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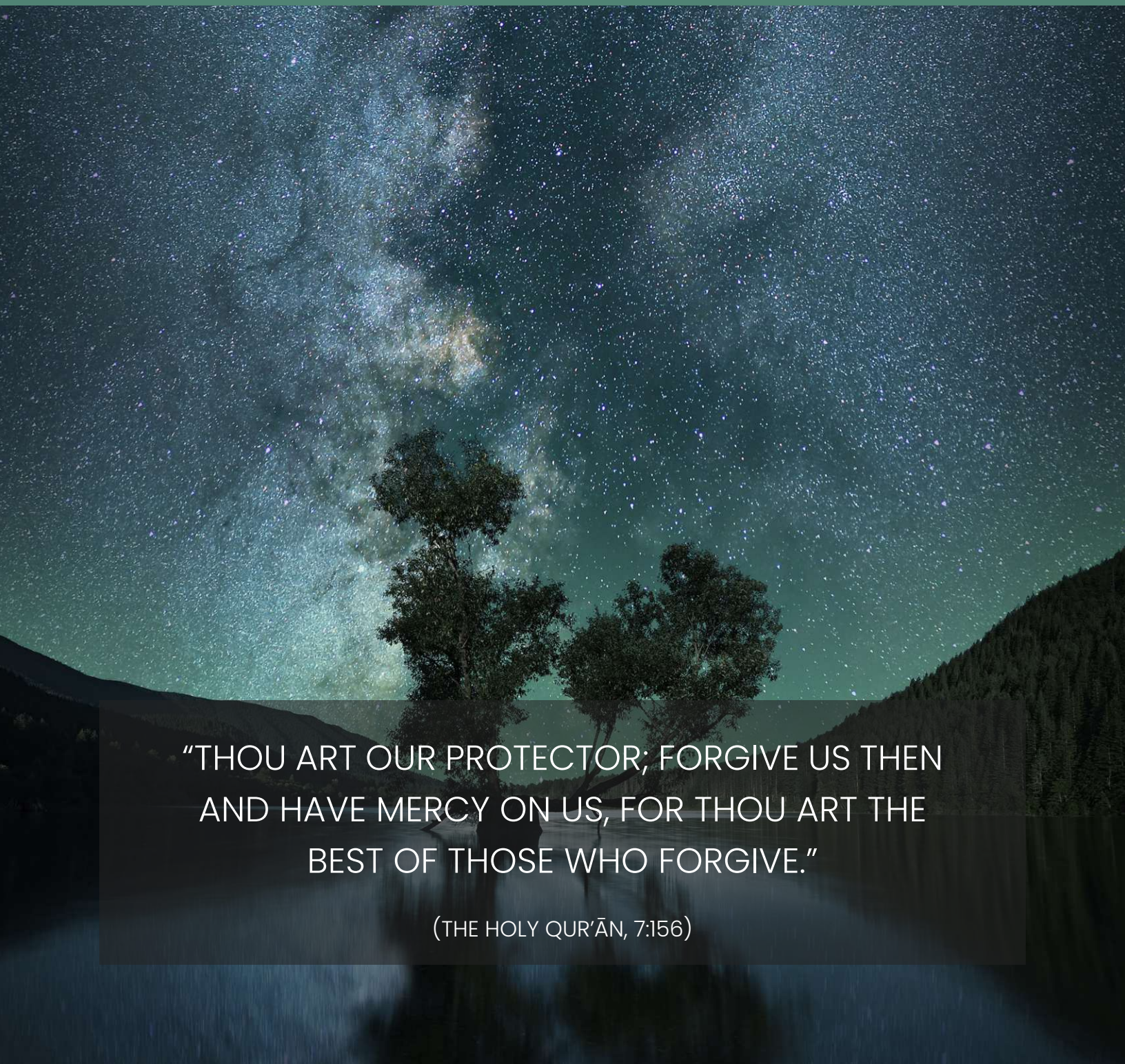
CANADA



"THOU ART OUR PROTECTOR; FORGIVE US THEN AND HAVE MERCY ON US, FOR THOU ART THE BEST OF THOSE WHO FORGIVE."

(THE HOLY QUR'ĀN, 7:156)

GUIDANCE OF KHALĪFATUL-MASĪḤ V[AA] ON COVID-19

1. Follow governmental guidelines and directives.
2. Offer congregation prayers and Jum‘uah prayers at home [if mosque gatherings not permitted].
3. Elderly should take extra care and stay at home.
4. Both adults and children should get proper sleep at night.
5. Limit eating junk food, especially those with preservatives like chips.
6. Drink plenty of water during the day, taking multiple sips throughout the day.
7. Keep hands clean. Wash your hands thoroughly with soap or use sanitizer etc.
8. Performing proper ablution (*Wudhu*) five times a day will help keep you clean.
9. Cover your sneeze with a tissue or sneeze into your elbow.
10. Our final recourse is prayer. Pray that you are protected. Pray for Aḥmadis who have this virus. Pray for all the ill. Pray that Allāh may protect the world, and pray that every Aḥmadi becomes more firm in faith.

(Based on Friday Sermon delivered on March 20, 2020)

MORE ON COVID-19 — PAGES 24-27 & 30-31

AḤMADIYYA GAZETTE CANADA
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ABBREVIATIONS OF SALUTATIONS

sa (Ṣallallāhu 'alaihī wa Sallam - May peace and blessings of Allāh be upon him!)
Usage: Salutation written after the name of the Holy Prophet Muḥammad[sa]

as (Alaīhis-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 binaṣrihil-'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

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

THE HOLY QUR'ĀN

فَمَاۤ اُوۡتِیۡتُمۡ مِّنۡ شَیۡءٍ فَمَتَاعُ الۡحَیٰوۃِ الدُّنۡیَا ۚ وَمَا عِنۡدَ اللّٰہِ خَیۡرٌ وَّاَبۡقٰی لِلَّذِیۡنَ اٰمَنُوۡا وَعَلٰی
رَبِّہِمۡ یَتَوَکَّلُوۡنَ ۝ وَالَّذِیۡنَ یَجۡتَنِبُوۡنَ کَبٰٓئِرَ الۡاِثۡمِ وَالۡفَوَاحِشَ وَاِذَا مَا غَضِبُوۡا ہُمۡ یَغۡفِرُوۡنَ
۝ وَالَّذِیۡنَ اسۡتَجَابُوۡا لِرَبِّہِمۡ وَاَقَامُوا الصَّلٰوۃَ ۪ وَاَمۡرُہُمۡ شُوۡرٰی بَیۡنَہُمۡ ۪ وَمِمَّا رَزَقۡنٰہُمۡ
یُنۡفِقُوۡنَ ۝ وَالَّذِیۡنَ اِذَاۤ اَصَابَہُمُ الۡبَغۡیُ ہُمۡ یَنۡتَصِرُوۡنَ ۝ وَجَزٰٓؤُا سَیِّئَۃٍ سَیِّئَۃٌ مِّثۡلُہَا ۚ فَمَنۡ
عَفَا وَاَصۡلَحَ فَاَجۡرُہٗ عَلَی اللّٰہِ ؕ اِنَّہٗ لَا یُحِبُّ الظّٰلِمِیۡنَ ۝

(سورۃ الشوریٰ:۳۷-۳۹)

And whatever you have been given is only a temporary provision of this life, but that which is with Allāh is better and more lasting for those who believe and put their trust in their Lord, And who eschew the more grievous sins and indecencies, and, when they are wroth, they forgive, And those who hearken to their Lord, and observe Prayer, and whose affairs are decided by mutual consultation, and who spend out of what We have provided for them.

(42: 37-39)

اَللّٰھُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَّعَلٰی اٰلِ مُحَمَّدٍ وَّبَارِكْ وَسَلِّمْ اِنَّكَ حَمِیْدٌ مَّجِیْدٌ

ḤADĪTH

عَنْ اُمِّ سَلَمَۃَ رَضِیَ اللّٰہُ عَنْھَا قَالَتْ قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ: اَلْمُسْتَشَارُ مُؤْتَمَنٌ۔

(جامع ترمذی، ۔ بحوالہ حدیقۃ الصالحین، صفحہ ۷۲۴)

Hazrat Umm-e-Salamah[ra] narrates that the Holy Prophet[sa] said: "The one from whom counsel is sought should be trustworthy and loyal." (Jāmi' Tirmidhī)

عَنْ اَبِیْ ھُرَیْرَۃَ رَضِیَ اللّٰہُ عَنْہُ قَالَ قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ مَنِ اسْتَشَارَكَ فَاَشِرْ ہُ بِالرُّشْدِ فَاِنْ لَمْ تَفْعَلْ فَقَدْ خُنْتَہُ

(مسند الامام الاعظم، کتاب الادب بحوالہ حدیقۃ الصالحین، صفحہ ۹۲۴)

Hazrat Abū Huraīrah[ra] narrates that the Holy Prophet[sa] said: "If someone seeks your counsel, offer them wise and sensible advice. For if you do not, you have betrayed his trust." (*Musnad Al-Imām Al-A'ẓam*)

SO SAID THE PROMISED MESSIAH[AS]

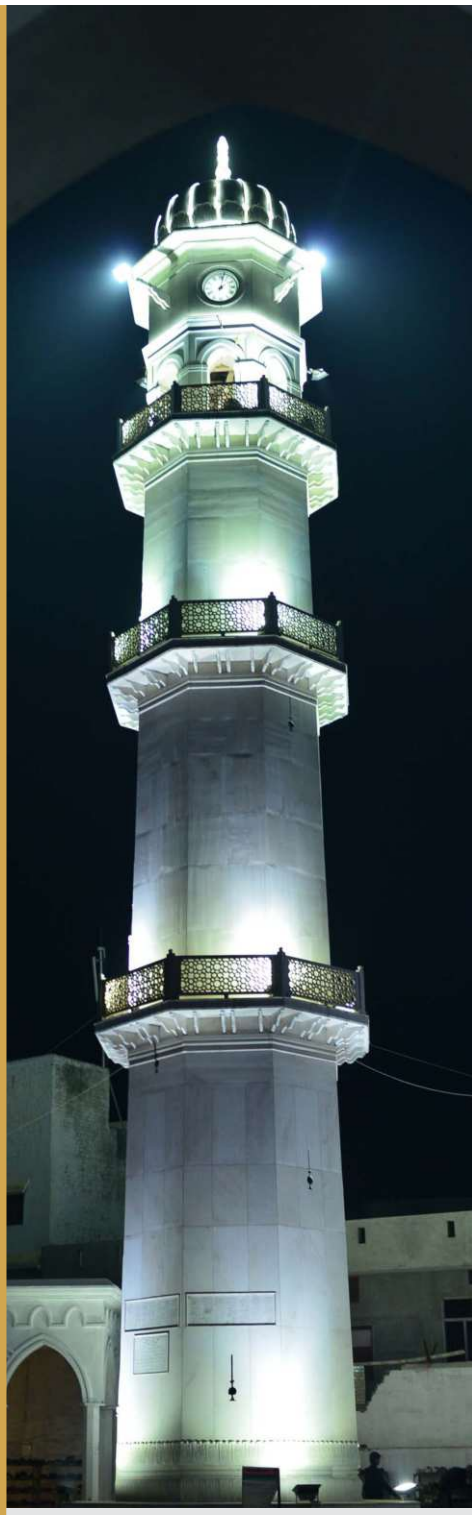
THE HOLY QUR'ĀN AS THE SOURCE OF ALL COUNSEL

The fact of the matter is that a man who becomes pure of selfish passions and acts in accordance with the will of God whilst abandoning his ego, never commits an unlawful deed. On the contrary, his each and every action is in accordance with the will of God. When people fall into trial, it is always the case that their actions are not in accordance with the will of God and are ones that cause His displeasure. Such a one follows his passions. For example, swayed by anger, at times one will commit an action that leads to legal and criminal proceedings. However, if a person determines that they will perform no action whatsoever that is against the mandates of the Book of Allah and turns to it in all their affairs, they can be certain to find guidance in it. Allah the Almighty states:

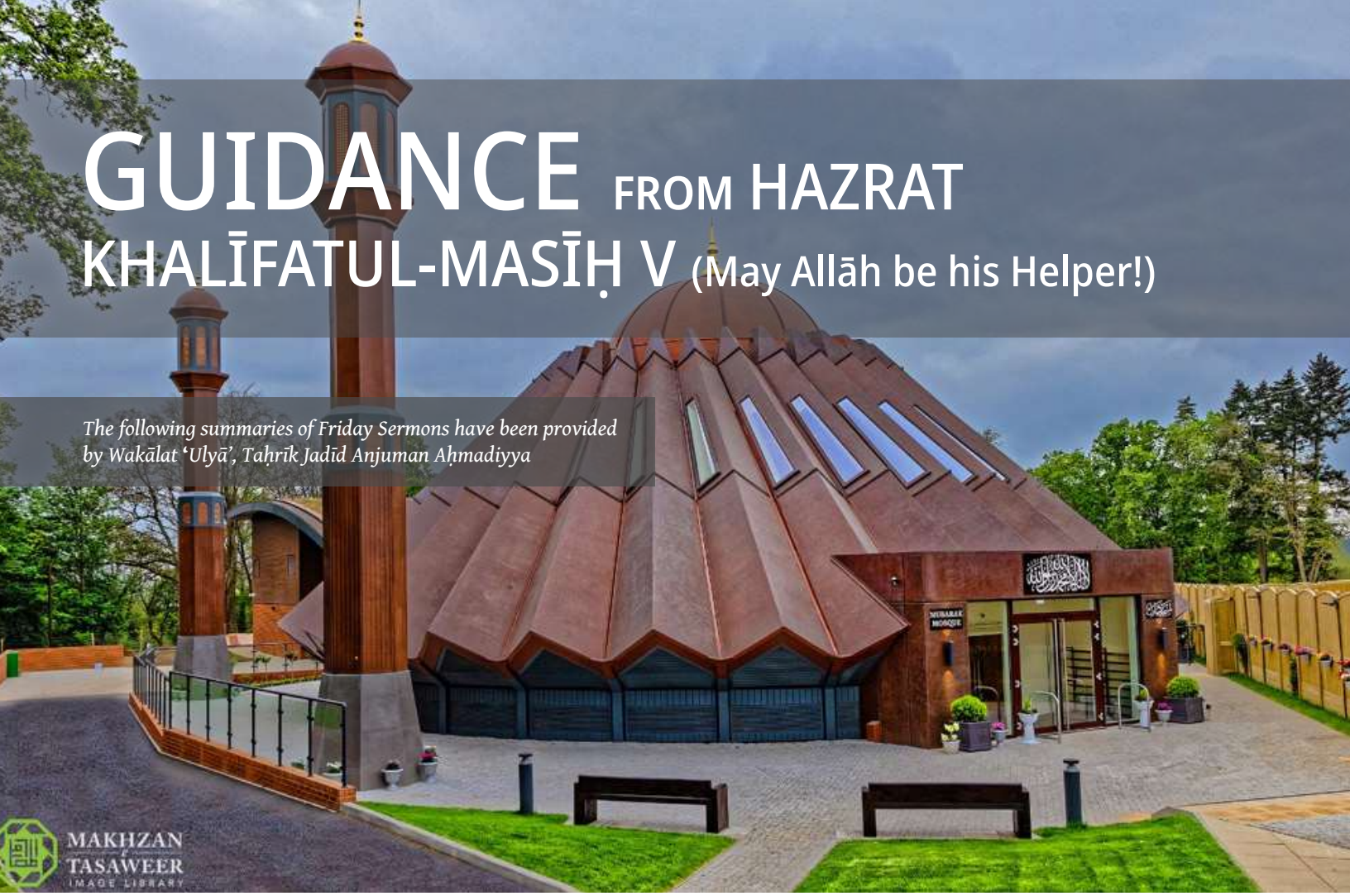
وَلَا رَطْبٍ وَّلَا يَابِسٍ اِلَّا فِيْ كِتَابٍ مُّبِيْنٍ

