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And We will try you with something of fear and hunger, and loss of wealth and lives, and fruits; but give gladtidings to the patient.

THE HOLY QUR'ĀN, 2:156

True Believers in Time of Trials . . .

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

" 'And We will try you with something of fear and hunger, and loss of wealth and lives, and fruits; but give glad tidings to the patient; who, when a misfortune overtakes them, say, 'Surely, to Allāh we belong and to Him shall we return' (2:156-157).

These verses mention the qualities true believers demonstrate in times of difficulty, trial, or any kind of loss. God Almighty says that a true believer is only identified when he has these qualities. True believers at times sustain personal loss and at times communal loss, but they come out of these losses successful, having sought God's pleasure; indeed, they should seek God's pleasure."

(Friday Sermon, October 2, 2015)

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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]

AḤMADĪYYA
MUSLIM JAMĀ'AT
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AMĪR JAMĀ'AT
Lal Khan Malik

EDITOR-IN-CHIEF
Hadi Ali Chaudhary

EDITORS
Usman Shahid
S. H. Hadi

EDITORIAL ASSISTANTS
Manahil Pasha
Amal Yousuf

MANAGER
Mubashir Khalid

LAYOUT AND GRAPHICS
Maham Aziz

COVERPAGES
Maham Aziz

WEBSITE
Kashif bin Arshad

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Aḥmadīyya Muslim Jamā'at Canada Inc.
10610 Jane Street, Maple, ON L6A 3A2,
Canada
Tel: 905-303-4000 Fax: 905-832-3220
editor@ahmadiyyagazette.ca

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PEARLS OF WISDOM

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

THE HOLY QUR'ĀN

وَلَنَبۡلُوَنَّکُمۡ بِشَیۡءٍ مِّنَ الۡخَوۡفِ وَ الۡجُوۡعِ وَ نَقۡصٍ مِّنَ الۡاَمۡوَالِ وَ الۡاَنۡفُسِ وَ
الثَّمَرٰتِ ؕ وَ بَشِّرِ الصّٰبِرِیۡنَ ۙ﴿۱۵۶﴾ الَّذِیۡنَ اِذَاۤ اَصَابَتۡہُمۡ مُّصِیۡبَۃٌ ۙ قَالُوۡۤا اِنَّا لِلّٰہِ وَ
اِنَّاۤ اِلَیۡہِ رٰجِعُوۡنَ ﴿۱۵۷﴾ اُولٰٓئِکَ عَلَیۡہِمۡ صَلَوٰتٌ مِّنۡ رَّبِّہِمۡ وَ رَحۡمَۃٌ ۟ وَ اُولٰٓئِکَ ہُمُ
الۡمُہۡتَدُوۡنَ ﴿۱۵۸﴾

And We will try you with something of fear and hunger, and loss of wealth and lives, and fruits; but give glad tidings to the patient; who, when a misfortune overtakes them, say, 'Surely, to Allāh we belong and to Him shall we return.' It is these on whom are blessings from their Lord and mercy, and it is these who are rightly guided. (2:156-158)

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

ḤADĪTH

أَبَانَ بْنَ عُثْمَانَ، يَقُولُ سَمِعْتُ عُثْمَانَ، - يَعْنِي ابْنَ عَفَّانَ - يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَنْ قَالَ بِسْمِ اللَّهِ الَّذِى لاَ يَضُرُّ مَعَ اسْمِهِ شَىْءٌ فِى الأَرْضِ وَلاَ فِى السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ ثَلاَثَ مَرَّاتٍ لَمْ تُصِبْهُ فُجَأَةُ بَلاَءٍ حَتَّى يُصْبِحَ وَمَنْ قَالَهَا حِينَ يُصْبِحُ ثَلاَثَ مَرَّاتٍ لَمْ تُصِبْهُ فُجَأَةُ بَلاَءٍ حَتَّى يُمْسِىَ "

Aban ibn Uthmān said: I heard Uthmān ibn Affān (his father) say: I heard the Messenger of Allāh[sa] say: Anyone who recites the following [prayer] three times: "In the name of Allāh, with Whose name nothing can harm in the earth and in Heaven, and He is All-Hearing, All-Knowing", will not suffer sudden affliction till the morning, and anyone who recites this [prayer] in the morning three times will not suffer sudden affliction till the evening. (*Sunan Abu Dā'ūd*, hadith no. 5088)

SO SAID THE PROMISED MESSIAH[AS]

The Philosophy of Trial and Suffering

Remember, there are two paths that lead to the blessings of God. The first is abstinence, self-sacrifice, and efforts; the second is Divine decree. The first is extremely difficult, given a person has to subject their body to hardships and sufferings; generally, very few people are capable of putting themselves through such trouble. However, afflictions through Divine decree occur unexpectedly and have to be endured, whether one likes it or not; yet they result in self-purification. For example, martyrs who die in the battlefield become deserving of great rewards; but these exalted ranks are granted to them through [the path of] Divine decree; otherwise, very few people would attain martyrdom, if the prerequisite [for becoming a martyr] were taking your own life. This is why Allāh the Exalted gives the following glad tidings to the suffering:

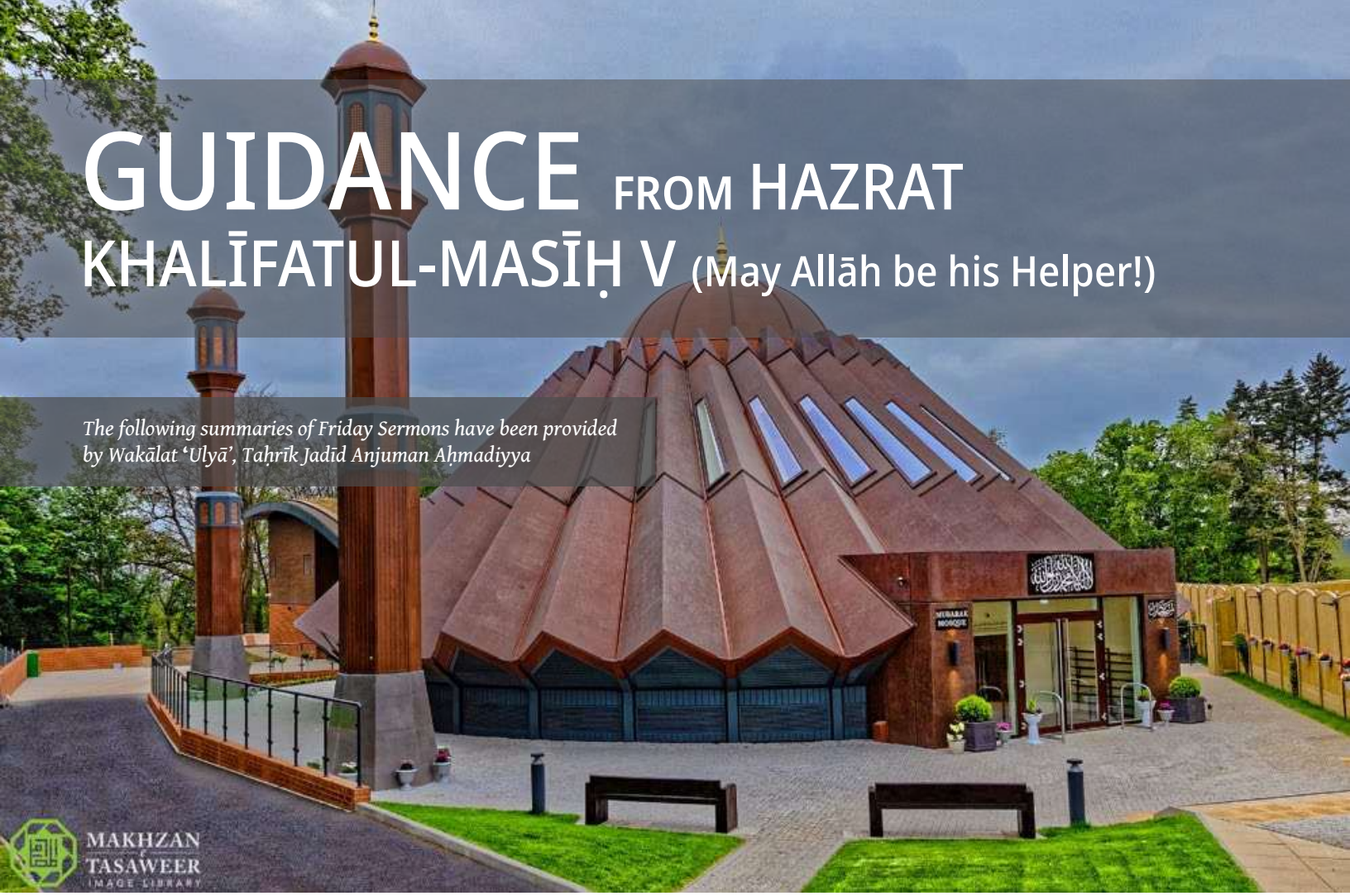
وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوْعِ وَنَقْصٍ مِّنَ الْاَمْوَالِ وَالْاَنْفُسِ وَالثَّمَرٰتِ ؕ وَبَشِّرِ الصّٰبِرِيْنَ ۝ الَّذِيْنَ
اِذَآ اَصَابَتْهُمْ مُّصِيْبَةٌ ۙ قَالُوْٓا اِنَّا لِلّٰهِ وَاِنَّآ اِلَيْهِ رٰجِعُوْنَ ۝ اُولٰٓئِكَ عَلَيْهِمْ صَلَوٰتٌ مِّنْ رَّبِّهِمْ وَرَحْمَةٌ ۟ وَاُولٰٓئِكَ
هُمُ الْمُهْتَدُوْنَ ۝

Meaning that, they will be tried with every type of affliction through the decree of God; and those who show patience will be granted bounties and favors of God Almighty, because they had to suffer through a great part of life. (*Malfūzāt* Volume 4, p. 88-89, 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



MEN OF EXCELLENCE

MARCH 6, 2020 AT BAITUL FUTUH MOSQUE, LONDON

Huzoor[aa] began the Friday sermon by relating the last part of the accounts to Hazrat Mus'ab bin 'Umair[ra]. Hazrat Muṣleḥ Mau'ūd[ra] writes that the Jewish people of Madīnah used to talk about the coming of a Prophet. Therefore, when the people of Madīnah heard about the claim of the Holy Prophet[sa], they believed that it was the same Prophet whose coming had been foretold, and some young men accepted the Holy Prophet's[sa] call. 12 men from Madīnah travelled to Makkah with the intention of entering the new faith. Ten of these were from Khazraj and two were from 'Aus tribe and they made a pledge to worship none but Allāh. When they went back to Madīnah, they started to spread the message with greater zeal. They were not ready to worship anyone but Allāh. When they were asked questions about their new faith, they requested the Holy Prophet[sa] to send someone who could teach them. The Holy Prophet[sa], therefore, sent Hazrat Mus'ab bin 'Umair[ra] to Madīnah to educate the Muslims about their faith.

