

AHMADIYYA Gazette

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CANADA 

“

I WOULD LIKE TO SEE THE
TRUTH OF AHMADIYYAT
SHINE FAR AND WIDE IN
THE WORLD

Hazrat Musleh Mau'ud (may Allāh be pleased with him)



Syednā Hazrat Khalifatul-Masīh V^{ra}

THE BRILLIANT SIGN OF MUŞLEḤ MAU'ŪD



20th February is especially commemorated in the Aḥmadiyya Muslim Jamā'at with regard to the Prophecy of MuşleḤ Mau'ūd [the Promised Reformer]. The Jamā'ats also hold Jalsas [gatherings] in commemoration of MuşleḤ Mau'ūd Day. Although I have previously explained this particular matter on several occasions, but I will clarify it again for those who have newly joined and for children, that we do not celebrate the birth of Hazrat Khalifatul-Masīh II^{ra}, the Promised Reformer on MuşleḤ Mau'ūd Day, rather it is commemorated in regards to the fulfilment of a prophecy.

This prophecy was made by the Promised Messiah^{as} as per divine revelation to prove the superiority and truthfulness of Islām. It was made three years prior to the birth of Hazrat MuşleḤ Mau'ūd^{ra} and contained a glad-tiding regarding the Promised Son, who was to be a great servant of Islām. This prophecy was also to serve as a sign for the opponents. Yesterday was 20 February and hence, 134 years have passed since this prophecy was announced. This has been serving as a brilliant sign for more than a hundred years.

(Friday Sermon, February 21, 2020, *Al-Fazl International* March 13, 2020, p. 5, 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 binaşrihil-'Aziz - May Allāh be his Helper!)

Usage: Salutation written after the name of Hazrat Mirzā Masroor Aḥmad, Khalīfatul-MasīḤ V^{sa}

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

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PEARLS OF WISDOM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE HOLY QUR'ĀN

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

(Sūrah Al-Balad, 90: 1-5)

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

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

ḤADĪTH

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

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

(Mishkāṭ Al-Masābih, Kitāb fi Nuzul 'Īsā)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْزِلُ
عِيسَى ابْنُ مَرْيَمَ إِلَى الْأَرْضِ فَيَتَزَوَّجُ وَيُولِدُ لَهُ وَيَبْكُ خَسًا وَأَرْبَعِينَ
سَنَةً ثُمَّ يَمُوتُ فَيُدْفَنُ مَعِيَ فِي قَبْرِي فَأَقُومُ أَنَا وَعِيسَى بْنُ مَرْيَمَ فِي
قَبْرٍ وَاحِدٍ بَيْنَ أَبِي بَكْرٍ وَعُمَرَ—

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

SO SAID THE PROMISED MESSIAH^{AS}

THE PROPHECY OF MUŞLEḤ MAU'ŪD

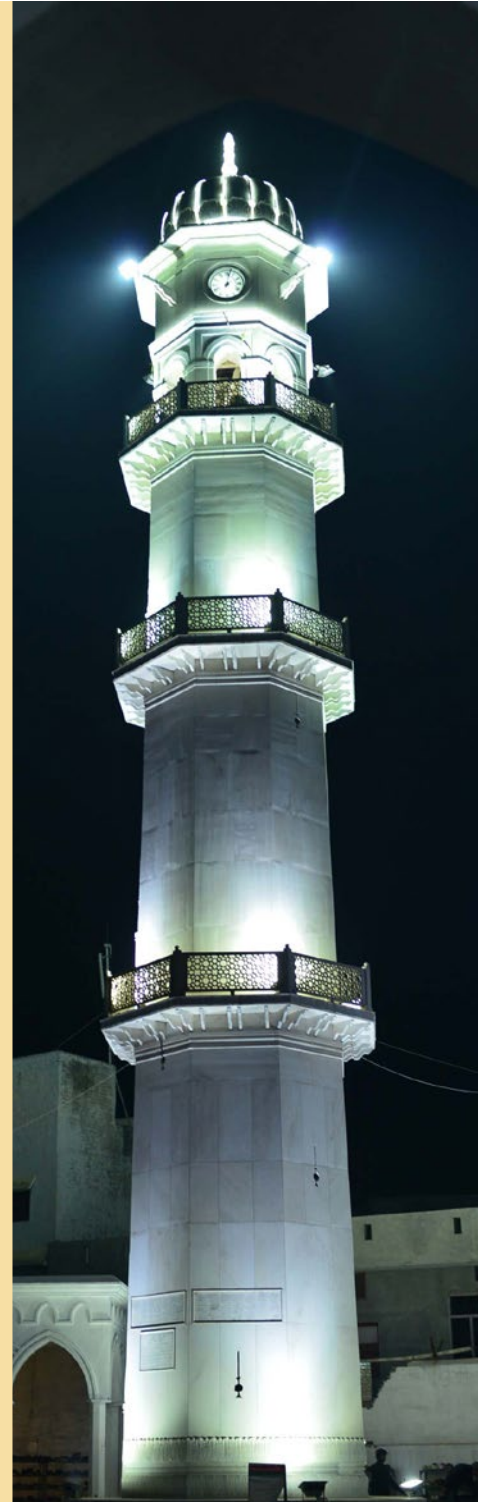
In the announcement of February 20, 1886, the Promised Messiah^{as} stated:

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

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

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

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



Mināratul-Masīḥ
Qadian, India

GUIDANCE FROM HAZRAT KHALĪFATUL-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 : HAZRAT ‘ALI^{RA}

DECEMBER 4, 2020

Huzoor^{aa} continued with the account regarding Hazrat ‘Ali^{ra}.

It is related that the Holy Prophet^{sa} established bond of brotherhood between the Muslims at Makkah and after the migration to Madīnah, between the Muhajirin and Ansār. On both these occasions, the Holy Prophet^{sa} took Hazrat ‘Ali^{ra} as his own brother. Hazrat ‘Ali^{ra} accompanied the Holy Prophet^{sa} in all the battles except the battle of Tabūk. In the battle of Tabūk, the Holy Prophet^{sa} had appointed Hazrat ‘Ali^{ra} to take care of the families in Madīnah. Hazrat Sa‘ad bin ‘Ubādah^{ra} used to carry the flag on behalf of the Holy Prophet^{sa}, but at the time of fighting, Hazrat ‘Ali^{ra} would carry the flag.

One day, on the occasion of the expedition of Dhul ‘Ushairah in 2 A.H., Hazrat ‘Ammār bin Yasir^{ra} and Hazrat ‘Ali^{ra} were sleeping on the ground. The Holy Prophet^{sa} woke them up. He then said, “Shall I not tell you about the two most miserable of men? The first was Uhaimir of Thamūd who hamstrung Hazrat Saleh’s^{as} she-camel, and the second will be the one who will strike you, ‘Ali^{ra}, and as a result of it your beard will be covered with blood.”

On the occasion of the Battle of Badr, the Holy Prophet^{sa} sent Hazrat ‘Ali^{ra}, Hazrat Zubair^{ra}, Hazrat Sa‘ad bin Abi Waqās^{ra} and Hazrat Basbas bin ‘Amr^{ra} to the spring of Badr to bring news about the enemy. Similarly, when the two armies came face to face and a fight was called for by the infidels, many Ansāri youth responded, but

the Holy Prophet^{sa} stopped the Ansār from participating in the initial fighting and preferred that his cousins and his people should come forth. The Holy Prophet^{sa} said: “O Banu Hashim! Get up and fight for your rights.” Hazrat Hamza^{ra}, Hazrat ‘Ali^{ra} and Hazrat ‘Ubaidah bin Hārith^{ra} came forward. Hazrat ‘Ali^{ra} killed his rival Waleed, Hazrat Hamza^{ra} killed ‘Utbah, while Hazrat ‘Ubaidah bin Hārith^{ra} was attacked by Shaibah and his leg was injured, but then Shaibah was also killed by Hazrat ‘Ali^{ra} and Hazrat Hamza^{ra}.

Hazrat Mirzā Bashīr Aḥmad Şāhib^{ra} cites the statement of Hazrat ‘Ali^{ra} that during the battle of Badr he would think of the Holy Prophet^{sa} and run towards his canopy, but he always found him in prayer, prostrating and supplicating profusely.

Hazrat Fātima^{ra} was dearest to the Holy Prophet^{sa} among his children. When she reached the age of marriage, people started sending proposals of marriage. Hazrat Abu Bakr^{ra} and Hazrat ‘Umar^{ra} also proposed but the Holy Prophet^{sa} did not accept their proposals. The two elders then realized that the Holy Prophet^{sa} was inclined towards Hazrat ‘Ali^{ra}, and so they asked Hazrat ‘Ali to make a proposal. When Hazrat ‘Ali^{ra} did so, the Holy Prophet^{sa} said, “I have already received Divine guidance about this.” After the assent of Hazrat Fātima^{ra}, the marriage took place in Dhul-Hijjah 2 A.H.

The Holy Prophet^{sa} asked Hazrat ‘Ali^{ra} about the payment of dowry and instructed him to sell the armour he had received after the Battle of Badr and arrange for the dowry. Huzoor^{aa} said that dowry is an immediate obligation. It has nothing to do with divorce or Khula. If a woman demands the dowry, then it is her right and should be given to her when she asks.

Hazrat Fātima’s^{ra} dowry included an embroidered shawl, a leather mattress, a water skin bag, and, according to a tradition, a grinding millstone. At the behest of the Holy Prophet^{sa}, Hazrat ‘Ali^{ra} arranged for a temporary accommodation and Hazrat Fatima^{ra} was married off.

Hazrat ‘Ali^{ra} and Hazrat Fatima^{ra}, despite their poverty and hardship, showed exemplary piety and contentment. Hazrat Fatima’s^{ra} hands were in pain due to running the millstone. In those days the Holy Prophet^{sa} came to have some prisoners of war and Hazrat Fātima^{ra} expressed her need for a servant. The Holy Prophet^{sa} said to Hazrat ‘Ali^{ra} and Hazrat Fātima^{ra}, “Shall I not tell you something better than what you have asked for? When you both lie down on your bed, say Allāhu Akbar 34 times, SubhānAllāh 33 times, and Alhamdulillah 33 times. This is better for both of you than a servant.”

Hazrat Muşleḥ Mau‘ūd^{ra} says regarding this incident that it shows how careful the Holy Prophet^{sa} was in distributing wealth (spoils of war). If he had wanted, he could have given a servant to Hazrat Fatima^{ra}, but he did not want to give the provisions to his relatives, for it was possible that rulers

of the future would use this example to legitimize acquiring wealth (spoils of war) for themselves.

One day the Holy Prophet^{sa} came to Hazrat ‘Ali^{ra} and his daughter Hazrat Fātima^{ra} and asked whether they offered Tahajjud prayer. Hazrat ‘Ali^{ra} said, “Our souls are in the hands of Allāh, if He wants to wake us up, He wakes us up.” The Holy Prophet^{sa} said, “You should offer Tahajjud.” He then left and walked towards his house reciting the following verse of the Holy Qur’ān over and over again:

وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا

But of all things man is most contentious.
(18:55)

Hazrat Muşleḥ Mau‘ūd^{ra} said:

How beautifully the Holy Prophet^{sa} explained to Hazrat ‘Ali^{ra} that he should not have responded in that way. Anyone else in his place would have retorted by reminding him of his status and asking if it behoved him to give such a reply. Or else, he would start arguing that it was wrong for him to think that man is powerless and everything he does is directed by God since the subject of predestination is negated by the Holy Qur’ān. The Holy Prophet^{sa} did no such thing. This Ḥadīth sheds light on various aspects of the Holy Prophet’s^{sa} character. The first is that the Holy Prophet^{sa} cared so much about piety and fulfilment of religious obligations that he would go about at night asking his relatives about them. Secondly, exhorting his daughter and son-in-law in the dark of night shows that he had full faith in the teachings that he was giving to the world.

Huzoor^{aa} said he would continue with the accounts regarding Hazrat ‘Ali, Inshā’Allāh.

Huzoor^{aa} said that the situation in Pakistan is getting worse and some government officials are following the Maulvis and colluding with them to do as much harm to Aḥmadīs as they can. Therefore, special prayers are needed. Whether it is Aḥmadīs living in Rabwah or Aḥmadīs living in

other cities of Pakistan, may Allāh protect them everywhere. May Allāh protect them from the evil of the mischief-makers and save them from their dangerous designs! May Allāh soon hold the perpetrators to account! Amīn!

At the end of the Sermon, Huzoor^{aa} spoke about the sad demise of four members of the Jamā’at.