There is nothing green, nor dry, but is recorded in a clear Book.(6:60)

So if we resolve that we shall always seek counsel from the Book of Allah, we shall definitely receive guidance. But he who follows his selfish passions will always suffer a loss. Often, he shall be called to account on such instances. Allah states that the saints are a contrast to the people just mentioned, for they remain attached to Him in all circumstances. They become absorbed in Him completely. (*Malfuzat* (English Trans.), Volume 1, p. 13)



Mināratul-Masīḥ
Qadian, India



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

The following summaries of Friday Sermons have been provided by Wakālat 'Ulyā', Taḥrīk Jadīd Anjuman Aḥmadiyya

WAYS OF SEEKING ALLĀH - FINANCIAL SACRIFICE -WAQF JADID

JANUARY 3, 2020 FROM BAITUL FUTŪH MOSQUE, LONDON

Huzoor[aa] began the Friday sermon by quoting the book, The Philosophy of the Teachings of Islām wherein the Promised Messiah[as] has outlined eight means to help us find and recognize Allāh and to strengthen our faith in Him. The Promised Messiah[as] says:

> The fifth means of achieving the purpose of life appointed by God Almighty, is striving in His cause; that is to say, we should seek God by spending our wealth in His cause, and by employing all our faculties in furthering His cause, and by laying down our lives in His cause and by employing our reason in His cause; as it is said:

اِنْفِرُوْا خِفَافًا وَّ ثِقَالًا وَّ جَاهِدُوْا بِاَمْوَالِكُمْ وَ اَنْفُسِكُمْ فِيْ سَبِيْلِ اللّٰهِ ؕ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ(9:41)

الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَ يُقِيْمُوْنَ الصَّلٰوةَ وَ مِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ(2:4)

وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ؕ وَ اِنَّ اللّٰهَ لَمَعَ الْمُحْسِنِيْنَ(29:70)

> Strive in His way with your wealth and your lives and with all your faculties. And whatever We have bestowed upon you of intelligence and knowledge and understanding and art, employ it in Our cause. We surely guide along Our ways those who strive after Us.

On another occasion, the Promised Messiah[as] said:

> It is not possible for you to love wealth as well as Allāh. You can love only one of them. Fortunate is one who loves Allāh. If any of you loves Him and spends his wealth in His cause, I am certain that his wealth will increase more than that of others.

The Promised Messiah[as] further said,

> It is important for every member, every individual who belongs to our Community to pledge that he shall [regularly] give a certain amount of Chanda. Whosoever makes this pledge for the sake of Allāh, Allāh will in return bless his wealth.

Huzoor[aa] said that by the Grace of Allāh, there are hundreds of thousands of sincere members in our community who, when their attention is drawn towards the importance of Chanda, become even more eager to make financial sacrifices in order to win the love of Allāh. This is why he has been reminding the Jamā'at for many years that all new converts should be made a part of the financial system of the Jamā'at. Even if a person can only

contribute one cent, he should do so in keeping with their capacity. Many such examples were witnessed in the time of the Promised Messiah[as].

Huzoor[aa] cited the financial sacrifice made by Hazrat Munshi Zafar Aḥmad Ṣāḥib[ra] and said that Allāh blessed the Promised Messiah[as] with such followers who were ready to make every kind of sacrifice for the love of Allāh. This example was set by the Companions of the Holy Prophet[sa] and followed by the Companions of the Promised Messiah[as], and it continues to be demonstrated by the members of the Jamā'at to this day. We are witnesses to the financial sacrifices made by Aḥmadīs to various appeals despite difficulties. But Allāh does not keep a debt and returns it manifold.

Baitul Futūh Mosque, London UK

Huzoor[aa] said that since that day marked the start of the new year of Waqf Jadīd, he related some examples with regard to Chanda Waqf Jadīd.

Brother 'Abdullāh is a new Aḥmadī from Gambia who lives in a village and grows maize, but for the last few years his harvest had been poor. This year he sold his ground nuts in order to pay Chanda Waqf Jadīd which amounted to about 700 Dalasi, and he hoped that Allāh would thus bless his harvest. He said that as a result of this financial sacrifice, Allāh increased his harvest so much that he reaped three times more than the previous year. He then paid an extra 1000 Dalasi as Chanda Waqf Jadīd.

A brother from Indonesia paid 500,000 Indonesian rupees as Chanda Waqf Jadīd. Few days later he bought a piece of land from someone for 15 million rupees, which few days later he sold to another person for 50 million. He said that he was convinced that it was only the result of paying Chanda Waqf Jadīd that he got this profit of 35 million. Huzoor[aa] said that a worldly person might have attributed this to his own business acumen, but this person, who wished to attain the love of Allāh and made sacrifices for His sake, realized that it had been a result of the Chanda that he had paid for the sake of Allāh.

Brother Ibrahīm from Haiti said that a few days ago he lost a file while going home from work. The file contained some important documents and 13,000 Gourde in cash. He traced his way back but did not find the file. He said that he pledged to himself that, regardless of the loss, he would pay the 1000 Gourde in Chanda Waqf Jadīd which he had promised, and so he borrowed some money to pay the Chanda. He said that the same day he paid the Chanda, he received a phone call from someone saying that he had found his file and that he should come and collect it. When he met the person, he told him that he had looked at the contents of the file to find his address. All his papers and money were intact. He says that he offered gratitude of Allāh and was certain that it was through the blessing of paying Chanda that he had found the file which was certainly lost.

> We are witnesses to the financial sacrifices made by Aḥmadīs to various appeals despite difficulties. But Allāh does not keep a debt and returns it manifold.

A brother from Qādiān wrote that his Chanda Waqf Jadīd was due and the year was coming to an end. His brother reminded him of this and urged him to pay as soon as possible. But when he checked his bank account, it contained only one-third of the amount that he needed to pay. He at once paid the amount that was available and was worried about how he would pay the rest. A little while later, another amount was deposited to his account which enabled him to pay his full Chanda as he had pledged. He said that he always paid his full Chanda prior to the close of the year, but this time it had been difficult for him because of the illness of his child. And yet Allāh had miraculously arranged it for him, which strengthened his faith.

An elderly sister from Guinea-Bissau said that she had set aside some money to pay her Chanda Waqf Jadīd. But one day as she was going to visit her brother, she lost the money on the way. She looked for it everywhere so that she could pay the Chanda but could not find it. So she borrowed some money from her daughter and paid the Chanda. After paying the Chanda, she once again went to look for the money, and had hardly gone a few meters when she found the plastic bag that had contained the money lying on the road. She was delighted and at once paid the full Chanda according to her pledge. She now goes about telling

people how her money had been returned through the blessing of the Chanda.

Sister Fatimah from Tanzania who earned a livelihood by selling bananas and fruit paid her two days of earning as Chanda Waqf Jadīd and motivated her family to take part in Waqf Jadīd. Another elderly sister heard of the appeal for Chanda and came to the mission house herself to pay Chanda Waqf Jadīd.

Huzoor[aa] said that the Promised Messiah[as] expressed his amazement at how eagerly members of his community make financial sacrifices when their attention is drawn towards it.

Huzoor[aa] in the end of his Friday Sermon announced the start of the 63rd year of Waqf Jadīd and said that by the Grace of Allāh, members of the Jamā'at were able to make a total sacrifice of £9.6 million in Chanda Waqf Jadīd, which is an increase of £500,000 from the previous year. In terms of the overall contribution, UK stood first, followed by Pakistan and Germany. By the grace of Allāh, the total number of members who participated in Waqf Jadīd was around 1.8 million, which is an increase of 89,000 from the previous year. After mentioning the first ten Jamā'ats in various countries in terms of overall contribution, Huzoor[aa] said that may Allāh bless all those who participated in these financial sacrifices.

At the end, Huzoor[aa] spoke about the conditions prevailing in Pakistan, India and the world as a whole and said that while we offer congratulations to one another on the New Year, every Aḥmadī should remember the responsibility this places on us and thus spend all our faculties and efforts for fulfilling it. Every one of us should make a special effort in our prayers and towards establishing a special relationship with Allāh. Only then we will be able to reap His blessings in this new year.

MEN OF EXCELLENCE

JANUARY 10, 2020

Huzoor[aa] said that last Friday, while mentioning the top ten positions of Jamā'ats with regard to Chanda Waqf Jadīd, he mentioned that within the UK, the Islāmabad Jamā'at had come first in terms of total collection. However, it later came to light that Aldershot came first and Islāmabad was second. This was an important correction that he wanted to point out first. The Aldershot Jamā'at, particularly the ladies, have made extraordinary sacrifices and their zeal is exemplary. May Allāh bless them in every way. *Amīn!*

Huzoor[aa] would now continue with the accounts relating to Hazrat Sa'ad bin 'Ubādah[ra] who participated in the Battle of Badr. Huzoor[aa] pointed out another correction in this regard as well.

In regards to the events of the Battle of Trench (*Khandaq*), Huzoor[aa] related Hazrat Mirzā Bashir Aḥmad Ṣāḥib[ra] who wrote:

> These were tumultuous and worrisome days for the Muslims. As the siege lingered on, the Muslims defence was weakening. Even though their hearts were full of faith and conviction, their bodies were wearing out in keeping with the laws of nature. In the light of all this, the Holy Prophet[sa] called Hazrat Sa'ad bin Mu'āz[ra] and Hazrat Sa'ad bin 'Ubādah[ra] and sought their counsel on how to proceed. The Holy Prophet[sa] spoke about the plight of the poor people. Both the Companions[ra] said; "O Prophet of Allāh[sa], if you have received a Divine revelation in this regard, then we are ready to obey and you can command us accordingly." The Holy Prophet[sa] said that he had not received any such revelation and that he only asked by way of advice. Both the Companions said, "By God, we shall not give them anything other than the edge of the sword." The Holy Prophet[sa] accepted their advice and allowed the war to continue.

Hazrat Mirzā Bashir Aḥmad Ṣāḥib[ra] wrote:

> When the Holy Prophet[sa] learned of the serious rebellion on the part of Banu Quraiza tribe, he first sent Hazrat Zubair bin Al-Awwām[ra] two or three times to surreptitiously learn about what was happening. Then the Holy Prophet[sa] formally sent a delegation including Hazrat Sa'ad bin Mu'āz[ra], Sa'ad bin 'Ubādah[ra] and some other influential Companions[ra] to Banu Quraizah. When they came to Ka'ab bin Asad, the chief of Banu Quraizah, he met them in a very haughty and arrogant manner and told them to go back for there was no treaty between them and Muḥammad[sa]. Hearing this, the delegation returned and came to the Holy Prophet[sa] and told him about what had happened.

When Hazrat Zaid[ra] was martyred in the Battle of Mautah in 8 A.H., the Holy Prophet[sa] went to commiserate with his family and found his daughter crying with sorrow, upon this the Holy Prophet[sa] started weeping too.

Hazrat Sa'ad bin 'Ubādah[ra] asked, "O Prophet of Allāh[sa], what is this?" The Holy Prophet[sa] replied, "This is an expression of love for one's beloved."

Hazrat Sa'ad bin 'Ubādah[ra] narrated: One of the Holy Prophet's[sa] daughter requested him[sa] to come and see her son who was breathing his last, upon which the Holy Prophet[sa] sent her this message: "It is for Allāh to take away or to give life, He has ordained a time for everything, be patient and seek His pleasure." Once again she sent a message for him to come and insisted on it. The Holy Prophet[sa] stood up and at that time he had Hazrat Sa'ad bin 'Ubādah[ra], Hazrat Mu'āz bin Jabal[ra], Hazrat Ubai bin Ka'ab[ra], Hazrat Zaid bin Thābit[ra] and some other Companions[ra] with him. When the Holy Prophet[sa] arrived, the child was brought

to him while he was breathing his last breath. Seeing this, the Holy Prophet[sa] was moved to tears. Hazrat Sa'ad[ra] said, "O Messenger of Allāh! What is this?" The Holy Prophet[sa] replied, "This is the mercy of Allāh that He has placed in the hearts of people. And God only bestows His mercy on those who show mercy to others."

Hazrat 'Abdullāh bin 'Amr[ra] related that when Hazrat Sa'ad[ra] became ill, the Holy Prophet[sa] came to see him along with some other Companions[ra]. When the Holy Prophet[sa] arrived at his house, he found him surrounded by his relatives. The Holy Prophet[sa] asked if he had passed away and was told that he had not. The Holy Prophet[sa] came near him and tears flowed from his eyes. When the people saw him weeping, they too started weeping. The Holy Prophet[sa] said, "Allāh does not punish us for our tears or our sorrow. He only punishes or rewards for this," and then he pointed to his tongue. This means that Allāh punishes those who verbally wail and lament. Thus the Holy Prophet[sa] taught us that it is not wrong to weep over a sorrow, but it is sinful to be resentful of God's will. Hazrat Sa'ad[ra] was very ill but did not pass away on this occasion.