Huzoor[aa] said that in the battle of Badr, the Holy Prophet[sa] handed Hazrat Mus'ab[ra] the banner of Muhajirīn. Hazrat Mirzā Bashīr Aḥmad Ṣāḥib [ra] writes that the banner of the Muhajirīn was carried by Hazrat Mus'ab bin 'Umair[ra] in the battle of Uhud as well. The Holy Prophet[sa] organized the Muslim ranks and appointed Amīrs over different groups. On this occasion the Holy Prophet[sa] was told that the banner of Quraīsh was in the hands of Talha who belonged to the family which, under the system devised by the superior ancestor of Quraīsh, was entitled to carry Quraīsh banner. Hearing this, the Holy Prophet[sa] said, "We are even more entitled to show communal fidelity." He then took the banner of Muhajirīn from Hazrat 'Ali[ra] and handed it to Hazrat Mus'ab[ra] who belonged to the same family as Talha. Hazrat Mus'ab[ra] was martyred in the battle of Uhud while defending the Holy Prophet[sa]. Describing this incident, Hazrat Mirzā Bashīr Aḥmad Ṣāḥib [ra] writes that the enemy had almost encircled the Muslims from all sides and continued to push forward, and yet the Muslims might have recovered after a while had not Ibn-e-Qami'ah, a valiant fighter from among Quraīsh, attacked Hazrat Mus'ab bin 'Umair [ra] and cut off his right hand. Hazrat Mus'ab[ra] at once took up the banner in his left hand and moved to attack Ibn-e-Qami'ah, but the latter cut off his other hand as well. Hazrat Mus'ab[ra] then held the banner close to his chest between his two hands that had been cut off, whereupon Ibn-e-Qami'ah attacked him a third time and Hazrat Mus'ab bin 'Umair[ra] was martyred. The

banner was then taken up by another Muslim. However, since Hazrat Mus'ab's[ra] body structure resembled that of the Holy Prophet[sa], Ibn-e-Qami'ah thought that he had killed Muḥammad, or it might just have been a ploy to dishearten the Muslims, but he at once started shouting that he had killed Muḥammad. When the Holy Prophet[sa] saw Hazrat Mus'ab's[ra] body, he recited the verse:

مِنَ الْمُؤْمِنِيْنَ رِجَالٌ صَدَقُوْا مَا عَاهَدُوا اللّٰهَ عَلَيْهِ ۚ فَمِنْهُمْ مَّنْ قَضٰى
نَحْبَهٗ وَمِنْهُمْ مَّنْ يَّنْتَظِرُ ۖ وَمَا بَدَّلُوْا تَبْدِيْلًا

Among the believers are men who have been true to the covenant they made with Allāh. There are some of them who have fulfilled their vow, and some who still wait, and they have not changed their condition in the least. [33:24]

Hazrat Mus'ab[ra] was laid in the grave by his brother Hazrat Abu Rūm bin 'Umair[ra], Hazrat Suwaibat bin Sa'ad[ra] and Hazrat 'Amir bin Rabi'ah[ra]. He was 40 years old at the time of his martyrdom.

Hazrat Mirzā Bashīr Aḥmad Ṣāḥib[ra] writes that Hazrat Mus'ab[ra] was martyred in the battle of Uhud, there was not enough cloth to cover his body. If his head was covered, his feet would become bare.

The Holy Prophet[sa] ordered his head to be covered with the cloth and his feet to be covered with grass.

Huzoor[aa] said that when the Holy Prophet[sa] returned from the battle of Uhud, he met Hazrat Mus'ab's[ra] wife Hazrat Hamnah bint Jahsh[ra]. People told her about the martyrdom of her brother 'Abdullah bin Jahsh, whereupon she recited, "To Allāh we belong and to Him shall we return,". Then they told of the martyrdom of her uncle Hazrat Hamza[ra], whereupon she again recited, "To Allāh we belong and to Him shall we return." Then they told her about the martyrdom of her husband Mus'ab bin 'Umair[ra], whereupon she started weeping, lamented and was distressed. Hearing her lament, the Holy Prophet[sa] said to her that a husband indeed has a special place for the wife, but why had she uttered those words? She said, "O' Prophet of Allāh, I thought of the children who had become orphans and

Mubarak Mosque, London UK

> Every Aḥmadī should pray and strive to improve their spiritual condition and should also pray for the world.

became distressed and the words slipped off my tongue." The Holy Prophet[sa] then prayed for Mus'ab's children, "O Allāh, may their guardians and elders be kind and compassionate towards them." The Holy Prophet's[sa] prayer was accepted. Huzoor[aa] said: This ends the narrations regarding Hazrat Mus'ab bin 'Umair[ra].

Huzoor[aa] said that he would now like to draw the attention of the Jamā'at to the coronavirus epidemic. I have already suggested some homoeopathic medicines as precautions. May Allāh bless this medicine with efficacy. At the same time, it is important to adopt all the precautionary measures. The mosque has its rights, therefore people who are experiencing high temperatures or coughing or sneezing should not come to the mosque lest others are affected. Try to keep a handkerchief so that when you sneeze other people are not affected. Also try not to touch your face if your hands are not clean. If someone prays five times a day and performs the ablution properly, this is quite an adequate precaution. Those who come to the mosque, particularly in winter, should regularly wash and change their socks, otherwise smell will disturb others. Also try to wear perfume before coming to the mosque and look after your personal hygiene that is essential for a worshipper.

Huzoor[aa] said that people are also being advised against shaking hands. Even though shaking hands fosters mutual relationship, it is best to avoid it in these circumstances. Even those who previously raised an outcry that we Muslims do not shake hands with people of the opposite sex have started thinking otherwise.

Huzoor[aa] said that only Allāh knows how far this epidemic is going to spread. However, if it is a result of Allāh's displeasure, then we need to turn to Him to be saved from its adverse consequences. Every Aḥmadī should pray and strive to improve their spiritual condition and should also pray for the world. May Allāh enable the world to recognize their Creator.

Huzoor[aa] said that he would lead some funeral prayers after the Friday prayer. The first is of Tanzeel Aḥmad Butt, son of Aqil Aḥmad Butt Ṣāḥib, who passed away on February 27, 2020 at the age of 11. I consider this to be a martyrdom. Tanzeel was an active member of Aṭfālul Aḥmadīyya. He was a very intelligent and obedient child. He watched MTA regularly and offered the prayers in the mosque. May Allāh grant peace and patience to his parents!

The second funeral prayer is of Brigadier

(retired) Bashir Aḥmad Ṣāḥib who passed away on 16th February 2020 at the age of 87 in Rawalpindi. He received a commission from the Pakistan Military Academy in 1952 and retired as Brigadier in 1982. Then for many years he served as head of the Policy Institute in Islāmabad. He served the country for 66 years.

As for his services for the Jamā'at, Huzoor[aa] appointed him as Amīr Jamā'at Rawalpindi and he remained in that position until February 9, 2020. After he was transferred to Rawalpindi in 1979, he serves as Nā'ib Amīr and Secretary Ta'līm of Jamā'at Rawalpindi for 16 years. He was a Director of Faḍl Omar Fondation. He was a sincere and devoted Aḥmadī and had great love for Khilāfat. He was a convivial, kind, soft spoken, prayerful person and loved to serve humanity. He retained a sharp memory to the end. He loved to read the books of the Promised Messiah[as] and was generally well read. He helped the poor and needy quietly, and was particularly caring about the needs of widows. His special quality was the devotion and fervour with which he offered his prayer. May Allāh have mercy on him and raise his spiritual status and enable his progeny to carry on his virtues.

The third funeral prayer is of Dr. Hameed-ud-Dīn Ṣāḥib of Gokhowal, Faisalabad, who passed away on 29th February 2020. He was born in Qādiān. His mother's paternal uncle Maulana Muḥammad Ibrahim Qādiāni[ra] was a Companion of the Promised Messiah[as] After the partition of India, the family moved to Faisalabad. He ran a medical dispensary and was of service to all the people in his area. He treated poor people free of charge. He was a simple and devout person and offered his prayers regularly right from childhood. He loved Khilāfat and was very kind and trusting in Allāh. He was an honest and upright person and served the Jamā'at in various capacities. His son Karim-ud-Dīn Shams is serving as a missionary in Tanzania. May Allāh have mercy on the deceased and raise his spiritual status. May his virtues continue in his progeny! Amīn!

MEN OF EXCELLENCE

MARCH 13, 2020 AT MUBARAK MOSQUE ISLĀMABĀD, TILFORD, UK

Huzoor[aa] continued with the accounts of the Companions of the Holy Prophet[sa] who participated in the battle of Badr. He began by speaking about Hazrat Talha bin 'Ubaidullāh[ra]. Hazrat Talha[ra] belonged to Taim bin Murrah tribe. His father's name was 'Ubaidullāh bin Uthmān and his mother was Sa'abah. He was known by the title of Abu Muḥammad. The Holy Prophet[sa] appointed him as the Governor of Bahrain and he remained in that position until he passed away in 14 A.H during the Khilāfat of Hazrat 'Umar[ra]. Hazrat Talha's ancestry coincides with the Holy Prophet[sa] in the seventh generation through Murrah bin Ka'ab. His father 'Ubaidullāh did not witness the era of Islām, but his mother had the honour of being among the Companions of the Holy Prophet[sa]. She had accepted Islām prior to the migration from Makkah to Madīnah.

