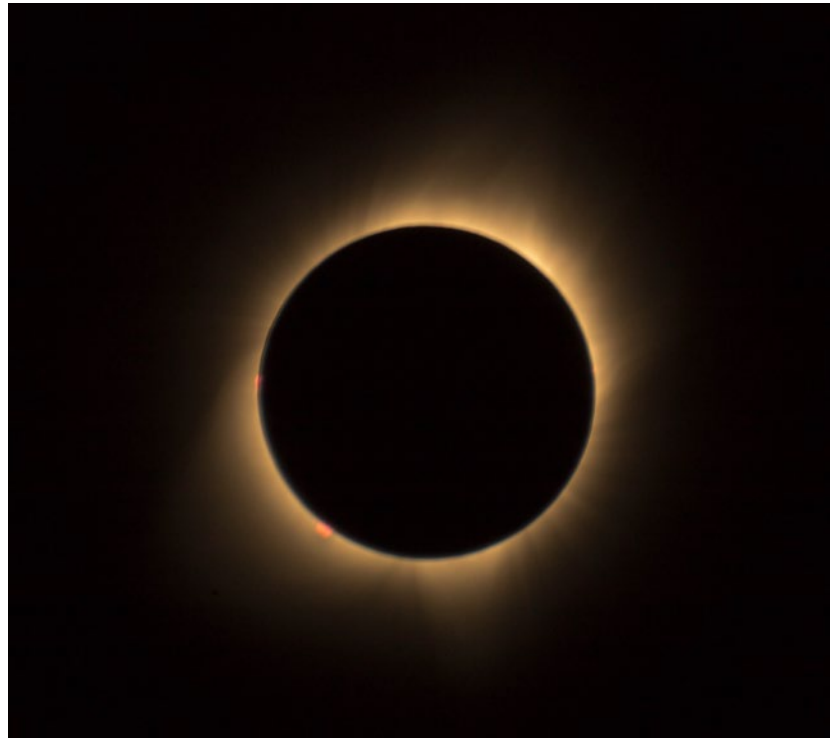


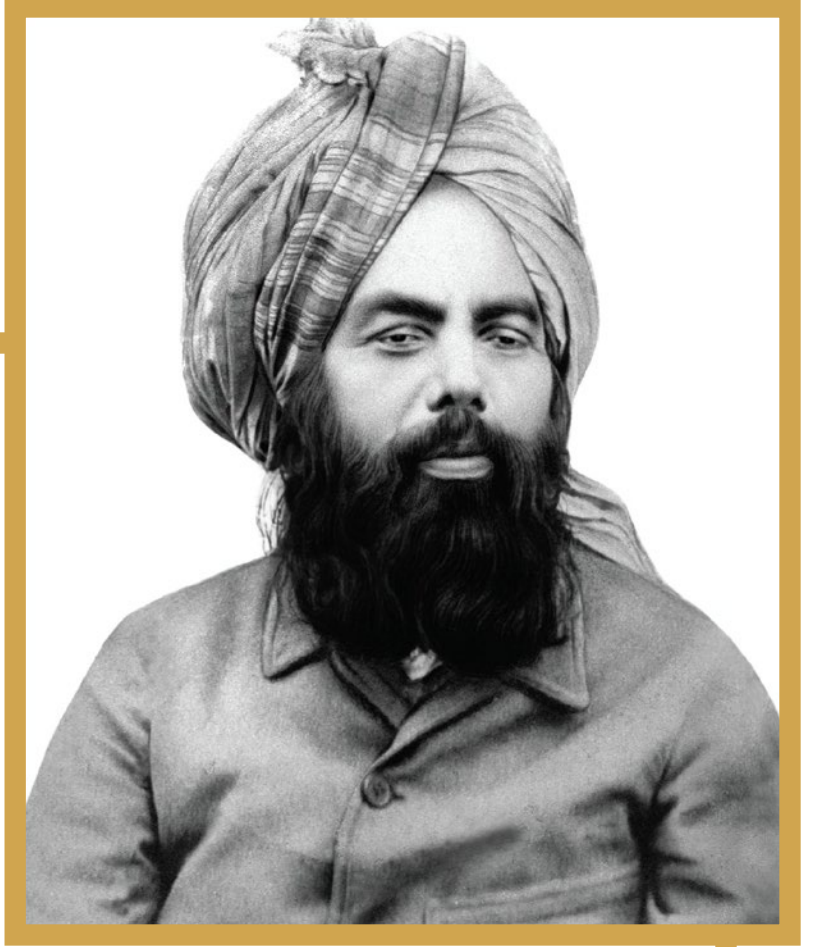
# AHMADIYYA Gazette

Volume 50 - No. 03 - March 2021

CANADA 



# THE PROMISED MESSIAH DAY



Hazrat Mirza Ghulam Ahmad<sup>as</sup>

“This day is commemorated in the Jamā‘at as the “Promised Messiah Day” and Jalsas [gatherings] are also held with regards to this day. As part of its commemoration, we learn about the claims and the purpose of the advent of the Promised Messiah<sup>as</sup> as well . . . The spread of the Aḥmadiyya Jamā‘at in over 200 countries of the world is a testimony to the fact that God Almighty is continuously establishing the truthfulness of the Promised Messiah<sup>as</sup> in the world.

May Allāh the Exalted enable us to contribute towards fulfilling the mission of the Promised Messiah<sup>as</sup>! May He increase us in our faith and conviction and enable us to fulfil our responsibilities!”

(Hazrat Khalīfatul-Masīḥ V<sup>aa</sup>, Friday Sermon, Mar 20, 2020, transl. from Urdu)



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



AḤMADIYYA  
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# PEARLS OF WISDOM

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### THE HOLY QUR'ĀN

In the Name of Allāh, the Gracious, the Merciful.

Whatever is in the heavens and whatever is in the earth glorifies Allāh, the Sovereign, the Holy, the Mighty, the Wise.

He it is Who has raised among the unlettered *people* a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and Wisdom, though before that they were in manifest misguidance.

And *He will raise him among* others of them who have not yet joined them. He is the Mighty, the Wise.

(Surah Al-Jumu'ah, 62:1-4)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ

الْحَكِيمِ

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي

ضَلَالٍ مُبِينٍ

وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ

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

### HADĪTH

Hazrat Abū Huraira<sup>ra</sup> narrates:

We were sitting with the Holy Prophet<sup>sa</sup> when Sūrah Al-Jumu'ah was revealed upon him. When he recited, “And *He will raise him among* others of them who have not yet joined them” (62:3), a man asked, “who are they, O Allāh’s Messenger<sup>sa</sup>?” The Prophet<sup>sa</sup> did not reply till he repeated his question one, two, or three times. At that moment, Salmān al-Fārisi<sup>ra</sup> was with us. The Messenger of Allāh<sup>sa</sup> placed his hand upon Salmān<sup>ra</sup> and said, “even if faith were on Pleiades, a man from among these people would bring it back!”

(Ṣaḥīḥ Bukhārī, Kitābut-Tafsīr)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ نَزَلَتْ عَلَيْهِ سُورَةُ الْجُمُعَةِ فَلَبَّاقُوا: وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ قَالَ رَجُلٌ مَنْ هَؤُلَاءِ يَا رَسُولَ اللَّهِ؟ فَلَمْ يُرَاجِعْهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى سَأَلَهُ مَرَّةً أَوْ مَرَّتَيْنِ أَوْ ثَلَاثًا قَالَ وَفِينَا سَلْمَانَ الْأَنْقَارِسِيُّ قَالَ فَوَضَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ عَلَى سَلْمَانَ ثُمَّ قَالَ: لَوْ كَانَ الْإِيْمَانُ عِنْدَ الثُّرَيَّا لَنَا لَهُ رِجَالٌ مِنْ هَؤُلَاءِ

(صحيح بخارى، كتاب التفسير، باب التفسير سورة الجمعة)

## Why Has God Appointed Me?

The actual mission for which God has appointed me is to remove the estrangement that has come between man and his Creator and to re-establish a relationship of love and sincerity between him and his Lord. He has also appointed me to put a stop to religious wars by proclaiming the truth, to create religious harmony, to reveal the religious truths that have long remained hidden from mortal eyes, and to display the true spirituality that lies submerged under the darkness of selfish passions. I have also been sent to demonstrate practically, and not just in words, how Divine powers enter man, and how they are manifested through prayers and concentration. But, first and foremost, I have been sent to re-establish forever the lost belief in the Unity of God—*Tawhīd*—which is pure and luminous and unadulterated by any form of idolatry. All this will not come about by my power, but by the Mighty hand of the Lord of the heavens and the earth.

*(Lecture Lahore, English Translation, p.42)*

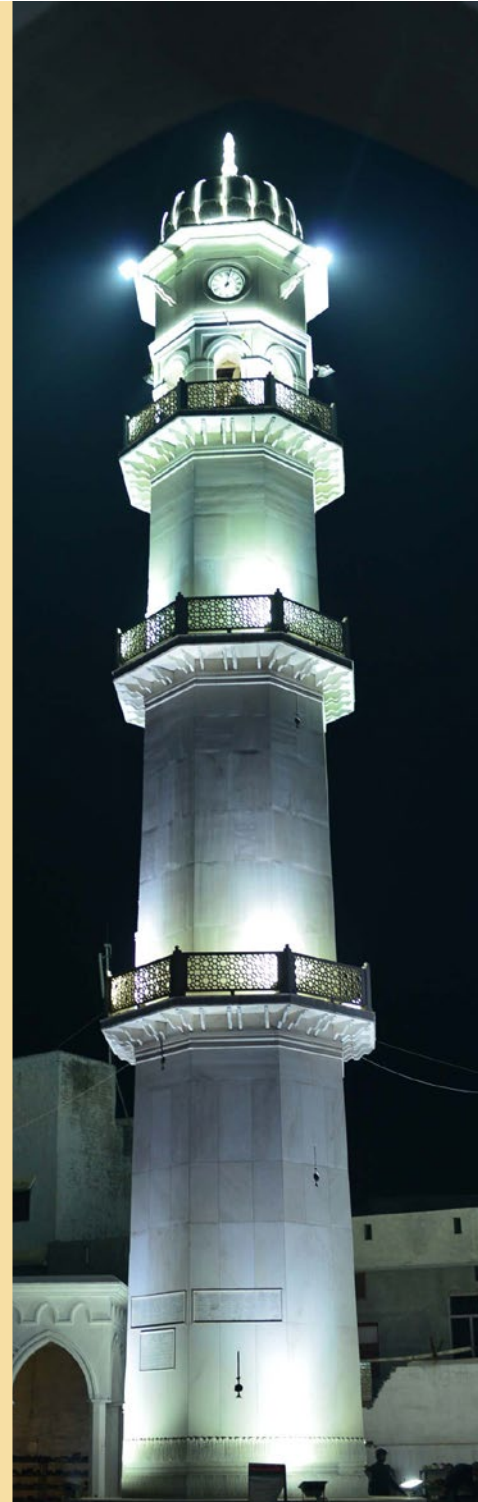
God Almighty desires to draw all those who live in various habitations of the world, be it Europe or Asia, and who have virtuous nature, to the Unity of God and unite His servants under one Faith. This indeed is the purpose of God for which I have been sent to the world. You, too, therefore should pursue this end, but with kindness, moral probity and fervent prayers.

*(The Will, English Translation, pp.8-9)*

## Re-establish the Magnificence of the Holy Prophet<sup>sa</sup>

I have been sent to re-establish the magnificence of the Holy Prophet<sup>sa</sup> lost upon the world, and to show the truths of the Holy Qur'ān to the world. All this is being undertaken, but those who have a veil over their eyes are unable to see!

*(Malfūzāt, Vol. 3, p.9, translated from Urdu)*



Mināratul-Masīh  
Qadian, India

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

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



## FRIDAY SERMON

1<sup>ST</sup> JANUARY 2021

**H**uzoor<sup>aa</sup> said: While speaking about the background of the martyrdom of Hazrat ‘Ali<sup>ra</sup>, Hazrat Muşleḥ Mau‘ūd<sup>ra</sup> says: Kharijites decided to kill all the prominent people in order to end this crisis. They planned to kill Hazrat ‘Ali<sup>ra</sup>, Hazrat Amīr Mu‘āwiyah<sup>ra</sup>, and Hazrat ‘Amr bin Al-‘Ās<sup>ra</sup> all at once. But those who had planned to kill the first two failed in their plan. However, the one who had planned to attack Hazrat ‘Ali<sup>ra</sup> managed to attack him on a Friday at the time of Fajr Prayer and said to Hazrat ‘Ali<sup>ra</sup>: ‘‘Ali! You don’t deserve to be followed in each and every matter. This is a singular right of Allāh’.

The Holy Prophet<sup>sa</sup>, had prophesied the martyrdom of Hazrat ‘Ali<sup>ra</sup> and declared his murderer to be the most ill-fated person of all times and pronounced him to be akin to the person who had hamstrung the she-

camel of Hazrat Sāleḥ<sup>as</sup>.

When Ibn Muljam, who had attacked Hazrat ‘Ali<sup>ra</sup>, was apprehended and brought before Hazrat ‘Ali<sup>ra</sup>, Hazrat ‘Ali<sup>ra</sup> ordered that Ibn Muljam should be treated well and said: ‘If I survive, I will either kill him or pardon him. But, if I die, kill him to avenge my killing. However, you must not subject him to any undue harm’. Hazrat ‘Ali<sup>ra</sup> also instructed that Ibn Muljam must not be killed through driving a spear into his belly or private parts.

Three men from among Kharijites who had come to Makkah and offered themselves to kill three most important persons [from among those who had pledged allegiance to Hazrat ‘Ali<sup>ra</sup> were as follows: ‘Abdur Rahmān bin Muljam, who had attacked Hazrat ‘Ali<sup>ra</sup>, Bark bin ‘Abdullāh Tamimi who offered himself to kill Hazrat Amīr Mu‘āwiyah<sup>ra</sup>, and ‘Amr bin Bukair Tamimi

who offered himself to kill ‘Amr bin Al-‘Ās. The three chose the seventeenth night of the month of Ramaḍān to execute their evil plan. After this, Ibn Muljam returned to Kūfa.

