{ra} shared one mount. They requested the Holy Prophet Muḥammad^{sa} to ride a camel while they would walk on foot. Huzoor^{sa} refused and said, “We would all share riding the camel. Neither are you stronger than me that you should walk while I ride the camel, nor are you more needful of reward than me that you earn more reward by walking and I am deprived of it.”³¹

The Holy Prophet Muḥammad^{sa} used to visit sick people. He went to enquire about the health of his Jewish slave. He was not at all embarrassed in the company of poor and destitute people. A poor black maid servant, who used to sweep the mosque passed away. The Companions^{ra}, considering her a lowly person, did not think it proper to wake the Holy Prophet Muḥammad^{sa} up and buried her. When Huzoor^{sa} came to know about it, he asked as to why he was not informed. Then he went to the grave of this lady and prayed for her forgiveness.³²

The Holy Prophet Muḥammad^{sa} often used to pray, “O Allāh, keep me alive as a poor person, cause me to die in this state and resurrect me from amongst the poor on the Day of Judgment.”³³ The Holy Prophet Muḥammad^{sa} used to freely socialize with his Companions. Due to absence of any of ostentation, sometimes strangers were not able to identify him. As a remedy for this, the Companions constructed a platform of clay so that the visiting stranger would recognize him. Sometimes Huzoor^{sa} sat on it and at times he would humbly sit by its side.

Once, the Holy Prophet Muḥammad^{sa}, while leaning on a support was sitting with his Companions, a bedouin riding a camel came. He made his camel sit down in the area adjacent to the mosque and tied its knee. With great simplicity he asked, “Who among you is Muḥammad^{sa}?” The Companions pointed to the Holy Prophet Muḥammad^{sa}. The bedouin called Muḥammad^{sa} by his ancestor’s name, “O Abdul Muttalib’s son.” Our master replied with extreme humility, “I am at your service.”

The bedouin emboldened by this response said, “I would ask you some questions and would put them to you harshly, so do not be angry with me.” Imagine what sort of harshness would that be, of which he himself was conscious that it could enrage others. The Holy Prophet Muḥammad^{sa}, with complete composure and poise, told him to ask whatever he wanted to enquire. Then the bedouin, after placing Huzoor^{sa} under oath of Allāh, asked some questions. The Holy Prophet Muḥammad^{sa} humbly answered his questions until he was convinced.³⁴

The Holy Prophet Muḥammad^{sa} disapproved his praise as it was against his spirit of humility. He would check the person praising excessively and he taught the same teachings to his Companions and followers. He advised, “Do not exaggerate my praise like the Christians who attributed excessive praise to Jesus Christ. Be mindful, I am just a servant of Allāh, so only call me servant of Allāh and His Messenger. This is sufficient.”³⁵

Hazrat Anas^{ra} relates, a person came and addressing the Holy Prophet



Muḥammad^{sa} said, “O Muḥammad, the best amongst us and the progeny of the best people amongst us, O our leader, and O the son of our chiefs”. The Holy Prophet Muḥammad^{sa} heard this and said, “Come to the point, lest Satan takes refuge in you. I am Muḥammad bin ‘Abdullāh and the Messenger of Allāh. I do not wish that people exaggerate my status more than what Allāh has given to me.”³⁶

Hazrat Husain bin ‘Ali^{ra} said, “You can no doubt love us, but it should be “Islāmic love” (meaning, it should not be excessive) only, because I have heard the Holy Prophet Muḥammad^{sa} say, “Do not portray me more than what my right dictates, as God made me a man first and a Messenger afterwards.”³⁷

Rabi’ binte Mu’awidh relates, “The Holy Prophet Muḥammad^{sa} came to participate in my wedding ceremony. The girls were playing the drum and singing. Their songs were in praise of my martyred ancestors. On seeing Huzoor^{sa} one of the girls spontaneously composed this verse, *وَفِينَا نَبِيٌّ يَغْلِبُ مَا فِي غَدَا* “We have amongst us such a Prophet who can foretell what is going

to happen tomorrow.” The Holy Prophet Muḥammad^{sa} stopped her immediately and said, “Leave such talk and sing what you were singing before.”³⁸ No doubt the Holy Prophet Muḥammad^{sa} made countless true prophecies about the future, based on the knowledge from God, but he was apprehensive of exaggeration, so he stopped the girl from saying so.

The Holy Prophet Muḥammad^{sa} always presented himself as a human being whom God had honoured with His revelation and bestowed the status of Prophethood on him. Whatever knowledge he received from God, he would only impart that much and if there was any weakness, he would attribute it to his frailties which are inherent in human beings.

Hazrat Rafi’ bin Khadij^{ra} relates, “When the Holy Prophet Muḥammad^{sa} came to Madīnah, the people of Madīnah used to pollinate the date trees by sprinkling spores on female trees. Huzoor^{sa} asked us about this and advised us that it might be better to discard this practice. They did so and that year the trees bore less fruit than the previous years. The Companions^{ra}

mentioned it to him. He replied, “I am only a human being. Whatever I advise you in religious matters, you should act upon it and whatever I say as my own opinion, consider it as the opinion of an ordinary man, as you understand the worldly matters better than I do.”³⁹

At times the Holy Prophet Muḥammad^{sa} would forget the count of Rak’ats of Ṣalāt and lead two Rak’ats instead of four. He used to say, “I am a human being like you and am liable to forget just like you”.⁴⁰ The Holy Prophet Muḥammad^{sa} used to offer this humble prayer, “O Allāh, I am just a man and as the common person flies into rage, similarly I get angry as well. So if I pray against a believing person, make this malediction a source of pure blessings for him.⁴¹ O Allāh, I am just a human being, if I have hurt anyone or said unkind words, do not reprimand me for it and forgive me.”⁴²

Hazrat Abu Umamah Bahli^{ra} reports, “Once the Holy Prophet Muḥammad^{sa} came to see us. He was walking with the support of his walking stick. We saw him and stood up as a mark of respect. He told us, like the non-Arab people who stand up in order to show respect for others, you should not stand up for my sake in the same manner.”⁴³

In fact the Holy Prophet Muḥammad^{sa} disliked the respect demanded by those tyrannical rulers who forced their subjects into showing respect and used to punish those who did not show obedience. He gave the choice to his Companions^{ra} in this matter. He himself used to stand up for his daughter, Hazrat Fatimah^{ra} as a gesture of love.

When at the battle of Banu Quraizah, Hazrat Sa’d^{ra} was appointed as a mediator, he was riding on a mule. The Holy Prophet Muḥammad^{sa} told the Muslims to stand up and show respect to their chief. It is not forbidden to stand up as a gesture of respect, yet it was his humility for himself that in spite of being the king, he disliked the regal formalities for himself.

Hazrat Abu Mas’ud^{ra} relates, “A person came and Huzoor^{sa} was talking to him. He was so overwhelmed by the Holy Prophet



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Muḥammad’s^{sa} awe and impressive character that he started to tremble. The Holy Prophet Muḥammad^{sa} said to him, “Calm down and feel at ease. There is no need to be nervous. I am not a (tyrannical) king. I am only the son of a woman who (being poor) used to eat dry meat.”⁴⁴ The truth is that his nature was not authoritarian, it was humble.

The special mercy from God had softened his heart. Hazrat Miswar bin Makhramah^{ra} reports from his father, (who was blind) “Once my father said, “I have come to know that Huzoor^{sa} has some shirts, let us go and get some.” We went and my father told me to call Huzoor^{sa}. It seemed awkward to call the Holy Prophet Muḥammad^{sa} outside. My father said that Huzoor^{sa} was not at all unfriendly so I should call him out of the house. I did so and Huzoor^{sa} came out. In his hand he had a silk shirt which had gold buttons on it. He said, “Makhramah, I had already saved this shirt for you.””⁴⁵

The Holy Prophet Muḥammad^{sa} would come down to the level of the destitute and disabled people and treat them with love and kindness. The mad woman of Madīnah received the same affection as anyone else. She would hold his hand and take him to one side to relate something. Huzoor^{sa} would oblige her willingly.⁴⁶

Huzoor^{sa} used to listen to the needs of the poor people and pray for them. A

black maidservant suffered from fits of epilepsy. She came hoping for his prayer and made her request. The Holy Prophet Muḥammad^{sa} did not consider her lowly. He prayed for her.⁴⁷

Once a blind person came to Huzoor^{sa} and requested him to pray for his sight. The Holy Prophet Muḥammad^{sa} told him, “If you wish, I will pray for you and if you wish to be patient you can do so. And, in my opinion patience is better for you.” When the blind person insisted on prayer, the Holy Prophet Muḥammad^{sa} taught him a prayer.⁴⁸ On seeing a destitute person, his heart would brim with kindness.

