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CANADA

WHY DO WE RECITE *DUROOD SHARIF*?

[INVOKING BLESSINGS UPON THE HOLY PROPHET[SA]]

"Syednā Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper!) said:

What is the reason God Almighty has repeatedly emphasized upon reciting *Durood Sharif* [invoking blessings upon the Holy Prophet[sa]]? Does the Holy Prophet[sa] need our prayers? Certainly not. In fact, God has taught human beings to turn to Him for their needs [and has said that] the only way and means to have prayers accepted and have their needs met is to reach Him through His beloved Prophet; that if this means is not adopted, all worships will be rendered in vain, for He has created this entire Universe for His beloved Prophet[sa].

The Promised Messiah[as] has said: "Though the Holy Prophet[sa] is no need for the prayers of others, [invoking *Durood* upon him] has profound wisdom. If a someone desires grace and blessings for another person, out of sheer love, they become [as it were] a part of that person. So whatever bounty is bestowed upon the beloved [person being prayed for] is also conferred upon the supplicator. And given that the Divine bounties sent upon the Holy Prophet[sa] are infinite, those who send *Durood*, wanting to invoke blessings upon him out of their personal love for him, are granted a portion of those unlimited blessings in proportion to their level of love for him. However, without spiritual zeal and love, this bounty is seldom manifested.

(Friday Sermon, December 5, 2003, qtd. in Al-Fazl Weekly London, March 28, 2020, translated from Urdu)

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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

اِنَّ اللّٰہَ وَمَلٰٓئِکَتَہٗ یُصَلُّوۡنَ عَلَی النَّبِیِّ ؕ یٰۤاَیُّہَا الَّذِیۡنَ اٰمَنُوۡا صَلُّوۡا عَلَیۡہِ وَسَلِّمُوۡا تَسۡلِیۡمًا ﴿۵۷﴾

Allāh and His angels send blessings on the Prophet. O ye who believe! You *also* should invoke blessings on him and salute *him* with the salutation of peace. (33:57)

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

ḤADĪTH

عَنْ جَعْفَرٍ عَنِ الْعَلَاءِ عَنْ اَبِیْهِ عَنْ اَبِی هُرَیْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ مَنْ صَلّٰی عَلَیَّ وَاحِدَةً صَلَّی اللّٰهُ عَلَیْهِ عَشْرًا۔

(صحیح مسلم۔کتاب الصلوٰۃ،باب الصلوٰۃ علی النبیؐ،جلد۲)

Hazrat Abū Huraira[ra] narrates that the Holy Prophet[sa] said that whoever sent *Durūd* (invoking blessings) upon me a single time, Allāh will shower ten blessings upon him.

(*Ṣaḥīḥ Muslim*, Vol 2, Kitābus-Salāt)

عَنْ كَعْبِ بْنِ عُجْرَةَ رَضِیَ اللّٰهُ عَنْهُ قَالَ: خَرَجَ عَلَیْنَا النَّبِیُّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ فَقُلْنَا یَا رَسُوْلَ اللهِ قَدْ عَلِمْنَا كَیْفَ نُسَلِّمُ عَلَیْكَ فَكَیْفَ نُصَلِّیْ عَلَیْكَ؟ قَالَ: قُوْلُوْا:

اَللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَّعَلٰی اٰلِ مُحَمَّدٍ كَمَا صَلَّیْتَ عَلٰی اِبْرَاهِیْمَ وَعَلٰی اٰلِ اِبْرَاهِیْمَ اِنَّكَ حَمِیْدٌ مَّجِیْدٌ۔

اَللّٰهُمَّ بَارِكْ عَلٰی مُحَمَّدٍ وَّعَلٰی اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰی اِبْرَاهِیْمَ وَعَلٰی اٰلِ اِبْرَاهِیْمَ اِنَّكَ حَمِیْدٌ مَّجِیْدٌ۔

(صحیح مسلم۔کتاب الصلوٰۃ،باب الصلوٰۃ علی النبی،صحیح بخاری بحوالہ حدیقۃ الصالحین،صفحہ ۴۱

Hazrat Ka'ab[ra] relates that the Holy Prophet[sa] joined us. We asked him,

'O Prophet of Allāh! We know how to say salām (greetings) to you, but we do not know how to invoke blessings upon you.' He replied, 'say: O Allāh, bless Muḥammad and his people, as You did bless Ibrahīm – You are indeed the Praiseworthy, the Exalted. O Allāh, prosper Muḥammad and his people, as You did prosper Ibrahīm – You are indeed the Praiseworthy, the Exalted.'

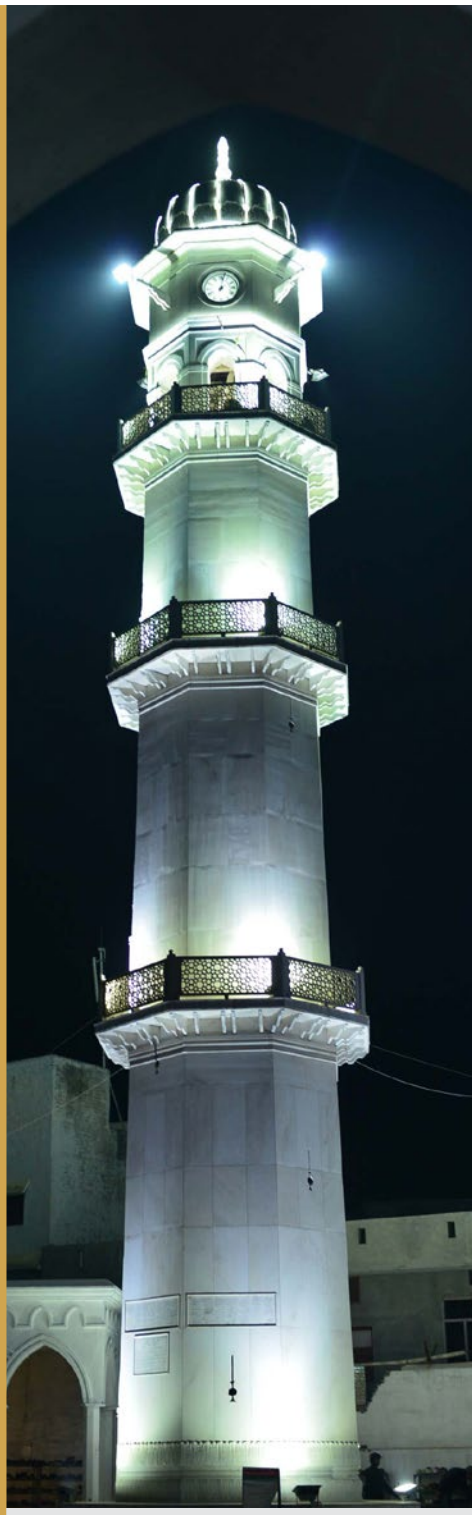
(*Ṣaḥīḥ Muslim*, Vol 2, Kitābus-Salāt)

SO SAID THE PROMISED MESSIAH[AS]

BLESSINGS OF *DUROOD SHARĪF*

I say that even at this time, Allāh Almighty has not abandoned the world and has established a community. Indeed with His own Hands, He has raised a person and he is the same who sits among you, speaking to you. Now is the time for the descent of Allāh's Mercy. Supplicate! Desire steadfastness! And recite in abundance *Durood Sharīf* (invoke blessings on the Holy Prophet[sa]), which is a great means of attaining steadfastness, not merely as a tradition or habit, but keeping in full view the beauty and grace of the Holy Prophet[sa] for the elevation of his status and rank and for his victories. As a result of this, you will be granted the sweet and succulent fruit of the acceptance of prayer. (*Malfūzāt* Vol 3, p. 38, translated from Urdu)

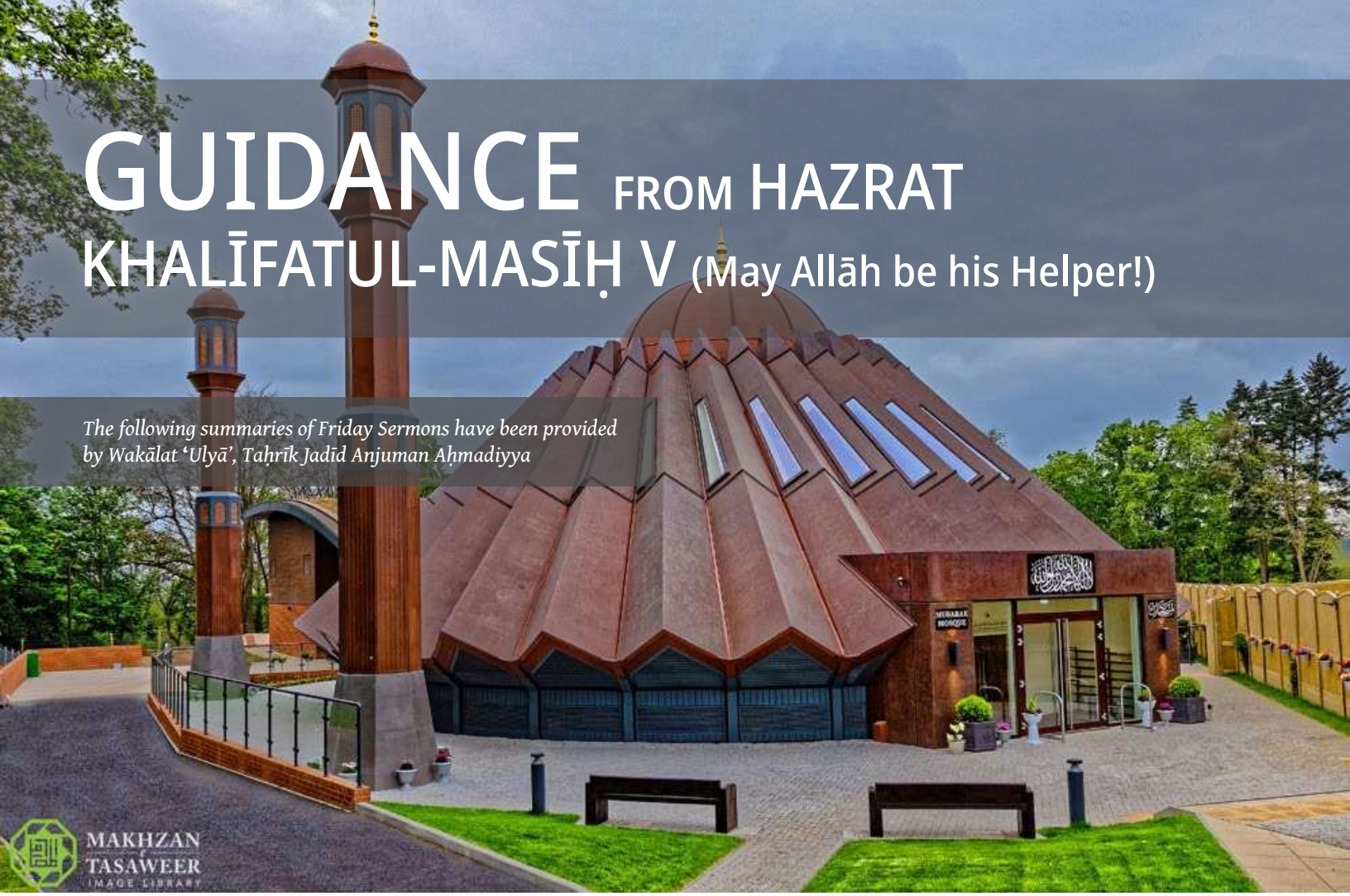
One night this humble one recited *Durood Sharīf* in such abundance that my heart and soul were full of its fragrance. That same night, I saw in a dream that angels were carrying water skins full of light into my house and one of them said to me 'These are the same blessings you invoked upon Muḥammad[sa]'. (*Barāhīn Aḥmadīyya*, *Ruḥānī Khazā'in* Vol. 1, p. 598, sub-footnote 3, translated from Urdu)



