AḤMADIYYA Gazette

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CANADA

THE MEANING OF NEW YEAR GREETINGS FOR AN AḤMADĪ

"As we enter the new year, storm clouds continue to gather ahead. In order to make this year a blessed one, we should pray to God Almighty, that may He halt governments, who only want to assert their superiority over others, from taking the world towards destruction. May these governments not annihilate mankind having succumbed to their egos and in pursuit of their vested interests. May God Almighty grant them wisdom. Thus, this true new year greeting puts a great responsibility upon every Aḥmadi man, woman or child; we must utilize all of our strengths, faculties and capabilities to achieve this. Through our prayers, we must form a special bond with God Almighty. Only then can we receive the blessings of this year. May God Almighty enable us to do so.

(Friday Sermon, January 3, 2019, *Al-Fazl International* January 23, 2019)

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

In the name of Allāh , the Gracious, the Merciful
By the sun and its growing brightness,
And by the moon when it follows it (the sun),
And by the day when it reveals its glory,
And by the night when it draws a veil over it.

(91:1-5)

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ۝
وَالشَّمۡسِ وَضُحٰهَا ۝
وَالۡقَمَرِ اِذَا تَلٰهَا وَالنَّهَارِ اِذَا جَلّٰهَا ۝
وَالَّیۡلِ اِذَا یَغۡشٰهَا ۝

(سورۃ الشمس)

اَللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَعَلٰی اٰلِ مُحَمَّدٍ وَّبَارِكۡ وَسَلِّمۡ اِنَّكَ حَمِیۡدٌ مَّجِیۡدٌ

ḤADĪTH

Hazrat Abū Hurairah[ra] narrates that I heard the Messenger of Allāh[sa] say: "The Hour will not begin until the sun rises from the west. When it rises, the people will see it and everyone on earth will believe, but that will be at a time when faith will not benefit anyone who did not believe before."

(Ibn Mājah, Kitābul Fitn, Bāb Tulū'ish-Shams min Maghribihā)

عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لاَ تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا فَإِذَا طَلَعَتْ وَرَآهَا النَّاسُ آمَنَ مَنْ عَلَيْهَا فَذَلِكَ حِينَ لاَ يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ

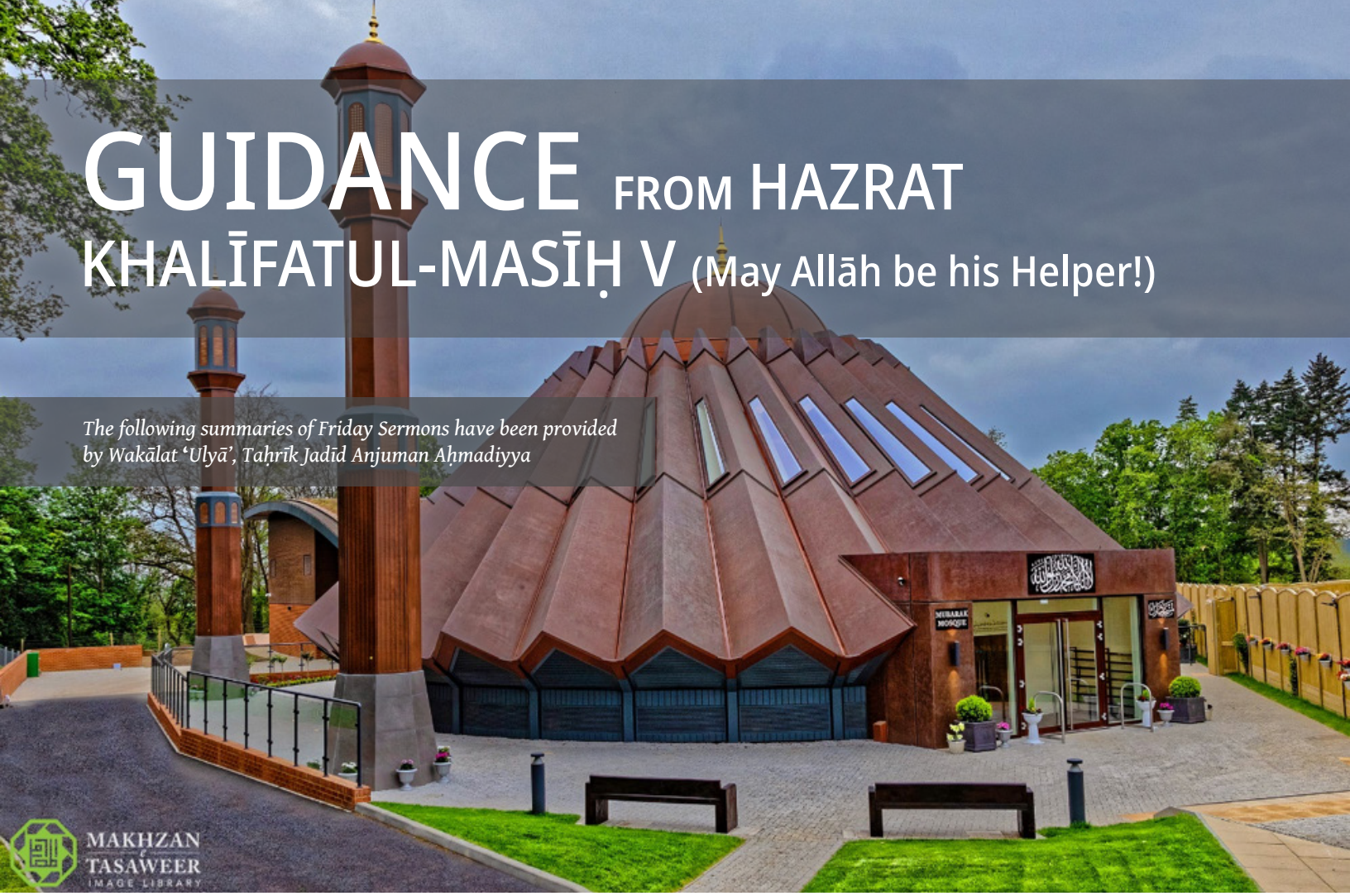
(ابن ماجہ کتاب الفتن)

SO SAID THE PROMISED MESSIAH[AS]

The ultimate victory belongs to monotheism; all deities shall perish and false gods shall be extinct of their divinity . . . There shall be a new earth and new heavens. The days are now at hand when the sun of truth shall rise from the west, and Europe shall be acquainted with the true God. After this, the door of repentance shall be closed; because those who enter, shall do so with force, leaving behind only such whose hearts are shut against the door of nature; and who love darkness rather than light (spiritual). Very soon, nations shall perish, except Islām; and all designs shall fail, but the heavenly design of Islām shall neither fail nor slow down, until it scatters deception (*Dajjālīyyat*) to pieces. The time is near when the true Unity of God, felt even by dwellers of the wilderness, [who are] devoid of all knowledge, shall spread in countries. That day, there shall remain neither an artificial atonement nor an artificial god.

(*Majmū'a Ishtihārāt* Vol 2, p. 305)

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

FINANCIAL SACRIFICE : TAHRĪK JADĪD NEW YEAR 2020

NOVEMBER 6, 2020

Huzoor[aa] began the Friday sermon with recitation of verse 275 of Sūrah Al-Baqarah, which is as follows:

اَلَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ بِالَّيْلِ وَالنَّهَارِ سِرًّا وَّعَلَانِيَةً فَلَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْ

Those who spend their wealth by night and day, secretly and openly, have their reward with their Lord; on them shall come no fear, nor shall they grieve (2:275).

Huzoor[aa] said that in many places in the Holy Qur'ān, Allāh has drawn the attention of believers towards financial sacrifices. This verse tells us that one of the characteristics of the believers is that they spend in the way of Allāh secretly and openly, during the day and the night. Similarly, it is mentioned in another place in the Holy Qur'ān that the sign of true believers is that they spend out of their pure wealth for the sake of Allāh. The spirit of competition is also commendable, but if one is making financial sacrifices for the sake of show off or pride or jealousy or to win praise of people, then such sacrifices do not find acceptance in the eyes of Allāh.

Allāh says that if you spend sincerely for the sake of His pleasure, He will remove your fear and sorrow and bless you with peace of mind. This is the belief of those who have accepted the Promised Messiah[as] in this age. It is with this mind-set that they make financial sacrifices, and Allāh does not leave such sacrifices without giving reward. In Jamā'at Aḥmadiyya, there are countless examples of people who make sacrifices with this spirit.

Huzoor[aa] said that those who make financial sacrifices should also remember that they have obligations towards their wives and children which they need to fulfil. We should encourage our families to make financial sacrifices and emphasize the importance of being content with what they have. Those who make sacrifices in this manner inherit Allāh's blessings in ways that leave them amazed. Huzoor[aa] cited some such examples that can serve as motivation for others. The Promised Messiah[as] says: The Qur'ān does not tell us to hide all our good deeds from others, rather it urges us to do some deeds secretly and others openly. Words are not always effective, practical examples often have a greater impact. In this way, these sacrifices merit double reward for those who make

them: (1) because they make sacrifices in the way of Allāh, and (2) because their example inspires others to do the same.

Huzoor[aa] cited faith-inspiring examples of financial sacrifices made by men and women, old and young, poor and affluent members from countries such as Albania, Argentina, Indonesia, Mali, France, Canada, Sierra Leone, the Marshall Islands, Gambia, the Philippines, Kababir, Germany, Kazakhstan, Tanzania, India, and Ghana. Huzoor[aa] said that these financial sacrifices are being made despite the on-going Coronavirus pandemic and the subsequent economic crisis that has affected people all over the world.