Once on his way to prayer, he saw an inexperienced boy skinning an animal. Huzoor^{sa} showed him the right way of skinning and then went for Ṣalāt.⁴⁹ The Holy Prophet Muḥammad^{sa} saw the runny nose of his slave’s young son and stepped forward to clean it. Hazrat Jabir^{ra} relates, “Once the Holy Prophet Muḥammad^{sa} held a leper’s hand and shared the meal with him.” He told him, “Trust and rely on Allāh and eat.”⁵⁰

Hazrat ‘Umar^{ra} asked permission to go for ‘Umrah. The Holy Prophet Muḥammad^{sa} with utmost humbleness said, “O brother, do not forget us in your prayers.” Hazrat ‘Umar^{ra} says, “I was so happy on hearing these words that the wealth of the whole world could not have given

me such joy.”⁵¹ This was the practical teachings of humility which Huzoor^{sa} taught his Companions. The Holy Qur’ān has praised these faithful Companions of Muḥammad^{sa} and states that the real mettle of their humbleness shows when they bow their necks before God and their heads prostrate on His threshold. These embodiments of humility seek Allāh’s pleasure. When God’s pleasure is in being firm and strong, they show vigour and might and where the aim is to display leniency they show humbleness. The display of their humility is in the proper context.

These are the values which the Holy Prophet Muḥammad^{sa} taught to his Companions. One year after Hudaibiyah when he came for ‘Umrah, the non-believers of Makkah were watching the Muslims circuiting the Ka’bah. There was a rumour in Makkah that the fevers in Madīnah had weakened the Muslims and their backs were bent. The Holy Prophet Muḥammad^{sa} commanded his Companions to run in the areas where the nonbelievers could see them in order to show strength and walk in the other parts.⁵²

One of the Companions was walking in a manner of showing strength while he was circuiting where non-believers could see him. The Holy Prophet Muḥammad^{sa} said to him, “Normally such haughty gait is not likeable but today your manner has well pleased Allāh, because today you are doing it to show the strength of the Muslims to the enemies of Islām.”⁵³

In the world, superiority of status is shown through display of strength, rule, wealth, knowledge and status. The Holy Prophet Muḥammad^{sa} had all these blessings yet he never showed arrogance. He always considered righteousness and fear of Allāh as the real criterion for superiority. Whenever wealth was available to him, he spent it freely in the way of Allāh. He never hoarded it, never erected a palace for himself or adorned a court for himself. This was his slogan *إِنَّمَا أَنَا قَاتِلٌ لِلرُّسُلِ وَاللَّهُ الْمُبْطِئُ* while spending his wealth. It means, “All this is bestowed by Allāh, I am only the distributor.”⁵⁴

God, the Knower of the unseen, gave

“The Messenger of Allāh^{sa} was not riding a pedigree horse: he was on a camel, with no trace of pride or arrogance, his neck was bowing down in humility, bowing still lower until his forehead was touching the wooden saddle.

him abundant knowledge. God said, “Allāh has sent down to thee the Book and Wisdom and has taught thee what thou knowest not, and great is Allāh’s grace on thee”(4:114). In spite of all this knowledge and wisdom, the Prophet of God was not at all arrogant. On the other hand, as his knowledge increased, he became more and more humble. The Jews of Madīnah, who were his enemies in the field of knowledge and who were challenged day and night to produce a single verse like the verses of the Qur’ān, presented the toughest questions to him. The Holy Prophet Muḥammad^{sa} acted on the instructions of the Qur’ān, “And follow not that of which thou hast no knowledge” (17:37). He used to say, “This is a sign of one’s learning to admit ignorance about the issue of which one has no knowledge.”⁵⁵

Once the Holy Prophet Muḥammad^{sa} was passing through a desolate place, when a party of Jewish people passed nearby. They asked each other to enquire about the soul from Huzoor^{sa}. Some of them were worried that the answer might be displeasing, so they should not ask this question. In the end, one of them did ask. The Holy Prophet Muḥammad^{sa} stayed silent. ‘Abdullāh bin Mas‘ud relates: “I thought that revelation was descending on Huzoor^{sa}. When this state finished the Holy Prophet Muḥammad^{sa} recited the verse (17:86) which contains the answer to this question.”⁵⁶

It seemed that he was not embarrassed to stay silent until God provided him with the answer. The greatest pride one feels is that of sovereignty. But the character of our master is amazing. He showed the deepest humbleness at such an occasion, at the time of the greatest victory of his life, the victory over his bitterest enemies

of Makkah. Makkah was his beloved homeland. The enemy had driven him out of it forcibly. All praise belongs to Allāh, after only eight years in exile he entered Makkah as a conqueror. Ten thousand of his Companions were with him. If he had so wished, he could have entered Makkah with such pomp and glory that the hearts of Makkan enemies would have sunk. The deepest humility with which this man, who had complete trust in God, entered Makkah was unique. The people of Makkah came out to see the victorious general. The scene they witnessed was amazing. The Messenger of Allāh^{sa} was not riding a pedigree horse: he was on a camel, with no trace of pride or arrogance, his neck was bowing down in humility, bowing still lower until his forehead was touching the wooden saddle.⁵⁷

He was bowing in gratitude to God Almighty. His tongue was singing the songs of God’s greatness. The truth is that the bowing of his head was an outward expression of his humbleness. In fact, every particle of his being was prostrating in gratitude to God Almighty. This was the great victor, the sovereign, who was the most humble person at the same time. That was the moment of his triumph. In normal days his custom was to say ‘Allāh-o- Akbar’ when he ascended a high place. The message inherent in it was that all greatness belongs to Allāh and He is the greatest.⁵⁸

This was his example of humility in the age of Arab arrogance and ostentations of pride and vanity. In this age of ignorance, the entire set of mannerism to show one’s status among the Arab people was based on pride and arrogance. They waged wars for gaining fame and glory, showed hospitality to achieve fame, gave

to charity for showing off and would not even refrain from losing their lives for the false concept of dignity. The personal pride and family honour became the root cause of wars which continued for years. This was the age when our Holy Prophet Muḥammad^{sa} set forth the practical example of humility to the society.

He was the chief of the Prophets^{sa} but quite often we see him praising the other Prophets. He said, *نَحْنُ أَحَقُّ بِالشَّكِّ مِنَ إِبْرَاهِيمَ*. The sign of bringing the dead to life, which Hazrat Ibrahim^{as} asked from God, if it was a doubt, then I am more liable to this doubt.⁵⁹ Once somebody called him *يَا خَيْرَ الْبَرِيَّةِ* meaning, the best of the created beings, Huzoor^{sa} replied, “This was the person of Ibrahim.”⁶⁰ At times he would mention Hazrat Lot^{as} and say, “May Allāh have mercy on Lot^{as}, what difficulties and extreme situations he had to contend with, for which he sought Allāh Almighty’s protection. It is mentioned in the Holy Qur’ān, *أَوَأَنْتُمْ إِلَىٰ رُكُنٍ شَدِيدٍ* that “He will search for a strong protection.”⁶¹

Sometimes he would mention Hazrat Yusuf^{as} and say, “If I was in the situation which Yusuf experienced in prison, I would have immediately accompanied the royal messenger and accepted the chance of freedom. But Yusuf^{as} waited for his acquittal from the allegations of the scandalous women.”⁶² In the days of the Holy Prophet Muḥammad^{sa}, there were some followers of prophet Jonah^{as} in the township of Nineveh. During the journey to Ta’if, a person from Nineveh met the Holy Prophet Muḥammad^{sa}. He was very impressed on hearing the name of Prophet Jonah^{as} from him. In the Holy Qur’ān, God says about prophet Jonah^{as}: *لَوْلَا أَنْ تَدْرِكُهُ نَفْثَةٌ مِّن رَّبِّهِ لَنَسِيْدًا بِالْعُرَاةِ وَهُوَ مَذْمُوْمٌ* “Had not a favour from his Lord reached him, he would have surely been cast upon a bare tract of land, while he would have been blamed by his people” (68:50).

In removing a possible misunderstanding from this statement, the Holy Prophet Muḥammad^{sa} not only paid tribute to his status and restored his honour, he also said as a gesture of humbleness, “Do not give me superiority over Jonah son of Matta.”⁶³ The Holy Prophet Muḥammad^{sa} gave a similar instruction, when there was an altercation between

a Muslim and a Jew. In this case the Jew was the aggressor in publicly taunting a Muslim. The Jew said, “By the Lord, who gave superiority to Moses over all other Prophets.” The Muslim said, “Over the Holy Prophet Muḥammad^{sa} as well?” On an affirmative reply by the Jew, the Muslim slapped him. The Jew took his case to the Holy Prophet Muḥammad^{sa}, who in order to dissolve the dangerous situation and keeping peace, with utmost humbleness said, *لَا تَفْضُلُنِي عَلَىٰ مُوسَىٰ* “Do not give me superiority over Moses.”⁶⁴

In brief, our master and beloved Prophet^{sa} was such a Messenger of peace that he even did not hesitate to sacrifice his own self for creating order. In his humility he effaced himself to such an extent that as a reward he was lifted beyond the seventh heaven to the *سِدْرَةَ الْمُنْتَهَىٰ*.