Commander Chaudhry Muhammad Aslam Şāḥib passed away on November 2 in Canada. He was born in 1929. He did his MSc in Physics from Punjab University under the tutelage of Dr. Abdul Salam Şāḥib. He joined Pakistan Navy and served in key positions. In 1993, he applied for Waqf after retirement and served the Jamā’at in various capacities. He is survived by a wife and three sons.

Shahina Qamar Şāḥiba, wife of Qamar Aḥmad Shafiq Şāḥib, driver at Nazārat Ulyā, Rabwah, and her son Samar Aḥmad Qamar Şāḥib died in an accident on November 12. She was 38 years old and Samar Ahmed Qamar was 17. He was a first-year student. She loved the work of the Jamā’at. Similarly, Samar Aḥmad was also very active in the work of Khuddāmul Aḥmadiyya.

Saeedah Afzal Khokhar Şāḥiba, wife of Muhammad Afzal Khokhar Şāḥib, passed away on September 12 in Canada. Her husband and son Ashraf Khokhar were both martyrs. She was very patient and hospitable lady and looked after the needy. Survivors include a son and three daughters.

Huzoor^{aa} prayed for the forgiveness of all the deceased and for the elevation of their spiritual ranks. Amīn!

DECEMBER 11, 2020

Huzoor^{aa} continued with the accounts regarding Hazrat ‘Ali^{ra} and said that this would continue for several more sermons.

When Hazrat Mus‘ab bin ‘Umair^{ra} was martyred in the battle of Uhud, the Holy Prophet^{sa} handed over the Islāmic flag to Hazrat ‘Ali^{ra}. Hazrat ‘Ali^{ra} then killed several leading infidels, including Talha bin Abu Talha, the flag bearer of the polytheists. When Jibrīl praised Hazrat ‘Ali^{ra} before the Holy Prophet^{sa}, the Holy Prophet^{sa} said, “‘Ali is of me, and I am of ‘Ali.” Jibrīl replied, “I am of both of you.”

Hazrat ‘Ali^{ra} narrates that during the battle of Uhud when he did not find the Holy Prophet^{sa} among the martyrs, he decided to embrace martyrdom and attacked the disbelievers so forcefully that they dispersed and he saw the Holy Prophet^{sa} in the midst of them. When the Holy Prophet^{sa} was wounded in the battle of Uhud, Hazrat Fatima^{ra} and Hazrat ‘Ali^{ra} had the honour of washing his wounds. According to a Ḥadīth, Hazrat ‘Ali^{ra} suffered sixteen wounds in the battle of Uhud.

In the Battle of the Trench, when ‘Ikrimah bin Abu Jahl and some other polytheists recited couplets challenging the Muslims to cross the trench and fight, Hazrat ‘Ali^{ra} accepted the challenge. The Holy Prophet^{sa} gave Hazrat ‘Ali^{ra} his sword, put his turban on his head, and sent him off with prayers. Hazrat ‘Ali^{ra} killed his opponent ‘Amr bin ‘Abd-e-Wud, who was considered equal to a thousand soldiers because of his bravery. Seeing this, all the infidels turned their backs and fled. The disbelievers were willing to pay ten thousand dirhams for the body of ‘Amr bin ‘Abd-e-Wud, but the Messenger of Allāh^{sa} said, “Take it away! We do not take the price for the dead.”

On the occasion of Peace Treaty of Hudaibiyah, when the disbelievers objected to the words ‘رسول الله’ being written with the name of the Holy Prophet^{sa}, the Holy Prophet^{sa} told Hazrat ‘Ali^{ra} to erase them. When Hazrat ‘Ali^{ra} expressed



Syednā Hazrat Khalifatul-Masih V^{aa}

hesitation, the Holy Prophet^{sa} himself erased those words.

On the occasion of the conquest of Khyber, Marhab, chieftain of Khyber, waved his sword and came out with great arrogance. Hazrat Salama bin Akwa’s^{ra} uncle ‘Āmir came forward to fight him but was martyred by the wound of his own sword. Some of the Companions thought that since ‘Āmir had been killed by his own sword, all his good deeds had been invalidated. But the Holy Prophet^{sa} said that there is a double reward for ‘Āmir. On the occasion of the conquest of Khyber, Hazrat ‘Ali^{ra} was suffering from ophthalmia, an ailment of the eyes, but when the Holy Prophet^{sa} applied his own saliva on both of his eyes, thus his eyes were healed. Hazrat ‘Ali^{ra} then fought valiantly and killed Marhab.

Referring to the conquest of Khyber, Hazrat Muşleḥ Mau‘ūd^{ra} says that the Holy Prophet^{sa} was told by God Almighty that the conquest of this city was destined to take place at the hands of Hazrat ‘Ali^{ra}. In the morning, the Holy Prophet^{sa} announced that he would hand the Islāmic flag to the one whom God and His Messenger and Muslims love. The Holy Prophet^{sa} then gave the Islāmic flag to Hazrat ‘Ali^{ra} and

Allāh granted victory to the Muslims at his hands. During the same battle, Hazrat ‘Ali^{ra} overcame a Jewish commander and climbed on his chest. He was about to cut off his neck when the Jew spat on his face. Upon this, Hazrat ‘Ali^{ra} parted from the Jew. When he asked why he had let him go, Hazrat ‘Ali^{ra} said, “I was fighting you for the sake of God, but when you spat on my face, I became angry and I thought that if I killed you now, it would be because of my ego and not for the sake of God.”

When Surah Taubah was revealed, the Holy Prophet^{sa} had already sent Hazrat Abu Bakr^{ra} as the Amīr of Hajj. The Holy Prophet^{sa} was presented the idea of conveying this Surah to Hazrat Abu Bakr^{ra}. The Holy Prophet^{sa} said that none but one of Ahl-ul-Bait could perform this duty on his behalf. Hence, the Holy Prophet^{sa} sent Hazrat ‘Ali^{ra} with this blessing (Sūrah Taubah) and a message for the pilgrims. On the occasion of this Hajj, Hazrat Abu Bakr^{ra} supervised the affairs of Hajj, and on the day of the sacrifice Hazrat ‘Ali^{ra} conveyed the message of the Holy Prophet^{sa} to the people.

Before the conquest of Makkah, the Holy Prophet^{sa} sent Hazrat Zubair^{ra}, Hazrat



Mubarak Mosque, UK

Miqdād bin Aswad^{ra} and Hazrat ‘Ali^{ra} to pursue a camel-riding woman who was carrying a secret letter from Hātib bin Abi Balta‘ah to the polytheists of Makkah. The three Companions caught the woman and returned with the letter. The Holy Prophet^{sa} asked Hātib bin Abi Balta‘ah the reason for what he had done, and he said that he had not done it because of any disbelief or apostasy on his part. He just wanted to do a favour to the people of Makkah so that they would be considerate towards him and his family.

On the occasion of the Battle of Tabūk, the Holy Prophet^{sa} appointed Hazrat ‘Ali^{ra} as his successor in Madīnah. Hazrat ‘Ali^{ra} said to the Holy Prophet^{sa} that you are leaving me behind with children and women. The Holy Prophet^{sa} said: “Are you not pleased that your position with me is the same as that of Aaron with Moses, except that there is no prophet after me.”

In 10 A.H., the Holy Prophet^{sa} sent Hazrat ‘Ali^{ra} to the people of Yemen to invite them to Islām. Prior to this, Hazrat Khalid bin Waleed^{ra} had also been sent to Yemen but the people had refused to believe. However, when Hazrat ‘Ali^{ra} read the letter of Holy Prophet^{sa} to the people of Yemen,

the whole of Hamdan converted to Islām in one day.

Hazrat ‘Ali^{ra} said:

When the Holy Prophet^{sa} sent me to Yemen as a Qādī, I said that I am young and I have no knowledge of resolving disputes. The Holy Prophet^{sa} said, “Allāh will surely guide your heart and empower your tongue. When two disputing parties come before you, do not judge without hearing from both parties.”

Hazrat ‘Amr bin Shās Aslami^{ra} says that he accompanied Hazrat ‘Ali^{ra} on his journey to Yemen. During the journey, he felt that Hazrat ‘Ali^{ra} was a bit harsh. When he came back, he talked about it to the people and the word reached the Holy Prophet^{sa}. One day as he entered the mosque, the Messenger of Allāh^{sa} looked at him with reprimanding eyes and said, “O, ‘Amr! By God, you have hurt me.” Hazrat ‘Amr^{ra} said, “O Messenger of Allāh^{sa}! I seek Allāh’s refuge lest I hurt you in any way.” The Holy Prophet^{sa} said, “Whoever torments ‘Ali^{ra}, torments me.”

At the end of the Friday Sermon Huzoor^{aa}

appealed for prayers for Aḥmadīs in Algeria and Pakistan. In Algeria too Aḥmadīs are facing very difficult conditions. Some Aḥmadīs have been taken prisoners. Pray for them that Allāh may ease their condition. Similarly, the situation in Pakistan is also getting worse. Pray that if the fate of the officers and clerics is such that they will not come to their senses, then may Allāh Almighty soon create the means to hold them accountable. Amīn!

Huzoor^{aa} then informed the Jamā‘at about the sad demise of Rasheed Aḥmad Ṣāhib, son of Muhammad ‘Abdullah Ṣāhib of Rabwah, who died on October 28 at the age of 76. He was the father of Tahir Nadeem Ṣāhib, a missionary serving in Arabic Desk, London. ‘Abdullah Ṣāhib was a very pious, kind-hearted, hospitable and sympathetic person. He is survived by his wife, three daughters and two sons. Huzoor^{aa} prayed that may Allāh Almighty grant him forgiveness and mercy. Amīn!

DECEMBER 18, 2020

Huzoor^{aa} continued with the account of Hazrat 'Ali^{ra}.

During his last illness, when the Holy Prophet^{sa} was staying at Hazrat 'Ā'īsha's^{sa} house, he would walk to the mosque with the support of Hazrat 'Abbās^{ra} and Hazrat 'Ali^{ra}. One day, when Hazrat 'Ali^{ra} came out of the house, the people inquired about the Holy Prophet's^{sa} health. Hazrat 'Ali^{ra} was optimistic but Hazrat 'Abbās bin 'Abdul Muttalib^{ra} expressed concern and suggested that the Holy Prophet^{sa} be consulted about the matter of Khilāfat. Hazrat 'Ali^{ra} did not agree with this suggestion. After the demise of the Holy Prophet^{sa}, Hazrat 'Ali^{ra}, Hazrat Fazl^{ra} and Hazrat 'Usama bin Zaid^{ra} washed the Holy Prophet's^{sa} body and lowered it into the grave.

There are varying accounts regarding Hazrat 'Ali's^{ra} pledge of Baī'at to Hazrat Abu Bakr^{ra}. According to one narration, Hazrat Abu Bakr^{ra} summoned Hazrat 'Ali^{ra} and said, "Do you want to undermine the power of the Muslims?" Hazrat 'Ali^{ra} replied, "O Khalifa of the Messenger of Allāh^{ra}! Please do not reprimand me." He then immediately pledged Baī'at. According to another narration, when Hazrat 'Ali^{ra} was called to pledge Baī'at to Hazrat Abu Bakr^{ra}, he came at once without a moment's delay. Hazrat 'Ali^{ra} pledged Baī'at to Hazrat Abu Bakr^{ra} on the first or second day.

The Promised Messiah^{as} said: "Hazrat 'Ali^{ra} initially hesitated in pledging Baī'at to Hazrat Abu Bakr^{ra}, but when he returned home he realized his error and at once came back, without even properly wearing his turban, and pledged Baī'at."

Huzoor^{aa} mentioned some narrations suggest that Hazrat 'Ali^{ra} pledged Baī'at to Hazrat Abu Bakr^{ra} after the death of Hazrat Fatima^{ra}. However, scholars have questioned these accounts. Some scholars have said that this second Baī'at was in fact a renewal of Baī'at.

The Promised Messiah^{as} says in his book

Sir-ul-Khilafah if we assume that Hazrat Abu Bakr^{ra} was enamoured by the world and had usurped Khilāfat, then we would also have to admit that Hazrat 'Ali^{ra} was a hypocrite who did not part ways with disbelievers and apostates—God forbid! If Hazrat 'Ali^{ra} was indeed sure that Hazrat Abu Bakr^{ra} had usurped Khilāfat, then why did he agree to pledge Baī'at to Hazrat Abu Bakr^{ra} instead of leaving the land of oppression and tyranny and moving elsewhere?

Hazrat 'Ali^{ra} performed very important services during the time of the three Khulafā. After the demise of the Holy Prophet^{sa}, when Hazrat Abu Bakr^{ra} sent an army under the command of Hazrat 'Usama^{ra}, very few people were left in Madīnah and, in view of possible Bedouin attacks, guards were posted at the entrances of the city. Hazrat 'Ali^{ra} was among those who supervised these guards. On several occasions when Hazrat 'Umar^{ra} travelled out of Madīnah, he appointed Hazrat 'Ali^{ra} as Amīr in his place.

