AḤMADIYYA Gazette

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CANADA

THE ADVENT OF THE PROMISED MESSIAH[AS] . . .

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

"Tomorrow will be 23 March. This day is commemorated in the Jamā'at as the "Promised Messiah Day." On this day, the pronouncement was made regarding that Messiah and Mahdi, who, in accordance with the prophecy made by the Holy Prophet[sa], was to come in the Latter Days to convey and spread the true teachings of Islām to the world, to unite all the Muslims under one banner, and to bring followers of all religions under the subservience of the Holy Prophet[sa]. Hazrat Mirzā Ghulam Aḥmad[as] Qādiani declared that he was that Promised Messiah and Imām Mahdi, whose advent was prophesied by the Holy Prophet[sa], and in fulfillment of this prophecy, he started taking the Baī'at [pledge of initiation].

I will now present some sayings of the Promised Messiah[as], in which he has explained about the need for the advent of the Promised Messiah, the prevailing condition of the age, his claim, and the various signs related to it . . .

(Friday Sermon, March 22, 2019 qtd. in ***Al-Hakam***, April 19, 2019)

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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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Canada

AMĪR JAMĀ'AT
Lal Khan Malik

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EDITORS
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LAYOUT AND GRAPHICS
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COVERPAGES
Maham Aziz

WEBSITE
Kashif bin Arshad

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Aḥmadiyya Muslim Jamā'at Canada Inc.
10610 Jane Street, Maple, ON L6A 3A2, Canada
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editor@Aḥmadiyyagazette.ca

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PEARLS OF WISDOM

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

THE HOLY QUR'ĀN

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ﴿۱﴾

یُسَبِّحُ لِلّٰہِ مَا فِی السَّمٰوٰتِ وَمَا فِی الۡاَرۡضِ الۡمَلِکِ الۡقُدُّوۡسِ

الۡعَزِیۡزِ الۡحَکِیۡمِ ﴿۲﴾

ہُوَ الَّذِیۡ بَعَثَ فِی الۡاُمِّیّٖنَ رَسُوۡلًا مِّنۡہُمۡ یَتۡلُوۡا عَلَیۡہِمۡ اٰیٰتِہٖ

وَیُزَکِّیۡہِمۡ وَیُعَلِّمُہُمُ الۡکِتٰبَ وَالۡحِکۡمَۃَ ۚ وَاِنۡ کَانُوۡا مِنۡ قَبۡلُ

لَفِیۡ ضَلٰلٍ مُّبِیۡنٍ ﴿۳﴾

وَّاٰخَرِیۡنَ مِنۡہُمۡ لَمَّا یَلۡحَقُوۡا بِہِمۡ ؕ وَہُوَ الۡعَزِیۡزُ الۡحَکِیۡمُ ﴿۴﴾

In the Name of Allāh, the Gracious, the Merciful.

Whatever is in the heavens and whatever is in the earth glorifies Allāh, the Sovereign, the Holy, the Mighty, the Wise.

He it is Who has raised among the unlettered *people* a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and Wisdom, though before that they were in manifest misguidance.

And *He will raise him among* others of them who have not *yet* joined them. He is the Mighty, the Wise.

(Surah Al-Jumu'ah, 62:1-4)

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

ḤADĪTH

عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ عَنْهُ قَالَ كُنَّا جُلُوْساً عِنْدَ النَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اِذْنَزَلَتْ عَلَیْهِ سُوْرَةُ الْجُمُعَةِ فَلَمَّا قَرَءَ: وَاٰخَرِیْنَ مِنْهُمْ لَمَّا یَلْحَقُوْابِهِمْ قَالَ رَجُلٌ مَّنْ هٰؤُلَآءِ یَا رَسُوْلَ اللّٰهِ؟ فَلَمْ یُرَاجِعْهُ النَّبِیُّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ حَتّٰی سَأَلَه مَرَّةً اَوْمَرَّتَیْنِ اَوْثَلَاثًا قَالَ وَفِیْنَا سَلْمَانُ الْفَارِسِیُّ قَالَ فَوَضَعَ النَّبِیُّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَدَه عَلٰی سَلْمَانَ ثُمَّ قَالَ: لَوْكَانَ الْاِیْمَانُ عِنْدَ الثُّرَیَّا لَنَالَه رِجَالٌ مِنْ هٰؤُلَآءِ

(صحیح بخاری، کتاب التفسیر، باب التفسیر سورۃ الجمعۃ)

Hazrat Abū Huraira[ra] narrates:

We were sitting with the Holy Prophet[sa] when Sūrah Al-Jumu'ah was revealed upon him. When he recited, "And *He will raise him among* others of them who have not yet joined them" (62:3), a man asked, "who are they, O Allāh's Messenger[sa]?" The Prophet[sa] did not reply till he repeated his question one, two, or three times. At that moment, Salmān al-Fārisī was with us. The Messenger of Allāh[sa] placed his hand upon Salmān[ra] and said, "even if faith were on Pleiades, a man from among these people would bring it back!"