Huzoor[aa] then announced the close of the 86th year of Taḥrīk Jadīd. During the last financial year, the international Jamā'at made financial sacrifices amounting to 14.5 million pounds, which is 882,000 pounds more than the previous year. Pakistan, despite its precarious economic and political situation, has progressed in terms of financial sacrifices.

This year, Germany came first, followed by UK, USA, Canada, a Middle Eastern country, India, Australia, Indonesia, Ghana, and another Middle Eastern country. Huzoor[aa] said that Ghana has now moved out of the category of African countries and its financial sacrifices are now comparable to European and North American countries.

In terms of per capita contributions, Switzerland tops the list, followed by the United States and Singapore. Among African countries, Ghana is first followed by Nigeria, Burkina Faso, Tanzania, the Gambia, Sierra Leone and Benin. The total number of participants in Taḥrīk Jadīd is 1.6 million. In terms of new participants, Ghana and Burkina Faso are foremost among African nations. There has also been significant increase in new participants in Bangladesh, Germany, Canada, India, Australia and the United Kingdom.

Daftar Awwal consists 5,927 members, of whom 33 are living and paying their own Chanda. Huzoor[aa] mentioned some Jamā'ats for their extraordinary

"This year, Germany came first, followed by UK, USA, Canada, a Middle Eastern country, India, Australia, Indonesia, Ghana, and another Middle Eastern country.

sacrifices, such as of Germany, Britain, Pakistan, USA, Canada, India and Australia. Huzoor[aa] prayed that Allāh may bestow countless blessings upon all those who have made these sacrifices. Huzoor[aa] also announced the start of the 87th year of Taḥrīk Jadīd which has commenced from 1st November.

After the announcement of the 87th year of Tahrīk Jadīd, Huzoor[aa] appealed for prayers for the Muslim world and said that some leaders of non-Muslim nations harbour a lot of prejudice against Muslims. In this democratic age, leaders consider people to be their gods and make statements and formulate policies to please them. Hostility against Islām and Muslims is often expressed in subtle ways, but in recent days the President of France has openly called Islām a religion in crisis, whereas the fact is that their own religion is in crisis. Islām is a living and flourishing religion, and in this age its message is being spread all around the world through the Promised Messiah[as].

Huzoor[aa] praised the statement of the Prime Minister of Canada wherein he disagreed with the statement of the French President and said that people's religious sentiments should be respected. Huzoor[aa] said that anti-Islāmic forces behave in this manner because they know that there is no unity among the Muslims. Almost every Muslim country has become a victim of sectarianism and in-fighting. If they knew that Muslims are united and believe in one God and one Prophet and were willing to make sacrifices for the sake of Islām, they would never behave in such a manner and no newspaper would dare to publish caricatures of the Holy Prophet[sa]. A few years ago, when such heinous acts took place in Denmark and France, for a while the Muslims expressed their fury and boycotted the goods of these countries but then they fell silent. Aḥmadīyya Jamā'at, on the other hand, reacted by presenting before the world the beautiful image of the Holy Prophet[sa] and this message was well received by the educated classes as well as the general public. We are doing the same thing today. It is not the job of the President of any country to incite his people against Muslims by ascribing the crimes of individuals to Islām.

Huzoor[aa] has already stated that insulting the Holy Prophet[sa] is not tolerated by any honourable Muslim. If someone provokes people's sentiments in this way and a person then takes the law into his own hands, then it is the non-Muslim people and governments and the advocates of the so-called freedom of expression that are responsible. When this issue was raised previously, Huzoor[aa] had explained the correct response in a series of sermons. Similarly, when a Dutch politician made a derogatory statement, he had addressed the issue in a sermon in the Netherlands. Huzoor[aa] had warned him of Allāh's punishment, whereupon he petitioned the Dutch government that Huzoor[aa] had threatened him with death.

Huzoor[aa] said that we respond to every move against the status of the Holy Prophet[sa] as far as possible within the prevailing law. In these circumstances, we should invoke blessings on the Holy Prophet[sa] more than ever before. Killing people is not a solution. A few months ago, after the breakout of Coronavirus, Huzoor[aa] wrote letters to some leaders, including the President of France, warning them of God's punishment. The world should realize that desecrating the names of accepted world religious leaders and turning away from Allāh will lead them to destruction. Let us pray for the world at large and let us strive to bring the world under the banner of God's Oneness and the Holy Prophet[sa]. This is also the aim of Taḥrīk Jadīd. May Allāh help us in this! Amīn!

Huzoor[aa] began the Friday sermon by making a correction about a Ḥadīth he had previously mentioned in the context of Hazrat Mu‘ādh bin Jabal, in which the Holy Prophet[sa] said: Soon you will migrate to Syria and it will be conquered by you, but there will be a disease of boils which will “take hold of you by the foot of the ladder.” This translation is incorrect and ambiguous. The correct translation is that it “will appear below the navel.”

Huzoor[aa] then continued the accounts relating to Hazrat ‘Abdullāh bin ‘Amr[ra]. Hazrat Jābir bin ‘Abdullāh[ra] relates that his father’s dead body was brought to the Holy Prophet[sa] after it had been mutilated. Fatima, the daughter of Hazrat ‘Abdullāh bin ‘Amr[ra], began to weep, and the Messenger of Allāh said to her: “Weep not! For angels are constantly covering him with their wings.” Huzoor[aa] related several accounts regarding the burial of the martyrs of the Battle of Uhud. According to a Ḥadīth related by Hazrat Jābir and recorded in Saḥīḥ Bukhārī, the martyrs were placed on clothes in pairs and then the Holy Prophet[sa] would lower the one who was more knowledgeable about the Qur’ān into the grave first. The martyrs were not washed, nor was a funeral prayer offered. According to another Ḥadīth, the Holy Prophet[sa] offered the funeral prayer of the martyrs of Uhud eight years later. According to a Ḥadīth in Sunan ibn Majah, the martyrs of the battle of Uhud would be brought to the Holy Prophet[sa] and he would lead the funeral prayer for ten of them at a time. The body of Hazrat Hamza[ra] would remain in front of the Holy Prophet[sa] while the rest of the bodies were taken away after each funeral prayer.

Hazrat Mirzā Bashīr Ahmad Sāhib[ra] has deduced from different sources that even though the funeral prayers were not offered at the time of the battle, the Holy Prophet[sa] did specifically offer a funeral prayer for the martyrs of Uhud when he was close to his demise.

Syednā Hazrat Khalīfatul-Masīḥ V[aa]

Hazrat Jābir bin ‘Abdullāh[ra] narrates that when he dug a permanent grave for his father six months after the battle of Uhud, he did not see any change in his body. Forty-six years after the battle of Uhud, when Hazrat Amīr Mu‘āwiyah[ra] dug the canal and its water entered the graves of Hazrat ‘Abdullah bin ‘Amr[ra] and Hazrat ‘Amr bin Jamūḥ[ra], who were among the martyrs of Uhud, they were covered with two sheets. When the hand of one of them was removed from the wound, the wound started to bleed. Huzoor[aa] said: This is obviously impossible. We find many such traditions that are dubious. This is the law of nature, and it is impossible that anything but bones should be left after 46 years.

Seeing Hazrat Jabir[ra] saddened by his father’s martyrdom and the insistence of the creditors, the Holy Prophet[sa] said to him: Allāh did not speak to anyone but from behind the curtain, but He spoke face-to-face with your father and said: “O my servant! Ask and it will be given to you.” He said: “My Lord! Revive me, that I may once again be slain in Your cause.” Allāh said, “I have decreed that those who die once will not be returned to this world.” Hazrat ‘Abdullāh bin ‘Amr[ra] then asked that this be conveyed to those whom he had left behind.

Commenting on this incident, Hazrat Khalīfatul-Masīḥ IV[rh] said in an address before becoming Khalīfa that Allāh had informed the Holy Prophet[sa] of these heartfelt emotions of Hazrat ‘Abdullāh bin ‘Amr[ra] in order to convey to him that the hearts of his devoted servants were so much filled with love for him that even in the hereafter they longed for him and the thought of having left him distresses them.

In order to repay the debt of Hazrat ‘Abdullāh bin ‘Amr[ra], the Holy Prophet[sa] personally distributed his dates among the creditors. When the debt was all paid, there were still dates to spare.

HAZRAT SIMĀK BIN KHARASHA[RA] :

The next companion is Hazrat Simāk bin Kharasha[ra], who was better known by his nickname Abu Dujānah. He belonged to Banu Sā‘idah branch of Khazraj tribe. The Holy Prophet[sa] established bond of brotherhood between him and Hazrat ‘Utbah bin Ghazwān[ra]. The brave and skilled horseman Hazrat Abu Dujānah[ra] took part in all the battles, including the Battle of Badr, and was counted among

the eminent Ansār Companions. While fighting, he was recognized by a red kerchief on his head. He was one of the Companions who remained steadfast in the battle of Uhud. On the day of Uhud, the Messenger of Allāh[sa] held up a sword and said, "Who will take it from me?" Everyone said, "I will take it." Then the Holy Prophet[sa] asked, "Who will take it with its right?" The people then stopped, but Hazrat Abu Dujānah said, "I take it with its right." The Holy Prophet[sa] said: Do not kill a Muslim with this sword and do not run away when confronted with a disbeliever. Once, when the Holy Prophet[sa] saw Hazrat Abu Dujānah[ra] walking haughtily during a battle, he said, "Allāh dislikes this way of walking, except in a battle."