Huzoor said that six of the Anṣār had been assigned to collect the verses of the Holy Qur'ān, and Hazrat Sa'ad bin 'Ubādah[ra] was one of these. Hazrat Muṣleḥ Mau'ūd[ra] mentions following Anṣār who had learnt the Holy Qur'ān by heart: Hazrat 'Ubādah bin Sāmit[ra], Hazrat Mu'āz[ra], Hazrat Mujamme' bin Hārithah[ra], Hazrat Fazālah bin 'Ubaid[ra], Hazrat Maslamah bin Mukhallad[ra], Hazrat Abu Darda[ra], Hazrat Abu Zaid[ra], Hazrat Zaid bin Thābit[ra], Hazrat Ubai bin Ka'ab[ra], Hazrat Sa'ad bin 'Ubādah[ra] and Hazrat Umme Waraqah[ra].

Syednā Hazrat Khalīfatul-Masīḥ V[aa]

It is evident from historical records that there were many among the Companions[ra] of the Holy Prophet[sa] who knew the Holy Qur'ān by heart.

Huzoor[aa] concluded by saying that few other accounts still remain related to him, which he would narrate next time, Inshā'Allāh!

MEN OF EXCELLENCE

JANUARY 17, 2020

Huzoor[aa] began the Friday sermon by relating the last part of the accounts to Hazrat Sa'ad bin Ubādah[ra]. Hazrat Sa'ad[ra] was prominent among Anṣāri Companions[ra] whom they wanted to choose as Khalīfa after the demise of the Holy

Prophet[sa]. Hazrat Mirza Bashir Aḥmad Ṣāḥib[ra] writes in his book *Sīrat Khātamun-Nabiyyīn* that Anṣār were insistent upon electing him as Khalīfa on account of his being their leader, but later when Hazrat Abu Bakr[ra] was elected, Hazrat Sa'ad[ra] wavered for a time. Hazrat Muṣleḥ Mau'ūd[ra] has shed light on this event with respect to the importance of Khilāfat. Huzoor[aa] considered it important to cite it here as it is the need of hour and reflects on why Bai'at is essential, what is the importance of Khilāfat, and what was the reaction of Hazrat Sa'ad[ra].

Hazrat Muṣleḥ Mau'ūd[ra] said:

> The word Qatl (قَتَلَ) also means to sever ties. After the demise of the Holy Prophet[sa] there was disagreement among the Companions[ra] regarding Khilāfat. Anṣār believed that Khilāfat was their right and that if there was to be a Khalīfa from among the Muhajirīn then there must also be one from among Anṣār. That is to say, there should be two Khalīfas. Banu Hāshim said that they were entitled to Khilāfat since the Holy Prophet[sa] belonged to their family. The Muhājirīn wanted the Khalīfa to be from among Quraish, because the Arabs would not follow anyone else, but they did not propose any specific name and left it to election. They said that whomsoever the Muslims chose will be considered to have been chosen by Allāh. Hearing this, Banu Hāshim and Anṣār agreed with them. However, one Companion did not understand this and he was the one whom the Anṣār had proposed as

their Khalīfa. Perhaps he took this as a personal insult or did not understand the situation, and he refused to pledge Baiʻat to Hazrat Abu Bakr[ra]. Some accounts attribute a saying to Hazrat Umar[ra] that he said, "اُقتُلوا سعدًا" (Kill Saʻad). However, neither he nor anyone else killed Saʻad. Some linguists say that what Hazrat Umar[ra] meant was that Saʻad should be boycotted. According to some accounts, Hazrat Saʻad[ra] would thereafter come to the mosque and offer the prayer alone and no one would talk to him. The word 'Qatl' also mean to be boycotted. Hazrat Musleh Mauʻūd[ra] says: When Muhajirīn, and Hazrat Abu Bakr[ra] in particular, explained to Anṣār that their selection would not be beneficial for Islām and that Muslims would never accept it, Anṣār agreed to pledge Baiʻat to a Muhajir and finally agreed on Hazrat Abu Bakr[ra].

Hazrat Muṣleḥ Mauʻūd[ra] says: When Hazrat Saʻad[ra] hesitated to pledge Baiʻat, Hazrat Umar[ra] had said "اُقتُلوا سعدًا"(kill Saʻad). But he did not kill him, nor did anyone else, and he lived on and died during the Khilāfat of Hazrat Umar[ra] in Syria. This has led the early scholars to infer that *Qatl* here did not mean to physically kill someone, rather it meant to boycott. If Hazrat Umar[ra] had indeed intended that Saʻad[ra] should be killed then, being a passionate man, he could have done it himself. Or some other Companions[ra] could have done it. According to some accounts, Hazrat Saʻad[ra] lived on even after the Khilāfat of Hazrat Umar[ra] and no Companion ever hurt him. All this shows that the word *Qatl* meant to boycott and not to physically kill. He kept apart from the other Companions and no one ever tried to harm him.

Hazrat Muṣleḥ Mauʻūd[ra] said that estrangement from Khilāfat cannot make a person worthy of any kind of honour. He once heard Hazrat Khalīfatul-Masīḥ I[ra] say, "Do you know who was the enemy of the first Khalīfa?" He then answered the question himself and said, "Read the Qur'ān and you will find that his enemy was Iblīs." He then said, "I too am the Khalīfa and my enemy is also Iblīs."

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Hazrat Muṣleḥ Mauʻūd[ra] said: There is no doubt that Khalīfa is not ordained, but at the same time it is also not right to say that he cannot be ordained. Hazrat Adam[as] and Hazrat Dā'ūd[as] were ordained and they were also Khulafā'. In the same way, the Promised Messiah[as] was ordained and he was a Khalīfa. Likewise, all other Prophets are ordained and they are also Khalīfa. Just as every man is, in a sense, a Khalīfa, so is every Prophet a Khalīfa. However, there are Khulafā' who were not ordained. There is no difference between them in terms of obedience, for it is as obligatory to obey a Khalīfa as it is to obey a Prophet. The difference is that while obedience to a Prophet is because he is the centre of Divine revelation and purity, the Khalīfa is not showed obedience for this reason, rather he is showed obedience because he is assigned the task of implementing Divine revelation and is the centre of the organisation. This means that a Khalīfa implements the revelation that is given to the Prophet and of running the Jamāʻat that is established by the Prophet. This is why sages and scholars say that the Khulafā' are granted lesser infallibility as compared to Prophets who are granted greater infallibility.

Hazrat Muṣleḥ Mauʻūd[ra] said:

> I heard Hazrat Khalīfatul-Masīḥ I[ra] say that you cannot free yourself of obedience to me that Allāh has made obligatory upon you even if you find fault with some of my actions. The task that I have been commissioned with is to uphold the Jamāʻat, and thus it is obligatory upon you to obey me. As for the Prophets, it is the Divine practice that—aside from some human frailties that are necessary to distinguish between Divinity and morality and are necessary for teaching the followers—all their actions are safeguarded by Allāh. As for the Khulafā', it is the Divine practice that such of their actions are safeguarded by Allāh which are concerned with the progress of their Jamāʻat, and they will never make a mistake, or remain firm on a mistake, that would harm their Jamāʻat or turn the victory of Islām into defeat. In other words, whatever tasks the Khalīfa undertakes for the strengthening of the Jamāʻat and for the progress of Islām, Allāh will safeguard them, and even if he makes an error, Allāh will Himself correct it. Thus, with regard to actions pertaining to the Jamāʻat, the responsibility lies with Allāh, not with the Khalīfa. This is why it is said that Allāh Himself establishes Khilāfat. This does not mean that the Khalīfa cannot make mistakes, rather it means that Allāh will correct this

mistakes through the Khalīfa's own words or actions, and even if he does not correct them He will protect against their adverse effects.

Hazrat Muṣleḥ Mau'ūd[ra] said:

> If with Allāh's Wisdom and Will the Khulafā' happen to do something that is apparently harmful for the Muslims and there's a probability that the Jamā'at may go towards decline rather than progress, Allāh will cause the consequences of that laps to change in such subtle ways that the Jamā'at will continue to move towards progress.

Thus, If there are Khulafā' who are the centre of purity of deeds as well as the centre of the Niẓām Jamā'at, there can be such Khulafā' as well who may be less perfect in purity as compared to other Khulafā' but greater in management skills. In any case, it is incumbent upon everyone to obey them all.

Huzoor[aa] said that it should also be remembered that seeking advice from experts and professionals whether belonging to same faith or not, is normal. The Promised Messiah[as] hired an English lawyer in one of the lawsuits against him, but this does not mean that he sought advice regarding his Prophethood. Advice can be sought from an expert even if he belongs to another faith. Thus, for example even if it is proven that advice was sought from Hazrat Sa'ad bin 'Ubādah[ra] in a worldly matter in which he was considered an expert, it cannot be concluded that he was a permanent part of the consultative process. There is, however, no authentic account verifying that he was ever consulted regarding any matter. According to most accounts, he left Madīnah and went to live in Syria and the Companions[ra] had the impression that he had cut himself off from the centre of Islām. Even upon his death, some Companions[ra] are reported to have said that he was killed by angels or Jinn, which shows that they did not see his death in a good light. Everybody's life is taken by angels, but to say so about a particular person means that Allāh through his special Will caused him to die so that he might not become a source of division, or to save him from any kind of hypocrisy or antagonism that might denigrate his status as a Companion who participated in the Battle of Badr. Although he separated himself from the Companions[ra].

Huzoor[aa] said that all these accounts reveal that the Companions[ra] did not hold him in high esteem as they had done previously. This is why they used such strong words upon his demise. Hence, it is totally against the teachings and history of Islām to claim that one can sustain his status in Islām even without pledging Baī'at to Khilāfat. Anyone who harbours such thoughts is completely incognizant of the meaning of Baī'at.

Hazrat Sa'ad bin Ubādah[ra] passed away in Hauran, Syria about two and a half years after Hazrat Umar[ra] was elected as Khalīfa. According to Allāma Ibn Hajr Asqalāni, he died in Busra. There are contradictory accounts about the year of his death. According to some, he died in 14 A.H., according to others in 15 A.H. or 16 A.H. According to Tabaqātul Qubra the tomb of Hazrat Sa'ad bin Ubādah[ra] is located in a village known as Manīha close to Damascus.

At the end of the sermon, Huzoor[aa] informed the Jamā'at about the sad demise of Syed Sarwar Shah Ṣāḥib, a member of Sadr Anjuman Aḥmadiyya Qādiān; and of Shaukat Gohar Ṣāḥiba, wife of Dr. Latif Aḥmad Qureshi Ṣāḥib, of Rabwah. She was the daughter of Hazrat Maulānā Abdul Mālik Khan Ṣāḥib. Huzoor[aa] spoke about their services for the Jamā'at and led their funeral prayer in absentia after the Friday prayer.

MEN OF EXCELLENCE

JANUARY 24, 2020'

Huzoor[aa] began the Friday sermon continuing with the accounts of the companions of the Holy Prophet[sa] who participated in the Battle of Badr.

Hazrat 'Abdullāh bin Rawāha[ra]:

His father's name was Rawāha bin Tha'laba. His mother was Kabsha bint Wāqid bin 'Amr and she belonged to Banu Harith clan of Anṣār's tribe Khazraj. Hazrat 'Abdullāh bin Rawāha[ra] participated in the Baī'at at Aqabah. He was the chief of Banu Hārith bin Khazraj. He was known by the epithet Abu Muḥammad, or Abu Rawāha, or Abu 'Amr. The Holy Prophet[sa] established bond of brotherhood between Hazrat 'Abdullāh and Hazrat Miqdād[ra]. According to Ibn Sa'ad, Hazrat 'Abdullāh[ra] acted as a scribe for the Holy Prophet[sa]. He accompanied the Holy Prophet[sa] in all the battles, including Badr, Uhud, Khandaq, Hudaibiyah, Khaybar and 'Umratul Qadā'. He was martyred in the Battle of Mautah in which he was one of the commanders.

It is reported that one day Hazrat 'Abdullāh bin Rawāha[ra] was coming to the mosque when he heard the Holy Prophet[sa] tell the audience to sit down. Hearing this, Hazrat 'Abdullāh[ra] immediately sat down even though he was still outside the mosque. When the Holy Prophet[sa] learnt of this, he said, "May Allāh increase you in your obedience to Allāh and His Messenger." A similar episode is also reported with regard to Hazrat 'Abdullāh bin Mas'ūd[ra].

Huzoor[aa] said it is narrated that Hazrat 'Abdullāh bin Rawāha[ra] would be the first to depart for battles and the last to return. Hazrat Imām Aḥmad[ra] writes in his book Kitābuz-Zuhud that whenever Hazrat 'Abdullāh[ra] met a friend, he would say, "Come, let us take a little time to revive the memory of our faith in Allāh." It is written in the same book that the Holy Prophet[sa] once said, "May Allāh have mercy on Ibn Rawāha, for he loves company that angels take pride in." After

the Battle of Khaybar, the Holy Prophet[sa] sent Hazrat ‘Abdullāh[ra] there to make an estimate of the fields and fruits. It is reported that once Hazrat ‘Abdullāh bin Rawāha[ra] fell very ill and became unconscious. When the Holy Prophet[sa] came to see him, he prayed, “O Allāh, if this is the time that has been ordained for him, then make it easy for him. And if it is not, then grant him health.” Thereafter Hazrat ‘Abdullāh[ra] felt some relief from his fever and said, “O Prophet of Allāh, during my illness I saw in dream that my mother was crying,

‘O my mountain, O my support!’ Then I saw an angel carrying a whip and he asked me whether I was really what she was saying, and I said ‘Yes’, whereupon the angel hit me with the whip.” According to another account, which seems more accurate, he said, “I saw an angel carrying a whip and he asked me whether I was as my mother was saying— which implied idolatry—and if I had said ‘Yes’, he would surely have hit me.” Hazrat ‘Abdullāh[ra] was also a poet and he would respond to the insults of the infidels through his verses. Some of his verses are translated as follows: “I have recognized the excellence in your holy person and Allāh knows that I have not been deceived. You are a Prophet. Anyone who is deprived of your intercession on the Day of Judgment will surely be rendered worthless by Divine destiny. May He help you as He helped other Prophets!”

On the occasion of the Battle of Mautah, the Holy Prophet[sa] appointed Hazrat Zaid bin Hāritha[ra] as the commander. He then instructed that if Zaid was martyred, Hazrat Ja‘afar bin Abu Tālib[ra] would take his place; and if he too was martyred, then Hazrat ‘Abdullāh bin Rawāha[ra] would take his place; and if he was also martyred, then the Muslims could choose whomsoever they liked as their commander. When the troops were ready to depart, the people came to bid farewell to the commanders. When they said farewell to Hazrat ‘Abdullāh bin Rawāha[ra], he started to weep. When asked the reason for this, he said, “By God, I have no love and longing for the world, it is just that I have heard the Holy Prophet[sa] recite this verse:

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> O Allāh, if this is the time that has been ordained for him, then make it easy for him. And if it is not, then grant him health.

