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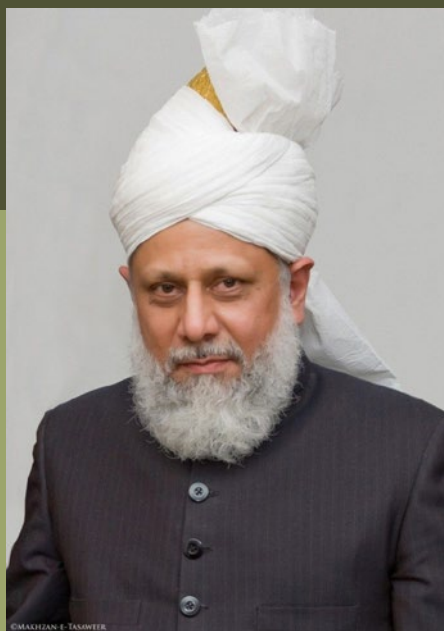
CANADA 

“

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.

(The Holy Qur'ān, 2:262)





THE AGE OF JIHĀD WITH THE WEALTH

Syednā Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper!) stated in his Friday Sermon on March 31, 2019:

“One form of Jihād valid in this age, the age of the Promised Messiah^{as}, is Jihād with the wealth. Because, without it, literature cannot be published for the defense of Islām, the Holy Qur’ān cannot be translated in different languages, these translations cannot be spread to the corners of the world, mission houses cannot be built, Murabbiān cannot be trained, Murabbiān cannot be sent to the Jamā’ats, mosques cannot be built, the poor cannot be provided educational facilities through schools and colleges, and the suffering humanity cannot be served through hospitals. In short, until and unless the message of Islām does not reach every corner and individual of every corner of the world, this Jihād of the wealth will continue. So it is compulsory for every Aḥmadī to participate in this Jihād according to his or her financial capacity.”

(qtd. in *Al-Fazl Weekly International*, April 21, 2006, translated from Urdu)



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ABBREVIATIONS OF SALUTATIONS

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



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PEARLS OF WISDOM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE HOLY QUR'ĀN

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. They who spend their wealth for the cause of Allāh, then follow not up what they have spent with taunt or injury, for them is their reward with their Lord, and they shall have no fear, nor shall they grieve. (2:262-263)

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَكْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٢﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يَتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذَى لَّهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٣﴾

(سورة البقرة، 2: 262-263)

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

ḤADĪTH

Ḥazrat Abu Huraira^{ra} relates that the Holy Prophet^{sa} said: “No morning rises upon people that does not see two angels descend. One of them says, ‘O Allāh! Reward the person who spends [in Your way]! The other says, ‘O Allāh! Ruin the wealth of the miser!’ (Saḥīḥ Bukhārī, Kitābuz-Zakāt)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلَّا مَلَكَانِ يَنْزِلَانِ فَيَقُولُ أَحَدُهُمَا اللَّهُمَّ أَعْطِ مُنْفِقًا حَلَقًا وَيَقُولُ الْآخَرُ اللَّهُمَّ أَعْطِ مَبْسُكًا تَلَقًا. (صحيح بخارى، كتاب الزكوة)

Ḥazrat Khuraim bin Fātik^{ra} relates that the Holy Prophet^{sa} said: ‘Whoever spends anything in the way of Allāh, is granted seven hundred times the reward for it.’ (Jāmi‘ Tirmidhī, Kitāb Fazā’ilul Jihād)

عَنْ خُرَيْمِ بْنِ فَاتِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَنْفَقَ نَفَقَةً فِي سَبِيلِ اللَّهِ كَتَبَتْ لَهُ بِسَبْعِ مِائَةِ مِائَةٍ ضِعْفٍ (جامع ترمذی، کتاب فضائل الجهاد)

SO SAID THE PROMISED MESSIAH^{AS}



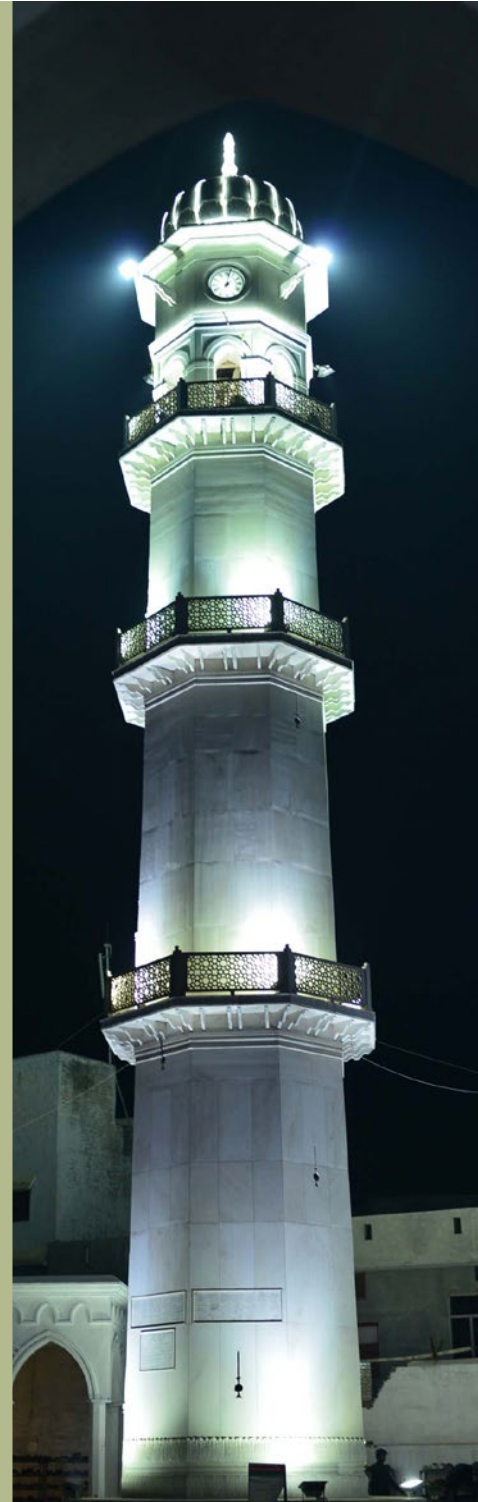
The Promised Messiah^{as}

THE WORLD WOULD CEASE TO EXIST IF GOD WERE INCAPABLE OF MULTIPLYING THINGS

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

“Meaning that, when a person spends in His way, Allāh the Exalted blesses their wealth in the similitude of a grain of corn that, though single, grows into seven ears and thereafter, each ear grows into a hundred grains. That is to say, it is within God Almighty’s power to multiply things. In truth, it is through this power of Allāh that we humans are all alive. If God did not have the power to multiply things graciously, the entire world would be destroyed and no living things would continue to exist on the surface of the earth.”

(*Chashma Ma’irfat*, Ruhānī Khazā’in Vol. 23, pp. 170-171, 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



‘RIGHTLY GUIDED CALIPHS – HAZRAT UTHMĀN^{RA} & LAUNCH OF CHINESE WEBSITE’

2ND APRIL 2021

After reciting Tashahhud, Ta’awwuz, and Surah al-Fātiḥah, His Holiness, Hazrat Mirzā Masroor Ahmad^{aa} said that he would continue highlighting incidents from the life of Hazrat ‘Uthmān^{ra}. Later in the sermon, His Holiness^{aa} launched the new Chinese Desk website of the Community.

MODESTY OF HAZRAT ‘UTHMĀN^{RA}

His Holiness^{aa} said that once, the Holy Prophet^{sa} said that Hazrat ‘Uthmān^{ra} possessed the greatest level of modesty and humility from among his people. It is narrated that once the Holy Prophet^{sa} was laying down and resting in his home. During this time, Hazrat Abu Bakr^{ra} asked permission to enter and the Holy Prophet^{sa} permitted him, whilst he was

still lying down. Similarly, Hazrat ‘Umar^{ra} asked permission to enter and the Holy Prophet^{sa} permitted him, whilst still lying down. Then, when Hazrat ‘Uthmān^{ra} asked permission to enter, the Holy Prophet^{sa} sat up and adjusted his clothes. Later, when asked why he had done this only when Hazrat ‘Uthmān^{ra} walked in and not for the others, the Holy Prophet^{sa} replied saying that he showed modesty before the same person in whose presence the angels also show modesty.

SIMPLICITY OF HAZRAT ‘UTHMĀN^{RA}

His Holiness^{aa} said regarding the simplicity of Hazrat ‘Uthmān^{ra}, that he would arrange water for ablution at night by himself. Once someone asked him why he did not have one of his workers arrange the water, to which Hazrat ‘Uthmān^{ra} replied that the

workers should be given time to rest at night, hence he would arrange the water himself.

His Holiness^{aa} related that Hazrat ‘Uthmān^{ra} said that since he had accepted Islām, there was not a single Friday on which he did not free a slave. The only time he would not free a slave on a Friday was when there were no slaves to be freed. In that case, he would free a slave on a different day of the week. It is also recorded that during the time when his home was under siege, Hazrat ‘Uthmān^{ra} freed 20 slaves.

GENEROSITY OF HAZRAT ‘UTHMĀN^{RA}

His Holiness^{aa} said that once during a battle, the Muslims were extremely hungry and did not have any food. The Holy Prophet^{sa} told them that by sundown, they would

have something to eat. Upon hearing this, Hazrat ‘Uthmān^{ra} sent nine camels to the Holy Prophet^{sa}. Upon asking where they had come from, the Holy Prophet^{sa} was informed that they had been sent to him as a gift by Hazrat ‘Uthmān^{ra}. Upon this, the Holy Prophet^{sa} raised his hands and prayed for Hazrat ‘Uthmān^{ra}.

COMPILATION OF THE HOLY QUR’ĀN

His Holiness^{aa} said that Hazrat ‘Uthmān^{ra} also had the honour of being the scribe for some revelations received by the Holy Prophet^{sa}. For example, he was the scribe who wrote down the revelation of Surah Muzzammil.

His Holiness^{aa} said that the copies of the Holy Qur’ān were compiled in the form of a single book during the Caliphate of Hazrat Abu Bakr^{ra}. Later, during the time of Hazrat ‘Uthmān^{ra}, he was informed that there were some discrepancies in the way some people were reciting the Holy Qur’ān. At the time, the original copies of the Holy Qur’ān were in the care of Hazrat Hafsa^{ra}. Hazrat ‘Uthmān^{ra} wrote to her, requesting for those transcripts so that copies could be made, and then he would return the original copies to her. Then, Hazrat ‘Uthmān^{ra} gathered the senior companions from the Quraish, and instructed them to make copies of the Holy Qur’ān, in the dialect of the Quraish as that was the dialect in which it was revealed; and that it should be kept in the same order as set by the Holy Prophet^{sa}. Thus, the Holy Qur’ān remained preserved in its original form, exactly as it had been revealed to the Holy Prophet^{sa}.

His Holiness^{aa} explained that before it had been permissible for the Holy Qur’ān to be recited in different dialects as many people would not be able to understand the original dialect. Thus, in order for it to be more accessible and easily understood, this was permissible. However, by the time of the Caliphate of Hazrat ‘Uthmān^{ra}, Madinah had become the centre of Arabia, and tribes who had once been far and divided were now united and often met. In this manner, the original dialect became more widespread and understood by most. Thus, the initial allowance of recitation in

different dialects which was based on the situation at the time, was no longer needed. Therefore, in order to ensure that the text remained exactly as it was revealed, including the dialect in which it was revealed, Hazrat ‘Uthmān^{ra} took this step and ensured that copies made were in the original dialect.

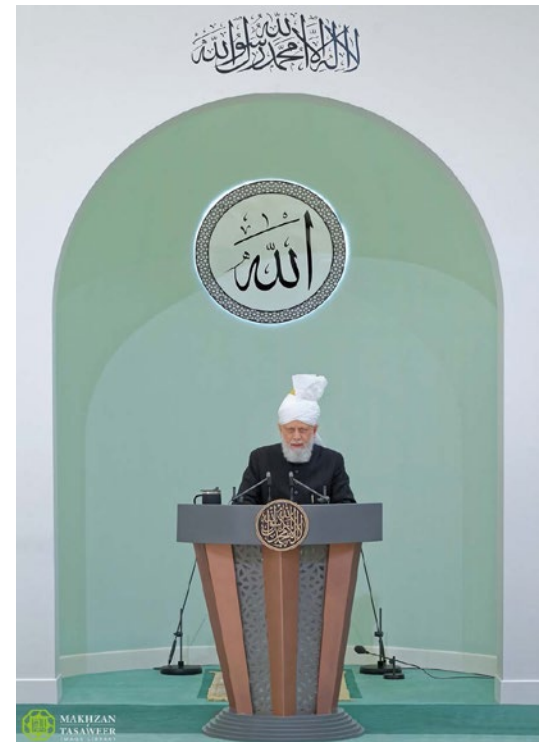
His Holiness^{aa} said that he will continue highlighting incidents from the life of Hazrat ‘Uthmān^{ra} in the future.