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



EXEMPLARY MEN

MAY 1, 2020 AT MUBARAK MOSQUE ISLĀMABAD, TILFORD, UK.

Huzoor[aa] began the Friday sermon by speaking about some members of the Jamā'at who passed away recently. They hailed from diverse professions and had varying levels of education, however, the thing common among them was that they all tried their best to live up to the pledge they made in their *Baī'at* that they would give preference to their faith over the world and fulfil their obligations to their fellow human beings.

The first brother about whom Huzoor[aa] spoke about was Zulfiqar Ahmad Damanik, regional missionary from Indonesia, who passed away on April 21 at the age of 42. He was born in North Sumatra on May 24, 1978. His family embraced Aḥmadiyyat through his grandfather Shahnor Damanik who accepted Bai'at in 1944. Zulfiqar Ṣāḥib studied in Jāmi'a Aḥmadiyya Indonesia from 1997 to 2002 and then served as missionary at various places for 18 years. He left behind his wife Maryam Siddiqa and four children who are part of the Waqf Nau scheme.

Huzoor[aa] said that Zulfiqar Ṣāḥib was a very hardworking and successful missionary. He carried out *tablīgh* and *tarbiyat* with great diligence. He was soft-spoken and friendly and greeted everyone with a smiling face. He never demanded anything and always stressed the importance of prayer. This quality is the true hallmark of a missionary: if they need anything they should ask God for it and not make any demands. He was among the missionaries who were able to convert people to Aḥmadiyyat in large numbers. In 2018, he came to attend Jalsa Sālāna UK. He was pious and devoted and obedient. Even during his illness he gave priority to the work of the Jamā'at. On several occasions he was invited to give lectures at universities. He also contacted many people from the lost generation in his province and introduced them to the Jamā'at. He was able to revive a local Jamā'at Sangini after 20 years.

During his illness he was receiving dialysis at the hospital but he still came to attend a meeting of the local Jamā'at. When asked why he had taken so much trouble, he said: "As long as I have life in me, I will continue to attend all the programs of the Jamā'at. Even though I am ill, I wish to always remain busy in the service of the faith."

He fulfilled his pledge of Waqf with great perseverance. May Allāh raise his status in heaven and be the Protector and take care of his wife and children. *Amīn!*

The second brother Huzoor[aa] mentioned about was Dr. Pīr Naqi-ud-Din Ṣāḥib of Islamabad, Pakistan, who passed away on April 18, 2020. He developed symptoms of the coronavirus about ten days before he passed away. He left behind his wife, a son and four daughters. His paternal grandfather Hazrat Pīr Mazhar-ul-Haq Ṣāḥib and his maternal grandfather Master Nazir Hussain Ṣāḥib[ra] were both Companions of the Promised Messiah[as].

Doctor Naqi Ṣāḥib was born in 1946 and died at the age of 74. After the migration, his family first moved to Lahore and then to Melsi in Wehari District. In 1970, he completed his MBBS degree from Nishtar Medical College. In 1975, he shifted to Islamabad and got a job at a government hospital and worked there for many years. He then left the job and went to work in Iran. From there, he returned after 3 years to Islamabad and opened his own clinic which he had been running for the last 25 years.

Huzoor[aa] said that Dr. Naqi-ud-Din Ṣāḥib had been serving as Qādi in Jamā'at Aḥmadiyya Islamabad for the last 12 years. He was good-humoured, warm, friendly and kind-hearted person. He helped the poor and was loved by everyone he met. He greeted everyone with a smile. As a doctor, he was always ready to serve. His clinic was always open for the poor and needy patients and he would treat them for free. He had a large circle of acquaintances, including many non-Ahmadīs. Allāh had blessed him with eloquence and he never wasted an opportunity to convey the message of truth to his non-Ahmadī friends, even under the current circumstances. Doctor Ṣāḥib used to say: "Aside from charging my patients little money and treating them with kindness, I also offer to two *rak'at* of *nafl* prayer for them every day."

Huzoor[aa] said that Doctor Naqi-ud-Din Ṣāḥib was an obedient son, exemplary husband, and a kind and loving father. He looked after his siblings and friends and was of service to everyone. He had a true relationship with God and was extremely devout. Even in difficult times, he always adhered to the commandments of Allāh and His Prophet[sa]. He always told his family members that it is not sufficient only to belong to the family of a Companion of the Promised Messiah[as], rather it is important to have a personal relationship with God. He loved to preach and mostly used arguments from the Holy Qur'ān. He would invite non-Ahmadīs to his house to listen to the Jalsa and would serve them food, thus also opening the way to *tablīgh*.

The incident of how he became punctual in offering his prayers is very interesting. He says that one day his mother asked him whether he offered his prayer before going to sleep, and he muttered in his sleep that he had. But at around midnight his mother woke him up again. She was crying and she said, "You lied to me about the prayer, and God has told me about it through a vision." Doctor Ṣāḥib says that after that day he never missed a prayer.

Doctor Ṣāḥib used to say that if we do not establish a living relationship with God then we cannot do justice to our pledge of *Bai'at* to the Promised Messiah[as], because this was the purpose of the Promised Messiah's [as]advent. Huzoor[aa] prayed that: May Allāh raise his spiritual status. *Amīn*.

Huzoor[aa] then spoke about *Ghulam Mustafa Ṣāḥib* who lived in London and later shifted to Tilford. He was a volunteer worker at the Private Secretary Office in UK. He passed away on 25th April at the age of 69. He pledged *Bai'at* in 1983. In 1986, he moved to London and immediately gave an application to devote his life. However, his application was not accepted probably because of his lack of education. But he still continued to work like a life-devotee in the kitchen and then in the office. He said he always considered himself a life-devotee. In 1993 Hazrat Khalīfatul-Masīh IV gave him a duty in the Private Secretary's office which he fulfilled diligently until the end. He was a Mūsī and left behind a wife, two daughters and a son.

Huzoor[aa] said that every step he took was for the sake of God. He had many excellent qualities. He was a devoted husband, father, brother and friend. He fulfilled his obligations to his relatives. He was far-sighted and was always eager to help everyone. He was a brave and courageous man and was ready to sacrifice everything for Khilāfat.

Huzoor[aa] said that Mustafa Ṣāḥib was the only Ahmadī in his family. After pledging Bai'at, he decided that he would not receive any inheritance from his father. And he prayed, "O Allāh. If your Messiah is indeed true, then provide for me from Thy own self." Allāh fulfilled his desire and thus proved that he was true in what he had pledged. He built a large mosque in his village hoping that one day there would be many Ahmadīs to pray in it. The purpose of his life was to love Allāh and the Jamā'at established by Him. He had full faith and trust in Allāh.

> "May Allāh bless the deceased. May Allāh protect their progeny and enable them to carry on the good deeds of their parents! Amin!

Mustafa Ṣāḥib gave his children the best education and upbringing, but never compromised on his obligations to Allāh. Whether it was 'Īd or a wedding or any other obligation, he never missed a prayer because he had full faith in God. He was a very hospitable person. During the days of Jalsa his house would be full of guests. He gave priority to the guests of the Promised Messiah[as] and said that his doors were always open for them.

Huzoor[aa] prayed that may Allāh bless all the deceased! May Allāh shower His love upon them on account of their fidelity to the faith and to their *Bai'at*! As the Promised Messiah[as] said, such people are among the *Shuhadā'*! May Allāh protect their progeny and enable them to carry on the good deeds of their parents! *Amīn!*

MAY 8, 2020 FROM MUBARAK MOSQUE ISLĀMABAD, TILFORD, UK.

Huzoor[aa] said continued with the accounts of the Companions of the Holy Prophet[sa].

Hazrat Khabbāb bin Arat[ra]:

He was among the Companions of the Holy Prophet[sa] who participated in the Battle of Badr. He belonged to Banu Sa'ad bin Zaid clan. His father's name was Arat bin Jandalah. According to the various accounts, his epithet was Abu 'Abdullah or Abu Muḥammad or Abu Yahya.

In days prior to Islām, he was made a slave and sent to Makkah. He was the slave-servant of 'Utbah bin Ghazwān, or of Ammār Khuzā'iyyah according to another account. He was the sixth person to accept Islām and was among the first Muslims who were chastised because of their faith. The first people to openly profess Islām were Hazrat Abu Bakr, Hazrat Khabbāb, Hazrat Suhaib, Hazrat Bilal, Hazrat Ammār, and his mother Hazrat Sumayyah[ra]. History bears witness that the Holy Prophet[sa] himself was not spared mistreatment at the hands of the idolaters of Makkah, nor was Hazrat Abu Bakr[ra], for they were subjected to all kinds of persecution. The other Companions were severely tortured. They were made to wear iron-plated armour and left under the blazing sun. Some were subjected to even more unbearable forms of cruelty.