Huzoor[aa] said that Hazrat Talha bin 'Ubaidullāh [ra] did not participate in the battle of Badr but the Holy Prophet[sa] allotted him a portion from the spoils of the war. The reason for his not participating in the battle of Badr was that ten days prior to the battle the Holy Prophet[sa] had sent Hazrat Talha bin 'Ubaidullāh[ra] and Hazrat Saeed bin Zaid[ra] on a reconnaissance mission to bring news of the whereabouts of Quraīsh caravan that was coming from Syria. When the two Companions reached Haurā' they stayed there until the caravan passed by them. However, the Holy Prophet[sa] had already learnt of the caravan's departure and so he called together his Companions and proceeded to stop the caravan. The two Companions arrived back in Madīnah the same day that the battle of Badr was fought.

> He asked me, "Has Aḥmad appeared?' I asked who Aḥmad was, and he said, "The son of 'Abdullah bin Abdul Muttalib.

They then departed from Madīnah to meet the Holy Prophet[sa] but encountered met him at Turbān as he was returning from the battle.

Huzoor[aa] said that Hazrat Talha[ra] participated in all the battles, including Uhud, and was present during the Treaty of Hudaibiyyah. He was among the 10 fortunate Companions whom the Holy Prophet[sa] gave the glad tiding of paradise during their lifetime. He was among the first eight people to have converted to Islām, and was among the five who were converted through Hazrat Abu Bakr [ra]. He was also one of the six members of the Shūrā Committee set up by Hazrat 'Umar[ra].

Hazrat Talha bin 'Ubaidullāh[ra] relates:

> I was in Busra (a major city in Syria) on a trade journey along with my uncle. One day I was walking about when I heard a rabbi asking people in his synagogue who amongst you had come from the Haram (Makkah). I told him that I had come from Makkah. He asked me, "Has Aḥmad appeared?' I asked who Aḥmad was, and he said, "The son of 'Abdullah bin Abdul Muttalib. This is the month during which he was to appear, and he would be the Prophet of the latter days. The Haram is the place of his coming and he will migrate to a rocky, barren land full of date-palm trees. Do not ever

leave hold of him." His words deeply affected me and I quickly returned to Makkah and asked if anything new had transpired. The people told me that Muḥammad bin 'Abdullah had claimed Prophethood and Ibne Abi Qahāfah (Hazrat Abu Bakr[ra]) had accepted him. I then went to see Hazrat Abu Bakr[ra] and asked him if he had indeed become a follower of Muḥammad. He said that he had, and he told me to follow him too because he called towards the truth. He then took me to the Holy Prophet[sa]. I told him of what the rabbi had said and the Holy Prophet[sa] was pleased.

On account of Hazrat Talha's generous nature, the Holy Prophet[sa] gave him the title of 'Fayyāz'. Musa bin Talha cites his father as saying that the Holy Prophet[sa] named his father Talha-tul-Khair in the Battle of Uhud, Talha-tul-Fayyāz in the Battle of Zī-Qarad, and Talha-tul-Jūd in the Battle of Hunain.

Qais bin Abu Hāzim is reported as saying:

> On the day of Uhud I saw that Hazrat Talha bin 'Ubaidullāh's[ra] hand was badly injured on account of the arrows that he took upon it in defence of the Holy Prophet[sa]. According to one account, he became unconscious due to the loss of blood and Hazrat Abu Bakr[ra] sprinkled water on him until he revived. Immediately after regaining consciousness he asked about the Holy Prophet[sa]. Hazrat Abu Bakr[ra] told him that the Holy Prophet[sa] was fine and was the one who had sent him. Hazrat Talha[ra] said, "All praise belongs to Allāh. All calamities are minor if the Holy Prophet[sa] is well."

Hazrat Zubair[ra] relates:

> On the day of Uhud, the Holy Prophet[sa] was wearing two pieces of armour. He wanted to climb on a rock but could not do so on account of the blood he had lost from wounds and the weight of the armour. He then asked Hazrat Talha [ra] to bend down and stepped on him to climb onto the rock. Hazrat Zubair[ra] says that he heard the Holy Prophet[sa] say, "Talha has made paradise incumbent upon himself."

Syednā Hazrat Khalīfatul-Masīḥ V[aa]

Huzoor[aa] explained that on the day of Uhud, Khalid bin Walīd suddenly attacked the Muslims and they were dispersed. Hazrat Muṣleḥ Mau'ūd's[ra] description of this event is a wonderful testament to Hazrat Talha's[ra] resilience and willingness to make any sacrifice. Hazrat Muṣleḥ Mau'ūd[ra] writes that on this occasion some of the Companions quickly gathered in defence of the Holy Prophet[sa] and they numbered no more than 30. The Quraīsh made a ferocious attack on the Holy Prophet[sa] and the Companions defending him continued to be martyred one after the other. In addition to the swordsmen, there were archers who were shooting arrows towards the Holy Prophet[sa] from elevated ground. Seeing that all the enemy's arrows were aimed at the Holy Prophet[sa], Hazrat Talha[ra] placed his hand in front of the Holy Prophet's[sa] face so that the arrows may hit his hand instead of the Holy Prophet's[sa] face. Despite being hit by the arrows, this valiant and devoted Companion did not move his hand. His hand became completely paralysed and he could only use one hand thereafter. After the Battle of Uhud, someone asked Hazrat Talha[ra] whether he felt any pain or wanted to cry out when the arrows hit his hand. Hazrat Talha[ra] said, "I did not cry lest in crying out my hand may move away and the arrow might hit the Holy Prophet[sa]."

On the occasion of the Battle of Tabūk, the Holy Prophet[sa] learnt that the hypocrites were gathering at the house of a Jewish man named Suwailam near Jāsūm and that he was dissuading people from accompanying the Holy Prophet[sa] to Tabūk. The Holy Prophet[sa] sent Hazrat Talha[ra] with some other Companions and ordered them to burn down his house. Hazrat Talha[ra] did as he was commanded. Hazrat 'Ali[ra] relates: I heard the Holy Prophet[sa] say; "Talha and Zubair will be my two neighbours in paradise."

Hazrat Talha bin 'Ubaidullāh[ra] relates that he heard the Companions of the Holy Prophet[sa] say that one day a Bedouin came to the Holy Prophet[sa] and asked who is meant by:

مَّنْ قَضٰى نَحْبَهٗ

who have fulfilled their vow.[33:24]

The Holy Prophet[sa] did not answer him. He asked this question three times but the Holy Prophet[sa] did not answer him. A little while later, the Holy Prophet[sa] saw me and I was wearing a green dress. The Holy Prophet[sa] then asked where was the man who was asking about the meaning of مَّنْ قَضٰى نَحْبَهٗ ? The man said, "Here I am, O Prophet of Allāh." The Holy Prophet[sa] then pointed towards me (Hazrat Talha) and said, "He is one to whom the words مَّنْ قَضٰى نَحْبَهٗ apply."

Hazrat Talha[ra] was martyred during the

Battle of Jamal on 10 Jamādi-ul-Thāni in 36 A.H. He was 64 years of age at that time, while according to another account he was 62 years old.

'Ali bin Zaid relates on the authority of his father that someone saw Hazrat Talha[ra] in a dream and he asked that his grave be moved because he is in pain due to the wetness of land. He continued to appear in the dream and say the same thing until the man came to Hazrat Ibn-e-Abbās[ra] and related his dream to him. When people went to see the grave, they saw that the earth had become green because of water. Hazrat Talha's[ra] body was then removed and buried elsewhere. The narrator says that his face had not changed at all, only his hair was a bit disturbed. One of Hazrat Abu Bakr's[ra] houses was bought for 10,000 dirham and Hazrat Talha[ra] was buried therein.

Huzoor[aa] concluded by saying that he would continue to relate the accounts regarding the martyrdom of Hazrat Talha[ra] next time, Insha'Allāh!

At the end of Friday Sermon, Huzoor[aa] reminded us that as he had mentioned in the previous sermon, it is important to take preventive measures because of the coronavirus pandemic. Take all precautions when coming to the mosque. If you feel even a little bit of fever or such symptoms, do not go to any public places. Protect yourselves and others.

Pay a lot of attention to prayers. May Allāh save the world from all calamities! Amīn!

CLAIMS AND TEACHINGS: AḤMAD, THE PROMISED MESSIAH AND MAHDĪ[AS]

MARCH 20, 2020 AT MUBARAK MOSQUE ISLĀMABĀD, TILFORD, UK

Huzoor[aa] began the Friday sermon by saying that in three days, it would be the 23rd of March, the date on which the Promised Messiah[as] formally took the oath of allegiance, announced his claim of being the Promised Messiah[as] and formally laid the foundation of Jamā'at Aḥmadīyya. In Jamā'at Aḥmadīyya, this day is known as "Yaum-e-Masīḥ Mau'ūd". To commemorate this day, Jalsas are held to shed light on the Promised Messiah's[as] claim and the purpose of his coming. Huzoor[aa] would read out some extracts from the writings of the Promised Messiah[as] in this regard. Since many countries will not be able to hold Jalsa Yaum-e-Masīḥ Mau'ūd due to the pandemic, Aḥmadīs should listen carefully to my sermon and also to the programs that will be broadcast on MTA to commemorate the occasion.

Huzoor[aa] said that the Promised Messiah[as] was sent to the world as a servant of the Holy Prophet[sa] for the purpose of spreading the Holy Prophet's message to the whole world. The Promised Messiah[as] has said:

> I invoke Allāh's blessings upon the Holy Prophet[sa], because it was for his sake that Allāh established this Jamā'at, and all these blessings and signs of Divine support are but a gift of the Holy Prophet[sa].... I will say this openly and clearly—and this is my faith and my creed—that no human being can attain spiritual grace and blessings except by obeying the Holy Prophet[sa] and following in his footsteps.

Huzoor[aa] further explained that Allāh sent the Promised Messiah[as] for the reformation of the world on account of the spiritual grace and blessings he had received from the Holy Prophet[sa]. He was sent by Allāh to revive the glory and majesty of Islām in the world.

The Promised Messiah[as] has said, "God has sent me to reform mankind." Further explaining the purpose of his advent, the Promised Messiah[as] said, "I will reiterate this again and again and will not desist from expressing the fact that I am the one who has been sent at the appointed time for the reformation of mankind so that the true faith can be rekindled in people's hearts."