APPEAL FOR PRAYERS

His Holiness^{aa} again made an appeal for prayers for Aḥmadis facing hardships in Pakistan, Algeria and anywhere else in the world.

LAUNCH OF CHINESE DESK WEBSITE

His Holiness^{aa} said that after the prayers, he would be launching the new website of the Chinese Desk. This website was created with the help of the central IT team. Through this website, people will be able to access information about Aḥmadiyyat, the true Islām in the Chinese language. The website can be accessed through the Community’s main website alIslām.org and can also be accessed separately on its own. The website consists of various content spanning different topics. The new edition of the Chinese translation of the Holy Qur’ān can also be accessed on this website. Furthermore, there are 23 different pamphlets and books available in the Chinese language. There is also a section where the answers to various questions have been provided. Under the section for the Promised Messiah^{as}, his introduction along with an introduction to the Caliphs has been provided. Links to other Community websites along with the Community’s contact information have all been provided on this website as well. His Holiness^{aa} prayed that may this website prove to be a means of guidance for the Chinese people and their hearts may be drawn towards Islām Aḥmadiyyat.



Syednā Hazrat Khalifatul-Masiḥ V^{aa}

FUNERAL PRAYERS

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

Muhammad Yunus Khalid Ṣāḥib

Muhammad Yunus Khalid Ṣāḥib, an Imām of the Aḥmadiyya Muslim Community who passed away on March 15. He served the Community in Pakistan and African countries for 40 years. He is survived by his wife and son who is also a missionary. Muhammad Yunus Khalid Ṣāḥib always used to say that God always fulfilled whatever need he had. He had a zeal for serving the Community, and if called upon, he would immediately get up and do whatever service was required of him. He was at the forefront of spending in the way of Allāh. His Holiness^{aa} prayed that Allāh Almighty treats the deceased with mercy and forgiveness.

Dr. Nizamuddin Boodhun Ṣāḥib

Dr. Nizamuddin Boodhun Ṣāḥib who passed away on March 15. He received a scholarship from the Third Caliph (rh) upon which he travelled to Pakistan and studied medicine. He was then sent

to serve in a hospital in Nigeria, and thereafter he served until his demise in Ivory Coast. He is survived by a son and a daughter. His Holiness^{aa} prayed that may his children remain attached to the Community. Nizamuddin Boodhun Şāhib possessed many great qualities and was a virtuous person. He would take special care of children and would have some toys for them in the clinic so that they could play when they came to see him. He was very caring and at times would buy medicine for the patients himself. His Holiness^{aa} prayed that may Allāh treat the deceased with mercy and forgiveness.

Salma Begum Şāhibā

Salma Begum Şāhibā who passed away on January 24. She was regular in her prayers,

and possessed many virtuous qualities. She is survived by two sons and three daughters. His Holiness^{aa} prayed that may Allāh treat the deceased with mercy and forgiveness.

Kishwar Tanveer Şāhibā

Kishwar Tanveer Şāhibā who passed away on February 27. She endured various illnesses with great patience. She is survived by two sons and two daughters and many grandchildren. She possessed many great qualities. She was very generous in giving alms and to the less fortunate. His Holiness^{aa} prayed that may Allāh treat the deceased with mercy and forgiveness.

Abdur Rahman Hussain Muhammad Khair Şāhib

Abdur Rahman Hussain Muhammad Khair Şāhib of Sudan who passed away on December 24, 2020. Upon hearing about Aḥmadiyyat from his brother, he made great efforts to watch MTA, and eventually, in 2010, he accepted Aḥmadiyyat. He possessed many great qualities. He played a pivotal role in the establishment of the Community in Sudan and presented many financial sacrifices for this cause. Many people have attested to his great qualities. He is survived by his wife, two sons and two daughters. His Holiness^{aa} prayed that may Allāh keep them attached to the Community and Khilafāt, and may Allāh treat the deceased with mercy and forgiveness.

'RIGHTLY GUIDED CALIPHS – HAZRAT 'UTHMĀNRA & LAUNCH OF A NEW SEARCH ENGINE FOR THE HOLY QUR'ĀN'

9TH APRIL 2021

HAZRAT 'UTHMĀN^{RA}

His Holiness^{aa} said that according to traditions, the Companions^{ra} regarded Hazrat Abu Bakr^{ra} as the senior-most companion, then Hazrat 'Umar^{ra} and then Hazrat 'Uthmān^{ra}. In another narration, someone asked Hazrat Ali^{ra} who the most noble men were after the Holy Prophet^{sa}, to which he replied Hazrat Abu Bakr^{ra}, then Hazrat 'Umar^{ra} and then Hazrat 'Uthmān^{ra}.

THE HOLY PROPHET'S^{SA} REGARD FOR HAZRAT 'UTHMĀN^{RA}

His Holiness^{aa} said, describing the relationship between the Holy Prophet^{sa} and Hazrat 'Uthmān^{ra} that once the Holy Prophet^{sa} did not offer the funeral prayer of a person. The companions asked him why this was as they had never seen him not offer the funeral prayer of someone. The Holy Prophet^{sa} replied saying that he had not offered the funeral prayer of that particular person because he held enmity against Hazrat 'Uthmān^{ra} due to which God was displeased with him.



Syednā Hazrat Khalifatul-Masiḥ V^{aa}

His Holiness^{aa} said that the two Adhān [call to prayer] given for the Friday prayer were implemented during the Caliphate of Hazrat 'Uthmān^{ra}. Before, the Adhān only used to be given when the Imam would sit by the pulpit. But as the number of Muslims grew by the era of Hazrat 'Uthmān^{ra} an earlier Adhān would be called outside the

mosque.

His Holiness^{aa} said that during the Caliphate of Hazrat 'Uthmān^{ra}, once 'Īd happened on a Friday. Hazrat 'Uthmān^{ra} said in his 'Īd sermon that two 'Īds had been combined in one day. He further said it would be good for those who wished to stay and wait for

the Friday Prayer, however those who wished to go were free to do so as well.

DILIGENCE OF HAZRAT 'UTHMĀN^{RA}

His Holiness^{aa} said that Hazrat 'Uthmān^{ra} has narrated a total of 146 sayings from the Holy Prophet^{sa}. The number of narrations related by him is relatively lower as compared to other companions as he exercised extreme caution and ensured that anything narrated by him was absolutely accurate.

His Holiness^{aa} said that once, Hazrat 'Uthmān^{ra} was performing ablution and then he laughed. He explained that once he saw the Holy Prophet^{sa} do the same, and said that whenever someone asks for water to perform ablution, and then washes his face, then all the sins related to the face are washed away, and the same is the case with all other parts of the body that are washed during ablution.

His Holiness^{aa} said that Hazrat 'Uthmān^{ra} was married eight times during the course of his life, all of which were after his acceptance of Islām. It is recorded that at the time of his martyrdom, Hazrat 'Uthmān^{ra} had four wives.

ADOPT THE SPIRIT OF THE RIGHTLY GUIDED CALIPHS

His Holiness^{aa} quoted the Promised Messiah^{as} who said that one cannot be a true believer until they adopt the spirit of Hazrat Abu Bakr^{ra}, Hazrat 'Umar^{ra}, Hazrat 'Uthmān^{ra} and Hazrat Ali^{ra}; all of whom did not care for worldly allures but had dedicated their lives to the service of Islām. The Promised Messiah^{as} also said that after the Holy Prophet^{sa}, Islām was fortified by Hazrat Abu Bakr^{ra}, Hazrat 'Umar^{ra} and Hazrat 'Uthmān^{ra}.

His Holiness^{aa} said that this concludes the series of sermons on the life of Hazrat 'Uthmān^{ra}. His Holiness^{aa} said that he would begin highlighting the life of Hazrat 'Umar^{ra} in the future.

LAUNCH OF A NEW SEARCH ENGINE FOR THE HOLY QUR'ĀN

His Holiness^{aa} said that he would be launching a new website for searching the Holy Qur'ān: holyQur'an.io. This search engine has been created by the alIslām.org team but can be accessed as a separate website. Any chapter, verse, word or topic can be searched in either Arabic, Urdu or English in this new search engine. The search results can be compared with translations done by the Community along

with translations done by non-Aḥmadīs. The commentary, topics and related verses can be seen with every verse. There is more work being done as this is only the first version of this search engine and the updated version will be completed by the Annual Convention UK 2021.

Furthermore, on the alIslām.org website itself a new layout for reading and listening to the Qur'ān has been added. Verses can be read with English commentary, word for word translations and an index of topics. His Holiness^{aa} prayed that this project becomes a means of spreading the beautiful teachings of the Holy Qur'ān throughout the world and that members of the Community may also be able to benefit from this.

Huzoor^{aa} once again appealed for prayer for Aḥmadīs of Pakistan and Algeria.

At the end of the sermon, Huzoor^{aa} said: I receive many requests for funeral prayers. It is not possible to mention them all by name but they are included in prayers. Huzoor^{aa} then mentioned 15 members of the Jamā'at who passed away recently and announced to lead their funeral prayers in absentia after Friday Prayers and prayed that Allāh may have mercy on all the deceased and elevate their spiritual station in heaven. Amīn!

'RAMAḌĀN - UNDERSTANDING THE PHILOSOPHY OF THE ACCEPTANCE OF PRAYERS'

16TH APRIL 2021

After reciting Tashahhud, Ta'awwuz, and Surah al-Fatihah, His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa} recited the following verses of the Holy Qur'ān:

'O ye who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous.

The prescribed fasting is for a fixed number of days, but whoso among you is sick or is on a journey shall fast the same

number of other days; and for those who are able to fast only with great difficulty is an expiation—the feeding of a poor man. And whoso performs a good work with willing obedience, it is better for him. And fasting is good for you, if you only knew.

The month of Ramaḍān is that in which the Qur'ān was sent down as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever of you is present at home in this month, let him fast therein. But whoso is sick or is on a journey, shall fast the same number of

other days. Allāh desires to give you facility and He desires not hardship for you, and that you may complete the number, and that you may exalt Allāh for His having guided you and that you may be grateful.

And when My servants ask thee about Me, say: I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.' [2:184-187]

ATTAINING RIGHTEOUSNESS

His Holiness^{aa} then said that by the grace of Allāh, we are once again blessed to be going through the month of Ramaḍān. It is not however to simply go through the month of Ramaḍān, nor does simply eating at the time of closing the fast and at the time of opening the fast fulfill the purpose of fasting. Rather, God Almighty has said that we must attain righteousness.

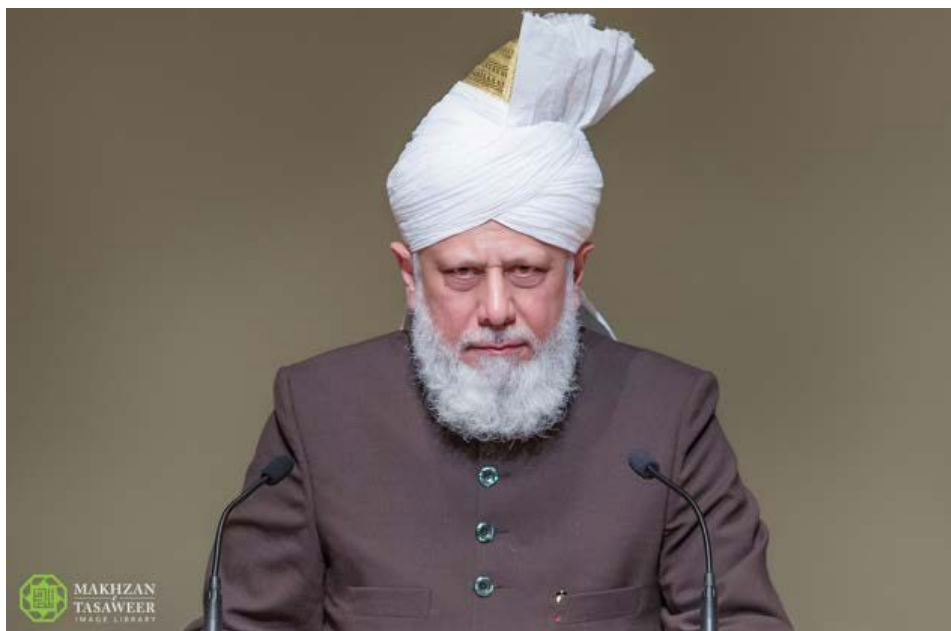
His Holiness^{aa} said that in the verses which he recited, God has explained that fasting is an obligation. At the same time, God has stated that those who are ill or travelling are not required to fast but can complete them at a later time. And those who cannot fast should pay the fidyah. Even if one is able to complete the fasts at a later time, it is still a good practice to pay the fidyah.