وَاِنۡ مِّنۡکُمۡ اِلَّا وَارِدُہَا ۚ کَانَ عَلٰی رَبِّکَ حَتۡمًا مَّقۡضِیًّا

“And there is not one of you but will come to it. This is a fixed decree with thy Lord” (19:72).

Therefore, I do not know what will become of me upon traversing the bridge *As-Sirāt*.” The Muslims said, “Allāh shall be with you and He shall bring you back to us safely.”

Huzoor[aa] said that the Promised Messiah[as] and the Aḥadīth shed light on this matter which is briefly summed up in a footnote of *Tafsīr Saghīr*. Hell is of two kinds: one is of this world and the other is of the hereafter. When it is said that everyone will go to hell, it does not mean that even believers will go to hell, rather it means that the believers get their share of hell in this world from the disbelievers in form of torture and trials. The believers, however, will never go to hell in the hereafter because the Holy Qur’ān says regarding them:

لَا یَسۡمَعُوۡنَ حَسِیۡسَہَا ۚ وَ ہُمۡ فِیۡ مَا اشۡتَہَتۡ اَنۡفُسُہُمۡ خٰلِدُوۡنَ

“They will not hear the slightest sound thereof” (21:103).

Thus, for a believer to be in hell only refers to the hardship he suffers in this world. The Holy Prophet[sa] says that even fever is a part of hell’s fire for believers.

Hazrat Anas[ra] related that the Holy Prophet[sa] informed people about the martyrdom of Hazrat Zaid[ra], Hazrat Ja‘afar[ra] and Hazrat ‘Abdullāh bin Rawāha[ra] even before any news came from the battlefield. The Holy Prophet[sa] said, “Zaid[ra] took up the banner and was martyred; then Ja‘afar[ra] took up the banner and was martyred; then ‘Abdullāh bin Rawāha[ra] took up the banner and he too was martyred.” As he said this, tears flowed from his yes. Then he said, “Then the banner was taken up by one of the Allāh’s swords and finally through him Allāh granted victory.”

At the end of the sermon Huzoor[aa] informed the Jamā‘at about the sad demise of Dr. Latif Aḥmad Qureshi Ṣāḥib, son of Manzoor Aḥmad Qureshi Ṣāḥib and spoke about his outstanding qualities and services for the Jamā‘at. By the grace of Allāh, he was a Mūsī. He was born in Ajmer Sharif in India. In 1937, his father had pledged Baī‘at at the hand of Hazrat Muṣleḥ Mau‘ūd[ra]. Dr Latif Ṣāḥib served at Fazl Umar Hospital in Rabwah for 30 years until the age of 60. Apart from being a devoted doctor, he also served in various capacities in Khuddāmul-Aḥmadiyya and Anṣārullah. He was also member of Majlis Iftā’.

Huzoor[aa] said that he left behind three sons and two daughters. His son Dr Ata-ul-Mālik writes, “Ever since I was a child I had never seen my father miss

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the Tahajjud prayer. Our mother used to tell us that she had known him to offer Tahajjud prayer regularly from the first day of her marriage." He was very kind and compassionate towards his patients and very caring for the poor. He would not charge any fee to the patients who did not have money, and sometimes would give them money. He always said that healing is in the hand of God. He often reminded his three children who are doctors to regularly pray for their patients.

Dr. Latif Ṣāḥib also took great care of his parents. To his last day he fed his mother himself and took care of her every need. His mother who lived with him is still alive. He disliked ostentation and lived a simple life. He wrote to Khalīfatul-Masīḥ for guidance and prayer on every matter, whether big or small. He punctually attended Jalsa Sālāna Qādiān and UK every year. He was very hard working. Even on the day of his demise, he had seen patients from 9:00 to 1:00 in his clinic. At 1 p.m. he came home, performed ablution and was preparing to go to Mubarak Mosque for prayer when he suffered a sudden heart attack and passed away.

Huzoor[aa] said that Dr. Ṣāḥib was also very considerate of his neighbours. He had a taste for literature and poetry. He had the honour to serve the Companions of the Promised Messiah[as]. He was with Hazrat Khalīfatul-Masīḥ III[rh] during his last illness in Islāmabad, Pakistan.

May Allāh have mercy on him and forgive him. May Allāh give courage to his children who lost both their parents within a few days! May the virtues of the parents continue in their progeny! May Allāh have mercy on his mother who is still alive! Amīn!

MEN OF EXCELLENCE

JANUARY 31, 2020

Huzoor[aa] began the Friday sermon continuing with the accounts of the companions of the Holy Prophet[sa] who participated in the Battle of Badr.

Hazrat Abu Talha Anṣāri[ra]:

His real name was Zaid. He was the chief of Khazraj tribe. He was known by the epithet Abu Talha. His father's name was Sahl bin Aswad and his mother was 'Ubādah bint Mālik. Hazrat Abu Talha[ra] accepted Islām at the hands of the Holy Prophet[sa] on the occasion of the second Baī'at at Aqabah. He accompanied the Holy Prophet[sa] in all the battles, including Badr. When Hazrat Abu 'Ubaidah bin Jarrah[ra] migrated to Madīnah, the Holy Prophet[sa] established a bond of brotherhood between him and Hazrat Abu Talha[ra]. Hazrat Abu Talha[ra] was of medium height and fair complexion and never dyed his hair or beard. Hazrat Abu Talha[ra] was the stepbrother of Hazrat Anas bin Mālik[ra]. Hazrat Anas[ra] relates that on the occasion of the Battle of Uhud when the Muslims suffered a temporary setback and many of the Companions dispersed, Hazrat Abu Talha[ra] remained with the Holy Prophet[sa] protecting him with his shield. Hazrat Abu Talha[ra] was an archer who pulled so hard on his bow that he broke three bows on this occasion. When anyone passed by who had a quiver, the Holy Prophet[sa] would tell him to give it to Hazrat Abu Talha[ra]. Whenever the Holy Prophet[sa] lifted his head to look, Hazrat Abu Talha[ra] would say, "May my father and mother be sacrificed for you, do not raise your head lest you are hit by an arrow. I am here to protect you with my chest." Hazrat Anas bin Mālik[ra] relates that Hazrat Abu Talha[ra] protected the Holy Prophet[sa] with his shield, and when he shot an arrow the Holy Prophet[sa] would look up to see

where it landed. A verse is also attributed to Hazrat Abu Talha[ra] which is translated as follows:

> My face is here to protect your face, and my life is to be sacrificed for your life." Hazrat Anas[ra] relates: The Holy Prophet[sa] asked Hazrat Abu Talha[ra] to find him a boy that may assist him during his journey to Khyber. Hazrat Abu Talha[ra] took me to the Holy Prophet[sa] and I was nearing adolescence at that time so I could not be of much help to him. Often when the Holy Prophet[sa] disembarked, I would hear him pray, "O Allāh, I seek your refuge against helplessness and laxity and miserliness and cowardice and the burden of debt and the harshness of the people.

Hazrat Anas[ra] relates: We were with the Holy Prophet[sa] when he was returning from 'Usfān. The Holy Prophet[sa] was riding on his camel and Hazrat Safiyyah[ra] was riding behind him when at once the camel stumbled and they both fell to the ground. Upon this, Hazrat Abu Talha[ra] jumped up and said, "O Prophet of Allāh, my life be sacrificed for you." The Holy Prophet[sa] said, "See to the lady first." Hazrat Abu Talha[ra] covered his face with a cloth and came to Hazrat Safiyyah[ra] and put the same cloth on her to cover her. Hazrat Abu Talha[ra] steadied and saddled the camel, and then both of them mounted the camel.

When the Holy Prophet[sa] reached the heights of Madīnah, he started saying, "We are returning, repentant, worshipping our Lord, and praising Him." He continued saying these words until he entered Madīnah. The Holy Prophet[sa] then said that Abu Talha's voice was louder than that of all others put together. Hazrat Abu Talha[ra] passed away in 34 A.H., and Hazrat 'Uthmān[ra] led his funeral prayer. He was 70 years old when he passed away. According to the people of Basrah, he passed away during a sea voyage and was buried on an island.

Hazrat Anas[ra] relates that Hazrat Abu Talha[ra] would not observe voluntary fasting during the life of the Holy Prophet[sa] lest he lose his physical vigour for Jihād. But after the Holy Prophet's[sa] demise, I did not find him without fasting except on the day of 'Īdul Fiṭr or 'Īdul Aḍḥā.

Huzoor[aa] cited the incident whereby Hazrat Abu Talha[ra], his wife and his family went without food in order to serve a guest of the Holy Prophet[sa]. The next day the Holy Prophet[sa] told him that Allāh was pleased by his act and revealed the verse:

وَ الَّذِيْنَ تَبَوَّؤُ الدَّارَ وَ الْاِيْمَانَ مِنْ قَبْلِهِمْ يُحِبُّوْنَ مَنْ هَاجَرَ اِلَيْهِمْ وَ لَا يَجِدُوْنَ فِيْ صُدُوْرِهِمْ حَاجَةً مِّمَّآ اُوْتُوْا وَ يُؤْثِرُوْنَ عَلٰٓى اَنْفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ ؕ وَ مَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ

"but prefer others to themselves, even though poverty be their own lot. And whoso is rid of the covetousness of his own soul — it is these who will be successful" (59:10).

Hazrat Anas[ra] relates that once when the Holy Prophet[sa] had his hair cut, Hazrat Abu Talha[ra] was the first to take a hair lock out of the hair.

Hazrat Anas[ra] relates that Hazrat Abu Talha[ra] owned more date-palm orchards than anyone else and that his most beloved orchard was called Bairuha. The Holy Prophet[sa] often came there and drank of its clean water. Later when the verse was revealed:

لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ ؕ وَ مَا تُنْفِقُوْا مِنْ شَيْءٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيْمٌ

"Never shall you attain to righteousness unless you spend out of that which you love" (3:93) .

Hazrat Abu Talha[ra] stood up and said:

> O Messenger of Allāh! The most beloved to me of my property is Bairuhā orchard, and I offer it as charity in the way of Allāh. I am hopeful that Allāh will accept this good deed and it will be held in store for me. You may make use of it however you like.

The Holy Prophet[sa] said, "It is a very beneficial property and I have heard what you said but I deem it most proper that you distribute it among your close relatives." Hazrat Abu Talha[ra] said, "O Messenger of Allāh! I shall do exactly as you have commanded." And so he distributed it among his relatives and the sons of his uncle.

Huzoor[aa] said that Hazrat Abu Talha[ra] also had the honour that upon the demise of a daughter of the Holy Prophet[sa], he descended into the grave and laid the body in the grave.

Hazrat Anas[ra] relates that at the time of the Holy Prophet's[sa] demise, there was one man who used to dig simple graves and one who used to dig a grave with a niche (lahd). The Companions[ra] decided to pray and call both of them and use the one who came first. The message was then sent to both and the first one to come was the one who would dig the graves with a niche, and that is how the Holy Prophet's[sa] grave was dug. Commenting upon this, 'Allāma ibn Sirīn writes that the one who dug the grave with a niche was Hazrat Abu Talha[ra], and the one who would dig simple graves was Hazrat Abu 'Ubaidah bin Jarrah[ra].

At the end of the sermon, Huzoor[aa] informed the Jamā'at about the sad demise of a veteran servant of the Jamā'at, Babu Muḥammad Latif Ṣāḥib Amritsari, son of Hazrat Mian Noor Muḥammad Ṣāḥib[ra], a Companion of the Promised Messiah[as]. He was the younger brother of the renowned missionary Maulānā Muḥammad Siddiq Amritsari Ṣāḥib. His services for the Jamā'at span over 62 years. For 53 years, he served in the Private Secretary Office Pakistan in various capacities. He was very adept at his work and had keen interest in religious knowledge and study of the Jamā'at's literature. During the time of Hazrat Khalīfatul-Masīḥ III[rh] and also afterwards he did great service of organizing Majlis Shūrā. Huzoor[aa] led his funeral prayer in absentia after the Friday Prayer.

BLESSINGS OF FASTING AND RAMAḌĀN

Maulānā Sheikh Mubarak Ahmed (Late)

For every spiritual exercise in Islām the ultimate aim is the attainment of God's pleasure through the regulation of one's life in accordance with His ordinances. Of the five articles of faith of Islām, the fourth is fasting during the month of Ramaḍān. The Holy Qur'ān states:

> O ye who believe, fasting is prescribed for you during a fixed number of days, as it was prescribed for those before you, so that you may (safeguard yourselves against moral and spiritual ills and) become righteous. But whoso from among you should be ailing (not being permanently incapacitated), or should be on a journey, shall complete the reckoning by fasting on a corresponding number of other days; and for those who find fasting a strain hard to bear is an expiation, the feeding of a poor person (if they can afford it). Whoso carries through a good work with eager obedience, it is the better for him. If you had knowledge you would realize that it is better for you that you should fast. The month of Ramaḍān is the month in which the Qur'ān began to be revealed, the Book which comprises guidance for mankind and clear proofs of guidance and divine Signs which discriminate between truth and falsehood. Therefore, he who witnesses this month, being stationary and in health, should fast through it. But whoso is ailing (not being permanently incapacitated), or is on a journey, should complete the reckoning by fasting on a corresponding number of other days. Allāh desires ease for you and desires not hardship for you: He has granted you this facility so that you should encounter no hardship in completing the reckoning, and that you may exalt Allāh for His having guided you and that you may be grateful to Him. (2: 184-186)

Photo from Unsplash

"Therefore, he who witnesses this month, being stationary and in health, should fast through it.

> It is made lawful for you to consort with your wives during the night of the fast. They are as a garment for you and you are as a garment for them. Allāh knows that you were being unjust to yourselves, wherefore He has turned to you with mercy and has corrected your error. So consort with them now without compunction and seek that which Allāh has ordained for you, and eat and drink till the break of dawn begins to manifest itself. From then on, complete the fast till nightfall. But do not consort with your wives during the period when you are in retreat in the mosques. These are the limits prescribed by Allāh, so approach them not. Thus does Allāh expound His commandments to the people, so that they may safeguard themselves against evil. (Ch. 2: 188).