In the morning of the day on which Hazrat ‘Ali<sup>ra</sup> was martyred, he said: ‘In my dream, I submitted to the Holy Prophet<sup>sa</sup>, that I am faced with crookedness and confrontation by my followers. The Holy Prophet<sup>sa</sup>, replied: ‘Pray against them saying, ‘O Allāh! Grant me in return for them those who are better than them and grant them in return for me the one who is worse than me’.

In his will, Hazrat ‘Ali<sup>ra</sup> praised Allāh and proclaimed his faith in His Unity and then said: ‘You should all hold fast the rope of Allāh and avoid discord, for I have heard from Abul Qāsim<sup>sa</sup> that to mend mutual relationships is better than offering Prayer and keeping fast’. About this Huzoor<sup>aa</sup> said

it is a very important instruction which should always be kept in mind, since to live peacefully with others and reform mutual relationship is a great act of piety.

Hazrat 'Ali<sup>ra</sup> further wrote in his will to look after the needy and the orphans, to safeguard prayer and not to be unmindful of calling others towards good and stopping them from evil, for if this is not practiced, those who are bad among us would become our rulers. Huzoor<sup>aa</sup> said: To ask each other to perform good deeds and avoid bad habits is a very important matter. Otherwise, those who are bad among us would become our rulers. Then we would pray, but our prayers would not be accepted. Huzoor<sup>aa</sup> said that this condition is being witnessed today among the Muslim countries.

Having realized that the injury he had received on his head was fatal, Hazrat 'Ali<sup>ra</sup> one day said to his family: 'Soon I am going to leave you'. Having heard this, his daughter, Umm Kulthūm, began to cry. Hazrat 'Ali<sup>ra</sup> said to her: 'If you see what I am seeing, you would stop crying. I am seeing groups of angels and prophets. The Holy Prophet<sup>sa</sup>, is also among them and he is telling me: 'O 'Ali! Rejoice, for the place you are moving to is better than the one you are currently living in'.

Narrating the events of Hazrat 'Ali<sup>ra</sup>'s<sup>ra</sup> martyrdom, Hazrat Muşleḥ Mau'ūd<sup>ra</sup> says: 'Upon the death of Hazrat 'Ali<sup>ra</sup>, Hazrat Hasan<sup>ra</sup> said: 'O people! The man who has died today was such that some of his virtues have neither been attained by those who lived before him, nor will they be attained by those who are going to live after him. When the Holy Prophet<sup>sa</sup>, sent him for a war, he was accompanied by Gabriel on his right and by Michael on his left. He left only 700 dirhams as his inheritance. He died on the night on which the soul of Jesus was raised to heaven, that is, the 27<sup>th</sup> of Ramaḍān'.

After his death, Hazrat 'Ali<sup>ra</sup> was given a bath by his two sons and Hazrat 'Abdullāh bin Ja'afar, and the funeral prayer was led by Hazrat Hasan. He was buried before the Fajr Prayer. Hazrat 'Ali<sup>ra</sup> possessed some of the musk scent which was applied on the dead body of the Holy Prophet<sup>sa</sup>. Hazrat 'Ali<sup>ra</sup> willed that the same scent should be

applied on his dead body as well.

There are various traditions regarding the whereabouts of Hazrat 'Ali<sup>ra</sup>'s<sup>ra</sup> grave. According to some he was buried in the main mosque of Kūfa, and according to some his dead body was shifted to Madinah where he was buried in Jannatul Baqī close to the grave of Hazrat Fātima<sup>ra</sup>. According to Shia traditions, his grave is in Najaf. Ibn Athīr and Imām Ibn Taimiya believed this was not credible; rather it was the grave of Hazrat Mughira bin Shu'aba.

Hazrat 'Ali<sup>ra</sup> married eight women during his lifetime and had 14 sons and 19 daughters.

About the excellences of Hazrat 'Ali<sup>ra</sup>, the Holy Prophet<sup>sa</sup> said: 'I am the City of Knowledge and 'Ali is its gate. The one who intends to enter the City should move towards its gate.'

Speaking about the courage of Muslim scholars, Hazrat Muşleḥ Mau'ūd<sup>ra</sup> says: 'The Holy Prophet<sup>sa</sup> pronounced Hazrat 'Ali<sup>ra</sup> to be from among the scholars but at the same time during the Battle of Khyber, he granted the banner of Islām to Hazrat 'Ali<sup>ra</sup>. This shows that the [Muslim] scholars at the time of the Holy Prophet<sup>sa</sup> were not cowards.

On one occasion, the Holy Prophet<sup>sa</sup> said to Hazrat 'Ali: 'You are my brother and my companion'. The Holy Prophet<sup>sa</sup> also said: 'The Paradise is anxiously waiting for 'Ali, 'Ammār and Salmān'. On another occasion, the Holy Prophet<sup>sa</sup> said to Hazrat 'Ali: 'Allāh has granted you such a great quality that a quality better than that has not been granted by Him to His servants, that is, the quality of keeping away from worldly pursuits'.

At the end of the sermon referring to the beginning of the New Year, Huzoor<sup>aa</sup> said: 'Today is the first day of the New Year and the first Friday as well. We should pray that this year proves blessed for the Jamā'at, the world and humanity, and that we are able to fulfil our obligations and rights of Allāh and His creation. Otherwise, Allāh is capable of drawing the attention of the worldly people to these matters in His own way. For the past one year, we are faced with a very dangerous viral disease.

However, a majority of the world does not want to realize that this disease might be a warning from Allāh the Almighty to us to draw our attention towards fulfilling our duties and obligations towards Allāh and His creature. A few months back, I had written letters to different heads of states so as to draw their attention towards this. Some of the heads of states also replied to my letters, but their replies had a sense of worldly formalities about them. They did not refer to the rights of Allāh that I had referred to in my letters. Every leader and wise person in this world knows that the aftermath of this disease would be too dangerous. Despite this, they do not pay attention to the actual solution and are making only worldly efforts. Hence, every Aḥmadī needs to realize the hugeness of the task he has been assigned. In order to accomplish this task, one should first try to create an atmosphere of love and affection and brotherhood around him, so that the world could be brought under the banner which was raised by the Holy Prophet<sup>sa</sup>. Only then will we be able to fulfil the obligations of Bai'at and offer New Year greetings to each other.

Huzoor<sup>aa</sup> once again reminded the Jamā'at to pray for the Aḥmadīs in Pakistan and Algeria. He said: In Pakistan, some clerics and government officials are bent upon persecuting the Aḥmadīs. The worldly people, on account of being the rulers and possessing wealth, may persecute us, but they ought to remember that we believe in Allāh the Almighty who is نعم البولي (the Best Friend) and نعم النصير (the Best Helper).

What we should, therefore, do is to adorn our worships further with prayers. If we do this, we will succeed. One court in Algeria had acquitted all the Aḥmadīs, while another released almost all of them after imposing nominal fines on them. However, some are still in prisons.

Likewise, we should also pray for the Aḥmadīs who are imprisoned in Pakistan. We should also pray for the Muslim ummah, that they are able to accept the Promised Messiah<sup>as</sup>. May Allāh bless the world with wisdom and enable them to fulfil the rights of one another. May this year be blessed for the Aḥmadīs living in any part of the world! Amīn!

**H**uzoor<sup>aa</sup> recited verse 246 of Surah Al-Baqarah, which is as follows:

‘Who is it that will lend Allāh a goodly loan that He may multiply it for him manifold? And Allāh receives and enlarges, and to Him shall you be made to return.’ [2:246]

Huzoor<sup>aa</sup> said: This verse speaks of giving a goodly loan to Allāh, but this does not mean that Allāh needs money from people. The literal meaning of ‘qarz’ (قَرْض) is to return something, whether it is good or evil. In this context it means that whoever spends in the way of Allāh, he will be given the best reward by Allāh. That is to say, when someone spends for the sake of Allāh, he is in fact giving to Allāh, and Allāh will give him the best reward in return. Spending for Allāh’s religion and for the betterment of His creature, has been equated in the Holy Qur’ān with spending for the sake of Allāh. Whatever is spent for the sake of Allāh is never wasted. It is like a loan that Allāh multiplies manifold. By asking who will give Him a goodly loan, Allāh encourages people to spend in His path and thus merit innumerable rewards.

The Promised Messiah<sup>as</sup> says that when Allāh asks for a loan, it does not mean that He is in need of it. To make such an assertion amounts to heresy. What it means is that Allāh will return whatever is given to Him with a reward. The Promised Messiah<sup>as</sup> says: Some ignorant people allege that this verse means that God is hungry or needy. Such people do not understand that there is no mention of hunger or need here. A loan is something that one promises to pay back. Whoever does good deeds for the sake of Allāh is rewarded in return. The verse does not only speak of money but also promises to reward manifold those who do good deeds for His sake. This meaning is worthy of God and His majesty, for such is the relationship between the Creator and the creation. Allāh, by His grace, feeds believers and disbelievers alike. Why then would He not reward those who do good deeds? The fact is that Allāh pays back anyone who does



Syednā Hazrat Khalifatul-Masih V<sup>aa</sup>

even a very small good deed.

Huzoor<sup>aa</sup> said: It is a great virtue to make financial sacrifices for the propagation of the religion of Allāh and for the service of His creature. Allāh never leaves these sacrifices unrewarded. No one knows this fact better than members of the Aḥmadiyya Jamā‘at. It is the personal experience of Aḥmadis of every level of society that spending for the sake of Allāh not only brings peace of mind but Allāh miraculously returns the money that was sacrificed. The experience of thousands of Aḥmadis testifies to this. There are many Aḥmadis who sacrifice just to gain the pleasure of Allāh without even thinking that they will get anything in return. But Allāh, Who says that He will repay this debt in the best possible way, returns it to them manifold. There are some who sacrifice in spite of adverse circumstances in the hope that Allāh will provide for their needs, and Allāh does meet their expectations. The only condition is that the sacrifice should be made with pure intentions and be accompanied by good deeds. It should not be like a businessman who spends money to make a profit. It is not enough just to give money, it is also important to fulfil other Divine commandments and to perform good deeds.

Huzoor<sup>aa</sup> said: Today I will present some examples of people who benefited from this guidance of Allāh. Not only did God meet the needs of those who sacrificed for His sake, He also blessed them in abundance. There are many who have made sacrifices while they were worried about feeding their family, but within a short time Allāh gave them much more than they had sacrificed, and this further strengthened their faith. Today in Jamā‘at Aḥmadiyya we see countless examples of people who seek the pleasure of Allāh in this way.

Huzoor<sup>aa</sup> presented many examples from countries like Guinea Conakry, Sierra Leone, Tanzania, Malawi, Burkina Faso, Indonesia, Albania, Canada, France, UK, Germany, Kazakhstan, Kyrgyzstan, Russia and India etc. Huzoor<sup>aa</sup> described the faith-inspiring experiences of men, women, children, young and old, poor and affluent. After relating these motivating examples of the financial sacrifices at a time when the world is going through an economic crisis, Huzoor<sup>aa</sup> said that these are just a few of the many examples. May Allāh continue to reward the members of the Jamā‘at as before! May we go on making sacrifices with faith and sincerity and continue to experience God’s blessings! Amīn!





Mubarak Mosque, UK

Huzoor<sup>aa</sup> said: In the 63rd year of Waqf Jadīd, the worldwide Aḥmadiyya Jamā'at has been able to make a financial sacrifice of 10 million and five hundred and thirty thousand pounds. This is an 887,000 pounds increase from the previous year. This is not the result of any human effort but has been achieved through God's grace.

Huzoor<sup>aa</sup> said: This year, too, the UK topped the list of worldwide Jamā'ats in terms of overall collection. Lajna Imāillāh UK works really hard, but this time it seems that men have also worked hard. Germany is in the second place. In the third place is Pakistan which has lagged behind due to the devaluation of its currency. In

Pakistan, along with financial sacrifices, lives are also being sacrificed and Aḥmadīs are constantly facing mental torture. In the fourth place is Canada, followed by USA, India, Australia, a Middle Eastern Jamā'at, Indonesia, and Ghana. Ghana, an African country, is now among the foremost countries.

The United States is number one in terms of per capita contributions, followed by Switzerland and UK. Ghana ranks first among African countries in terms of total collection, followed by Mauritius, Nigeria, Burkina Faso, Tanzania, Sierra Leone, Gambia, Kenya, Mali and Benin.

After mentioning the Jamā'ats that made prominent sacrifices within Britain, Germany, Pakistan, Canada, USA, India and Australia, Huzoor<sup>aa</sup> prayed that Allāh may bless the wealth and lives of all those who have made these sacrifices and accept their contributions. Huzoor<sup>aa</sup> also announced the start of the 64<sup>th</sup> year of Waqf Jadīd.

At the end of the sermon, Huzoor<sup>aa</sup> again appealed for special prayers for Aḥmadīs in Pakistan. May Allāh remove their difficulties and worries and stop the hands of the opponents may not be able to reach them! May Allāh hold accountable the opponents who cannot be reformed!

Huzoor<sup>aa</sup> said: There is a lot of opposition in Algeria and prayers are needed for Algerian Aḥmadīs as well. May Allāh grant them peace and bring about the release of those who have been detained. Huzoor<sup>aa</sup> said that special emphasis should be laid on prayers, Nawāfil and Sadaqāt. The situation in Pakistan is not good in terms of general law and order. Prayers are needed in this regard as well. May Allāh soon bring an end to terrorism and all kinds of violence! In the same way, the general condition of the world is deteriorating rapidly and it requires our prayers! May Allāh have mercy on all humanity! Amīn!

## FRIDAY SERMON

15<sup>TH</sup> JANUARY 2021

**H**uzoor<sup>aa</sup> said: I will continue with the account of Hazrat 'Alī<sup>ra</sup>. The material that I had collected regarding him will be completed today, Inshā'Allāh.

The Promised Messiah<sup>as</sup> says: Hazrat Imām Husain once asked Hazrat 'Alī<sup>ra</sup>, "Do you love me?" Hazrat 'Alī<sup>ra</sup> replied that he did, whereupon Hazrat Husain wondered as to how two loves (the love for him and the love for God) could come together in one heart. He then asked which of the two loves he would give preference to if he had to choose? Hazrat 'Alī<sup>ra</sup> said he would give

preference to the love of Allāh. Hazrat Muṣṭafā<sup>ud</sup> mentions this incident and says that what Hazrat 'Alī<sup>ra</sup> meant was: I love you, of course, but when my love for you conflicts with my love for God, I will immediately choose the love of God.