CONDITION FOR PRAYERS TO BE ACCEPTED

His Holiness^{aa} said that God also says that He hears the prayers of the supplicant. However, if one wishes for God to listen to them, then we too must listen to God and act upon His commandments.

His Holiness^{aa} said that he would present some excerpts from the writings of the Promised Messiah^{as} regarding the philosophy of the acceptance of prayers and the conditions associated with it. There are many of us who pray on the surface, and then think that God is bound to hear and fulfill our prayers, and then become sad when the prayers are not answered. What must be realised is that we must first strengthen our faith and relationship with God, and analyse ourselves to see whether or not we are acting upon His commandments. We must see whether we are steadfast, or do we falter at the slightest hardship and trial.

His Holiness^{aa} presented a quote of the Promised Messiah^{as} in which he stated that prayer is not the mere utterance of words, rather it is to fill the heart with the fear of God. It is when the soul of the supplicant flows like water to the threshold of the Divine and one seeks the strength to combat one's weaknesses. It is to bring about a sort of death upon one's self. It is



Syednā Hazrat Khalifatul-Masiḥ V^{aa}

“ . . . the Promised Messiah^{as} has stated that when one supplicates in the true sense and has endeavoured to establish a lasting relationship with God, then one can be sure of this.

then that the door of acceptance is opened upon the supplicant.

HOW TO KNOW WHEN PRAYERS ARE ACCEPTED

His Holiness^{aa} said that many ask how can we know that we have been forgiven and God has accepted our prayers. Here, the Promised Messiah^{as} has stated that when one supplicates in the true sense and has endeavoured to establish a lasting relationship with God, then one can be sure of this. His Holiness^{aa} said that we should strive to achieve this especially during the month of Ramaḍān.

His Holiness^{aa} quoted the Promised Messiah^{as} who said that a true connection is established when two sides are drawn to each other. In other words, when the mercy of God draws man towards Him, and when man's truthfulness and sincerity draws God to come nearer to him, then a true connection can be established. When this connection is established and one

supplicates, then God manifests the means for that prayer to be accepted and fulfilled.

His Holiness^{aa} further quoted the Promised Messiah^{as} who said that God Almighty has stated and promised that those who strive in His way will attain His nearness. God has also taught us the prayer 'Guide us to the right path'. This means that one must strive a great deal and pray fervently keeping this in mind. Furthermore, it is stated that one who is spiritually blind in this world will be blind in the hereafter. This can include one who blindly adhered to a religion simply because they were born into that faith. Such people do not possess 'spiritual sight' nor do they possess love for the faith. Therefore, we must prepare our 'spiritual sight' from our time in this world so that we may have sight in the next.

BECOME TRUE SERVANTS OF GOD

His Holiness^{aa} said that during these days, we should especially pray 'Guide us to the right path' so that we may become

true servants of God and truly serve his creation, rather than becoming like those extremists who cause harm to others in the name of God and His Messenger^{sa}. His Holiness^{aa} prayed that may God save us from the evil of such people.

His Holiness^{aa} said that some people think they have become so far steeped in sin that they can no longer be forgiven. Because of this thought, they continue to commit further evil deeds, whereas this is merely a thought placed in their minds by Satan. His Holiness^{aa} quoted that Promised Messiah^{as} who said that one should never think that they have committed so many wrong deeds that they cannot be forgiven. In fact, the cure to committing evil deeds is prayer and that is the only way to eradicate Satan. Otherwise, one continues along with this thought and eventually ends up drawing towards atheism. Therefore no matter what, one should turn towards prayer, and Ramaḍān is the perfect opportunity to focus on this.

DO NOT BECOME DISHEARTENED WHEN PRAYING

His Holiness^{aa} continued quoting the Promised Messiah^{as} who said that one should not become disheartened if they feel that their prayer has not been answered exactly as they had desired. God does hear our prayers, but He is not bound by our desire, and does not need to fulfill our prayers exactly as we desire, for He knows best. It can be likened to a child who asks his mother for something which is harmful for him. There is no doubt that the mother loves her child, but she would never grant the child what he has asked if it is harmful. The philosophy of the acceptance of prayer is similar. God knows what is best.

His Holiness^{aa} said that many people write to him saying that they prayed and even offered financial sacrifices but their prayer was not accepted. His Holiness^{aa} said that one should first see whether they had established a true connection with God. If they did then they should accept that whatever happened was for the better. His Holiness^{aa} said that some people pray to God saying that even if the matter they are praying for is not good, let it still

be accepted; for example in matters of matrimonial matches. However when that match is made, after some time the two are separated. Thus, His Holiness^{aa} said that we should not pray in such a manner, for God knows best. At times, the prayer not being accepted exactly as it was sought is a form of acceptance of prayer.

His Holiness^{aa} said that regarding the conditions for the acceptance of prayer, the Promised Messiah^{as} has stated that one who requests another to pray for them, they themselves should first ensure to always establish the fear of God within themselves and adopt righteousness. It is then that the door for acceptance is opened. If this is not done, then the door is closed not only for them, but also for those whom they have requested to pray for them.

His Holiness^{aa} said that furthermore, in order to have prayers accepted, one should do good deeds. Regarding this, the Promised Messiah^{as} said that one should exhaust all efforts in doing good works and reforming one's self.

His Holiness^{aa} said that it is necessary for the means to be created, for which we should pray. This is what we have been taught in the prayer 'Thee alone do we worship and Thee alone do we implore for

“God gave us the means under *Rahmaniyyat* such as the heart, tongue, eyes, ears etc. so that we could use them appropriately and seek from God and be heard under his special grace *Rahimiyyat*.”

help'. It cannot be that one prays and their thirst is automatically quenched, rather water is sent down as a means by which their thirst is quenched. God has created the need for means so that it may be known that everything has been created with a purpose.

His Holiness^{aa} further quoted the Promised Messiah^{as} who said that one must adopt righteousness, for righteousness is the essence of the divine law. God Almighty

has promised to accept the prayers of those who are righteous. Thus, one must adopt and inculcate righteousness in order to enjoy the acceptance of prayer.

TWO ASPECTS OF GOD ALMIGHTY'S MERCY

His Holiness^{aa} quoted the Promised Messiah^{as} who said that there are two types of mercy or grace of God: Raḥmāniyyat [graciousness – the general grace] and Raḥīmiyyat [mercy – the special grace]. Under Raḥmāniyyat, God created all that is required to sustain life even before its creation, and things which mostly humans benefit from. Thus the first includes that which was created before our creation, before anyone could even pray for such things. Then there is Raḥīmiyyat, under which, when we pray, and God accepts the prayer. This grace is related most to prayer. It is the quality of humans to seek from God and it is the quality of God to accept the prayers. God gave us the means under Raḥmāniyyat such as the heart, tongue, eyes, ears etc. so that we could use them appropriately and seek from God and be heard under His special grace Raḥīmiyyat. Therefore, we must use that given to us under Raḥmāniyyat in the best possible manner and use these blessings to reap the special grace of God which is through His attribute of Raḥīmiyyat.

Therefore where we have been taught the prayer 'Guide us to the right path' we have been taught before that 'Thee alone do we worship and Thee alone do we implore for help.' This means that in order to tread on the right path we will need to use the abilities and faculties which God has granted us rather than letting them go to waste. Then can we hope to tread upon the right path.

THE IMPORTANCE OF PRAYER AND SUPPLICATION

His Holiness^{aa} said that regarding the importance of prayer and supplication, the Promised Messiah^{as} said that just as when a child cries and his mother runs towards him to give him milk, such is the manner in which God hears a supplicant who cries at His threshold. God Almighty wants us to come to His threshold, all He requires us to do is to establish the qualities whereby our prayers can be accepted. His Holiness^{aa} said that these were just a few excerpts

which he presented from a treasure of knowledge. If we implement these things, then we can bring about a revolutionary change in our lives and establish a strong relationship with God. This Ramaḍān, we should strive to attain the nearness of Allāh, to act upon His commandments, to strengthen our faith, to understand the philosophy of prayers, to reform ourselves, and to be included amongst those whose prayers are accepted by God. This Ramaḍān should bring about a great change in our relationship with God.

THE BENEFITS OF PRAYING FOR OTHERS

His Holiness^{aa} said to pray for all those in Pakistan, Algeria and anywhere else in the world where Aḥmadis are facing hardships on account of their faith. His Holiness^{aa} said that praying for others enables one's own prayers to be accepted. In fact, angels pray for those who pray for others. Therefore, during this Ramaḍān, we should pray not only for ourselves, but for others as well.

'RIGHTLY GUIDED CALIPHS - HAZRAT 'UMAR^{RA}

23RD APRIL 2021

After reciting Tashahhud, Ta'awwuz and Surah Al-Fātiḥah, His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa} said that he would highlight incidents from the life of Hazrat 'Umar bin al-Khattab^{ra}.

FAMILY BACKGROUND OF HAZRAT 'UMAR^{RA}

His Holiness^{aa} said that Hazrat 'Umar's^{ra} father was named Khattab bin Nufail and his mother's name was Hantama bint Hashim. His Holiness^{aa} presented various narrations regarding Hazrat 'Umar's^{ra} date of birth. Some are of the opinion that he was born either four years before or four years after the Battle of Fijar. There are other narrations which say that he was born in 583 A.D. There is another narration which states that he accepted Islām in 6 A.H. when he was 24 years of age, which would mean he was born in 590 A.D. The fourth opinion regarding his birth is that he was born when the Holy Prophet^{sa} was around the age of 21 years.

HAZRAT 'UMAR'S^{RA} ACCEPTANCE OF ISLĀM

His Holiness^{aa} said that the Holy Prophet^{sa} bestowed the title of 'Farooq' to Hazrat 'Umar^{ra}. Once, Hazrat 'Umar^{ra} was asked

how he received the title of Farooq. Hazrat 'Umar^{ra} replied that Hazrat Hamzah^{ra} accepted Islām three days before him, and proceeded to narrate the incident of Hazrat Hamzah's^{ra} acceptance. Hazrat 'Umar^{ra} said that three days after this, he received word that his sister and brother-in-law had also accepted Islām. He went to their home and heard the Qur'ān being recited inside. He knocked on the door and when it was opened, he began hitting his brother-in-law. According to another narration, when his sister stepped forward in front of her husband one of the blows accidentally landed on her. Upon seeing the blood, his temper subsided. He then asked to see the book which was being recited. His sister told him that he should first go and perform the ablution. Once he had done so, he was given the Qur'ān, and he read verses 1-9 of Surah TaHa.

He then decided to accept Islām and proceeded to where the Holy Prophet^{sa} was. When he arrived, Hazrat Hamzah^{ra} who was present there said that the door should be opened; if he had come with good intentions they would welcome him, and if he had come with bad intentions then they would kill him. The Holy Prophet^{sa} heard this and came outside. Upon this, Hazrat 'Umar^{ra} pronounced the declaration of faith. Thereupon, all the Companions^{sa} loudly exclaimed 'Allāh is the Greatest.'

Hazrat 'Umar^{ra} then asked the Holy Prophet^{sa}, whether Islām is the true religion. The Holy Prophet^{sa} replied saying of course it was. Then Hazrat 'Umar^{ra} asked that if this was the case, why were the Muslims still in hiding. Upon this, the Muslims formed two rows and marched out in the open towards the Ka'bah. When the Quraish saw Hazrat Hamzah^{ra} and Hazrat 'Umar^{ra} alongside the Muslims, they were shocked.

Hazrat 'Umar^{ra} said that it was from that day that the Holy Prophet^{sa} gave him the title of Farooq for upon his acceptance, Islām was granted strength and truth was distinguished from falsehood.

His Holiness^{aa} said that Hazrat 'Umar^{ra} was tall and strongly built. Before his acceptance of Islām, Hazrat 'Umar^{ra} would often win the wrestling matches held at the famous Ukkaz festival. Hazrat 'Umar^{ra} was also among those from the Quraish who learned how to read and write. At the time when the Holy Prophet^{sa} was commissioned, there were only about seventeen such people who knew how to read and write.

His Holiness^{aa} said that Hazrat 'Umar^{ra}, displayed some spiritual faculties even before his acceptance of Islām. When the Muslims migrated to Abyssinia, they

prepared to leave before dawn so that they would not be bothered by the Quraish. It was common for the chieftains of Makkah to walk through the streets at night to ensure that no robberies took place. Hence, that night, as Hazrat ‘Umar^{ra} was walking through the streets, he saw a house which seemed to have packed everything in preparation for a long journey. He approached the house, and asked one of the Companions^{ra} what the matter was? She was straightforward in her answer and replied saying that they were leaving Makkah, because he and his brother did not allow the Muslims to live and worship freely (Hazrat ‘Umar^{ra} had not yet accepted Islām). Hazrat ‘Umar^{ra} turned the other way out of pain for what he had heard and said, ‘may God be your Protector’.