Describing the Battle of Uhud, Hazrat Zubair[ra] says that Hazrat Abu Dujānah killed whoever he encountered and kept advancing through the enemy lines until he reached the foot of the mountain and saw the enemy women singing and playing the tambourine in order to encourage their men. He extended his hand to hit a woman, but then stopped in consideration of the sanctity of the Holy Prophet's[sa] sword.

Hazrat Musleh Mau'ūd[ra] says: The Holy Prophet[sa] always taught respect for women, and even though the enemy women took advantage of this and tried to harm the Muslims, the Muslims continued to tolerate them.

After the death of the Holy Prophet[sa], Musailma Kazzāb, who had falsely claimed to be a prophet, was planning to attack Madīnah. Therefore, in 12 A.H., Hazrat Abu Bakr[ra] sent an army to counter him. Hazrat Abu Dujānah[ra] was also a part of this army. When Musailma Kazzāb was besieged in a garden in Yamāma and was surrounded by the Muslims, Hazrat Abu Dujānah[ra] asked the Companions to throw him inside the garden walls. In the course of this, one of his legs was broken but he was still able to clear the area and allow the Muslims to enter. Hazrat Abu Dujānah[ra] took part in the assassination of Musailma Kazzāb along with Hazrat 'Abdullāh bin Zaid[ra] and Wahshī bin Harb. Hazrat Abu Dujānah[ra] was martyred on the day of the battle of Yamama.

In the second part of the sermon, Huzoor[aa] informed the Jamā'at about the sad demise of four members of the Jamā'at:

1. Mehboob Khan Sāhib, son of Syed Jalal Sāhib, of Peshawar District. He was martyred by the opponents of Aḥmadīyyat on the morning of 8th November. The deceased was about eighty years old. He was a man of many virtues, was regular in worship, and loved preaching. Hospitality and generosity were among his prominent traits. He is survived by his wife, two sons, two daughters, grandchildren and great-grandchildren.

2. Fakhr Ahmad Farrukh Sāhib, son of Saif-ur-Rehman Sāhib. He was a missionary in Pakistan. He died in an accident on 1st November. After graduating from Jāmi'a Aḥmadīyya Rabwah in 1996, he served in Pakistan and also in Ivory Coast. He left behind a wife and four daughters.

3. Ehtesham Ahmad Abdullah, son of Fakhr Ahmad Farrukh Sāhib. He died in the same accident as his father. He was a Wāqif-e-Nau and was a first-year college student.

4. Dr. Abdul Karim Sāhib, son of Mian Abdul Latif Sāhib. He was a retired economic advisor to the State Bank of Pakistan. He passed away on 14th September at the age of 92. He was one of the first students of Ta'līmul Islām College in Qādiān. In addition to being associated with international financial institutions such as the IMF, he was also an active member of many committees in the Jamā'at.

Huzoor[aa] prayed that Allāh may have mercy on all the deceased and grant them a lofty station in heaven.

Huzoor[aa] continued with the series of sermons regarding the *Badri* Companions of the Holy Prophet[sa].

HAZRAT ‘AUF BIN HĀRITH BIN RIFĀ’AH ANSĀRI[RA] :

He belonged to Banu Najjār tribe of Ansār. Hazrat Mu‘ādh[ra] and Hazrat Mu’awidh[ra] were brothers of Hazrat ‘Auf[ra]. He was one of the first six people from Madīnah who came to Makkah and pledged allegiance to the Holy Prophet[sa]. He also took part in the first Baī‘at at Aqaba. On the day of the Battle of Badr, the Holy Prophet[sa] , upon a question from Hazrat ‘Auf[ra], said that Allāh is most pleased with His servant when he is engaged in battle and is fighting fearlessly without armour. On hearing this, Hazrat ‘Auf[ra] took off his armour and was martyred while fighting valiantly. In some books of Ḥadīth and biographies of Companions, he is mentioned as one of the Companions who attacked Abu Jahl.

HAZRAT ABU AYYŪB ANSĀRI[RA] :

His name was Khalid and belonged to Banu Najjār branch of Khazraj tribe. He took part in the second Baī‘at at Aqaba. The Holy Prophet[sa] had established bond of brotherhood between him and Hazrat Muṣ‘ab bin Umair[ra]. After the migration to Madīnah, the Holy Prophet[sa] stayed at his house.

Huzoor[aa] cited the details of these events as narrated by Hazrat Muṣleḥ Mau‘ūd[as] and Hazrat Mirzā Bashīr Aḥmad Sāhib[ra]. Everyone in the tribe of Banu Najjār wanted to have the honour of being host to the Holy Prophet[sa] . Therefore, they would come forward and try to hold the reins of the camel on which the Holy Prophet[sa] was riding. But the Holy Prophet[sa] said, “Leave my camel alone, for it has been ordained.” The camel continued to move until it reached a piece of land owned by two boys and there it sat down. The Holy Prophet[sa] said, “This is the place God has chosen for us.” Since the Holy Prophet[sa] never took anything for free, a price was fixed and paid for the land and the mosque and houses of the Holy Prophet[sa] were later built on it. The Holy Prophet[sa] enquired about the closest house belonging to a Muslim, whereupon Hazrat Abu Ayyūb Ansāri[ra] rushed forward and took the Holy Prophet[sa] to his house. The Holy Prophet[sa] stayed on the ground floor of the house of Hazrat Abu Ayyūb Ansāri[ra]. During the night, a vessel of water accidentally broke on the upper floor. Fearing that the water may reach the ground floor, Hazrat Abu Ayyūb Ansāri[ra] took his quilt and dried the water with it. The next morning he was able to persuade the Holy Prophet[sa] to stay upstairs. The Holy Prophet[sa] stayed in this house for seven months. Hazrat Abu Ayyūb[ra] would prepare and send food for the Holy Prophet[sa] , and then his own family would eat whatever leftovers came back. He would eat from the part of the food where the Holy Prophet[sa] had put his fingers. Once, Hazrat Abu Ayyūb[ra] prepared a meal which included garlic. When the leftovers came back, it was seen that the Holy Prophet[sa] had not eaten that day. Hazrat Abu Ayyūb[ra] asked the Holy Prophet[sa] whether garlic was harām. The Holy Prophet[sa] said, “No. But I don’t like it.” According to another account, the Holy Prophet[sa] disliked foods that had an unpleasant odour, because he was visited by angels.

Hazrat Abu Ayyūb Ansāri[ra] accompanied the Holy Prophet[sa] in all the battles, including the Battle of Badr. On the night of Hazrat Safiyya’s[ra] marriage to the Holy Prophet[sa] , Hazrat Abu Ayyūb[ra] was concerned about the Holy Prophet’s[sa] safety since Hazrat Safiyya[ra] had recently converted from disbelievers to Islām. He, therefore, stood guard all night outside the tent of the Holy Prophet[sa]. The Holy Prophet[sa] prayed for him, “O Allāh! Protect Abu Ayyūb[ra] as he spent the whole night protecting me.”

Huzoor[aa] related a long narration from Hazrat Mahmūd bin Rabī‘[ra] in which it was mentioned that the Holy Prophet[sa] said that Allāh has forbidden fire upon anyone who professes the *Kalima*: *La ilāha illAllāh*. Hazrat Abu Ayyūb Ansāri[ra] said that he did not think that the Holy Prophet[sa] ever said such a thing.

Hazrat Mirzā Bashīr Aḥmad Sāhib[ra] says that this is an authentic Ḥadīth according to the principles of Ḥadīth, but Hazrat Abu Ayyūb Ansāri[ra] did not accept it in keeping with his own understanding. This shows that the Companions did not accept every Ḥadīth they heard. They only accepted them after scrutinizing them on the basis of the principles of Ḥadīth as well as their own understanding.

Hazrat Syed Waliullāh Shah Sāhib[ra] , based on the words mentioned in this narration, says that the words, ‘Whoever recites *La ilāha illAllāh* sincerely for the sake of Allāh’, themselves define the kind of profession of Oneness that is implied here.

When Hazrat Amīr Mu‘āwiyah’s[ra] Syrian army invaded Madīnah, Hazrat Abu Ayyūb[ra] left Madīnah and went to Hazrat ‘Ali in Kūfa[ra]. During the reign of Hazrat Amīr Mu’āwiyah[ra], Hazrat Abu Ayyūb[ra] went to Basrah where Hazrat Ibn-e-Abbās[ra] vacated his house for him and said that he would treat him just as he had treated the Holy Prophet[sa] . In addition to this hospitality, Hazrat Ibn Abbas[ra] also gave him forty thousand dirhams and twenty slaves.

Once, when the spoils of war were being distributed, Hazrat Abu Ayyūb[ra] saw a woman crying because she had been separated from her son. Hazrat Abu Ayyūb[ra] then took the hand of her son and handed him to her, saying that the Holy Prophet[sa] had said, “Whoever separates a mother from her son, Allāh will separate him from his loved ones on the Day of Resurrection.”

Referring to the recent treatment of refugees in the United States and other

countries, Huzoor[aa] said that those who object to Islām should look at their own actions. Islām cares so much for people's feelings that it forbids mothers to be separated from their children.