Whenever Hazrat 'Alī<sup>ra</sup> faced a major problem, he would pray by invoking the following Divine attributes: *يا كهيص اغفر لي*

The Holy Prophet<sup>sa</sup> said that these acronyms (مقطعات) stand for *Kāfi, Hādi, 'Alīm* and *Sādiq*.

Hazrat Muṣṭafā<sup>ud</sup> says that Hazrat

'Alī<sup>ra</sup> once called his servant but he did not respond. When he came a little later and Hazrat 'Alī<sup>ra</sup> asked him the reason for his delay, the servant said that he was sure of his kindness and knew that he would not be punished. Hazrat 'Alī<sup>ra</sup> liked his answer so much that he set him free.

One day Hazrat 'Alī<sup>ra</sup> heard the teacher of Hazrat Hasan and Hazrat Husain reciting *Khatimun-Nabiyyīn* (instead of *Khātamun-Nabiyyīn*). He said: Both readings are correct but I prefer the reading *Khatamun-Nabiyyīn*, which means the Seal of Prophets, and this is what should be taught to my children.

One day someone invited the Holy Prophet<sup>sa</sup> and a group of Companions for a meal. Hazrat ‘Ali<sup>ra</sup> was young, the Companions were eating dates and started jokingly placing date stones in front of him. Hazrat ‘Ali did not realize this and when the date stones had piled up, the Companions said, “You have eaten all the dates!” Hazrat ‘Ali understood that they were trying to play a joke on him, and said, “You have eaten even the date stones, but I have kept mine.”

Huzoor<sup>aa</sup> said: It was revealed in the Holy Qur’ān that the believers should give alms before they seek any advice from the Messenger of Allāh<sup>sa</sup>. In order to fulfil this injunction, he gave alms and then consulted the Holy Prophet<sup>sa</sup> about a matter. Later when someone asked him what he had consulted the Holy Prophet<sup>sa</sup> about, he said that it was a trivial matter and he had done it only so that he was able to act upon this commandment of the Holy Qur’ān. Huzoor<sup>aa</sup> said: Such was the character of the Companions of the Holy Prophet<sup>sa</sup>.

Huzoor<sup>aa</sup> said: Hazrat Allāma ‘Ubaidullāh Bismil was an eminent Shia scholar who became an Aḥmadi at the time of the Promised Messiah<sup>as</sup>. Hazrat Khalīfatul-Masīḥ IV<sup>th</sup> says that he was such a great scholar that his books were being taught in Shia madrassas until after the partition of India. Citing one of his books, Hazrat Muṣṭafā Mau’ūd<sup>ra</sup> says that one day Hazrat ‘Ali asked the people as to who was the bravest person? They said that he was the bravest. But Hazrat ‘Ali<sup>ra</sup> replied, “Abu Bakr was the most brave and courageous person. In the Battle of Badr, we made a canopy for the Holy Prophet<sup>sa</sup> and were still consulting about who would stay and guard him, when Hazrat Abu Bakr<sup>ra</sup> stood up with his drawn sword and no idolator dared to come near that place. Similarly, one day the idolators of Makkah caught hold of the Holy Prophet<sup>sa</sup> and no one dared to confront the idolators, but Hazrat Abu Bakr<sup>ra</sup> stepped forth and pushed them aside.” Saying this, Hazrat ‘Ali<sup>ra</sup> covered his face with his cloth and cried so much that his beard got wet.

The Holy Prophet<sup>sa</sup> said, “He who loves ‘Ali loves me, and he who loves me loves Allāh.”

Hazrat ‘Ali says, “Surely did the Holy Prophet<sup>sa</sup> say to me that only a believer would love me and only a hypocrite would hate me.” The Holy Prophet<sup>sa</sup> said to Hazrat ‘Ali, “You are like Jesus. The Jews hated him so much that they slandered his mother, while the Christians loved him so much that they gave him a status that was not his.” Hazrat ‘Ali said, “Beware! Two kinds of men will perish because of me: those who exaggerate their love for me, and those who hate me.”

Abjar bin Jurmūz cites his father as saying that he saw Hazrat ‘Ali<sup>ra</sup> walking in the market of Kūfa holding a whip. He was exhorting the people to be pious, to speak

“... while the opponents try to stop us in one place, Allāh opens for us other avenues. The avenues that are closed will also be opened in due time Inshā’Allāh, but God continues to provide us with good news.

the truth, to buy and sell with fairness, and to be accurate in their measures.

The Promised Messiah<sup>as</sup> says: On 7<sup>th</sup> December 1892, I had a vision in which I saw that I was Hazrat ‘Ali<sup>ra</sup> and that the Kharijites were opposed to my Khilāfat. Then I saw that the Messenger of Allāh<sup>sa</sup> said to me with compassion and warmth, “O, ‘Ali! Turn away from them and their helpers and their machinations.”

Huzoor<sup>aa</sup> also narrated some judicial decisions which reflect the deep intellect and wisdom of Hazrat ‘Ali<sup>ra</sup>. One day his case was presented in the Islāmic court and the judge showed some courtesy to Hazrat ‘Ali<sup>ra</sup>, whereupon Hazrat ‘Ali<sup>ra</sup> said, “This is the first injustice that you have done.”

The Promised Messiah<sup>as</sup> says that Hazrat ‘Ali<sup>ra</sup> was the hope of the seekers of truth and an unparalleled example of generosity and a sign for the servants of God. He was also the best of the people of his time, and the light of Allāh. Whoever fought him during his time was guilty of rebellion and

transgression.

The Promised Messiah<sup>as</sup> says about the Righteous Khalīfās that they were all truly faithful to their religion.

Regarding Hazrat ‘Ali, the Promised Messiah (Peace be upon him) says: I saw in a state of wakefulness that Hazrat ‘Ali gave me the commentary of the Holy Qur’ān and said, “This is my commentary and it is now given to you.” The Promised Messiah<sup>as</sup> says, “I have a subtle relationship with Hazrat ‘Ali<sup>ra</sup> and Hazrat Husain, the reality of which is known to none but to the Lord of the East and the West.”

Huzoor<sup>aa</sup> said that the mention of Hazrat ‘Ali<sup>ra</sup> was now complete.

Huzoor<sup>aa</sup> then announced the launch of 24-hour channel ‘MTA Ghana’. Huzoor<sup>aa</sup> said that the Wahab Adam Studio had been established in Ghana in 2017. Seventeen workers and more than sixty volunteers are working in the studio. This channel can be viewed in Ghana through aerial antenna. Huzoor<sup>aa</sup> said that while the opponents try to stop us in one place, Allāh opens for us other avenues. The avenues that are closed will also be opened in due time Inshā’Allāh, but God continues to provide us with good news.

Huzoor<sup>aa</sup> said: I again want to appeal for prayers for Aḥmadiīs who are in captivity in Pakistan and Algeria. May Allāh bring about the means of their release! Pray for the general situation in Pakistan as well. Aḥmadiīs of Pakistan should pay special attention to Nawafil, prayers and alms. May Allāh keep them under His protection! Amīn!

**H**uzoor<sup>aa</sup> said: Today and for a few weeks to come I will speak about Hazrat ‘Uthmān<sup>ra</sup>. He did not take part in the Battle of Badr but was one of the eight Companions who were given a share of the spoils of the Battle of Badr by the Holy Prophet<sup>sa</sup>. His name was ‘Uthmān bin ‘Affān<sup>ra</sup> and his lineage meets that of the Holy Prophet<sup>sa</sup> in the fifth generation. His grandmother was the real sister of the Holy Prophet<sup>sa</sup>’s father. His mother Arwa bint Karīz converted to Islām after the peace treaty of Hudaibiyah and died during the Khilāfat of Hazrat ‘Uthmān<sup>ra</sup>. Hazrat ‘Uthmān<sup>ra</sup>’s father had died before the advent of Islām. At different times, Hazrat ‘Uthmān<sup>ra</sup> was married to two daughters of the Holy Prophet<sup>sa</sup>, Hazrat Ruqayyah and Hazrat Umm Kulthūm (May Allāh be pleased with them). For this reason, he was known as Dhun-Nūrain. According to some, the reason for this title is that he used to offer Tahajjud at night and recite the Holy Qur’ān a lot.

Hazrat ‘Uthmān<sup>ra</sup> was about five years younger than the Holy Prophet<sup>sa</sup>. He was one of the early converts to Islām. He accepted Islām at the same time as Hazrat Talha bin ‘Ubaidullāh<sup>ra</sup> before the time of Dar Arqam. He was persecuted by his uncle after converting to Islām.

Before the Holy Prophet<sup>sa</sup> made his claim of Prophethood, Hazrat Ruqayyah<sup>ra</sup>, the daughter of the Holy Prophet<sup>sa</sup>, was married to the son of Abu Lahab. However, he divorced her after the revelation of Surah Lahab, and she then got married to Hazrat ‘Uthmān<sup>ra</sup>. On one occasion, while

advising Hazrat Ruqayyah to be kind towards Hazrat ‘Uthmān<sup>ra</sup>, for amongst his companions, Hazrat ‘Uthmān<sup>ra</sup> resembled his moral qualities the most. In the month of Rajab, 5 Nabawi, the Holy Prophet<sup>sa</sup> instructed 11 men and 4 women to migrate to Abyssinia. Hazrat ‘Uthmān<sup>ra</sup> and Hazrat Ruqayyah<sup>ra</sup> were among them. The Holy Prophet<sup>sa</sup> said on this occasion that, after



the Prophet Lot<sup>as</sup>, ‘Uthmān was the first person to have migrated with his family for the sake of Allāh.

Hazrat Mirzā Bashīr Aḥmad<sup>ra</sup> writes that at that time Arabia had trade relations with Abyssinia. The capital of Abyssinia was Aksum and it was ruled by a just and vigilant king by the name of Ashamah Najashi. These early emigrants to Abyssinia belonged to powerful tribes but even they were not safe from the tyranny of Quraish. The weaker Muslims were much more helpless and did not even have the means to migrate.

Arriving in Abyssinia, the Muslims found

a life of peace, but it was not long before rumours spread that Quraish had all converted to Islām. Believing this, the refugees returned to Makkah only to learn that this had been a false rumour. Some of them then went back to Abyssinia while others entered Makkah secretly or under the protection of some influential persons.

Hazrat Mirzā Bashīr Aḥmad Ṣāhib<sup>ra</sup> says that if we look at it more closely, the story of the rumour and the return of the refugees seems baseless. If, however, it was true, it may have been related to an incident that is reported in Hadith. It is mentioned in Bukhārī that one day the Holy Prophet<sup>sa</sup> recited verses of Surah Najm in the courtyard of Ka’ba. At the end of the Surah, when the Holy Prophet<sup>sa</sup> prostrated, the disbelievers also fell prostrate along with the Muslims due to the awe and majesty of the Holy Prophet<sup>sa</sup>’s powerful voice and the eloquence of the word of God. This is not surprising because people do become overawed on such occasions and act involuntarily in ways that are actually against their beliefs and principles.

Hazrat Mirzā Bashīr Aḥmad Ṣāhib<sup>ra</sup> further says that the date of migration to Abyssinia was Rajab, 5 Nabawi, whereas the incident of the prostration took place in Ramadān, 5 Nabawi. Traditions give the date of the return of the emigrants from Abyssinia as Shawāl, 5 Nabawi. Given the circumstances at the time, it is impossible for Muslims to have reached Abyssinia in such a short time. In view of the slow modes of transport, such a journey could not have taken less than a month-and-a-half or two months. However, due to the oppression of Quraish of Makkah, the migration to

Abyssinia continued, bringing the total number of refugees in Abyssinia to one hundred and one, including eighteen women.

After the migration to Madinah, the Holy Prophet<sup>sa</sup> established bond of brotherhood between Hazrat ‘Uthmān and Hazrat ‘Abdul Rahmān bin ‘Auf or Hazrat ‘Aus bin Thabit<sup>ra</sup>. According to one Tradition, the Holy Prophet<sup>sa</sup> established Hazrat ‘Uthmān’s brotherhood with himself.

When the Holy Prophet<sup>sa</sup> went out for the Battle of Badr, he left Hazrat ‘Uthmān<sup>ra</sup> behind to take care of Hazrat Ruqayyah. Hazrat Ruqayyah passed away on the same day, Hazrat Zaid bin Hāritha<sup>ra</sup> entered Madinah with the good news of victory. The Holy Prophet<sup>sa</sup> met Hazrat ‘Uthmān<sup>ra</sup> at the door of the mosque and said: Allāh has married you to Umm Kulthūm with the same dowry as Hazrat Ruqayyah. He instructed Umm Aiman to make Umm-Kulthūm ready and bring her to Hazrat ‘Uthmān’s<sup>ra</sup> house. Hazrat Umm Kulthūm lived with Hazrat ‘Uthmān till 9 AH when she fell ill and passed away. Upon her death, the Holy Prophet<sup>sa</sup> said: If I had a third daughter, I would have married her to ‘Uthmān as well. Huzoor<sup>aa</sup> said he would continue the mention of Hazrat ‘Uthmān<sup>ra</sup>.

Huzoor<sup>aa</sup> repeated his appeal for prayers for Pakistan and Algeria and said that the opponents have planned to make our lives difficult, but they do not know that there is a higher being, Allāh Almighty, Whose decree is in action and He is closing in upon them. May Allāh grant them understanding and protect every Aḥmadi everywhere in every way! Amīn!

In the second part of the sermon, Huzoor<sup>aa</sup> spoke about the sad demise of 11 members of the Jamā‘at.

1. Maulānā Sultan Mahmood Anwar Ṣāhib, former Nazir Iṣlāḥ-o-Irshād, Nazir Khidmat Darveshān, and Nazir Rishta Nāta, Pakistan. He passed away on the 11<sup>th</sup> January 2021 at the age of 88. He was an outstanding speaker and preacher. He was also an author of several books. He is survived by four sons and two daughters, including Hassan Mahmood who is serving as a



Syednā Hazrat Khalīfatul-Masīḥ V<sup>aa</sup>

life-devotee in Tahrīk Jadīd, Rabwah.