No doubt in today’s materialistic world, the secret to peace lies in humbleness and safety from demons of pride and arrogance. It can be achieved through this excellent moral value. One can attain spiritual and worldly advancement by following this example of the model of the Holy Prophet Muḥammad^{sa}. An Urdu verse which means: “Whosoever lowers himself to dust attains union with his Beloved. O the seeker of the truth, try this prescription as well.”

ENDNOTES

1. *Musnad Ahmad bin Hanbal*, vol.1, p.399.
2. *Muslim*, Kitabul Jannah wa Sifate Na’imiha, Bab Sifat allati Yu’rafu biha.
3. *Musnad Ahmad bin Hanbal*, vol.3, p.439.
4. *Bukhārī* Kitabul Jihad was Siyar, Bab Harasah fil Ghazwa.
5. *Bukhārī*, Kitabul Manaqibil Ansar, Bab Hijratun Nabiwa Ashabihi.
6. *Bukhārī*, Kitabul Ijarah, Bab Ra’il Ghanam ‘ala Qararit.
7. *Bukhārī*, Bada’ul Wahi.
8. *Bukhārī* Kitabul Tayamum, Bab QaulAllāhu falam Tajidu Ma’an...
9. *Musnad Ahmad bin Hanbal*, vol.2, p.435, 540.
10. *Muslim* Kitabul Bir was Silah, Bab Istihbabal ‘Afwa wa Tawad’u.
11. *Majma’uz Zawa’id* by Allama Haithami, vol.3, p.252.
12. *Shifa* by Qadi’Ayad, vol.1, p.168.
13. *Bukhārī* Kitabul Tafsir, Surah As-Shu’ra’

- under verse wa Andhir Ashirataka.
14. *Muslim* Kitab Sifatul Qiyamah wal Jannah wal Nar, Bab Lan Yadhkhula Ahadun Jannah bi ‘Amalihi.
 15. *Bukhārī* Kitabul Jana’iz, Bab Dukhul ‘ala Mayyitin ba’dal Maut.
 16. *Musnad Ahmad bin Hanbal*, vol.6, pp.49, 121. *Usdul Ghabah*, vol.1, p.29.
 17. *Al-Wafa’ bi Ahwalil Mustafa* by Allama Ibn Jauzi, p.421.
 18. *Sunan Darmi*, vol.1, p.35.
 19. *Mustadrak Hakim*, vol.4, p.119.
 20. *Mustadrak Hakim*, vol.1, p.61.
 21. *Tabaqatul Kubra* by Ibn Sa’d, vol.1, pp.370-407.
 22. *Majma’uz Zawa’id* by Allama Haithami, vol.9, p.20.
 23. *Majma’uz Zawa’id* by Allama Haithami, vol.9, p.21.
 24. *Majma’uz Zawa’id* by Allama Haithami, vol.9, p.21.
 25. *Abu Da’ud*, Kitabul Jihad, Bab fi wasmid Dawab.
 26. *Majma’uz Zawa’id* by Allama Haithami, vol.5, p.122.
 27. *Bukhārī* Kitabul Maghazi, Bab Ghazwah Ahzab.
 28. *Sharah Mawahibil Ludunya* by Allama Zarqani, vol.4, p.265.
 29. *Bukhārī* Kitabul Riqaq, Bab Tawadi’.
 30. *Majma’uz Zawa’id*, Allama Haithami, vol.9, p.14.
 31. *Musnad Ahmad bin Hanbal*, vol.1, p.422.
 32. *Muslim* Kitabul Jana’iz, Bab Ṣalāt alal Qabr.
 33. *Tirmidhi* Kitabul Zuhud, Bab ma Ja’anna Fuqara’al Muhajirina Yadhkhuluna Jannah.
 34. *Bukhārī* Kitabul ‘Ilm, Bab Qira’ah wal ‘Ard’alal Muhdith.
 35. *Bukhārī* Kitabul Ambiya’, Bab QaulAllāh wadhkur fil Kitab Maryama.
 36. *Musnad Ahmad bin Hanbal*, vol.3, p.249.
 37. *Majma’uz Zawa’id* by Allama Haithami, vol.9, p.21.
 38. *Bukhārī* Kitabul Nikah, Bab Darbid Daf fi Nikah wal Walima.
 39. *Muslim* Kitabul Fada’il, Bab Wujub Imtithal Amrihi.
 40. *Abu Da’ud* Kitabul Ṣalāt, Bab Idha Salla Khmsan.
 41. *Musnad Ahmad bin Hanbal*, vol.6, p.52.
 42. *Musnad Ahmad bin Hanbal*, vol.6, p.258.
 43. *Abu Da’ud* Kitabul Adab, Bab fi Qiyamir Rajul lir Rajul.
 44. *Ibn Majah* Kitabul At’imah, Bab Al-Qadid.
 45. *Bukhārī* Kitabul Libas, Bab Al-Mazrar biz Zahab.

OUR IDENTITY— THE ESSENCE OF WHO WE ARE

Maulānā Shamshad A. Nasir

The following was originally an Urdu speech. It has been translated into English by Wajeeh Bajwa and Anisa Bushra Salam Bajwa

A few days ago, I read (within the editorial of a publication) that Hazrat Masīḥ Mau'ūd^{as} gave someone the following advice: “The single sign of our identity is that when the time comes for Prayers, one should perform ablution and offer Prayer; this is sufficient [as our identity].”

When I read this statement, my mind immediately went to another piece of writing and advice of Hazrat Masīḥ Mau'ūd^{as} which was published in *Majmuu'ah Istihaaraat* (Collection of Advertisements), Vol. 3, Page 48, where he addressed Jamā'at members and said: “So, become prudent and mindful and truly benign and good-hearted, humble, and sincere. You will be identified by virtue of the five daily Prayers and by [your] moral status.”

This community was established for one identifying element which we ourselves are responsible for. In this regard Hazrat Masīḥ Mau'ūd^{as} states:

This Bai'at [initiation] is only to bring together like-minded righteous people so that the piety of this large party of God-fearing individuals will influence the world. Almighty Allāh established this group in order to reveal His Glory and Power. It was His will to enable [this group] to make progress so that love, repentance, piety, purity of soul, righteousness, peace and reformation, and kindness to humanity be spread in the world. Therefore, this group will be a unique group and Almighty Allāh will breathe strength into this group with His Own Spirit. He will cleanse them of their sinful existence and will bestow

a righteous change in their lives (*Majmuu'ah Istihaaraat* ” (Collection of Advertisements), Vol. 1, pp. 196-198).

These are the features of identification that Hazrat Masīḥ Mau'ūd^{as} expects and desires from all the members of his community. Prayer and righteousness are included in these characteristics. In the Holy Qur'ān, Almighty Allāh has identified individuals who offer prayers regularly with these words:

إِنَّمَا يَغْمُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ
الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ
يَكُونُوا مِنَ السُّعْتَدِينَ ﴿١١﴾

He alone can maintain the Mosques of Allāh in a good and flourishing condition, who believes in Allāh, and the Last Day, and observes Prayer, and pays the Zakat, and fears none but Allāh (The Holy Qur'ān, Chapter 9, Verse: 18).

The commentary of this verse as given by *Tirmidhi*, “Chapters of Commentary,” refers to Hazrat Abu Saeed^{ra} narrating the following words of the Holy Prophet^{sa},

When you see someone coming and going from a mosque for worship, then vouch for that person as a believer because Almighty Allāh says “Only those individuals populate Allāh’s mosques who believe in Allāh and in

the Day of Judgement” (Hadeeqatus Saleheen, Ḥadīth No: 259).

Establishing prayer, and offering prayer regularly and punctually in congregation, is our identity which Almighty Allāh has defined in the Holy Qur'ān and thereafter, the Holy Prophet Muḥammad^{sa} and God’s pure Masīḥ^{as} have ordained for us. Therefore, there should be no breach, no hint of indolence, nor weariness in this matter so that on the Day of Judgment, we are included among those who will be the recipients of salvation and everlasting prosperity.

As mentioned earlier, Jamā'at Aḥmadiyya was founded in order to fully establish and secure our duty to fulfill the rights of Allāh, His worship, and to be steadfast about His Unity. These distinguishing features will be beneficial in our propagation efforts as well, because the effect of righteousness will be to attract others towards Jamā'at Aḥmadiyya, Insha'Allāh .

It is narrated that once an individual visited Hazrat Imām Jaffar Sadiq^{ra} and asked: “I am leaving to go and preach; please tell me something I can do that will prove to be helpful in my effort to preach my religion.” The response given by Imām Jaffar^{ra} served to cover the essence of the entire faith; he said, “Make every effort to avoid using your tongue

“So, become prudent and mindful and truly benign and good-hearted, humble, and sincere. You will be identified by virtue of the five daily Prayers and by [your] moral status.”

to preach your religion.”