Now, if Islām had claimed to be a religion and had not incorporated fasting as a discipline, can you imagine the mockery which would have been hurled by the Jews, the Christians, the Hindus, etc? But then can it be said that Islām copied this teaching from other religions? Yes, provided it is also said that Islām believes in the Unity of God, in His chosen prophets, His Sacred Books, in acting righteously, etc.

Thus, in the above verse, God Almighty warns Muslims that they must not think that they are the only ones who have been commanded to fast for a fixed number of days. Such a commandment existed for other religions as well. But look at them — what have they done to this commandment! A great majority of their believers today do not fast at all, or if they fast, they fast partially for one day a year. It is only in Islām that it became a principal article of faith and, although there are some noticeable exceptions, a vast majority of Muslims still adhere to this commandment, fasting for a period longer than in any other faith.

HINDUISM

Owing to the very many sects in Hinduism, it is difficult to find a code of standard practice, although various days have been appointed for fasting. The fast commences in the evening and ends the next day with the sighting of the moon. During this time water may be drunk but nothing cooked may be had as food. This does not prevent the consumption of fruit, etc. Thus such a fast is a partial abstention from food and water. Among certain Jain communities, females commence the fast in the early morning with a spoonful of previously boiled water and eat or drink nothing for several days. A kind God does not demand such extreme expiation from the believers.

JUDAISM

Although Moses is said to have fasted for a period of forty days (Exodus 34:28; Deuteronomy 9:9), Elijah went in the strength of one meal for forty days (I Kings 19:8), Esther announced her special fast for three days and nights (Esther 4:16), David's valiant men mourned the loss of Saul and his sons by fasting for seven days (I Chronicles 10:12), Daniel realizing the significance of a vision continued a partial fast for three weeks (Daniel 10:2-3), yet the present practice amongst most Jews is to fast for twenty-four hours on the Day of Atonement. This again is a partial fast and nothing cooked may be had.

CHRISTIANITY

Jesus is said to have stayed in the wilderness, without food, for forty days (Matthew 4:2; Mark 1-13; and Luke 4:2). He also referred to three aspects of Christian behaviour in his Sermon on the Mount (Matthew 6:1-18): alms-giving, prayers and fasting. The reference 'be not like the Jews ...' refers to the fact that the Jews at that time wore sack cloth, disfiguring their faces so that they may appear as if fasting. It is quite clear that Jesus did not forbid fasting. Rather he assumed that his disciples would continue to fast 'as those before them' though in the correct way and not as hyprocrites.[1]

We are told in Matthew 9:14, Mark 2:18-20, Luke 5:33 and 18:12 that the Jews fasted either often or up to two days a week. The disciples of Jesus and the early Christians also fasted. Yet, like the Jews, ritualism crept in even among them and during the second century A.D. people fasted so that they may not be caught as exceptions. It was during the dark middle centuries that the eating of no meat on Wednesdays and Fridays, gave way to the Roman Catholic practice of eating fish on Fridays. Even Martin Luther goes on record complaining about the misuse of this form of fasting. Ritualism appears to have crystallized in the sixth century when fasting was made obligatory by the Didache (a manual of church order believed by some to have been compiled by the Apostles) and the Second Council of Orleans and it took the church nearly a thousand years later to disband the remaining remnants of this discipline. The Book of Common Prayer lists 16 observable days for vigils, fasts and remembrance: the Didache ordered fasts on Wednesdays and Fridays; Roman Catholics require that on Friday, no meal must be eaten; the Carmelite, Carthusian and Cistercian order regular fasting but among others it is virtually non-existent.

Again, the practice among some clergy to fast for a day, (first Sunday in Lent) missing up to three meals and yet to drink water is only a partial fast. The refraining from eating meat hardly accrues any benefits to one who is a vegetarian and such a one would have been deprived of the benefits of fasting owing to one's inability to fast.

We observe that among domesticated animals, they totally abstain from food in order to restore their metabolism. This instinctive behaviour is cause by nature. It is also the practice to feed wild animals kept in captivity for six days a week. In fact, wild animals will often go without food for several days. It is strange therefore that nature should have required a period of sustained rest for our digestive system for other living things and that man should have forgotten such an important discipline.

In describing these various kinds of fasts of abstention of certain kinds of foods on the day of fasting as opposed to a total abstention of food and drink, we do not wish to ridicule such customs. Indeed it is possible that God Almighty may have required a race of hunters whose diet was entirely composed of meat to abstain from meat for say one day a week and partake a vegetarian diet to restore vitamins, etc. [to effect change in] the health and morals of such people. In such a case, the commandment would have, indeed, been a blessing for those people at that time. Although there were various days of fasting for the people before Islām, their observance was not of the kind prescribed by Islām.

According to Ibn Hishām, the Quraish tribe of Mecca used to retire to Mt. Hira for religious devotion and penance during the month of Ramaḍān, abstaining from sex. etc., although this month was not regarded as a sacred month among the four pre-Islāmic sacred months of Qa'dah, Hijjah, Muharram and Rajab. The word *Ramaḍān* is an Islāmic name as prior to Islām it was known as *Nataq* (*Fatah Al-Bayan*). The word is derived from *Ramada*. They say *Ramada al-Salimu* i.e. the inside of the man fasting became very hot with thirst (*Lane*). The month is so named because (1) fasting in this month produces heat and burning due to thirst, (2) worship in this month burns

away the traces of sin in man (*Asakir* and *Mardawaih*) and (3) the necessary warmth of love for the Creator and His Created beings is generated in the hearts of those who fast.

BENEFITS OF FASTING

It needs to be emphasized once again that the true benefits of fasting are spiritual and connected with religion. The physical benefits are also substantial and cannot be ignored. Some of the very many benefits are enumerated below:

1. It is an excellent religious discipline which trains the mind and body to cope with crisis, anger, hunger, thirst, etc. According to one mystic, the secret of life is to speak little, eat little and sleep little. All these disciplines are exercised during the month of fasting.

2. It encourages prayers, alms-giving, the doing of other good deeds and refraining from evil giving one power to overcome all evil.

3. It liberates the spirit to detach itself from worldly pursuits to seek a healthy living relationship with God Almighty thereby increasing one's faith. Man acquires for a period Godly attributes e.g. God does not sleep or eat, only goodness emanates from Him.

4. As great emphasis is placed on reciting the Holy Qur'ān, it can be a wonderful source of guidance, and revelation or communion with God.

5. It also encourages the growth of grace, forbearance, fortitude, humility, simplicity,sacrifice — if man can sacrifice food and water, be can also sacrifice his life for God.

6. It restores one's health. Some doctors have developed a system of health through an almost exclusive use of fasting.

7. It is medically proven that those who fast for a long period regain a fine head of hair and recapture part of youth and physical growth.

8. In his book *Preservation of Health*, Dr. H. A. Morton Whitby, a well-known surgeon, has shown that over-eating can have very dire consequences and that fasting can be a genuine source of health. Dr. Otto H F. Buckinger in his book *About Fasting* takes the same view.

9. It cures addiction to alcoholism, drugs, smoking which are all injurious to one's health.

10. It curbs carnal pleasures of the flesh so that sexual desires are not misspent.

These are but a few of the very many benefits of fasting.

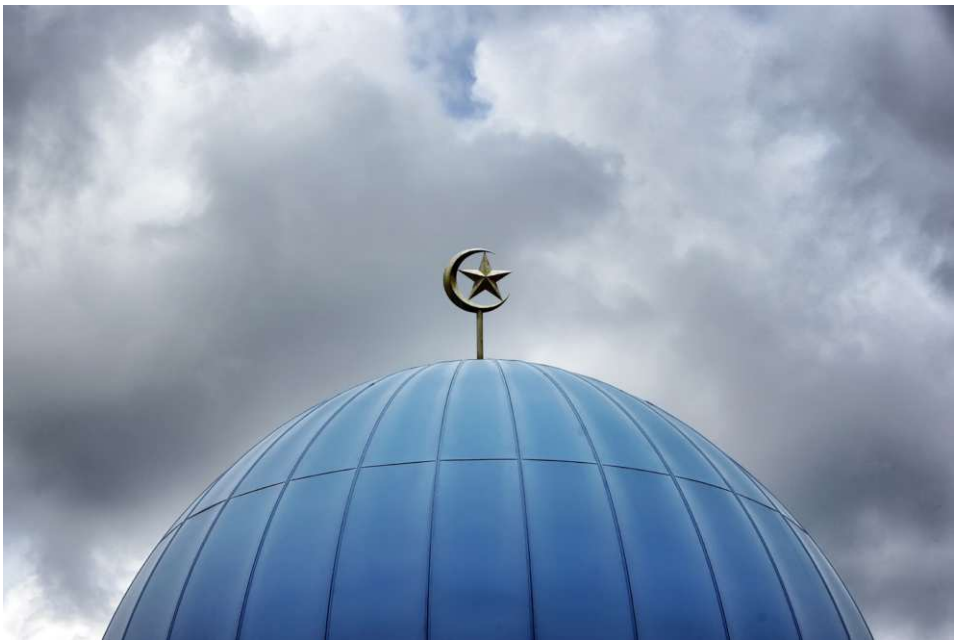


Photo from Pexels

Bishop Jeremy Taylor once wrote: 'He who would recount the benefits of fasting, might just as well in the next page, attempt to enumerate the benefits of medicine.'

BLESSINGS OF RAMAḌĀN

Fasting is an old universal institution, practiced since ancient times. A study of the Old Testament books, Exodus and Samuel, shows that Moses and other Israelite Prophets[as] observed the ritual of fasting on important occasions. So did Jesus[as], as is said of him in Matt. 4:2-3, "And when he had fasted forty days and forty nights, then be felt hungry." Indeed, Jesus[as] is reported to have told his disciples in Matt. 17 that evil spirits cannot be exorcised except through prayer and fasting. In Matt. 6 he appears to have gone to considerable lengths to describe the manner in which fasting should be carried out. He says:

> But you, when you fast, anoint your head and wash your face. That you appear not to men to fast, but to your Father which is in secret: and your Father, which sees in secret, shall reward you openly. (Matthew 6:17·181)

In Encyclopedia Britannica, p. 104 Vol. IX, fasting is explained as follows:

"It is an excellent religious discipline which trains the mind and body to cope with crisis, anger, hunger, thirst, etc.

Commonest by far, however, of all the uses of voluntary fasting, in the past and at the present time, is its practice as an act of self-denial with definite religious intention. By the greater number of religions, in the lower middle and higher cultures a like, fasting is largely prescribed, and where it is not required it is nevertheless practiced to some extent by individuals in response to the prompting of nature.

OBJECTIVES OF OBSERVING THE FAST

The Qur'ānic verse quoted above stipulates three objectives for fasting:

1. "So that you may become righteous." — The very act of fasting to comply with the commandment of Allāh, creates a sense of obedience to Him which leads man to conduct his life generally in accordance with His wishes, avoiding evil tendencies and doing good all round for the attainment of His pleasure. Thus is righteousness achieved.

2. "That you may exalt Allāh for His having guided you." — The prime object of man's creation is to exalt Allāh and that is why during the month of Ramaḍān and during the 'Īd prayers following it considerable stress is laid on the recitation of *Takbīr*.

3. "That you may be grateful."—This is a necessary corollary to the attainment of the two preceding objectives.

ATTRIBUTES OF THE MONTH OF RAMAḌĀN

The month of Ramaḍān carries many special attributes which have been described by no less an authority than the Holy Prophet[sa] himself, may peace and blessings of Allāh be upon him. Some of these are:

a. The opener of paradise: Abu Huraira[ra] relates that the Holy Prophet[sa] said that from the first night of the month of Ramaḍān, satanic forces are chained, rebellious elements are disciplined and the shutters of Hell are drawn without exception. All the gates of Paradise are opened and a crier shouts: O the seeker of righteous deeds proceed, and O the recliner to evil intentions desist. Many sinners are granted amnesty from Hell, and this occurs every night of the month" (*Bukhari* and *Muslim*).

b. Abstention from evil tendencies: Abu Huraira[ra] says that the Holy Prophet, may peace and blessings of Allāh be upon him, said: When Ramaḍān arrives the gates of Paradise are opened and the gates of hell are locked up and satans are put in chains. (*Bukhari* and *Muslim*).

c. Month of munificent charity: Ibn Abbas relates that the Holy Prophet, may peace and blessings of Allāh be upon him, was the most generous of men and he was at his most bountiful during Ramaḍān when Gabriel visited him every night and recited the Qur'ān to him. During this period the bounty of the Holy Prophet waxed faster than the rain-bearing breeze (*Bukhari* and *Muslim*).

d. Intercession from Qur'ān and the Fast: Abdullāh bin Amar says that the Holy Prophet[sa] said that the fasting and the Qur'ān intercede with Allāh on behalf of a servant. Fast shall say: O my Lord, I kept this man from food and other physical comforts throughout the day, so please God, condescend to my intercession on his behalf. And Qur'ān will plead: I kept him away from sleep at night, so please accept my recommendation for him. Both these intercessions would be carried.

e. Basic purpose of fasting: Abu Huraira[ra] relates that the Holy Prophet[sa] said that if one did not eschew falsehood and false conduct, Allāh has no need that he should abstain from eating and drinking. (*Bukhari*). In Arabic language, falsehood includes wrong deeds, illegal means, bribery, adulteration, make believe, musical concerts, etc.

f. Excellence of fasting over other exercises: Abu Huraira[ra] relates that the Holy Prophet, may peace and blessings of Allāh be upon him, said: A man's good works carry multiple rewards, from ten times to seven hundred times. Allāh says: A fast is an exception, for it is observed for My sake and I shall bestow the reward for it. He who observes a fast gives up his passion and his food for My sake. For such a one there are two joys: a joy when he breaks his fast and a joy when he meets his Lord. His breath is purer in the estimation of Allāh than the fragrance of musk. The fast is a shield. When any of you is fasting he should eschew loose talk and noisy exchanges. Should anyone revile him or seek to pick a quarrel with him, be should respond: I am observing a fast. (*Bukhari* and *Muslim*).

g. *Rayyan* (chambers of Paradise): Sa'ad ibn Sahl relates that the Holy Prophet[sa] said: There is a gate of Paradise called *Rayyan* through which only those will enter on the Day of Judgment who are regular in observing the fast and no one else. A call will go forth: Where are those who observed the fast regularly? They will step forth and no one beside them will enter through that gate. After they have entered the gate will be closed and no one else will enter thereby. (*Bukhari* and *Muslim*).

h. The Holy Prophet's[sa] sermon on Ramaḍān: Salman the Farsi[ra] relates that the Holy Prophet[sa] delivered

> "... if one did not eschew falsehood and false conduct, Allah has no need that he should abstain from eating and drinking.

us a sermon on the last day of the month of Sha'bān and said: O people, a great month has dawned upon you, a month of blessings in which there is the *Lailatul Qadr* [1] (Night of Decrees) which is better than a thousand months. Fasting during the month is obligatory from God and nightly prayers are voluntary. Anyone who partakes of a good deed in it is like the one who discharges an obligatory ritual in other months. Anyone who discharges an obligatory article in this month is like the one who discharges seventy of them in other months. This was a month of patience and patience has its reward in Paradise. This was a month of reconciliation and a month in which a believer's wealth was enhanced. Anyone who fed a fasting person at the time of his breaking fast will have his sins remitted, will be shielded from fire and will earn a reward equivalent to that earned by the person who fasted without the latter suffering any diminution. We asked the Holy Prophet[sa] that not every one of us could afford to help feed a fasting person. The Holy Prophet replied that this kind of reward would be available even if a little quantity of milk, yogurt or water was offered at the time of breaking the fast. Anyone who fed a satisfying meal to a fasting person would be offered drinks from my springs so that he would never suffer any thirst to the day he enters Paradise. The earlier part of the month was mercy, its middle remission from sins and the last portion was manumission from fire. Anyone who lightened the work of his servants in this month will have his sins forgiven by God and will find himself saved from fire.

i. Fasting — a peerless act: Abu Imamah relates that he asked the Holy Prophet[sa] for an advice which could be beneficial to him from God, and he replied that he should keep fasts for there was nothing quite like them.

j. Skipping fast without excuse: Abu Huraira[ra] relates that the Holy Prophet[sa], said that anyone who did not fast on any of the days of Ramaḍān without lawful excuse or illness would never be able to ransom the loss even if he fasted for the rest of his life. The Holy Qur'ān, wisely refrains from defining the terms 'ailing' or 'journey' leaving them to be defined by common usage of the people and the attending circumstances. If doctors do not recommend fasting, one must refrain from fasting.