2. Maulānā Muḥammad Umar Ṣāhib, former Nazir Iṣlāḥ-o-Irshād, Qādiān. He passed away on 21<sup>st</sup> January 2021 at the age of 87. He was a very successful preacher and debater. Hazrat Khalīfatul-Masīḥ IV<sup>rh</sup> lauded his work in translating the Friday sermons. He is survived by four daughters, a son-in-law and grandchildren.
3. Habib Ahmed Ṣāhib, Aḥmadiyya Missionary, son of Muḥammad Ismail Ṣāhib, former Amīr and Missionary Incharge Nigeria. He passed away on 25<sup>th</sup> December 2020 at the age of 64.
4. Badr-uz-Zaman Ṣāhib, who served at Wakālat Māl UK, passed away on 3<sup>rd</sup> January 2021.
5. Mukarram Mansoor Aḥmad Taseer Ṣāhib, who worked at Nazārat Umūr ‘Āmma, Rabwah, passed away on 30<sup>th</sup> December 2020 at the age of 70. Huzoor<sup>aa</sup> said: I have known him since childhood and we were students together. He was a candid and courteous person.
6. Dr. Eedi Ibrahim Moanga Ṣāhib of Tanzania passed away on 9<sup>th</sup> December 2020 at the age of 73.
7. Sughra Begum Ṣāhibā, wife of Din Muḥammad Ṣāhib, Darvesh Qādiān, passed away on 6<sup>th</sup> January 2021 at

the age of 85.

8. Chaudhry Karamatullah Ṣāhib, former volunteer worker of Al-Fazl International London, passed away on 26<sup>th</sup> December 2020 at the age of 95.
9. Chaudhry Munawar Aḥmad Khalid Ṣāhib passed away on 20<sup>th</sup> August 2020, at the age of 85.
10. Naseera Begum Ṣāhibā, wife of Aḥmad Sadiq Tahir Mahmood Ṣāhib, a retired Missionary from Bangladesh, passed away on 28<sup>th</sup> November, 2020.
11. Rafi-ud-Din Butt Ṣāhib passed away on 6<sup>th</sup> November 2020 at the age of 92.

Huzoor<sup>aa</sup> prayed that Allāh may have mercy upon all the deceased and elevate their spiritual station in heaven. Amīn!

# CLAIMS AND TEACHINGS OF THE PROMISED MESSIAH & IMĀM MAHDĪ (PEACE BE UPON HIM!)

Hazrat Mirzā Masroor Aḥmad, Khalīfatul-Masīḥ V (May Allāh be his Helper!)

The following address was delivered by Syedna Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> on March 20, 2020 on the subject of Promised Messiah Day. An English translation is being presented for the benefit of our readers. It was originally published by the Review of Religions.

In three days, it will be 23<sup>rd</sup> March and it was on this day that the Promised Messiah<sup>as</sup> inaugurated the system of Bai‘at [oath of initiation] and thus, the Aḥmadiyya Muslim Community was formally established.

This day is commemorated in the Jamaat as the “Promised Messiah Day” and Jalsas [gatherings] are also held with regards to this day. As part of its commemoration, we learn about the claims and the purpose of the advent of the Promised Messiah<sup>as</sup> as well. Thus, although three days still remain until 23<sup>rd</sup> March, but the next Friday will be many days later.

Therefore, in view of this day, I will present some quotes of the Promised Messiah<sup>as</sup> in his own words. It may well be that due to the recent outbreak of the virus, it may not be possible to hold Jalsas in most countries. Therefore, in addition to my sermon, programmes will be broadcast on MTA with regard to this. Every Aḥmadi should endeavour to listen to them at home along with their children.

The Promised Messiah<sup>as</sup> was sent in subservience to the Holy Prophet<sup>sa</sup>, to continue his mission and to propagate his faith across the world. Hence, the Promised Messiah<sup>as</sup> once stated:

“I invoke *durūd* [salutations] upon the Holy Prophet<sup>sa</sup> for it is for his sake that Allāh the Almighty established this Community and it is due to his grace and blessings that

we are witnessing these signs of support.”

The Promised Messiah<sup>as</sup> further states,

“I openly proclaim and this indeed is my very belief and creed that no person can attain any spiritual benefit and blessing without following the footsteps of the Holy Prophet<sup>sa</sup>.” (*Lecture Ludhiana, Ruḥānī Khazā’in*, Vol. 20, p. 267)

It is owing to the spiritual blessings that he received from the Holy Prophet<sup>sa</sup> that Allāh the Exalted sent the Promised Messiah<sup>as</sup> for the reformation of the world. He sent him to re-establish the glory and grandeur of Islām. Hence, the Promised Messiah<sup>as</sup> states on one occasion:

وَأَرْسَلَنِي رَبِّي لِإِصْلَاحِ خَلْقِهِ

“And God sent me so that I may reform mankind.” (*Ijāz Aḥmadi*, appendix *Nuzūl Masīḥ, Ruḥānī Khazā’in*, Vol. 19, p. 178)

Then, further elaborating regarding the purpose of his advent, the Promised Messiah<sup>as</sup> states:

“I must say – and I cannot be stopped from repeating – that I am the promised one who has been sent to restore the faith, to re-establish it in the hearts of men. I have been sent exactly as was sent the one to follow the man of God they call *Kalimullah*. I have come like him whose spirit underwent hardships in the reign of Herod and was at last raised to heaven.” (*Fath-e-Islām, Ruḥānī*

*Khazā’in*, Vol. 3, pp. 7-8)

Then, announcing that the Messiah, promised by the Holy Prophet<sup>sa</sup> had appeared at his appointed time, he states:

“So, O my brethren! I implore you in the name of God, do not commit excesses against me, for it was imperative that I present to you those things which you initially would fail to comprehend. If you were already on the right path, then there was no need for my advent. I have mentioned previously that I have come in the spirit of Jesus, son of Mary, for the reformation of this Ummah in the same manner Jesus<sup>as</sup> was sent to reform the Jews. For this very reason I have appeared in the likeness of Jesus, son of Mary<sup>as</sup> and I have been commissioned with the same task that was assigned to him. After his advent, the Messiah<sup>as</sup> removed the harmful innovations and erroneous beliefs held by the Jews. One of those beliefs was that the Jews believed that Elijah would appear in this world again. In the same way, the Muslims of today believe that Jesus, son of Mary<sup>as</sup> would descend from the heavens. Thus, the Messiah<sup>as</sup> stated that Elijah would not descend from the skies and instead, John [the Baptist], son of Zechariah was Elijah [in spiritual form], those who wish to accept him should do so. The Messiah<sup>as</sup> removed the misconception of the Jews and as a result of this was declared to be a heretic and an infidel, yet, he explained all that what was true. The same is the case for his spiritual

manifestation, in that this humble one has also been declared a heretic like the Messiah<sup>as</sup>. Is this not a similarity of the highest order?" (*Izāla Auhām*, Part II, *Ruḥānī Khazā'in*, Vol. 3, p. 394)

The Promised Messiah<sup>as</sup> did not only state that his advent was for the Muslims, but his advent was significant for every religion and every nation. At one instance, the Promised Messiah<sup>as</sup> said:

"Finally, let it be clear that my advent in the present age is not for the reformation of the Muslims alone, but I have come to reform the people of all the three religions: Muslims, Christians and Hindus. Just as God has appointed me the Promised Messiah for the Muslims and Christians, so too am I the Avatar for the Hindus. For the past 20 years or so, I have been proclaiming that just as I have appeared in the spirit of the Messiah son of Mary<sup>as</sup> for the purpose of removing sins which have filled the earth, so too have I come as Raja Krishna – one of the greatest Avatars of the Hindu faith. In other words, I am the same person by virtue of spiritual reality. This is no fancy or speculation on my part. The God of heaven and earth has revealed to me, not once, but a number of times, that for the Hindus I am Krishna and for the Muslims and Christians I am the Promised Messiah.

"I know that the ignorant Muslims, on hearing this, will immediately say that by assuming the name of a *kafir* [disbeliever], I have openly accepted disbelief. But this revelation is from God and I have no choice but to proclaim it. Today it is for the first time that I am announcing it before such a large gathering, for those who are from God are never afraid of the reproaches of faultfinders." (*Lecture Sialkot*, *Ruḥānī Khazā'in*, Vol. 20, p. 228)

This was stated by the Promised Messiah<sup>as</sup> in *Lecture Sialkot*, which was a lecture delivered by him in front of a large

gathering of Muslims and Hindus.

With regard to the significance of his advent, the Promised Messiah<sup>as</sup> writes:

"When man acts contrary to the commands of God Almighty, it becomes a means of him committing sin. Even if a low-ranking soldier is sent by the government with a



written order, the one who disobeys that directive would be deemed guilty and punished as a result. If this is the case with mere mortal rulers, what then would be the state of the one who disrespects and shows no regard for a directive issued by the Best of judges [i.e. Allāh the Almighty]. God Almighty holds His honour dear to Him. In an age of sin and vice, God Almighty commissioned His servant and sent him according to the need of the time so that he can guide people towards the right path. Thus, for one to trample all over this wise judgement is a grave sin."

The Promised Messiah<sup>as</sup> further states,

"...Man can never fathom the wisdom behind God's design. After all, what is man that he can lay claim to understanding Divine wisdom. The wisdom of God's design is evident and manifest for this age to see."

The Promised Messiah<sup>as</sup> then says:

"Previously," the Promised Messiah<sup>as</sup> is referring to his time, "if a Muslim would abandon his faith, there would be a great hue and cry. But now Islām is in such a weakened state that approximately 100,000 people have turned their back on Islām."

The Promised Messiah<sup>as</sup> further says:

"Islām is a pure and flawless religion. However, it has been attacked in such a manner that there are hundreds of thousands of books written which are filled with vile abuse against the Holy Prophet<sup>sa</sup>. Some magazines are printed in the millions. If everything that has been written against Islām is gathered together at one place, it would form an enormous mountain.

"The case of the Muslims is that it seems as if they are lifeless and have become like corpses. In times like these, if God Almighty also remains silent, then one can only imagine what would be the outcome.

One strike from God Almighty is far greater than even a thousand assaults of man and this one strike alone would be enough for His religion to triumph over others.

"The Christians have spent the past 1,900 years crying out that Jesus<sup>as</sup> was god. Subsequently, their religion grew and moreover the Muslims are helping them in this cause. The Christians have been equipped with an excellent weapon in that they say Jesus is alive and our Holy Prophet<sup>sa</sup> has passed away."

The Promised Messiah<sup>as</sup> further says:

“In Lahore, Lord Bishop presented this argument in front of a large congregation and no Muslim was able to reply to it. However, Mufti Muḥammad Sadiq Ṣāḥib, a member of our community who was present at the time, stood up and quoting references from the Holy Qur’ān, Ahadith, books of history and also from the Bible, proved that Jesus<sup>as</sup> has passed away and the Holy Prophet<sup>sa</sup> is alive, because there have always been individuals who, having attained blessings through him, demonstrated miracles and excellences. The Lord Bishop was unable to reply to this.”

The Promised Messiah<sup>as</sup> then says,

“...I once sent an advertisement to a group of Christians in Ludhiana saying that there was little difference in our mutual beliefs. What harm is there if they were to accept that Jesus<sup>as</sup> had passed away and did not ascend to the heavens? At this, they became infuriated and said that if they accept that Jesus<sup>as</sup> had passed away and did not ascend to the heavens, then there would not be a single Christian left in the world.”

The Promised Messiah<sup>as</sup> says:

“Always remember that God Almighty is All-Knowing and Wise. He has implemented this design so that the enemy may perish. Why do the Muslims remain adamant upon this point? Was Jesus<sup>as</sup> superior to the Holy Prophet<sup>sa</sup>? If you hold animosity towards me then do not exceed all limits and act in a manner that would destroy Islām. God Almighty does not implement anything that is ineffective and without this belief, [i.e. regarding the death of Jesus] one cannot break the cross.” (*Malfuzat*, Vol. 8, pp.174-175)

On another occasion, the Promised Messiah<sup>as</sup> said:

“The actual mission for which God has appointed me is to remove the estrangement that has come between man and his Creator and re-establish a relationship of love and sincerity between him and his Lord. He has also appointed me to put a stop to religious wars by proclaiming the truth, to create religious harmony, to reveal the religious truths that

have long remained hidden from mortal eyes, and to display the true spirituality that lies submerged under the darkness of selfish passions. I have also been sent to demonstrate practically, and not just in words, how Divine powers enter man and how they are manifested through prayer and concentration.

“But, first and foremost, I have been sent to re-establish forever the lost belief in the Unity of God – *tawhid*—which is pure and luminous and unadulterated by any form of idolatry – *Shirk*. All this will not come about by my power, but by the Mighty hand of the Lord of heaven and earth. While God has taken upon Himself the task of my spiritual training and has inspired me, through His revelation, with a zeal to

“It is God’s eternal law that when suffering and hardship reach their extreme, His mercy is aroused and He creates the means for the alleviation of the world’s woes.

bring about this reformation, He has also prepared hearts that are ready to accept my words. I observe that ever since God sent me, a great revolution has begun to take shape in the world.” (*Lecture Lahore, Ruḥānī Khazā’in*, Vol. 20, pp. 180-181)

The Promised Messiah<sup>as</sup> stated this in *Lecture Lahore*.

Then expounding further on the fact that owing to God Almighty’s mercy and in order to save mankind, God Almighty sends His chosen servants and reformers, the Promised Messiah<sup>as</sup> states:

“It is God’s eternal law that when suffering and hardship reach their extreme, His mercy is aroused and He creates the means for the alleviation of the world’s woes. For example, when drought causes a severe famine and people are about to perish, God the Noble causes rain to fall; when there is an epidemic and thousands begin to die, He causes some means for purifying the air or some remedy to be found; when a nation is in the grip of a tyrant, he is ultimately replaced by a just and benevolent ruler.

“In the same way, when people forsake the path of God and renounce *tawhid* and worship of God, He raises someone whom He grants perfect vision and honours him with His word and revelation, in order to guide mankind and bring about a reformation of the evil that has occurred.

“The truth is that God is the Sustainer on whom depends the existence and continuity of the universe. He does not deprive His creatures of His benevolent attributes, nor does He suspend them. Rather, they instantly come into play when they are required.” (*Barahin-e-Aḥmadiyya*, Part II, *Ruḥānī Khazā’in*, Vol. 1, pp. 113-114, footnote no. 10)

On another occasion, the Promised

Messiah<sup>as</sup> states:

“Extremely blessed and fortunate is the one whose heart is pure and desires for the manifestation of Allāh the Almighty’s greatness and glory because such a person is chosen by Allāh over others. As for those who oppose me, our decision between us lies before Allāh the Almighty. Allāh the Almighty knows the reality of our hearts, He knows whose hearts are inclined towards the attraction of this world and whose hearts are filled with fervency and fervour for Allāh the Almighty.”