In the Battle of Jisr, the Muslims had to suffer a great deal at the hands of the Iranians. Hazrat 'Umar^{ra} decided to lead the army himself as there was no barrier between Madīnah and Iran. The people agreed with this decision but Hazrat 'Ali^{ra} did not. He said that if, God forbid, Hazrat 'Umar^{ra} was martyred, the Muslims would be totally vanquished and fall into disarray. He, therefore, suggested that someone else should lead the army. Thus, Hazrat 'Umar^{ra} agreed to Hazrat 'Ali's^{ra} suggestion.

When there was strife and disorder during the Khilāfat of Hazrat 'Uthmān^{ra}, Hazrat 'Ali^{ra} gave sincere advice to Hazrat 'Uthmān^{ra} and informed him of the excesses of the collectors (عسالى).

When the Egyptians besieged the house of Hazrat 'Uthmān^{ra}, Hazrat 'Ali^{ra} did his best to deliver him food and water. Many slaves of Banu Hāshim and Banu Umayya were injured while trying to deliver water bags to Hazrat 'Uthmān's^{ra} house. When Hazrat 'Ali^{ra} learned of the plot to

assassinate Hazrat 'Uthmān^{ra}, he sent his sons Imām Hasan^{ra} and Imām Husain^{ra} to guard Hazrat 'Uthmān's^{ra} house. When Hazrat 'Ali^{ra} received the painful news of the martyrdom of Hazrat 'Uthmān^{ra}, he was very angry with Hazrat Hasan^{ra} and Hazrat Husain^{ra} and asked how such a thing could have happened under their guard. Before Hazrat 'Uthmān^{ra} was brutally martyred by the rebels, Hazrat 'Ali^{ra} put on the turban of the Holy Prophet^{sa}, sheathed his sword, and came to Hazrat 'Uthmān^{ra} and asked his permission to fight the rebels but Hazrat 'Uthmān^{ra} did not agree to it.

It is related that after the martyrdom of Hazrat 'Uthmān^{ra}, people rushed to Hazrat 'Ali^{ra} and asked him to accept their Baī'at as Khalīfa. Hazrat 'Ali^{ra} told them that only the Companions of Badr were entitled to make this decision. Thereafter, all the Companions came together and said that they did not consider anyone more deserving of Khilāfat than him. Hazrat 'Ali^{ra} then inquired about Hazrat Talha^{ra} and Hazrat Zubair^{ra}. Hazrat Talha^{ra} pledged Baī'at first, followed by Hazrat Zubair^{ra}, and then the rest of the Companions did the same.

Hazrat Muşleḥ Mau'ūd^{ra} says that after the martyrdom of Hazrat 'Uthmān^{ra} the rebels looted the treasury and laid siege to Madīnah and imposed a kind of curfew. Even the body of Hazrat 'Uthmān^{ra} was not allowed to be buried for three or four days. Finally, some of the Companions buried him secretly at night. When Hazrat 'Ali^{ra} agreed to become Khalīfa, Muslims started to allege, as had been feared, that Hazrat 'Ali^{ra} had been behind the assassination of Hazrat 'Uthmān^{ra}—God forbid. Hazrat Muşleḥ Mau'ūd^{ra} says that even if all other virtues of Hazrat 'Ali^{ra} are ignored, the single fact that he accepted Khilāfat in such tumultuous circumstances speaks volumes about his courage and bravery. He did not care about his personal honour or prestige when it came to safeguarding Islām. Hazrat Muşleḥ Mau'ūd^{ra} says that this act of Hazrat 'Ali^{ra} was also very wise, for had he not taken the oath of allegiance at that time, Islām would have suffered

greater damage than it did because of the war between him and Amīr Mu'āwiyah.

It is alleged with regard to Hazrat Talha^{ra} and Hazrat Zubair^{ra} that they broke their pledge of allegiance to Hazrat 'Ali^{ra}. Hazrat Muṣleḥ Mau'ūd^{ra} says that this is a wrong perception. History shows that they had not pledged Ba'at to Hazrat 'Ali^{ra} voluntarily. Even it is said that the rebels had brought them to swear allegiance by force. Therefore, due to their differences with Hazrat 'Ali^{ra}, these two Companions had stood up against him. Later, when Hazrat Talha^{ra} realized his error, he left the battlefield. He was then martyred by a savage man who came to Hazrat 'Ali^{ra} seeking a reward. Hazrat 'Ali^{ra} said that he had heard from the Holy Prophet^{sa} that a denizen of Hell would kill Talha, and so he gave this man the tidings of Hell.

Huzoor^{aa} said that he would be continuing with the accounts regarding Hazrat 'Ali^{ra}.

At the end of Friday Sermon, Huzoor^{aa} reiterated his appeal for prayer for Aḥmadīs in Algeria and Pakistan. Huzoor^{aa} said that the situation in Algeria is becoming more severe. A government lawyer is constantly prosecuting Aḥmadīs. Addressing the Aḥmadīs of Pakistan, Huzoor^{aa} said that they needed to realize the great need for prayers at this time. Much more attention needs to be given to prayers and supplications.

Afterwards, Huzoor^{aa} spoke about the sad demise of four members of the Jamā'at.

1. Dr. Tahir Aḥmad Ṣāḥib of Rabwah, son of Chaudhry Abdul Razzaq Ṣāḥib (martyr), former Amīr of District

Nawab shah, Pakistan, passed away on December 4, at the age of 60.

2. Habibullah Mazhar Ṣāḥib, son of Chaudhry Allāh Ditta Ṣāḥib, passed away on October 24, at the age of 75.
3. Khalifa Bashiruddin Aḥmad Ṣāḥib, son of Dr. Khalifa Taqiuddin Ṣāḥib, passed away on November 30 at the age of 86.
4. Amina Aḥmad Ṣāḥiba, wife of Khalifa Rafiuddin Aḥmad Ṣāḥib, passed away on October 19.

Huzoor^{aa} prayed that Allāh may have mercy upon all the deceased and grant them a lofty station in Heaven. Amin!

DECEMBER 25, 2020

MEN OF EXCELLENCE : HAZRAT 'ALI^{RA}

Huzoor^{aa} referred to the previous sermon where he spoke of the martyrdom of Hazrat 'Uthmān^{ra} and the conduct of the rebels. Hazrat Muṣleḥ Mau'ūd^{ra} drew the Jamā'at's attention to a very important point regarding the role that Hazrat 'Ali^{ra} played in these events.

He said:

Since you are also like the Companions of the Holy Prophet^{sa}, I would like to point out some factors that led to the downfall of the Muslims from the historical context.... You need to be vigilant and make proper arrangements for the proper education of those who are new in the Jamā'at. The mischief at the time of Hazrat 'Uthmān^{ra} was not created by the Companions but was instigated by those who had entered Islām afterwards and had not been blessed with the companionship of the Holy Prophet^{sa}. Therefore, I urge you to visit Qādiān as much as you can so that your faith may continue to

be renewed and you may increase in piety and fear of Allāh.

Huzoor^{aa} said that in this age Allāh has blessed us with the medium of MTA. In addition to reading the books of the Promised Messiah^{as}, it is very important for our training and education that we attach ourselves to MTA and particularly listen to the Friday sermons so that our relationship with Khilāfat continues to grow stronger.

The Battle of Jamal took place between Hazrat 'Ali^{ra} and Hazrat 'Ā'isha^{ra} in 36 A.H. Hazrat Talha^{ra} and Hazrat Zubair^{ra} sided with Hazrat 'Ā'isha^{ra}. This battle was called the Battle of Jamal because Hazrat 'Ā'isha^{ra} rode a camel in the battlefield. Hazrat Muṣleḥ Mau'ūd^{ra} says that the people who martyred Hazrat 'Ali^{ra} then went around trying to deflect the blame from themselves by accusing other people of having committed the murder. When Hazrat 'Ali^{ra} accepted Ba'at of the Muslims, the rebels had a great opportunity to blame him for the crime.

Hazrat 'Ā'isha^{ra} was returning from Hajj when she received the news of the

martyrdom of Hazrat 'Uthmān^{ra}, the rebellion and the fact that Hazrat 'Ali^{ra} was now the Khalīfa. Thus, instead of going to Madīnah, she returned to Makkah and appealed to the people to avenge the assassination of Hazrat 'Uthmān^{ra}. A large number of people left for Basrah under the command of Hazrat 'Ā'isha^{ra}, Hazrat Talha^{ra} and Hazrat Zubair^{ra}. On the other side, Hazrat 'Ali^{ra} also started travelling towards Basrah where the two armies put up camp close to one another. Hazrat 'Ali^{ra} sent an emissary who presented himself before Hazrat 'Ā'isha^{ra} and inquired about her intentions. Hazrat 'Ā'isha^{ra} said that she wanted rectification. The man then went to Hazrat Talha^{ra} and Hazrat Zubair^{ra} and they too stated that their goal was rectification. The emissary tried to explain to them that if rectification was indeed their objective, then this was not the right way to achieve it. He said that the situation at the moment was such that if one criminal was killed, a thousand people would stand up in support of him. In order to bring about true reform and rectification, the country must first be united and then the perpetrators be brought to justice. Both sides started to reconcile and the negotiations were

successful. However, that night the group that had been involved in the assassination of Hazrat ‘Uthmān^{ra} and had joined Hazrat ‘Ali^{ra}’s side attacked Hazrat ‘Ā’īsha^{ra}’s army and fighting ensued. Hazrat ‘Ali^{ra} understood that this war would not end as long as Hazrat ‘Ā’īsha^{ra} stayed on her camel. Therefore, upon his command, Hazrat ‘Ā’īsha^{ra}’s camel was targeted. When it fell to the ground all the people on her side dispersed.

Hazrat Zubair^{ra} had realised his error and left the battle earlier on when Hazrat ‘Ali^{ra} had told him of a prophecy of the Holy Prophet^{sa}. He had later been martyred by a ruffian while he was praying. Hazrat Talha^{ra} had also pledged Bai‘at to Hazrat ‘Ali^{ra} before his death. When the battle ended, the body of Hazrat Talha^{ra} was found among the slain. Hazrat ‘Ali^{ra} expressed great sorrow for his martyrdom and cursed his killers. At the end of the battle, Hazrat ‘Ali^{ra} arranged a ride and provisions for Hazrat ‘Ā’īsha^{ra} and personally came to see her off. Hazrat ‘Ā’īsha^{ra} said on this occasion: “O my sons! We have estranged each other through affliction and aggression. From now on, let no one transgress against one another on account of our differences. By God, there were no differences between me and ‘Ali except the kind of differences that arise between a woman and her in-laws.” Hazrat ‘Ali^{ra} said: “O people! What ‘Ā’īsha^{ra} has said is good and true. She is the virtuous wife of the Holy Prophet^{sa} in this world and in the hereafter.”

The battle of Siffin between Hazrat ‘Ali^{ra} and Hazrat Amīr Mu‘āwiyah^{ra} took place in 37 A.H. Siffin is located between Syria and Iraq. When Hazrat ‘Ali^{ra} arrived at Kūfa with his army, the Syrian army under the leadership of Hazrat Amīr Mu‘āwiyah^{ra} was already camped there. On the assurance of Hazrat ‘Ali^{ra} that he had not come to fight, Hazrat Amīr Mu‘āwiyah^{ra} agreed to come to a settlement. Hazrat Amīr Mu‘āwiyah^{ra} insisted that Hazrat ‘Ali^{ra} hand over the killers of Hazrat ‘Uthmān^{ra}. Every possible effort was made by both sides to make peace but the battle formally broke out in Safar 37 A.H. When the battle continued for some time without any side gaining the upper hand, Hazrat Amīr Mu‘āwiyah^{ra} started to lose morale. On this occasion, Hazrat ‘Amr bin A’ās^{ra} advised him to tie



Syednā Hazrat Khalīfatul-Masīh V^{aa}

the copies of the Holy Qur’ān to the spears and announce that a decision should be reached in accordance with the Book of Allāh. This was done but it led to a difference of opinion among the followers of Hazrat ‘Ali^{ra}.