In this regard, Hazrat Masīḥ Mau'ūd^{as} has advised members of his Jamā'at in his publication *Izala Auham*, (Guidance for those friends who have entered into the Bai'at) page 546. It is absolutely crucial to implement this advice in our daily lives. He wrote:

O my friends, who have entered into a bond of allegiance with me (taken my Bai'at), May Allāh enable me and you to act in ways that will become the source of His pleasure. How can we make Almighty Allāh pleased [with us] and how can He be with us? Allāh has repeatedly responded to me that 'righteousness' is the answer. Therefore, O my dear brothers! Make every effort to become righteous.

Without practical examples, all talk is useless, and without sincerity, no action is acceptable. Hence the essence of righteousness is that you shun all ills and take a step towards Allāh Almighty and give due regard to the finer aspects of virtue. First of all, become humble, cleanse your hearts, and be sincere. Truly become meek of heart, free from flaws, gentle, forbearing and humble because every virtuous or evil deed is born in the heart. If your heart is devoid of evil, then your tongue will be devoid of evil as well. Your eyes and all body parts will behave in such a manner as well. Every light or darkness is born first in the heart, then spreads slowly to the rest of the body. Therefore, keep prodding your heart like a betel leaf eater keeps rotating and pruning betel leaves to discard the rotten parts. Similarly, keep evaluating your secret thoughts, feelings, habits and actions. Keep discarding any lowly thought, habit, feeling and action lest your heart becomes impure and you [yourself] are discarded.

Then after this, keep making



Promised Messiah

every effort and also implore Allāh Almighty for courage and strength to show your pure intentions, thoughts, feelings, and desires through your physical actions and outward behavior. In order for your righteous deeds to attain the highest status, any unwanted thought that you have should be kept in your heart, as such thoughts can never elevate your status. Make room in your heart for the magnificence of Almighty Allāh and keep His Majesty in (clear) focus.

If you wish to attain salvation, then follow the religion of humility and meekness, shackle yourself to the teachings given in the Holy Qur'ān because the evil one will be destroyed, and the rebellious will be sent to Hell. Those who adopt humility are saved from death. Do not worship Almighty Allāh to demand riches of this world, as these thoughts will make you stumble. However, you should worship Him because He [Alone] holds the true right to be worshipped. Worship should become your life, and you should consider worshipping Him

as a reason for living. The only reason for all your good deeds should be to attain acceptance by the True Beloved and Benefactor as anything less than that is cause for stumbling.

God is a Great Treasure; be ready to face difficulties in order to reach Him. He is extremely sought-after, so be prepared to sacrifice your lives for Him. O dear ones! Do not look down on the commandments of Almighty Allāh with ingratitude. Follow His commandments like a child. Offer Prayer. Offer Prayer as it is the key to prosperity. When you stand up to offer Prayer, do not behave as if this is merely a custom, rather perform physical as well as spiritual ablution beforehand and cleanse your body from any ungodly thoughts, and only then stand up to offer Prayers which are secure in these two [kinds of] ablution. Offer lots of prayers within your Prayer, supplicate abundantly in your Prayer, and develop the habit of crying and imploring, so that [His] Mercy descends on you.

To conclude this advice, Hazrat Masīḥ Mau'ūd^{as} further said:

It should be that the complete picture of Islām is evident through you; your forehead should show signs of the effect of prostration, and the grandeur of Almighty Allāh should be reflected in you. Be steadfast in belief of the Unity of God, commit to offering Prayer, give precedence to the commandments of the True Master over everything else, and bear all difficulties for the sake of Islām.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقْوَاهُ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

And let not death overtake you except when you are in a state of submission (The Holy Qur'ān, Chapter 3, Verse: 103).

(*Izala Auham*, Vol. 3, pp. 546-552, 1994 Edition)

CONSUL GENERAL ECUADOR VISITS MISSION HOUSE PEACE VILLAGE

Maulānā Mahboob ur Rahman, Spanish Desk Canada

Under the guidelines of Hazrat Khalifatul-Masīḥ^{aa} to initiate humanitarian service programs in Central and South American countries, the Jama'at has been reaching out to various Central and South American Embassies and Consulates. As part of this initiative, the International Association of Aḥmadī Architects and Engineers (IAAAE) Canada, with the help of the Spanish Desk, invited the Consul General of Ecuador to the Jamā'at Headquarters at Baitul Islām Mission House. The Consul General along with two of his staff members visited Markaz on June 25, 2019. After being welcomed, a meeting was held with the Consul General. Respected Amīr Ṣāhib Jamā'at Canada gave his welcome remarks and briefly introduced the officials who were present to meet the Consul General. The attendees included: Dr. Aslam Daud Ṣāhib (Director, Humanity First), Kamran Ashraf Ṣāhib (Coordinator, IAAAE), Muzaffar Sheikh Ṣāhib (Coordinator from Department of Umur Kharjiyya), Daud Haneef Ṣāhib (Principal Jāmi'a Aḥmadiyya Canada), Muhammad Saleh Ṣāhib (former Missionary Ecuador), and Mahboob ur Rahman Ṣāhib (Spanish Desk Canada).

Following the introduction, a presentation was given by the Director of Humanity First Canada, Dr. Aslam Daud on past and current projects. Next, a presentation was given by the Coordinator of IAAAE (Canada), Kamran Ashraf Ṣāhib. Following this, an open discussion was held on the ways and means by which further humanitarian services could be offered in Ecuador. During the meeting, the Counsel General also expressed the desire that a meeting of Jamā'at officials should be held with the Ambassador of Ecuador.

After the meeting, all the attendees proceeded to 2 Bashir street where a dinner reception had been arranged in honour of the Consul General.

Members are requested to pray that Allāh the Almighty may enable Jamā'at Canada to continue to initiate more humanitarian programs as desired by Hazrat Khalifatul-Masīḥ V^{aa}. *Amīn!*





Aḥmadiyya Muslim Jamā'at Press Releases



HEAD OF AḤMADIYYA MUSLIM COMMUNITY DELIVERS HISTORIC ADDRESS AT UNESCO HEADQUARTERS

**Hazrat Mirzā Masroor Aḥmad^{aa} calls for
respect and tolerance between people
of different faiths and beliefs**

The World Head of the Aḥmadiyya Muslim Community, the Fifth Khalīfa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa} delivered an historic keynote address on October 8, 2019 at the United Nations Educational, Scientific, and Cultural Organisation (UNESCO) Headquarters in Paris.

The event was attended by over 80 dignitaries and guests, including diplomats, politicians, academics and the representatives of think tanks, as well as business leaders and various other professions. During his address, the Head of the Aḥmadiyya Muslim Community commended the foundational objectives of UNESCO, which included developing sustainable peace, promoting the rule of law, the protection of human



Syednā Hazrat Khalīfatul-Masīḥ V^{aa} delivering his Address

rights, safeguarding the cultural heritage of different groups and communities and seeking to ensure the future prosperity of the world. Thereafter, His Holiness^{aa} said that over 1400 years ago, Islām instructed Muslims to pursue these same

goals in the interests of the peace and prosperity of mankind.

His Holiness^{aa} stressed the importance of education across society. He said that access to education was the means



Syednā Hazrat Khalifatul-Masīḥ V^{ra} delivering his Address

of ensuring peace and stability and that Islām emphasised the importance of ensuring that girls were educated and given equal opportunities as boys. Furthermore, His Holiness^{aa} refuted the allegation that Islām was a religion that failed to encourage intellectual advancement. Rather, he emphasised how from the very outset Islām taught that human beings should continually seek to push the boundaries of human knowledge and that there was no contradiction between science and religion.

Hazrat Mirzā Masroor Aḥmad^{aa} spoke about the utmost importance of education for the establishment of peace and how the teachings of Islām have laid down the foundations for a model society. Such teachings had motivated and inspired generations of Muslim scholars and philosophers who had advanced the cause of the intellectual progress of mankind through the Middle Ages. Now, in the modern era, it was the Aḥmadiyya Muslim Community that sought to draw on that rich intellectual history by encouraging learning and the pursuit of human knowledge. At the outset, His Holiness praised the founding principles of UNESCO.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

The founding objectives of UNESCO are excellent and praiseworthy.

Amongst its objectives, are fostering peace and respect, promoting the rule of law, human rights and education across the world. UNESCO also advocates for press freedom and protecting different cultures and heritages. Another of its stated goals is to eradicate poverty and to promote sustainable global growth and development and to try to ensure that humanity leaves behind a positive legacy from which future generations can benefit.

Hazrat Mirzā Masroor Aḥmad^{aa} continued: “You may be surprised to learn that Islāmic teachings require Muslims to work towards fulfilling these same objectives and to continually strive for the progress of humanity.”