Hazrat Khabbāb[ra] related: I once came to the Holy Prophet[sa] while he was lying under a tree with his head resting on his arm. I said, "O Messenger of Allāh, will you not pray for us and against the people who we fear may force us to turn our backs to the faith?" Three times I said this and each time the Holy Prophet[sa] turned away from me. At last he sat up and said: "O people, fear Allāh and show forbearance. By God, there have passed before you believers who were cleft into two with a saw upon their heads and yet they did not recant their faith. Fear Allāh, for Allāh will open the paths for you and bring this matter to a consummation."

Hazrat Khabbāb[ra] related: I was a blacksmith and 'Āas bin Wa'il owed me a debt. But when I went to collect my debt from him, he said, "No, I will not pay my debt to you until you reject Muḥammad." I replied "I will never reject Muḥammad until you die and are resurrected again [meaning, I will never do it]." Then Allāh revealed the verses:

أَفَرَءَيْتَ الَّذِيْ كَفَرَ بِاٰيٰتِنَا وَ قَالَ لَاُوْتَيَنَّ مَالًا وَّ
وَلَدًا ۝ اَطَّلَعَ الْغَيْبَ اَمِ اتَّخَذَ عِنْدَ الرَّحْمٰنِ
عَهْدًا ۝ كَلَّا ؕ سَنَكْتُبُ مَا يَقُوْلُ وَ نَمُدُّ لَهٗ مِنَ
الْعَذَابِ مَدًّا ۝ وَّ نَرِثُهٗ مَا يَقُوْلُ وَ يَاْتِيْنَا فَرْدًا ۝

> Hast thou then seen him who disbelieves in Our Signs, and says, 'I shall certainly be given wealth and children?' Has he become acquainted with the unseen or has he taken a promise from the Gracious God? Nay! We shall note down what he says and
>
> We shall greatly prolong for him the punishment. And We shall inherit of him all that of which he talks, and he shall come to Us all alone (19:78-81).

Huzoor[aa] explained that Hazrat Khabbāb[ra] was a blacksmith and he made swords. The Holy Prophet[sa] had great affection for him and would often visit him. When the woman who owned Hazrat Khabbāb[ra] learned of this, she would burn his head by placing hot iron on it. When Hazrat Khabbāb[ra] told the Holy Prophet[sa] about this mistreatment, the Holy Prophet[sa] prayed, "O Allāh, help Khabbāb." Soon afterwards the woman developed a mental disease and started barking like dogs. She was told that she should have hot iron placed on her head as treatment. Therefore, she would have Hazrat Khabbāb[ra] place hot iron on her head.

One day Hazrat Khabbāb[ra] came to Hazrat 'Umar[ra]. Hazrat 'Umar[ra] asked him to sit by his side and said, "No one is more eligible for this place, other than one other person." When asked who that was, Hazrat 'Umar[ra] said, "It is Bilal." Hazrat Khabbāb then said, "O Amīr-ul-Mu'minīn, he is not more eligible than me. When Bilal was in the hands of the idolaters, he always had someone who would come to save him, but I had no one to protect me. One day the people caught me and lit a fire and threw me upon it, and then one of them put his foot on my chest so that there was nothing between the fire and me but my back." He then raised the cloth from his back and it was completely white from the burns.

Hazrat Musleh Mau'ūd[ra] said:

> Remember that the people who endured the most cruelty after accepting the Holy Prophet[sa] were the slaves. Hazrat Khabbāb bin Arat[ra], who was a slave and a blacksmith by profession, also accepted Islām in the early days. Consequently people persecuted him. Sometimes they would make him lie down on burning coals and put a stone over his chest so that he could not move. The people who owed money to him refused to pay back, and yet he remained steadfast. The marks of the injuries he suffered remained on his back until his demise. Such were the atrocities suffered by these early Muslims. However, when Islām progressed, Allāh also rewarded them with great worldly status.

The Holy Prophet[sa] established bond of brotherhood between Hazrat

> "By God, there have passed before you believers who were cleft into two with a saw upon their heads and yet they did not recant their faith.

Khabbāb and Hazrat Tamīm[ra]. Hazrat Khabbāb accompanied the Holy Prophet[sa] in all the battles, including Badr, Uhud and Khandaq.

Abu Khalid related:

> One day we were sitting in the mosque when Hazrat Khabbāb[ra] came and sat down and did not speak. We asked him to say something to those present or to exhort them, but he only said, "How can I exhort others to do something that I do not do myself?"

Huzoor[aa] said that such was the level of piety and fear of God among the Companions[ra].

Syednā Hazrat Khalīfatul-Masīḥ V[aa]

Tariq related:

> A group of Companions visited Hazrat Khabbāb[ra] while he was on his deathbed. They said to him, "O Abu 'Abdullah! Be glad that you go to meet your brothers in paradise." Hazrat Khabbāb[ra] said, "You speak of our brothers who passed away in the past without receiving any reward for their deeds. But those of us who have received something of this world are afraid that this might perhaps be the reward for our virtues that has been given to us in this world [rather than in the next]." Hazrat Khabbāb[ra] suffered a prolonged illness.

Harith bin Muzarrib relates: I went to see Hazrat Khabbāb [ra] while he was ill. He was in a lot of pain and said that if he had not heard the Holy Prophet[sa] say that it is not permissible for anyone to wish for death, he would surely have wished for it. When he saw the shroud that had been prepared for him and was made of fine cloth brought from Egypt, his eyes welled up with tears and he said, "The Holy Prophet's[sa] uncle was buried in a cloth that was so small that if it covered his head it would leave his feet bare, and so his feet had to be covered with grass. I saw the Holy Prophet[sa] at a time when I did not own a single dirham. Now there is a box in the corner of my house containing 40,000 dirhams. But I am afraid that we might have been given our reward in this world."

Hazrat Khabbāb[ra] related:

> We migrated with the Holy Prophet[sa] seeking Allāh's pleasure, and Allāh became responsible for our reward. Some of us passed away without receiving the reward. One of them was Hazrat Mus'ab bin Umair[ra]. But for some of us the fruit has ripened and we are picking of it. Hazrat Mus'ab[ra] was martyred in the Battle of Uhud and we had only one piece of cloth that was not enough to cover his whole body. Therefore, the Holy Prophet[sa] ordered that his head should be covered with the cloth and his feet with grass.

Zaid bin Wahb relates: We were returning from battle of Siffīn along with Hazrat 'Ali[ra] and when we reached the gate of Kūfa we saw seven graves on the right side. Hazrat 'Ali[ra] asked whose graves they were and was told that Hazrat Khabbāb[ra] had died and he had made a will that he should be buried outside of Kūfa. Normally the people buried their dead in their homes, but after Hazrat Khabbāb's[ra] will, people had started burying their dead outside of the city.

Hazrat 'Ali[ra] then said:

> May Allāh have mercy on Khabbāb. He accepted Islām of his own volition, and he migrated in obedience, and lived his life like a mujāhid, and he was tested through physical hardship. Indeed, anyone who does a good deed, his reward is not wasted.

Hazrat 'Ali[ra] then went to the graves and said:

> Peace be on you who are believers and Muslims. You go forward to prepare for us and we shall soon follow you. O Allāh, forgive us and forgive them by your grace. Glad tiding be to those who remember the hereafter and act accordingly, and are content with what fulfils their needs, and are eager to please Allāh.

Hazrat Khabbāb[ra] passed away in 37 A.H. at the age of 73.

"Glad tiding be to those who remember the hereafter and act accordingly, and are content with what fulfills their needs, and are eager to please Allāh.

STRIVE FOR A GOOD ENDING WITH QUALITY WORSHIP, PRAYERS AND GOOD DEEDS

MAY 22, 2020 AT MUBARAK MOSQUE ISLĀMABAD, TILFORD, UK.

At the start of the sermon, Huzoor[aa] thanked all Ahmadīs who had prayed for Huzoor[aa] after he incurred some injuries as a result of a fall. Huzoor[aa] said that it was because of the acceptance of your fervent prayers that Allāh, by His grace, caused the wounds to be healed much quicker than was expected. Huzoor[aa] said to the doctor treating him that, regardless of the treatment, the most important factor were the prayers and supplications being offered by Ahmadīs. Huzoor[aa] said that he had treated the wounds with Marham-e-'Īsa and the homeopathic cream Calendula, and was mentioning this because these medicines could be of use to others as well. Huzoor[aa] asked the Jamā'at to pray for full recovery from the remaining effects of the injuries.

Huzoor[aa] said that in the current situation, it became even more important to turn towards God. Ramadān is coming to an end and governments are also considering easing the lockdown. As the lockdowns are eased, Ahmadīs should try to abide by the conditions outlined by the governments. The fact that we are now able to go out and attend to our jobs and businesses and that Ramadān is coming to an end should not put an end to or decrease our worship and the good deeds we have been doing. We should continue to offer prayers regularly at home as long as we are not allowed to congregate in mosques, and when this restriction is lifted we should make it our foremost duty to attend the mosques. Women should pray regularly at home so that their children should follow their example. Also watch MTA programs as much as possible.

Huzoor[aa] said that these days many people are debating whether the current Coronavirus pandemic is a natural occurrence or a sign of God's displeasure. Instead of wasting our time on such speculations, we should realize that this is the age of the Promised Messiah[as] and that Allāh has and will continue to fulfil all the promises He made to the Promised Messiah[as] . If this calamity has an aspect of Divine displeasure, then it is the foremost duty of a believer to fearfully and fervently pray for the strengthening of his or her faith. All the natural calamities that we see today are linked to the age of the Promised Messiah[as]. We should, therefore, pray for our faith to be preserved and strengthened and for the world to be saved. Allāh had clearly foretold the Promised Messiah[as] about the sign of plague, and yet the Promised Messiah[as] fervently prayed that Allāh may save mankind from this epidemic. Thus, his compassion for mankind was foremost in his mind. We too should follow his example.

Huzoor[aa] said that some people are trying to relate today's pandemic to Hazrat Khalīfatul-Masīh IV's[rh] article "Natural Calamities or Divine Scourge?" Huzoor[aa] has said before that the Promised Messiah[as] had clearly foretold an increase in natural calamities in this age. As Huzoor[aa] had said in my last sermon, there is no doubt that even believers might become victims of such calamities, but their status is that of martyrs and their end is a noble one. Also, according to the words of the Holy Prophet[sa], when believers die as a result of such calamities, this paves their way to paradise.