The Promised Messiah[as] also said:

> Brothers, it was incumbent upon me to explain to you what you had misunderstood. Had you been already on the right path, there would be no need of my coming. I have said before that I have come for reformation of this ummah in the manner of the Son of Mary. The reason I have come in his likeness is that my mission is similar to his. After his appearance, the Messiah freed the Jews from many of their false and baseless doctrines. One of these was that they awaited the return of the Prophet Elijah[as], just as the Muslims of this day await the coming of Son of Mary, the Prophet of Allāh. Thus, by declaring that the Prophet Elijah[as] would not return from heaven and that John was the Elijah, and whoever wanted should accept him, thus, Messiah corrected their error. He told them the truth even though, as a result, the Israelites labelled him an apostate. The same was the treatment meted out to me the like-of-the Messiah and I too was called an apostate. Is this a minor resemblance?

Huzoor[aa] said that the Promised Messiah[as] did not only address the Muslims, rather he addressed people of all nations and religions and told them of his importance to them. The Promised Messiah[as] has said:

> Let it be clear that the purpose of my advent in the present age is not for the reformation of the Muslims alone; rather, I have come to reform the people of all the three religions: Muslims, Christians and Hindus. Just as God has appointed me the Promised Messiah for the Muslims and Christians, so am I the Avatar for the Hindus....For the past twenty years I have been proclaiming that, just as I have appeared in the spirit of the Messiah, Son of Mary, for the purpose of removing sins which have

filled the earth, so have I come as Raja Krishna who was one of the most revered Avatars of the Hindu faith. In other words, spiritually speaking, I am the same person, nor is this my own fancy or speculation, rather the God of heaven and earth has revealed this to me, and not only once but many times, that for the Hindus I am Krishna, and for the Muslims and Christians I am the Promised Messiah.

Huzoor[aa] explained the significance of his coming by relating that the Promised Messiah[as] has said, "Allāh has great degree of reverence for His religion. Therefore, in His wisdom, He has sent a man right at the head of the century which was marked with corruption in order to invite people towards guidance."

Mubarak Mosque, UK

The Promised Messiah[as] also said:

> In the past if anyone from among the Muslims turned apostate, there would be such hue and cry, but today Islām has been so trodden under the feet that up to a hundred thousand people have become apostates....The pure and holy religion of Islām is attacked so freely that thousands of books have been published containing foul language against our Holy Prophet[sa]. If all the material that is published against Islām were to be piled up in one place, it would form a mountain. The Muslims are in such a sorry state that it seems as if they are all dead. If God had remained silent even at this time, what would have happen then? God's one onslaught is mightier than a thousand onslaughts [of man] and can bring about the dominance of Islām.

The Promised Messiah[as] has said, "God is All-Knowing and All-Seeing, and He has adopted a method that will destroy the enemy." The Promised Messiah[as] has also said:

> The actual mission for which God has appointed me is to remove the estrangement that has come between man and his Creator and re-establish the relationship of love and sincerity between him and his Lord. God has also appointed me to put a stop to religious wars by proclaiming the truth, to create religious harmony, to reveal the religious truths that have long remained hidden from mortal eyes, and to display the true spirituality that is submerged under the darkness of selfish passions. I have also been sent to demonstrate practically, and not just in words, how Divine powers enter man and how they are manifested through prayer and concentration. But, first and foremost, I have been sent to re-establish forever the lost belief in the Unity of God that is pure and luminous and unadulterated by any form of idolatry. All this will not come about by my power but by the Mighty hand of the Lord of heaven and earth. While God has taken upon Himself the task of my spiritual training and has inspired me, through His revelation, with a zeal to bring about this reformation, He has also prepared hearts that are ready to accept my words. Ever since God sent me, a great revolution has begun to take shape in the world.

Then the Promised Messiah[as] has further said:

> Happy and blessed is he whose heart is pure and who desires the manifestation of Divine grandeur, for God gives priority to such people over others. As for those who oppose me, God will decide between us. He sees the hearts and knows which one is filled with ostentation and worldliness, and which is full of zeal and anguish for God. Remember, spirituality is never attained until the hearts are purified. When the heart is purified, it attains a special power for spiritual growth and all the means necessary for this are provided.

Advising his Jamā'at, the Promised Messiah[as] said:

> My last word to you is to protect your faith, lest you show heedlessness and arrogance and be counted in the eyes of God as rebellious. Look, God came to your help at the time when you needed it. Strive, therefore, to reap all the good fortune. God saw from His Heaven that the one He honoured was trampled under people's feet and that the Prophet who was the best of all the Prophets was ridiculed and called a liar and fabricator, and that his Word, the Holy Qur'ān, was reviled. And so He remembered His promise:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحٰفِظُوْنَ

> Verily, We Ourself have sent down this Exhortation, and most surely We will be its Guardian (15:10).

> Today is the day of the fulfilment of this promise. God has shown you with powerful onslaughts and all kinds of signs that this Jamā'at has been established by Him. Therefore, O progeny of Muslims! Do not denigrate the works of God.

Thus the Promised Messiah[as] warned people against opposing the one that was sent by Allāh. When Allāh has sent him, He will also help him and show signs in his support. The Promised Messiah[as] says, "A Warner came unto the world, but the world accepted him not; yet God shall accept him and demonstrate his truthfulness with powerful signs."

Huzoor[aa] said that today the Aḥmadīyya Jamā'at, which is spread over more than 200 countries, is witness that Allāh is continuing to demonstrate the truth of the Promised Messiah[as]. May Allāh enable us to be among those who strive to promote his mission and may He grant us strength of faith and the ability to fulfil our obligations! Amīn!

> A Warner came unto the world, but the world accepted him not; yet God shall accept him and demonstrate his truthfulness with powerful signs.

Huzoor[aa] reflected on current coronavirus pandemic, and said that he had already given some instructions and he would like to remind the Jamā'at that the virus is spreading very fast and is now having a severe impact here [in the UK] too. The government has been forced to take strong measures. Epidemics and pestilences affect everyone, therefore, everyone needs to be very careful and follow government directives. Elderly people should try not go out of their homes and should also be careful about coming to the mosques and try to offer their prayers in their local mosques. In order to enhance the immune system it is important to rest and have the required amount of sleep. Adults require six to seven hours of sleep and children require eight to ten hours. Also, try not to eat processed foods because they also cause infections to spread, especially chips that are sold in packets. These should be avoided because they slowly weaken the body.

Huzoor[aa] further advised that doctors are also urging people to drink more water and to keep their hands clean. If you can't find sanitizers then keep washing your hands. Like he had advised us before, performing Wuḍū carefully five times a day is a good means of keeping clean. If we happen to sneeze, whether in the mosque or at home, keep a handkerchief on our nose or cover it with our elbow. In short, cleanliness is crucial and should be adhered to.

Huzoor[aa] concluded by saying that prayer is the ultimate resort. Let us pray that Allāh may save us all from this epidemic. Also pray for Aḥmadīs who have been diagnosed with it or who the doctors think might have it or who are suffering from any other disease. We should also pray for the world in general that Allāh may save it from the epidemic and grant cure to those who are sick. May Allāh grant health to every Aḥmadī and increase them in faith and conviction! Amīn!

ELDERLY AND THE COVID-19: DISTANCING YES, ISOLATION AND INACTIVITY NO!

Pakzad, S., Beattie, B. L., Tahir, L., Marrero, A., Bhalla, D., Sepehry, A.A.

The world is in crisis due to the Coronavirus disease (COVID-19) outbreak. While several countries and agencies are working to find a vaccine for this pandemic, to ward-off contagion, governments, with certain limitations,[1] recommend that people self-quarantine and minimize social contact (not going out, explicitly not going to places of worship, not going to the gym, no travel), and countries' borders are closed. We are experiencing a challenging time, which warrants us informing the public, including those with or without dementia-related symptoms, on how to minimize adverse consequences.

By embracing social (physical) distancing, we minimize several health issues related to social isolation, such as serious changes to cerebrovascular and cardiovascular health, in turn affecting an individual's affective and neurocognitive functions. A sedentary lifestyle can result in a lack of exercise, overeating, and not consuming a proper amount of recommended nutrients (e.g., vitamin D). These can lead to potential unwanted constipation, changes to gut microbiota or even stroke. These adverse consequences are costly to individuals and society at large. Given worldwide lack of resources, an emergency visit to the hospital may not lead to optimal recovery or getting services, but one could use telemedicine/telepsychology or cellular phone consultation for non-emergency matters. Thus, home exercise (see online and TV adopted exercises for seniors and people in quarantine) and stretching are especially recommended,[2]

besides keeping well-hydrated.

Home delivery services are available to the elderly particularly, for prescribed medication or groceries. In some places there are allocated times for shopping at the grocery stores to minimize hurdles and jams, which minimizes stress due to pushing, rushing and staying in lines for hours. Additionally, these specific times allow asymptomatic individuals to go outside, to gain sunlight exposure and potential to get out of inactive regimens and yet maintain rules. However, the symptomatic individuals may be out also, so social distancing remains imperative (at least >2 meters, or 6 feet) while outdoors.

Thus, we highlight a few things that are also recommended by health authorities in Canada[3] that the elderly can do at home. Try to eat well-balanced meals, walk around every few minutes and stretch or meditate, try to do cognitive activities (such as playing cards, doing puzzles or crosswords, reading), maintain healthy sleep hygiene, keep positive thinking and connections with family members and friends, stay informed and updated from official sources such as public health authorities, yet avoiding watching or listening to the news, all day, to prevent anxiety and upset thoughts. If feeling overwhelmed or very anxious with negative thoughts, one can contact the local mental health center.

Isolation can be more serious when individuals self-quarantine because of symptoms while living with family members often in a limited space or having cognitive impairment. Consequently, appropriate use of frequent hand washing as suggested by the health authorities and distancing yourself from people outside of your immediate family that you care for are advocated.

For those with cognitive impairment, Alzheimer Society of Canada acknowledges that social distancing and self-isolation significantly impact people living with dementia and caregivers,[4] and provided a list of tips for dementia, caregivers and families.[5] Plus, the Alzheimer's association underscores the correlation between increased age and common health conditions that often accompany dementia may increase the risk for COVID-19.[6] Besides, individuals may forget to wash their

hands or take precautions to prevent illness. Furthermore, COVID-19 infection may affect cognitive impairment due to dementia and related conditions.[6] Hence, we recommend utmost vigilance in this circumstance, and we stress the importance of aid from relentless caregivers during this time.