His Holiness^{aa} said that the Holy Qur’ān has stated that Allāh the Almighty is the “Lord of All the Worlds”, and hence Muslims believe him to be the Creator and Provider for all humankind, regardless of creed or colour. As a result, it was an incumbent religious obligation placed on Muslims to serve humanity without distinction of their religious, social or ethnic background.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

The very first chapter of the Holy Qur’ān states that Allāh the Almighty is the “Lord of all the Worlds”. This

verse is central to the Islāmic faith whereby Muslims are taught that God Almighty is not just their Lord and Provider but He is the Provider and Sustainer of all humankind. He is the Gracious and Merciful and so, irrespective of caste, creed or colour, God Almighty fulfils the needs of His Creation.

Hazrat Mirzā Masroor Aḥmad^{aa} continued: “Given this, true Muslims firmly believe that all humans are born equal and that regardless of differences of belief, the values of mutual respect and tolerance must be firmly embedded within society.”

His Holiness^{aa} further said that the Prophet of Islām, the Holy Prophet Muḥammad^{sa} was the perfect manifestation of the teachings of Islām. Following his migration to Madīnah, and under his leadership, a thriving, multicultural society was established which continued to serve as an example for mankind.

Speaking of the reasons for his migration and what transpired thereafter, Hazrat Mirzā Masroor Aḥmad^{aa} said:

After he founded Islām, the Holy Prophet Muḥammad^{sa} and his followers were subjected to brutal and inhumane treatment by the non-Muslims of Makkah, which they

endured with patience and restraint. Finally, after suffering years of relentless persecution, they migrated to the city of Madīnah where the Holy Prophet Muḥammad^{sa} formed a covenant of peace between the Muslim migrants, the Jewish people and the other members of society.

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

According to its terms, the divergent groups pledged to live peacefully, to fulfil the rights of one another and to foster a spirit of mutual sympathy, tolerance and cooperation. The Holy Prophet Muḥammad^{sa} was elected as the Head of State and, under his leadership, the covenant proved to be a magnificent charter of human rights and governance and it ensured peace between the different communities.

Thereafter, His Holiness^{aa} very carefully analysed and discussed the key characteristics and achievements of that first government of Madīnah. His Holiness^{aa} said that its system of governance was underpinned by an entirely impartial system of law and order and justice, wherein all people were equal under the law of the land.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

The Prophet of Islām^{sa} established an impartial judiciary for dispute resolution. He made it clear that there would not be one law for the rich and powerful and another for the poor and weak. Rather, in what was a revolutionary concept, all people were treated equally according to the law of the land.

Hazrat Mirzā Masroor Aḥmad^{aa} explained how the Holy Prophet Muḥammad^{sa} established various programmes and schemes designed to ensure the progress and stability of society. These included establishing an education system, a taxation system designed to raise the standards of the poor, a public health system focused on sanitation and educating citizens about health, a transport system and a code of conduct for business and financial ethics



Syednā Hazrat Khalifatul-Masiḥ V^{aa}

“The Prophet of Islām^{sa} established an impartial judiciary for dispute resolution. He made it clear that there would not be one law for the rich and powerful and another for the poor and weak.

leading to tremendous social progress.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

During the 7th Century, under the government led by the Prophet of Islām^{sa}, astonishing progress was made in Madīnah to advance the cause of individual and collective rights. Indeed, for the very first time amongst the Arabs, an orderly and civilized society was established. In many ways, it was a model society – in terms of infrastructure, services and, more importantly, in terms of the unity and tolerance displayed in what was a multicultural society.

His Holiness^{aa} expressed “profound sadness” that a concerted effort had taken place in the modern world to malign and defame the character of the Holy Prophet Muḥammad^{sa}.

Hazrat Mirzā Masroor Aḥmad^{aa} said: “The Holy Prophet Muḥammad^{sa} has been branded as a belligerent leader –

when nothing could be further from the truth. The reality is that the Prophet of Islām^{sa} spent every moment of his life championing the rights of all people and, through the teachings of Islām, he established an incomparable and timeless charter of human rights.”

His Holiness condemned those who sought to attack or mock religion and the Prophets of God.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

In my view, it is deeply regrettable, that the principle of mutual respect, which is the means of establishing love and unity, has been sacrificed in the modern world in the name of so-called freedom and even in the name of ‘entertainment’. Even the Founders of religion are no longer spared mockery and contempt, even though their derision causes anguish and pain to millions of their followers around the world.

In stark contrast to how he was oft portrayed by the opponents of Islām, His Holiness^{aa} explained that the Holy Prophet Muḥammad^{sa} set a timeless example of compassion and humanity. He forever sought to care for the weak and vulnerable members of society and established many schemes to ensure their welfare.

Hazrat Mirzā Masroor Aḥmad^{aa} also spoke about the Holy Prophet's^{sa} continuous efforts to eradicate slavery. In an era when slavery was rampant and considered a fundamental part of society, the Prophet of Islām^{sa} sought to emancipate those who were shackled by the chains of bondage and servitude.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

The Prophet of Islām^{sa} repeatedly advocated the freeing of slaves and instructed that if it was not immediately possible for them to release them, then at the very minimum, they were to feed and clothe them in the same way they fed and clothed themselves.

His Holiness^{aa} said that another allegation often raised is that Islām fails to protect women's rights or advocates discrimination between the sexes. However, this was entirely false and unfair. From the start, Islām prescribed the equal rights of women and taught that educating girls was of primary importance and a religious requirement for all Muslims.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

Islām established the rights of women and girls for the first time. At a time, when women and girls were discriminated against and often looked down upon, the Holy Prophet of Islām^{sa} instructed his followers to ensure that girls were educated and respected. Indeed, he said that if a person had three daughters who they educated and guided in the best way they would be sure to enter Paradise.

Hazrat Mirzā Masroor Aḥmad^{aa} continued: "Based upon the teachings of the Prophet of Islām^{sa} Aḥmadi Muslim

girls across the world are educated and are excelling in various fields. They are becoming doctors, teachers, architects and entering other professions through which they can serve humanity."

Answering the allegation that Islām is a religion that promotes violence or permits violence in the name of religion, His Holiness^{aa} said that the wars in the early period of Islām were defensive and fought as a last resort in order to protect the rights of Muslims and non-Muslims alike.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

The truth is that, as is stated in the Holy Qur'ān, permission to fight back was granted to (the early Muslims) to establish and preserve the principles of freedom of belief and freedom of conscience for all mankind. The Qur'ān states that if the Muslims did not defend themselves against the Makkan army, then no church, synagogue, temple, mosque or any other place of worship would be safe because the opponents of Islām were determined to eliminate all forms of religion.

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

In reality, if the early Muslims engaged in warfare it was always defensive and fought for the sake of establishing long-term peace and to protect the right of all people to live with freedom. If today, there are Muslims who have adopted extremist tactics or who preach violence it is because they have abandoned Islām's teachings or are wholly ignorant of it.

As he graced the audience at UNESCO, His Holiness^{aa} refuted the suggestion that Islām was an "archaic and backward religion" and one that did not promote intellectual advancement. His Holiness^{aa} branded such a claim as "a lazy stereotype that is based on fiction rather than fact". His Holiness^{aa} presented an extensive array of historical examples illustrating the contribution of Muslims to the cause of intellectual enlightenment.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

The truth is that the Holy Qur'ān and the teachings of the Holy Prophet of Islām^{sa} inspired the works of generations of Muslim intellectuals, philosophers and inventors in the Middle Ages. Indeed, if we look back more than a millennium we see how Muslim scientists and inventors played a fundamental role in advancing knowledge and developing technologies which transformed the world and remain in use today.

Hazrat Mirzā Masroor Aḥmad^{aa} mentioned ground-breaking contributions to medicine, technology, chemistry, physics, ethics, philosophy, mathematics amongst others. In this era, it was the Aḥmadiyya Muslim Community that had taken up the mantle of promoting education and furthering the cause of intellectual progress. His Holiness^{aa} mentioned the distinguished contribution to science and human knowledge Professor Dr Abdus Salam and how he had been inspired by his faith.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

With the Grace of Allāh, the very first Muslim Nobel Laureate was an Aḥmadi Muslim, Professor Dr Abdus Salam, an eminent physicist who won the Nobel Prize for Physics in 1979. Throughout his life, Professor Salam spoke of how Islām, and the Holy Qur'ān in particular, was the inspiration and guiding light behind his work.

Later, His Holiness^{aa} spoke of the charitable endeavours of the Aḥmadiyya Muslim Community which sought to alleviate the suffering of mankind. He also stated that breaking the cycle of poverty that afflicted generations of families in economically weak nations was the means of establishing peace in the world.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

In remote and poverty-stricken parts of Africa, we have established primary and secondary schools and we have also opened hospitals and clinics.

We are providing clean running water in remote villages, which mean that children are free to go to school, instead of spending their days travelling for miles seeking to collect pond-water for their domestic family use. We have also set up a project of building model villages, which include community halls, access to clean water, solar energy infrastructure and various other facilities.

Hazrat Mirzā Masroor Aḥmad^{aa} continued: “Where, out of human sympathy, we seek to eradicate poverty and destitution, we also consider it to be the key to developing sustainable peace in the world.”