Hazrat Abu Ayyūb Ansāri's[ra] knowledge and wisdom was accepted so much that the Companions often asked him questions about different subjects. In the same way, many of the eminent tābi'īn also revered him. Hazrat Abu Ayyūb[ra] remained engaged in Jihād after the demise of the Holy Prophet[sa] until his death in Constantinople in 52 A.H. Yazīd bin Mu'āwiyah led his funeral prayers. His grave is in Istanbul, Turkey.

Huzoor[aa] said that the series of the Companions of the Holy Prophet[sa] who participated in the battle of Badr is now over, and from now on he would give detailed accounts regarding the four Khulāfā, Insha'Allāh. Also, only brief descriptions were given regarding some of the Companions earlier on. If further material becomes available about them, it will also be mentioned.

At the end of the sermon, Huzoor[aa] informed the Jamā'at about the sad demise of four Aḥmadīs and led their funeral prayer in absentia.

1. Abdul Hai Mandal Sāhib, a *mu'allim* in India, passed away of a heart attack on 25th September at the age of 53. He is survived by his wife, two sons and two daughters.

2. Sirajul Islam Sāhib, a *mu'allim* from Bangladesh, passed away on 14th October at the age of 60. He is survived by his wife and three daughters.

3. Shahid Ahmad Khan Pasha Sāhib passed away on 26th October at the age of 85. He was the maternal grandson of the Promised Messiah[as], the paternal grandson of Hazrat Nawāb Muḥammad Ali Khan Sāhib[ra], and the son of Hazrat Nawāb Amatul Hafeez Begum Sāhiba[ra] and Hazrat Nawāb Abdullāh Khan Sāhib[ra]. He had two marriages. The first marriage was with Amatul Shakoor Sāhiba, daughter of Hazrat Khalīfatul-Masīḥ III[rh]. From this marriage he had two sons and three daughters. His second marriage was to Samina Saeed Sāhiba. He had a son from this marriage.

4. Syed Masood Ahmad Shah Sāhib of Sheffield, UK, passed away of a heart attack on 8th September. He is survived by a wife and a daughter.

Huzoor[aa] prayed that Allāh may have mercy on all the deceased ones and grant them a lofty station in heaven! Amīn!

MEN OF EXCELLENCE: HAZRAT 'ALI[RA]

NOVEMBER 27, 2020

Huzoor[aa] began the next series of Friday sermons on the Khulafā' Rashidīn, starting with Hazrat 'Ali bin Abu Tālib[ra]. His father's name was 'Abdul Manāf and he was known by the epithet Abu Tālib. His mother's name was Fatima bint Asad bin Hashim.

Hazrat 'Ali[ra] was born ten years before the Holy Prophet[sa] was ordained. He was of medium height, had dark eyes, was heavily built and broad shouldered. Hazrat 'Ali[ra] had three brothers, Tālib, 'Aqeel and Ja'far, and two sisters, Umm-eHani and Umme Jumanah. All of them, except Tālib and Umm-e-Jumanah, had converted to Islām. Hazrat 'Ali[ra] was known by the epithets Abul Hassan, Abu Sibtain and Abu Turāb.

One day the Holy Prophet[sa] visited the house of Hazrat Fatima[ra] but did not find Hazrat 'Ali[ra] at home. He was told that he was sleeping in the mosque. When the Holy Prophet[sa] came to the mosque, Hazrat 'Ali[ra] was lying there. His sheet was bit a side from his body due to which his side was covered in dust. The Holy Prophet[sa] wiped off the dust and said, "Get up, Abu Turāb!" In this way, Hazrat 'Ali[ra] acquired the epithet Abu Turāb.

Hazrat Abu Tālib[ra] was a very respectable person but he was poor and had a large family.

Therefore, the Holy Prophet[sa] along with his uncle Hazrat 'Abbās[ra] thought that a way of helping him would be to adopt some of his children. When they came to Hazrat Abu Tālib[ra] for this purpose, he said, "Let 'Aqeel stay with me. You can take anyone other than him." The Holy Prophet[sa] then took the responsibility of Hazrat 'Ali[ra], and Hazrat 'Abbās[ra] took the responsibility of Ja'far. Hazrat 'Ali[ra] was six or seven years old at the time.

According to a Ḥadīth, Hazrat 'Ali[ra] was surprised to see Hazrat Khadija[ra] and the Holy Prophet[sa] offering the Ṣalāt a day after Hazrat Khadija's conversion to Islām, and asked what they were doing. The Holy Prophet[sa] said to Hazrat 'Ali[ra] , "This is the chosen religion of Allāh, so I call you to deny Lāt and 'Uzza and to the worship of Allāh." The next morning Hazrat 'Ali[ra] converted to Islām. He was 13 years old at that time.

With regard to the question as to who was the first Muslim, Hazrat Mirzā Bashīr Ahmad Sāhib[ra] says that Hazrat 'Ali[ra] and Hazrat Zaid bin Hārith[ra] lived in the Holy Prophet's[sa] household and were like his children. Therefore, they probably did not even need to verbally profess their faith. Hence, Hazrat Abu Bakr[ra] was definitely the first of the believers.

With regard to Hazrat Khadīja[ra] affirming the claim of the Holy Prophet[sa] without any hesitation, Hazrat Musleh Mau'ūd[ra] says: Hazrat Musa[as] got a helper when he asked Allāh to grant him one, but look at the glory of Hazrat Muḥammad[sa] who received a helper even without asking. Hearing the talk of divine revelation in the house, Hazrat Zaid bin Hārith[ra], the slave-servant who lived with the Holy Prophet[sa], came forward and accepted Islām. Hazrat 'Ali[ra], who was ten or eleven

years old, was standing by the door listening to the conversation between the Holy Prophet[sa] and Hazrat Khadija[ra]. He also stepped forward and said, "I, too, believe in what my aunt and Zaid believe in."

Hazrat 'Ali[ra] used to pray with the Holy Prophet[sa] in secret away from the eyes of his father and the people of Makkah. One day, Hazrat Abu Tālib[ra] saw the two of them praying and asked the Holy Prophet[sa] about this new religion. The Holy Prophet[sa] told him that it was the religion of Hazrat Ibrahim[as] and briefly gave him the message of Islām. Hazrat Abu Tālib[ra] replied, "I do not have the strength to leave the religion of my forefathers, but, by Allāh, as long as I am alive, nothing will come to you that you dislike."

In keeping with the command of Allāh, the Holy Prophet[sa] invited 40 members of his family to a meal. After the meal, when the Holy Prophet[sa] wanted to speak to them, the unfortunate Abu Lahab said something that caused the people to disperse. A feast was arranged once again and this time, after conveying the message of Islām, the Holy Prophet[sa] said, "Tell me, who will help me in this task?" Everyone remained silent on this question, but a thin thirteen-year-old boy rose and expressed his determination to be his helper. This was Hazrat 'Ali[ra]. The Holy Prophet[sa] said to the audience, "If you follow what this child has said then do what he says." Instead of learning the lesson, everyone laughed. Abu Lahab said to his elder brother Abu Tālib, "Muḥammad[sa] commands you to follow your son."

Explaining the incident, Hazrat Muṣleḥ Mau'ūd[ra] said that the Holy Prophet[sa] understood that in the eyes of God this eleven-year-old child was an adult, while all the grown-ups were children and had no power. Hazrat 'Ali[ra] remained with the Holy Prophet[sa] until the end and became one of his successors after him, and Allāh made his progeny righteous so much so that Imāms were born among them for twelve generations.

Referring to the incident of Hazrat 'Ali's[ra] sacrifice at the time of the migration of the Holy Prophet[sa] to Madīnah, Huzoor[aa] said that when the people of Makkah conspired to imprison or kill the Holy Prophet[sa], Allāh informed him of their intentions and permitted him to migrate to Madīnah. The Holy Prophet[sa] instructed Hazrat 'Ali[ra] to lie down in his place instead of him. Hazrat 'Ali[ra] spent the night wearing the red robe of the Holy Prophet[sa] . When the Makkahns entered the house in the morning and found Hazrat 'Ali[ra] in the Holy Prophet's[sa] bed, they asked him about the whereabouts of the Holy Prophet[sa] , whereupon Hazrat 'Ali[ra] said, "You told him to leave Makkah, and he left." After giving back to the people the things that they had entrusted to the Holy Prophet[sa], Hazrat 'Ali[ra] also left Makkah after three days and went to Madīnah.

Referring to this great sacrifice of Hazrat 'Ali[ra], Hazrat Musleh Mau'ūd[ra] says: Allāh knew that, in return for this sacrifice, not only Hazrat 'Ali but his progeny would be honoured. Allāh bestowed the first great blessing on Hazrat 'Ali by granting him the honour of being the Holy Prophet's[sa] son-in-law. The second blessing was that He inspired the Holy Prophet's[sa] heart with so much love for Hazrat 'Ali that he often praised him.

> "He also stepped forward and said, "I, too, believe in what my aunt and Zaid believe in."

Huzoor[aa] said that he would continue with the mention of Hazrat 'Ali[ra], Insha'Allāh.

At the end of his sermon, Huzoor[aa] informed the Jamā'at about the sad demise of four members of the Jamā'at.

1. Dr Tahir Mahmood Sāhib, son of Tariq Mahmood Sāhib, of Nankana Sāhib, Pakistan. He was shot dead by a 16-year old boy on 20th November after Friday prayers. The deceased was 31 years old. Huzoor[aa] said that it is a new ploy being used by the opponents of Aḥmadīyyat whereby they incite young boys to attack Aḥmadīs, so that, being under-aged, they can appeal for pardon or a reduced sentence. The martyr was fond of preaching and had a great love for the Khilāfat. He is survived by his father, mother, a brother and a sister.