His Holiness^{aa} said that the Holy Prophet^{sa} also prayed for Hazrat ‘Umar^{ra} to accept Islām. The Holy Prophet^{sa} prayed that may God help Islām with whomever was dearer to him; either ‘Umar bin al-Khattab or ‘Amr bin Hishām. When Hazrat ‘Umar^{ra} accepted Islām, the angel Gabriel came to the Holy Prophet^{sa} and said that the heavens were pleased upon Hazrat ‘Umar’s^{ra} acceptance of Islām.

His Holiness^{aa} related another incident which is narrated regarding Hazrat ‘Umar’s^{ra} acceptance of Islām. Once the Holy Prophet^{sa} was offering prayers at the Ka’bah. Hazrat ‘Umar^{ra} wished to hear what the Holy Prophet^{sa} was saying. When he drew nearer, he heard the Holy Prophet^{sa} reciting Surah Ar-Rahmān. This recitation of the Holy Qur’ān melted Hazrat ‘Umar’s^{ra} heart. As the Holy Prophet^{sa} left, Hazrat ‘Umar^{ra} followed him. When the Holy Prophet^{sa} realised that Hazrat ‘Umar^{ra} was following him, and turned around, thinking that he had some bad intentions. Instead, Hazrat ‘Umar^{ra} declared his belief in One God and that Muhammad^{sa} was His Messenger.

His Holiness^{aa} said that there are various narrations regarding Hazrat ‘Umar’s^{ra} acceptance of Islām. The most prominent and oft-repeated is the incident of when Hazrat ‘Umar^{ra}, set out with his sword to kill the Holy Prophet^{sa}, but along the way was informed that his sister had accepted Islām. He then visited her, where he heard

“When Hazrat Umar^{ra} accepted Islām, the angel Gabriel came to the Holy Prophet^{sa} and said that the heavens were pleased upon Hazrat Umar’s^{ra} acceptance of Islām.

the recitation of the Holy Qur’ān, which melted his heart, and he then went to the Holy Prophet^{sa} and accepted Islām. His Holiness^{aa} said that we accept this incident to be the most accurate.

His Holiness^{aa} said that he would continue highlighting incidents from the life of Hazrat ‘Umar^{ra} in the future.

FUNERAL PRAYERS

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

Aḥmad Muhammad Usman Shabooti Ṣāhib

Aḥmad Muhammad Usman Shabooti Ṣāhib who passed away in Egypt on April 9. He accepted Islām at the age of fourteen when he was living in Yemen. He was subsequently able to serve the Community in various capacities. He served as the President of the Community in Adan, Yemen. He had studied and served in the medical field for many years. He is survived by his wife, a son, and three daughters. He possessed many virtuous qualities. He was also honoured to perform Hajj (the pilgrimage). He would spend a great deal to help the poor and needy.

Qureshi Zakaullah Ṣāhib

Qureshi Zakaullah Ṣāhib who passed away on April 9. He was serving as an accountant in the office of Jalsa Salana (Annual Convention). He is survived by five daughters and a son. He served the Community for many years, and also had the opportunity of serving under Hazrat Mirzā Bashir Aḥmad Ṣāhib^{ra}. He was regular in his prayers and would offer voluntary prayers regularly as well. He loved Khilafāt a great deal.

Malik Khalid Daad Ṣāhib

Malik Khalid Daad Ṣāhib of Canada. He served as a local president in Karachi for many years. He was serving in the Finance office in Canada. He possessed many virtuous qualities and loved Khilafāt a great deal. His Holiness^{aa} commented that he himself has seen how he expressed his profound love for Khilafāt. He is survived by his wife, four sons and three daughters.

Muhammad Saleem Sabir Ṣāhib

Muhammad Saleem Sabir Ṣāhib who passed away on March 27. He served the Community in various capacities and served for many years. He was regular in offering prayers and prayed very fervently. He was dedicated to his work and possessed many great qualities.

Naeema Latif Ṣāhiba

Naeema Latif Ṣāhiba of the USA who was the wife of Ṣāhibzada Mahdi Latif Ṣāhib. She passed away on March 10. Her husband is the grandson of Ṣāhibzada Abdul Latif Shaheed^{ra}. She studied and worked in the field of Botany. She served the Community in various capacities, including as the National Vice-President of the Women’s Auxiliary Organisation in the USA.

Safiyya Begum Ṣāhiba

Safiyya Begum Ṣāhiba of Canada who passed away on March 11. She served the Community in various capacities. She was regular in offering prayers and fasting, and possessed many virtuous qualities. She is survived by four daughters and a son.

His Holiness^{aa} prayed that may Allāh treat all the deceased with forgiveness and mercy and elevate their station in Paradise.

'RAMAḌĀN – A MONTH OF PRAYER, INVOKING BLESSINGS UPON THE HOLY PROPHET^{SA} & SEEKING FORGIVENESS'

30TH APRIL 2021

After reciting Tashahhud, Ta'awwuz and Surah Al-Fātiḥah, His Holiness, Hazrat Mirzā Masroor Aḥmad^{AA} said that by the grace of Allāh, these days we are passing through the blessed month of Ramaḍān, and in a few days, will be entering the last ten days of Ramaḍān. The Holy Prophet^{SA} has said that the last ten days of Ramaḍān are of attaining salvation from Hell. Thus, we must pay special attention towards our prayers especially during the last ten days of Ramaḍān, so that we may attain the pleasure of God Almighty and be saved from the hellfire.

THE HOLY PROPHET'S^{SA} STANDARD OF PRAYER DURING RAMAḌĀN

His Holiness^{AA} said that the state of the Holy Prophet's^{SA} prayers during the last ten days of Ramaḍān cannot even be described in words. Regarding the state of his prayers during the month of Ramaḍān, Hazrat 'Ā'īshah^{RA} relates that he strove harder in his prayers than was seen at any other time.

His Holiness^{AA} said that the Holy Prophet^{SA} is the perfect model for us, and we must try to establish the same standards set by the Holy Prophet^{SA}. Then will Allāh Almighty be pleased with us, and then will we be regarded as true believers. Thus, we must immerse ourselves in prayers, especially during these days.

His Holiness^{AA} said that Aḥmadis in particular must pay heed to this, as Aḥmadis around the world are facing great hardships. His Holiness^{AA} said that we must pray to be saved from the evil of the opponents of Aḥmadiyyat. His Holiness^{AA} said that we must also pray to be saved from the pandemic which the entire world is currently experiencing.

INVOKE BLESSINGS UPON THE HOLY PROPHET^{SA}

“We should not merely claim to have accepted the true servant of the Holy Prophet^{SA}, rather it must also reflect in our actions.

His Holiness^{AA} said that in order to have our prayers heard, it is necessary to send salutations upon the Holy Prophet^{SA}. It is narrated that once the Holy Prophet^{SA} said that one who abandons sending salutations upon him, abandons the path leading to Paradise. On another occasion, the Holy Prophet^{SA} said that one who sends salutations upon him, God will send ten salutations upon that person, and will raise them up ten ranks and will record ten good deeds under their name. This gives us an idea of how important it is to send salutations upon the Holy Prophet^{SA}.

His Holiness^{AA} said that we must make sending salutations upon the Holy Prophet^{SA} a regular habit in our lives. Not only so that our prayers may be answered, but so that we may establish purity throughout our lives, so that we may attain the nearness of God and increase in our spirituality. We should not merely claim to have accepted the true servant of the Holy Prophet^{SA}, rather it must also reflect in our actions.

A REVELATION OF THE PROMISED MESSIAHAS REGARDING DUROOD

His Holiness^{AA} presented a quotation of the Promised Messiah^{AS}, explaining a revelation he received in which he was commanded to send salutation upon the Holy Prophet^{SA}. The Promised Messiah^{AS} said that this proved that everything he had received was on account of his complete obedience and submission to the Holy Prophet^{SA}. Thus, the rank of the Promised Messiah^{AS} was bestowed upon him on account of being the true servant of the Holy Prophet^{SA} and being wholly devoted to him and fulfilling his mission.

His Holiness^{AA} narrated an incident of the Promised Messiah^{AS}, in which he states that one night he sent salutations upon the Holy Prophet^{SA} so profusely that his heart was overcome. He then saw in a dream, that angels were coming to him with vessels of light filled with pure and sweet water. The angels said to the Holy Prophet^{SA} that these were the blessings on account of his sending salutations upon the Holy Prophet^{SA}. On another occasion, the Promised Messiah^{AS} saw a dream, in which people were searching for a true servant of the Holy Prophet^{SA}. When they came across him, they said, 'this is the person who truly loves the Messenger^{SA} of Allāh'.

His Holiness^{AA} said that as those who have accepted the Promised Messiah^{AS} and strive to carry forth his mission, should we not be the ones to tell the world that through the true servant of the Holy Prophet^{SA}, we have understood the true spirit of sending salutations upon him. During the month of Ramaḍān especially, not only do we pray for ourselves, but we strive to spread the message of the Holy Prophet^{SA} throughout the entire world; and strive to help people realise that this alone is the faith which can establish a true connection between man and God and this is the faith which claims that due to the love of the Holy Prophet^{SA}, God answers the supplications of his followers.

His Holiness^{AA} said that it is our responsibility to spread this message to the entire world. If we wish to partake of these blessings in this life and the hereafter, then we must continuously send salutations upon the Holy Prophet^{SA}. If we do so, then we will see that plots and schemes of the

opponents falter right before our eyes. We will see ourselves and our future progenies strive and prosper in spirituality. We will see magnificent examples of the acceptance of prayer, both on an individual level and collectively. However, the condition is that we must have sent salutations upon the Holy Prophet^{sa} with true sincerity.

His Holiness^{aa} said that one can truly and sincerely pray only when one knows what they are saying. To simply utter words cannot have the same impact on the heart. And if the heart is not impacted, then the necessary fervor cannot come about. Thus, it is necessary to know the meaning behind the words one is saying. There are many in the world who repeat the words of the durood [prayer for sending salutations upon the Holy Prophet^{sa}] yet they do not know what it means.

His Holiness^{aa} said that he would be presenting the meanings of the durood in light of the writings of Hazrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad^{ra}, the Second Caliph of the Aḥmadiyya Muslim Community.

UNDERSTANDING DUROOD

His Holiness^{aa} said that when we say, ‘O Allāh, bless Muhammad^{sa}’ it means that may Allāh bestow all that is good upon the Holy Prophet^{sa}. We do not know the extent of the good that God can bestow; thus we leave it to God to bestow all the good which is in His infinite knowledge, upon the Holy Prophet^{sa}.

Then, when we pray ‘O Allāh, prosper Muhammad^{sa}’, we are praying for God to increase those blessings which he bestowed upon the Holy Prophet^{sa} as was previously prayed for. This would also apply to the prayers made by the Holy Prophet^{sa} for his people. Thus, we can also benefit from this prayer as well.

His Holiness^{aa} said that simply uttering these words is not enough. Not only must this prayer be made with the sincerity of heart, our actions must reflect it as well. We cannot be like those who take to the streets vehemently proclaiming their love for the Holy Prophet^{sa}, yet they block the streets and even hinder the sick from



Syednā Hazrat Khalifatul-Masiḥ V^{aa}

reaching the hospital. Hence, our actions must also reflect the words which we are uttering, and our actions must reflect the true teachings of the Holy Prophet^{sa}. It is only then that we can benefit from sending salutations upon the Holy Prophet^{sa}.

His Holiness^{aa} said that God Almighty Himself has commanded believers to send salutations upon the Holy Prophet^{sa}. It is stated in the Holy Qur’ān:

‘Allāh and His angels send blessings on the Prophet. O ye who believe, you too should invoke blessings on him and salute him with the salutation of peace.’ (33:57)

The fact that God and His angels send salutations upon the Holy Prophet^{sa} shows just how important it is to do so. Furthermore, we learn from this that by continuously sending salutation, the Holy Prophet^{sa}’s rank continues to increase. When we send salutations, then we too will partake from its blessings. Then, when we receive these blessings, it is upon us to be grateful, and we can be grateful by sending salutations upon the Holy Prophet^{sa} even more than before. This in turn will afford us even more blessings, and the cycle of sending salutations and receiving blessings will be ongoing.

His Holiness^{aa} prayed that may we be able to fulfill the responsibility of sending salutations upon the Holy Prophet^{sa}. He then recited the durood sharif:

‘Bless O Allāh, Muhammad and the people of Muhammad, as You did bless Abraham and the people of Abraham; You are indeed the Praiseworthy, the Glorious! Prosper, O Allāh, Muhammad and the people of Muhammad, as You did prosper Abraham, and the people of Abraham; You are indeed the Praiseworthy, the Glorious!’