Image from Pixabay

k. Hypocritical fasting: Abu Huraira[ra] relates that the Holy Prophet[sa] said: Many a fasting person had nothing except the suffering of thirst, and many a person standing in nightly prayers had nothing but suffering sleeplessness — and no reward.

There are various kinds of blessings of God Almighty which accrue to a Muslim, both as an individual and as a brotherhood of mankind, when he prays, or fasts, or does both, or gives alms, or performs the Hajj or fulfills all these obligations. One apparent difference between prayers and fasting is that in the case of prayers, the ablution (*wudhu*) becomes void on the ejection of food and water, whereas in the case of fasting, the fast is invalidated upon the swallowing of food and water. For prayers, that which leaves the body, admittedly impure, breaks the *wudhu*; for fasting, that which enters the body, though wholesome and nourishing, breaks the fast. A person enjoys the true blessings of prayers as long as his '*wudhu*' is intact and a good Muslim will always try to safeguard himself accordingly. He will even control his emotions and will not let loose in a fit of anger lest his *wudhu* be treated broken. He will also endeavor to refrain from listening to lies and backbiting nor permit these evils to enter him lest his fast be broken. Unlike other forms of worship, the discipline of fasting involves abstention, desisting and relinquishing and by its very nature is concealed from human sight, whereas other forms of worship like prayers, giving of alms, pilgrimage are apparent and exposed to human sight. It is an inward act of worship and a method of subduing Satan.

[1] Said to be the night when the Holy Qur'ān began to be revealed. This was on 24th of the month now known as Ramaḍān (*Jarir*)

JALSA MUṢLEḤ MAU'ŪD[RA]

TORONTO IMĀRAT

Nameer Khan Sahib, General Secretary Toronto Jamā'at and Abdul Aleem Sahib, Secretary Isha'at Toronto Jamā'at

By the Grace of Allāh, Jalsa Muṣleḥ Mau'ūd[ra] was held across 5 Halqajāt of Toronto Imārat from February 20th – 23rd. The programs were presided over by Respected Local Amīr Toronto Jamā'at and Murabbīan Silsila, Ansar Raza Ṣāḥib and Asif Khan Ṣāḥib. Al-Ḥamdo lillāh, over 480 members of Toronto Jamā'at participated in these blessed Jalsa proceedings, which were held in Baitul Afiyat Mosque, Baitul Hanif Mosque, North York and Toronto Central Namaz Centres.

Keynote addresses were delivered by Murabbīan Silsila, Ansar Raza Ṣāḥib and Asif Khan Ṣāḥib. Ansar Raza Ṣāḥib presented a very interesting topic of "Hazrat Muṣleḥ Mau'ūd[ra]: Family of Dā'ūd." Murabbī Ṣāḥib discussed the similarities between the family of the Promised Messiah[as] and the family of Hazrat Dā'ūd[as]. Specifically, he explained that the Promised Messiah[as] and Hazrat Dā'ūd[as] were both blessed with sons, namely Hazrat Muṣleḥ Mau'ūd[ra] and Hazrat Sulaīmān[as] who had a similar long tenure of khilāfat/prophethood, established cities (Jerusalem/Rabwah), wrote letter to a Queen Sheba/ Lady ruler of the time.

Murabbī Asif Khan Ṣāḥib presented a speech on the topic of "What we can learn from the prophecy and the life of Hazrat Muṣleḥ Mau'ūd[ra]." Murabbī Ṣāḥib highlighted the secular and spiritual knowledge of Hazrat Muṣleḥ Mau'ūd[ra]. Furthermore, he mentioned the supreme legacy that he left behind for mankind, namely Tafsīr Kabīr of the Holy Qur'ān.

The programs included an interactive quiz which was open to all members in attendance. Prizes were awarded to the top performers. The quiz was composed of questions on the life of Hazrat Muṣleḥ Mau'ūd[ra] and his achievements. The prophecy of Muṣleḥ Mau'ūd[ra] was presented in both English, Urdu and Arabic for the benefit of all members. In addition, the programs included a speech on the blessed scheme of Taḥrīk Jadīd initiated by Hazrat Muṣleḥ Mau'ūd[ra].

The programs also had Q & A sessions with the Murabbīan. The programs concluded with announcements and silent prayers.

Jalsa Muṣleḥ Mau'ūd being held in Scarborough North

Jalsa Muṣleḥ Mau'ūd being held in Scarborough South

Jalsa Muṣleḥ Mau'ūd being held in Toronto East

Jalsa Muṣleḥ Mau'ūd being held in North York

MARKHAM JAMĀ'AT

Ahmed Mansoor Sāḥib, Secretary Ishā'at Markham

By the grace of Allāh, Markham Jamā'at held its Jalsa Muṣleḥ Mau'ūd at the Milliken Mills Community Centre on Friday, February 21, 2020.

The event was preceded by a dinner meal for about a hundred Jamā'at members (58 Aṭfāl, Khuddām, and Anṣār and 50 Nāṣirāt and Lajna). During the meal, the attendees were also able to view a myriad of posters and signs created by the Nāṣirāt and Aṭfāl. After dinner, Maghrib and 'Īshā' prayers were offered.

Following this, the Jalsa proceedings were formally initiated with a recitation from the Holy Qur'ān of Sūrah Al-Jumu'ah by Mirzā Awais Ṣāḥib, followed by its English translation by Ibrahim Asadullah Anser Ṣāḥib and an Urdu translation by Ali Asim Khawaja Ṣāḥib. After the recitation, Mubarak Ahmed Abid Ṣāḥib's poem "اے فضل عمر" was read by Jamil Saeed Ṣāḥib with an English Translation presented by Sameel Amir Ṣāḥib.

This was followed by a reading of the prophecy of Muṣleḥ Mau'ūd[ra] by Rashid Aḥmad Ṣāḥib after which Jamil Saddal Ṣāḥib then read the English translation.

Subsequently, Murabbī Silsila, Mahboob Ur Rahman Shafiq Aḥmad Ṣāḥib, gave the keynote address of the Jalsa in which he impressed upon the Jamā'at, especially the youngsters, about the importance of the prophecy of Muṣleḥ Mau'ūd[ra] and the effects thereof upon the Nizam Jamā'at in the years that followed.

After the keynote address, there was a presentation by the Nāṣirātul Aḥmadiyya entitled "Muṣleḥ Mau'ūd[ra]: The Promised Son" in which they provided us with a background about the prophecy and the circumstances surrounding its origin and then also went over some key events and highlights from the long illustrious life of Hazrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad[ra] and how they culminated by fulfilling each and every aspect of the prophecy.

The Nāṣirāt presentation was then followed by a group session wherein members of the Jamā'at dispersed into various smaller groups and discussed the prophecy of Muṣleḥ Mau'ūd[ra]. This session was then followed by Jamā'at's General Secretary, Muḥammad Anṣār Ṣāḥib who gave a brief lecture about the life of the Hazrat Muṣleḥ Mau'ūd[ra] and our responsibilities in reflection thereof giving a particular example of Humanity First, and how by striving to fulfil its charitable goals, we can all aspire to emulate the example set forth by Hazrat Muṣleḥ Mau'ūd[ra].

A group of Aṭfālul Aḥmadiyya then sang a *tarana* about the subject matter after which Akber Khan Ṣāḥib read a letter entitled "Last advice of Hazrat Muṣleḥ Mau'ūd[ra]" as chronicled by Hazrat Maulānā Dost Muḥammad Shahīd Ṣāḥib who was the recipient of the said letter.

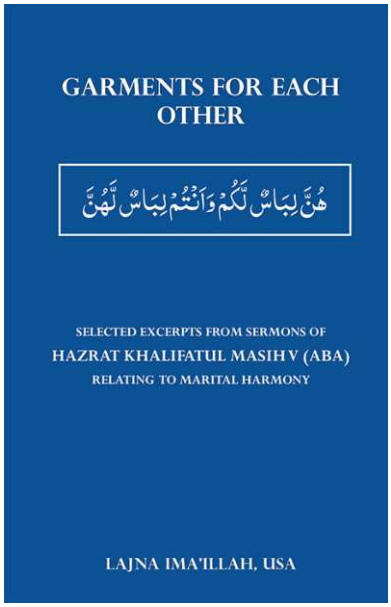
Next, Sadr Jamā'at Markham, Bilal Mirzā Ṣāḥib, introduced missionary-in-training, Adam Alexander Abid Ṣāḥib, and asked him to make some remarks. After Abid Ṣāḥib had spoken briefly about his background and conversion into the community, Ṣadr Ṣāḥib took to the stage and gave the concluding address entitled "The Promised Reformer" wherein he further extolled the life and virtues of Hazrat Muṣleḥ Mau'ūd[ra] and relayed some of the instructions and advice he had given us at various times which every Aḥmadi should strive to abide by in order to live a meaningful life of a piety and humility.

After the concluding address, there were a few vote of thanks for the people who assisted with the event including Naseeruddin Malik Ṣāḥib for coordinating the registration of all the attendees, Jameel Saeed Ṣāḥib, Secretary Ishā'at (audio-visual) for photography, and all the other aforementioned members who presented at the event. The program then concluded with the silent prayers.

Jalsa Muṣleḥ Mau'ūd being held in Markham

Members of Markham Jama'at attending the Jalsa

Q&A ON THE MATCHMAKING PROCESS IN ISLAM



The National Department of Tarbiyat, Lajna Ima'illāh Canada, is presenting a series of questions and answers related to the Rishta nata (matchmaking process) based on the teachings of the Holy Qur'ān, Hadīth and guidance of Syednā Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper!). Our intention is to dispel common misconceptions and promote the importance of adopting taqwa (righteousness) in matchmaking, Inshā'Allāh.

WHY DO I HAVE TO HAVE AN ARRANGED MARRIAGE? CAN'T I CHOOSE MY OWN SPOUSE?

Hazrat Khalīfatul-Masīḥ IV[rh] has explained that no marriage can be arranged and entered into without the consent of both man and woman. However, the woman needs a guardian or representative for the arrangement. The purpose is to safeguard her rights and to maintain her modesty. Islam allows both the man and the woman to see and talk to each other before the marriage, with a chaperon present at these meetings. (*Pathway to Paradise*. Chapter 3: "The Islamic Marriage System", alislam.org)

Syedna Hazrat Khalīfatul-Masīḥ V[aa] has explained in his Friday Sermon of December 24, 2004:

The Holy Prophet[sa] has explained the rights of a widow in this way: "It is related by Ibn Abbas[ra] that the Holy Prophet[sa] said, "In the matter of marriage, a widow has more right than her *Wali* (guardian) to make a decision. However, an unmarried girl would be asked by her *Wali* and silence on her part will be considered her permission" (*Sunan Ibn Majah*, Chapter 11, Hadith1870). So it is clear that widows have superior rights, as the condition for unmarried girls is that her *Wali* should make her decision. It is because the commandments from Allāh Almighty are given to bring about righteousness and peace in society. A widow has experienced life and its ups and downs and has the capacity to make her decision thoughtfully; thus she has been given this right. But an unmarried girl can make the wrong decision due to her inexperience and that is why her guardian is given the right to make a decision. However, she has the right to disagree with her father or guardian. In the event that she is not willing, she can inform the system of the Jamā'at and have her decision made by the Jamā'at. However, she is not permitted to take any step on her own. This could be harmful for the welfare and piety of a society and there is a danger that it will create disorder. It happened many times that a girl would go to the Holy Prophet[sa] and say that her father would like her to get married to such and such man and the Prophet (saw) always gave a decision in favor of the girl. Sometimes girls do not wish to marry a certain person. Once a girl came to the Holy Prophet[sa] and asked, "Do we women have any rights in making decisions about our marriage?" The Holy Prophet[sa] said, "Absolutely you do." She said, "My father wants to marry me to such and such old man." The Holy Prophet[sa] said, "You are permitted to refuse." However, that pious girl went on to say, "I only wanted to establish the rights of women, but I do not wish to break my father's heart as I love him, and so I am willing for this marriage. I just wanted to make sure that women's rights are safeguarded and that is the reason that I came" (*Sunan Ibn Majah*, Vol. 3, Book 9, Hadith 1874). On another occasion, the Holy Prophet[sa] called off a marriage planned by the father against the will of a girl. It is related by Hazrat Abdullāh bin Abbās[ra] that a woman's husband died. She had a child from that marriage. The younger brother of her husband (the uncle of the child) asked for her hand in marriage from her father. The woman was also in agreement; however, her father had planned a marriage somewhere else without her consent. On this, the woman came to the Holy Prophet[sa] and complained. The Holy Prophet[sa] called her father and asked about it. Her father said, "I have settled her marriage with a man better than her brother-in-law." The Holy Prophet[sa] called off the planned marriage and married her to the uncle of the child, her brother-in-law (*Masnadul Imamul Azam*). Now, in this instance, the right of the widow was upheld. It was important to regard her wishes as well. However, it is important to remember that in the Jamā'at, any man an Aḥmadī Muslim girl wishes to marry has to be Aḥmadī Muslim. The reason for this is to safeguard a righteous society, promote virtues and to have righteous offspring.