2. Jamaluddin Mahmood Sāhib of Sierra Leone. He passed away of a heart attack on 3rd November. He had been serving as the National General Secretary for the last 16 years. He was a sincere and devoted servant of the Jamā'at. He had great love for Khilāfat. One of his great virtues was that he set a practical example with regard to saving Aḥmadīs from racial or national discrimination and tried to make them like one family.

3. Amatus Salām Sāhiba, wife of Chaudhry Salahuddin Sāhib, former Nāzim Jaidad and Mushīr Qānūnī, Rabwah. She passed away on 19th October.

4. Mansura Bushra Sāhiba, mother of the late Dr. Latif Qureshi Sāhib. She passed away on 6th November at the age of 97 years. She was a devout and virtuous lady and very loyal to Khilāfat.

Huzoor[aa] announced that he would lead their funeral prayer in absentia after the Friday prayer. He prayed that Allāh may have mercy on all the deceased and raise their spiritual station in heaven. Amīn!

ISLĀMIC HERITAGE PROGRAM

Muhammad Mufleh Ahmad, Vaughan Jamā'at

This year's Islāmic Heritage Program took place virtually on the 16th of October 2020. In previous years, Vaughan Jamā'at held this program at Vaughan City Hall, however, this year, due to complications related to Covid-19, the program was held virtually. The goal of the program is to teach the Muslim youth, as well as all other people, about Islāmic heritage, culture and traditions.

Prior to the event, a twitter trending campaign was launched. All auxiliary organizations participated in this campaign. Lajna Imā'illāh worked especially hard to make this campaign a success by tweeting around 200 tweets on Twitter. The campaign ended up trending which brought a lot of attention towards the event.

The event was hosted by Safwan Chaudhry Ṣāḥib. As is the Islāmic tradition, the program started with a recitation of the Holy Qur'ān of Surah Alaq, verses 1-6, along with translation by Murabbi Sarmad Naveed Ṣāhib. After this, Murabbi Imtiaz Ahmad Sra Ṣāhib introduced the Jamā'at and the event.

Following this, a short introductory video on Islāmic Heritage was shown along with a documentary on Islāmic architecture. A special feature of this event was the quiz competition which ran alongside proceedings. The participants of the quiz were asked questions related to the program, and at the end of each round of questions, the leaderboards were shown on the livestream. Each round took place after 2 or 3 presentations. 63 participants participated, and the winners were awarded prizes.

Then, messages from his worship, the Honourable Mayor of Vaughan, Maurizio Bevilacqua and the Honourable Deb Schulte MP King-Vaughan were presented and a video presentation about Mosques took place. This presentation was broken down into 5 video documentaries surrounding Mecca and Madina. The raw footage provided by one of the team members was worked on by Lajna Imā'illāh to convert into documentaries on the following mosques:

1. Baiyah Mosque

2. 7 Mosques- Trench

3. Masjid e Nabwi

4. Masjid e Qubaa

5. Masjid Qiblatain

After this, the remarks of the Honourable Stephen Lecce Minister of Education, MPP King-Vaughan were presented. Then, Respected Ambreen Khan Ṣāhiba presented a 3D virtual tour of Baitul Islām mosque, in which some historical and important mosque features were highlighted. The tour was given using a 3D mosque model which was developed in a doll house fashion. The 3D doll house housed pins which were points-of-interest that people could click to learn more about the feature while touring the doll house on their own.

The remarks of the Honourable Michael Tibolo MPP Vaughan-Woodbridge were then presented which were followed by a series of stage tableaus called "People from a Lost World". These were pre-recorded in which a group of 7 children enacted scientists and academics from the Golden Age of Islāmic Heritage.

At the conclusion of tableaus, remarks by Louise Sirisko, the director of Education YRDSB were presented. This was followed by a presentation on Islāmic Heritage by respected Hira Islām Sahiba. This presentation gave a review of the past Islāmic Heritage events at the Vaughan City Hall mentioning the various scientific contributions that were highlighted using dark room setup, models and stalls. Afterwards, an overview of Islamicheritagemonth.org website was given by Respected Ahmad Zakaria Ṣāhib. This website was made to showcase the educational material regarding Islāmic Heritage.

Subsequently, the remarks of the Honourable Marilyn Lafrate Local Councillor Vaughan were presented. After this, clips from Huzoor Anwar's[aa] UNESCO speech were shown. Huzoor Anwar[aa] delivered this historic address in France in which he highlighted the pioneering contributions of Muslims towards science and the advancement of knowledge.

The event reached its conclusion with the closing remarks by the National President of the Canadian Jamā'at, Respected Lal Khan Malik Ṣāhib, which were followed by silent prayers. Al-Ḥamdo lillāh, the event was successful. The event began promptly at 10:30 AM and concluded at 12:30 PM (equaling a run time of 2 hours). There were around 570 connections during the live session which is estimated to be around 1500-2000 attendees.

The program recording can be accessed HERE

BLESSINGS OF AḤMADĪYYAT

Dr. Shahab Ahmad, Edmonton, AB

The following article has been translated from Urdu into English by Dr. Syed Yusuf Ahmad.

In this article, I would like to recount the blessings received by our family because of accepting Aḥmadīyyat. The first spiritual benefit we received was our acceptance of the call of the Imām of the Time; thus, saving the family from dying in ignorance. Those members who appear before the Almighty at the appointed time, will now be saved from dying with the ignominy of ignorance, God willing. The prophets are those pious people, through whom the God Almighty promulgates His will; and every prophet, under this divine will, then leads his followers towards the attainment of spiritual and moral progress. God blesses the pious followers with guiding light that leads them to the straight path saving them from wanderings into the darkness. God be praised, we are the recipient of this grace, because we have accepted the Promised Messiah and Mahdi[as].

If, God forbid, we were non-Aḥmadī Muslims, then like them we would have strayed into grave worship, exaltation of Jesus, and many mal-innovations. Although our non-Aḥmadī Muslim brothers proclaim that they follow Muhammad, they ascribe the superior miraculous powers – healing of the sick, giving eyesight to the blind, reviving the dead, and being alive with the elemental body on the fourth heaven for two thousand years – to Jesus[as], but they believe that the Holy Prophet of Islām[sa], the greatest of all messengers, the seal of the prophets, did not possess these powers. *Inna lillāhī wa Inna Ilaīhī Rājiūn!* The fact remains that they make the vacuous claim that Jesus was not the son of God, yet they ascribe these miracles to Jesus thus providing ammunitions to the Christians for attacking Islām. On the other hand, the breaker of cross, Hazrat Mirza Ghulam Aḥmad Qadiani[as] demolished these polytheistic and non-Qur'ānic beliefs and thereby changed the tide of religious discourse in favour of Islām. Due to the non-Qur'ānic beliefs, the non-Aḥmadī Muslims dare not enter into religious debate with Aḥmadī Muslims. This is God's bountiful blessing and we can never be thankful enough. Our Shia brothers, like our Sunni brothers, are also guilty of such non-Qur'ānic beliefs; in addition, they practice numerous obscure rituals that are misguided and contrary to the practice of the Holy Prophet[sa]. Furthermore, Hazrat Abu Bakr[ra], the ever truthful, whose praise is recorded in the Holy Qur'ān and in the sayings of the Holy Prophet[sa], is vilified by our Shia brothers, and they consider such vilification a righteous deed. God be praised; we, being the servants of the Promised Messiah[as], remain untarnished by these sins and erroneous beliefs.

> "The doctrine of atonement is nothing but an assertion that by accepting Jesus as one's savior, one gets the license to do whatever one wants.

If, God forbid, we were Christians, we would attribute sinful acts to every prophet and would believe in a God who possesses absolutely no power of forgiveness and who therefore was left with no recourse but to seek help from His son. And the son had to be sacrificed on the cross dying an accursed death and taking the burden of the sins of all humanity. The doctrine of atonement is nothing but an assertion that by accepting Jesus as one's savior, one gets the license to do whatever one wants. The atonement, which means expiation of sins, is an unbridled permission for committing sins. When we ponder over the modern Christian doctrines (which is contrary to the teachings of the holy prophet Jesus), it becomes evident that they do not think much of God the father, but ascribe all the power to a man, Jesus Christ. In essence, this false doctrine says that if Jesus had not existed and had not assisted God the father, the latter would have been completely helpless and incapacitated. *Inna lillāhī wa Inna Ilaīhī Rājiūn!*

God forbid if we had followed the Hindu creed, then we would have transgressed even more by believing in 330 million gods instead of only the Christian trinity. In addition to believing in the divinity of Hazrat Krishna and Hazrat Ram Chandra, we would have apotheosized the monkey and the mouse into objects of worship. Also, we would have believed that, like God the Omnipotent, the matter and the soul are also eternal and thus god-like, and all God does is the assembly of the matter and the soul. In other words, the real ingenuity lies inherently with the matter and the soul and the God Almighty has the petty work of just putting a patchwork of things together. Tantamount to the Christians,

Hindus also deprive God of the power of forgiveness and therefore get the souls thrown into the cycle of reincarnation. As a result, God does not provide eternal salvation to even the saints and sages; if all the souls achieved eternal salvation, then God would be left without any governing to do, given that He is devoid of the power of creation. Most Hindus believe in the doctrine that the matter is limitless and the soul countless, and that even God is not fully cognizant of them. The doctrines of other religions follow the similar pattern of thinking.