The Promised Messiah<sup>as</sup> further states:

“Remember well that one can only excel in spirituality when one purifies their heart. When one’s heart becomes pure and cleansed, it develops a particular strength and faculty to progress in spirituality. One is then endowed with all kinds of means to progress further. Ponder over the example of the Holy Prophet<sup>sa</sup>; he was alone and while in this very state, he proclaimed:

يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

“O mankind! truly I am a Messenger to you all from Allāh’ (Surah al-A’raf, 7:159)

“Who could have imagined at the time that the claim of such an individual, who was all alone, would come to fulfilment? Moreover, he faced such hardship which we have not even endured a fraction of what he did.” (*Malufuzat*, Vol. 8, pp. 157-158)

Granting advice to the world in general, the Promised Messiah<sup>as</sup> states:

“My ultimate advice to you is that you show concern for your faith. Let it not be the case that owing to your arrogance and negligence, you become counted amongst the rebellious ones in the eyes of the Almighty Allāh.

“Ponder that God Almighty has looked upon you at a time that had been destined from before, thus strive so that you can become the recipient of these blessings. God Almighty witnessed from the heavens that one who had been granted honour is being tarnished under the feet and verbal abuse is being hurled at the Prophet, who is the best amongst all of mankind. He is counted amongst the evil ones and liars, and similarly, his book, which is the Holy Qur’ān, is being described with ill words and deemed as a book authored through human effort.

“Thus, God Almighty manifested His promise, which has been recorded in the following verse [of the Holy Qur’ān]:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

“Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian.’ (Surah Al-Hijr, 15:10)

“Today is the day for the fulfilment of this promise. Through mighty onslaughts and all kinds of signs, Allāh the Almighty has proven that this community has been established by Him. Have you ever witnessed such clear and manifest signs of God Almighty as you have witnessed now? God Almighty fought against the non-Muslims like a wrestler and defeated them. There was a battle in the case of Atham and now search for yourself and see where Atham is? Today, he lies buried in the ground. In accordance to the condition

stipulated in the divine revelation, he was granted respite for a while and then in accordance to the condition mentioned in the divine revelation, he was taken in the grasp of the Almighty.

“The second contest was with Lekh Ram. Ponder how God Almighty triumphed in that contest. You witnessed with your very eyes that the signs regarding his death which had been divinely prophesied from before were all fulfilled. The sign of God Almighty’s wrath brought sorrow upon an entire people. Have you ever witnessed such glorious signs manifest right before your eyes? Thus, O progeny of Muslims! Do not dishonour the works of God.

“The third contest was on the occasion of the Maho Taso Jalsa. Again, reflect upon how God Almighty caused Islām to triumph and made you witness His sign. God Almighty had revealed from before to His servant that his essay will be declared supreme, and indeed this promise was fulfilled. Furthermore, the blessed impact of this essay had left everyone in awe of it. Was this the work of God or then someone else?”

The Promised Messiah<sup>as</sup> here is referring to the Jalsa in which his book, *The Philosophy of the Teachings of Islām* was read out and God Almighty had revealed its success and supremacy from before. The Promised Messiah<sup>as</sup> therefore had issued an announcement from before and in the end, the non-Muslims all openly acknowledged that indeed out of all the essays presented, this was the most successful. The Promised Messiah<sup>as</sup> further states:

“The fourth contest was the case against Dr Henry Martyn Clarke in which the Christians, Arya and Muslims in opposition to me, were all united in their efforts to falsely prove me guilty of attempted murder. God Almighty had revealed to me from before that they will fail in their efforts. This revelation was shared with almost 200 people from before and in the end, victory was indeed granted to us.

“The fifth contest was the case against Mirzā Aḥmad Baig of Hoshiarpur. His family members and close associates would ridicule Islām, whilst some of their staunchest apostates would strongly

oppose the Holy Qur’ān and would hurl abuse and demand a sign of Islām from me and even publish announcements for this. Thus, God Almighty revealed a sign that Aḥmad Baig shall be made to witness the death of some of his relatives and also some afflictions and ultimately shall pass away within the period of three years. This is precisely what happened and he died within the time period outlined so that it could be made evident that one who exceeds the bounds shall ultimately be punished.” (*Ayāmus-Ṣuluḥ, Ruḥānī Khazā’in*, Vol. 14, pp. 325-327)

Thus, the Promised Messiah<sup>as</sup> warned the world that they ought not to oppose one who had been commissioned by God Almighty. When God Almighty sends someone, He then supports him with His help and succour and shows His signs. The Promised Messiah<sup>as</sup> has stated, “God Almighty has revealed to me in manifest word, ‘A Warner came unto the world, but the world accepted him not; yet God shall accept him and demonstrate his truthfulness with powerful signs.’” (*Barāhīn-e-Aḥmadiyya*, Part IV. *Ruḥānī Khazā’in*, Vol. 1, p. 665, Sub footnote, no. 4)

Thus, the spread of the Aḥmadiyya Community in over 200 countries of the world is a testimony to the fact that God Almighty is continuously establishing the truthfulness of the Promised Messiah<sup>as</sup> in the world.

May Allāh the Almighty enable us to contribute towards fulfilling the mission of the Promised Messiah<sup>as</sup>! May He increase us in our faith and conviction and enable us to fulfil our responsibilities!



# THE THIRD PILLAR OF ISLĀM: ZAKĀT, THE DISTRIBUTION OF WEALTH

Azhar Goraya, Missionary Mexico

**A**t their heart, all economic systems seek to allocate and distribute resources amongst a populous in the most just manner possible, balancing the needs and wants of the individual against those of others in society.

There are many different economic systems in the world. They are most commonly defined as existing somewhere along a spectrum with neo-capitalism, a system where there is no government control over the economy, characterized by private ownership and for-profit enterprise on one end, and socialism, a system where the government is heavily involved in regulating the economy and is characterized by communal ownership on the other.

Nevertheless, it seems that as a species, we have failed to realize an equitable distribution of wealth.

According to the World Bank, in 2015, 10 percent of the world's population, or 734 million people, lived on less than \$1.90 a day which it classifies as extreme poverty.[1] On the other end of the spectrum, the world's richest 1% have more than twice as much wealth as 6.9 billion people.[2] In terms of taxation, only 4 cents of every dollar of tax revenue comes from taxes on wealth.[3] These inequalities manifest themselves as various miseries and disadvantages—lack of education, healthcare, and malnutrition are some of them.

Woodrow Wilson, the 28th President of the United States, summed it up succinctly:

'The truth is we are all caught in a great economic system which is heartless.'

Seeing as how the economic models we choose to live by have such profound effects on us, and the failure of present models in achieving overall well-being, we should ask whether religion has offered us any solution, one that puts the 'heart' back into economic philosophy.

Perhaps of all the major religions in the world, Islām has given the most detailed instructions on how to achieve this ideal. As a complete religion, it provides extensive teachings about all important aspects of human life.

Islām has a system of almsgiving and socio-religious taxation that is extensive in its theory and practice, one that is intricately connected to the Islāmic socio-economic system. It is neither a capitalist nor a socialist system, rather it can be seen as a balance between the two. Nevertheless, its underpinnings, unique characteristics, and philosophy make it distinct from other systems.

## SPENDING MONEY: AN ACT OF WORSHIP IN ISLĀM

All money that is spent following the guidelines that Allāh has provided is deemed an act of worship and merits a reward. Therefore, the responsible spending of wealth and allocation of resources is a religious duty in Islām.

Amongst the guidelines, we find the importance of providing for the family with the Prophet Muḥammad<sup>sa</sup> once declaring that the morsel of food that you place in your wife's mouth is an act of charity. [4] The repayment of debts, giving dues to the government, giving gifts as well as helping the poor are all treated in detail.

As a result of following these guidelines, one can expect a strong and vibrant economy as well as an environment that fosters mutual relations of trust and kindness. Moreover, Allāh states that He will reward a person at least ten times as much as they give in His path, [5] and this can increase up to seven hundred times or even more. [6] These blessings are received both in this world and the next. Therefore, the Islāmic economic system is one that focuses on both worldly and spiritual well-being.

## THE ISLĀMIC ECONOMIC MODEL

Islām envisions an economic model where people are rewarded in accordance with their personal efforts and ingenuity, but where the needs of others are not overlooked. Moreover, it seeks to root out the feelings of miserliness, envy, and scorn that sometimes exist between people of different economic classes. It is an economic model that is underpinned with kindness and justice.

Man is permitted to work and enjoy the fruit of his labour, but he has not been permitted to overlook the basic needs of his fellow man. The unjust distribution of wealth through the accumulation of massive amounts of assets in the hands of the few has not been permitted in Islām. At the other end of the spectrum, Islām has also not allowed man to sit idle and expect that others should support him. Moreover, it has forbidden all types of illicit means of generating wealth such as corruption, bribery, and interest.

Seeing its ubiquitous nature and perceived essentiality in the world economy today, some may be surprised to learn that Islām

“And in their wealth is a share for one who asked for help and for one who cannot.”

has banned interest. [7] Nevertheless, the shiny veneer of interest hides many unsightly realities. Unbridled greed, hard-heartedness, living beyond ones means, and the strong upward movement and accumulation of wealth in the hands of the wealthy are but a few of the ills that go hand in hand with interest—all of which run counter to the ideals that Islām seeks to develop within society.

Instead of loans being given on interest, Islām envisions that loans be given as an investment or as charity. In this way, the risk is shared between all parties vs. just the debtor. In the standard capitalist economy, accumulation of wealth is rewarded through interest, whereas in the Islāmic model, accumulation of wealth is penalized. Essentially, what Islām proposes is a wealth tax to ‘even the playing field,’ so to speak. This tax is known as *Zakāt*.

### DETAILS OF AN ISLĀMIC ECONOMY

Islām systematically establishes, with a top-to-bottom approach, how an economy should function and under what philosophy.

It first draws our attention to the idea that all wealth that exists in the world in the form of natural resources belongs foremost to Allāh, [8] who is the Creator of this world and all that it contains. Next, it tells us that God has created everything for the ultimate benefit of man. [9] As a custodian and guardian of the wealth of this world, he has been instructed to benefit from it responsibly. He is to work, spend, and distribute the wealth of the world which he has received as a sacred trust in a just manner.

Islām encourages man to be a responsible, compassionate member of his society. Where each person is responsible for his own well-being, [10] he is also responsible



to a certain degree for his fellow man, and is taught that those less fortunate than him have a right to a portion of the wealth that he earns, irrespective of whether they ask for it or not. The Holy Qur’an states:

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ

*And in their wealth is a share for one who asked for help and for one who cannot.’ [11]*

Islām dictates that within a society, food, clothing, water, and shelter are basic rights of everyone and must be provided to them. [12]

Moreover, there are a myriad of other needs such as security, transportation, sanitation, etc., that must be provided for the proper functioning of government and society.

To fulfill these needs, Islām has taught a system where people in certain cases, are obliged to hand over their wealth, and in others are encouraged to voluntarily part with it for the greater good. The hoarding of wealth is not encouraged. Rather, systems are put in place to ensure that wealth continuously circulates in society and that there is a strong downward movement of wealth away from the wealthy and towards those who are in need. By taking a portion of the wealth of citizens by right, the legitimate needs of the government and society are met on a day to day basis. Moreover, by encouraging

man to give away a part of his wealth voluntarily, Islām develops within society the qualities of compassion, generosity and sympathy, and does away to a great degree with greed and miserliness.

The spending of wealth according to the dictates of God is known as *Infāq Fī Sabillillāh* or spending in the way of Allāh. All such spending, even if it seems to not be directly religious, is also referred to as *Sadaqat*, commonly translated as almsgiving. *Sadaqat* is the plural of *Sadaqah*, which is derived from the tri-letter root Sad-Dal-Qaf (س د ق). The root meaning implies sincerity and truthfulness. In a similar fashion, *Zakāt* in Arabic denotes purification. Therefore, a person who spends his wealth in the path of Allāh demonstrates the sincerity that exists in his heart for his faith and his fellow man whilst purifying the rest of his wealth in the process.

Hazrat Mirzā Ghulām Aḥmad<sup>as</sup> was the Promised Messiah and reformer of the age. His purpose was to re-establish human sympathy and godliness in our time through the pristine teachings of Islām. In one place, he stated about *Zakāt*:

‘The root of the word *Zakāt* means purification. When a person who acquires something lawfully and out of it spends in the cause of the faith, the rest of it is purified.’ [13]

## THE INSTITUTION OF ZAKĀT

The institution of Zakāt is perhaps the one which contributes the most to the realization of the Islāmic socioeconomic model. Muslims have been repeatedly encouraged in the Holy Qur’ān to pay Zakāt. [14] It is the minimum obligatory amount that must be given to guarantee the working of the government, the equitable distribution of wealth in society, safeguarding the morals of man and the fulfillment of the needs of religion within the larger socioeconomic Islāmic model.

At its core, Zakāt is a tax which is levied upon both commercial earnings and personal savings. It can thus be considered a tax which is levied upon the rich, with an eye of returning it to the poor.

In the Qur’ān, the holy book of Islām, God explains where these funds are to be spent:

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا  
وَالْمُؤَلَّفَةِ قُلُوبِهِمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ  
وَابْنِ السَّبِيلِ فَرِيضَةٌ مِّنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ

*The alms (Sadaqat) are only for the poor and the needy, and for those employed in connection therewith, and for those whose hearts are to be reconciled, and for the freeing of slaves, and for those in debt, and for the cause of Allāh, and for the wayfarer—an ordinance from Allāh. And Allāh is All-Knowing, Wise. [15]*

The Promised Messiah<sup>as</sup> explained that a primary purpose of Zakāt is to alleviate the suffering of the poor:

‘What is Zakāt? It is taken from the rich and given to the poor. Zakāt thus teaches the highest level of human sympathy. By the coming together of both rich and poor, the Muslim community gains collective strength. The rich are obligated to pay the Zakāt. Even if it were not an obligation, human sympathy by itself would demand that the poor be assisted. But nowadays, I see that even if their neighbour is starving to death, people are not bothered in the least; so engrossed are they in their own comfort and enjoyment. I cannot cease from declaring what Allāh has placed in my heart. Sympathy is a very precious gem within man. Allāh Almighty says: ‘You cannot achieve virtue until you spend out

of that which you love.’...There are many who give to the poor rotten crumbs which are of no use to anyone, and they imagine that they have given charity. Allāh does not accept such things, nor is such charity acceptable. He clearly states: ‘You cannot achieve virtue until you spend out of that which you love.’ Virtue cannot truly be called virtue until you spend out of your possessions which you love in the path of Allāh for the purposes of the propagation of faith and sympathy for mankind.’ [16]

## TWO FORMS OF ZAKĀT

There are two forms of Zakāt—that which is levied upon commercial wealth and that which is levied upon personal savings.