Hazrat Mirzā Masroor Aḥmad^{aa} further said: “Only if people have food to eat, water to drink, shelter, schooling for their children and healthcare will they be able to live in peace and escape the deadly clutches of frustration and resentment that lead people towards extremism. These are all basic human rights and so until we help people flee poverty and destitution we will not see true peace in the world.”

Concluding, His Holiness called for a change in the priorities of mankind.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

At the end, I pray with all my heart that mankind forsakes greed and forgoes the pursuit of narrow self-interests and instead focuses on relieving the pain and anguish of those who are suffering in the world. Amīn!

Before the keynote address, several distinguished speakers took to the stage and spoke of their admiration of the Aḥmadiyya Muslim Community and its efforts to propagate Islām’s message of peace across the world, as well as its commitment to serving humanity.

Ambassador Oumar Keïta, Delegate of Mali to UNESCO, said:

Your Holiness, the Caliph (Hazrat Mirzā Masroor Aḥmad^{aa}), we salute all the contributions you have made (in Mali) such as the building of



Syednā Hazrat Khalifatul-Masīḥ V^{aa} leading the silent prayers

“I pray with all my heart that mankind forsakes greed and forgoes the pursuit of narrow self-interests and instead focuses on relieving the pain and anguish of those who are suffering in the world. Amīn!

hospitals mosques and schools and the various projects you have set up through Humanity First... Your Holiness, I congratulate you for the message of peace that you propagate, it consolidates our society in Mali and is in line with the ideals of UNESCO.

Religious Advisor of Foreign Affairs Ministry, Mr. Jean Christophe Auge said: “I am happy to welcome His Holiness the Caliph (Hazrat Mirzā Masroor Aḥmad^{aa}) here today... We are very familiar with what the Caliph and the Aḥmadiyya Muslim Community represent both in this country and around the world. I would like to salute the visit of His Holiness to this country and I wish you every success for this visit.”

Director of the Central Religion Advisory Board to the Interior Ministry of France, Mr. Clément Rouchouse said:

I am very pleased to be here today to salute the Caliph of the Aḥmadiyya Muslim Community’s visit to France. I would like to welcome you to France in this country which has a tradition of welcoming different religions based on the principle of secularism.

Mayor of Eaubonne, Mr. Guillaume Dublineau, said:

Despite the differences in colours and cultures and languages we are all pursuing the same principles wherever we live and in whatever town we are. We aspire to live in peace and justice, with tolerance and a sharing of our values. I would like to praise the Aḥmadiyya Muslim Community, as it is a community that brings love and warmth but also friendship and brotherhood.

President of the NATO Memorial, Mr. Willy Breton also spoke and commended the Aḥmadiyya Muslim Community for its continued efforts to promote peace.

An introduction to the Aḥmadiyya Muslim Community and the Promised Messiah^{as} was given by the National External Affairs Secretary of the Aḥmadiyya Muslim Community in France, Mr. Asif Arif.

The event concluded with a silent prayer led by His Holiness^{aa}. Following the event, guests were able to personally with His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa}. They all acknowledged their appreciation of the keynote address and reflected on the various points made by His Holiness^{aa} in defence of Islām and for the sake of the peace and stability of the world.

HAZRAT MIRZĀ MASROOR AḤMAD^{AA} DELIVERS HISTORIC ADDRESS IN GERMAN CAPITAL.

Talk of a ‘Clash of Civilizations’ between Islām and the West is extremely dangerous and irresponsible – Head of the Aḥmadiyya Muslim Community^{AA}

On October 22, 2019, the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad^{AA} delivered a landmark and historic address in the heart of Berlin, entitled ‘Islām and Europe: A clash of civilizations?’

Three decades after that famous symbol of division, the Berlin Wall was knocked down, His Holiness^{AA} urged today’s leaders and governments to demolish the walls of hatred and conflict that have plagued modern day society.

Speaking to an audience comprising more than 80 dignitaries and influential guests, including Members of the Bundestag (Parliament), diplomats, academics, faith leaders and representatives of the media, whilst standing just a few hundred metres from the Brandenburg Gate at the Adlon Kempinski Hotel, His Holiness addressed head-on the common allegation that the presence of Islām and Muslims was a threat to Western civilization and culture.

In a powerful defence of Islām and religion itself, His Holiness^{AA} stated that atheism and Godlessness were the real threat to Western heritage and civilization and they were leading to centuries-old customs and values being suddenly abandoned without pause for thought. His Holiness defined ‘civilization’ and ‘culture’ from an Islāmic perspective and used verses of the Holy Qur’ān and the personal example of the Prophet of Islām^{SA} to counter suggestions that Islām had no place in the West or in modern society. His Holiness^{AA} refuted allegations that Islām was a ‘misogynistic’ religion and also condemned what he referred to as ‘economic slavery’, whereby rich and powerful countries were using their wealth and military power to dominate



Syednā Hazrat Khalifatul-Masīḥ V^{AA} delivering address in Berlin

weaker nations. At the outset, His Holiness spoke of heightening tensions and fears in the Western world due to the migration of large numbers of Muslims to Western countries.

Hazrat Mirzā Masroor Aḥmad^{AA} said:

In the world today, particularly in Western and developed nations, there is a great deal of heated debate about immigration and its effect on societies. Much of the debate centres around Muslims. Certain governments and members of the public fear a ‘clash of civilizations’ and believe that Muslims are a threat to their society and cannot integrate into the Western world.

His Holiness^{AA} proceeded to define ‘civilization’ and ‘culture’ according to Islāmic principles.

Describing ‘civilization’ as the ‘material progress and development of a society’, Hazrat Mirzā Masroor Aḥmad^{AA} said:

Factors that indicate the strength of a civilization include its economic progress, the level of technological innovation, the advancement of the means of travel and communication and the intellectual progress of the society. Furthermore, the efforts of a nation to foster peace and stability, whether by virtue of its law enforcement and military proficiency or by other means is also a measure of its civilization.

Differentiating between ‘civilization’ and ‘culture’, Hazrat Mirzā Masroor Aḥmad^{AA} said: “Separate and distinct from civilization is a nation’s ‘culture’. Culture is a manifestation of the views of a people, their attitudes towards social issues and their practices and, instead of being based on material progress, culture is rooted in morality and the religious values and traditions of a nation.”

Hazrat Mirzā Masroor Aḥmad^{AA} continued: “Thus, civilization is the material, technological and intellectual

development of a society, whereas its culture is based on the religious, moral and philosophical make-up of that society.”

His Holiness^{aa} cited the historical example of the Roman Empire and the early period of Christianity to explain what distinguished a civilization from a culture.

Hazrat Mirzā Masroor Aḥmad^{aa} said: “Due to their material prosperity, urbanization and the way its territories were governed, the Romans were considered to be tremendously civilized and educated. However, their sophistication did not equate to higher standards of morality.”

Hazrat Mirzā Masroor Aḥmad^{aa} continued: “Rather, it was during the early period of Christianity that their people were infused with a progressive culture. Christianity gave people guiding principles based on religion and morality, whilst the Romans prescribed worldly laws and limits... Hence, the progress and advancement of the Romans reflected their great civilization, whereas Christianity gave the people a laudable culture.”

His Holiness^{aa} said it was when the Romans accepted Christianity that their great civilization fused together with a great culture and that period laid the foundation for the values that continued to underpin Western society. Contrary to popular opinion, His Holiness said that Muslims had no desire to target or undermine Western civilization. Rather, Muslims sought to emulate the material and technological advancement of the West.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

Rather than Western civilization being cast aside, we are seeing the opposite. Due to the modern means of travel and communication, the world has become a global village. The advent of television, the mass media and particularly the internet have meant that nothing now remains hidden in the world and so people who live in economically deprived countries can see how those in affluent nations live. They are being influenced by



Syednā Hazrat Khalifatul-Masiḥ V^{aa} with guest panel

Western civilization and desire to attain similar levels of material advancement and innovation.

Hazrat Mirzā Masroor Aḥmad^{aa} continued: “Thus, the assertion that Western or European civilization is threatened by the presence of Muslims does not hold water. Rather, Western civilization is influencing other parts of the world and this includes the Muslim world.”

After stating that the Western civilization was under no threat, His Holiness said a fear that Western ‘culture’ could be challenged by Muslims was a more rational or ‘legitimate’ fear. Thereafter, His Holiness^{aa} cited various verses of the Holy Qur’ān and examples of the Prophet of Islām^{sa} to nullify such concerns. In a formidable defence of religion and Islām, His Holiness^{aa} stated that religion was the basis of Western culture and so it was the continued ascent of atheism and disbelief that was changing society, rather than immigration of Muslims.

Hazrat Mirzā Masroor Aḥmad^{aa} said: “In Western countries, whenever a census is conducted it shows that people are less and less inclined towards religion or belief in God. Given this, I believe that the rapid increase of atheism is a far greater threat to Western culture than Islām.”

Hazrat Mirzā Masroor Aḥmad^{aa} continued: “Western values are centuries-old and are based upon its religious traditions and especially on its Christian and Jewish heritage. However, these religious values and cultural norms are under attack from those who oppose all forms of religion and faith.”