May Allāh enable us to raise and educate our children so that they may act upon the commandments of Allāh and live the rest of their lives as pious and God-fearing husbands and wives. Amīn!"

(Source: *Garments for Each Other*, pp. 5-7. alislam.org)

ARAB EDUCATIONAL PROGRAM

Dr. Ali Alburaki, In-charge Arabic Desk, Department of Tablīgh

By the grace of Allāh the Exalted, an educational program was held for Arab Aḥmadi Muslims on Saturday January 18, 2020 at Baitul Hamd Mosque, Mississauga.

Program in session

The program began with a recitation of some verses from the Holy Qur'ān. Next, an Arabic Qasīdah of Hazrat Masīḥ Mau'ūd[as] was recited by two Khuddām brothers, and its English translation by two Atfāl. Opening remarks were delivered by Respected Amīr Ṣāḥib, Jamā'at Canada. He also advised the Syrian brothers, who recently settled in Canada, on finding suitable work, staying attached to the Jamā'at, and offering sacrifices. Next, a short introductory speech was given by Dr. Ali Alburaki (In-charge Arabic Desk).

Next, a lecture on "Blessing of Being Attached to Khilāfat and Niẓām Jamā'at,", was presented by Respected Hadi Ali Chaudhary Ṣāḥib, Naib Amīr & Missionary In-charge Jamā'at Canada. He said that we should look to the Holy Prophet[sa], the Promised Messiah[as] and Khilāfat after him, as role models, not any members or office bearers of the Jamā'at; for office bearers are normal people like us; if they are assigned above us, we are to obey them and cooperate with them whilst keeping in mind that they may make mistakes. This is the instruction of the Holy Prophet[sa], as he said: "those who obey the one who is assigned by me, he obeys me, and those who disobey them, disobeys me." The topic was very important as many Arab Aḥmadi brothers are new converts, not having lived in a real Jamā'at in Syria or other countries of refuge; in such places they were not at liberty to offer congregation prayers, hold Tarbiyat programs, or learning about Niẓām Jamā'at. So this presentation had information that was very beneficial to all attendees.

The second lecture was on "The Importance of Niẓām Waṣiyyat" presented by Respected Muṣleḥ Aldin Ahmad Shanboor, Missionary & Professor Jāmi'a Aḥmadiyya Canada). It covered the root of this Niẓām from the teaching of Promised Messiah[as], in his book Al-Waṣiyyat. The Promised Messiah[as] said that he had been receiving continuous revelations of his nearing death. He wrote a book called, *The Will*, published on December 24, 1905. He proclaimed that there were two manifestations of God's powers. The first is through prophethood, while the second manifestation is the *Qudrat Thāniyya* (i.e. Khilāfat) take occurs after a Prophet has passed. This second manifestation was to appear and stay in the Aḥmadiyya Muslim Community until the Day of Judgment. Besides the administrative and spiritual continuity of the structure of the community, the Promised Messiah[as] gave a permanent financial system to the Community in the form Niẓām Waṣiyyat. He claimed God revealed to him a place that was the abode of the heavenly souls: *Bahishtī Maqbara* (Heavenly Graveyard). One who wishes to be buried therein should follow certain conditions, as well as pledge to donate one tenth of their property for the service of faith, propagation of Islām, and carrying out the teachings of the Holy Qur'ān.

In further explaining Niẓām Waṣiyyat, Murabbi Ṣāḥib presented a quote of Hazrat Masīḥ Mau'ūd[ra]:

> This system will help to abolish want and distress by making adequate provision for the needs of all individuals. An orphan will not have to beg, nor will a widow have to ask for charity, nor a needy person to suffer anxiety. The system will be a mother to children, a father to youth and will afford security to women. Under this system, not by means of compulsion or coercion, but out of real affection

and goodwill, a brother will be eager to help his brother. Nor will such sacrifice be in vain. Every giver will be recompensed many times over by God. The rich will not suffer loss nor will the poor suffer privation. Nation will not fight nation, nor class will contend against class.

The third lecture was "Guidance for Newcomers and Opportunities in Business and Skilled Professions," given by Respected Abdul Haleem Tayyab Ṣāḥib, engineer, businessman, and coordinator for new comers to Canada. He also presented the following quote of Huzoor Anwār[aa] advising new comers:

> We should always keep in mind that the Holy Prophet[sa] said that the giving hand is far greater than the one that takes. On many occasions, people sought to help His Companions[ra], but they refused to accept and preferred to earn a living for themselves. Newcomers should work hard and enter employment even if it means doing labour work. Where this will enable them to uphold their personal honour and dignity, it will also relieve burden on the state and removing frustrations of the local people.

Thus, he advised that [working] is better than remaining idle and expecting the state to cover your necessities. He gave very useful advice and ideas supported by real successful business stories.

Respected Abdul Haleem Tayyab Ṣāḥib speaking at the podium

Respected Dr. Ali Alburaki Ṣāḥib speaking at the podium

At the end, there was a Q/A session in which many important questions were answered. In total, 73 Arab men, women, and children attended the event. The program was a great success and most brothers expressed gratitude and satisfaction at having attended it.

The meeting ended with silent prayers led by Respected Amīr Ṣāḥib. This was followed by Zuhr and ʻAṣr Prayers after which lunch was served to all the participants.

ANNOUNCEMENT

RESPONSE TO LETTERS SENT TO HAZRAT KHALĪFATUL-MASĪḤ V[AA]

The following message was received from UK, Markaz. It is being conveyed to all the members from Respected Amīr Sāḥib, Jamāʻat Canada.

"Members write letters to Syednā Hazrat Khalīfatul-Masīḥ V[aa]. It is announced that their letters are being presented to Huzoor Anwar[aa], as per routine. However, due to the Coronavirus, a reduction in the staff has been made. Therefore, currently it is not possible to reply to their letters individually.

Huzoor Anwar[aa] is reading all of your letters and praying for you.

May Allāh bless you, have mercy upon you, save everyone from this pandemic and all other difficulties! May He keep you under His protection, and may you continue to be the recipients of His love! Amīn!"

TAHRĪK FOR **FINANCIAL SACRIFICE** IN RAMAḌĀN

Khalid Naeem Ṣāhib, National Secretary Māl

Spending in the way of Allāh in Ramaḍānul Mubārak

Hazrat Ibn Abbas[ra] states that the Holy Prophet[sa] was the most generous of all people. In Ramaḍān, the Holy Prophet's[sa] generosity would increase even more; so much so, that his generosity was like the gusting winds. (*Saḥīḥ Bukhārī*, Kitābul Wahi)

Zakāt

Zakāt is one of the (five) fundamental pillars of Islām. Regarding it, the Promised Messiah[as] states:

> So, offer the five daily prayers in such fear and with such complete attention as though you were actually beholding God Almighty. Sincerely observe your fasts for the sake of God. Let everyone who is liable to pay the Zakat do so. (*Noah's Ark*, p. 25)

Stating the importance of Zakāt, Syednā Hazrat Khalīfatul-Masīḥ V[aa] says:

> An important [type of] charity which I want to turn your attention towards is Zakāt. Zakāt is paid at a fixed rate. Usually, not enough attention is given to it (*Al-Fazl Daily*, Rabwah, August 24, 2004) . . .
>
> This is a fundamental injunction. Those on whom Zakāt is obligatory must pay it. Some people have enormous savings in their bank accounts for many years. If any amount has been kept for a year, Zakāt should be paid on it. Furthermore, woman must pay Zakāt on the jewelery they own; This is a fundamental commandment that needs to be fulfilled. (Friday Sermon, March 31, 2006, qtd. in *Al-Fazl International*, April 21, 2006)

The Rates of Zakāt

Zakāt is obligatory upon any wealth accumulated for a year. For current circumstances in Canada, the amount upon which Zakāt is obligatory is set at $4500. If one has owned this amount in cash, jewelery or other assets for a full year, then 2.5% Zakāt is obligatory on their wealth. Zakāt must also be paid on gold, silver and other such valuables not used on a daily basis.

Members, especially the sisters, are requested to assess if Zakāt is obligatory on them [based on the rates above], and if so, they should pay it during Ramaḍānul Mubarak.

Fitrāna, 'Īd Fund and Fidya

- The rate of Fidya is set at $5 per fast.
- The rate of Fitrāna is set at $4 per head. Mandatory for each family member, even a day old infant.
- Likewise, every earning member should offer at least $10 in 'Īd fund. 'Īd fund should be given prior to the 'Īd Namāz.

Remember the main objective of Fidya, Fitrāna, and 'Īd Fund is to aid those with insufficient resources so that they can cover their expenses during this month, including 'Īd related expenses. This is why we should try to offer Fidya, Fitrāna and 'Īd fund at the start of Ramaḍānul Mubarak so that funds may reach such deserving members in a timely manner.

The Financial System of Jamā'at Aḥmadiyya

By the grace of Allāh the Exalted, an outstanding financial system is established in Jamā'at Aḥmadiyya. It is owing to their financial sacrifices that God Almighty continues to grant Jamā'at members extraordinary blessings. *Al-Ḥamdo lillāh*!

Paying Obligatory Donations

Regarding obligatory donations, Hazrat Khalīfatul-Masīḥ V[aa] states:

> Also remember that whatever you spend, whatever you pledge [for donations] and whatever is your income, Allāh Almighty is completely aware of it all. So always keep your accounts clear with Him. To gain rewards from Allāh the Exalted for a good deed, become upright in your appraisals and make honest payments, so that your condition improves and you progress in doing good deeds. (Friday Sermon, May 28, 2004, qtd. in *Khutbāt Masroor*, Vol. 22, p. 357)

It should be noted that Chanda 'Ām, Chanda Wasiyat, and Chanda Jalsa Sālāna are obligatory charities. The blessed schemes of these charities were initiated by the Promised Messiah[as], himself.

Chanda Jalsa Sālāna

Some members do not pay their Chanda Jalsa Sālāna regularly. As a reminder, it is 1/120 of one's [annual] salary or 1/10 of monthly income for those members who pay Chanda 'Ām.

The End of the Financial Year

Our financial year ends on June 30. Members of the Jamā'at are requested to pay their full obligatory donations as soon as possible so that you are able to meet your obligations and gain the blessings and rewards by Allāh the Exalted.

LATEST INSTRUCTIONS FROM HAZRAT KHALĪFATUL-MASĪḤ REGARDING CORONAVIRUS

Asif M Basit

The following article is being reproduced from Al-Hakam for the benefit of our readers.

On 20 March 2020, towards the end of his Friday Sermon, Hazrat Khalīfatul-Masīḥ V[aa] issued instructions pertaining to the recent outbreak of coronavirus.

This morning [21 March 2020], in my mulaqat, Huzoor[aa] gave insightful remarks regarding the current state of the world, the views of experts and the reaction of the general public.

Huzoor[aa] said:

"Some Aḥmadis have referred to this illness as plague. Some say that this is a sign, similar to that of the plague. Prior to the time when the plague broke out, Allāh the Almighty informed the Promised Messiah[as] regarding it. Thus, the plague served as a sign [from God].

"Then, prior to that very outbreak of plague, Allāh the Almighty informed the Promised Messiah[as] that his followers would be protected. Thus, the plague became a sign in this manner also.

"Although, at that time, the Promised Messiah[as] said that it was possible that a few persons in Qadian could contract the illness – and some actually did contract the plague – however, God Almighty foretold to the Promised Messiah[as] as to the time frame and manner of its outbreak. Thus, its spread was a sign.

"In spite of this, the Promised Messiah[as] continued to pray for the world generally that it be saved from this epidemic and beseeched Allāh's mercy.

"Neither was this coronavirus foretold, nor have I ever expressed that this is a sign that has appeared."

> "Neither was this coronavirus foretold, nor have I ever expressed that this is a sign that has appeared."

After saying these words, Huzoor[aa] paused. I was about say something, when Huzoor[aa] continued:

"Look, in 1918, influenza broke out and even spread to India including Qadian. Countless people lost their lives. We find mention of precautionary measures prescribed by Hazrat Musleh Mau'ūd[ra], for example, drinking cinnamon infused water etc. As a matter of fact, Hazrat Musleḥ Mau'ūd[ra] himself also contracted influenza and with great severity."

Thereafter, Huzoor[aa] proceeded towards his bookshelf and picked out the fourth volume of Tarīkh Aḥmadiyyat. Immediately, Huzoor[aa] found the passage he was searching for. Huzoor[aa] said:

"Hazrat Musleḥ Mau'ūd[ra], in fact, even

wrote down his will elaborating what should be done, in case the worst was to happen to him."

Huzoor[aa] read out the relevant passage that spans over two to three pages. An extract from this passage is being copied below:

> An unparalleled example of the Jamā'at's service during the Influenza of 1918
>
> After World War I, in 1918, an epidemic of influenza broke out; it was as if this outbreak caused more havoc in the world than the battlefields of the war itself. India was also greatly affected by the influenza eruption and saw deaths at an unprecedented level in a matter of days.
>
> During the outbreak, through the guidance of Hazrat Khalīfatul-Masīḥ II[ra] the Aḥmadiyya Muslim Community provided great aid, service and relief for the wider public to encounter the consequences of the epidemic. Regardless of race, religion or creed, the community provided help and relief to people from every background.
>
> Aḥmadi Muslim doctors and medics not only voluntarily helped the populace in Qadian, India but from town to town and village to village they ensured medical help reached even the most isolated and deprived. Other members of the Aḥmadiyya Community stepped forward and served as nurses etc.
>
> The poor were assisted by the community through financial means and provision of supplies and food were distributed. In the days of the influenza outbreak, Aḥmadi Muslim volunteers (which included Hazrat Sahibzāda Mirza Bashir Ahmad) painstakingly toiled night and day, despite great difficulties, and served those in need. In some instances, when volunteers were scarce, Aḥmadi volunteers who had fell ill themselves, continued to grit through and serve the ill. They would endure the pain themselves and continue treating others until their illness would cause them to drop; they had sacrificed their own rest and treatment for others.
>
> This service was such that both friend and foe commended the sacrifice and efforts of the Aḥmadiyya Muslim Community. Through articles and speeches, everyone applauded and recognized the great example the Aḥmadiyya Muslim Community set through their constant hard work, sacrifice and efforts in aiding those in need during the influenza outbreak of 1918.
> (*Tarīkh Aḥmadiyyat*, Vol. IV, p. 208-209)

Huzoor[aa] continued:

"These epidemics will keep happening. It is absolutely wrong to declare every such outbreak to be a divine sign. It is also wrong to say, as some do, that Aḥmadis will never contract these illnesses or, for that matter, to say that 'sincere' Aḥmadis will not catch it.