Historically, Zakāt was the primary form of regular taxation that Islāmic governments levied. There were distinct rates on different forms of commercial wealth, such as produce, cattle and mining operations. These were referred to as *Amwāl Zāhira* (wealth that is observable).

These days, secular governments have implemented other sorts of taxes on commercial wealth and earnings. As such, where such taxes exist, it will not be necessary for Muslims to give Zakāt on such wealth that is already taxed, if they are paying what is equal to or greater than what was historically levied during the time of the Prophet Muḥammad<sup>sa</sup>.

The second type of Zakāt is that which is levied upon personal savings, known as *Amwāl Bātina* (wealth that is hidden). Muslims are obliged to give this Zakāt of their own accord, as it is not the responsibility of the government to collect or distribute it. The rate of this tax is 2.5% on personal disposable wealth whose value exceeds 87.48 grams of gold, which according to current rates (July 2020), amounts to approximately \$4,900.00 USD.

The way that it is levied is that once someone reaches the threshold, every year on the same date that Zakāt first became obligatory upon them, they will be required to see whether they have wealth equivalent or greater than the stipulated threshold. If it is equivalent or more, they will pay 2.5% of the total amount. If it is less, they are not required to pay Zakāt.

The fluctuations in their wealth before the date of payment are irrelevant. Of course, piety and godliness are necessary in the calculation of Zakāt—one should not try and avoid paying the Zakāt through last-minute re-allocation of funds.

Certain types of wealth are exempt from taxation. For example, someone’s personal home, jewellery which is in regular use, and precious stones are not counted towards the calculated amount.

Historically, the Zakāt was distributed under the auspices of the Prophet Muḥammad<sup>sa</sup> and later his Khulafā’ (rightly guided successors). The Qur’ān indicates that the system of Zakāt can only truly be implemented when the funds are distributed under the direction of a divinely appointed successor to the Prophet Muḥammad<sup>sa</sup>. [17] In Islām Aḥmadiyyat, Zakāt is thus collected and distributed under the direction of the Khalifa (Caliph), the supreme head and spiritual leader of the community. The Promised Messiah<sup>as</sup> states:

‘He who pays Zakāt should send it here. Every person should save himself from vain pursuits and should spend his money in this path. He should show sincerity, so that he be rewarded with grace and the Holy Spirit, because this is the reward that is prepared for those who have entered into this movement.’ [18]

The Fifth Caliph and current Worldwide Head of the Aḥmadiyya Muslim Community, His Holiness, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> explains that the true implementation of Zakāt in today’s day and age can only be under the Khilāfat (Caliphate) established upon the precepts of prophethood, as foretold by the Holy Prophet<sup>sa</sup>. He says:

‘. . . this Divine promise refers to the Khilāfat that was to be established on the precepts of prophethood and with regards to which the Holy Prophet<sup>sa</sup> had clearly mentioned that it would be established following the advent of the Promised Messiah<sup>as</sup>. The institution of Khilāfat would continue from there as the Promised Messiah<sup>as</sup> would be the *Khātamul Khulafā’* [seal of the caliphs, or successors]. Furthermore, this Khilāfat would not engage

in wars and cruelties. Rather, it would draw our attention towards observing prayers, towards paying the Zakāt for the sake of the propagation of religion and for the fulfillment of the rights of mankind and it would draw our attention towards making financial sacrifices. Thus, presently this institution can only be found within the Aḥmadiyya Jamā'at.' [19]

## CONCLUSION

Zakāt is one of the five pillars of Islām and its purpose is manifold. Through Zakāt, Islām ensures the just distribution of wealth in society while not overlooking the legitimate needs and wants of the individual.

### 1. [The World Bank—Understanding Poverty](#)

### 2.5 [Shocking facts about extreme global inequality and how to even it up.](#)

3. Ibid.

4.

إِنَّكَ لَنْ تَنْفَعَنَّا نَفَقَةً تَبْتَئِنَ بِهَا وَجْهَ اللَّهِ إِلَّا أُجِرْتَ عَلَيْهَا حَتَّىٰ مَا تَجْعَلُ فِي فَمِّ امْرَأَاتِكَ  
صحیح البخاری، کتاب الایمان، باب ما جاء أن الغنم بالنیئة والجنبة (وَلَيْكِنَ امْرِي مَا تَوَى، حدیث ۳۳)

You will be rewarded for whatever you spend for Allāh's sake even if it were a morsel which you put in your wife's mouth."

(Saḥīḥ Bukhārī, The Book of Faith, Ch.: What is said regarding the statement: "The reward of deeds depends upon the intention and hoping to get rewards from Allāh.", Hadith #56).

5.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَىٰ إِلَّا مِثْلُهَا وَهُمْ لَا يُظْلَمُونَ عَنِ الظُّلْمِ لِيُوهَبُوا الْبَيْتَ عِبَادَ السَّيِّئَةِ فَلْيَجْزُوا وَمَنْ جَاءَ

[6:161] Whoso does a good deed shall have ten times as much; but he who does an evil deed, shall have only a like reward; and they shall not be wronged.

6.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سَنَابِلٍ مِائَةٌ مِائَةٌ وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

[2:262] The similitude of those who spend their wealth for the cause of Allāh is like the similitude of a grain of corn which grows seven ears, in each ear a hundred grains. And Allāh multiplies it further for whomsoever He pleases; and Allāh is Bountiful, All-Knowing.

7.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ

[2:279] O ye who believe! fear Allāh and relinquish what remains of interest, if you are believers.

8. وَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

[3:110] And to Allāh belongs whatever is in the heavens and whatever is in the earth, and to Allāh shall all affairs be returned for decision.

9.

وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَيَسْتَكْفُونَ وَيَجْعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَجِيلٍ وَأَعْنَابٍ وَقُجْرًا فِيهَا مِنَ الْعُيُونِ لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ

[36:34] And the dead earth is a Sign for them: We quicken it and bring forth therefrom grain, of which they eat.

[36:35] And We have placed in it gardens of date-palms and grapes, and We have caused springs to gush forth therein,

[36:36] That they may eat of the fruit thereof, and it was not their hands that made them. Will they not then be grateful?

10.

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسُكُمْ

[5:106] O ye who believe! be heedful of your own selves.

11. The Holy Qur'an, 51:20

12.

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ وَأَنَّكَ لَا تَكْفُرُ فِيهَا وَلَا تَضْحَكُ

[20:119] 'It is provided for thee that thou wilt not hunger therein, nor wilt thou be naked. [20:120] 'And that thou wilt not thirst therein, nor wilt thou be exposed to the sun.'

13. *Essence of Islām*, vol. 2, pg. 318 (Speeches to Jalsa Sālāna, 1906, pp. 20-21)

14.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

[24:57] And observe Prayer and give the Zakāt and obey the Messenger, that you may be shown mercy.

15. The Holy Qur'an, 9:60

16.

زکوٰۃ کیا ہے۔ پُرْحَدًا مِنَ الْأَمْوَالِ الَّتِي الْفُقَرَاءُ۔ امراء سے لے کر فقراء کو دی جاتی ہے۔ اس میں اعلیٰ درجہ کی ہمدردی سکھائی گئی ہے، اس طرح سے باہم گرم سرد ملنے سے مسلمان سنبھل جاتے ہیں۔ امراء پر یہ فرض ہے کہ وہ ادا کریں۔ اگر نہ بھی فرض ہوتی تو بھی انسانی ہمدردی کا تقاضا تھا کہ غرباء کی مدد کی جائے۔ مگر اب میں دیکھتا ہوں کہ ہمسایہ اگر فاقہ مرتا ہو تو پروا نہیں۔ اپنے عیش و آرام سے کام ہے۔ جو بات خدا تعالیٰ نے میرے دل میں ڈالی ہے۔ میں اس کے بیان کرنے سے رک نہیں سکتا۔ انسان میں ہمدردی اعلیٰ درجہ کا جو ہر ہے۔ اللہ تعالیٰ فرماتا ہے۔ لَنْ تَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ۔ یعنی تم ہرگز اس نیکی کو حاصل نہیں کر سکتے جب تک اپنی پیاری چیزوں کو اللہ کی راہ میں خرچ نہ کرو۔ بہت سے لوگ ایسے بھی ہوتے ہیں۔ کہ باسی اور سڑی ہی تو تھیں جو کسی کام نہیں آسکتی ہیں۔ فقیروں کو دے دیتے ہیں۔ اور سمجھتے ہیں۔ کہ ہم نے خیرات کر دی ہے۔ اسی باتیں اللہ تعالیٰ کو منظور نہیں ہیں۔ اور نہ اسی خیرات مقبول ہو سکتی ہے۔ وہ تو صاف طور پر کہتا ہے۔ لَنْ تَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ۔ حقیقت میں کوئی نیکی نہیں ہو سکتی۔ جب تک اپنے پیارے مال اللہ تعالیٰ کی راہ میں اس کے دین کی اشاعت اور اس کی مخلوق کی ہمدردی کے لئے خرچ نہ کرو۔

17. See commentary of Hazrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad, Tafsīr Kabīr (The Grand Exegesis), under 24:56, *Āyat Istikhlāf*.

18.

چاہیے کہ زکوٰۃ دینے والا اسی جگہ اپنی زکوٰۃ بھیجے اور ہر ایک شخص فضولیوں سے اپنے نہیں بچاویے اور اس راہ میں وہ روپیہ لگاویے اور بہر حال صدق دکھاویے تا فضل اور روح القدس کا انعام پائے کیونکہ یہ انعام ان لوگوں کے لیے تیار ہے جو اس سلسلہ میں داخل ہوئے ہیں۔

(کشتی نوح، روحانی خزائن جلد ۹۱ صفحہ ۳۸)

(*Kashtī-e-Nūh*, p. 83, *Ruḥānī Khazā'in* vol. 19)

19. Friday Sermon delivered by Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> on May 25, 2018

# THE FUTURE BAITUL EHSAAN MOSQUE NEWFOUNDLAND

Mohamed Sadiq Boodhun, Grand Falls-Windsor, NL

In October 2016 during the course of an interview with His Holiness Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> current Head of the Worldwide Aḥmadiyya Muslim Community at the Baitul Islām Mosque in Maple Ontario, Peter Mansbridge mentioned that the Aḥmadiyya Muslim Jamā'at (AMJ) Canada has Mosques stretching from Newfoundland to British Columbia. That was not an accurate statement, because there is no mosque in Newfoundland. but it triggered a desire in many members to build a Mosque in Newfoundland.

Respected Lal Khan Malik Şāhib, Amīr Jamā'at Canada visited Eastern Canada on multiple occasions and often floated the idea of having a Mosque in the Province of Newfoundland & Labrador (NL)

St John's, NL occupies a very strategic place in the world. It is the oldest and most eastern town of North America. The first Airport and Seaport one comes across when travelling from Europe to North America is in St John's, NL.

In October 2018 Amīr Şāhib Canada met Mansour Aḥmad Şāhib of Regina, Saskatchewan in Guatemala at the time of the inauguration of Nasir Hospital by His Holiness<sup>aa</sup>. Amīr Şāhib Canada expressed the desire of finding a property in St John's, NL so that the local community could congregate regularly. Mansour Şāhib subsequently visited St John's, NL in November 2018 with that aim in mind.

During his 10 day stay in the Province he looked at all the real estates in the region and could not find any property available in the St John's area that would be zoned for place of worship. Interestingly he was able to find an old property on 2.17 acres of



Peter Mansbridge of CBC News with His Holiness Hazrat Mirza Masroor Ahmad<sup>aa</sup> in Toronto (2016)



Lal Khan Malik, Harris Mubashir & Mohamed Boodhun: 2750 Topsail Rd.—CBS, NL (Nov. 2019)

land next to a river in the town of Manuels. When Mansour Aḥmad saw the property he immediately felt that he found what he was looking for.

The property is situated at a very good location in the Conception Bay South Community. It lies between Topsail Road and the famous Manuels River. Once inside the property the sound of the Manuels River is soothing and music to the ears!

The initial asking price of that property was **\$600,000 CAD**. There was no buyer in the first year. The price was later reduced. AMJ made a few counter offers.

In the end the Property was purchased at a sum of **CAD \$425,000** including taxes and other fees. The property was paid in full from contributions of members of AMJ Newfoundland.

Currently there are only 8 families who came and stayed in the Province. They are as follows in chronological order:

1. Mansour Aḥmad & family - St John's, NL - **1997**
2. Dr. Mohamed S Boodhun & family Grand Falls-Windsor, NL - **2000**
3. Dr. Khalid Jat & family - St John's, NL - **2004**
4. Kaleem Aḥmad Şāḥib & family - St John's, NL - **2007**
5. Harris Mubashir Şāḥib - St John's, NL - **2011**
6. Aamir Sheikh & family - St John's, NL - **2012**
7. Dr. Omer Malhi & family - St John's, NL - **2016**
8. Dr. & Mrs Munir Shahzad - Corner Brook, NL - **2019**

Manuels is one of the towns within the community of CBS (Conception Bay South). It is about 15 minutes from Downtown St Johns and 20 minutes from the YYT Airport. This is where Allāh has willed that AMJC has its center in the Province of Newfoundland and Labrador.

This property at 2750 Topsail road has changed owners over time. Dr. Butler, Dr. Aloysius John Walsh (Old doctor's house), Arnold and Nancy Bennett and now Baitul Ehsaan Mosque (House of Grace) owned

by AMJ Canada. The town of CBS fondly remembers this property as the **old Doctor's house**.

Since then the parking lot has been completed with proper drainage and lighting. It can accommodate thirteen cars.