The atheists have gone even beyond the boundary of reason by denying the existence of God. According to them, the concept of God is a human intellectual construct. The presence of God can be felt even by an uneducated person. If one ponders and reflects, one can see God's presence everywhere in the universe. The Promised Messiah has beautifully said this in a couplet:

> *O' Dear, there is a singular manifestation of your essence everywhere*
>
> *No matter where we look, we discover a way for seeing your lustre*

One can then only wonder about those who deny the clear and evident truth.

In summary, because of accepting the Imām of the Age, the Promised Messiah[as], the Aḥmadīyya community, including the members of my family, are shielded from blasphemous polytheism, mal-innovation, deviation from the right path, and doctrines against God's commandments. God be praised. Again, God be praised.

I often think about the fact that a century ago Aḥmadīyyat was a new and fragile plant, which was being targeted for annihilation by its adversaries, and the province of Bihar situated at a considerable distance from the Punjab province had no Aḥmadī Muslims (note that the first Aḥmadī Muslim from Bihar, Hazrat Maulānā Hasan Ali Ṣāhib had expired in 1896). And I ponder over the possibility that if our venerable elders, respected Syed Wezarat Hussain Ṣāhib and respected Syed Iradat Hussain Ṣāhib, had not traveled to Qadian to take the oath of allegiance to the Promised Messiah, then what would have been my own circumstances. Would my faith have been so strong that I would have taken the oath of allegiance to the Promised Messiah in the face of fierce resistance and rancour from my friends and families? My answer is in the negative. Would I have the capability to discern the difference between Aḥmadī and non-Aḥmadī doctrines in the guiding light of the Holy Qur'ān? Again, my honest response is that neither my faith is that strong nor do I possess such scholarly capacity to distinguish between truth and falsehood. This would have resulted in us being enmeshed in the non-Qur'ānic doctrines held by non-Aḥmadī Muslims. Therefore, we should be ever grateful to our venerable elders. Moreover, it is quite sad that, at the time of the selection of the second khalifa, Maulvi Mohammad Ali Ṣāhib had seditiously rejected the blessings of khilāfat contrary to the verse in the Qur'ānic chapter of Istikhlāf and clear instructions of the Promised Messiah."Surely, to Allah we belong and to Him shall we return." Notwithstanding, with God's immense grace our venerable elders, Syed Wezarat Hussain Ṣāhib and Syed Iradat Hussain Ṣāhib, made the right decision by understanding the blessings of khilāfat and by swearing allegiance to the rightful heir of the Promised Messiah[as], the Second Khalīfa, Hazrat Mirzā Bashīrud-Dīn Mahmood Ahmad. This was the second providential event in our family. I again reflect upon the possibility that if our elders, God forbid, had made the wrong decision and had been entangled in the conspiracy of Muhammad Ali Ṣāhib, only God knows what would have happened to us. When our relatives and I deliberate on all these events, we are drawn to the conclusion that the two-fold blessings of accepting the Promised Messiah and pledging allegiance to khilafāt have occurred because of the two venerable elders. We are profoundly grateful to them to the extent that, metaphorically speaking, if our hides were to be made into their shoes, even then that would be far from sufficient.

It is God's magnificent grace that our family always remembered God's commandments and did not give precedence to worldly affairs. The most beneficent and the most merciful God bestowed worldly progress and prosperity upon His servants. When I compare Aḥmadī and non-Aḥmadī members of our Syed family, it becomes clear that God has given an edge to us Aḥmadīs in the field of education. Some of us Aḥmadīs have attained PhDs, D.Litt., FRCSs and MRCPs, whereas our non-Aḥmadī relatives have not been so successful academically; higher education brought higher degrees of prosperity to us Aḥmadīs. Out of the eight sons borne by Syeda Maimoona begum Ṣāhiba, six sons accepted Aḥmadīyyat. We the six brothers have been fortunate to make our financial needs met due to the blessings of the Promised Messiah, although we do not consider ourselves wealthy, but we were not dependent on others. In contrast, two of my non-Aḥmadī brothers, one had an M.A. degree, went through financially straitened times; however, we Aḥmadīs got together to help them due to filial and human considerations.

Before I conclude this article on the history of my family, I would like to add that my father had four brothers – the family of his three brothers were deprived of the blessings of Aḥmadīyyat. The two brothers, respected Dr. Rashīdud-Dīn Ṣāhib (my father) and respected Shah Mohammad Tauhid Ṣāhib, although they were not Aḥmadīs themselves, their wives and children (except two) had accepted Aḥmadīyyat. It was the miracle of the Messiah's bread that these two brothers always fared better than the others. Their income was higher and their tables were spread long and wide, and they had better reputation in their own communities. This was not attained by other three brothers; the only reason for this was the fact that these two brothers were supporters and patrons of Aḥmadīs and had never interfered with the family members' practice of the Aḥmadīyya faith. Due to this patronage, the opponents of Aḥmadīs could not dare inflict any harm on us.

FRAUD PREVENTION

Fazal Masood Malik, Prince Edward Island

As long as humans have existed as a society, fraud has been an active part of the community. It can be committed against an individual or a business. To identify fraud, a person must be able to understand what is considered fraud. This series of articles are designed to educate you to identify the basic types of fraud, to detect fraud and to prevent any fraudulent activity.

WHAT IS FRAUD?

Fraud can be defined as an activity where a person is financially cheated by another person. It is any intentional or deliberate act to obtain property, money or any other possession through unfair means. It is an illegal activity undertaken to take what does not belong to the person committing acts of fraud.

HOW DOES FRAUD OCCUR?

Fraud occurs when a person deceives another by inducing them to do something or not do something that results in a financial loss. The fraud can be committed online, in person, on the phone or via correspondence.

You should always be aware and alert when people whom you do not know contact you. Even if you know the person calling, you should be cautious and must talk to someone you trust about what is going on. There are many types of scam and fraud schemes that people fall victim to in Canada. Some of them include stealing your information and identity. This is possibly the worst form of fraud as it can ruin your credit history and leave you liable for any assets that you may possess.

WHAT ARE SOME EXAMPLES OF FRAUD?

Phone Fraud:

This type of fraud involves criminals contacting you by phone or by text. They pretend to be officials from Revenue Canada, your bank (TD, CIBC, RBC, etc.), credit card company, utility company (Electric or Water) or a computer company (for example Microsoft). During the conversation, they will try and trick you into giving personal information, like your full name or date of birth. They can also trick you into reading the digitized codes at the bottom of a cheque to obtain banking information. They may even pretend to act generously on your behalf and check your email account for any fraudulent activity. They will require you to give them your login ID and password. They may also convince you to transfer money to them or inform you that you have won a prize and need to send money to release it. In all these cases, their intention is to use this information to commit fraud against you.

HOW DO I IDENTIFY A TEXT SCAM?

Unusually long phone numbers:

The message comes from an unusually long number. Companies in Canada often send messages from short 6-digit codes (448891) or 10-digit numbers (e.g., 888-555-1212). However, if sent unsolicited (e.g.: you are not trying to log in to a website with two-factor authentication) then be careful and double check by calling the number provided on the vendor's website.

Family Emergency Texts

The family emergency scam is very common and, unfortunately, due to its very nature, a very successful one. In this type of fraud, you will receive a text message from a family member who is either traveling or living abroad. It will claim that they are in trouble and need bail money, or their wallet has been stolen and need emergency money, etc. Most of them will end by saying that they cannot call you and will swear you to secrecy.

These text messages can be very frightening, which is why they work. However, before you take any action

or send money, attempt to verify the identity of the person who is texting you. You can do this by asking them a question that they will not know the answer to. You can also reach out to a trusted family member or friend to verify the story (***even if they say to keep it a secret***).

HOW TO PROTECT YOURSELF FROM PHONE FRAUD:

- Always say "NO" to unsolicited callers or texters seeking private information about you. Anyone asking for your information that includes your name, address, date of birth, family details, bank account numbers, PIN, Passwords is most likely trying to steal your identity.

- The caller may already have some information about you. Do not trust them because they use your name or other personal information. When in doubt, always ask another person you trust to help.

- Government of Canada (e.g. Revenue Canada) or any bank will never look for your PIN number or password or ask you to transfer money or come to you to collect your credit card or money. They will never pressure you. If someone on the phone asks you not to hang up, you must become extremely cautious immediately.

- Verify any requests for information and never use the contact details supplied to you by the caller or texter. Search for a phone number online and call the company being represented using the number in yellow pages on their website.

Email Fraud (Phishing):

This type of fraud involves criminals contacting you via email and can take several forms. The email may appear to be from a reputable company; however when you click on the email or the link in the email, malicious software (malware) is downloaded onto your computer, phone or tablet. This allows the criminal to track online activity and identify personal or financial information for fraudulent purposes. Individuals, companies and even governments can be victims of this type of crime.

Sometimes, the criminal uses temptation to extract money from you by pretending that you have won or inherited a large sum of money. They can convince you to provide personal or banking details for them to transfer money.

DIFFERENT TYPES OF EMAIL SCAMS?

Cheque Fraud - A scam artist sends you a counterfeit check. They tell you to deposit it in your bank account and wire part of the money back to them (or buy a product and send somewhere). Since the cheque is fake, it will bounce, and you will have to pay your bank the amount of the cheque, NSF fees and you will lose any money you wired.