"These epidemics cannot always be made a yardstick for one's level of faith. The will that Hazrat Musleḥ Mau'ūd[ra] wrote during the Influenza outbreak started with the words: 'I, Mirza Bashirud-Din Mahmud Ahmad, son of Hazrat Musleḥ Mau'ūd...'

"So it is Hazrat Musleḥ Mau'ūd[ra] writing the will and mentioning that he is the son of the Promised Messiah[as]. He contracted the illness and that too very severely. This clearly shows that contracting a certain illness is no criterion for one's faith."

After this, Huzoor[aa] paused again. However, I felt as though Huzoor[aa] would continue this subject further, and so, after a second's pause, Huzoor[aa] said:

"Find this reference and publish it in *Al-Hakam* so that everyone may read it and all misconceptions may be removed. If this [coronavirus] was a sign, then first and foremost, I would have announced it that it is a sign.

"For a long time now, I have been issuing instructions to take precautionary measures and medications; even when the virus had not spread outside China. If I had deemed it to be a sign, then I would have stopped everyone from taking precautionary measures.

"I have said it before and continue to say that people should follow the precautionary measures being prescribed to them by experts through authorities in respective countries.

"I have told Amir Sahib [UK], Sadr Khuddāmul Aḥmadiyya [UK] and Humanity First that during these days, whatever is possible for the welfare and help of people should be done.

"Once you publish this extract from Tarīkh Aḥmadiyyat, the other countries around the world will also come to know this and the amirs and sadrs of those areas can plan schemes according to this."

This discussion came to a close with the following words:

"Instead of trying to prove it a sign at this time, Aḥmadis should follow the precautionary measures advised to them for themselves, their families and mosques.

"Observing precautionary measures, they should help whoever they can. To please Allāh, it is essential that one takes care of His creation and most importantly, beseech Allāh the Almighty's mercy for their own sake and for the sake of mankind."

"Instead of trying to prove it a sign at this time, Aḥmadis should follow the precautionary measures advised to them for themselves, their families and mosques.

AHMADIYYA MUSLIM JAMAAT
INTERNATIONAL

Aḥmadīyya Muslim Jamā'at Press Releases

6 MARCH 2020

THE HEAD OF AḤMADIYYA MUSLIM COMMUNITY CALLS ON MUSLIMS TO ADOPT PRECAUTIONARY MEASURES TO CURB THE SPREAD OF CORONAVIRUS

Hazrat Mirza Masroor Ahmad[aa] says that Islamic teachings require Muslims to maintain personal hygiene and to avoid unnecessary physical contact

Following the outbreak of the Coronavirus, the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Hazrat Mirza Masroor Aḥmad[aa] has instructed Aḥmadi Muslims to adopt all measures recommended by health authorities to help curb the spread of the virus.

Speaking at the Baitul Futuh Mosque in London, during his Friday Sermon delivered on 6 March 2020, His Holiness said that it was appropriate to avoid large gatherings during the current outbreak and instructed Aḥmadi Muslims to refrain from attending their Mosques if they developed any symptoms associated with the coronavirus.

Hazrat Mirza Masroor Aḥmad[aa] said:

> It is very important to act upon the precautionary measures that are being announced [by the health authorities]. Large gatherings should be avoided and those coming to the Mosque should also take special care. If anyone shows any signs of a slight fever, flu or body-ache, sneezing or other symptoms then they should not come to the Mosque. Mosques have rights upon the people that visit them. It is the right of the Mosque that no one should attend who can affect other attendees of the Mosque with a contagious illness. Those with contagious diseases should especially take care to avoid Mosques.

His Holiness also advised that people should be extremely conscious of hygiene at all times. He said that hands should be regularly washed and said that Islamic teachings, if followed properly, established a very high standard of cleanliness.

Hazrat Mirza Masroor Aḥmad[aa] said:

> Doctors are advising that hands should be washed regularly and hand sanitizers should be used. If one's hands are dirty, they should avoid contact with the face until cleaned. This should be followed but, regardless, for us as Muslims, if someone prays five times a day, they will wash themselves properly five times a day through ablution and amongst other things, will be running clean water through their hands and

nose, which ensures personal hygiene is maintained at all times and will reduce the need for hand sanitisers that are already reported to be in short supply.

His Holiness[aa] said that Islam emphasises that within a Mosque, one should avoid all things that negatively affect others and uphold its rightful etiquette. In fact, His Holiness[aa] said that the Holy Prophet Muhammad[sa] said that anything that smells bad should not be brought into the Mosque.

His Holiness[aa] also said that some governments and organizations have now advised members of the public to avoid shaking hands with others. In light of this, His Holiness said that whilst shaking hands increases a bond of brotherhood between people, it is better to avoid it under the current circumstances.

His Holiness[aa] also noted that whilst Muslims have often been criticized for avoiding shaking hands with the opposite gender, many people in general are now preferring to not shake hands with other people and are questioning the Western conventions of greeting through physical contact. He said when Muslims avoid handshakes they do so politely so that the feelings of the other person are not hurt but now in the wider public people are abruptly rejecting the extended hands of other people.

Syednā Hazrat Khalīfatul-Masīḥ V[aa] delivering his Address

His Holiness[aa] also urged Aḥmadi Muslim to pray for the world and said that the world should realise that it must turn towards its Creator.

Hazrat Mirza Masroor Aḥmad[aa] said:

Allah the Almighty knows best how widespread this virus will become. It has been seen that in this era since the advent of the Promised Messiah[as] there has been an exponential increase in pandemics, earthquakes, storms and natural disasters. If this virus is a sign of the displeasure of God, then there is a great need to turn towards God in order to safeguard oneself from the effects of the virus.

FEBRUARY 24, 2020

NEW AḤMADIYYA MOSQUE OPENED IN SOUTHALL BY HEAD OF THE AḤMADIYYA MUSLIM COMMUNITY[AA]

The Aḥmadiyya Muslim Community is pleased to announce that on 23rd February 2020, the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalīfa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad[aa] inaugurated the Darus Salaam Mosque (Abode of Peace) in Southall, London.

Upon arrival, His Holiness[aa] officially inaugurated the Mosque by unveiling a commemorative plaque before leading the Maghrib and ‘Īshā’ prayers at the new Mosque.

Darus Salaam Mosque, Southall, UK

His Holiness[aa] also addressed local members of the Aḥmadiyya Muslim Community and urged them to manifest Islām's peaceful and moral teachings in all aspects of their lives.

Shortly afterwards, a special reception, attended by 150 dignitaries and guests, was held at the nearby Villiers High School, to mark the opening of the Mosque.

The highlight of the event was the keynote address delivered by Hazrat Mirzā Masroor Aḥmad[aa] during which he highlighted the role Mosques play within society as centres of worship and service to humanity. His Holiness praised the local community in Southall as a model of a successful multicultural society.

At the start of his address, His Holiness[aa] expressed gratitude to God Almighty for enabling the Aḥmadiyya Muslim Community to build the new Mosque. His Holiness[aa] also thanked the local officials and residents for their support.

Citing Islām's early history as a prime example, His Holiness[aa] stated that respect for others was a fundamental teaching of Islām and said that upon migrating to Madīnah, the Prophet of Islām, the Holy Prophet Muhammad[sa] established a covenant of peace known as the 'Charter of Madīnah', in order to uphold freedom of belief and to ensure the continued peace and prosperity of that multicultural society.

Hazrat Mirzā Masroor Aḥmad[aa] said:

> The Prophet of Islām[sa] was elected as the Head of State. In this role, he spared no effort in ensuring that the rights of all peoples and communities – no matter whether they were Jews, Christians or tribal people who followed their own customs – were upheld and protected.

Hazrat Mirzā Masroor Aḥmad[aa] continued:

> The Founder of Islām[sa] always abided by the terms of the covenant and instructed the Muslims to do the same. Not once did he abuse his authority or violate the terms of the agreement in any way. Nor did he ever manifest any form of injustice or discrimination towards the other communities or show any form of bias or favouritism towards the Muslims. He treated non-Muslims with compassion and was sensitive to their needs and traditions.

Syednā Hazrat Khalīfatul-Masīḥ V[aa]

> Serving humanity is the hallmark of the Aḥmadiyya Muslim Community.
>
> – Hazrat Mirzā Masroor Aḥmad[aa]

His Holiness[aa] outlined that true worship of God demands adopting the attributes of God Almighty, Who is the 'Gracious' and 'Merciful' and the 'All-Forgiving'.

Hazrat Mirzā Masroor Aḥmad[aa] said:

"Only if Muslims fulfil the rights of others, only if they are gracious, benevolent, kind and forgiving, can they fulfil the rights of the worship of God Almighty."

Hazrat Mirzā Masroor Aḥmad[aa] continued:

> Indeed, the Holy Qur'ān has declared that the prayers of those who do not fulfil the rights of mankind will never be accepted by God Almighty and, to the contrary, will prove the means of their destruction... Let it be clear that it is the religious duty of every Muslim to fulfil the needs of humanity and to treat every person, irrespective of their caste, creed or colour, with grace, love and affection.

His Holiness[aa] said that the Aḥmadiyya Muslim Community strives to instil these values within its members and said that "serving humanity is the hallmark of the Aḥmadiyya Muslim Community."

Hazrat Mirzā Masroor Aḥmad[aa] said:

> Without question, bringing relief to others and alleviating the physical and mental suffering of mankind is an integral part of our faith. Allāh the Almighty has instructed us to cleanse our hearts of all forms of negativity and ill-will towards others and to be ever ready to serve mankind and to fulfil the needs of those who are suffering or deprived in any way.

His Holiness[aa] drew attention of the audience to the various humanitarian projects of the Aḥmadiyya Muslim Community, such as the establishment of schools and hospitals across Africa

and other under privileged parts of the world.

Hazrat Mirzā Masroor Aḥmad[aa] said:

"Serving humanity and striving to alleviate the sufferings of other people goes hand in hand with our duties to worship God Almighty."

Speaking of the role of true Mosques, Hazrat Mirzā Masroor Aḥmad[aa] said:

> Muslims must use their Mosques to foster peace and to develop a spirit of love and sympathy within society and this is why Aḥmadī Muslims across the world raise the slogan of 'Love for All, Hatred for None'. These are not empty words, or a statement designed to impress non-Muslims but are a manifestation of Islāmic teachings and a true reflection of the noble and blessed character of the Prophet of Islām[sa].

Concluding his address, Hazrat Mirzā Masroor Aḥmad[aa] prayed for the local Community and said:

> I hope and pray that the people of this community will always focus upon upholding those common human values which unite us all. I pray that Southall will always be seen as a symbol of peace and harmony and an example of a diverse society in which all people live together with mutual respect and consideration for one another's feelings.

Hazrat Mirzā Masroor Aḥmad[aa] continued:

"I pray with all my heart that this mosque proves to be a beacon of light for the entire community and serves as a symbol of unity, togetherness and peace. Amīn!"

Before the keynote address, the Regional President of the Aḥmadiyya Muslim Community and two guest speakers also took to the stage to congratulate the Aḥmadiyya Muslim Community on the opening of the new Mosque.

Syednā Hazrat Khalīfatul-Masīḥ V[aa] speaking with the press

Syednā Hazrat Khalīfatul-Masīḥ V[aa] giving the keynote speech

Member of Parliament for Feltham and Heston, Seema Malhotra said:

> I am very honoured to be here today for the inauguration of the Darus Salam Mosque in Southall. I know the love and service that comes through everything that the Aḥmadiyya Muslim Community does, and that this Mosque will grow in its contributions and its service in the local area.

Member of Parliament for Ealing Southall, Virendra Sharma said:

> This Mosque will bring further the message of unity and community cohesion and will be a symbol of peace in the West London area... Your Holiness[aa], your message and your blessings to the whole community will bring more unity, more messages of prosperity and how to live in an equal society on an equality basis in the communities.

The event concluded with a silent prayer led by His Holiness[aa].

The three-storey Mosque includes two prayer halls for men and women, a multipurpose hall, offices and accommodation. The Mosque can house over 650 worshipers.

"Muslims must use their Mosques to foster peace and to develop a spirit of love and sympathy within society . . .

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 healthcare 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 Heath Organization.
- Monitor yourself for symptoms
- Give yourself a break from the news and find time to relax

Visit canada.ca/coronavirus for more info

Contact Humanity First: +1 416 440-0346 humanityfirst.ca info@humanityfirst.ca Twitter: @humanityfirst

PRAYERS FOR THE CURRENT PANDEMIC

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

In the current situation, whereas Syedna Hazrat Khalīfatul-Masiḥ 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.

اَنِّیْ مَسَّنِیَ الضُّرُّ وَاَنْتَ اَرْحَمُ الرّٰحِمِیْنَ

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:

اَنْتَ وَلِیُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَاَنْتَ خَیْرُ الْغٰفِرِیْنَ

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 اللّٰهِ الَّذِیْ لَا یَضُرُّ مَعَ اسْمِهٖ شَیْءٌ
فِی الْاَرْضِ وَلَا فِی السَّمَاءِ وَهُوَ السَّمِیْعُ الْعَلِیْمُ

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:

یَا حَفِیْظُ۔ یَا عَزِیْزُ۔ یَا رَفِیْقُ

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

یَا حَیُّ یَا قَیُّوْمُ بِرَحْمَتِکَ أَسْتَغِیْثُ

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 کُلُّ شَیْءٍ خَادِمُکَ رَبِّ فَاحْفَظْنِیْ وَانْصُرْنِیْ وَارْحَمْنِیْ

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 اللّٰهِ وَبِحَمْدِهٖ سُبْحَانَ اللّٰهِ الْعَظِیْمِ
اَللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَّاٰلِ مُحَمَّدٍ

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