Furthermore, an option, as per the Italians, Iranians, and now from around the globe, recently posted on social media, is to take advantage of balconies/patios/terraces to benefit from the sun during the day, to communicate with people across the street or neighbors, or even listen to music, sip your preferred drink, and read a book while enjoying the fresh air.

Global- and individual-level psychological impact of the virus and self-quarantine/social distancing is enormous (e.g., PTSD, Depression, anxiety, anorexia, insomnia), yet it can be overcome by using the above approaches, using simple rhythmic breathing techniques that improve immunity,[7] and adding technology if possible. Communicating with peers/friends/family members using computer software such as Skype, Zoom, and FaceTime which enables social distancing yet being in contact are warranted. Sharing your sadness or angst with friends or family and with those with empathetic ears (counselors, psychologists, doctors, pastors, priests, clergies) is often helpful.

As several health authorities emphasize, social distancing yes, social isolation no.[8]

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COVID-19'S LESSON – SUBDUING SATAN AFTER RAMADĀN

Sabahat Ali, Missionary Aḥmadīyya Muslim Jamā'at

This year, even 'Īd observed social distancing. It was an experience that no one alive has ever known, and one which maybe even the greatest story-tellers of tomorrow will never be able to truly tell.

But it wasn't just 'Īd which struck us as different; indeed, Ramadān took on a whole new look as well. We've all heard the famous saying of the Holy Prophet Muḥammad[sa] which describes how Satan is chained up in the month of Ramadān.

But under the mask of the proverbial COVID-19 face-mask, this year, the satans were chained on an entirely new level. One of the lexiconic meanings of "*Shaitan*" (satan) refer to the heads of certain foul or ugly plants or organisms. The word *Shaitan* is also used for harmful foreign bodies of a physical nature in the Holy Qur'ān. (Surah Al-Mulk, Ch.67: V.6)

"In its wider sense, the word has also come to be used about anything which is harmful, injurious and likely to cause suffering." (*Dictionary of the Holy Qur'an*, M.G Farid, pp. 442)

And in the world of the harmful this year, the microscopic COVID-19 was the ironic elephant in the room, and boy, was it ever chained.

This year, for the first time in a generation, the virus showed us a physical demonstration of both the benefits of chaining our satans, and the sheer absurdities of letting them loose. In the spiritual world, because we cannot with our eyes see the immediate dangers of freeing our satans, we are prone to sin. But how repulsed did we feel when we watched, aghast, videos of people blatantly refusing to observe social distancing? Here was a *Shaitan* – a physical virus – which the whole world had come together to chain. And because we could see it in all of its menacing anti-glory, we locked it up and threw away the key. Anyone who dared to leave it loose by not wearing a mask or observe social distancing was suddenly looked upon as a threat to everyone.

It's curious, isn't it? At first, when the hazards that COVID-19 posed weren't well known, our guard was down. However, as our knowledge and understanding of its perils dawned upon us, we began racing desperately to the local store. Why? To chain this satan before it chained us.

What was just another whisper in the news only months before suddenly demanded preventive action.

So what changed?

It was our certainty that the virus is truly a formidable foe; harmful, debilitating, and even lethal, that brought about a revolutionary change within us.

As world governments begin to creak open the doors of economy and normalcy, many are asking whether we're better off continuing to keep this satan chained for good – why start shaking hands again when it poses a risk? Why not keep the mask policy and continue mandating clean hands before and after every interaction or place we visit?

And so, as we emerge from this blessed month of Ramadan, there's a critical question that COVID-19 begs of us:

Why not keep up the spiritual measures we took during this sacred month to chain our satans? After all, if we knew sin to be a poison, and were as certain about it as we are the novel Coronavirus, would be ever put our lips to this chalice again?

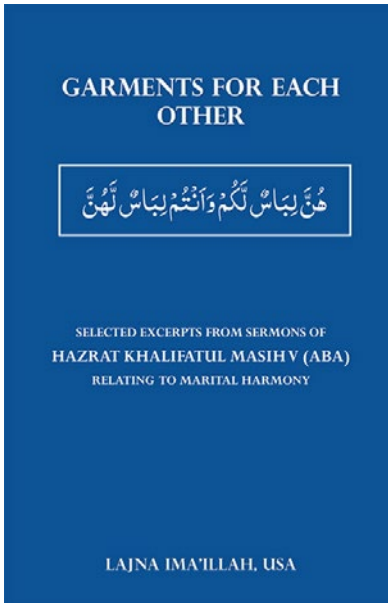
So how do we keep our satans chained for the next 11 months?

The Promised Messiah[as] brilliantly posits:

> Do you not run out quickly from a room whose roof is about to fall? Is there anyone who would not jump out of his bed upon finding a snake in it, or run out of a room in which a fire has broken out? Then why do you do this; why do you run away from all these harmful things, but do not run away from the sins to which I have drawn attention? The only answer that a wise person can give after thinking is that there is a difference of certainty in the two cases. In the matter of sins, the knowledge of most people is defective.(*Essence of Islām*, Vol. II, Ch.7)

Our certainty in God Almighty paired with the conviction that sin is a poison are the shackles that keep our satans locked away. Ramadān may imprison Satan, but Islām grants us the power to make him a Muslim year-round. So this year, why not lock up our demons and throw away the key for good?

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 Syedna 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.

Is caste important in considering a suitable marriage proposal?

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

"The issue of different castes should also be dropped now. In this regard the Promised Messiah[as] said, 'Different races are not a label of nobleness. Allāh Almighty has only made us different castes or tribes so we could be recognized, and besides these days it is hard to find out the caste beyond four generations. It does not behoove a righteous person to get caught up in the issue of caste. When Allāh Almighty has decided that the caste of a person is not certified and that real respect and greatness lie in righteousness, we should not be caught up in these issues.' I pray that Allāh Almighty enables us to establish these relationships according to the ways of righteousness. May He enable us to get our children married, and according to the commandments of the Holy Qur'ān enable us to help orphans and widows to get married at an individual level and at the level of the system of the Jamā'at and of the society. May all those parents of girls who are worried be relieved of these worries, Amīn."

(*Garments for Each Other* pg 14-15).

NAMĀZ

It is clearly said in the Holy Qur'ān :

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ۝

Meaning that, when a person's heart melts in prayer and falls upon the threshold of God with such purity and sincerity that they become [as it were] lost in Him; all other thoughts and seeks His favor and help and attains such devotion that a sort of deep emotion and weeping come about; it is then that the door to prosperity opens by which love for this world subsides. Because love for two things cannot co-exist, as it is said:

ایں خیال است و محال است و جنوں ہم خدا خواہی وہم دنیائے دوں

Wanting both a connection with God and desiring the transitory world; this is but a thought, impossible and insane.

That is why, right after this, God says وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ. Here, لغو (vain) refers to the world. Meaning, once a person experiences extreme humility and meekness in prayer, love for the world subsides as a result. This does not mean he entirely abandons cultivation, trade or employment; rather he abstains from such aspects of the world which deceive and cause one to become unmindful of God.

(*Al-Hakam*, Vol. 12, No. 3, p. 4)

REPORT OF THE 1ST JALSA SĀLĀNA HONDURAS

Zahir Ahmad, Missionary Aḥmadiyya Muslim Jamā'at

ESTABLISHMENT OF JAMĀ'AT IN HONDURAS

The establishment of Jamā'at Honduras dates back to February 2017. Under the Foreign Missions initiative in Jamā'at Canada, respected Mohammed Sadique Sāhib was sent to Honduras for Waqf Ārzī . By the grace and blessings of Allāh, his arrival in Honduras saw the establishment of Jamā'at. Subsequently, other Waqifīn Ārzī started visiting Honduras for Tablīgh and Tarbiyat initiatives, including Mubashar Ahmad Sāhib, Nā'ib Amīr Jamā'at Canada of Foreign Missions. Later, Soon after, the first appointed missionary arrived in Honduras on May 24, 2017.

DESIRE OF THE FIRST JALSA SĀLĀNA HONDURAS

After returning from Jalsa Sālāna UK 2017, Zahir Ahmed, the first appointed missionary to Honduras, started planning for the first Jalsa Sālāna Honduras with guidance of Jamā'at Canada. Despite looking at several potential Jalsa sites, it was decided to postpone the plan for the time being. Al-Ḥamdo lillāh, the decision proved appropriate as the era following the presidential election in December 2017 was marked with corruption that resulted in nearly two years of ongoing protests, marches, and strikes.

FIRST JALSA SĀLĀNA HONDURAS

By the grace of Allāh the Exalted, Honduras Jamā'at finally held its first Jalsa Sālāna on March 6 and 7 2020. Guests and volunteers arrived from Canada, Guatemala, Belize, and other cities, regions, and islands of Honduras. The two days of Jalsa Sālāna started with Tahujjad prayers at the Mission House just acquired at the start of 2020. While, the formal session of Jalsa Sālāna Honduras was initially planned for March 7, 2020, a small session was held on March 6, 2020 for the purpose of introductions between the local Jamā'at members and international guests and a Q/A session with Nā'ib Amīr and Acting Missionary In-charge, Hadi Ali Chaudhary Sāhib.

A poem being recited at the opening session by Syed Tanveer Shah Ṣāḥib

OFFICERS OF JALSA SĀLĀNA

The following were appointed as officers for the first Jalsa Sālāna Honduras: Afsar Rabita - Respected Mohammed Sadique Sāhib; Afsar Jalsa Sālāna – Respected Zahir Ahmed Sāhib, Missionary Honduras; Afsar Jalsa Sālāna - Respected Mubashar Aḥmad Sāhib, Nā'ib Jamā'at Canada (Foreign Missions); and Afsar Khidmat Khalq - Respected Telal Kahlon Sāhib, Missionary Guatemala.

DAY 1 – FRIDAY MARCH 6, 2020

The first day of Jalsa Sālāna Honduras focused on the local Jamā'at members started with Tahajjud Prayer followed by Fajr Prayer. Arrangements were made at the Mission House for watching the live Friday Sermon of Huzoor Anwar[aa] on MTA. The international guests were served breakfast prepared by Respected Syed Tanveer Shah Sāhib and several other Wāqifīn Ārzī from Jamā'at Canada.