The majority of Hazrat ‘Ali^{ra}’s army agreed to arbitration. For this purpose, Hazrat ‘Amr bin A’ās^{ra} was nominated by the Syrians and Hazrat Abu Mūsa al-Ash’ari^{ra} was nominated by Hazrat ‘Ali^{ra}. This arbitration was regarding the assassination of Hazrat ‘Uthmān^{ra} and the condition was that the verdict should be in accordance with the Holy Qur’ān. The arbitrators, after consultation, decided to remove both Hazrat ‘Ali^{ra} and Hazrat Amīr Mu‘āwiyah^{ra} from their positions, even though this had not been their prerogative. In a public meeting, Hazrat Abu Mūsa^{ra} first announced the removal of Hazrat ‘Ali^{ra}, and then Hazrat ‘Amr bin A’ās^{ra} stood up and said, “I agree with Abu Mūsa and I remove Hazrat ‘Ali^{ra} from Khilāfat, but I do not remove Mu‘āwiyah from this position.” Hazrat ‘Amr bin A’ās^{ra} was a righteous man and why he made this decision is a separate matter, but the decision was certainly wrong. Hazrat ‘Ali^{ra} refused to accept this decision and said that the arbitration had not been set up for this purpose, nor was the decision based on any commandment of the Holy Qur’ān. The hypocritical rebels took full advantage of this situation and, after much debate and quarrelling, decided to recant their Bai‘at to Hazrat ‘Ali^{ra}. They came to

be called the Kharijites. They concocted the teaching that there can be no Khalīfa whose obedience is obligatory on all Muslims and that all decisions should be made based on the opinion of the majority of Muslims.

The Kharijites declared Tahkīm a sin and demanded repentance from Hazrat ‘Ali and his removal from Khilāfat. This led to the battle of Nahrawān between Hazrat ‘Ali^{ra} and the Kharijites in 38 A.H. The Kharijites gathered a group in Basrah and made ‘Abdullah bin Wahb their leader. In their enmity to Hazrat ‘Ali^{ra}, they martyred Hazrat ‘Abdullah bin Khabbāb, a Companion of the Holy Prophet^{sa}, his pregnant wife, and Hazrat ‘Ali^{ra}’s ambassador. Under these circumstances, Hazrat ‘Ali^{ra} abandoned his intention of going to Syria and decided to confront the Kharijites first. When the two armies came face to face, Hazrat ‘Ali^{ra} offered peace to the Kharijites, whereupon, out of the army of four thousand, one hundred Kharijites joined Hazrat ‘Ali^{ra} and a large number left the battle. Remaining Kharijites were killed in the battle. Hazrat ‘Ali^{ra}’s army consisted of 65,000 soldiers. According to some accounts, only seven were martyred.

Huzoor^{aa} said he would continue the account of Hazrat ‘Ali^{ra} Insha’Allāh.

Huzoor^{aa} once again called for prayers for the Aḥmadīs of Algeria and Pakistan.

In Algeria, by the grace of Allāh, many

Aḥmadīs have been acquitted of false charges by various courts. Huzoor^{aa} stressed the need for the following prayers:

رَبِّ كُلِّ شَيْءٍ خَادِمَكَ رَبِّ فَاحْفَظْنِي وَأَنْصُرْنِي وَأَرْحَمْنِي
 اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نَحْوِهِمْ وَنَعُوذُ بِكَ مِنْ شَرِّهِمْ
 اِسْتِغَاثَةٌ
 درود شایف

At the end of the sermon, Huzoor^{aa} informed the Jamā'at about the sad demise of the following members of the Jamā'at:

1. Humda Abbas, wife of Abbas bin Abdul Qadir Shaheed of Khairpur, Pakistan. She passed away on December 20, 2020. She was very pious, regular in offering her prayers, and was at

the forefront of offering financial sacrifices. She is survived by three daughters and two sons.

2. Rizwan Syed Naeemi Şāhib of Iraq who passed away on October 13, 2020.
3. Malik Ali Mohammad of Hajka District Sargodha, Pakistan. He passed away on August 20, 2020. He was regular in offering prayers and fasting, he was hospitable, looked after the poor, recited the Holy Qur'ān regularly and taught many to recite it as well.
4. Ehsan Ahmed Şāhib, son of Shafqat Mahmood Şāhib, of Lahore. passed away on October 27, 2020 as a result of

complications from the coronavirus. He served the Jamā'at in various capacities.

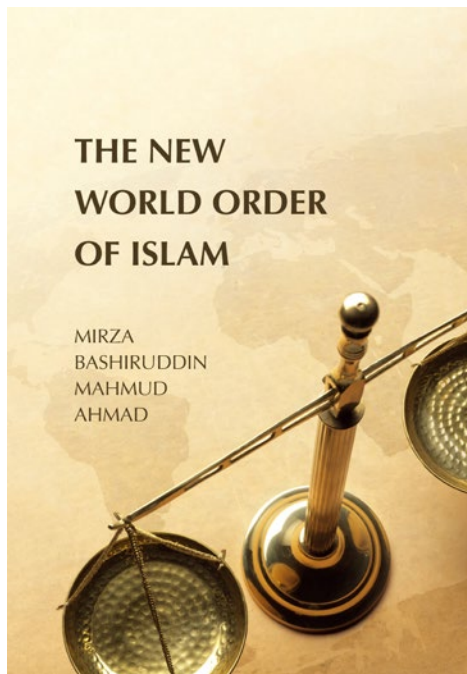
5. Riaz-ud-Din Shams Şāhib, son of Maulāna Jalaluddin Shams Şāhib. He had a great deal of love for Khilāfat. He is survived by two daughters and a son.

Huzoor^{aa} prayed that Allāh may have mercy upon all the deceased and grant them a lofty station in Heaven. Amīn.

BOOK INTRODUCTION

THE NEW WORLD ORDER OF ISLĀM

By Hazrat Mirza Bashīrud-Dīn Mahmūd Aḥmad, Al-Muṣleḥ Al-Mau'ūd^{ra}



In the backdrop of the then prevailing ideologies of communism and capitalist democracy, the second successor of the Aḥmadiyya Movement, Hazrat Mirza Bashīrud-Dīn Mahmūd Aḥmad^{ra}, addressed this lecture to the Aḥmadiyya Annual Gathering on December 28, 1942. The address answers the question, 'How does Aḥmadiyyat, the True Islām, propose to deal with the grave problem of socio-economic inequality in the world?' The Aḥmadiyya solution is the solution of Islām shaped under divine guidance for present needs by the Holy Founder^{as} of the Aḥmadiyya movement.

The speaker examines and analyses the role played by different movements to alleviate poverty and sufferings, such as, Socialism, International Socialism, Marxism, Bolshevism, Nazism and Fascism and so on. The speaker also explores the major religions of the world regarding the basic question "social inequality a serious problem."

Hazrat Mirza Ghulām Aḥmad, the Promised Messiah and Mahdi^{as}, the founder of the Aḥmadiyya Muslim Jamā'at, laid down the foundations of the New World Order, by initiating the scheme of Wasiyat based on Islamic teachings and under the Divine guidance in his book *Al-Wasiyat* written in 1905. Later in 1934 Hazrat Mirza Bashīrud-Dīn Mahmūd Aḥmad^{ra} inaugurated Tahrīk Jadīd to prepare the ground for the full implementation of the New World Order of the institution of Wasiyyat. In the present lecture he elaborates the aims and objectives of Tahrīk Jadīd and claims that the New World Order in all its aspects, economic, social and religious, as introduced by Nizām Wasiyat, will at the end prevail and a new and genuine revolution will take place.

Please click [HERE](#) to read the book online.

THE TRUE FULFILMENT OF THE PROPHECY OF MUŞLEH MAU'ŪD HAZRAT MIRZĀ BASHĪRUD-DĪN MAHMŪD AĦMAD^{RA}

Ehtisham-ul Haq Mahmood Kauser, Missionary AĦmadiyya Muslim Jamā'at USA

In a tiny village in the Northern Punjab on the Indian subcontinent a man claimed the task of the spiritual and moral reformation of the world by his own hands. Skeptics in this small town naturally and derisively questioned his claims. He declared that the omnipotent God spoke to him, showered His blessings on him, and chose him for the reformation of mankind. Challenged by cynical neighbors and kin, Hazrat Mirzā Ghulām AĦmad^{as} implored his Lord to bestow on him His Divine support. Migrating to another village named Hoshiarpur, this selfless Prophet falls prostrated with a single hope. Mountains would move by merely seeing his conviction and pain. He seldom slept and instead spent his extensive forty nights weeping in prayer, seeking with devout hope for God's Help.

At the close of these restless nights a single call from Heaven chanted "I have heard thy entreaties and have honored thy prayers with My acceptance through My mercy and have blessed this thy journey."¹ God responded openly to the request made by Prophet AĦmad^{as} that He will bestow support "so that the superiority of Islām and the dignity of God's word may become manifest unto the people."² How did God choose to make this manifestation apparent? Sheer amazement will befall anyone who is revealed the truth. The sign for not only his cynical neighbors and family members but mankind at large was etched in the words: "Rejoice, therefore, that a handsome and pure boy will be bestowed on thee."³

How absurd is it that a child would bring about change and peace in the world! Children are not trusted with even menial tasks, let alone carrying on heavenly

missions! Eager guardians would take years of training, exercises in trust and responsibility, and constant oversight to bring up half decent children. How was this solitary man in a non-descript village, who was not known except to a small circle of friends, going to take his holy mission and spread it across the globe by entrusting it to a child?



Hazrat MuşleĦ Mau'ūd^{ra}

Born on January 12, 1889 he was bestowed with the prayerful name of Mirzā Bashīrud-Dīn MaĦmūd AĦmad^{ra}. He lay as an infant in this dusty and backwater town of Qadian, which was itself under greater rule by the British. His growth pointed towards a true fulfillment. He was a blessed child roaming about with true saints devoted to the service of God's mission. Youth have been unreliable since time immemorial, yet to the Promised Messiah^{as}, God promise that the future of his Community was in the hands of a mere child.

Now then, recall the abandoned mosque and remember that same child when he sobbed and moaned through the long hours of that stark and bitterly cold night. One devoted soul of Qadian advanced towards the child and questioned his true intention. How is he able to generate such agony? Is he in need of care or merely affected by life's condition? Responding to the question, the child presented his true account. He had a single cry to his Lord, the Master of the worlds that "Oh Allāh, bestow the victory of Islām before my eyes." How marvelous is this objective! Such a mature aspiration is extraordinary at the tender age of eleven. This single phrase passed a tranquil vibe through the inquiring soul. The agony that was first observed in the tiny body found new purchase in another. The spirit of this angel shook into outright tears.⁴ Such an aspiration is only found in divines, and it was at this moment that God began the fulfillment of His promise.

After a life-long striving in the service of God and mankind, Hazrat Mirzā Ghulām AĦmad^{as} was finally brought to his Lord in the 8th year of the 20th century. His followers were in the hundreds of thousands; yet his movement was still in its fragile infancy. His body was taken from Lahore by rail, reaching only to the nearest station at Batāla. Forced by dark night and fierce opposition, his devout followers lifted him above their heads and marched through the night to return him to his hometown of Qadian. Before the customary Islāmic funeral prayer, the movement chose a new leader—their first Khalifa—from among the many devotees present. His blessed promised son at this time was only 19 years old and he now stood beside his father's lifeless form and made a solemn pledge. He straightened

his posture with immense dignity despite his youthful age and declared: "Even if the whole world abandoned you, leaving me on my own, I would face the world alone, and would not give a thought to any opposition or hostility."⁵ Under a new divinely inspired leader, this young man openly pronounced his loyalty and devotion to further his father's mission.

It was a heart-rending Friday in 1914 when the Community's divinely inspired First Khalifa was also called to his Lord.⁶ Then the divine manifestation that read "thou wilt receive a bright youth who will be of thy seed and will be of thy progeny"⁷ was finally manifested. In the depth of sorrow and distress, the devout soldiers of the Messiah were divided – and it was a divide that split the religious Community in two. Who would lead the true party? God ordained this fissure of the faithful in order to filter out the true disciples from those conflicted by ego, intellectual arrogance, pride and self-aggrandizement. When the humbler members yearned for a guide, this child stood strong and accepted their plea.⁸

The "bright youth" was received by the devout parishioners and elected the Second Khalifa and successor to the Promised Messiah and Imam Mahdi. The child now a man stood that day at the age of twenty-five and delivered to the people a great wave of tranquility, a beacon of hope. Self-styled elders questioned his role and migrated to the other side. Who would follow someone hardly more than a boy? Remember the day that God vouchsafed to the Messiah that his Community would be established on the shoulders of a child. This child was the one decreed. He wept and prayed and was quickly reinforced by the Holy Spirit to take on this task. It was now that the Community faced a trial, which group would succeed? Would the split-off Community that had gone to Lahore with a force of educated elders flourish or would the one that was being now led by a young inexperienced man carry the day?

True success cannot always be measured in immediate victories and achievements, but in the test of long-term accomplishments.⁹ It was but a decade into his caliphate where the true test of time was to be seen. This young general marched his elite force to spread his cause across the globe.