IMPORTANCE OF SEEKING FORGIVENESS

His Holiness^{aa} said that the second thing which he wishes to draw attention towards is seeking forgiveness, specifically through the following prayer:

‘I seek forgiveness from Allāh, my Lord, for all my sins, and turn to Him.’

His Holiness^{aa} quoted the Promised Messiah^{as} in explanation of this verse, who stated that this prayer means that may God cover the faults which have been committed, and may God save the person seeking repentance from the innate weakness which every person possesses. Just as God has created man, He has also created the means for man to be saved from faltering. Thus, God has commanded that we must seek forgiveness, and we can only be saved from faltering by continuously seeking forgiveness from Him.

Seeking forgiveness through this prayer also enables one to fulfill the commandments of God. It should not be



prayed only after one commits a fault, rather it should be done on a continuous basis, so that one may also be saved from the potential of committing future faults, and thus attain nearness to God. Thus, it is imperative to seek forgiveness both when a fault is committed and even when it is not committed. Satan is ever-ready to strike at any time. Thus, God states that in order to be saved from such attacks, we must constantly make use of this prayer.

AN EXAMPLE OF GOD'S MERCY

His Holiness^{aa} said that the mercy of God is extremely vast. In fact, God Almighty Himself has stated that His mercy encompasses all things. This is explained through a story related by the Holy Prophet^{sa}. There was a person who had committed 99 murders. He felt bad and went to a person to ask if he could be forgiven. That man said that after having committed 99 murders, there was no way for him to be forgiven; so he killed that man, and thus killed 100 people. He then went to another person with the same question. That person told him that the

door to God's mercy is always open, and told him that he should travel to such and such place where he would find people who supplicate to God. He should join them and seek forgiveness. However, he could never return to his former city, as true repentance is to never return. Thus, he set out for that place, but he died along the way. The angels for mercy and punishment came to determine his fate. The angel for punishment said that he should be punished for his crimes, whereas the angels for mercy sought for him to be forgiven. It was decided that it would be seen whether he was closer to the origin of his journey or closer to his desired destination, and that would determine what his fate would be. When they measured, he was only slightly closer to his destination, and so God showed mercy and he was taken to Paradise.

His Holiness^{aa} said that this is a question which many youngsters ask these days, as to how vast the forgiveness of God truly is, and as to whether they can be forgiven. It is a known fact that God turns with mercy to those who turn to Him. The Holy Prophet^{sa}

has said that one who walks towards God, God runs towards them. Thus, the month of Ramaḍān is the prime opportunity for turning to God, and seeking forgiveness and repenting.

His Holiness^{aa} said that as Aḥmadis who are facing great hardships, the one solution is for us to establish a connection with God Almighty. When we do so, and when our durood and our seeking forgiveness is accepted by God, then we will be saved from the grasps of the opponents.

His Holiness^{aa} said that in our prayers during Ramaḍān, we must pray to be saved from the evil of opponents. We should pray for those who are going through hardships, that they may be granted ease. The Aḥmadis in Pakistan should particularly pray as well. His Holiness^{aa} also said to pray to be saved from the current pandemic which the world is facing.

His Holiness^{aa} prayed that may we become those who sincerely send salutations upon the Holy Prophet^{sa} and truly seek forgiveness.

PROMISED MESSIAH^{AS} ON FINANCIAL SACRIFICE

THE NECESSITY AND IMPORTANCE OF SPENDING IN THE WAY OF ALLĀH

“The revival of Islām requires a sacrifice from us. What is that sacrifice? It is to die striving in this path, upon which the life of Islām, the life of Muslims, and the manifestation of Allāh depends. This, in other words, is Islām. It is the revival of this Islām which Allāh today desires. To attain this objective, it was necessary that He should Himself establish a great and effective system; and this is what the Wise and Mighty has done by sending me into this world for reform of mankind. He has divided this task of supporting the truth and the propagation of Islām into several branches.” (*Fath-e-Islām, Ruhānī Khazā'in*, Vol. 3, p. 10-12.)

THE PROMISED MESSIAH'S^{AS} CALL FOR FINANCIAL SACRIFICE

“O Well to do people of Islām! I convey to you the message that you should assist this Institution of reform, which has been established by Allāh Almighty, with all your heart, attention and sincerity. You must consider all the aspects of this institution with reverence and do quickly whatever you can do to help it. Whoever wishes to offer an amount each month, according to his means, should make it binding upon himself like a debt, and make his payment each month without fail. He should take this duty purely as an obligation to Allāh, and should not be late or slow in its payment. He who wishes to



The Promised Messiah^{AS}

pay all at once can do so, but remember that the true method which will ensure the continuous progress of this movement is that people, who truly care

about the faith, should make it binding upon themselves to pay a certain amount each month which they can give with

ease and regularity, unless they are faced with unexpected circumstances. Of course, whoever has the means and the resources to give something, apart from his monthly pledge, is welcome to do so.”

“O you my dear ones, my loved ones, the evergreen branches of the tree of my being! O ye who have, by the grace of the Almighty which is upon you, entered into Bai'at of allegiance with me! O ye who sacrifice your lives, your comfort and your wealth in this cause! I know that you consider it an honour to accept whatever I say, and will not hesitate as far as it is in your power, but I cannot make compulsory for you with my own tongue the service you have to offer, so that your services should be out of your own pleasure and not as an obligation from me” (*Fath Islām, Ruhānī Khazā'in*, Vol. 3, p. 33-34.)

THIS TIME WILL NOT RETURN

“It is now time for all those who count themselves among my followers, that they should help this Movement with their money. If someone can only afford one paisa, he should pay one paisa each month for the requirements of the movement; he who can afford a rupee should offer a rupee each month....Everyone who has accepted the Bai'at should help according to his means, so that Allāh too should help them.

If the assistance is received regularly every month, even if it is minor, it is better than that which is made upon impulse after a long time of negligence. Every person's sincerity can only be judged by the service he offers. O my dear ones! This is the time for helping the faith and fulfilling its requirements. Make use of it, for this time will never return." (*Kashtī Nūh, Ruhānī Khazā'in*, Vol. 19, p. 83)

WEALTH CAN ONLY BE GAINED BY ALLĀH'S WILL

"It goes without saying, that you cannot love two things at the same time: it is not possible for you to love wealth as well as to love Allāh. You can love only one of them. Lucky is he who loves Allāh. If any of you loves Him and spends his/her wealth in His cause, I am certain that his/her wealth will increase more than that of others, for wealth doesn't come by itself, rather it comes by Allāh's will. Whoever parts with some of his wealth for the sake of Allāh, will surely get it back. But he who loves his wealth and doesn't serve in the way of Allāh as he should, will surely lose his wealth. Do not ever imagine that your wealth comes of your own effort, no, it comes from Allāh Almighty. And do not ever imagine that you do a favour to Allāh or his Appointed One by offering your money or helping in any other way. Rather it is His favour upon you that he calls you to this service." (*Majmū'ah Ishtihārāt*, Vol. 3, p. 497-498)

SPECIAL EXHORTATION ABOUT RECEIVING CHANDA FROM NEW AHMADIS

"Hundreds of people pledge allegiance to me each day, but, when you enquire of them, there are few indeed who pay their Chanda regularly on monthly basis. What more can we expect from one who doesn't help this movement with a little money according to his capacity? What good is such a person to this movement? Even when a common man goes to town, however destitute he may be, he always brings back something, according to his capacity, for himself and his children; then is this movement, which Allāh has established for such great purposes, not worthy enough that he should sacrifice a

little money for it... Has there ever been a movement, whether worldly or spiritual, which has survived without financial contribution? This being a world of means, Allāh has ordained a means for every end. How selfish and niggardly then is the person who can't spend a trivial thing like money for such a lofty cause. Time was when people used to shower their lives like sheep and goats for Allāh's religion, not to mention their possessions. More than once Hazrat Abu Bakr^{ra} sacrificed his total possessions and did not keep even a hair-pin for himself. Hazrat 'Umar^{ra} and 'Uthman^{ra} did likewise according to their means and their spiritual status. Similarly, all the Companions of the Holy Prophet^{sa}, according to their means and status, were ready to sacrifice themselves for Allāh's religion along with their lives and possessions. Now there are those who pledge their allegiance, and vow to give preference to their faith over the world, but when it comes to aiding and assisting the faith, they hold fast to their pockets. With such love for the world in their heart, can they ever hope to gain spiritual merit? Can such people ever be a source of benefit? Never! Never! Allāh Almighty says: 'You can't attain righteousness until you spend in the way of Allāh that which you love most'.... Therefore, I stress upon all of you, whether present or absent, to tell your brothers about the Chanda and try to bring your weak brothers into the system of Chanda. This opportunity will not present itself ever again." (*Mal'fuzāt*, Vol. 3, p. 359-360)

SPENDING IN THE WAY OF ALLĀH WILL PROLONG YOUR LIVES

"If you perform righteous deeds and do some service at this time, you will set the seal upon your sincerity. You will live longer and your wealth will increase." (*Tabligh Risālat*, Vol. 10, p.56.)

FAITH AND MISERLINESS CANNOT COEXIST

"I believe that faith and miserliness cannot exist in the same heart. One who believes in Allāh with a sincere heart, does not only believe himself to be in possession of that which is locked in his safe, rather he believes all the treasures of Allāh Almighty to be his; and thus miserliness is as removed from him as darkness is removed from light. It is not only a sin that I should call the Jamā'at to do something but no one should pay any attention to it, rather it is also a sin in the eyes of God that one should perform any service and imagine that he has done something...." (*Tabligh Risalat*, Vol. 10, p. 55-56.)

ALLĀH BECKONS YOU

"We praise Allāh and invoke blessings upon His Prophet, who is kind and trustworthy, and upon his progeny who are pure and clean, and on his disciples who are perfect. These disciples strived in way of Allāh and, cutting themselves off from the world, bowed themselves completely before Him. So, O friends, you should know—and may Allāh have mercy on you—that a Beckoner has come to you from Allāh at the appointed time. Allāh's mercy has come to your aid at the head of the century. You were waiting for that Beckoner like the thirsty one, so now he has come by the grace of Allāh, so that he may warn those whose forefathers had not been warned and so that the evil-doers should become apparent. He has been ordered to call you towards the Truth and the Faith and to guide you on the path of Insight and to reveal to you all that which will serve you on the day of Judgement. Hence, he has taught you those Truths and Insights, for you could never know them by yourselves. Hence, he has fully conveyed God's message to you and has given you sight. You have seen what your forefathers did not see,

“One who believes in Allāh with a sincere heart, does not only believe himself to be in possession of that which is locked in his safe . . .

and you found the light of certainty which they did not. Do not, therefore, reject the blessings of Allāh and do not be heedless. I see among you people who do not value Allāh as ought to be done. They say that they believe while they believe not. Do they think they do a favour to Allāh? Nay, all favours are from Him, only if they knew! All Glory and Majesty belongs to Him. If you do not heed Him, he will turn away from you and bring another people, and you will be able to do Him no harm. These are the days of Allāh and the days of His Signs. Hence fear Allāh and His days if you are fear Him. Soon you will be returned to Allāh and brought to account, and I don't see any of your wealth and property going with you. So, come to your senses and do not be foolish. Stand up obediently and be ready to sacrifice your lives and your property in His path.

Do you expect Allāh to be pleased with you while you have not done what the Truthful are supposed to do? You will never achieve righteousness until you spend out of that which you love. Why do you not understand? Do you think you will be allowed to live on and will never die? I have been ordered to warn you, and let me tell you that Allāh sees all your actions and He calls you to help him with your lives and your possessions. Will you then be obedient? Whoever among you shall help Allāh, Allāh shall help him. Whatever he gives to Allāh, shall be returned to him manifold, for He is the more Beneficent than any beneficent one. Wake up, therefore, and try to excel each other. Allāh knows those who excel and He knows those who believe and are particular about their Ba'iat and covenant. He knows those who do good deeds and keep moving forward and are steadfast. For these people is deliverance, prestigious bounty and Allāh's pleasure. The truly faithful are those who are His pious servants." (*Majmū'ah Ishtihārāt*, Vol. 3, p. 151-153.)