FRIDAY PRAYER AND OPENING SESSION OF JALSA SĀLĀNA HONDURAS

After lunch, all the attendees gathered to offer Jumu'ah. The Friday sermon was delivered in English by Respected Hadi Ali Chaudhary Sāhib, Nā'ib Amīr and Acting Missionary In-charge Jamā'at Canada. His sermon focused on the purpose and objectives of Jalsa Sālāna and the importance of supplications, especially during the days of Jalsa Sālāna. A Spanish translation of the sermon was provided by Zahir Ahmed Sāhib, Missionary Jamā'at Honduras. After offering the Friday prayers, a break was given to the attendees until 4 pm.

The opening session of Jalsa Sālāna Honduras started at 4:00 pm. The first session of Jalsa Sālāna was presided by the newly appointed missionary In-charge Honduras Jamā'at, Zafar Iqbal Javed Sāhib. Spanish translation was done by missionary Zahir Ahmed Sāhib. The Session started with Recitation Surah Al-Nur, chapter 24, verses 56-58 by Mohammed Sadique Sāhib of Canada and its Spanish translation by Faiz Aḥmad Umar Sāhib of Jamā'at Guatemala. A poem was recited by Telal Khalon Sāhib,

Missionary Jamā'at Guatemala, and its translation by Persy Murillo Sāhib of Jamā'at Honduras.

The guests and volunteers were introduced by Zahir Ahmed Sāhib in Spanish by Missionary Honduras, followed by a speech on the topic of Khilāfat and Remembrance of Allāh in Spanish language by Muḥammad Saleh Sāhib, Missionary Jamā'at Belize. A short speech was given by Percy Murillo Sāhib, a local member of Jamā'at Honduras about the blessings of Khilāfat and his experience at UK Jalsa and meeting beloved Huzoor Anwar[aa] and the blessings of corresponding with Huzoor Anwar[aa]. Next, a question and answer session was held with Hadi Ali Chaudhry Sāhib and Zafar Iqbal Sāhib. The Spanish translation was provided by Zahir Ahmed, Missionary Jamā'at Honduras. This session ended with Maghrib and Ishā prayers and dinner.

SATURDAY MARCH 07, 2020 FIRST SESSION, SECOND DAY.

On Saturday March 7, the Jalsa Sālāna was held at the Scouts Community Hall, which is a two-minute walk from the Mission House. After offering Zuhr and 'Asr Prayers at the mission house, guests and members proceeded to the Jalsa Gāh site.

The first session presided by Respected Amīr Nafees Sāhib, Amīr Jamā'at Guatemala, started at 1:40 pm with Recitation of the Holy Qur'ān from Surah Al-Jumu'ah, chapter 62, verses 2-5 by Telal Khalon Sāhib Missionary Jamā'at Guatemala and translation by Johnny Ariel Ruiz Funes Sāhib of Jamā'at Honduras and a poem along with Spanish translation presented by Syed Tanveer Shah Sāhib of Canada and Percy Murillo Sāhib of Jamā'at Honduras respectively.

The first speech was in Spanish by Amīr Nafees Sāhib, Amīr Jamā'at Guatemala on the purpose of Jalsa Sālāna and its benefits. The next speech, also in Spanish, was delivered by a local member of Jamā'at Honduras, Dr. Rolando Antunez Murillo Sāhib, on the fundamentals of Islām. Next, a short video presentation was shown on the Aḥmadīyya Muslim Jamā'at, also in Spanish. The final speech of this session was an introduction to the administrative system of the Jamā'at, presented by Mubashar Aḥmad Sāhib. This was followed by a short tea break.

Concluding session of Jalsa Sālāna Honduras

Attendees listening to the concluding address by Hadi Ali Chaudhary Ṣāḥib

CONCLUDING SESSION OF THE FIRST JALSA SĀLĀNA HONDURAS JAMĀ'AT

The third and last session of Jalsa Sālāna Honduras started at 3:30 pm, presided by Respected Hadi Ali Chaudhary Sāhib, Nā'ib Amīr & Acting Missionary In-charge Canada. This session started with a recitation of Surah Al-Hashr, chapter 59, verses 19-25 by Mohammed Sadique Sāhib of Jamā'at Canada followed by a Spanish translation by Faiz Aḥmad Umar Sāhib of Jamā'at Guatemala. Next, a message of Syedna Hazrat Khalīfatul-Masīḥ V[aa] specifically for the occasion of the first Jalsa Sālāna Honduras was presented by Hadi Ali Chaudhary Sāhib in English and translated into Spanish by Zahir Ahmed Sāhib.

Next, a speech was delivered by Dr. Jose Edgardo Sāhib of Jamā'at Honduras on his journey towards Islām and what he has gained since joining the Aḥmadīyya Muslim Jamā'at. This was followed by a speech on the topic of Unity of Allāh throughout the times by Zahir Ahmed Sāhib, missionary Jamā'at Honduras. The next item was introduction of various dignitaries, some of whom were invited to say a few words. Among the dignitaries were: a representative from the National Party from the district of Olancho, the Director of the Ministry of Energy, and a local female Jamā'at member representing the medical association of a university in Honduras.

Finally, the concluding address was delivered by Respected Hadi Ali Chaudhary Sāhib, Nā'ib Amīr and Acting Missionary In-charge Jamā'at Canada on how we can create peace in society through the remembrance of God. It was translated into Spanish by Zahir Ahmed Sāhib. This was followed by a Question & Answer session. The first Jalsa Sālāna

Hondurus concluded with silent prayers lead by Respected Hadi Ali Chaudhary Sāhib. Following dinner and clean-up and windup, Maghrib and Ishā prayers were offered.

EXHIBITIONS, BOOKSTALL, AND ATTENDANCE

During the second day of Jalsa Sālāna Honduras two exhibits were also arranged: one on the Holy Qur'ān; another on the Review of Religions, Spanish Edition. The Holy Qur'ān exhibition gave guests and attendees an opportunity to see the Holy Qur'ān and its translations into various languages, side by side. Translation of the Holy Qur'ān into 15 Languages were put on display. In addition, a book stall was setup at Jalsa Sālāna and some free literature and pamphlets were also distributed to those interested.

The total Attendance of the first Jalsa Sālāna Honduras Jamā'at was 64 people with delegations and representatives from 4 different countries present. The countries were Honduras, Canada, Guatemala, and Belize. The attendance of Jalsa Sālāna was also affected by the current Coronavirus epidemic Covid-19 and a few members who for sickness in the family could not attend.

A NEW BAĪ'AT

On the historical occasion of first Jalsa, Jamā'at Honduras was also blessed with a Baī'at. A woman, who had been under Tablīgh, came all the way from the Bay Islands of Honduras to attend the Jalsa on Saturday March 7th. After participating in the first session of Jalsa Sālāna Honduras, she made up her mind to join the movement. Al-Ḥamdo lillāh. She joined the Jamā'at along with her 6-year-old daughter who could not be present.

Some foreign attendees of the Jalsa

Adhan for Jumu'uah Prayers being called by Telal Kahlon Ṣāḥib

A guest presenting some remarks

Attendees of the 1st Jalsa Sālāna Honduras

RETRACING HAZRAT MUFTĪ MOḤAMMAD SĀDIQ'S[RA] TRAVELS IN AMERICA

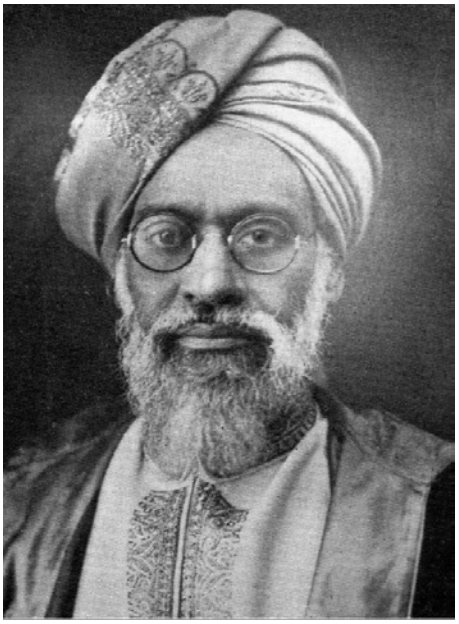
Professor Ghulam Misbah, Jāmi'a Aḥmadīyya Canada

While serving in England as an Aḥmadī Muslim missionary, Hazrat Muftī Moḥammad Sādiq[ra] (1872-1957) received instructions from Hazrat Khalīfatul-Masīḥ II[ra] to travel to the United States of America and establish the Aḥmadīyya mission. Thus, he departed from Liverpool on January 26, 1920 and reached Philadelphia, Pennsylvania on February 15. Upon his arrival, he was refused entry into the United States, and was detained for nearly seven weeks at the Gloucester City immigration station in New Jersey. Eventually, he was allowed to enter the country and start his missionary work. As the only voice of Islām in America, he utilised every method possible to convey the message of Islām Aḥmadīyyat. He visited different cities, delivering lectures and met Americans from all walks of life. While we celebrate the historic 100-years anniversary of Aḥmadīyya Muslim Jamā'at in USA in this centennial year of 2020, we try to retrace some of his journeys in the United States through newspaper archives.