The article written by Hazrat Khalīfatul-Masīh IV[rh] is a long one. While reading it our attention is drawn to what befell people of the past and what constitutes a calamity and what does not. All this should make us aware of the need to undergo personal transformation. More importantly, however, Hazrat Khalīfatul-Masīh IV[rh] says that these calamities contain both a warning and a glad-tiding for the Jamā'at. The warning is that the mere name of Aḥmadiyyat will not be enough to save anyone, and that Taqwa is the prerequisite for salvation. The glad tiding is that, as a result of these calamities, Ahmadīs will strive to overcome their shortcomings and those who consider the Baī'at as a mere verbal pledge will return to the true teaching of Aḥmadiyyat. Thus the glad tiding is that Ahmadīs will be drawn towards God.

Huzoor[aa] said that during these days we can also bring people closer to God by serving humanity. We should always bear in mind the lesson of sympathy and compassion which Ramadān teaches us.

The Promised Messiah[as] said:

> Everyone should try to wake up for Tahajjud prayer and also offer the five-time daily prayers punctually. Repent of everything that displeases God. Tauba (repentance) means to shun all that leads to misdeeds and invites the displeasure of God, and to forgo ahead with Taqwa. Inculcate good-manners and replace anger with humility and meekness. Along with reforming your moral condition, give in charity as much as possible.

The Promised Messiah[as] further said:

> Foster brotherhood and love and let go of conflict and inhuman behaviour. Keep away from all kind of frivolity and mockery. Treat one another with respect. Give preference to the comfort of a brother over your own. Become truly reconciled with God and obey Him. God's wrath is descending upon the earth; only those will be saved who turn completely away from their sins and turn to Him.

The Promised Messiah[as] also said:

> You should be among those loved by God. Remove all mutual discord and enmity, for now is the time for you to give up petty quarrels and become engaged in great things. People will oppose you, but you must not respond with severity, rather speak to them with civility and politeness.

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

Being kind and compassionate towards human beings is an act of worship and a powerful means of attaining nearness to Allāh. People show a lot of weakness in this regard. They consider others to be inferior and mock them. Helping people who are in difficulty is a great virtue, but I am afraid that those who do not help the poor and treat them with derision might themselves fall prey to the same tribulations. The best way to show gratitude for Allāh's bounties is to be kind to God's creatures instead of being arrogant. God wills that we have no personal enemies. Remember that a person only achieves true piety when he has no personal enemy.

Huzoor[aa] said that these days there is an upsurge of antagonism against Ahmadīs in Pakistan and other countries. In these circumstances we should employ all the means of seeking God's mercy and blessings.

The Promised Messiah[as] said: By creating this Jamā'at Allāh has willed to prepare a group of people as the Holy Prophet[sa] had done, and that these people would bear witness to the truth and magnificence of the Holy Qur'ān and the Holy Prophet[sa] in the latter days.

Huzoor[aa] advised to pray for Ahmadīs who have been imprisoned for their faith. Recently an Ahmadī lady by the name of Ramadan Bibi was imprisoned in Pakistan on charges of blasphemy against the Holy Prophet[sa]. May Allāh have mercy and grant her miraculous liberty.

Huzoor[aa] prayed that may Allāh enable us all to realize the purpose of the Promised Messiah's[as] advent. May the love of Allāh and His Prophet[sa] remain superior in our hearts. May we follow the true teachings of Islām. May our households be models of love and harmony. Some children are worried on account of disputes between their parents, may Allāh remove their difficulties. Pray for all life-devotees that Allāh may enable them to serve the faith selflessly and to do justice to their pledge of devotion. Pray for Waqifīn-e-Nau and the families of the Ahmadī martyrs. Pray for all Ahmadīs who are facing difficulties. Pray for those making financial sacrifices in the current circumstances. May Allāh bless their lives and their possessions abundantly! Pray for the volunteers of MTA. Pray for the Muslim world that they may overcome their disputes and they learn to live in peace. May Allāh protect Islām from the evil schemes of Anti-Muslim powers, which can only happen if Muslims put an end to their differences!

Mubarak Mosque, Islamabad, Tilford UK.

At the end of his Sermon Huzoor[aa] read out some prayers, some of them which are as follows:

"We take You as a shield against whatever is in their (enemy's) heart. We seek protection against every evil of theirs and its dangerous effects."

"O the Convertor of Hearts, make my heart steadfast on Your faith."

"O Allāh! I beseech for guidance, piety, chastity and contentment."

"Our Lord, we have wronged ourselves; and if Thou forgive us not and have not mercy on us, we shall surely be of the lost."

"Our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower."

"Our Lord, grant us good in this world as well as good in the world to come, and protect us from the torment of the Fire."

A prayer taught by the Promised Messiah[as] is as follows:

O Lord of all the worlds! I cannot express enough gratitude for Your favours. You are ever so Merciful and Gracious. You have bestowed innumerable favours upon me, forgive my sins lest I perish. Grant me such pure love for You in my heart so that I am given a new life and conceal my faults. Enable me to do such deeds which please You. I seek refuge with Your Holy Countenance from incurring Your wrath. Have Mercy upon me, have Mercy upon me, have Mercy upon me! Save me from the tribulations of this life and the hereafter for every kind of Grace and Blessing is in Your hands. Amīn!

O Allāh, bestow Your favours upon Muḥammad[sa] and upon the progeny of Muḥammad[sa] as You bestowed Your favour on Ibrahim[as] and upon the progeny of Ibrahim[as], You are Praiseworthy, Most Glorious. O Allāh, bless Muḥammad[sa] and the progeny of Muḥammad[sa] as You blessed Ibrahim[as] and the progeny of Ibrahim[as], You are Praiseworthy, Most Glorious.

Huzoor[aa] said that this is the last Friday of this Ramadān. May Allāh enable us to continue the good deeds we have practiced during this month. May Allāh accept all the above prayers on our behalf.

With regards to 'Īd, Huzoor[aa] said that if the moon is visible from any part of a country, then 'Īd can be celebrated in that country on that day. Moon-sighting committees in Muslims countries follow this rule. After giving the matter full consideration, he had decided that 'Īd here will be celebrated on Sunday, the 24th May 2020.

LOVE BETWEEN AḤMADĪS AND THE KHALĪFA

MAY 29, 2020 AT MUBARAK MOSQUE ISLĀMABAD, TILFORD, UK

Huzoor[aa] began the Friday sermon by quoting the Promised Messiah[as] who said,

> I am grateful to Allāh for having blessed me with a loyal and devoted Jamā'at. It is my experience that whenever I have made an appeal to them for any purpose, they come forward with great enthusiasm and desire to excel one another to the best of their ability. I find in them true sincerity, love and devotion.

Huzoor[aa] said that we have witnessed countless examples of sincerity and devotion among the Companions of the Promised Messiah[as] . These accounts are often related by members of old Ahmadī families. They are also found in the literature of the Jamā'at and in the sermons and addresses of the Khulafā'. Such loyalty and sincerity is the hallmark of this Jamā'at and it is the guarantee of its unity.

When, after having been informed by God, the Promised Messiah[as] told the Jamā'at that the time for him to leave the world was near, he also raised their spirits by giving them glad-tiding of Khilāfat that would come after him. In his book Al-Wasiyyat he writes: "It is essential for you to witness the Second Manifestation. It's coming is better for you because it will last till the Day of Judgement. But the Second Manifestation cannot come until I depart. And when I depart, God will send that second Manifestation for you and it shall stay with you forever."

Huzoor[aa] said that in keeping with this Divine promise, the system of Khilāfat was established after the demise of the Promised Messiah[as] . The relationship of the members of the Jamā'at with Khilāfat is one of total sincerity and devotion, regardless of whether they are new Ahmadīs or old Ahmadīs, young or old, men or women, and even Ahmadīs living in far-off lands who have never even met the Khalīfa. As soon as a message of

Mubarak Mosque, Islamabad, Tilford UK.

Khalīfatul-Masīh reaches them, they do their utmost accordingly. They express their love and devotion in amazing ways. These are practical demonstrations of the fulfilment of God's promise. The love of Khilāfat for the Jamā'at, and that of the Jamā'at for the Khalīfa is proof of God's help and succour. This is not just a claim, for it is substantiated by hundreds of thousands of examples which, if they were to be compiled, would fill numerous volumes.

Huzoor[aa] cited some instances of the way in which Ahmadīs have expressed their love and devotion to Khilāfat ever since the demise of the Promised Messiah[as] that took place 112 years ago. Huzoor[aa] said that the opponents thought that Aḥmadiyyat would come to an end after the demise of the Promised Messiah[as]. But what has actual happened is that the Jamā'at's devotion to Khilāfat and to the Promised Messiah[as] has continued to grow. This was bound to happen for it had been prophesied by the Holy Prophet[sa] himself. Huzoor[aa] cited the following examples in this regard.

The Editor of Al-Badr wrote the following in the context of the illness of Hazrat Khalīfatul-Masīh I[ra]: These days we are receiving many letters from members of the Jamā'at. In response to these letters, Hazrat Khalīfatul-Masīh[ra] said: "I pray for all those who write to wish me recovery." The Editor wrote: The lovers of Khilāfat are expressing their love in amazing ways. Hakīm Muḥammad Hussain Ṣāḥib Quraishi writes: One day I prayed to God, "O Lord, the needs of the time of Noah were limited. But only You know of the needs that are before us today. Hear our prayers, therefore, and grant our Imām a life as long as that of Noah."

One day Hazrat 'Abdullah of Khiwa Bajwah Ṣāḥib was sitting in the company of Hazrat Khalīfatul-Masīh I[ra] and he said to Huzoor[ra], "Please tell me something that I can do." Hazrat Khalīfatul-Masīh I[ra] replied: "I am not aware of anything that you have not already done. All that remains for you now is to memorize the Holy Qur'ān." Thus, 'Abdullah Ṣāḥib, who was about 65-years-old at that time, started to memorize the Holy Qur'ān and completed it. Such was the eagerness of these people to obey the instructions of Khalīfatul-Masīh.

When the Shuddhi movement was in

full swing, Hazrat Khalīfatul-Masīh II[ra] became very much disturbed by these events. In one of his sermons Hazrat Musleh Mau'ūd[ra] instructed Ahmadīs to go to these areas on their own expenditure and try to bring back those people to Islām who had become Hindus. The Jamā'at responded to this with great fervour. Highly qualified people, government employees, teachers, traders, and members from every walk of life went to preach in those areas. As a result of these efforts, thousands once again returned to the worship of the One God.