SPEND IN THE WAY OF ALLĀH OUT OF THAT WHICH YOU LOVE

"The door to piety is a narrow one. So remember that no one can enter it by spending useless and worthless things. The clear injunction is: 'You can never attain righteousness until you spend out of that

“The truth is that it is not possible to gain the pleasure of Allāh—which is a source of true happiness—until one does not bear momentary hardships.”

which you love.' Until you spend the things which you love and are dear to you, you can not attain the stage of being loved. If you are not ready to bear suffering and to acquire true piety, how can you expect to succeed? Did the disciples gain their station without doing anything? Just look at how one has to work and toil in order to gain a worldly title, even though it does not give true peace and satisfaction. Then how is it possible for the title of 'may Allāh be pleased with him' to be acquired with no difficulty. The truth is that it is not possible to gain the pleasure of Allāh—which is a source of true happiness—until one does not bear momentary hardships. Allāh cannot be deceived. Happy are those who care not for pain in order to attain His pleasure, for it is only after temporary suffering that the believer is granted the light of eternal joy and everlasting comfort." (*Tafsīr Hazrat Masīh Mau'ūd^{as}*, Vol. 2, p. 131.)

WHO IS MY HELPER IN THE WAY OF ALLĀH?

"Most members of my Jama'at are poor and unprivileged, but to present oneself for the service of Allāh with a pure heart is the cure for every problem and difficulty. So whoever truly believes in the existence of Allāh and knows that he is dependant upon. His favours in the material and spiritual world, should not let this blessed time go out of his hand, nor should he let the disease of miserliness deprive him of this reward. Only he deserves to join this Movement who has a high resolve and who promises Allāh that from now on he shall try his best to offer each month whatever financial assistance he can offer in order to remove the difficulties faced by His religion. It is hypocrisy to remember Allāh when faced by a calamity and to become heedless when one is in ease and comfort. Allāh is Independent and Indifferent; it is you who have to prove your sincerity in order to attain His grace. May Allāh be

with you!" (*Majmū'ah Ishtihārāt*, Vol. 3, p. 165-166.)

FINAL JUDGEMENT

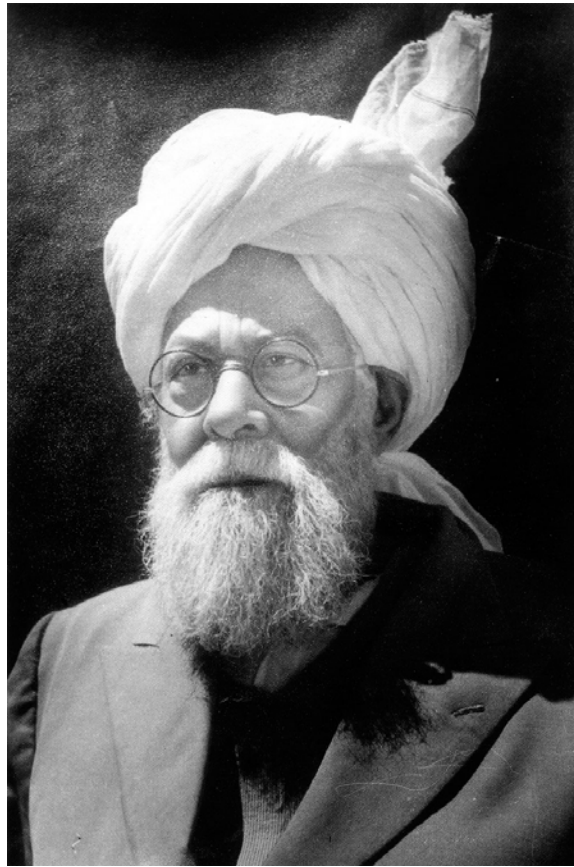
"This is not an ordinary announcement, rather it is the final judgement concerning those who claim to be my followers. Allāh Almighty has told me that I am connected only to those, and only such are my followers in the eyes of Allāh, as occupy themselves with helping and assisting me. But there are many who would deceive Allāh. Now, with the beginning of this new system, every one has to pledge afresh and inform me in writing that he will consider himself bound to send me a certain sum each month. There should be no ifs and buts about it. There have been some who did not keep their word and thus sinned against Allāh. Now everyone must consider carefully and promise the amount which he is able to pay each month, even if it is one paisa. Do not try to deceive Allāh or play tricks with Him. Everyone who follows me should bind himself to pay a certain amount each month, be it a paisa or a dhela. One who neither promises to give anything nor tries to help this Movement in any other way, is a hypocrite and he will not remain in this movement. I will wait for three months after the publication of the announcement to see if each of my followers agrees to assist me with a certain amount each month. Anyone who does not respond during this period will be excluded from this Community. And if someone makes a pledge but fails to send his money for three months, he too shall be excluded. And henceforth no arrogant and heedless person who is of no assistance will be able to remain in the Community." (*Majmū'ah Ishtihārāt*, Vol. 3, p. 468-469.)

INTERNATIONAL RELATIONS

Hazrat Mirzā Bashīrud-Dīn Maḥmūd Ahmad, Khalifatul-Masīḥ II^{ra}

An extract from Aḥmadiyyat or the True Islām.

It may be pointed out at the outset that the ideal aimed at by Islām is the establishment of world government, so as to remove all causes of international friction and wars. Each country would be free to pursue its national aims and aspirations, and would have complete autonomy in local affairs, and yet would only be a unit in a larger whole. Islām does not, however, permit any compulsion or coercion for the achievement of this ideal and leaves it entirely to the will of the people of different countries. We must, therefore, make the best of the present system till the world is filled with the spirit of unity in affairs concerning the whole of mankind, leaving local matters to be settled by local authorities, and till the people of different countries are prepared to forget their national jealousies, and to sacrifice their national prejudices for the achievement of the common good. I shall, therefore, confine myself to what Islām teaches concerning the present aspect of international relations.



Hazrat Mirzā Bashīrud-Dīn Maḥmūd Ahmad^{ra}

One of the causes of international disputes and squabbles is in the covetousness with which advantages enjoyed by one nation are viewed by others, and the attempt of one nation to take undue advantage of the weakness of other nations. Islām lays down a principle which removes all such causes of disputes and dissensions.

The Holy Qur’ān says:

وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ رَغِبُوا إِلَيْهَا وَمَا يَفْعَلُ اللَّهُ بِأَعْيُنِنَا ۗ
 لَتَفْعِلُنَّ فِيكُمْ وَرِزْقَ رَبِّكَ خَيْرٌ وَأَبْقَىٰ

‘Do not lift thy eyes covetously to those material benefits which we have bestowed upon other nations in order to try them in their actions. That which thy Lord has bestowed on thee is best for thee and most enduring.’ (20:132)

This means that things plundered from others are neither lasting nor can they be of any real benefit. That which is bestowed by God can alone last even unto the next world.

Another cause of international disputes

are international dislikes and jealousies. For instance, one nation wrongs another and a truce is patched up at the time, but the aggrieved nation nurses a grudge against the aggressor, and looks for opportunities to injure it or take undue advantage of it. Islām forbids this and enjoins truth and straightforwardness in all matters. The Holy Qur’ān says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۗ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

‘O believers, act uprightly in all matters for the sake of God, and deal equitably with people; let not hatred of a people incite you to injustice. Do justice, for that is in accord with righteousness. Make God your shield, He is well aware of what you do.’ (5:9)

If these two injunctions are kept in view no Islāmic government could be guilty of disturbing international relations, for Muslims are told not to covet the possessions of or the advantages enjoyed by other people; they are enjoined to watch not only over their individual but also over their national morality.

In regard to treaties, Islām requires that treaties should be kept not only with those who are parties to them, but also with those who have entered into treaties with any of them. So, an Islāmic state is prohibited from making war upon the allies of its friends even when such allies form part of an enemy empire, provided they do not openly join or actively help such enemies.

If treachery is apprehended from a people with whom a treaty has been concluded, it should not be attacked unawares nor should any undue advantage be taken of it. It should first be warned that as it has been guilty of a breach of faith, the treaty is at an end, and if it still persists in its treachery war may be declared against it.

To be ever prepared to repel aggression, on the other hand, is also a means of promoting peace, lest a perfidious enemy may be tempted to take advantage of one's unpreparedness. Islām, therefore, enjoins that a Muslim state should be ever ready to defend itself, as there is always apprehension of war so long as there are national governments in different countries. No temptation should be offered to other states to make war by a state neglecting its defences.

If war is forced upon an Islāmic state, care must be taken to avoid injury to women, children, nurses, old men and those whose lives are wholly devoted to the service of religion. It is permissible to kill in battle only those who are combatants and are actually taking part in the fighting. Quarter must in all cases be given, and unnecessary damage should not be caused. Crops, trees and buildings must be spared, unless their destruction is absolutely necessary for purposes of defence or in order to put the enemy out of action. Damage must not be caused merely to weaken a nation after the war. Proposals for truce or peace should not be rejected merely on the supposition that the other side is acting dishonestly and only desires to gain time. So long as the dishonesty does not become apparent such proposals ought to be welcomed.

For the settlement of international disputes Islām lays down rules which contemplate a body like the newly created League of Nations, although the latter does not yet embrace functions which Islām assigns to such a body. The Holy Qur'ān says:

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا ۚ فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِئَ إِلَىٰ أَمْرِ اللَّهِ ۚ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

'If two Muslim nations should fall out, make peace between them (i.e., other Muslim nations should try to prevent a war

between them, and should try to remove the causes of friction and should award to each its just rights). But if one of them still persists in attacking the other (and does not accept the award of the League of Nations) then all must fight the former, till it submits to the command of Allāh (i.e., till it is willing to abide by an equitable settlement) and when it so submits, make peace between them, and act with justice and equity, for God loves the just.' (49:10)

This verse lays down the following principles for the maintenance of international peace:

As soon as there are indications of disagreement between two nations, the other nations, instead of taking sides with one or the other, should at once serve notice upon them, calling upon them to submit their differences to the League of Nations for settlement. If they agree, the dispute will be amicably settled. But if one of them refuses to submit to the League, or having submitted refuses to accept the award of the League, and prepares to make war, the other nations should all fight it. It is apparent that one nation, however strong, cannot withstand the united forces of all other nations and is bound to make a speedy submission. In that event, terms of peace should be settled between the two original parties to the dispute. The other nations should act merely as mediators and not as parties to the dispute, and should not put forward claims arising out of the conflict with the refractory nation, for that would lay the foundation of fresh disputes and dissensions. In settling the terms of peace between the parties to the dispute care should be taken that the terms are just and equitable with reference to the merits of the dispute. The mediators should not be influenced by the fact that one of the parties had defied their authority.

If a League of Nations were established on these lines, international peace would be secured at once. All mischief arises out of the fact that when a dispute arises between two nations, the other nations either play the part of amused spectators, or take sides in the dispute. Such conduct, instead of removing the cause of friction, accentuates them. The other nations should, without expressing any opinion

as to the merits of the dispute, call upon the parties to submit their differences to the League of Nations, and should reserve the expression of their opinions till they have heard all the parties and completed their enquiry. They should then make their award. If either of the parties refuses to accept the award, the nations composing the League should make war upon it, till it makes submission, and when it does so, they should settle the original dispute between the parties and should not put forward new demands arising out of the conduct of the refractory nation. For, if the nations composing the League were to take advantage of the position of the vanquished nation and impose terms on it calculated to secure advantages to the mediators themselves, they would be laying the foundations of fresh dissensions and jealousies, and the League would cease to enjoy the respect and confidence of the peoples of different nations. Their final award should, therefore, be confined to the original dispute between the parties and should not travel beyond it.

As to the cost of such an international war, it must be borne by the members of the League by whom it is incurred. In the first place, the necessity of such a war would rarely arise. Every nation would realize that it would be futile to contend against the united will of the other nations. Secondly as the whole scheme would be based on honesty and would be free from all trace of selfishness on the part of any nation, all nations would be glad to join the League, and thus the expenses which will fall to the share of each nation would be comparatively small. Thirdly, as each nation would derive a benefit from the working of this system, each would be prepared to make some sacrifice for it, and wars as fought at present would become less frequent the resulting security and saving in men and money would be a tremendous gain compared with the price which each nation may be called upon to pay in the form of its share of the expenses of an international war. Even if, however, a real sacrifice should be involved, nations should be prepared to make it, for as it is the duty of individuals to make sacrifices for the purpose of establishing peace, it is also the duty of nations to make sacrifices to that end, they being as much bound by

moral principles as individuals.

The failure of the schemes hitherto adopted for promoting international peace and amity is due, in my opinion, to the differences between the principles on which those schemes were based and the principles laid down in the Holy Qur'ān for that purpose. These differences relate to five matters.

1. Each nation insists upon the observance of the terms of previous agreements entered into by it with other nations individually, and is not willing to relinquish them in favour of a common agreement and understanding between all nations.
2. When a dispute arises between two or more nations it is allowed to take its course, and no attempt is made by other nations to compel the nations concerned to arrive at a settlement before the matter assumes serious proportions.
3. Different nations take sides in such disputes and thus promote dissension.
4. After a refractory nation has made its submission the other nations do not confine themselves to the settlement of the original dispute; each of them seeks to derive some advantage from the situation of the vanquished nation.
5. Nations are not willing to make sacrifices in the interests of international peace.