The Property was purchased by the Aḥmadiyya Muslim Jamā'at Canada in August 2019. The town of CBS agreed to renovations according to the National Construction Code. The new Parking lot was constructed in November 2020. Inside renovations—upper level as residence for the Imām and lower level as congregational/Mosque space—were delayed because of COVID-19. The plan is now to complete the building renovations by August 2021, Inshā'Allāh.

The property is on a major road (2750 Topsail) and has always been off the eyes of the public, so to speak, because of the red wooden fence on Topsail road and the trees all around it. Since the fence was torn apart and the trees cut down to accommodate the Parking area, the property has suddenly started catching the attention of everyone. Many people thought that the local council made the parking so that the residents may have access to the hiking trails and the other side of the popular Manuels River!

On January 28, 2021 three youngsters vandalized the property. They shattered many windows and broke a beautiful



Dr Omer Malhi and Aamir Sheikh Sahib: Parking Lot Construction (October 2020)

fireplace. This was actually the fourth act of vandalism of that property. Our good neighbor, Doug, across the street heard the sound of glasses being smashed in the building from his Your Way Pizza Shop. He ran into our building and identified those three youngsters. They were about 14 years old and managed to escape after seeing him. Our neighbor then called the Police who arrived on the scene shortly afterwards. The police were able to trace them through their footsteps in the snow to their nearby homes.

The NTV reported the incident on Feb 2 in its evening news bulletin. Now everyone in the Province knows about this unfortunate incident. AMJ-Newfoundland decided to



Leila Beaudoin reporting (Feb 2, 2021)

forgive rather than press charges against those youngsters, hoping that this will eventually lead to reformation.

The outpouring of goodwill messages from different walks of society has since been overwhelming.

The Telegram, main newspaper of Newfoundland, published a brilliant article on this incident. The next day **Dr. Malhi** had an interview on CBC Radio one. It went very well.

**Dr. Omer Malhi** and the President of the women's wing AMJ NL, **Sadia Malhi Şāhība**, had a meeting with the RNC, the children who caused the damage and their parents at the Police Station in CBS. Everyone was pleased and grateful for our decision.

One lady **Sarah Prichett** who runs the Facebook site of the CBS community got in touch with our Center in Toronto. She was redirected to our Provincial President Dr. Omer Malhi. Dr. Malhi introduced the AMJ on the CBS Facebook site. More than 400 people of that community so far voiced their support for our Mosque to be. They are all thanking us for having chosen CBS. They are welcoming us and look forward to the open house!

One councilor, **Darrin Bent**, from the town of CBS has contacted Dr. Malhi and invited him to speak with the rest of the councilors via zoom. He is also eager to have the Mosque up and running as soon as possible. The council member asked about the identity of the one who will be residing at 2750 Topsail road. Dr. Malhi said this is a matter that will be decided by our National Center once the building has been cleared by the town council.

Dr. Malhi was also informed by the royal constable of CBS that the RNC Chief (Royal Newfoundland Constabulary) was very pleased with the way that the incident was handled. The Chief said that it reflects the maturity of AMJ Canada. He also requested us to invite him at the time of opening of the Mosque.

Since then we have made monetary donations to a Charity Group, Boys and Girls of St John's. We also had a zoom



Island on Topsail Rd. opposite Baitul Ehsaan Mosque to facilitate Traffic



Parking Lot @ 2750 Topsail Rd. (Nov. 2020)

meeting with the Manuels River Charity group, whose office is across the Manuels bridge. They have welcomed us and are looking forward to the open house.

One **Mr. Rodney Etheridge** writes for a monthly neighborhood magazine in CBS called Conception Bay Living. He now wants to write a story about the plans for a Mosque in Conception Bay South. He already interviewed me a few days ago.

This is in brief the story of the **upcoming Baitul Ehsaan Mosque** in Newfoundland & Labrador so far and the response of the Province to that unfortunate incident.

We are all looking forward to be a force of good in this beautiful town as soon as our Mosque/Mission House is renovated.

On January 28, 2021 a small island was completed on Topsail road in front of our Parking Area to make traffic around safer. This is per the condition of the transport department.

We now have to work hard in order to complete the renovations as soon as possible. Many people including neighbors are eagerly waiting to attend the opening ceremony of the Mosque.



# Ahmadiyya Muslim Jamā'at Press Releases



Mubarak Mosque, UK

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

## MEMBERS OF WAQF NAU FROM BANGLADESH HAVE HONOUR OF A VIRTUAL MEETING WITH THE HEAD OF THE AHMADIYYA MUSLIM COMMUNITY

**O**n 30 January 2021, the *World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph)*, His Holiness, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> held a virtual online meeting with over 135 male members of the Waqf Nau Scheme from Bangladesh.

His Holiness presided the meeting from his office in Islāmabad, Tilford, whilst the Waqf Nau members joined from the *Darut Tabligh Mosque* complex in Dhaka, which serves as the *National Headquarters* of the Ahmadiyya Muslim Community in Bangladesh.

The event started with the recitation of the Holy Qur'ān, followed by a poem and sayings of the Holy Prophet Muḥammad<sup>sa</sup> and the Promised Messiah<sup>as</sup>.

For the rest of the one-hour meeting, members of Waqf Nau had the opportunity to ask His Holiness a series of questions regarding their faith, life devotion and

“Always try to strengthen your bond with  
Khilāfat – Hazrat Mirzā Masroor Aḥmad

contemporary issues.

Whilst responding to a question about how a Waqf Nau can better fulfil their pledge of dedicating their lives for the service of Islām, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

Before your birth your parents dedicated your life in the cause of Islām and when you reached the age of 15 you renewed the bond of Waqf Nau. If you keep this in mind, then you will recognise that you are life devotee for the cause of the Ahmadiyya Muslim Community and for that the first and foremost duty of a Waqf Nau is to obey, follow and practice the commandments of Allāh the Almighty... You can only maintain the spirit of the Waqf Nau

when you realise that you have to follow the commandments and the injunctions given in the Holy Qur'ān by Allāh the Almighty.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> continued:

You must offer the five daily prayers and the best way for boys is to offer the five daily prayers in congregation. Pray to Allāh fervently in those prayers that He save you from all bad things and enables you to discharge your duties as Waqf Nau and to follow all the commandments of Allāh the Almighty. Secondly, you should also recite the Holy Qur'ān daily and not only recite the Holy Qur'ān in Arabic text but also try to know the meaning of it.



His Holiness also explained that maintaining a strong relationship with Khilāfat of the Aḥmadiyya Muslim Community is vital.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

Always try to strengthen your bond with Khilāfat and that can only be done if you are listening to all the addresses, speeches and instructions given to you by the Khalifa of the time. In this way you can strengthen your faith and be a good Waqf Nau.

One of the younger Waqf Nau attendees asked why God had sent the coronavirus.

In response, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

Many illnesses come in the world. For example, an outbreak of typhoid occurs from time to time or the flu or some other illness. Sometimes those illnesses which become widespread global pandemics are sent by Allāh the Almighty to remind mankind that there is a God and so they may come towards Him and seek forgiveness for their sins and try to save themselves from the illness and do good deeds.

One of the attendees mentioned that His Holiness had appointed him to serve as a doctor in a hospital in Liberia being run by the Aḥmadiyya Muslim Community. He asked for prayers and the guidance of His Holiness.

Upon this, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

My guidance to you is that you should serve the African people with true sincerity and with a spirit of service. The African people are such that if they are treated well and are looked after then they will be sincerely grateful to you and they will also be happy that the Aḥmadiyya Muslim Community is serving them. If you do not behave well and do not show a good example then instead of serving appropriately as a life devotee doctor, you will come to defame our Community. Always remember you are going there for the sake of Allāh

“Always try to strengthen your bond with Khilafat and that can only be done if you are listening to all the addresses, speeches and instructions given to you by the Khalifa of the time.

with a spirit of service for mankind. So therefore you must please God by serving the people.

Another doctor appointed to serve as a life devotee in a medical facility being built by the Aḥmadiyya Muslim Community in Bangladesh also asked for prayers and guidance.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

You must work hard and pray. A doctor should always remember that Allāh is the one who cures a patient and so that is why whenever you see a patient, do so after having prayed and when you write a prescription, write ‘*Huwash-Shāfi*’ [“God is He who cures”] on top of that prescription... And in your prayers at night pray for those patients whom you have seen that Allāh grants health to them and Allāh places His cure (shifa) in your hands.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> further said:

Treat each patient with great kindness and special attention. If you do so, then much of the illness of the patient will improve simply by your good bedside manner and the other half will be cured by the medication. If you pray and give medicine then Allāh will enable you to successfully treat a maximum number of those patients who come to you and through you, Allāh will give them health.

A Waqf Nau asked what productive forms of entertainment members of the Waqf Nau scheme should view. His Holiness mentioned that rather than watching TV dramas or films, educational programmes should be viewed instead. Further, His Holiness again highlighted the importance

of the five daily prayers and said that the Holy Qur’ān has mentioned that offering the five daily prayers stops a person from indulging in immorality and so one should make all efforts to offer the prayers with due diligence.

His Holiness further advised that rather than playing computer and online games, which make a person lazy and affect their mental health, it was better to adopt outdoor activities and sport and to seek good company for one’s friends.

In response to another question about laziness and how to avoid it, His Holiness stated that children and young adults should seek to work hard and consistently. He advised them to produce a daily time-chart to ensure their hours were spent in a productive and efficient manner and said that each day should start with the worship of God Almighty.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

How can we get rid of laziness? With determination. Make it a point that you are not going to be lazy. First you should get up early in the morning for Fajr prayer and then recite the Holy Qur’ān. In your prayers, you should pray to Allāh The Almighty that He removes your laziness.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> continued:

The foremost thing is personal determination. No other person can help you in this regard. You yourself have to take measures. A doctor can only prescribe medicine. He cannot put the medicine in your mouth forcefully. You have to get your treatment by yourself. Offer five daily prayers on time and pray to Allāh the Almighty that He removes your laziness.

## WAQF NAU GIRLS AND WOMEN FROM BANGLADESH HAVE HONOUR OF A VIRTUAL MEETING WITH THE HEAD OF THE AHMADIYYA MUSLIM COMMUNITY

**O**n 31 January 2021, the *World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph)*, His Holiness, Hazrat Mirzā Masroor Ahmad<sup>aa</sup> held a virtual online meeting with over 130 female members of the Waqf Nau Scheme from Bangladesh.

His Holiness presided the meeting from his office in Islāmabad, Tilford, whilst the Waqf Nau members joined from the *Darut Tabligh Mosque* complex in Dhaka, which serves as the *National Headquarters* of the Ahmadiyya Muslim Community in Bangladesh.

The event started with the recitation of the Holy Qur’ān, followed by a poem and a saying of the Holy Prophet Muḥammad (*peace and blessings be upon him*) and an excerpt from the writings of the Promised Messiah<sup>as</sup>.

For the rest of the 55-minute meeting, members of Waqf Nau had the opportunity to ask His Holiness a series of questions regarding their faith and contemporary issues.

In response to a question about the spiritual status that women can attain, Hazrat Mirzā Masroor Ahmad<sup>aa</sup> said:

“Other than prophethood, according to the Holy Qur’ān, women can attain the spiritual rank of a Siddiq (truthful), Shaheed (martyr), Salihaat (righteous). There is a Hadith where a female companion of the Holy Prophet Muḥammad<sup>sa</sup> asked, ‘Men can attain martyrdom and they take part in battles and make great sacrifices. But those of us women who are at our homes, what is our status?’ The Holy Prophet<sup>sa</sup> replied, ‘When you look after your homes and raise your children well and nurture the next generation and guard over the homes,

“There is no one else. It is only Allāh the Almighty. Only Allāh helps me and no one else has the strength to help me.”

- Hazrat Mirza Masroor Ahmad<sup>aa</sup>

you will attain the same reward as men.”

Hazrat Mirzā Masroor Ahmad<sup>aa</sup> further said:

By ensuring the moral and spiritual state of their homes and living a righteous life, women can attain a truly great spiritual status. After all, they are the mothers of the prophets! Indeed, the Holy Prophet Muḥammad<sup>sa</sup> has said that ‘Paradise lies under the feet of the mothers’ and so the status of a woman is such that if they bring up their children in a pious way they will prove to be the means of unlocking the doors to heaven. What can be greater than this? Remember, the Holy Prophet Muḥammad<sup>sa</sup> did not state that ‘heaven lies under the feet of one’s father.’ Thus, the status of a mother in Islām is of the highest rank and consequently the status of a woman is very high. It is a rank and status that no one else can compete with – so long as a woman is firm in her faith and ensures the moral and spiritual upbringing of the next generation.

One of the younger attendees asked how she could become a good Waqf Nau from a young age.

His Holiness advised her that when she reaches the age of seven she should start offering the five daily prayers regularly and learn how to read the Holy Qur’ān and recite it daily. Additionally, His Holiness said that children should listen to their

parents and that members of the Waqf Nau scheme should be known for their good character.

Hazrat Mirzā Masroor Ahmad<sup>aa</sup> said:

Always remember that you are Waqf Nau. You have to behave well and always be polite and kind to your fellow girls and fellow students and manifest the highest standards of conduct so that every person who knows you testifies to the fact that you are extremely well mannered and of good character. You can then tell them, ‘It is because I am Waqf Nau that I am well behaved and seek to do good.’

One Waqf Nau member asked about how a person could best show gratitude to God Almighty.

In reply, Hazrat Mirzā Masroor Ahmad<sup>aa</sup> said:

The best way to be grateful to Allāh the Almighty is that when you say ‘All praise belongs to Allāh,’ you should do so whilst keeping in mind all the favours of God that He has bestowed upon you. Even if a person has to face some trials and tribulations, they should bear them with patience and remember that Allāh has conferred upon them countless other bounties and blessings. Those favours should always be borne in mind and never forgotten.

His Holiness narrated the story of a king

and his courtier. The king offered his courtier a fruit which turned out to be very bitter, however the courtier ate the fruit and highly praised it and expressed gratitude. When the king realised the fruit was bitter he asked his courtier why he had praised it. The courtier replied that it would have been ungrateful of him to spit it out and complain and forget all past favours he had received from the king and so it did not behove him to show any ingratitude.