Mahr Mukhtar Aḥmad Ṣāḥib was a devoted Ahmadī from Khanewal District. In 1974, during the Khilāfat of Hazrat Khalīfatul-Masīh III[ra], the opponents of the Jamā'at made life very difficult for him. Because he was also a prolific preacher, his own family opposed him and boycotted him. But this made him even more firm in his faith and he started preaching even more. Consequently, the opponents also increased their persecution of him. Mahr Ṣāḥib then sold his agriculture land and shifted to Rabwah where he acquired some land on contract and started growing crops. When he met Hazrat Khalīfatul-Masīh III[ra] and told him how he had sold his land and shifted to Rabwah, Huzoor[aa] did not approve of this and said that he should not have abandoned his own area.

Mahr Ṣāḥib then returned to Khanewal and re-acquired the land at a higher price that he had sold earlier. After that he came to see Hazrat Khalīfatul-Masīh and told him that he had done as Huzoor[aa] had instructed. Huzoor[aa] was very pleased with this, and Mahr Ṣāḥib would always be overjoyed to remember this incident.

Hazrat Khalīfatul-Masīh IV[rh] said: The extraordinary transformation brought by the Jamā'at in Africa was a result of the sacrifices of old missionaries. Some very influential Ahmadīs told me that even they did not have a true idea of how far their people had grown in their love for Aḥmadiyyat and how they were willing to give maximum time to spread its message. One such gentleman told me that he could never have imagined that his country would extend such assistance and such love to the Khalīfa of the Jamā'at. It was beyond his imagination. He said that only heads of states were given such treatment. He said that this was not a result of the Jamā'at's efforts but was happening through some unseen power, which is surely the power of Allāh.

Huzoor[aa] said that during his Khilāfat, he visited Nigeria in 2004. It was a two-day tour that had not been planned beforehand. But after going there Huzoor[aa] realised that it would not have been right if he had not visited Nigeria. Jalsa Sālāna Nigeria had been held just a few days earlier and had been attended by a large number of people, therefore it was thought that not many would be able to come from far flung areas on this occasion. But it so happened that 30,000 people gathered in order to see me only for two hours, and their expressions of love and devotion could only be seen to be believed. Such expressions of love from people who had not even seen the Khalīfa before was indeed unbelievable. During the closing prayer, men and women were crying with such anguish that only God could have produced such love in their hearts.

Huzoor[aa] said that In 2008 he visited Ghana. The Jamā'at had bought about 500 hectares of land and most Ahmadī men and women had gathered there before his arrival. The land had previously been used as a poultry farm which had been turned into an accommodation with minor changes, but it was still very congested. Despite all this, no one made any complaint. Many of those who attended the Jalsa were affluent businessmen and teachers and doing other jobs. If someone did not find accommodation indoors, he would lay down his mat and sleep outdoors. The Ghanaian people are generally known for their patience, but on this occasion they showed extraordinary perseverance. When someone asked the people who were sleeping in the open that it must have been difficult for them, they said that they had come to attend the Jalsa in the presence of the Khalīfa, and that minor inconveniences did not matter to them.

About three thousand people from Burkina Faso also attended the Jalsa, including 300 Khuddām who had travelled on bicycles. Because of the large numbers, some of them could not get food. Later he told their missionary to apologize to them for this and to make sure that it did not happen again. When the apology was conveyed to them, they said that they had achieved the purpose for which they had come, and that food did not matter because they eat food every day.

Huzoor[aa] said that these examples are not of born-Ahmadīs or children of the Companions of the Promised Messiah[as] , rather they are people living thousands of miles away in places that do not even have proper roads. They accepted Aḥmadiyyat only a few years ago and yet they showed such devotion as to leave one wonderstruck. We should always keep praying that Allāh may continue to increase us in our sincerity and devotion.

Huzoor[aa] said that these are just a few examples that make it clear that only God can inspire people's hearts with such devotion and sincerity, and that no worldly power can take this away from them. The Promised Messiah[as] had said that we would see Allāh's promises to him coming true. Most of us have indeed seen them come true.

At the end of the sermon, Huzoor[aa] announced that from 27th May 2020, which is Khilāfat Day, MTA channels have started broadcasting in a new sequence according to different regions of the world. Huzoor[aa] read out the details of these 8 channels and said: May Allāh bless this new system and enable MTA to convey the message of Islām wider and farther! Amīn!

MUḤAMMAD[sa]—THE NEW HOPE

Bashiruddin Usama

Let us travel back, in time, a thousand years and more to the year 570 A.D. in Makkah, Arabia: a city, then, of polytheistic beliefs—many Gods; a city of excessive drinking, gambling and wild parties; where women had no status, no rights, where girl babies were put to death. Slavery was widespread. Kindness and consideration to one another were unknown. These were the surroundings into which a noble child—Muḥammad—was born.

Muḥammad's father, Abdullāh, had died before his birth. He and his mother, Amina, were cared for by the grandfather Abdul Muttalib. When Muḥammad[sa] was six, his mother died. Not long thereafter, when Muḥammad[sa] was eight, tragedy struck again when his grandfather passed away, leaving Muḥammad[sa] in the care of his uncle, Abu Tālib.

From his early childhood up to young manhood, Muḥammad[sa] was given to reflection and meditation. When Muḥammad[sa] was twenty-five years old, his reputation for integrity and self-giving had spread over the whole town of Makkah. His reputation reached the ears of a wealthy forty year old widow named Khadija[ra] who approached Muḥammad's[sa] uncle, Abu Talib, to let his nephew lead a trading caravan of hers to Syria. Muḥammad[sa] agreed.

The trading expedition was most successful and exceedingly profitable. The widow, Khadija[ra], was convinced that the success of the caravan was due not only to favorable market conditions in Syria but also to the integrity and efficiency of Muḥammad[sa]. Khadija[ra] became even more favorably impressed by Muḥammad's[sa] honesty and admirable character. She, as a result, sent a woman friend who, on behalf of Khadija[ra], requested Muḥammad's[sa] hand in marriage. Muḥammad[sa] replied that he was not rich enough to do so and she, Khadija[ra], was too highly placed for him. The woman, sent, undertook to deal with all differences whereupon Muḥammad[sa] agreed to the marriage. The planned marriage was approved by Muḥammad's[sa] uncle.

After marriage, Khadija[ra] turned over her property and slaves to Muḥammad[sa] who in turn distributed most of the property to the poor and set the slaves free. Among the freed slaves was young Zaid[ra] who was most alert and intelligent and who preferred to stay with Muḥammad[sa] rather than go free.

While Muḥammad[sa] was in his thirties, the love and worship of God possessed him more and more. He took retreat to a spot nearly three miles from Makkah for his meditation. This was on top of a hill, a sort of a cave, called Hira, shaped out of stone. Muḥammad[sa] would worship God there day and night.

When he was forty years old, Muḥammad[sa] saw a vision—some one was commanding him to recite. Muḥammad[sa] replied that he knew not what or how to recite. This figure insisted and Muḥammad[sa], at last, conceded and recited:

"Recite thou in the name of they Lord Who created, created man from a clot of blood. Recite! And thy Lord is the Most Beneficent, Who taught man, by the pen, taught man what he knew not." (96:2-6)

These verses, the first ever revealed to Prophet Muḥammad[sa] (who was never taught to read or write) became part of the Holy Qur'ān—the Word of God—as did other verses which were revealed later. The Prophet[sa] was commanded to proclaim the message of Almighty God and was promised help and protection by God in the proclamation of this message. Upon returning home, his words to his wife Khadija[ra] expressed his humbleness: "Weak man that I am, how can I carry the responsibility which God proposes to put on my shoulders?"

When the news of Muḥammad's[sa] experience reached Zaid[ra], his freed slave, and Ali his cousin-both readily declared their faith in Muḥammad[sa]. When Abu Bakr[ra], Muḥammad's[sa] childhood friend, heard the news, he requested Muḥammad[sa] to say only, yes that he had a message from God; and he too declared his faith in Muḥammad[sa]. As more people accepted the faith of the Prophet Muḥammad[sa]—that is, Islām, meaning "submission to the will of God"—persecutions from the Makkans increased.

The Muslims—followers of Islām—were cruelly tortured. Women were butchered and men were slaughtered; slaves were dragged over burning sands and stones. The Prophet's[sa] house was stoned from the surrounding homes. Garbage and the remains of slaughtered animals were thrown into his kitchen. On many occasions dust was thrown on him while he was praying, so that he had to retire to a safe place for his public prayer.

When persecution became extreme, the Prophet[sa] advised some of his followers to seek refuge in Abyssinia where they could worship in peace. During this time, Umar[ra], a most fierce foe of the Holy Prophet[sa], became a Muslim. His conversion was most significant in the early times of Islām.

As persecution mounted and no one would listen to the Prophet's[sa] message,

he felt stagnated. As a result, he felt he should go elsewhere to teach his message. He chose Taif, a small town about sixty miles southwest of Makkah. The Makkans, however, had spread bad rumors here too. Consequently, the Prophet[sa] and Zaid[ra] were stoned and driven out of the town, which resulted in their return to Makkah.

One day the Prophet[sa] was in the valley of Mina when he saw a group of people belonging to the tribe of Khazraj who were from the town of Madīnah, which was rather far from Makkah. He told · them the idea that one God would triumph and piety and purity would rule once more. They accepted his message and promised on their return to Madīnah to talk with others and report the following year whether Madīnah would be willing to receive Muslim refugees from Makkah. The next year they returned and more of them accepted Islām. Following this, Muslims in Madīnah requested the Prophet[sa] to send a teacher to answer the many inquiries concerning Islām. The Prophet[sa] sent Mus'ab[ra], the first Muslim Missionary. At about this same time, the Prophet had a grand promise from God, that other prophets would congregate behind the Prophet of Islām, meaning that men following different prophets would join Islām and Islām would thus become a universal religion!

Makkah became full of opposition, so the Prophet decided to migrate to Madīnah. This event is known as the Hijra. Soon all the Makkan Muslims had migrated to Madīnah except for the Prophet[sa], a few slave converts[ra], Abu Bakr[ra], and Ali[ra]. Soon these few departed.

As the Prophet[sa] approached Madīnah, people impatiently awaited his arrival. They had come out from Madīnah to herald his coming. They became overjoyed at this—the Prophet in their midst—and sang songs in his honor.

Upon hearing the penetrating and inspiringly self-provoking message of Islām, more and more people accepted it. Soon Madīnah became a Muslim town—the establishment of the worship of One God.