He marched towards the once reigning sovereignty of his country; Britain. It was in this journey in 1924 to London where God in the prophecy of this child gave glad tidings to the people of England that "Behold a light cometh, a light anointed by God with the perfume of His pleasure."¹⁰

Prior to arriving on the coast of England he experienced a vision of deep insight. He saw himself as a general who was to penetrate through the existing forces of England and was to conquer it. With one foot placed on a trunk with the other on the ground, he stood poised as one victorious. His stance was that of success and triumph, his composure firm and resolute. A voice in his dream had said: "William the Conqueror." It was from this vision that he was convinced the time had come for this land to be conquered for Islām. His presence was that light that shined forth on the streets of London. This light travelled through Palestine, Damascus, Italy and finally arrived with the glad tidings of Islām's triumph just as William conquered England, so was this child destined.¹¹ Missions in England, Iran, and America were all established with the objective to spread Islām-Aḥmadiyyat. This fortified the wish of the Messiah further when he desired Islām's victory around the globe.

Back at home in Qadian, some people began to forget the impact of this young Khalifa. He was pushed into the shadows with no regard. While a few missions were flourishing abroad, the Aḥmadiyya movement began to lose ground at home. Opponents hoped to shower acid rain on the roof of Aḥmadiyya and planned to take its foundations apart brick by brick. The leading force was known as Ahrar and they wished and promised to see this small Community annihilated. Just as the first Messiah's Community was persecuted by fellow Jews, such an example was bound to repeat itself with the Second Coming of the Messiah in the person of Mirzā Ghulām Aḥmad^{as}.¹²

In the midst of this declaration, Mirzā Bashīrūd-Dīn Maḥmūd Aḥmad^{ra} decided to put the members through a test. The Ahrar planned to infiltrate Qadian through a conference. The objective was to persecute verbally, physically and emotionally. They

wished to see members suffer at all costs. On confirmation of this event, the now mature Khalifa presented an ultimatum to his small adherents residing in Qadian.¹³ He advised similar to the words of Jesus^{as} that "If you are slapped on one cheek, present the other." He ordered them not to return transgression, whether verbal or physical. He ordered brothers not to assist those being beaten. He ordered his followers to not raise even a voice against anyone, even if they are being scolded or beaten to death. After such burdensome commands he announced: "Now the time has come that the sacrifices we make are made in such a way as to reap the results, moving towards that height of excellence for which the advent of the Promised Messiah^{as} was intended."¹⁴ It was this challenge by the Ahrar that caused Him to implore his Lord to reinforce the Community.

A small bright light tore through the cloudy skies in the form of Taḥrīk Jadīd in the year 1934. God called upon the Community and its leader to undertake extreme sacrifices. They responded in the affirmative by giving their wealth, their time, their honor and their very lives for the sake of Islām and the Community. And within a few months, the ground underneath the Ahrar which they had boasted would be rock solid with God's sanction and support of their goal to dismantle Aḥmadiyyat, that ground began to slip away.¹⁵ It was through this challenge that the 2nd Khalifa, now a 20-year veteran, became known among the people at home. This battle was quickly won, for it had been vouchsafed in the prophecy of this child when God announced: "He will grow rapidly in stature."¹⁶ It was destined that opponents would attack and assault this small group, thinking its demise an inevitability, only to see that it was this small group, and not them, that was being supported by God. Indeed, the Community of the Promised Messiah^{as}, once predicted to die soon after the passing of its founder, was instead growing ever larger and more spiritually and materially robust by the day – all under the leadership of the 2nd Khalifa.¹⁷

Although success was at every side of this great man, one question still remained in the hearts of all devout followers. If he was the Promised Son, when would he finally declare it openly? The truth was a craving

by all. If he wasn't the Muşleḥ Mau'ūd, then who was he? Many hearts were held back from accepting the greatness that he exhibited. Many hearts were imprisoned in doubt. Many souls were incarcerated in their own conjectures. When would God manifest this prophecy?

It was in the year 1944 that God bestowed this promised one with the glad tidings that, in fact, he was that Promised Reformer vouchsafed to the Promised Messiah^{as}. He was informed by God in the blessed city of Lahore that he truly was that Muşleḥ Mau'ūd who was to spread the message of Islām to the corners of the globe.¹⁸ When this news spread, those hearts that were held back and imprisoned in their own conjectures were finally set free. It was this announcement that was initiated by the revealed words that "[He] will be the means of procuring the release of those held in bondage."¹⁹ Finally those souls that were in doubt were set free about the matter. This young child who had now grown to be a mighty man was in fact the true representation of the prophecy. Again the words of the Messiah were proven true.

Ten years had passed, and the Community had progressed by leaps and bounds. This angered many and they wished to halt this growing success. One among them named Abdul Hamid decided to destroy the Community from its root. One day after the great Caliph completed his mid-day prayer, he quickly approached and stabbed the master of the believers. The demon's strike caused such a deep wound which almost reached his jugular vein. In the middle of this bewilderment this divinely inspired soul quickly instructed the Community not to exact any revenge on his assailant. It was the survival of this attack that allowed his Community to further its cause and reach even higher peaks never before expected. The news of this incident itself was broadcast across the globe, fulfilling the words "His fame will spread to the ends of the earth and peoples will be blessed through him." In this same year of 1954 Mirzā Nasir Aḥmadth was appointed a distinguished role in the Community. This appointment was how people were blessed through him, because this same soldier would later become the 3rd Khalifa of the Community. In such a

manner Mirzā Bashīrud-Dīn Maḥmūd Aḥmad's^{ra} fame spread and people were blessed by him.²⁰

A single year before this great general was called to his Lord, events were held across the globe as a gesture of thanksgiving. What was the Community thankful for? It was thanking God for bestowing more than fifty years of success at the hands of this great leader. This year of thanks was his last year before the words of God would be decreed that "He will then be raised to his spiritual station in heaven."²¹ It was the blessed year of 1964 that he and his followers gave a final thanks to their Lord for such support and strength given over the years.²² This child's last declaration was in the following words, "Islām will emerge victorious and prevail over the world. It cannot be averted. I am announcing this to the whole World. This is the word of God Who possesses the heavens and the earth. This is what He desires."²³ No religious Community can display an example of a mere 25-year-old who carried the whole Community on his shoulders; and not only did he carry and guide it, but he saved it from destruction and helped it triumph over all obstacles and opposition. The words revealed to the Promised Messiah and Imam Maḥdi^{as} were fulfilled both in letter and spirit by their divine manifestation at the appropriate times. May Allāh shower His blessings on the blessed soul of Hazrat Khalīfatul-Masih II^{ra}, the true fulfillment of the Prophecy of Muşleḥ Mau'ūd! Amin!

ENDNOTES

1. Ishtihār 20th February 1886 in *Tabligh Risālat* Vol 1 pg. 59-60, *Majmū'ah Ishtiharāt* Vol 1. Pg. 100-102. *Tadhkirah* 4th Edition , pg. 109-111
2. Ishtihār 20th February 1886 in *Tabligh Risālat* Vol 1 pg. 59-60, *Majmū'ah Ishtiharāt* Vol 1. Pg. 100-102. *Tadhkirah* 4th Edition , pg. 109-111
3. Ishtihār 20th February 1886 in *Tabligh Risālat* Vol 1 pg. 59-60, *Majmū'ah Ishtiharāt* Vol 1. Pg. 100-102. *Tadhkirah* 4th Edition , pg. 109-111
4. *Sawan Fazl Umar* Vol 1 pages 50-101 in reference to his Childhood
5. *Al-Hakm*, Qadian, Jubilee Number, December, 1939, p.11
6. *Al-Fazl*, Qadian, 18th March, 1914 – Last

7. Ishtihār 20th February 1886 in *Tabligh Risālat* Vol 1 pg. 59-60, *Majmū'ah Ishtiharāt* Vol 1. Pg. 100-102. *Tadhkirah* 4th Edition , pg. 109-111
8. No one can stop the work of Allāh from progressing, *Anwarul 'Ulūm*, Vol. 2, pg 11-12
9. Represented by a Quote of Robert Reich – "A leader is someone who steps back from the entire system and tries to build a more collaborative, more innovative system that will work over the long term."
10. Ishtihār 20th February 1886 in *Tabligh Risālat* Vol 1 pg. 59-60, *Majmū'ah Ishtiharāt* Vol 1. Pg. 100-102. *Tadhkirah* 4th Edition , pg. 109-111
11. *Dora-e Europe*, *Anwarul 'Ulūm*, Vol 8, page 384-385, 611
12. Refers to a reference from the *Holy Bible*, King James Version, Matthew 24:9 – "Then you will be handed over to be persecuted and put to death, and you will be hated by all nations because of me."
13. *Al Fazl*, Qadian, October 23rd, 1934
14. *Al Fazl*, Qadian, October 23rd, 1934
15. Friday Sermon, 9th November, 1934
16. Ishtihār 20th February 1886 in *Tabligh Risālat* Vol 1 pg. 59-60, *Majmū'ah Ishtiharāt* Vol 1. Pg. 100-102. *Tadhkirah* 4th Edition , pg. 109-111
17. *Al Mau'ūd*, *Anwarul 'Ulūm*, Vol. 17, pg 584
18. *Da'wā Muşleḥ Mau'ūd ke Mut'alliq Pur Shauqat 'Ilān*, *Anwarul 'Ulūm*, Vol 17, pg 161-162
19. Ishtihār 20th February 1886 in *Tabligh Risālat* Vol 1 pg. 59-60, *Majmū'ah Ishtiharāt* Vol 1. Pg. 100-102. *Tadhkirah* 4th Edition , pg. 109-111
20. *Centenary Khilāfat Aḥmadiyya*, Tahrīk Jadīd Anjuman Aḥmadiyya Pakistan Souvenir, pg 161
21. Ishtihār 20th February 1886 in *Tabligh Risālat* Vol 1 pg. 59-60, *Majmū'ah Ishtiharāt* Vol 1. Pg. 100-102. *Tadhkirah* 4th Edition , pg. 109-111
22. *Centenary Khilāfat Aḥmadiyya*, Tahrīk Jadīd Anjuman Aḥmadiyya Pakistan Souvenir, pg 163
23. *Al Mau'ūd*, *Anwarul 'Ulūm*, Vol 17, pg 647-649

FRAUD PREVENTION

PART 2 OF SERIES

Fazal Masood Malik, Prince Edward Island

In the first part of this series, we looked at what fraud is, how it occurs and some examples of fraudulent activity currently prevalent in Canada. In this second part, we continue with the same theme, citing examples of the most pervasive scams.



The purpose of most fraudulent activities or scams is to steal your personal information. This, can occur in many different ways. Some examples include:

1. You can receive a text message from a phone provider stating that you have received a refund.
2. You can receive an email or a phone call saying that you have a refund or overpayment.

The message (text or email) will have a link for you to click. If you select the link, it could install an application on your phone or tablet to steal your information, such as banking passwords, etc. In some cases, you might be taken to a webpage which may look authentic but is designed to steal your information.

Remember never to give out your date of birth, your password or other personal information unless you are absolutely certain about the party on the other end.

If you are ever in doubt, talk to someone you trust. You can call Sadr Jamā'at or the National Umūr 'Āmma's office to discuss any concerns you may have.

Below are some examples of how people can be scammed into losing money:

SERVICE CANADA SCAMS

In this type of scam, you may get a call from someone pretending to be from

Service Canada or another government agency. They will most likely tell you that your Social Insurance Number (SIN) has been stolen, blocked, compromised, or suspended.

They may start by asking for your SIN and sometimes claim that you need a new SIN and ask for other personal information, such as your date of birth, address and so on. **Never** give out your personal information. If you give out any personal information, you will most likely become a victim of Identity theft.

scammers might disguise their caller ID. It is a trick called *ID spoofing* – a trick to making you answer the phone by trusting the caller.

- If you get a call from a person saying they represent a company or government agency and asking for personal information, hang up and call the number on your account statement or on the company or government agency's website to verify.
- Never provide personal information such as your SIN, bank, or other account numbers, passwords, or additional identifying information to an unknown caller.



[Source](#)

REVENUE CANADA SCAMS (TAX SCAMS)

Tax season is upon us. Unfortunately, it also means that scammers are sharpening their con skills to steal your information and your money.

Giving away your personal information makes you vulnerable to identity theft and other types of fraud. To reduce the risk of this happening, please never give your personal information such as credit card or SIN over the phone.

In this type of scam, fraudsters call email or text you (the taxpayers) and inform you that they are calling from the Canada Revenue Agency (or Service Canada) and seek payment for taxes that have either been missed or miscalculated. They are usually aggressive and threatening. They

HOW TO PROTECT YOURSELF

- Do not trust the call display. It may say 'Police' or 'Service Canada,' but it could most likely a scammer. The

usually warn you that if you do not make a payment, you will be arrested, or you could lose your assets, such as your house, car or jewellery.