His Holiness also narrated a saying of the Holy Prophet Muḥammad<sup>sa</sup> that a person should always look at those less fortunate than himself in matters of materialism and thus express gratitude for the favours that God has shown us. However, in matters of faith and spirituality, a person should look at those of a higher rank and should try to attain their status and excel them. His Holiness said this was the way to become truly grateful to God.

His Holiness was asked how he was as a student in his secular education and what he had desired to be when he grew up and if His Holiness had any guidance for those who were currently studying.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

I was not the best of students but all of you should strive to excel in your studies. Nowadays without studying it is difficult to survive and because you are Waqf Nau and you have dedicated your lives, you should strive to become an asset for the Aḥmadiyya Muslim Community. Therefore, by studying and gaining knowledge strive to improve and excel so that you may be able to better the lives of the future generations and be in a position to guide and protect them.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> further stated:

When I was young I had many aspirations and sometimes I thought I would become one thing and at other times I thought of becoming something else. Eventually, because I had an interest in agriculture, I

did a degree in that and thereafter I dedicated my life for the sake of the Aḥmadiyya Muslim Community and Allāh gave me the opportunity to do so. Anyway, this desire to dedicate my life was one that I had from childhood and which I was able to fulfil with the Grace of God.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> continued:

I had many other wishes whereby I thought I may become one thing or another and then I would dedicate my life. I could not become any of those but Allāh gave me the opportunity to dedicate my life and ultimately Allāh the Almighty brought me to this position. Anyway, my guidance for all of you is that because you have dedicated your lives, you should work diligently, study hard and seek to achieve a high standard in your studies. Even if later, you do not go into employment, you will benefit from your education and will be able to use it to help the future generation.

A mother mentioned the challenges she faced raising her young child. She said that having a small child often left her exhausted and she sought the guidance of His Holiness in this regard.

In response, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

Even if you find it difficult, you should not express your anger at your child or take out your frustration upon her. Rather, you should explain to the child that you are tired and you are going to rest and reassure her that you will play with her afterwards. Children are naturally intelligent and they do understand. You can even tell her that you are tired and so she should press your legs or massage your head and the child will begin to enjoy that too. In this way you can guide and train her but do not show anger, do not shout and do not say anything negative to them.

The mother who asked this question also enquired what prayer she should recite in

order to best control her emotions, upon which His Holiness said she should recite *Durūd Sharīf* – invoking blessings upon the Holy Prophet Muḥammad<sup>sa</sup>.

In another question, His Holiness was asked that apart from God who had been a source of emotional support that His Holiness had relied upon during his period of Khilāfat in the face of adversity and the intense opposition and persecution faced by the Aḥmadiyya Muslim Community.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> replied and said:

“There is no one else. It is only Allāh the Almighty. Only Allāh helps me and no one else has the strength to help me.”

At the end of the meeting, His Holiness prayed that the Waqf Nau members be those who lived up to their pledge of devoting their lives for the sake of Islām.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

May Allāh the Almighty protect you and keep you safe and, as female members of the Waqf Nau scheme, may you all come to fulfil the true purpose and objectives of the dedication of your lives for the sake of your faith and be those who protect and nurture the future generation in the best way! May a pious Aḥmadi Muslim generation be born and raised through you and may they become those who carry forth the propagation of the Aḥmadiyya Muslim Community and spread its message in Bangladesh! I also pray that may you soon be relieved from the evil clutches of the fanatical religious clerics in your country and may Allāh the Almighty always be your Helper and Protector!

## MEMBERS OF WAQF NAU FROM INDONESIA HAVE HONOUR OF A VIRTUAL MEETING WITH THE HEAD OF THE AḤMADIYYA MUSLIM COMMUNITY

**O**n 23 January 2021, the *World Head of the Aḥmadiyya Muslim Community, the Fifth Khalīfah (Caliph)*, His Holiness, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> held a virtual online meeting with 50 male members of the Waqf Nau Scheme from Indonesia.

His Holiness presided the meeting from his office in Islāmābad, Tilford, whilst the Waqf Nau members joined from the *Ar-Rahmat Hall at the Al-Hidayah Mosque* complex in Jakarta.

The event started with the recitation of the Holy Qur’ān, followed by a poem and a presentation and brief report outlining the activities of the Waqf Nau in Indonesia.

For the rest of the one-hour meeting, members of Waqf Nau had the opportunity to ask His Holiness a series of questions regarding their faith and contemporary issues.

Responding to a question about how to ensure a successful marriage, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

Always think that you, as a husband, must set a positive example in your home and always remember that if the relationship between a husband and wife is not good then your children will suffer and in this way you will be destroying the future of the next Aḥmadi generation. So, the best way is that the husband should set a good example within the house and he should always be polite and kind to his wife and children. If he behaves like this then there will be no trouble in his house and his children will get better training and education and they will improve their behaviour also.

In response to a question on climate change and how it can be tackled, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:



Syednā Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> presiding the virtual meeting

“Always remember that if the relationship between a husband and wife is not good then your children will suffer”

– Hazrat Mirzā Masroor Aḥmad<sup>aa</sup>

Climate change is a problem everywhere, all across the world. Especially in the third world countries where the population is increasing disproportionately. Just to accommodate the increased population, nations are developing new residential areas and because of this, forests are being cut and this deforestation is a major cause of climate change. So you have to be very particular that whenever one tree is cut, two trees should be planted in return.

Continuing, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

Fuel consumption should also be reduced. Now people have become so lazy that if they want to go from one place to the other place and the

distance is only 100 yards or 200 yards, instead of walking to the place they use their motorbike or car. In this way pollution is increasing. There are so many other factors which are also causing pollution and climate change. So we have to be very careful. Although, we cannot say that because of the fear of climate change we should not have children.

His Holiness<sup>aa</sup> went on to explain that human beings should do all that is in their capacity to combat climate change and change their ways for the sake of the future of the human race.

His Holiness<sup>aa</sup> referred to the specific effect of climate change in Indonesia, where its capital city Jakarta is said to be sinking under rising sea levels and is at risk of submerging during the coming

decades. His Holiness said it was not that only Indonesians were afflicted by climate change and nor were they particularly causing it through their means of living. Rather climate change was a global phenomenon, both in cause and effect.

Concluding his answer, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

The Aḥmadiyya Muslim Youth Association (Majlis Khuddamul Aḥmadiyya) and Waqf Nau should start a scheme for the plantation of trees in the forest and in different areas.

His Holiness<sup>aa</sup> was asked if Waqf Nau members can enter politics or the civil service. His Holiness said it would be good for more Aḥmadi Muslims, including members of the Waqf Nau scheme, to enter public service and to strive to establish better human rights for all people.

In response to a question about how those who are Wāqf Zindighis (life devotees) of the Aḥmadiyya Muslim Community can maintain the spirit of dedication to the cause of God Almighty, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

Being a life devotee, always remember that you are doing your work for the sake of Allāh and always think that whatever you do, Allāh is always watching over you. And if Allāh is seeing us in whatever we are doing, then we should do our work honestly and sincerely. So always remember that we have to do all our work to seek Allāh's pleasure. So if a person is working with this spirit then they will serve honestly and with sincerity. Further you must pray to Allāh that He may help you to discharge your duties honestly and sincerely.

Another questioner asked what success means in this life and in the Hereafter and how to achieve both.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

As far as this world is concerned, whatever you are doing, wherever



Syednā Hazrat Khalifatul-Masih V<sup>aa</sup> presiding the virtual meeting

you are working, do your job honestly and sincerely... Allāh the Almighty has asked that whatever assignment or work is given to you or any job is entrusted to you, then you should do it honestly. In terms of the Hereafter, Allāh the Almighty has said that there are certain obligations one must fulfil and these are, that he prays to Allāh five times daily and seeks Allāh's help with regards both his worldly and spiritual endeavours. Also, be kind and brotherly to your fellow beings. In this way you can also please Allāh and in the Hereafter also you will get reward."

One of the Waqf Nau mentioned that he learnt from some documentaries that before being elected as the Caliph of the Aḥmadiyya Muslim Community, His Holiness did not like to be the centre of attention and so he asked His Holiness how he adapted to the new circumstances.

In a short but insightful and powerful response, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

"I don't know myself. It is Allāh who has changed me. That's enough."

Another question was asked to His Holiness<sup>aa</sup> on how a person can eliminate laziness.

In response, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

It requires willpower. Make sure that you get up early in the morning and offer Tahajjud prayer and the Fajr prayer and then start your work . . . It all depends on your willpower; how strong you are. To eliminate laziness you have to be strong enough to overcome it. It all depends on you, how strong you are, how strong your willpower is.

At the end of the meeting, whilst praying for the Waqf Nau, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

May Allāh bless you all and may He also enable each and every one of you to strengthen his bond of Waqf Nau and to strengthen his bond to the Khilāfat of the Aḥmadiyya Muslim Community and to always work hard for the betterment of the Aḥmadiyya Muslim Community!

## LAJNA IMA'ILLĀH GHANA HAVE HONOUR OF VIRTUAL MEETING WITH WORLD HEAD OF AḤMADIYYA MUSLIM COMMUNITY

**O**n 24 January 2021, the *World Head of the Aḥmadiyya Muslim Community, the Fifth Khalīfa (Caliph)*, His Holiness Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> held a virtual online meeting with members of the *National 'Āmila (Executive) of Lajna Ima'illāh Ghana (Aḥmadiyya Muslim Women's Auxiliary)*.

His Holiness presided the meeting from his office in Islāmabad, Tilford, whilst the *National 'Āmila* members joined from the *Wahab Adam MTA Studios* at Bustan-e-Aḥmad in Accra.

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

One 'Āmila member asked His Holiness what expectations he had of Lajna Ima'illāh Ghana.

In a detailed answer, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

My expectations are that 100% of your Lajna members should be regular in offering five daily prayers. My expectation of you is that 100% of your Lajna members should do recitation of the Holy Qur'an daily. My expectation is that at least 50% of your Lajna members involve themselves in preaching and Tabligh activities. My expectation is that 100% of Lajna members study some book of the Promised Messiah<sup>as</sup>. My expectation is that all Lajna members who are married should train and bring up their children in a way that they become good Aḥmadi Muslims.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> further said:

My expectation is that all the Nasirat members are regular in offering

**“I hope that Ghana Lajna can be one of the best Lajnas in the world”**

– Hazrat Mirzā Masroor Aḥmad<sup>aa</sup>

prayers and the recitation of the Holy Qur'an and try to increase their Islāmic knowledge. Try to learn what the Promised Messiah<sup>as</sup> expected from us – that is to increase our level of piety and righteousness. My expectation is that all the Lajna members should follow the motto of 'modesty is the part of your faith.' So, these are some of my expectations and if you achieve this you will be one of the best Lajna of the world and I hope that Ghana Lajna can be one of the best Lajnas in the world.

In response to a question about how Aḥmadi Muslims should pray so that the world may avoid another World War, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

The best way is to first reform yourselves and try to follow the teachings and commandments given to us in the Holy Qur'an and try to be a good Muslim. We must follow the teachings of Islām. Whilst in prostration during our five daily prayers, we must pray fervently that, 'Allāh the Almighty, save us from the torment of the world war. And also save us from the ill-effects of this coronavirus and also save us from all bad things so that the world becomes a place of peace for us.'

Continuing, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

So, we must first try to reform ourselves, we must try to better ourselves, we must try to follow all the commandments of the Holy Qur'an given to us by Allāh the Almighty. If we do this, God willing, Allāh the Almighty will remove all

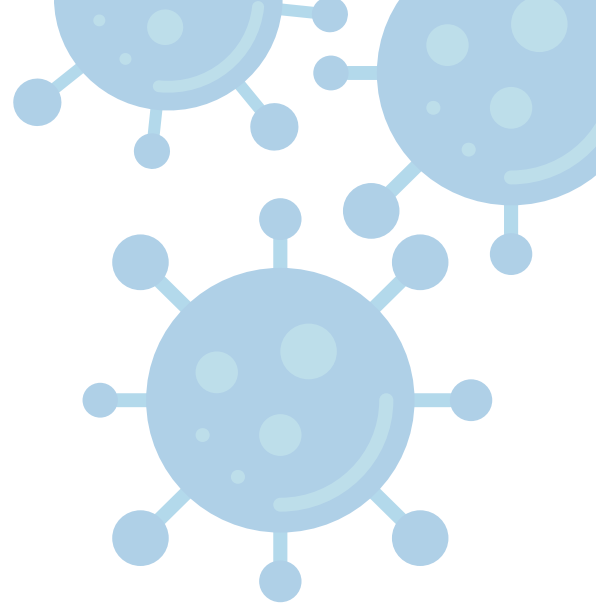
the difficulties and He will make this world a peaceful place to live, like a heaven. Even Allāh the Almighty says in the Holy Qur'an that you can develop and create paradise on this earth and that can only be achieved when you are following Allāh the Almighty's commandments.

One of the 'Āmila members asked how they could ensure 100% literacy amongst the members of Lajna Ima'illāh and Nasiratul Aḥmadiyya.

In response, His Holiness said that Lajna Ima'illāh Ghana should seek to ensure that all Aḥmadi Muslim girls are literate and have proper schooling. Further, all those who seek higher education should have the opportunity to pursue it.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

The Nasirat Secretary [Secretary for Girls] should make it an objective to ensure all the Nasirat members should at least complete their middle school. When the girls enter Lajna Ima'illāh, the Secretary Umūr Taliba [Student Affairs] should then try to identify their talents. They should be given the opportunity to have better and higher education and to go to university. If because of some financial restraints or some other problems, they cannot do so, then we should help them and so we should not let the talent or potential of even one girl go to waste.



**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](https://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<sup>aa</sup> 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<sup>as</sup> are given below:

## Prayer of Hazrat Ayub<sup>as</sup>

Hazrat Ayub<sup>as</sup> 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.

لَئِي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ

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

## Prayer of Hazrat Moses<sup>as</sup>

When an earthquake overtook Hazrat Moses<sup>as</sup> and the chiefs of his people, Hazrat Moses<sup>as</sup> 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<sup>ra</sup> says: I heard the Holy Prophet<sup>sa</sup> 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<sup>as</sup> that, as a remedy against it, Allah should be remembered through His following attributes:

يَا حَفِيفُ - يَا عَزِيزُ - يَا رَفِيقُ

*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<sup>as</sup> 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 وَأَنْصُرْنِي 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, Rubani Khaza'in, vol. 15, pp. 208-209)*