Hazrat Muftī Moḥammad Sādiq[ra] was in the news from the very day he arrived in Philadelphia. Apart from local Philadelphian newspapers such as *The Philadelphia Record*, *Public Record*, *North American*, *Evening Bulletin* and *Public Ledger*, other newspapers also reported his arrival. The headline of *Pittsburgh Daily Post* stated:

> **Mahomet Missioner Comes to Convert – Antithesis of Billy Sunday to "Evangelize" America.**
>
> Boy, page Billy Sunday. Tell him there's a competitor of his'n in the hoosegow. His name is Muftī Moḥammad Sādiq, American missionary of the Prophet Mohammed, and he aims to convert Americans...
>
> "When I am permitted to land," said Sadiq today, "I am going to New York to establish a center there and...to start the Aḥmadī movement. Aḥmadism, Sadiq explained, is an advanced form of Mohammedanism."(*Pittsburgh Daily Post*, 22 February 1920, Sunday, p. 9)

Soon after, he took up residence in New York City. The Aḥmadīyya community's pioneer newspaper *Al-Hakam* mentions two of his postal addresses in 1920 and they are 245 West 72 Street, NY and 1897 Madison Ave. NY. (*Al-Hakam* July 7, 1920, p. 11)



Hazrat Mufti Mohammad Sadiq[ra]

Missionary work was carried out through articles in newspapers and correspondence with different dignitaries and other individuals. For example, *Fort Scott Daily Tribune* and *Fort Scott Daily Monitor* in its edition of July 29, 1920, page 8, under the heading of "Costly Movement on to Convert Americans to Mohammadism" reports:

> The Tribune today received propaganda from an Indian Buddhist or Mohammedan who has come to the United States to convert the country. Evidently the literature has gone to every newspaper in the United States and more is to follow in a comprehensive and costly effort to present the claims of Aḥmad, claimed to be the Messiah of all religions who has come to save the people...

Being stationed in New York, he had the opportunity to visit different cities to propagate the message of Islām. Among his journeys was a visit to Detroit, Michigan where he attended a meeting of Arab immigrant Muslims. An Arabic newspaper of New York, *Al-Bayan*, reported his visit in its edition of June 26, 1920 as follows:

> [Translation] The Islāmic Community in Detroit, Michigan has held a general body meeting on June 14 for the occasion of having Mr. Muftī

> "I am going to New York to establish a center there and ...to start the Aḥmadi movement.

Moḥammad Sādiq, one of the best men of India. He has come all the way from New York especially just to visit the Islāmic Community here in this city.

Mr. Muftī begun this meeting with the following words "In the name of Allāh, and blessings be sent upon the Holy Arab Prophet". Then he delivered his address in both English and Arabic, he expressed how the Muslims of India are highly determined and well dedicated to uplift the pride of Islām again, and how supportive they are towards their brothers in the East and the West. His address left a noble impact in the hearts of attendees. (*Al-Bayan*, June 26, 1920, p. 3., 26 Court St. Brooklyn, N.Y.)

In his letter dated August 7, 1920, he expressed his intensions to move to Chicago, considering it more suitable as the centre of the Aḥmadīyya mission. (*Al-Fazl*, September 23, 1920, p. 1) And in the very next letter, he wrote that he had reached Chicago.

In a brief report about "One Year's Moslem Missionary Work in America", Hazrat Muftī Moḥammad Sādiq[ra] mentioned the cities of Michigan City, Indiana; Sioux City, Iowa; and Sioux Falls, South Dakota. However, no further details are given about these journeys. (*The Moslem Sunrise*, Vol. I, No.1, July 1921, p. 12)

However according to the Sioux City Journal (Sioux City, Iowa) he was there in early April 1921 and delivered lecture on the subject of "Oriental Religions" followed by questions. (Sioux City Journal 14 April 1921 page 10)

Chicago remained his station. He reached Detroit on February 5, 1921, upon an invitation for lectures in the city. This time, he had adequate programs in Detroit which gave him widespread fame in the city and facilitated his missionary work. Writing about one of his lectures *The Detroit Free Press*, the city's largest newspaper, published the following under the headline, "Moslems Avow Loyalty to U.S.":

Islām set before big business men and governmental heads of the neighbor city Sunday the most savory of Eastern dishes in a dinner tendered to Professor Muftī Moḥammad Sādiq of India, missionary of the Aḥmadīa movement by which it is hoped to bring light to those who shout down any but the Christian religion. (*The Detroit Free Press*, Monday, February 14, 1921, p. 3)

He also secured the headlines: "Moslem Muftī Seeks to Make Detroit Islām" and "Moslem Hurls Tolerance Defy at Christian Pulpits" in different editions of the aforementioned newspaper.

In Highland Park, a suburb of Detroit, a new mission house was established, in which Hazrat Muftī Sāḥib resided. It was from here that he started his renowned quarterly magazine *The Moslem Sunrise*.

In July 1921 he visited Toledo, Ohio. A local daily newspaper *The Toledo News Bee* reported his visit and interview in its edition of July 12, 1921, under the heading "Plan A Mosque For Toledo."

In the same month he also visited Fort Wayne, Indiana and furthers Bremen, Indiana upon the invitation of Mr. and Mrs. Michael Abraham. *The Bremen Enquirer* reported his visit on the front page of its 28 July 1921 issue, under the heading: "First Missionary of Moslems to U.S. Visits in Bremen."

Miss Elizabeth Barton, a learned lady who accepted Islām through Hazrat Muftī Moḥammad Sādiq[ra], and was named Zeineb, lived in Dowagiac, Michigan. She invited him to her city and arranged his lectures and debates. (*Al-Fazl*, October 10, 1920, p. 2)

Being invited to Grand Rapids, Michigan

First Ahmadiyya mosque in America

he delivered a series of lectures there in early October 1921.

In February 1922, Hazrat Muftī Moḥammad Sādiq[ra] fell seriously ill, so much so that he even wrote his will. (*Al-Fazl*, 27 March 1922). By Allāh's grace he recovered, but still suffered from eye disease, for which he traveled to Niles, Michigan to be treated by the internationally known eye doctor Dr. Frederick N. Bonine (1863-1941). He was advised to see the doctor twice a week and during his free time the rest of the week, he visited nearby cities and towns to convey the message of Islām. He paid a visit to the Michigan cities of Benton Harbor and Dowagiac, along with South Bend, Indiana. There, he delivered many lectures, distributed literature and gave interviews on Islām. (*Al-Fazl*, 8 and 22

"In Highland Park, a suburb of Detroit, a new mission house was established, in which Hazrat Mufti Sahib resided. It was from here that he started his renowned quarterly magazine *The Moslem Sunrise*.

June 1922)

In May 1922 he traveled to Chicago and once again made it the mission's center. The first Aḥmadīyya mosque in America was built in Chicago on 4448 Wabash Avenue.

By the end of 1922 (most probably in October), he traveled to Ross and Stanley, North Dakota (nearly 970 miles from Chicago). This is believed to be the farthest journey he had taken towards the west. In Stanley he delivered a lecture in Picture Hall. In all likelihood, this journey was undertaken at the invitation of some Muslim brethren residing near Ross. In his lecture, he thanked brothers Hessen Husain Jaha, Farhat, Omar, and others. On his way back, he spent some days conveying the message of Islām in both Crookston and St. Paul, Minnesota. (*The Moslem Sunrise*, Issue I, 1923, p. 166, 167)

An organization named Exchange Club in Grand Haven, Michigan invited him to deliver a lecture on Islām at a banquet attended by a large gathering of ladies and gentlemen. Accepting the invitation, he traveled to Grand Haven in November 1922.

In *The Moslem Sunrise*, Issue II, 1923, p. 190 he mentions his tour of New York, Buffalo and Pittsburgh. *The Buffalo Times* under the heading "Islām Missioner Visits Buffalo" reported:

> "Mohammadans of this city are rejoicing for Dr. Muftī Moḥammad Sādiq, first and only missionary of Islām to come to America, is here this week. Although he has been in America for three years, this is the doctor's first visit to Buffalo....." (*The Buffalo Times* 13 February 1923 page 15)

The Buffalo Enquirer also interviewed him at 450 Seneca Street, which was published in its 12 February 1923 issue.

It was during this period that he was informed of his transfer to Qādiān and that Hazrat Maulwī Mohammad Din[ra]—who reached Chicago on March 29, 1923—was to replace him in America.

Hazrat Mufti Mohammad Sadiq[ra] with Hazrat Khalīfatul-Masīḥ II[ra]

(*Al-Fazl*, 14 May 1923) He spent nearly three months with the new missionary and handed him charge of the mission. While awaiting the travel expenses from Qādiān, Hazrat Muftī Moḥammad Sādiq[ra] visited yet more cities. As he had not yet visited the western part of America, he intended to depart from the west coast for India via Japan. That would also enable him to convey the message of Islām in western America, but the delay of travel expenses from Qādiān made him give up this idea and he ended up visiting neighboring areas instead.

In early July 1923, he was in Ashland, Kentucky and Huntington, West Virginia. Local newspapers *Ashland Daily Independent* and *The Sunday Advertiser* Huntington published his interviews. (*The Moslem Sunrise*, July 1923 Issue 4 page 275) Traveling further he reached Williamson, West Virginia and met some Muslims working as coal miners. (*Al-Fazl*, 4 September 1923) Logan, West Virginia was his next stop where he was invited by some locals.

In his report in *Al-Fazl* dated 9 October 1923, he mentioned his stay and preaching activities in Washington D.C., Philadelphia and New York.

As he was to depart from the Port of Boston, he traveled to Boston, making a short stay in Springfield, Massachusetts. He made good use of his time before departure by delivering eminently successful lectures in Peabody, a city in the suburban area of the North Shore in Massachusetts.

On September 8, 1923 Hazrat Muftī Moḥammad Sādiq[ra] traveled by ship from America to Europe, staying a few weeks in France. He arrived back in India at Bombay port on November 23, 1923. Finally, he reached Qādiān on December 4, 1923, where he was welcomed by Hazrat Khalīfatul-Masīḥ II[ra], along with a good number of Aḥmadīs.

In brief he traveled around 10,000 miles and visited 14 states of America, (Pennsylvania, New York, Michigan, Illinois, Ohio, Indiana, Iowa, North Dakota, South Dakota, Minnesota, Kentucky, West Virginia, Maryland and Massachusetts)

AHMADIYYA MUSLIM JAMAAT
INTERNATIONAL

Aḥmadīyya Muslim Jamā'at Press Releases

'ĪD SERMON DELIVERED IN AN EMPTY MOSQUE TO AN AUDIENCE OF MILLIONS ACROSS THE WORLD BY HEAD OF THE AḤMADĪYYA MUSLIM COMMUNITY

Hazrat Mirza Masroor Aḥmad[aa] says Aḥmadī Muslims should seek a true spiritual 'Īd, rather than merely observing customs for the sake of it

The *World Head of the Aḥmadīyya Muslim Community, the Fifth Khalīfa* (Caliph), His Holiness, Hazrat Mirza Masroor Aḥmad[aa], delivered the *'Īdul Fitr* sermon on 24th May 2020 from the *Mubarak Mosque* in Islāmabād, Tilford.