You can use this [handy guide](#) made by the Canada Revenue Agency (CRA) to determine if the CRA call is genuine or not.

The CRA may:

- verify your identity by asking for personal information such as your full name, date of birth, address and account, or social insurance number
- ask for details about your account, in the case of a business enquiry
- contact individuals or businesses about a tax debt
- call you to begin an audit process
- call you to offer free tax help for your small business
- call your organization or association to offer support in helping your clients access benefits and credits

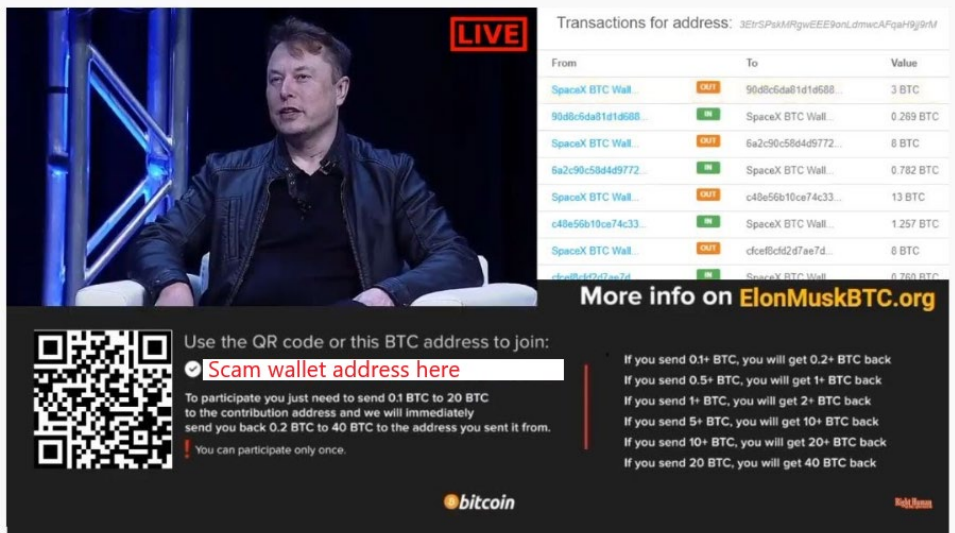
The CRA will never:

- demand immediate payment by Interac e-transfer, bitcoin, prepaid credit cards or gift cards from retailers such as iTunes, Amazon, or others
- use aggressive language or threaten you with arrest or sending the police
- leave voicemails that are threatening or give personal or financial information

If you doubt the caller, feel threatened or pressured, hang up immediately, and call someone you trust to discuss. You can contact your Sadr or the National Umūr ‘Āmma’s office to discuss any concerns you may have.

WORK FROM HOME OPPORTUNITIES:

Job opportunities are often advertised on social media sites and give the incentive of working from home. Especially during



Example of a scam website

COVID-19, these types of job postings have become more common. They hire you, ask you to perform some tasks, and then get you to purchase something or transfer the money somewhere. BEWARE, never send a cent to anyone unless you have requested the service.

What are the signs of Work from Home Jobs, which are a scam?

- They ask for money up-front. It may be in the form of purchasing an item, cashing a cheque, or transferring money to someone.
- You do not speak with or see a real person.
- They use a generic email account such as Gmail, Yahoo, etc.
- Their website does not exist or is redirected to another portal
- There is very little information available about the company and the people who work there.

Remember: No Government agency will ever ask you to pay using Interac e-transfer, bitcoin, prepaid credit cards or gift cards from retailers such as iTunes, Amazon, or others

CLICKBAIT

Clickbait is a post on social media that is worded to attract your attention and

persuade you to click on the link to find out more. It is usually a sensational post about trending news items highlighting exclusive, breaking, or urgent news. The description can have words like “amazing,” “shocking,” or “never seen before footage.” Once clicked, you are taken to a website that may allow cybercriminals to hijack your account or steal personal information.

How do I prevent being a victim of Clickbait?

- Don’t take the bait. Stay away from promotions of “exclusive,” “shocking,” or “sensational” footage and articles.
- Please hover your mouse over a link to see its actual destination. Before you click, mouse over the link to see where it will take you. Don’t click on links leading to unfamiliar websites.

If you are ever in doubt, talk to someone you trust. You can call Sadr Jama’at or the National Umūr ‘Āmma’s office to discuss any concerns you may have.

If you suspect fraud, you can report it to your local police or the Canadian Anti-Fraud Centre

Website: www.antifraudcentre-centreantifraude.ca/index-eng.htm

Phone: 1-888-495-8501

OBEY THE KHULAFĀ' WITH TRUE SINCERITY

Translation of Friday Sermon delivered by Hazrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad, Khalīfatul-Masīḥ II and Muṣṭaḥ Mau'ūd^{ra} on 29 June 1917

After reciting *Tashahud*, *Ta'awuz*, and *Surah al-Fatihah*, the following verses were recited after which Huzoor^{ra} proceeded with the sermon:

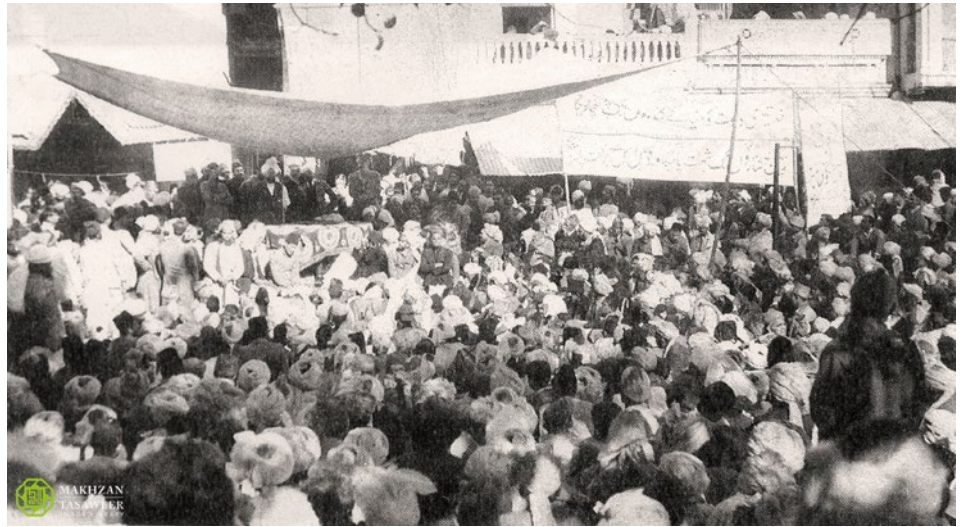
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا وَلْيُخْشِعُوا
عَذَابَ آيَاتِهِ
مَا يَبُذُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ
خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

O ye who believe! Say not “Ra’ina,” but say, “Unzurna” and hearken. And for the disbelievers is a painful punishment. They who disbelieve from among the People of the Book, or from among those who associate gods (with Allāh), desire not that any good should be sent down to you from your Lord; but Allāh chooses for His mercy whomsoever He pleases; and Allāh is of exceeding bounty. (2:105-106)

Lots of people are unable to exercise control over their speech and writing. Hence, the Promised Messiah^{as} noted that sufis advance the maxim, “Courtesy is the root to all success”. So long as a person is unable to govern their words, whether spoken or written, and is not fully aware of what flows from their tongue and pen, they are hardly worthy of being called a human being.

Indeed, they are worse than animals, for even beasts steer clear of danger; yet some people never consider the consequences of their actions. For example, if an animal is dragged towards a treacherous place, such as a cave, it will resist. In his well-known work, *Masnawi*, Rūmī writes a parable about a mouse and a camel.

In it, the mouse catches a rope tied to a camel and drags it in the direction that the camel is walking [causing the mouse



Hazrat Muṣṭaḥ Mau'ūd^{ra} addressing an audience

to think that it is pulling the camel along]. On approaching a river, the camel abruptly turns around, startling the mouse and dragging it at its rear. Thus, even a camel might choose to be led by a mouse, provided it does not perceive a threat; but the moment it senses any trouble, it cannot be forced along by someone who is strong and powerful, much less a mouse.

In other cases, there are animals that camouflage themselves against predators and hunters to shield themselves from danger. Conversely, human beings are often prone to making reckless comments, even though, at times, the slightest misstep can cause great harm. Allāh the Exalted says:

“O believers, do not use such words that might be misinterpreted when addressing the Prophet^{sa} for otherwise, you will squander you faith.”

That is, God says, while such people may be believers, they will eventually squander their faith. He will turn their belief into disbelief and afflict them with a severe

punishment if they do not control their tongues. This impropriety will bring about their downfall.

Therefore, a person must guard against their words or risk losing their faith. I have observed that there are certain people who are far from obedient, despite referring to me as the Khalīfatul-Masīḥ in their speeches and writings. Such hollow honorifics are meaningless. Shias, out of a sense of irony and jest, use the term khalifa for barbers and tailors, but this does not lessen the status of Khilāfat.

In the eyes of God, Khilāfat has an elevated station [and it makes no difference] whether people try to undermine it or not. God affirms that Khulafā' are divinely appointed. He says:

وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفٰسِقُونَ

Then whoso is ungrateful after that, they will be the rebellious. (24:56)

That is, rejecting the Khulafā' is a form of rebellion and whosoever turns away from

them stands in defiance of God. So, while the word khalifa, in and of itself, is not important given that it may even be used in reference to barbers, rejecting and deriding the Khulafā'—those who are successors to the prophets of God—is fraught with peril and effectively transforms faithful people into rebellious ones.

Therefore, do not think that giving free rein to your speech and writing will be profitable for you. God Almighty says that He will remove such people from His community, as those who are insubordinate can have no connection with God. Bear in mind that anyone, even if they are a believer, who belittles a system established by God Almighty through needless and indiscreet objections will die as a disbeliever.

In the following verse, Allāh the Exalted [while addressing the believers with regard to] the Holy Prophet^{sa} says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرُبُوا رَسُولًا وَلَا مَنِاسِبًا وَقُولُوا لِمَنْ يُدْعَىٰ

O ye who believe! Say not “Ra'ina”, but say, “Unzurna”. (2:105)

However, this commandment is equally applicable to others who are worthy of respect. For example, God elevated Hazrat Abu Bakr^{ra} to an exalted station. When discord arose [within the Muslim community], Abu Bakr^{ra} declared that even if the entire world stood against him, he would not hesitate in confronting those who refused to pay the [zakāt] with the same spirit and commitment as they did during the lifetime of the Holy Prophet^{sa}, even if their dues were of as little value as a small rope. (*Tarikh Al-Khulafā'* lis-Sayūti, p. 51, [1892] Delhi)

So do not think that showing disregard to your rulers is a minor affront and confined to an individual. It is imperative everyone show respect to those in positions of spiritual or temporal leadership. Would a person not face punishment if they disgraced a worldly sovereign?

I have narrated the following story many times. There used to be a famous poet, Inshā'Allāh Khan, who wished to remain unequalled in his ability to praise the king. Once, a person admiringly asked, “How

noble is our King?” Inshā'Allāh countered, “Just noble? How most noble is our King?”

The word *anjab*, which means “most noble” can also be interpreted as “son of a slave”. It so happened that the king was born to a bondwoman. No sooner had Inshā'Allāh uttered these words that all around him fell silent, construing his remark as a jibe against the sovereign. At the king's command, he was sentenced to prison and while there, he lost his mind and perished.

In short, feigning respect for me is meaningless. In a recent letter I have received, the writer alleges that I made a judgment against him because he came from an underprivileged background.

However, anyone who issues verdicts on the basis of social rank and status is both wicked and corrupt, let alone being worthy of the status of Khilāfat.

Still, I do not concern myself with people who, in my opinion, are opponents of the community, even if this means that all of them desert me. It is God Who has appointed me the Khalīfa, and not any individual. A person appointed by other people cannot be protected by them.

For example, if God caused such a person to die from a fatal disease, there is nothing that his selectors could do about it. Any Khilāfat which does not emanate from God is a curse.

Similarly, I have no desire whatsoever for being addressed as the Khalīfatul-Masīh. I affirm my belief in the divinely established Khilāfat and disregard all khilāfat instituted by human beings. It is alleged [in the same letter] that I fail to dispense justice or aid the poor. If I am unjust, why does this individual maintain ties with me?

An inequitable person is of no benefit or value. Such people can do me no harm. I have been called far worse things: a murderer, a usurper of the movement and been referred to in other abusive ways.

Therefore, this particular allegation is nothing more than a minor insult. A person pleading a case always thinks that they are in the right. However, they have to

accept whatever verdict is given by the court. Allāh the Exalted says:

فَلَا دَرَبَكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ

[But no, by thy Lord, they are not believers until they make thee judge in all that is in dispute between them. (4:66)

That is, “Such people cannot become true believers until they wholeheartedly accept your decisions.”