Phishing - You receive an email message that asks you to verify your bank account or debit card number. They may do this by telling you that you have a refund or have won a prize. Phishing emails and text messages may look like they are from a company you know or trust (e.g. Canada Post).

HOW TO PROTECT YOURSELF FROM EMAIL FRAUD:

- Do not open unsolicited emails.

- Do not respond to any unsolicited email seeking ***any*** information.

- Never click on a link or attachment in an unsolicited email.

- If it sounds too good to be true, it probably is.

- If you believe the email is from a genuine source, do your research to verify that it is authentic. Check with someone you trust.

- Verify any requests for information and never use the contact details supplied to you by the person or the company emailing you. Search for their contact online and call the company being represented using the information from their website.

SOME POINTS TO REMEMBER:

- Use a Malware blocker on your computer, phone or tablet. Some examples are: Malwarebytes or Cylance.

- Use anti-virus and make sure it is up-to-date. Some examples are: AVG or Norton.

- Always remember the moral guidance: Do not be greedy and do not eye wealth that you have not earned.

- If you are ever in doubt, talk to someone you trust. You can call your Qaid, Zaeem, Sadr or the local Murabi to discuss any concern you may have.

AHMADIYYA MUSLIM JAMAAT
INTERNATIONAL

Aḥmadīyya Muslim Jamā'at Press Releases

PRESS RELEASE

THE WORLD HEAD OF THE AḤMADĪYYA MUSLIM COMMUNITY WELCOMES COMMENTS OF CANADA'S PRIME MINISTER REGARDING FREEDOM OF EXPRESSION

The Aḥmadīyya Muslim Community welcomes and appreciates recent comments made by Canada's Prime Minister, Justin Trudeau regarding the importance of utilizing one's right of freedom of expression with responsibility.

As reported by the media, upon recently being asked if freedom of speech should be allowed to mock or ridicule religions or religious leaders, Mr Trudeau responded:

> We will always defend freedom of expression but freedom of expression is not without limits. We owe it to ourselves to act with respect for others and to seek not to arbitrarily or unnecessarily injure those with whom we are sharing a society and a planet. We do not have the right for example to shout fire in a movie theatre crowded with people, there are always limits. In a pluralist, diverse and respectful society like ours, we owe it to ourselves to be aware of the impact of our words, of our actions on others, particularly these communities and populations who still experience a great deal of discrimination.

The Aḥmadīyya Muslim Community commends Prime Minister Trudeau for having the courage to take a stand in defence of those who continue to hold religion as sacred.

In response to Mr Trudeau's comments, the World Head of the Aḥmadīyya Muslim Community, His Holiness, Hazrat Mirzā Masroor Aḥmad[aa] stated:

> I greatly appreciate the comments of the Canadian Prime Minister regarding the need for there to be certain limits to free speech. I believe this is the right way to foster peace and harmony within society. Certainly, I have always maintained my belief, based on my faith, that it is wrong to needlessly provoke and offend the religious sentiments of any people, be they Christians, Jews, Hindus, Muslims or the adherents of any other faith.

Hazrat Mirzā Masroor Aḥmad[aa] further stated:

> I have said many times that when the religious sentiments of millions of Muslims are grievously injured, it will naturally lead to resentment within the Muslim community. Most regrettably, recent history shows that there will always be a small minority of so-called Muslims, who cruelly violate the teachings of Islām, and react in an extremist fashion, as we have seen recently in France. In turn, this emboldens those who seek to defend freedom of expression at all costs and so this vicious cycle of animosity continues to turn and the rift between Muslims and the

rest of society deepens. Thus, we need leaders who not only condemn the violent reaction but who also recognize that the exercise of our freedoms and rights should not be used to needlessly provoke or distress others. In this regard, I express my sincere gratitude to Mr. Trudeau and I pray that other world leaders also come to recognize the paramount importance of building a cohesive society in which the sentiments of the people of all religions are protected.

Syednā Hazrat Khalīfatul-Masīḥ V[aa] and Prime Minister of Canada Justin Trudeau in 2016

PRESS RELEASE

HEAD OF AḤMADĪYYA MUSLIM COMMUNITY HOLDS HISTORIC CLASS WITH JAMIA AḤMADĪYYA INDONESIA

On October 31, 2020, the World Head of the Aḥmadīyya Muslim Community, the Fifth Khalīfa (Caliph), presided a 75- minute online class with more than one hundred students and newly graduated Missionaries of Jamia Aḥmadīyya Indonesia (Aḥmadīyya Muslim Missionary training college in Indonesia).

It was the very first time that Aḥmadi Muslims in Indonesia were able to meet His Holiness[aa] from their nation and it was also the first time His Holiness[aa] presided a class with Jamia Aḥmadīyya Indonesia. In this way, the trainee and newly graduated Missionaries were able to collectively meet with and seek the guidance and prayers of their spiritual and religious leader.

His Holiness[aa] presided the meeting from his office in Islāmabad, Tilford, whilst the students and teaching staff of Jamia Aḥmadīyya Indonesia were gathered in Baitul Aafiyat (Lajna Hall) at the Masjid An-Nasr Mosque complex which serves as the national headquarters of the Aḥmadīyya Muslim Community in Indonesia.

> "We are not the people who bear arms, who take hold of guns or knives - rather we are the people who bow down in prayer before Allāh the Almighty..."
>
> – Hazrat Mirza Masroor Aḥmad[aa]

The event started with the recitation and translation of verses of the Holy Qur'ān, followed by a poem and a speech about the blessings of Khilāfat.

Aerial footage of the Mosque complex was also shown to His Holiness and upon viewing it, Hazrat Mirzā Masroor Aḥmad[aa] said:

> The area where the Mosque is appears very beautiful. From what I have seen, Indonesia as a whole seems to be a very scenic and attractive country. If the non-Aḥmadi religious clerics and authorities in your country come to resemble the beauty of the land then it will certainly be possible for me to visit Indonesia in the future, Insha'Allāh [God willing]. You should pray for this.

In response to a question about how to respond to those who seek to mock or speak ill of the Promised Messiah[as], His Holiness[aa] explained that it was not only the Promised Messiah[as] who was unjustly targeted but, in this era, the Holy Prophet of Islām[sa] was being cruelly attacked by the opponents of Islām and religion.

Hazrat Mirzā Masroor Aḥmad[aa] said:

> Those who purposely and maliciously target the Holy Prophet Muḥammad[sa] or the Promised Messiah[as] will be dealt with by Allāh the Almighty Himself – whether it be in this life or in the Hereafter. In terms of our response, as Aḥmadi Muslims, we must follow what the Promised Messiah[as] has taught. He instructed that his followers must manifest patience in the face of adversity. He taught that

we must never respond to force or cruelty in a like manner and we must never resort to violence when others mock or malign him, no matter how much love we hold for him in our hearts.

Hazrat Mirzā Masroor Aḥmad[aa] continued:

Of course, the blessed person we love more than any other, even more than the Promised Messiah[as], is the Holy Prophet Muḥammad[sa] and these days in France and certain other European countries, caricatures mocking the Holy Prophet[sa] are being published. What should be our response to this? It is that we must offer Durood (salutations) upon the Holy Prophet[sa] even more than before and with ever greater fervency. Remember, that when we offer Durood we are also praying for the spiritual progeny of the Holy Prophet[sa] and amongst his spiritual progeny it is the Promised Messiah[as] who is of the highest rank. Thus, it is our duty to respond with Durood when people mock or ridicule either the Holy Prophet[sa] or the Promised Messiah[as].

Hazrat Mirzā Masroor Aḥmad[aa] further said:

In addition, we must personally observe the highest possible moral standards so that those who mock are naturally silenced as they see that in response to their taunts, we respond peacefully by exemplifying Islām's true teachings at every turn. They will see that Aḥmadi Muslims are those who spread peace, love and tolerance in society. They will realise that as they speak hatefully to us, in return, we respond with love and kindness. Indeed, this is the reaction taught by the Holy Qur'ān.

Continuing further, Hazrat Mirzā Masroor Aḥmad[aa] said:

So our response is, and always will be, that we spiritually reform and better ourselves, bow down in prostration before Allāh the Almighty and pray that Allāh guide the opponents of Islām so that they may refrain from mocking our beloveds – both the Promised Messiah[as] and that person who has the highest station of all humanity – the Holy Prophet of Islām[sa]. Remember, whatever we desire we must seek from Allāh the Almighty alone. It is not for us to use force or harshness of any kind. We are not the people who bear arms, who take hold of guns or knives, rather we are the people who bow down in prayer before Allāh the Almighty, spiritually and morally improve ourselves and offer salutations upon the Holy Prophet[sa].

Syednā Hazrat Khalīfatul-Masīḥ V[aa] presiding the virtual class with Jamia Aḥmadīyya Indonesia

Another student of Jamia Aḥmadīyya stated that the Aḥmadīyya Muslim Community would be celebrating its Centenary in 2025 and sought Huzoor's guidance of how they should mark this occasion and how best they could offer gratitude to Allāh the Almighty.