His Holiness^{aa} called on Western leaders to protect and preserve their religious identity.

Hazrat Mirzā Masroor Aḥmad^{aa} said: “As a Muslim religious leader, I believe you should protect your heritage and culture by focusing your energies on arresting the decline in religion and bringing people back towards faith and belief – whether that be Christianity, Judaism or any other.”

Hazrat Mirzā Masroor Aḥmad^{aa} continued: “It should not be that in the name of ‘advancement’ those values and moral standards that have been part of society for many centuries are suddenly abandoned.”

His Holiness^{aa} quoted various verses of the Holy Qur’ān that affirmed the great significance and importance of human rights. He said that Islām defended the rights of women, vulnerable members of society and sought to abolish slavery from the outset. Furthermore, freedom



Syednā Hazrat Khalifatul-Masīḥ V^{aa} delivering address in Berlin

of belief was a cornerstone of the Islāmic faith.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

In chapter 2, verse 257, the Holy Qur’ān has categorically stated that there should be no compulsion in matters of religion. Therefore, there is no need for non-Muslims to fear that Muslims will try to forcefully spread their beliefs or impose their views on this part of the world. The hateful ideology of the tiny minority of so-called Muslims who have adopted extremism bears no correlation with the teachings of the Holy Qur’ān.

Hazrat Mirzā Masroor Aḥmad^{aa} continued: “In terms of the Aḥmadiyya Muslim Community, we believe that under no circumstances does Islām permit the use of force or any type of coercion in the spread of faith. Why then is there a need to fear Islām? Why do people think that their civilization or culture is at risk from Muslims?”

His Holiness^{aa} also spoke about growing inequalities within societies and said that providing education was necessary to redress the imbalance and to ensure social harmony.

Hazrat Mirzā Masroor Aḥmad^{aa} said: “We believe that one of the key ways to help the poor is through education. If younger

“In terms of the Aḥmadiyya Muslim Community, we believe that under no circumstances does Islām permit the use of force or any type of coercion in the spread of faith.”

members of society, who are from broken homes or who are stricken by poverty, are educated it will enable them to break free from the shackles of destitution.”

Hazrat Mirzā Masroor Aḥmad^{aa} continued: “Opportunities will open up to them and so, free from frustration and resentment, such youths will grow to be productive members of society, rather than being lured towards a life of crime or gang culture.” At an international level, His Holiness^{aa} said it was in the interests of affluent countries to aid and support weaker countries.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

We also believe that rich countries should help the weaker nations of the world build solid foundations. If poorer countries can build up their economies and infrastructures their people will have opportunities at home and have far less reason to migrate abroad. If their nations are stable and prosperous, it naturally

follows that the region and the wider world will benefit.

This was a theme His Holiness returned to later in his address, when he spoke of economic slavery having replaced the horrors of physical slavery in the modern world.

Hazrat Mirzā Masroor Aḥmad^{aa} said: “In today’s world, physical slavery no longer exists, but it has been replaced by economic bondage and servitude, wherein the relationship between the most powerful nations on earth and weaker countries has become akin to the relationship of a master and a slave.”

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

For example, ‘loans’ disguised as ‘aid-packages’ are given by rich countries to weaker nations who have no option but to accept whatever strings are attached. Invariably, the crippling levels of interest mean that the short-



Syednā Hazrat Khalifatul-Masīh V^{aa} delivering address in Berlin

term loans lead to long-term misery and liability. The end result is that the defaulting country has no choice but to bend to the will of the dominant nation. Such slavery is utterly immoral.

Regarding women's rights, His Holiness^{aa} pointed to the fact that various studies and official reports produced in the West proved that the majority of cases of domestic abuse and crimes against women were being perpetrated by non-Muslims. To the contrary, Islām taught Muslim men to respect and value women and provided equal opportunities for education between the sexes.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

Another very common allegation in the Western world is that Muslims do not respect women or their rights. First of all, it should be noted that Islām was the first religion to give women the right to inherit, the right to divorce and various other rights. In addition, Islām emphasises the vast importance of educating girls and giving them opportunities for personal growth and development.

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

Moreover, in a famous saying, the Holy Prophet of Islām^{sa} said that 'Paradise lies under the feet of one's

mother'. These words illustrate the momentous role women play in society and their unique and distinguished status in society... Thus, it is entirely unjust to brand Islām as a misogynistic religion.

After explaining that Jihād had been entirely misconstrued by much of the modern media and by those who opposed Islām, His Holiness^{aa} presented the incomparable example of forgiveness and forbearance manifest by the Holy Prophet Muḥammad^{sa} at the time of the Victory of Makkah. Thereupon, His Holiness^{aa} concluded by calling on nations of the world – their leaders and the members of the public – to set aside differences and to forge bonds of unity. As he stood in the epicentre of that city where a great physical divide existed for decades separating a nation and standing as a symbol of a far greater divide in the world, His Holiness^{aa} called for peace through unity and justice.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

People must realise that words can have far-reaching consequences and so rather than speaking of a 'clash of civilizations' or needlessly ratcheting up tensions between different communities, people should refrain from attacking the religious teachings of one another.

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

Instead of seeking to place restrictions upon the expression of faith, we should recognise that we are all part of one human race more connected than ever before. We should embrace our diversity and focus on establishing unity so that long-term peace can develop in the world.

His Holiness^{aa} expressed his grave fears that failure to join together in peace and a failure to respect one another could prove the catalyst for an unthinkable catastrophe whose consequences could last for generations.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

Reminiscent of the dark days of the past, opposing blocs and alliances are forming and it seems as though the world is hell-bent on inviting its destruction. Today, there are a host of countries who have acquired nuclear bombs or other destructive weapons that have the potential to destroy civilization as we know it.

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

If nuclear weapons are ever used it will not just be us who bear the consequences, rather our children and future generations will have to suffer for our sins. Generations of children will be born with intellectual and physical disabilities and have their hopes and dreams shattered

through no fault of their own. Is that the parting legacy we wish to bequeath to those who follow us? Surely not!

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

Let us all, irrespective of our differences, join together and work with a spirit of mutual respect, tolerance and affection for the peace of the world and to promote freedom of belief.

Prior to the keynote address, several distinguished speakers took to the stage and spoke of their admiration of the Aḥmadiyya Muslim Community and its efforts to propagate Islām's message of peace across the world, as well as its commitment to serving humanity. Abdullah Wagishauser, National President of the Aḥmadiyya Muslim Community in Germany, welcomed the guests and provided an introduction to the Aḥmadiyya Muslim Community and its history in Germany.

Frank Heinrich (CDU Party), Member of Parliament, said:

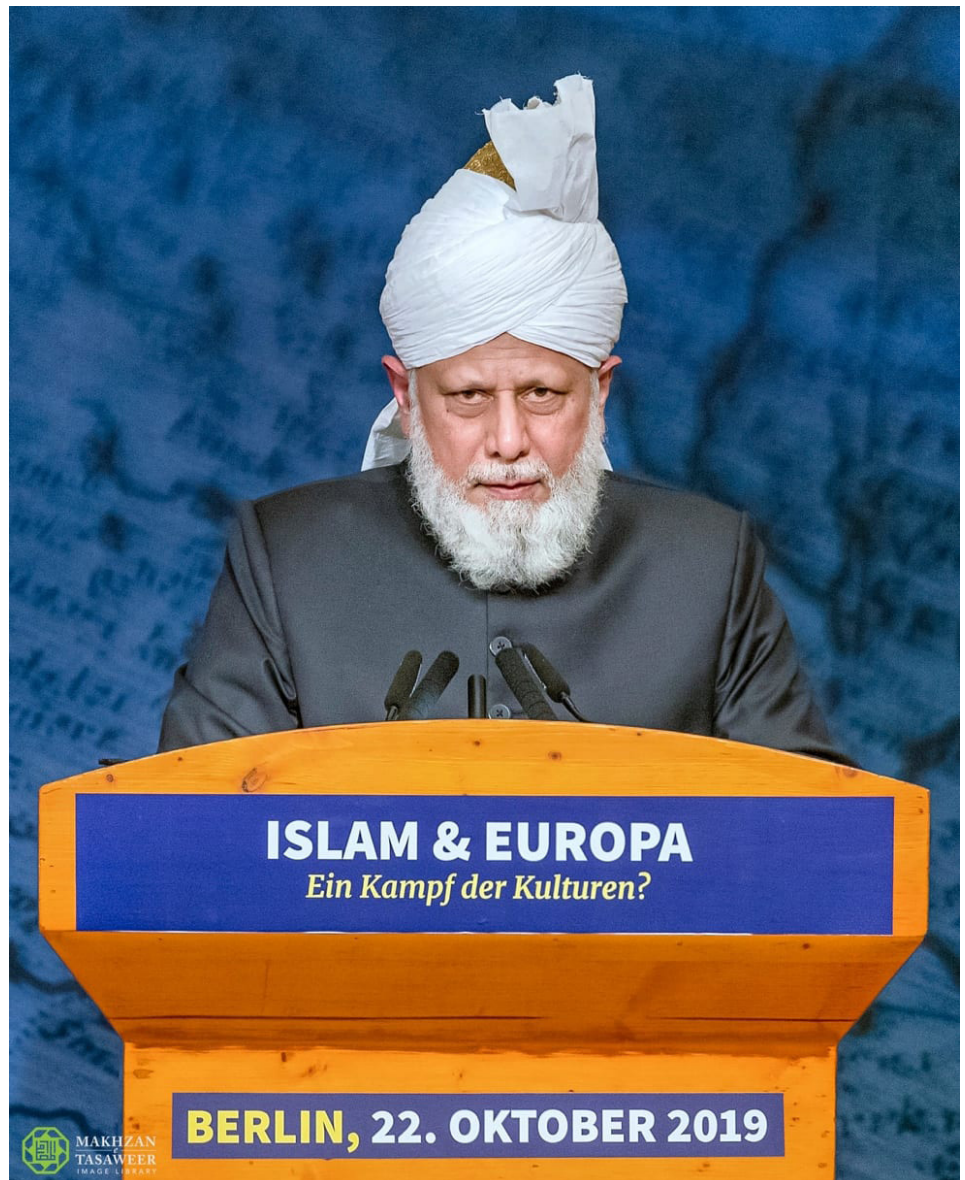
Everyone should have the chance to practice their own religion everywhere. And that is why you have us in the Bundestag on the side of your movement.