Even during this time, the Makkans were planning ways to end the spread of Islām. Finally, under the pretense of protecting a caravan, they raised a well-trained army of one thousand and decided to attack Madīnah. The Prophet[sa] learned of this plot and could muster only 313 unskilled, inexperienced, and ill-equipped Muslims to their defense. This was the number-three hundred and thirteen Muslims against one thousand Makkans—that constituted the Battle of Badr. By Allāh's decree—"Allāh" in Arabic means the unseen object of worship, or God—the Muslims were victorious, for rain had made the ground on which the Makkans encamped and fought, muddy and slippery. As a result, the Muslims, endowed with determination and conviction of purpose, routed and defeated the Makkans force.

The Makkan army in its flight, however, promised they would attack Madīnah and the Muslims in order to avenge their defeat. This led to the Battle of Uhud where the Makkans now numbered three thousand strong to only seven hundred Muslims. Defeat for the muslims was almost certain. And so it happened, the Muslims were, seemingly, defeated and the Prophet[sa] left for dead. Actually, Muḥammad[sa] had only fallen unconscious from a terrific blow to his head. He regained consciousness and was attended by a few of his followers. The battle continued until the Makkans were again defeated.

The Prophet[sa] returned to Madīnah and to his mission-to teach and guide his followers to the true message of Almighty God. The Holy Qur'ān was revealed to the Prophet Muḥammad[sa] piecemeal over a period of 23 years, beginning at the age of 40 up to the time of his death at the age of 63. As God instructed Muḥammad[sa] to recite His Word, some Muslims would commit it to memory and some Muslim scribes would write down this message from God.

During the fifth year after the Prophet's[sa] migration from Makkah, his message of Islām had spread far and wide. The Makkans and some surrounding tribes who were hostile to Islām had planned a large offensive against the Prophet of Islām. A large army of twenty-four thousand strong marched on Madīnah for the destruction of Islām. Prophet Muḥammad[sa], in defense, had a huge ditch dug on the most vulnerable side of the town. The other sides had natural physical protection or were easily manned. The Prophet[sa] then set up his defense with only twelve hundred men against twenty-four thousand. This encounter is known as the Battle of the Ditch.

The enemy attacked the ditch fiercely and uninterruptedly. In exhaustingly, the Muslims repelled the enemy attack. Twenty-four hours of fighting ensued. The conflict continued. Then one night the enemy, being somewhat bewildered and despaired by the course of events, went to sleep in their tents in a depressed mood. A miracle happened, help came from Allāh to the Muslims.

A keen wind began to blow. Tent walls were swept away. Cooking pots toppled over fires. Some fires were blown out. The pagans believed in keeping alive a fire throughout the night. A blazing camp—fire was a good omen. When a fire in front of a tent became extinguished, the occupants, thinking it a bad omen, would withdraw from the battle for the day. The pagan leaders were already stricken with doubts. When some thought that the Muslims had made a night attack. The thought became contagious. They all started packing and withdrawing from the battlefield. Two-thirds of the night had passed. The battlefield had become cleared. An army of between twenty and twenty-five thousand soldiers and followers dissappeared, leaving a complete wilderness behind. Just at that time the Prophet[sa] had a revelation that the enemy had fled as the result of an act of God. A severe trial lasting about twenty days had ended. The Arab

confederates returned from the Battle of the Ditch defeated and depressed but far from realizing that their power to harass the Muslims was over. One day following this period, the Prophet[sa] saw a vision which he interpreted as meaning that he should now enter the precincts of the Ka'ba in peace. So in February, 628 A.D., the Prophet[sa] set out for Makkah with fifteen hundred Muslims. The Makkans soon had reports of this movement. Tradition had established the circuit of the Ka'ba as a universal right; therefore it could not very well be denied to Muslims.

When the Prophet[sa] reached near Makkah, he was informed that an anti-Muslim force was ready to fight. As a result the Muslim caravan, wanting peace on their arrival, took an alternate route through the desert and stopped by Hudaibiya, a place very near Makkah. The Makkan army was not in Makkah at this time because it had gone out some distance to meet the Muslims on the main road. If the Prophet[sa] desired, he could now have taken Makkah with little opposition, but he was determined to attempt only the circuit of the Ka'ba, and only if the Makkans permitted.

Soon the Makkan commander, who was on the road to Madīnah, heard of the Prophet's[sa] actual whereabouts. He then posted some of his men near Makkah and sent a chief to parley with the Prophet[sa]. From these parleys, the Treaty of Hudaibiya was reached. This Treaty allowed the Muslims to perform the circuit for three days, the following year.

In February, 629 A.D., the Prophet[sa] collected two thousand followers, and left Madīnah toward Makkah. When he reached Marr Al-Zahran, a halting place near Makkah, he ordered his followers to shed their armor in conformity with the terms of the Treaty of Hudaibiya. The Prophet[sa] and his followers entered the Sacred Enclosure with the thought of how gracious God had been to them for letting them come back and make the circuit of Ka'ba in peace. On the fourth day of the Prophet's stay in Makkah, the Makkans demanded that the Muslims withdraw. The Prophet[sa] complied and returned to Madīnah.

It should be stated that in the terms of the agreement of Hudaibiya between the Muslims and non-Muslims, the Arab tribes were allowed to join either the non-Muslims or the Prophet[sa] if they wished. It was also agreed that for ten years the parties would not go to war against each other unless one party should violate the pact by attacking the other. This, however, is exactly what happened. One of the tribes in alliance with the Makkans, and the Makkans themselves, attacked a tribe that was in alliance with the Prophet[sa]. This act of aggression constituted war. As a result, the Prophet[sa] sent word to all the tribes in his alliance. Assured that they were ready and on the march, he asked the Muslims of Madīnah to arm themselves and set out on its march.

When the Muslim army reached the wilderness of Faran—on its march to Makkah—its number had swelled to ten thousand strong. When one day's journey out of Makkah, the Prophet[sa] camped and ordered a fire in front of every camp. The effect of these roaring fires in the silence and darkness of the night was awful to some Makkan scout observers. One asked, "Has an army dropped from the heavens? I know of no Arab army so large." Here was the Prophet[sa] who the Makkans had banished from Makkah, with but one friend in his company. Hardly seven years had passed since then, and now, he was knocking at the gates of Makkah with ten thousand devotees.

In this eighth year of Hijra, the tables had been completely turned! The fugitive Prophet[sa] who, seven years before, had escaped from Makkah for fear of life, had now returned to Makkah and Makkah was unable to resist him.

Early the next morning the Prophet[sa] and his followers arose, made early morning prayer, and set out for Makkah. Word was sent ahead to Makkah that the Prophet[sa] would enter Makkah in peace unless they, the Makkans, started fighting. As a result, Prophet Muḥammad[sa] entered Makkah triumphantly, with little disturbance. He went straight to the Ka'ba and performed the circuit of the Holy Precincts seven times, mounted on his camel. He then removed, one by orie, the three hundred and sixty idols that had been placed in the Ka'ba by polytheistic believers. The Ka'ba now, had been restored to the function for which it had been consecrated many thousands of years before by the Patriarch Abraham—the Ka'ba was again devoted to the worship of Allāh.

One of the most striking points in the Prophet's[sa] return to Makkah was his treatment of the Makkans—the people who for so many years relentlessly persecuted him and his followers. For them he declared only this: "By God you will have no punishment today nor reproof."

So forgiving was this great and noble man, Prophet Muḥammad[sa]. After a time the Prophet[sa] returned to Madīnah to live in order not to offend the many devoted and self-giving Medinite Muslims. He continued to teach and practice Islām for all.

The Prophet[sa] was now growing old. On his last pilgrimage to Makkah, Prophet Muḥammad[sa] stood before a large gathering of Muslims and delivered what is known now as his famed, historic Islāmic farewell address. In the course of this address he said:

O men, you have some rights against yours wives, but your wives have some rights against you. Your right against them is that they should live chaste lives and not adopt ways which may bring disgrace to the husband in the sight of his people. If your wives do not live up to this, then you have the right to punish them. You can punish them after due inquiry has been made by a competent authority, and your right to punish has been established. Even so, punishment in such a case must not

be very severe. But if your wives do no such thing, and their behavior is not such as would bring disgrace to their husbands, then your duty is to provide for them food and garments and shelter according to your own standard of living. Remember you must always treat your wives well. God has charged you with the duty of looking after them. Woman is weak and cannot protect her own rights. When you married God appointed you the trustees of those rights. You brought your wives to your homes under the Law of God. You must not, therefore, insult the trust which God has placed in your hands.

Omen, you still have in your possession some prisoners of war. I advise you, therefore, to feed and clothe them in the same way and style as you feed and clothe yourselves. If they do anything wrong which you are unable to forgive, then pass them on to someone else. They,are part of God's creation. To give them pain or trouble can never be right.

O men, what I say to you, you must hear and remember. All Muslims are as brothers to one another. All of you are equal. All men, whatever nation or tribe they may belong to, and whatever station in life they may hold, are equal. Even as the fingers of two hands are equal, so are human beings equal to one another. No one has any right and superiority to claim over another. You are as brothers."

Concluding, he said:

What I have said to you, you should communicate to the ends of the earth. Maybe those who have not heard me may benefit by it more than those who have heard. *(Siha Sitta, Tabari, Hisham* and *Khamis)*

The Prophet's[sa] address is an epitome of the entire teaching and spirit of Islām. It shows how deep the Prophet's concern was for the welfare of man and the peace of the world.

As time passed, the Prophet[sa] had hints of his approaching death, for he was growing old and had given most of his life to the spreading of God's message. The Holy Prophet[sa] fell ill. However, for some days he continued to visit the Mosque, his place of worship, and lead in prayers. Then he became too weak to do so.

Death drew nearer and nearer. Death pangs were visible. He, nevertheless, made known to his followers as he had done all through the, past, that he was only a human being and a servant of God; therefore, he asked them to take care and not to turn his grave into an object of worship. Let his grave remain only a grave'. His eyelids drooped. Then his eyes closed. The Holy Prophet Muḥammad[sa] had joined his Creator.

As time passed, Islām spread by word and deed, traversing land and sea: eastward to Indonesia and parts beyond, northward to Russia, and southward, on eastward across Africa, and upward into Spain. In Africa, Islām resulted in a great Arabic-Berber civilization in western Sudan. Muslim Spain and a number of great Afro-Muslim kingdoms flourished, giving rise to an immeasurable advancement in exquisite art, penetrating literature, and profoundly advanced science.

The Holy Prophet Muḥammad[sa] has not died spiritually to his [1.5 billion] followers but is living on to spread Allāh's word: Islām.