Upon this, Hazrat Mirzā Masroor Aḥmad[aa] said:

To mark its Centenary, the Aḥmadīyya Muslim Community in Indonesia should set itself a target of converting at least 100,000 people to the Aḥmadīyya Muslim Community over the course of the next five years. Furthermore, every Aḥmadi Muslim in your country should become regular in offering congregational prayers. Every Aḥmadi Muslim in Indonesia should become regular in reciting the Holy Qur'ān. Every Aḥmadi Muslim in Indonesia should develop a close bond with the Khilāfat [Caliphate] of the Aḥmadīyya Muslim Community. Every Aḥmadi Muslim should be one who offers Durood upon the Holy Prophet of Islām[sa]. If you achieve all of this then you will have achieved a great deal.

Several other students of Jamia Aḥmadīyya had the honour to speak with His Holiness[aa] and seek his guidance before his Holiness[aa] ended the meeting by praying for the future success of the students.

In his concluding remarks, Hazrat Mirzā Masroor Aḥmad[aa] said:

May Allāh the Almighty protect all of you. May He enable all of the students to excel in their studies at Jamia Aḥmadīyya and may He enable all of you to become exemplary Missionaries of the Aḥmadīyya Muslim Community. May you all become a means of pride for our Community and come to play an excellent role in the spread of the Aḥmadīyya Muslim Community. May you come to spread the beautiful teachings of Islām to every part of your nation and beyond. May Allāh the Almighty grant all of you success in this. Ameen.

LAJNA IMA'ILLĀH BANGLADESH HAS HONOUR OF VIRTUAL MEETING WITH WORLD HEAD OF AḤMADĪYYA MUSLIM COMMUNITY

On November 14, 2020, the National 'Āmila (Executive) of Lajna Ima'illāh Bangladesh (Aḥmadīyya Muslim Women's Association Bangladesh) was granted a virtual official meeting and audience with the World Head of the Aḥmadīyya Muslim Community, the Fifth Khalīfa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad[aa].

His Holiness[aa] presided the meeting from his office in Islāmabad, Tilford, whilst the 'Āmila members joined from the Darut Tabligh Mosque complex in Dhaka, which serves as the National Headquarters of the Aḥmadīyya Muslim Community in Bangladesh.

During the hour-long meeting, the 'Āmila members had the opportunity to present a report about their respective departments and to seek the guidance and instructions of His Holiness on a range of issues.

His Holiness[aa] was asked how the message of Islām could be conveyed to other people in light of COVID-19 restrictions.

In response, Hazrat Mirzā Masroor Aḥmad[aa] said:

> Due to COVID-19 restrictions, in many countries, it is not currently possible to physically go out and preach. Thus, for now, you should seek other ways to spread the message of Islām. During this period, one important avenue is 'online'. For example, Lajna Ima'illāh can share Islāmic quotes or passages to others through social media which will, God Willing, open new doors in your efforts to convey Islām's teachings far and wide. Thus, even in these circumstances, if you are determined and ready to explore new avenues, there are many viable ways through which you can convey the message of Islām to others in an appropriate way.

His Holiness[aa] was asked about the conditions he and his family faced whilst living in Ghana during the 1970s and 1980s and how he responded to any challenges they faced.

Upon this, Hazrat Mirzā Masroor Aḥmad[aa] said:

> A person should have complete trust in Allāh the Almighty in all circumstances and for His sake a person must be willing to face every challenge. It is inevitable that difficulties will appear from time to time but a person should never let them prove an obstacle in fulfilling their religious duties and work. Whilst in Africa, the conditions and circumstances in which we lived could be considered as difficult but at all times we were determined to fulfil the religious objectives with which we had been sent to Ghana.

Hazrat Mirzā Masroor Aḥmad[aa] continued:

> In such tough circumstances it is incumbent that a wife supports her husband and a husband supports his wife. Ultimately, as long as you have trust in Allāh the Almighty, then no matter how difficult the problems or challenges you face they will never prove insurmountable. If sincere prayer remains your constant companion then the Help of Allāh will always be by your side. Certainly, if you combine prayer with hard work then Allāh will enable you to overcome whatever challenge lies before you. Consequently, no matter what, a person should never become hopeless or panicked.

As the meeting drew to a close, the National Sadr (President) Lajna Ima'illāh Bangladesh requested His Holiness[aa] to give a message for all members of Lajna Ima'illāh and Nasiratul Aḥmadīyya (Aḥmadīyya Muslim Girls Association) in Bangladesh.

In reply, Hazrat Mirzā Masroor Aḥmad[aa] said:

> Firstly, you should convey my greetings of "Assalāmo Alaikum wa Raḥmatūllahī wa Barakātuhu" to all the Lajna and Nasirat members in Bangladesh. Additionally, my message to all of them is that they should remain firm in their faith under all circumstances. If trials and tribulations come to pass they must never weaken or harm your faith in any shape or form. Whenever you face any difficulty, grief or concern you should bow down in prayer before Allāh the Almighty alone.

Hazrat Mirzā Masroor Aḥmad[aa] continued:

> Furthermore, you should firmly pledge to strive to attain righteousness and to train your children so that they grow to be pious and true believers. Certainly, to protect and guide your children, it is essential that you pay great attention to your own moral and spiritual state and seek to constantly improve in this regard. Always remember that if Aḥmadi Muslim women are able to achieve the highest moral and spiritual standards and attain true piety then the future generations of the Aḥmadīyya Muslim Community will remain forever in safe hands. This is the true objective and mission of Lajna Ima'illāh and this is my message to all of the Lajna members in Bangladesh and to the members of Nasirat who will one day, God Willing, become mothers themselves.

> "If Aḥmadi Muslim women are able to achieve the highest moral and spiritual standards and attain true piety then the future generations of the Aḥmadīyya Muslim Community will remain forever in safe hands."
>
> – Hazrat Mirzā Masroor Aḥmad[aa]

MISSIONARIES SERVING IN GERMANY HAVE HONOUR OF VIRTUAL MEETING WITH WORLD HEAD OF AḤMADĪYYA MUSLIM COMMUNITY

Hazrat Mirzā Masroor Aḥmad[aa] says that Aḥmadi Muslim Missionaries serving in the West should seek to bring people back towards religion and faith.

On November 15, 2020, field Missionaries serving the Aḥmadīyya Muslim Community in Germany were granted a virtual official meeting and audience with the World Head of the Aḥmadīyya Muslim Community, the Fifth Khalīfa (Caliph), His Holiness Hazrat Mirzā Masroor Aḥmad[aa]. His Holiness[aa] presided the meeting from his office in Islāmabad, Tilford, whilst the Missionaries joined from the Baitus Sabuh Mosque in Frankfurt, which serves as the National Headquarters of the Aḥmadīyya Muslim Community in Germany.

During the 65-minute meeting, all present had the opportunity to personally speak to His Holiness[aa] and to seek his prayers and guidance.

Whilst addressing the Missionaries collectively, His Holiness reiterated the importance of the worship of Allāh the Almighty.

Hazrat Mirzā Masroor Aḥmad[aa] said:

> It is not possible to become a true helper of the Khalīfa of the time without immersing yourself in prayer and the worship of Allāh the Almighty. After offering the obligatory five daily prayers, it is the voluntary prayers (Nafl) that will take you close to Allāh the Almighty and enable you to fulfil your duties in the very best way and to ensure whatever work you do is blessed.

Hazrat Mirzā Masroor Aḥmad[aa] continued:

> Furthermore, you must recite daily the Holy Qur'ān and ponder over its meaning, as there is no life for a Muslim without the Holy Qur'ān... Seek spirituality within yourselves, as only then will you be able to bring about a spiritual change in others.

During the course of the meeting, His Holiness[aa] said that Missionaries and other representatives of the Aḥmadīyya Muslim Community should always treat others with sensitivity and consideration. In this regard, he said it was important to appeal to the hearts of those Aḥmadi Muslims who had limited contact with the Aḥmadīyya Muslim Community.

Hazrat Mirzā Masroor Aḥmad[aa] said:

> You should counsel and guide those Aḥmadi Muslims who are distant in a loving way. Remind them that they were able to move to these Western countries and permitted to live here due to the fact that they are Aḥmadi Muslims. It is because of their faith that their circumstances have now improved, that they have opportunities and that their children are receiving a good education. In a kindly and considerate way, you should remind them that they are here due to the Grace of God and so they should remain attached to their faith and seek to serve it. You should speak to them gently and always pray for them.

Towards the end of the meeting, a Missionary asked how best to keep young people attached to their faith, given that religion is increasingly being discarded in the Western world.

In reply, Hazrat Mirzā Masroor Aḥmad[aa] said:

> It is particularly important that young Missionaries, who have grown up and been educated in the West, play their role in guiding the youth about the importance of religion. You should be a sincere friend to the youth and, in tandem with our auxiliary organisations, involve them in the work of the Aḥmadīyya Muslim Community so that a spirit of service develops from a young age. It is our challenge to save Aḥmadi Muslim youth from the harmful aspects and negative influences of today's society. We must persevere in our efforts and never give up. The more time and effort you give to guiding and training the youth, the stronger their bond with our Community will be.

Hazrat Mirzā Masroor Aḥmad[aa] continued:

> This is the great trust that has been placed in the young Missionaries of the Aḥmadīyya Muslim Community that because they have grown up in Western society, they are better able to relate to the younger members of our Community and spiritually guide them. It is my belief that if our young Missionaries develop a relationship of true loyalty and love with Allāh the Almighty then, God Willing, they can be amongst those who bring about a transformative change for the better in society. Certainly, I am confident that if the young Missionaries, as a collective, stand up with great determination to fulfil their responsibilities a true spiritual revolution can be brought about in which people become closer to their Creator.

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)