Omid Nouripour (Green Party), Member of Parliament, said:

The Aḥmadiyya Muslim Community is a wonderful community who do a lot of good work in their regions. We have also gathered to thank you here for your excellent work.

Niels Annen (SPD Party), Minister of State at the Federal Foreign Office and Member of Parliament, said:

In 1949 the German constitution was promulgated and it is the constitution that provides us the lawful fundamentals for our democracy and for the religious freedom... In the same year a German radio station broadcasted a lecture of



Syednā Hazrat Khalifatul-Masiḥ V^{aa} in Berlin

Sheikh Nasir Aḥmad, who lived at that time in Switzerland as an Imam of the Aḥmadiyya Muslim Community. Why am I mentioning it? Because that was the first programme on German Radio about Islām and this illustrates the long-standing connection of the Aḥmadiyya Muslim Community to Germany.

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

Following the event His Holiness met personally with many of the guests, whilst prior to it, the three guest speakers had the opportunity of a meeting with His Holiness.

During the meeting, they praised the continued commitment of the Aḥmadiyya Muslim Community to peace and inter-faith dialogue.

Upon the conclusion of proceedings, His Holiness proceeded towards the Brandenburg Gate where he stood for a memorable photo with his entourage who had travelled with him from London, as well as some members of the Aḥmadiyya Muslim Community in Germany.

Jāmi‘a Ahmadiyya Canada

ADMISSIONS 2020-21

Requirements & Procedure



”اب تک جو بھی جامعات سے نکلے ہیں اللہ تعالیٰ کے فضل سے مربیان بن کے، پوکے اور کینیڈا کے جامعات سے، جرمنی کے جامعہ والے ابھی میدان عمل میں نہیں آئے، اس سال وہ بھی آجائیں گے انشاء اللہ۔ لیکن بہر حال جو نکلے ہیں وہ میرے لئے اللہ تعالیٰ کے فضل سے راحت کا باعث بنے ہیں میرے مددگار بنے ہیں اور مجھے خوشی ہوتی ہے ان کو دیکھ کے۔ پس آپ لوگ بھی یاد رکھیں آپ نے ان معیاروں کو اونچا کرتے چلے جانا ہے۔“

“With the Grace of Allah, those young Missionaries who have graduated from Jamia Ahmadiyya UK and Canada in the past few years have been a source of comfort for me and are acting as my helpers. It is a cause of happiness for me to see them serving in this way and I hope and pray that the graduating class and all subsequent classes continue to raise the standards of their predecessors.” (January 16, 2016, 4th Convocation ceremony for Jamia Ahmadiyya UK and the 6th Convocation ceremony for Jamia Ahmadiyya Canada the UK college premises in Haslemere, Surrey.)

1. Education:

High school diploma (Grade 12) with minimum average of 70% marks.

2. Age:

17- 20 Years.

3. Medical Report:

Medical Report from a practicing physician certifying good health of the applicant.

4. Written Test & Interview:

The applicant must pass a written test (a minimum of 70% passing marks required). The study material for the test is the Waqf Nau Syllabus up to 16 years of age. Successful candidates in the Written Test will be eligible for an Interview.

5. Application Procedure:

The following documents should be attached to the Jāmi‘a Admission Application Form:

i. Waqf Zindagī Application attested by National Amīr

ii. A copy of educational certificates

iii. A copy of Photo ID (for example, Driving License or Passport)

iv. A copy of valid passport (for non-Canadian applicants only)

v. A recent portrait photo sent via email

6. General Instructions:

Prospective students, besides reciting the Holy Qur‘ān daily, should prepare for the written test and focus on improving their Arabic, Urdu and English.

7. Application Form –

Submission Deadline:

Contact information is given below for obtaining the Application Form and submission of completed application.

Original completed application must be received by **February 29, 2020**



Jāmi‘a Ahmadiyya Canada
10610 Jane Street,
Maple, Ontario
L6A 3A2, Canada

Phone : 905-832-6680 ext. 3012
Fax: 905-832-7767
Email: registrar@jamiahmadiyya.ca
Web: www.jamiahmadiyya.ca

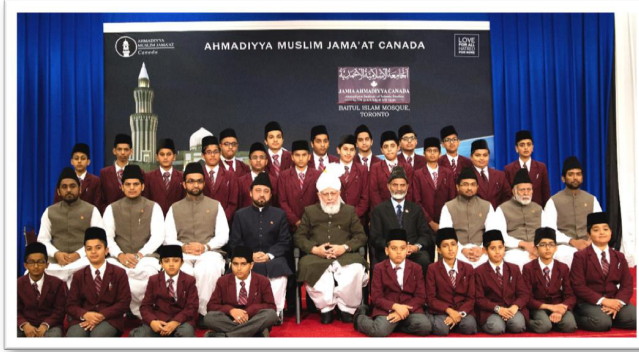
Hifzul Qur'an School



داخلہ برائے

حفظ القرآن سکول

2020 Admissions



Admission Guidelines

- Applicant must have completed one reading of the Holy Qur'an
- Age: 9-11 years
- Application forms can be downloaded from;
www.Jamiaahmadiyya.ca
or acquired from the Mission House (Maple)
- Forward filled application to Principal Jamia by **March 23, 2020:**
Jamia Ahmadiyya Canada
10610 Jane Street, Maple,
Ontario, L6A 3A2, Canada
Phone: 905-832-6680 Ext. 3012
Fax: 905-832-7767
Email:
registrar@jamiaahmadiyya.ca
- **Orientation Session:**
April 04, 2020.

نوٹ

- درخواست دہندہ نے قرآن کریم ناظرہ کام از کم ایک دور مکمل کیا ہو۔
- عمر 9 سے 11 سال تک ہو۔
- درخواست فارم جامعہ کینیڈا کی ویب سائٹ یا ایوانِ طاہر سے حاصل کریں۔
- حفظ قرآن کے ساتھ ساتھ ہفتہ میں ایک دن طلباء کو ریگولر سکول کا نصاب بھی پڑھایا جاتا ہے۔ جس سے فارغ التحصیل طلباء کی پڑھائی کا کوئی سال ضائع نہیں ہوتا۔





AHMADIYYA
MUSLIM JAMA'AT
Canada

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ



Academic Achievement Awards

Ahmadiyya Muslim Jama'at Canada

People of my community shall excel in their knowledge and wisdom.

(The Promised Messiah^{as})

میرے فرقہ کے لوگ علم و معرفت میں کمال حاصل کریں گے
(حضرت مسیح موعود)

To recognize members of Jama'at who have made significant academic achievement in the past calendar year (viz. **2019**)

All applications must be submitted online through
Academic Achievement Award Form
available at www.talim.ca with the required documents by the deadline
Paper or fax applications are not acceptable

Eligibility:

Grade 6-11:

Over all average of **80%** or equivalent
Awards are presented at the **Annual National Ijtima'**

Grade 12 & CEGEP: **90%** & above

College:

85% & above, must have completed a three years program of study leading to a certificate or diploma.

Undergraduate: **80%** & above

Graduate & Post Graduate:

All

Copy of the **official transcript** is required for all awards applications

Awards will be presented at the occasion of **Jalsa Salana Canada** to those who have completed a course of study. **UK** award applications will **not** be accepted.

For further information please contact:

- Local President or
- Secretary Ta'lim or
- visit www.talim.ca or
- email awards@talim.ca



Deadline
29th February 2020



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