If these defects are removed a League of Nations could be established on the lines indicated by the Holy Qur'ān. It is only such a League that can be safely entrusted with the maintenance of international peace, and not a League whose very existence is dependent upon the goodwill of others.

The real cause underlying all international disputes is, that whereas individual conduct is judged by the rules of morality, these rules are altogether ignored when national conduct is in question. Till such conduct is made conformable to the rules of morality, international relations cannot be placed on a satisfactory basis.

Those interested in such matters should first endeavour to ascertain the causes of international disputes and then take measures to remove them. An international court of arbitration should be established on Islāmic principles to settle such disputes when they arise.

The causes which give rise to such disputes are:

(1) Relations between governments and their subjects are not satisfactory. If the teachings of Islām in this respect were followed and acted upon—that is, that persons living in a country must either lend their wholehearted support and cooperation to the government of that country or withdraw from that country, so as not to disturb the peace of the country—no nation would dare attack another nation without first reckoning the cost; for the knowledge that the people attacked would sacrifice their all in defence of their country would sober and deter an invading nation.

(2) National prejudices are so strong that the people of every country are ready to lend their support to the aggressive policies of their government, merely because it is their government, without reference to the merits of the policies. This encourages a government to enter lightly upon war, confident that whether action is right or wrong it would have the support of its own people. If the principle laid down by Islām were followed, viz., that the best help a man can render his brother is to prevent him from committing an act of oppression, a large number of wars and acts of aggression would be avoided. It is not true patriotism to support one's government even in unjustifiable aggression; it consists rather in saving it from a course which is unjust.

In short, treachery on the one hand, and national prejudices on the other, are the chief causes of war and these must be remedied before peace can be hoped for.

The world must realize that patriotism and love of humanity are not compatible with each other. The Holy Prophetsa has expressed this principle in a short sentence when he said, 'You must help your

brother whether he is the oppressor or is oppressed—the oppressor, by preventing him from committing acts of oppression, and the oppressed, by rescuing him from oppression.' When a man tries to prevent his own people or government from acting unjustly, his conduct cannot be described as unpatriotic. On the contrary, he is actuated by true patriotism, inasmuch as he tries to save the good name of his country from the stain of oppression. At the same time he is actuated by the true love of humanity, for he is only trying to enforce the observance of the principle, 'Live and let live.'

(3) The third cause of international misunderstanding is the idea of national superiority. The Holy Qur'ān says:

لَا يَسْتَحِبُّ قَوْمٌ مِّنْ قَوْمٍ أَن يَكُونُوا خَيْرًا مِنْهُمْ

'Let not a people despise another, haply the latter may turn out to be better than the former.' (49:12)

Again, it says, 'We cause the periods of adversity and prosperity to revolve among the different peoples.' (3:141) A nation that is advancing towards prosperity should not, therefore, despise another nation, and thus sow the seeds of hostility; it may be that the nation that is despised today may lead the others tomorrow.

International disputes cannot be put to an end until it is realized that [human beings] are one people, and that prosperity and adversity are neither the hereditary nor the permanent attributes of a people. No people has had a uniform record of prosperity or adversity; nor can any people be secure in the future against an adverse change in its circumstances. The volcanic forces that raise a people to the highest pinnacle of glory or pull it down to the lowest depths of ignominy have not ceased to work, and nature pursues its designs as actively today as it has done through centuries past.

SCIENCE AND THE EXISTENCE OF GOD

Khalil Ahmad Nasir

An article originally published in the Muslim Sunrise in 1946 (no.4).

The *Reader's Digest* in its issue of December, 1946 has published a beautiful condensation of Mr. A. Cressy Morrison's book, *Man Does Not Stand Alone*. Mr. Morrison is former president of New York Academy of Sciences."

He has discussed seven reasons why a scientist believes in God. In this material age, when the world is ignoring its Creator, such an article is most timely and welcome. There is an ever growing need that those scientists who believe in God should tell the world that Science does not stand against belief in God as is supposedly regarded by the general public. Rather it supports by its day by day discoveries that this intelligently designed universe could not be without God.

It is interesting to note that the Qur'ān, the Holy Book of Muslims, emphasized this fact for fourteen centuries. The Qur'ān time and again expresses this in different forms. It discloses that to understand and recognize God, one should look over the Universe. This whole system will supply sufficient proof of a Creator.

Darwinian theories were interpreted by many to mean that science is in basic conflict with the very idea of religion and God. But, Qur'ān has emphasized that real science is not against God. It rather helps to find Him. Mr. Cressy Morrison certifies this Qur'ānic Statement when he says:

"In the ninety years since Darwin, we have made stupendous discoveries; with a spirit of scientific humility and of faith grounded in knowledge we are approaching even



Image from Unsplash

nearer to an awareness of God."

Let us go on with Mr. Morrison and make a detailed study of the seven reasons he has offered [as to] why a scientist believes in God.

Here is the first:

"By unwavering mathematical law we can prove that our universe was designed and executed by a great engineering Intelligence."

Mr. Morrison has made this point clear and has given many examples. He tells us that so many exacting conditions are necessary for life on the earth that they could not possibly exist in proper relationship merely by chance. The order of rotation of earth, the proper distance between the sun and the earth, their peculiar construction—all go to prove that, "There is not one

chance in millions that life on our planet is an accident."

The idea that this universe has been designed by great engineering Intelligence has been well expressed. The same truth has been revealed more beautifully by the Holy Qur'ān. It says:

"Blessed is He in Whose hand is the kingdom, and He has power over all things. Who Created death and life that He may try you which of you is best in deeds; and He is the Almighty, the Forgiving. Who created the seven heavens alike. You see no incongruity in the creation of the Beneficent God; then look again. Can you see any disorder ?" (67:1-4)

In these meaningful words, the Holy Qur'ān has put forth the argument in the shortest terms. The Qur'ān goes further to challenge the non-believers if they can find any flaw

in the system. Still more, it also explains the philosophy behind life and death." Allāh's two very important attributes have also been mentioned to explain that the whole universe is controlled with these attributes of the Creator. One marvels at the beauty, the vast meanings, and the brevity of these verses.

Mr. Morrison's second reason is that the resourcefulness of life to accomplish its purpose is a manifestation of all pervading Intelligence. Truly life possesses an immense amount of energy to accomplish the most difficult tasks. Who else but God could motivate this incomprehensible store of life?

The Holy Qur'ān has not ignored this argument either. In a single verse its whole sense has been conveyed with a treasure full of wisdom. It says:

"Verily, We have not created, the Jinn and the Man but that they may worship Me." (51:57)

In other places, the Qur'ān has explained what the Arabic for worship, *Ibadat*, means in Islām. It not only means expressing gratefulness to the Creator and obeying all His laws but also acquiring His attributes. The very idea of acquiring Allāh's attributes conveys the sense of the resourcefulness of life. No other purpose of life could be higher than *Ibadat* and none other needed more resourcefulness.

The learned scientist tells us next about "the animal wisdom which peaks irresistibly of a Creator who infused instinct into otherwise helpless little creatures." We cannot imagine how an atheist can logically refute this truth. The point has been stressed by the Holy Qur'ān in the following words: "There is no animal on this earth but Allāh has arranged for its sustenance." (11:7)

The Qur'ān presents the case with a universal statement without a single exception. How could it be possible at all without a Creator to manage so beautifully for every living creature on the surface of the earth?

Here is the fourth reason sponsored by the former president of the Academy of

Science: He says: "Man has something more than animal instinct—the power of reason."

How could this power- of reason be the result of Darwinian conception of evolution? In Mr. Morrison's words it is but a spark of universal Intelligence. The Holy Qur'ān has already explained this important truth with a convincing assertion:

"Certainly, we created man with the best capacities." (95:5)

The verse not only tells us about the power of reason, but also about Man's other singular capacities. How could this endowment of highest faculties for development and unfoldment possibly be explained without God? In another chapter it says:

"Let the creation of the perfect and blameless soul of man which is endowed with the faculty of distinguishing between right and wrong bear witness."

This verse strikes at the heart of the point. The power of reason has further been defined as "The faculty of distinguishing between right and wrong" and it has been brought forth to bear witness on the Creator.

The fifth reason given by the esteemed scientist is the provision for all living [things]. Just an accident of nature could never bring out this flawless provision. The Holy Qur'ān has explained this in just one word. Giving various attributes of God, it also describes Him as "Raziq," that is the Sustainer. The exposition of this attribute is a proof in itself of His existence. In fact, the Holy Qur'ān has given about ninety-nine attributes of God and presented their expression in this world as proof for a living God. At one place, it particularly appeals to the human conscience with a clear and precise statement of this argument. It says:

"What! Do you indeed disbelieve in Him Who created the earth in two periods and do you set up equals with Him: that is the Lord of the worlds? And He made in it mountains above its surface, and He blessed therein and made therein its foods . . ." (41:11)

This verse has brought forth a double edged argument. The reason described logically, refutes not only the non-believers but also the polytheists.

The scholarly writer has described the economy of nature as his next argument. He tells us that only infinite wisdom could have foreseen and prepared with such astute husbandry.

The Holy Qur'ān has elaborated the point more exhaustively in various places but has again explained the whole argument with just one word, "*aa'limul ghaib*." This attribute describes God as the "Knower of the Unseen." Verily only He Who could know and perceive all the most minute details beforehand could be in a position to husband the nature with a flawless economy.

Finally our learned writer has touched the point that the very fact that man can conceive the idea of God is in itself a unique proof that there is one God.

The Holy Qur'ān has not omitted this argument either. It says that the very soul of the mankind were infused with the idea of a Creator. They were reassured with the question, "*Alastu bi rabbe kum*" i.e. "Am I not your Creator?" And they answered, "*Bala*" i.e. 'Yea!' "Thou art our Creator and Sustainer." (7:173)

In another place the Holy Qur'ān says:

"Verily, We have sent prophets to every nation with the message, worship God." (16:36)

So, the very conception of God has been present in mankind everywhere and since the very beginning of its life of reason.

We are in complete agreement with all the reasons presented by Mr. Cressy Morrison. Nevertheless, we only want to add, why should we not turn to the Holy Qur'ān which exposed all these truths so clearly and definitely fourteen centuries back—far before, the dawn of modern science? Does this not prove that the very existence of such a magnificent, unique and matchless Book is in itself a proof of God?



I MISS THE MOSQUE

Laila Yakub Mariam Isack, Jamā'at USA

This poem echoes the sentiments of everyone during this pandemic when restrictions on social gatherings and places of worship limited access to our mosques. May Allah the Exalted open the doors of His mercy and enable our mosques to become full and thriving with worshippers once again! Amin!

I miss the mosque,
Where the Angels gather,
Where goodness bubbles in a lather.

I miss the mosque,
Where people of the faith,
Come to get their submissive souls bathed.

I miss the mosque,
Where the righteous bow down,
Wrapped in the purity of God's humbled gowns.

I miss the mosque,
Where brothers and sisters smile,
And prayers are rehearsed to overcome their trials.

I miss the mosque,
Where humans of all creeds,
Stand side by side, praying for one another's needs.

I miss the mosque,
Where prayers become seeds,
Planted by the criers, calling out for peace.

I miss the mosque,
Where unity takes place,
May Allah open the doors, and make our world safe.

Amin!



Aḥmadiyya Muslim Jamā'at Press Releases

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

Mubarak Mosque, UK

WORLD HEAD OF AḤMADIYYA MUSLIM COMMUNITY SPEAKS UP FOR THE RIGHTS OF THE PALESTINIAN PEOPLE DURING 'ĪD SERMON

**Hazrat Mirzā Masroor Aḥmad^{aa} calls on Muslim nations to show a united front and
to stand against the cruelties and injustices being perpetrated on the Palestinians**

The World Head of the Aḥmadiyya Muslim Community, the Fifth Khalīfa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa} has strongly condemned the cruelties being perpetrated upon the Palestinian people by Israel during his 'Īd-ul-Fitr Sermon earlier today.

Speaking from the international headquarters of the Aḥmadiyya Muslim Community, at the Mubarak Mosque in Islamabad, Tilford, His Holiness^{aa} condemned the use of unjust force inflicted in recent days by the Israeli State against Palestinians and their attempts to evict Palestinian families from their homes in Sheikh Jarrah.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

Today, we must sincerely pray for the Palestinian people who are currently

being subjected to grave cruelties. In recent days, when they went to pray in the Al Aqsa Mosque they were brutally attacked and beaten by the state authorities. Similarly, they are being forced out of Sheikh Jarrah, a small neighbourhood, which is their own land.