When they have no choice but to submit to verdicts made by worldly courts, why do they refuse to accept rulings passed by God's appointed Khulafā'? After all, if worldly courts can issue judgments, surely God can too? A person who gives verdicts on behalf of God carries in their hand a sword, which, though it cannot be seen, strikes hard and causes lasting ruin.

Whereas the sphere of a secular court is limited to this world, [the court of] God is convened in the next life. His punishment, though seemingly unobservable, is ferocious. Therefore, show restraint in your written and spoken words. And if you do not refrain from objecting to the Khilāfat established by God, you will be granted no respite and divine wrath will fall upon you in ways you cannot imagine.

May Allāh the Exalted enable you to recognise the status of the one He has chosen for you. A person does not attain [spiritual] rank because of who they are. The Holy Prophet^{sa} was not superior to others because of his Arab ethnicity or lineage, but rather because of the status that God had bestowed on him. I am merely a human being. Nothing more. But given my divine status, if you do not forgo such disrespectful behaviour, you will be punished for it.

Therefore, [again] certain matters may seem trivial to you, but they hold great significance in the sight of God. May God give you insight into these issues! Amīn!

(Al-Fazl, 7 July 1917)



Aḥmadiyya Muslim Jamā‘at Press Releases

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

Mubarak Mosque, UK

21 December 2020

LAJNA IMA‘ILLĀH AUSTRALIA HAVE THE HONOUR OF A VIRTUAL MEETING WITH WORLD HEAD OF AḤMADIYYA MUSLIM COMMUNITY

On 19 December 2020, the *World Head of the Aḥmadiyya Muslim Community, the Fifth Khalīfa (Caliph)*, His Holiness Hazrat Mirzā Masroor Aḥmad^{aa} held a virtual online meeting with the *National ‘Āmila (Executive) of Lajna Ima‘illāh Australia (Aḥmadiyya Muslim Women’s Auxiliary)*.

His Holiness^{aa} presided the meeting from his office in Islāmabad, Tilford, whilst the ‘Āmila representatives were gathered at the Khilāfat Hall at the Baitul Huda Mosque complex (national headquarters) at Marsden Park, a suburb in the Greater Sydney region.

During the meeting, His Holiness^{aa} outlined the various responsibilities assigned to the respective Lajna members and gave guidance on improving the activities of their departments.

His Holiness^{aa} said it was crucial to embed Islāmic values in Aḥmadi Muslim children from a young age.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

Parents and the Lajna administration should observe a balanced way when guiding children. From a young age, Aḥmadi Muslim girls should be taught that, according to Islām’s teachings, their means of dress should always be modest and decent and, as they become older, they should understand that one of Allāh’s commandments as prescribed by the Holy Qur’ān is Hijab. If you guide the Aḥmadi girls from a young age about the importance of modesty, when they enter Lajna

Ima‘illāh they will recognise and understand the true value of Hijab and how it is a means of protection from many of the ills of society.

His Holiness^{aa} said it was imperative that Aḥmadi Muslim youth learned the fundamental teachings of their faith and religion.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

When Muslims enter college or university they should be fully aware of who they are and what their faith

“We seek to propagate our faith and to bring other people into the fold of the Aḥmadiyya Muslim Community due to our love for other members of society and for our nations.”

– Hazrat Mirza Masroor Aḥmad^{aa}

teaches. They should know what the Aḥmadiyya Muslim Community is and why the Promised Messiah^{as} was sent by God Almighty. Some of our youth are not clear on the need for the advent of the Promised Messiah^{as} given that Muslims already had the Holy Qur'ān and the Ahadith (sayings of the Holy Prophet Muhammad, peace and blessing be upon him) and believe the Holy Prophet Muhammad (peace and blessings be upon him) to be the Seal of the Prophets. So, it is essential that Aḥmadi Muslims are taught from childhood about why Allāh the Almighty sent the Promised Messiah^{as} and they must be aware that he came in accordance with the prophecies of the Holy Prophet of Islām (peace and blessings be upon him). All of our youth must know what their faith is, why they are Aḥmadi Muslims and what are their responsibilities to their religion. If you are successful in instilling these values within your children then I am sure the future generations of Lajna Ima'illāh will be even stronger than their predecessors.

During the meeting, His Holiness^{aa} spoke of the great importance of working as a team and training others so that the work and objectives of the Aḥmadiyya Muslim Community are continually fulfilled and so that the transition from one administration to the next is always smooth.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

One point I wish to make to all the members of the Lajna administration is that simply to work hard yourself is not representative of true success or excellence. Of course, to personally work hard is a good quality and of value, however if you have not cultivated and developed a team – a second line who can follow you and ensure that the work of your department progresses smoothly after your term ends – it means you have actually not achieved anything at all.

Hazrat Mirzā Masroor Aḥmad^{aa} continued:



Syednā Hazrat Khalifatul-Masīḥ V^{aa} presiding the virtual meeting

As I said, to only work hard personally is not the objective, rather your objective is to make such an excellent team so that when your term ends others will be ready to assume the duties of your respective department or office. Regardless of your age, whether you are young or old, you must develop and train others and this spirit of work should be instilled within every office bearer of the Aḥmadiyya Muslim Community at every level.

During the meeting, His Holiness also spoke about the importance of Tabligh (outreach) and explained the real purpose underlying the efforts of Aḥmadi Muslims to spread Islām's teachings.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

You should set an ambitious target when it comes to Tabligh. Always remember that our efforts to convert others to the true message of Islām is not for the sake of numbers or so that our reports are more impressive. Rather, we seek to propagate our faith and to bring other people into the fold of the the Aḥmadiyya Muslim Community due to our love for other members of society and for our nations. This love requires us to convey the true teachings of Islām to them and it is our heartfelt desire to

bring them closer to God Almighty. Furthermore, it is not enough for us to convey the message to others, rather we must also spiritually and morally reform and better ourselves and to constantly seek to increase our own bond with God Almighty.

As the meeting drew to a close, His Holiness^{aa} was asked how the Lajna Ima'illāh administration could encourage greater participation at their events and meetings.

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

You should reach out to and guide all of the members of Lajna Ima'illāh with great love and tenderness, rather than seeking to assert any form of superiority as an office holder. Be like their sisters, be like their mothers, be like their friends and never give up. Furthermore, choose topics and programmes that are interesting and encourage those who are reluctant to come to actively participate. For example, you can ask them to give talks or speeches and then you will see that they will come to the events, God Willing.

8 December 2020

**OVER 100 MEMBERS OF MAJLIS KHUDDĀMUL AḤMADIYYA GERMANY
HAVE THE HONOUR OF A VIRTUAL MEETING WITH THE HEAD OF
THE AḤMADIYYA MUSLIM COMMUNITY**

Those meeting His Holiness^{aa} were immigrants from Pakistan, many of whom had never met His Holiness^{aa} before.

On 6 December 2020, the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa} held a virtual online meeting with more than one hundred members of Majlis Khuddāmul Aḥmadiyya (Aḥmadiyya Muslim Youth Auxiliary) from Germany.

His Holiness presided the meeting from his office in Islāmabad, Tilford, whilst the members of Majlis Khuddāmul Aḥmadiyya were gathered at the Crystal Palace Event Hall in the German city of Gross-Gerau. Those meeting His Holiness^{aa} were all immigrants who had claimed asylum in Germany in recent years due to the persecution subjected against members of the Aḥmadiyya Muslim Community in Pakistan. Each individual had the chance to personally speak to His Holiness^{aa} and His Holiness^{aa} prayed for the individuals and their families.

Whilst addressing all of the immigrants, His Holiness^{aa} urged them to constantly seek the nearness of Allāh the Almighty and to never forget Him. He also instructed the immigrants to ensure that they spoke only the truth during their asylum process.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

During the asylum process you must never tell any falsehood or exaggerate in any way. Rather, simply explain the reality of what is happening in Pakistan, where every Aḥmadi Muslim is living under the cloud of persecution knowing they could be targeted or falsely charged at any time. Tell them that it is due to such unjust circumstances that you have migrated in order to be able to live with religious freedom. If you always



Syednā Hazrat Khalifatul-Masiḥ V^{aa} presiding the virtual meeting

“speak the truth then, God Willing, your asylum cases will be accepted.”

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

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

On a personal level, you must ensure that you are regular in observing the five daily prayers (Salat) and you should bow down with heartfelt emotion and sincerity seeking the Help of Allāh the Almighty. Additionally, you should develop the habit of offering voluntary prayers (Nafl) regularly. When you go for asylum hearings you should recite Surah Fatihah before entering the Court. Furthermore, you should make a firm pledge in your heart that once your case is accepted and when your circumstances improve you will continue to offer your prayers with diligence and regularity. If you do all of this then, God Willing, you will witness the Grace and Mercy of Allāh the Almighty.

If you act upon what I have said your asylum applications will, God Willing, be accepted. Always remember that for all your needs you should turn to Allāh the Almighty and, as I said before, you must make a firm pledge in your heart that when your circumstances improve you will not forget Allāh but will continue to seek His nearness, you will continue to offer your prayers and you will continue to strive for righteousness. Allāh the Almighty knows what a person’s true intention is and what is in their heart and so if you later become immersed in materialistic desires then you will suffer and face difficulties. Anyway, it is my prayer that may Allāh the Almighty bless all of you and be your Helper and Protector. Āmīn!.

LETTERS SENT TO WORLD LEADERS BY HEAD OF AḤMADIYYA MUSLIM COMMUNITY DURING COVID-19 PANDEMIC TO BE PUBLISHED FOR FIRST TIME

[Letters](#) to be published on The Review of Religions website on Tuesday

The World Head of the Aḥmadiyya Muslim Community, the Fifth Khalīfa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa} has written a series of letters to various world leaders urging them to consider the paralyzing and devastating effects of COVID-19 as a Divine warning for mankind.

[The historic letters](#), sent during the month of June 2020, were written to leaders of 14 countries - Australia, Canada, China, France, Germany, Ghana, India, Israel, Japan, Nigeria, Russia, Sierra Leone, the United Kingdom and the United States of America.

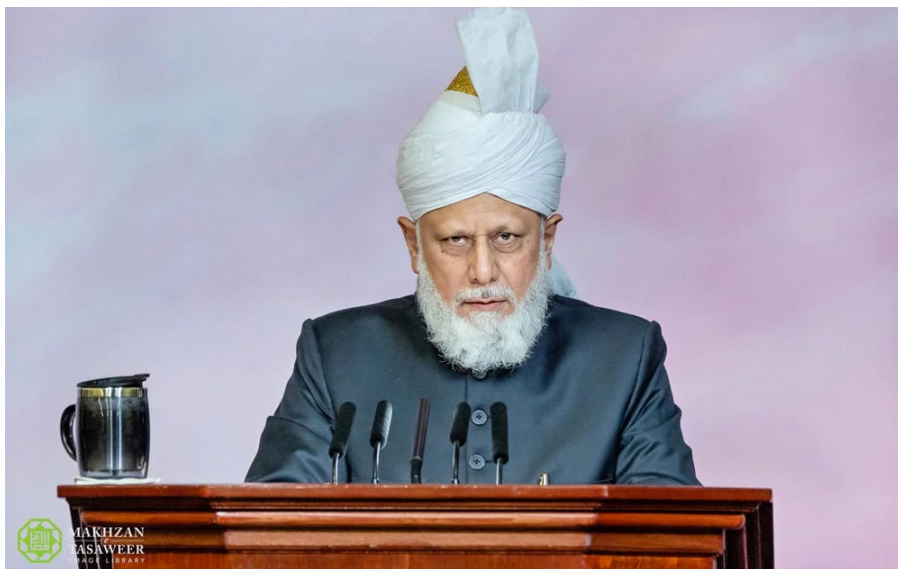
Letters were also written to Pope Francis and the UN Secretary General, His Excellency António Guterres.

In his letters, Hazrat Mirzā Masroor Aḥmad^{aa} stated that the Coronavirus had exposed the frailty of nations and human beings and expressed his conviction that the effects of the pandemic and the way that the world had been brought to a standstill were according to the Decree of God Almighty and ought to be considered a grave warning to mankind to reform and to forego all forms of injustice.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

As a religious leader and a person of faith, I believe that the tribulations of the past few weeks have occurred according to the Decree of God Almighty and as a grave warning to mankind to reform and to forgo all forms of injustice and cruelty. This pandemic is a glaring message to mankind directing the people of the world to turn towards God Almighty and to fulfil His rights and those of our fellow human beings.