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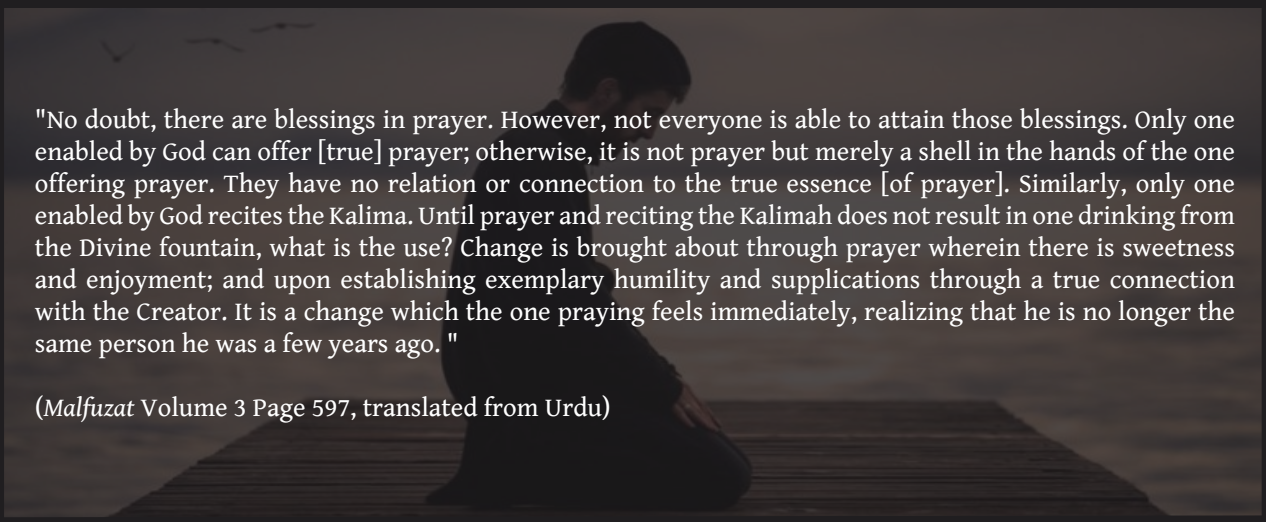

"No doubt, there are blessings in prayer. However, not everyone is able to attain those blessings. Only one enabled by God can offer [true] prayer; otherwise, it is not prayer but merely a shell in the hands of the one offering prayer. They have no relation or connection to the true essence [of prayer]. Similarly, only one enabled by God recites the Kalima. Until prayer and reciting the Kalimah does not result in one drinking from the Divine fountain, what is the use? Change is brought about through prayer wherein there is sweetness and enjoyment; and upon establishing exemplary humility and supplications through a true connection with the Creator. It is a change which the one praying feels immediately, realizing that he is no longer the same person he was a few years ago. "

(*Malfuzat* Volume 3 Page 597, translated from Urdu)

HAZRAT SYEDA NUSRAT JAHĀN BEGUM[RA]

Dr. S.M. Shahab Aḥmad, Edmonton

Born in Delhi in 1865, Hazrat Nusrat Jahān Begum Sāḥiba[ra] was the daughter of Mīr Nāsir Nawab Sāḥib[ra], who belonged to a distinguished Syed family of Dehli, and was a descendant of Khawaja Mīr Dard, a great saint and a great poet of Urdu. Her father named her "Syeda Nusrat Mau'ūd." Implicit in the words, "Nusrat Mau'ūd" is a great prophecy (to be discussed later). Long before her birth, Khawāja Mīr Dard had prophesized that one day, a girl of his family will be married to Imām Mahdī.

Relevant to this prophecy is the following prophecy of the Promised Messiah[as]: "Praise be to Allāh who honoured you with your wife and pedigree."

Mīr Sāḥib was anxious to find a suitable match for his daughter. Hazrat Sāḥib[as] offered himself as a candidate. After some reluctance and negotiations, Mīr Sāḥib and his wife decided to give their daughter's hand in marriage to Hazrat Aḥmad, who was well known to Mīr Sāḥib for a long time.

When Hazrat Aḥmad[as] was anxious regarding the marriage expenses, God told him:

> Whatever you will require for your marriage, I shall arrange, and I will give you whatever you want.

Enviable is the fortune of Munshi Abdul Haq of Lahore and Muḥammad Sharīf of Kalanaur who offered Hazrat Aḥmad[as] Rs. 500.00 and Rs. 300.00 respectively for the marriage expenses, and thus became instrumental in the fulfillment of God's promise.

After the marriage negotiations were settled, Hazrat Aḥmad[as] reached Dehli with a few of his Hindu and Muslim friends, including Malawamal and Sheikh Hāmid Ali. He took with him very little clothes and ornamets and only Rs. 250.00 for various expenses. The *Mehr* was fixed at Rs. 1000.00. The marriage took place in November 1884; and the simple ceremony was performed by Maulwi Nazīr Hussain of Dehli (who later became *Mukaffire Awal* of the Promised Messiah[as]), to whom Hazrat Aḥmad[as] gave Rs. 5.00 and a Prayer mat. Not only did God provide Hazrat Aḥmad[as] with money and made all arrangements for the blessed marriage. He also strengthened his vital power for this purpose. Then, Nusrat Jehān Begum[ra] moved from Delhi, a great historical city of India, to Qādian, a small village in a remote corner of the country. In addition, there was a world of difference in the language, culture, etc. of the People of Delhi and the Punjab. But she was fully content and, it is said, that she slept on a cot without any bed. She knew not the great fortune waiting her. She was destined to be Ummul Mu'minīn[ra] (Mother of the faithful).

The Promised Messiah[as] saw in this marriage a wonderful fulfilment of the Word of God. Two to three years previously, God had spoken to him in these words: "Be grateful for my favor, thou hast found My Khadija", and "O Aḥmad, live thou and thy wife in Paradise."

What can this humble writer comment on the *Sīrat* of Hazrat Ummu Mu'minīn[ra], whom God describes as "My Khadija" and "Zauj of Aḥmad", the Prophet of this age, and asks them to live in Paradise.

Fortunately, the above-mentioned revelations describe her Sīrat and make my task easy.

Hazrat Khadija[ra] was a symbol of sacrifice. After her marriage to the Holy Prophet Mohammad[sa], she offered all her belongings— cash, property, and slaves —to the Holy Prophet[sa] who immediately freed all the slaves and keeping a very small amount for the family distributed the lions share amongst the poor people.

Similar was the case with Hazrat Nusrat Mau'ūd Begum Sāḥiba[ra], who always looked for the will of Allāh and her husband. She was married in 1884 and died in 1952. In these long 68 years, she was always the first in offering financial sacrifices. After the foundation of the Aḥmadīyya Muslim Community on March 23, 1889, there was no fund for the Langar expenses. The Promised Messiah[as] and Hazrat Ummul Mu'minīn[ra] met all the expenses from their pockets. For this she had to sell all her ornaments. Consquently, at the time of the Promised Messiah's[as] death on May 26, 1908, her house was empty of any material wealth. But she had hundred percent trust in God and addressed her five young children: "Never think that your father has left nothing for you people. He has left the unlimited treasury of supplications in your favour which will help you all throughout your lives"; and it proved true.

The Promised Messiah[as] always respected her because of her complete submission to the Will of Allāh, obedience to him, and for being an extremely loving and caring mother to the children. Being "Mother of the faithful" her love included not only the family member but the whole Community. Nay, her love included all human beings, and extended even to animals. She often refused permission to her children to shoot birds, which shows her love for God's creatures. A tree is recognized by its fruit. Similarly, her capability in educating and training her five children—Hazrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad[ra], Hazrat Mirzā Bashīr Aḥmad[ra], Hazrat Mirzā Sharīf Aḥmad[ra], Hazrat Mubārka Begum[ra], and Hazrat Amtul Hafīz[ra]—who grew up to the age of sense and maturity always exhibited high moral and spiritual standard in their long lives, which cannot be described in this short article. This shows her similarity with Hazrat 'Āishah[ra], who educated and trained a large number of Muslims in her lifetime. Maybe for this very reason both these pious ladies survived for more than forty years after the deaths of their great husbands.

"To relate the many cases of Hazrat

Amman Jān's[ra] kindness to orphans and the needy is impossible in limited words and space. Therefore, I shall highlight only some (one) example to typify the extent of her compassion. The teacher Sakinatun-Nisa relates of one particular young girl Hazrat Amman Jān[ra] found, who was later named 'Raheem Bibi'. She was saved from a life of pitiful destitution and homelessness, when Hazrat Amman discovered her. Hazrat Amman Jān[ra] happened to be visiting a rural village with two female companions. Passing through a narrow backstreet Hazrat Amman Jān[ra] spotted a dirty, bedraggled girl sitting there. She was devouring leftover pieces of melon which people had thrown away. Hazrat Amman Jān[ra] enquired about the identity of the girl. Some local ladies explained that the girl's parents had died and that she was dumb. Hazrat Amman Jān[ra] instructed one of her companions to take the disheveled girl, a mere six or seven-year old, back with them to Qādian.

At the time, the newly formed girls' school was held just below Hazrat Amman Jān's[ra] house. Sakina Sāḥiba recollects the reaction of the as this dirty creature in rags appeared with Hazrat Amman Jān[ra]. Some of the girls moved away in fright when they such a sight, hardly recognizable as a 'girl'. Yet the primitive creature had the blessing to come under the loving care of an auspicious 'Salhah'. Hazrat Amman Jān laughingly dismissed the girls' ignorant reactions and explained to them; 'this is an orphan girl without any guardians. It is your job to make her human'. Hazrat Amman Jān[ra] then went upstairs to her rooms and promptly returned with a bottle of phenyl (disinfectant), scissors, tunic, and trousers, shoes and oil. One of the teachers then washed and groomed the girl.

Within half an hour the girl began to look human and even presentable. Within days of being in company of Hazrat Amman Jān[ra], she became a worthy and pleasant individual. She learnt to speak enough to express herself to others. In adulthood Hazrat Amman Jān arranged her marriage. She even provided Rahīm Bibi (fondly known as 'Heemi'), with a house, household goods and s buffalo to provide milk—a proof of her infinite generosity as well as her compassion. By the grace of Allāh Almighty Heemi was then blessed with four sons. This was the girl who may not have reached adulthood living in a sordid alleyway, nor have ever spoken a word without the extensive help of a selfless guardian like Hazrat Amman Jān[ra]."