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

The (Israeli) police are using tear gas and bullets and now airstrikes have started. They say they are targeting their enemies and militants but in reality, horrific and unjust cruelties are taking place and innocent civilians are being attacked. There have also been media reports that the Israeli police have denied wounded people access to medical aid and treatment.

Praying for the Palestinians, Hazrat Mirzā Masroor Aḥmad^{aa} said:

“May Allāh have mercy on the oppressed and may He bring the oppressors to justice.”

His Holiness^{aa} also spoke of how the United States State Department had thus far failed to condemn the killings of nine innocent children on Monday by Israeli airstrikes. Since then, many more innocent Palestinians had been killed.

His Holiness^{aa} referenced reports published by Human Rights organisations including Human Rights Watch and Amnesty International highlighting the discriminatory policies and cruel treatment inflicted upon the Palestinian people.

His Holiness^{aa} also referred to media reports describing the current situation.

Hazrat Mirzā Masroor Aḥmad^{aa} further said:

An article in the Israeli newspaper *Haaretz* states: 'This is the unique version of justice that is practiced around here: What's mine is mine forever, and what's yours – is also mine forever.' This is exactly how the rights of the Palestinians are being usurped. May Allāh the Almighty have mercy upon them! This 'Īd has brought mountains of grief, rather than joy for the Palestinians. May Allāh transform their grief into joy and may they be able to live their lives in peace and serenity.

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

May the Palestinian people find leaders who can guide them in the right way. Certainly, Muslim countries should come together and play their role to protect the Palestinians and other Muslims who are being

oppressed in the world. However, the Muslim world is divided and there is a complete lack of unity amongst the Muslim nations. Certainly, in this instance, the Muslim countries have failed to show the reaction they ought to have. They have given weak statements, whereas if they had all come together and given a united statement it would have had far greater impact and carried much more weight.

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

May Allāh grant sense and wisdom to the Muslim leadership. May He also give sense to the Israelis that they may refrain and withdraw from their injustices. Further, may Allāh guide the Palestinians who are suffering from a lack of leadership if there is

any injustice from their side – though in reality, this is not the case. If they (the Palestinians) are using sticks they are being subjected to heavy missiles and sophisticated weaponry, which is something I have mentioned before as well. There is no comparison in terms of the force being used by both sides. We must therefore pray for the Palestinians. May Allāh the Almighty better their situation and create the means for their freedom and may they continue to hold on to their rightful places and land that were allotted to them in the initial treaty.

His Holiness^{aa} also reminded Aḥmadi Muslims to pray for the wider world during his 'Īd sermon and said that they should pray for all needy people in the world and those being subjected to injustices.

WORLD HEAD OF AḤMADIYYA MUSLIM COMMUNITY INAUGURATES NEW HOLY QUR'ĀN SEARCH WEBSITE

Holy Qur'an.io hosts advanced features to search through the text, translations and commentaries of the Holy Qur'an

The Aḥmadiyya Muslim Community is pleased to announce that on 9 April 2021, the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa} inaugurated and launched a new website to assist in the study and research of the Holy Qur'an - HolyQur'an.io.

His Holiness^{aa} officially launched the website from the Mubarak Mosque in Islamabad, Tilford, after announcing its launch during his Friday Sermon.

The launch was followed by a silent prayer led by His Holiness^{aa} in thanks to God Almighty.

Speaking about the launch during the Friday Sermon, Hazrat Mirzā Masroor Aḥmad^{aa} said:

“The Al Islam website team has created the first version of a Holy Qur'an search website. The website 'HolyQur'an.io' can be viewed independent from the Al Islam website. You can search any chapter, verse, word or topic in Arabic, English and Urdu through a new search engine. The search results can show translations produced by the Aḥmadiyya Muslim Community, as well as those translated by others. With every verse you can view the commentary, topics, and related verses. Work is under way on further content and God willing, the next version will be ready by Jalsa Salana UK 2021.”

Hazrat Mirzā Masroor Aḥmad^{aa} further stated:

Similarly, a new and more aesthetically pleasing version of the website ReadQur'an.app, which is available on the Al Islam website has been prepared which allows

for the reading and listening of the Holy Qur'an. Along with English commentaries of the Holy Qur'an, it has notes of *Tafsīr Saghīr*, word-by-word English translation, index of topics and several other features which would assist the regular study of the Holy Qur'an.

Praying for the success of the new websites, Hazrat Mirzā Masroor Aḥmad^{aa} said:

We pray to Allāh the Almighty that may this project fulfil its objective of spreading the beautiful teachings of the Holy Qur'an far and wide and that the members of the Aḥmadiyya Muslim Community are also able to benefit from these resources.

FIRST VIRTUAL MEETING FROM QADIAN - THE HOMETOWN OF THE PROMISED MESSIAH (PEACE BE UPON HIM!) - TAKES PLACE

Majlis Khuddāmul Aḥmadiyya India have honour of virtual meeting with World Head of the Aḥmadiyya Muslim Community

On 10 April 2021, the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness Hazrat Mirzā Masroor Aḥmad^{aa} held a virtual online meeting with the National 'Āmila (Executive) of Majlis Khuddāmul Aḥmadiyya India (Aḥmadiyya Muslim Youth Auxiliary).

It was the first time that His Holiness^{aa} has held a virtual online meeting with a delegation from Qadian, the hometown of the Founder of the Aḥmadiyya Muslim Community, His Holiness, Hazrat Mirza Ghulam Aḥmad^{as}.

His Holiness^{aa} presided the meeting from his office in Islamabad, Tilford, whilst the 'Āmila members joined the meeting virtually from the Holy Qur'an Exhibition Hall at the Nashro-Ishā'at building in Qadian, India.

During the 65-minute meeting, all present had the opportunity to speak to His Holiness^{aa} and the National 'Āmila members were able to present a report about their respective departments and to receive the guidance and instructions of His Holiness on a range of issues.

His Holiness^{aa} emphasised the importance of effective reporting and said that reports should be received from every local chapter on a regular basis so that they can have a better understanding of the activities and give appropriate feedback.

His Holiness^{aa} spoke in great detail about the importance of the Tarbiyyat department, which is responsible for the moral and spiritual training of the members of Majlis Khuddāmul Aḥmadiyya.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

Your Tarbiyyat programme is very important and if you can implement



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

it effectively many issues will be automatically be resolved. For example, small disputes that arise from time to time between people will not occur. Also remember that India is a very large country and the people of every area have their own ways and issues. They have their own culture... So you must cater for the people of each area according to their circumstances and needs.

Hazrat Mirzā Masroor Aḥmad^{aa} further said:

You should identify the moral and spiritual weaknesses that exist in each area of the country that need to be eradicated or improved upon. There should be a plan in line with their local circumstances. One basic generic Tarbiyyat programme should be developed but, alongside it, you should make tailored local programmes according to the circumstances of the people of those particular areas. If Khuddāmul Aḥmadiyya can work accordingly, then the next generation of our youth will be well protected.

Whilst addressing the Secretary Tarbiyyat, Hazrat Mirzā Masroor Aḥmad^{aa} further stated:

The pledge to give precedence to one's faith over worldly matters should be made into a motto. And remember, a person can only give precedence to his faith when he knows and understands the teachings of that faith... Do not just rely on old methods of work; develop new ways. You have young minds and so you should utilise your fertile brains in the best way.

Speaking to the 'Āmila member responsible for Rishta Nata, responsible for ensuring suitable marriage matches are found for the Khuddām members, His Holiness^{aa} said they should educate Khuddām about the requirements and responsibilities of marriage according to the teachings of the Holy Qur'an.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

The responsibility of the Rishta Nāta department, as well as that of the Tarbiyyat department, is that they should guide the Khuddām about the importance of giving precedence

to faith when it comes to marriage. They should look at the standard of the faith of those who are proposed as marriage partners and, at the same time, they should also strive to better their own religious standards. The Khuddām should not run after worldliness and should not seek Jahaiz [dowry from the girls and their families] and money. Rather, they should look to see if the girl is righteous and that will only happen if the Khuddām themselves give priority to their religion.

His Holiness^{aa} also advised the Secretary Tarbiyyat Nau Mubā'in, responsible for the spiritual and moral training of new converts, to make programmes according to the different backgrounds of those who had converted and to establish a personal contact with each of the converts.

Throughout the meeting, His Holiness^{aa} emphasised that the programmes or events should be made in a way where proper feedback is also taken so that their impact upon the participants can be ascertained.

For example, His Holiness^{aa} said if Majlis Khuddāmul Aḥmadiyya published articles in its magazines or elsewhere, there should be an effective feedback process to understand their impact and benefits.

Speaking to the Secretary Talim, responsible for religious education, Hazrat Mirzā Masroor Aḥmad^{aa} said:

The smaller Majālis [local chapters] need special attention with regards to their religious training. So there should be more focus in that regard. The Majālis based in cities have their own issues and so they need their own programmes with regards to religious and moral education and the methods in which they can be taught.

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

In some areas there are people who are more educated than others whilst in others there are those who are not literate. Some people cannot understand the meanings of the books



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

of the Promised Messiah^{as} because reading them is not an easy task. Even where the easier Urdu language is used, there remains some vocabulary that is difficult to understand. So you need someone to explain the text. Audio books should be used too. You should make a plan to involve and educate 100% of your Khuddām.

Whilst speaking to the National Secretary for Atfalul Aḥmadiyya, boys aged 7-15, His Holiness^{aa} underlined the importance of their role and duties.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

You must assess how many Atfal are engaged in the Atfal activities. Our task to guide and care for our children is a task of the utmost importance and consequence. If we are able to properly care for our children, then moving forward they will become active members of Khuddāmul Aḥmadiyya and the Aḥmadiyya Muslim Community in general. Therefore, looking after Atfalul Aḥmadiyya is a huge responsibility. Do not consider it an ordinary task.

Hazrat Mirzā Masroor Aḥmad^{aa} further stated:

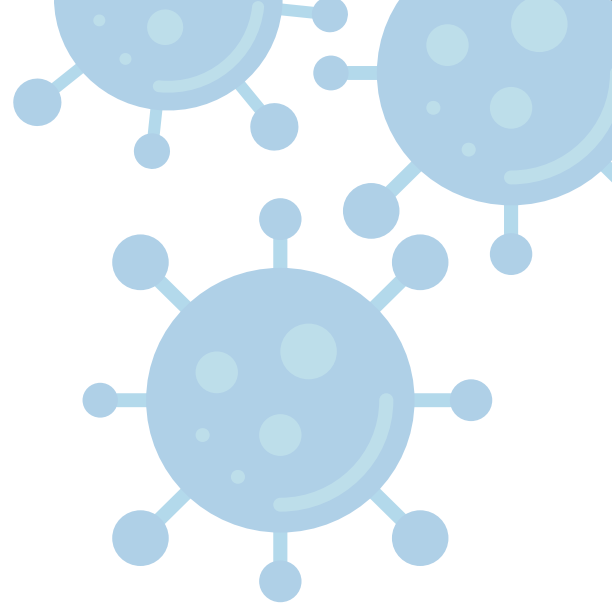
Do not rest easy and be satisfied at having done a few programmes. Rather, analyse their true impact and what effect they have had and how many people took part. Honestly ascertain your shortcomings and assess what changes are required in your programmes to avoid those weaknesses in the future. Taking care of Atfalul Aḥmadiyya is an enormous responsibility. You should pay very significant attention towards this.



Humanity First
Serving Mankind

COVID-19 Fact Sheet

stay home • stay safe • help others
#HFCares



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



SOME ARE AT HIGH RISK

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

This includes seniors and those with the following conditions:

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

HOW TO REDUCE YOUR RISK



STAY HOME

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

- Clean and disinfect high touch surfaces in your home regularly

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

- Avoid touching high touch surfaces

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



HYGIENE MEASURES

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

BE PREPARED



PLAN AHEAD

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



COMMUNICATE

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



STAY INFORMED

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

Visit canada.ca/coronavirus for more info

PRAYERS FOR THE CURRENT PANDEMIC

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

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

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

Prayer of Hazrat Ayub^{as}

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

أَلَيْسَ مَسْنَى الضَّرِّ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ

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

Prayer of Hazrat Moses^{as}

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

أَنْتَ وَلِيُّنَا فَاعْفُرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغُفْرِينَ

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

Prayer for Protection against All Harms

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

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

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

Prayer for Protection from Pandemics

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

يَا حَفِيظُ - يَا عَزِيزُ - يَا رَافِقُ

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

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ

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

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

رَبِّ كُلِّ شَيْءٍ خَادِمَكَ رَبِّ فَاحْفَظْنِيْ وَانصُرْنِيْ وَارْحَمْنِيْ

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. (Tiryauqul-Qulub, pp. 36-37, Ruhani Khaza'in, vol. 15, pp. 208-209)