In his letters, His Holiness^{aa} wrote that the economic consequences of COVID-19



Syednā Hazrat Khalifatul-Masiḥ V^{aa}

were set to exacerbate and compound the misery and could easily further destabilise the peace and security of the world. As a result, His Holiness^{aa} said that leaders should uphold the highest standards of justice at a domestic and international level and set a positive and noble example for their people.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

In light of the prevailing circumstances, it is my sincere and humble request that where your government is forming and enacting policies to stop the spread of the coronavirus, as the leader of your nation, you should also encourage the citizens of your country to fulfil the rights of one another and to be ready to make personal sacrifices in the cause of humanity. Similarly, your government should strive to ensure the peace and security of society, both within your country and at a broader, international level. I sincerely request that you uphold the demands of justice and integrity by seeking to fulfil the rights of your own people and of all other nations.

His Holiness^{aa} warned it was essential that today's leaders and nations heeded the lessons of the past and acknowledged that natural disasters and lethal viruses were a warning for mankind to recognise its Creator and to fulfil the rights of God's creation.

In his letter to the UN General Secretary, His Holiness urged him to use his platform to bring unity amongst nations.

Hazrat Mirzā Masroor Aḥmad^{aa} said: "In my view, the pre-eminent means for the United Nations to fulfil its founding objectives is for it to bring all nations of the world together on one platform, in which each country is treated equally and without prejudice, rather than bowing to the might and will of a select number of dominant world powers."

Writing to Pope Francis, His Holiness^{aa} also conveyed the message of the Founder of the Aḥmadiyya Muslim Community, His Holiness Hazrat Mirzā Ghulam Aḥmad, the Promised Messiah^{as} that now more than ever before it was essential that religious leaders sought to foster a spirit of tolerance and respect between the different religions of the world.

HEAD OF AḤMADIYYA MUSLIM COMMUNITY HOLDS HISTORIC CLASS WITH
JAMIA AḤMADIYYA INTERNATIONAL IN GHANA

On 5 December 2020, the World Head of The Aḥmadiyya Muslim Community, The Fifth Khalifa (Caliph), His Holiness Hazrat Mirzā Masroor Aḥmad^{aa} Presided A Seventy-Five-Minute Online Class With 185 Students Of Jamia Aḥmadiyya International (Aḥmadiyya Muslim Missionary Training College In Ghana).

It was the first time His Holiness presided a class with Jamia Aḥmadiyya International and in this way, the trainee missionaries, from a range of countries including Ghana, Nigeria, Senegal, Tanzania, Jordan And Kazakhstan, were able to collectively meet with and seek the guidance and prayers of their spiritual and religious leader.

His Holiness^{aa} presided the meeting from his office in Islāmabad, Tilford, whilst the students and teaching staff of Jamia Aḥmadiyya International were gathered at the Jāmi'a Aḥmadiyya International Complex in Mankessim in central region of Ghana.

The event started with the recitation and translation of verses of the holy Qur'ān, followed by a poem and a narration of the writings of the Promised Messiah^{as}.

During the meeting, His Holiness^{aa} was asked to share a special memory from his time living in Ghana during the 1970s and 1980s.

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

During my time in Ghana, the Third Khalifa, Hazrat Mirzā Nasir Aḥmadth visited the country and I recall that on the very first day of the tour, people had gathered in Accra to greet him and so the Third Khalifa came out to meet them and he delivered a short address. Whilst doing so, it started to rain heavily to the extent that, despite having an umbrella above

“I was first posted to Africa and from that moment onwards Allāh the Almighty took hold of my finger and took me forward from place to place and I had no control in this.” - Hazrat Mirzā Masroor Aḥmad^{aa}

him, the clothes of the Third Khalifa became soaked. Despite the heavy rain, the Ghanaian men, women and children did not move an inch and continued to listen to his address with full attention. The Third Khalifa was very much impressed by their high levels of patience and tolerance and later remarked how they had listened to the words of the Khalifatul Masih attentively throughout the rainstorm and did not move from their places.

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

In a similar vein, I remember when I visited Tanzania in 2005 there were several rainstorms occurring during those days. Thus, when I addressed the ladies during the Jalsa Salana, suddenly the heavens opened from above. The covering placed above them could not withstand it and so suddenly a great deal of rainwater came gushing down to where the ladies were seated and yet not one moved from their place. Rather, they maintained their position and continued to listen to my address with patience and concentration.

His Holiness^{aa} stated that patience and discipline in the face of adversity were the hallmarks of successful nations and stated that African people and nations were an example for others in this regard.

Hazrat Mirzā Masroor Aḥmad^{aa} stated:

Generally speaking, African people have a high threshold of patience and

tolerance and they are also naturally disciplined people. It is important that these qualities remain and are built upon. Hence, all of you, who are becoming Missionaries, should ensure that apart from teaching the matters of faith to the coming generations, you should also teach them that Islām places importance on having discipline and, certainly, those nations who bear this quality are those who progress and flourish. As I have said, naturally Africans are disciplined people and it just requires for this quality to be harnessed and organised in a productive way. If your nations are able to achieve this then Africa, God Willing, will come to lead the world and for this you, as Missionaries, must play your role.

His Holiness^{aa} was asked how best to convince atheists about the existence of God.

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

The strongest proof of the existence of God for a person of faith is their own example and experience. If an atheist denies God, we must inform them that we have seen and witnessed in our lives the existence of God. Each of us have experiences of when we have prayed to Allāh the Almighty and He has accepted our prayers. Thus, when any of you encounter atheists you should let them know that you have seen God Almighty and felt Him and so it is impossible that you could



Syednā Hazrat Khalifatul-Masiḥ V^{aa} presiding the virtual meeting

ever deny Him. Tell them that if they sincerely strive with an open mind then they too will find God.

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

Many people who deny God are very stubborn in their beliefs and do not even want to hear or consider any proofs or evidence to the contrary. Some years ago, a well-known atheist wrote a famous book denying the existence of God and so, in response, I sent him the 5-volume English commentary of the Holy Qur’ān and the book of the Promised Messiah^{as} ‘The Philosophy of the Teachings of Islām’ and I requested him to read them so he could understand our beliefs and proofs regarding the existence of God. However, he responded by saying that he had no interest in reading them. Hence, he wanted us to read his book but was unwilling to read ours. Nonetheless, there are other atheists who are more open minded and willing to listen to others and so you should get to know such people personally and strive to bring them closer to God.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

In the past, many people have come to meet me and later they admitted that though they did not believe in God but if they were ever to change

their beliefs it would be because of the Khalifa (Caliph), as he had explained the existence of God in the most logical way. Also, you should remember that in order to soften and turn the hearts of others you must use the limitless power of prayer and set an excellent personal example from which others can learn and benefit.

As the meeting drew to a close, His Holiness was asked what field or career he had wished to pursue whilst he himself was a student.

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

“What I wished to become I could not and I ended up in such a place that I had no personal desire for.”

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

At first, I was interested in science and thought that I may pursue medicine. Then I did agricultural economics and I prayed and pledged in my heart that if I get good marks in the MSc. examinations I would devote my life for the service of the Aḥmadiyya Muslim Community. Thereupon, Allāh enabled me to get good grades and to enter the First

Division without any real effort on my part and so then I fulfilled my pledge to serve as a life devotee.

Hazrat Mirzā Masroor Aḥmad^{aa} further stated:

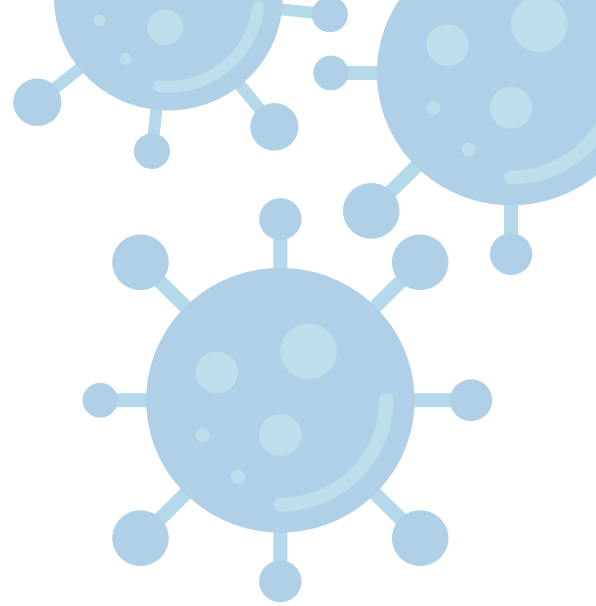
I was first posted to Africa and from that moment onwards Allāh the Almighty took hold of my finger and took me forward from place to place and I had no control in this. Thus, we must always seek and endeavour to tightly grasp Allāh’s Hand and to seek His Help in all matters. If we do so with sincerity, then Allāh guides and takes care of a person Himself. Especially, our Missionaries must take hold of the hand of Allāh and to beseech Him that He may take us wherever He desires and deems better for us and that he inculcates within us those qualities that He desires. This alone is the way of the blessed.



Humanity First
Serving Mankind

COVID-19 Fact Sheet

stay home • stay safe • help others
#HFCares



As COVID-19 continues to spread, there are things we can all do to keep each other and ourselves safe. Stay informed and take all necessary precautions to ensure we are doing our part to help the government and frontline workers combat the virus.



SOME ARE AT HIGH RISK

Anyone with pre-existing medical conditions and/ or a weakened immune system is at a higher risk.

This includes seniors and those with the following conditions:

- Heart disease
- Hypertension
- Lung disease
- Diabetes
- Cancer

HOW TO REDUCE YOUR RISK



STAY HOME

Stay home if possible and limit the number of visitors at your home

- Clean and disinfect high touch surfaces in your home regularly

If you must step outside, please take the following measures:

- Avoid touching high touch surfaces

- Change your routine to avoid crowded places, such as going to the grocery store at off peak hours.
- Keep at least a 2 arms length (or 2m) distance from others
- Avoid all nonessential travel



HYGIENE MEASURES

- Wash your hands frequently according to the World Health Organization's guidelines and use an alcohol-based hand sanitizer when not available.
- Avoid touching your face and food with your hands

BE PREPARED



PLAN AHEAD

- Stock up on necessary supplies in case you need to stay at home for a few weeks.
- Identify services that can deliver food and medications



COMMUNICATE

- Communicate with your health-care provider. They will help ensure you have enough prescribed medication and medical supplies.
- put a system in place to regularly check on family and friends via phone or email.



STAY INFORMED

- Learn about the symptoms of Covid-19, how it spreads and preventative measures you can take
- Ensure your information is coming from reputable sources, such as Public Health Agency of Canada and the World Health Organization.
- Monitor yourself for symptoms
- Give yourself a break from the news and find time to relax

Visit canada.ca/coronavirus for more info

PRAYERS FOR THE CURRENT PANDEMIC

In these days, we should pay special attention to the study of Kashti-e-Nooh (Noah's Arc) and arrange regular Dars of this book in our homes.

In the current situation, whereas Syedna Hazrat Khalīfatul-Masīh V (May Allah be his Helper!) has advised us to take other precautionary measures, Huzoor^{aa} has also urged us to turn to Allah in repentance and pray.

Therefore, some prayers from the Holy Qur'an, Ahadith and prayers of the Promised Messiah^{as} are given below:

Prayer of Hazrat Ayub^{as}

Hazrat Ayub^{as} supplicated to seek cure from his illness and presented his weak state for attracting Allah's mercy. This prayer was accepted and, miraculously, the affliction was removed.

لِي مَسْنَى الضَّرِّ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ

Affliction has touched me, and Thou art the Most Merciful of all who show mercy. (21:84)

Prayer of Hazrat Moses^{as}

When an earthquake overtook Hazrat Moses^{as} and the chiefs of his people, Hazrat Moses^{as} considered it indication of Allah's displeasure and he supplicated as:

أَنْتَ وَلِيِّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ

Thou art our Protector; forgive us then and have mercy on us, for Thou art the Best of those who forgive. (7:156)

Prayer for Protection against All Harms

Uthman ibn Affan^{ra} says: I heard the Holy Prophet^{sa} say: "He who recites this prayer thrice in the morning and again in the evening every day, God will protect him from anything which is harmful."

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

In the name of Allah, with Whose name nothing can harm in the earth and in Heaven, and He is All-Hearing, All-Knowing. (Sunan Abi Dawood: 5088)

Prayer for Protection from Pandemics

During a pandemic, God Almighty conveyed it the Promised Messiah^{as} that, as a remedy against it, Allah should be remembered through His following attributes:

يَا حَفِيفًا - يَا عَزِيزًا - يَا رَفِيقًا

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

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ

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

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

رَبِّ كُلِّ شَيْءٍ خَادِمُكَ رَبِّ فَاحْفَظْنِي وَانصُرْنِي وَارْحَمْنِي
O my Lord everything serves You. So O my Lord, protect me and help me and have mercy on me. (Tadhkirah, p,601)

Prayer for Deliverance from Sufferings and Illness

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

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