It was said in the beginning of this article that there is a hidden prophecy in the name "Nusrat Mau'ūd". How was it fulfilled? She was always helpful to everybody throughout her life. In her lifetime, a number of institutions were established in her name, e.g. Nusrat Girls High School, Jāmi'a Nusrat, Nusrat Industrial School, Nusrat Art Press, Nusrat Mau'ūd Academy, Nusrat Mau'ūd Mosque (Denmark). Hazrat Mirzā Nāsir Aḥmad Khalīfatul-Masīḥ III[rh], started a scheme and named it as "Nusrat Jehān Scheme". Through this scheme, the continents of Africa and Asia are being helped through hospitals, medical clinics, and educational institutions.

It was said above that Hazrat Aḥmad[as], in one of his prophesies, was asked to live in Paradise with his wife. What is this Paradise? Believers of the highest station never desire luxuries of this life. Their heaven is to live in complete consonance with the Will of Allāh. Both Hazrat Aḥmad[as] and his wife obtained this position. The purpose of this article was to describe *Sīrat* of Hazrat Ummul Mu'minīn[ra] only; therefore one such example is quoted here. She prayed for fulfillment of the prophecy of the Promised Messiah[as] about Muḥammadi Begum. In case it was fulfilled, she had to face a co-wife. Even then she prayed for it. She had completely surrendered her will to the Will of Allāh, the real Paradise.

Through God's Grace, Hazrat Ummul Mu'minīn[ra] lived a long-blessed life. When she passed away on 20th of April 1952, it was the desire of Hazrat Muṣleḥ Mau'ūd[ra] for her to be buried in Bahishtī Maqbara, Qādian, next to the Promised Messiah[as]. However, conditions were difficult as the wounds of partition of India in 1947 were still raw. Nevertheless, Hazrat Muṣleḥ Mau'ūd[ra] instructed the Community to make efforts for the repatriation of her body back to Qādian. Contact was duly made with the Indian High Commission and they agreed to this as a special case. They agreed that her body could be taken to Qādian and escorted by twenty Aḥmadīs. When the news was given to Hazrat Muṣleḥ Mau'ūd[ra], he immediately refused the offer and said that her status was such that a minimum of 10,000 Aḥmadīs were needed to escort her body to Qādian, and thus he could not accept such an offer. This incident not only shows the deep respect Muṣleḥ Mau'ūd[ra] had for his mother, but also her high station. Presently she is buried in Bahishtī Maqbara Rabwah but her body will be transferred to Qādian whenever possible.

May the great lady enjoy the company of the Holy Prophet Muḥammad[sa] and her great husband the Promised Messiah[as].

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out of dust, then He said to him, 'Be!,' and he was (3:60).

اَلۡحَقُّ مِنۡ رَّبِّکَ فَلَا تَکُنۡ مِّنَ الۡمُمۡتَرِیۡنَ

This is the truth from thy Lord, so be thou not of those who doubt (3:61).

The creation of God is not divine. Like the rest of creation is not divine, neither was Jesus[as]. The term "son of God" is thus not enough to prove his divinity.

Note:

1. Compare with similar texts Matthew 17:5, Mark 9:7, Luke 9:35

JESUS[AS] THE "SON OF GOD" – A TERM OF ENDEARMENT

Azhar Goraya, Missionary Aḥmadiyya Muslim Jamā'at

One of the tasks of the Promised Messiah[as] was to "break the cross", or refute false Christian doctrines. One of the most popular dogmas that Christians adhere to is the idea that Jesus was divine - specifically a divine "son of God". This is because Jesus was declared a "son of God" in the New Testament writings. Below is one way to understand this title according to Monotheism.

God labelled Jesus[as] His "son" as a term of endearment. Jesus[as] was thus a figurative son of God, not literal. He was a prophet of God that was in no way divine.

What do we understand when someone calls another person their son? There are two possibilities: that the term is used literally, or that it is used figuratively. If it is used figuratively, then the next step is to ascertain its correct interpretation.

For example, if someone says "it's raining cats and dogs". If someone correctly deduces that the phrase is not literal, but thereafter claims that it means that it is snowing, or that it means that its only drizzling, we will conclude that they had not understood its correct meaning.

In the same way, when we speak of Jesus[as] being a "son of God", we must first understand whether it's meaning is literal or not. If it is not acceptable that its meaning be literal, then we must ascertain its correct metaphorical meaning.

In the first instance, there is no Christian that claims that Jesus was the literal "son of God", owing to, even in their minds, its completely blasphemous and absurd implications.

Literally, a son refers to a male biological offspring produced through sexual reproduction, where both the mother and father provide equal genetic information. If we state that Jesus was the literal son of God, what we are implying is that God had physical relations with Mary and that Jesus[as] was his male offspring. Obviously, this is blasphemy and something that cannot be attributed to a perfect Creator.

This leaves us with a metaphorical understanding of the term. What remains is to ascertain its *correct* metaphorical meaning.

In the figurative sense, a son can refer to a male who is not our biological offspring, but someone whom we love and care for as if they were our own.

This use of the term is also found in the Old Testament. In the book of proverbs, Solomon uses the term "son" to refer to the reader. It is a term of endearment to demonstrate the fatherly love he holds for those whom he is trying to teach:

> Hear, my child, your father's instruction, and do not reject your mother's teaching (Proverbs 1:8).

We also find the same type of endearment used by Joshua when speaking to Achan, a man who was not literally his son:

> Then Joshua said to Achan, "My son, give glory to the Lord God of Israel and give praise to him. And tell me now what you have done; do not hide it from me" (Joshua 7:19).

Now compare this to where Jesus was called "my son" by God:

> And a voice from heaven said, "This is my son, whom I love; with him I am well pleased" (Matthew 3:17)[1].

The gospel writer qualifies the saying of God. He explains how Jesus was God's son – not because he was God's physical offspring, nor because he shared the same divine essence as Him. No, God states that Jesus is His son *because* he is one "whom I love". Meaning, the term "son" is used as a term of endearment, granted to him figuratively because of the love God had for him, a love similar to that of a father for his child. His sonship was a *result* of the love God had for him, and not the *cause* of it.

Most Christians would not deny the idea that Jesus was a son of God, at least in part. They accept that he enjoyed a relationship of love and closeness with Him. We agree – the term "son of God" refers to those servants of God who enjoy a special degree of closeness with Him.

Where we disagree is when Christians attempt to illogically jump from a figurative, monotheistic, non-divine sonship of Jesus, to the idea that he was a divine son of God, God himself, or part of God.

Jesus was a figurative "son of God", no different from other figurative "sons of God", such as David (Psalms 2:7), Israel (Exodus 4:22) or Ephraim (Jeremiah 31:20). They were not divine merely because God called them His "sons". The term was adoptive and granted by way of merit, and not through inheritance. The same was the case for Jesus[as] – he merited the term "son of God" because of his beliefs and actions, but did not receive it by right, as a biological or true "son" would.

If he was a figurative son of God, then he was a creation of God like the other "sons of God". As a creation of God, he was not

God himself, rather an entity separate from Him. As the Holy Qur'an explains:

إِنَّ مَثَلَ عِيسَىٰ عِندَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِن تُرَابٍ ثُمَّ قَالَ لَهُ كُن فَيَكُونُ

Surely, the case of Jesus[as] with Allāh is like the case of Adam[as]. He created him

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Q & A ON THE MATCHMAKING PROCESS IN ISLĀM

The National Department of Tarbiyat, Lajna Ima'illah 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!

DOES A WIFE HAVE TO LIVE WITH HER IN-LAWS?

Syednā Hazrat Khalīfatul-Masīḥ V[aa] has explained in his Friday sermon of March 3, 2017:

"At times, the cause of discord in marriage is because the husband does not have his own house and is living with his parents. Sometimes this is because the husband may be experiencing financial difficulties or is still studying and therefore it is not possible for him to buy his own house. In such an instance, the wife should support him and live with her in-laws until he acquires the means to purchase his own house. In certain cases, the women and her parents end the marriage and so such practices are completely wrong. If the girl cannot live with the in-laws then she should have voiced her reservation from the outset. However, there are certain men who are living at home with their parents because of their irresponsible actions and simply cite the excuse that they want to support their elderly parents.

Hazrat Khalīfatul-Masīḥ I[ra] stated that people, especially living in the subcontinent, complain about the dispute between the daughter-in-law and mother-in-law in the home. However, if people properly adhered to the Qur'ānic teachings, then such problems will never arise because the Holy Qur'ān clearly states that each should be living in their own house.

Huzoor Anwar[aa] added that the girls' side of the family often ask before the marriage whether the boys has a house of his own and if not then they do not pursue with the proposal. This is also wrong because eventually one is able acquire a house of their own but marriages should be settled by giving precedence to Taqwa [righteousness] and not by worldly standards. Similarly, certain families do not give their daughters in marriage to missionaries because they are life-devotees." (Friday Sermon)

Also, Syednā Hazrat Khalīfatul-Masīḥ V[aa] has explained in his Friday sermon of December 24, 2004:

"...if the girl and her husband would like to live separately in their own home after marriage and their parents are not that old and dependent on them then they should be left alone to make their own home. However, if parents are old and weak and do not have any other child at home, then the situation is different and a sacrifice should be made. This is normally the responsibility of sons but if there are no sons then a daughter should take this responsibility. But in ordinary circumstances once a girl is married and sent to her husband's home she should be left alone to build her own household. Our Jamā'at system with the three auxiliaries, Lajna, Khuddām, and Ansar, should pay attention to this matter. This advice should be rendered through their Tarbiyat programs with Ansar advising fathers, Lajna advising girls and their mothers, and Khuddām should advise boys." (*Garments for Each Other*)

ANNOUNCEMENT

CONGRATULATIONS

Shayaan Umer Ahmed

Muhammad Umer Ṣāḥib and Nirma Umer Ṣāḥiba of Fort McMurray, Alberta were blessed with a baby boy on December 19, 2019. The new born was named Shayaan Umer Ahmed. He is the paternal grandson of Raghib-ud-Din Ṣāḥib and Rubina Ṣāḥiba and maternal grandson of Tahir Ahmed Ṣāḥib and Mansoora Tahir Ṣāḥiba of Ottawa. Members of the Jamā'at are requested to pray for Shayaan Umer Ahmed. May Allāh the Exalted grant him a long, healthy life and make him a source of delight for the family and enable him to serve Islām Aḥmadīyyat! Amīn!

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)