As millions of Aḥmadī Muslims around the world celebrated 'Īd in their homes due to the COVID-19 lockdown, they were able to listen live to the 'Īd Sermon of their Caliph and to join in with the silent prayer led by their spiritual leader through the global television channel MTA International.

During his sermon, His Holiness[aa] spoke about the need for continued spiritual advancement and to maintain and build upon whatever spiritual progress had been attained during the month of Ramaḍān. He also offered prayers for the world's peace and wellbeing and offered greetings of 'Īd Mubarak to Aḥmadī Muslims across the world.

> "With regards to Eid, many people celebrate this day out of custom without understanding its true objective. . . .

His Holiness[aa] said Muslims were often guilty of celebrating 'Īd's customs and traditions without giving thought to its true philosophy or purpose.

Hazrat Mirza Masroor Aḥmad[aa] said:

> Many of one's social interactions are carried out as a result of one's emotions or habits. With regards to 'Īd, many people celebrate this day out of custom without understanding its true objective. They have grown up seeing their parents and their society celebrating 'Īd and so they keep up the tradition. Others celebrate 'Īd because they know that, as Muslims, it is a commandment of God Almighty and His Messenger[sa] to celebrate 'Īd but they fail to inquire into the purpose of 'Īd and its true meaning. They do not ponder over its benefits and do not assess whether they are celebrating 'Īd in the correct manner or not.

In light of this, His Holiness[aa] said Muslims had a responsibility to identify and understand the true objectives of 'Īd.

Hazrat Mirza Masroor Aḥmad[aa] said:

> The ʻĪd that does not have a lasting benefit cannot be a true ʻĪd. True ʻĪd is that which leads to a long lasting change for the better. It is the ʻĪd which nourishes the soul and leaves a person better off. The greatest wealth for a Muslim is, and should always be, the attainment of the pleasure of Allāh and that is what constitutes a true celebration of ʻĪd as it is a recognition of real prosperity.

Hazrat Mirza Masroor Aḥmad[aa] further stated:

> Allāh the Almighty has appointed this day of ʻĪd after the month of fasting in order to give the glad tiding that one's fasts have been accepted. Thus, on the occasion of ʻĪd, we should analyse to see if our fasts have indeed been accepted or not.

His Holiness[aa] said there are three types of celebrations of ʻĪd, foremost of which is the ʻĪd of such an individual who was able to truly fulfil the rights of the month of Ramaḍān by worshipping Allāh the Almighty to the best of their ability and fulfilled the rights of the creation of Allāh.

Describing the ʻĪd of such individuals, Hazrat Mirza Masroor Aḥmad[aa] said:

> Such a person attains God and God finds His lost servant and the time of separation ends and it is as if two long-lost friends finally meet each other. A person sits in the company of his Beloved Lord. Such a person celebrates an ʻĪd today and tomorrow. In fact, he or she is forever in a state of ʻĪd.

His Holiness[aa] said that amongst such fortunate people were those who may appear poor and destitute and so rich people, dressed in the newest of clothes, may look upon them and wonder if they are even celebrating ʻĪd. Yet, those people who may be looked down upon are truly celebrating ʻĪd, as they are content having attained the pleasure of Allāh the Almighty.

His Holiness[aa] said it did not mean that individuals who were wealthy could not celebrate true ʻĪd, rather, there were people who had been granted the wealth of this world who had also attained the nearness of Allāh the Almighty by making sacrifices for His sake.

Syednā Hazrat Khalīfatul-Masīḥ V[aa]

> Whoever forgets God and neglects the rights of God and His creation and merely rejoices in the shallow celebrations with his loved ones, warrants the displeasure and wrath of Allah . . .

Shining a light on a common misconception about spirituality, Hazrat Mirza Masroor Aḥmad[aa] said:

> People in the world have assumed that the hallmark of people who have attained God is that they completely cut themselves off from the material world, whereas the actuality is that they should be completely content in the will of Allāh. If Allāh feeds them well and clothes them well then they should eat and dress well, but if they are forced to endure poverty and destitution then they should also pass this test with patience. So neither is eating good food a proof of God's closeness, nor is hunger a sign of His nearness.

His Holiness[aa] described the second type of people who come to encounter the day of ʻĪd and celebrate it in a superficial way without understanding its true essence.

Hazrat Mirza Masroor Aḥmad[aa] said:

> Then there is the ʻĪd of the second type of people who, according to their means, eat and dress well, apply fragrance, give and receive gifts. They are happy that they have apparently encountered ʻĪd, but this ʻĪd is as distant from them as the East is from the West. Nonetheless, for them ignorance is bliss and they remain content in their superficial celebrations.

Hazrat Mirza Masroor Aḥmad[aa] continued:

> Such people rejoice and perhaps in their naivety, celebrate even more than those who have attained God and His pleasure. However, the reality is that their hollow celebrations foretell a state of mourning and forewarn an incredibly grave state. Whoever forgets God and neglects the rights of God and His creation and merely rejoices in the shallow celebrations

with his loved ones, warrants the displeasure and wrath of Allāh, and is thereby destroying themselves both in this life and the hereafter. They do not gain anything, rather they are only at loss. The ‘Īd of such people cannot be deemed a true ‘Īd.

His Holiness then described the third and final type of people who encounter the blessed day of ‘Īd.

Hazrat Mirza Masroor Aḥmad[aa] said:

> These are those people who know and realise that they are sinners. They know in their hearts that although they fasted, they did not fulfil the rights of those fasts. They have a sense of shame in their hearts. They offer their prayers but then also are ashamed in their hearts that they were unable to perform the prayers in accordance with the conditions laid out by Allāh the Almighty. Each of them thinks that even today whilst I have come to this gathering for ‘Īd whilst wearing beautiful clothes and eating good food, I do so only as a tradition and to show others, whereas inside, such a person’s heart is weeping and his mind is filled with worry.

His Holiness[aa] explained that this third type of person, who is remorseful and ashamed of his shortcomings, repents and begs for Allāh’s protection and support, to which Allāh the Almighty will always respond.

Hazrat Mirza Masroor Aḥmad[aa] said:

> Allāh, who is most Gracious and ever Forgiving towards people, never leaves His follower crestfallen. When someone thinks that the true ‘Īd is in meeting Allāh, which he is not able to attain, and his soul repeatedly reproaches him with regards to his actions, he repents and ashamedly turns towards Allāh, then when all of this causes him such distress, God hastens towards him... Allāh says that ‘I will go to him for he expresses deep regret and remorse and is engaged in repentance and seeking forgiveness. He is fallen, so let Me raise him up again and bring him to Myself.’

Syednā Hazrat Khalīfatul-Masīḥ V[aa]

Towards the end of the Sermon His Holiness expressed the need for Aḥmadī Muslims to endeavour to become, at the very least, part of the third group of people.

Hazrat Mirza Masroor Aḥmad[aa] said:

> We should endeavour that if we are not yet of the first type of people, then at the very least we should be part of this third group. For this is no lowly state nor some menial thing, nor is it something through which a person’s standing is lowered...We should not be of the second type of people celebrating ‘Īd, whose only job is to eat and drink and who concern themselves with worldly matters, rather become those who have attained Allāh the Almighty. Or at the very least those, who have not yet reached Him, but have fallen at that very place, and whose hearts have broken into pieces through shame and worry, and who have destroyed their own selves due to grief and pain to such an extent that even the Throne of the Divine is moved, and to whom the Master of the Throne Himself comes and seats them in a place of love and affection.

Hazrat Mirza Masroor Aḥmad[aa] concluded the ‘Īd Sermon by reminding Aḥmadī Muslims to pray for all those who were suffering and for the peace of the world.

Hazrat Mirza Masroor Aḥmad[aa] said:

> Pray for all those Aḥmadī Muslims who are being persecuted on the basis of their religion and are being imprisoned unjustly. Pray for their quick release that they too may freely celebrate ‘Īd. Pray for all Muslims and pray fervently for the peace of the world. The leaders of the world, as I have said before, are pushing the world towards a destructive abyss for the sake of their own fleeting vested interests. During the pandemic, as opposed to turning towards Allāh the Almighty, such leaders and peoples are further fueling God’s wrath by their actions.

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)

MEMORANDUM

Assalāmo ʻalaīkum wa Raḥmatullāh!

It has been found that some members of the Jamāʻat are editing and altering photos of the Promised Messiah[as] through modern technology and uploading them onto social media. Please note that attempts to edit/alter such photos by individuals is inappropriate and leads to various issues. Members of the Jamāʻat should only use the approved images of the Promised Messiah[as] and his Khulafā' and they should not be doctored or altered in any way.

The full instructions from Makhzan-e-Tasaweer regarding this issue are attached below.

Wassalām!

Lal Khan Malik

Amīr Jamāʻat Canada

MAKHZAN e TASAWEER
IMAGE LIBRARY

بسم الله الرحمن الرحيم

IMPORTANT ANNOUNCEMENT REGARDING PHOTOGRAPHS OF THE PROMISED MESSIAH عليه السلام AND KHULAFA-E AHMADIYYAT

Historical photos of the Jamaat, particularly those of the Promised Messiah عليه السلام and his Khulafa, were taken with the technology and facilities of their time. Regrettably, we are now seeing that some members of the Jamaat are editing and indeed altering photos of the Promised Messiah عليه السلام through modern technology and uploading them onto social media. Please note that attempts to edit/alter such precious photos by individuals is inappropriate and leads to various issues.

Recently a photo of the Promised Messiah عليه السلام was published on social media and quickly spread far and wide. This photo was extracted from a group photo and then edited. The result was that part of the beard of the Promised Messiah عليه السلام was in focus, whilst another part was not and did not correspond to the blessed face of the Promised Messiah عليه السلام. Please refrain from such inappropriate and wrong practices.

In light of the above, members of the Jamaat are instructed to only use the approved images of the Promised Messiah عليه السلام and his Khulafa and they should not be altered or doctored in any way.

Makhzan-e-Tasaweer London

Tahir House, 22 Deer Park Road, London. SW19 3TL
Tel: +44 (0)20 8544 7630 | Fax: +44 (0)20 8544 7631 | email: info@makhzan.org | www.makhzan.org