(*Ṣaḥīḥ Bukhārī*, Kitābut-Tafsīr)

Why Has God Appointed Me?

The actual mission for which God has appointed me is to remove the estrangement that has come between man and his Creator and to re-establish a relationship of love and sincerity between him and his Lord. He 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 lies 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 prayers and concentration. But, first and foremost, I have been sent to re-establish forever the lost belief in the Unity of God—*Tawḥīd*—which 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 the heavens and the earth.

(*Lecture Lahore*, English Translation, p.42)

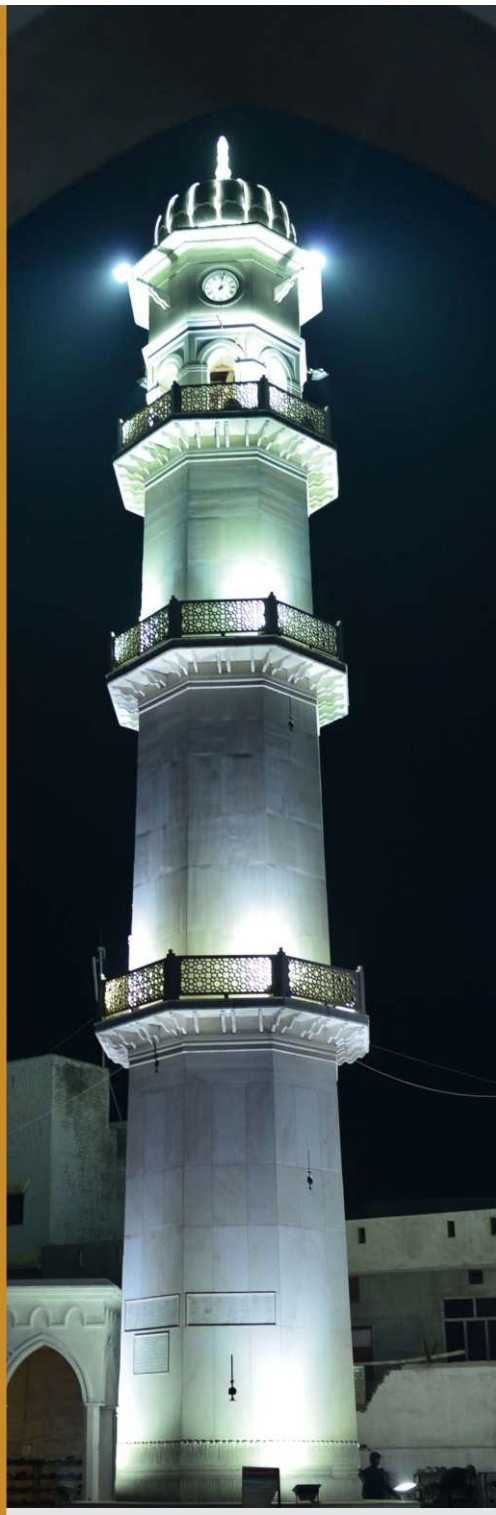
God Almighty desires to draw all those who live in various habitations of the world, be it Europe or Asia, and who have virtuous nature, to the Unity of God and unite His servants under one Faith. This indeed is the purpose of God for which I have been sent to the world. You, too, therefore should pursue this end, but with kindness, moral probity and fervent prayers.

(*The Will*, English Translation, pp.8-9)

I have been sent to re-establish the magnificence of the Holy Prophet[sa]

I have been sent to re-establish the magnificence of the Holy Prophet[sa] lost upon the world, and to show the truths of the Holy Qur'ān to the world. All this is being undertaken, but those who have a veil over their eyes are unable to see!

(*Malfūzāt*, Vol. 3, p.9, translated from Urdu)



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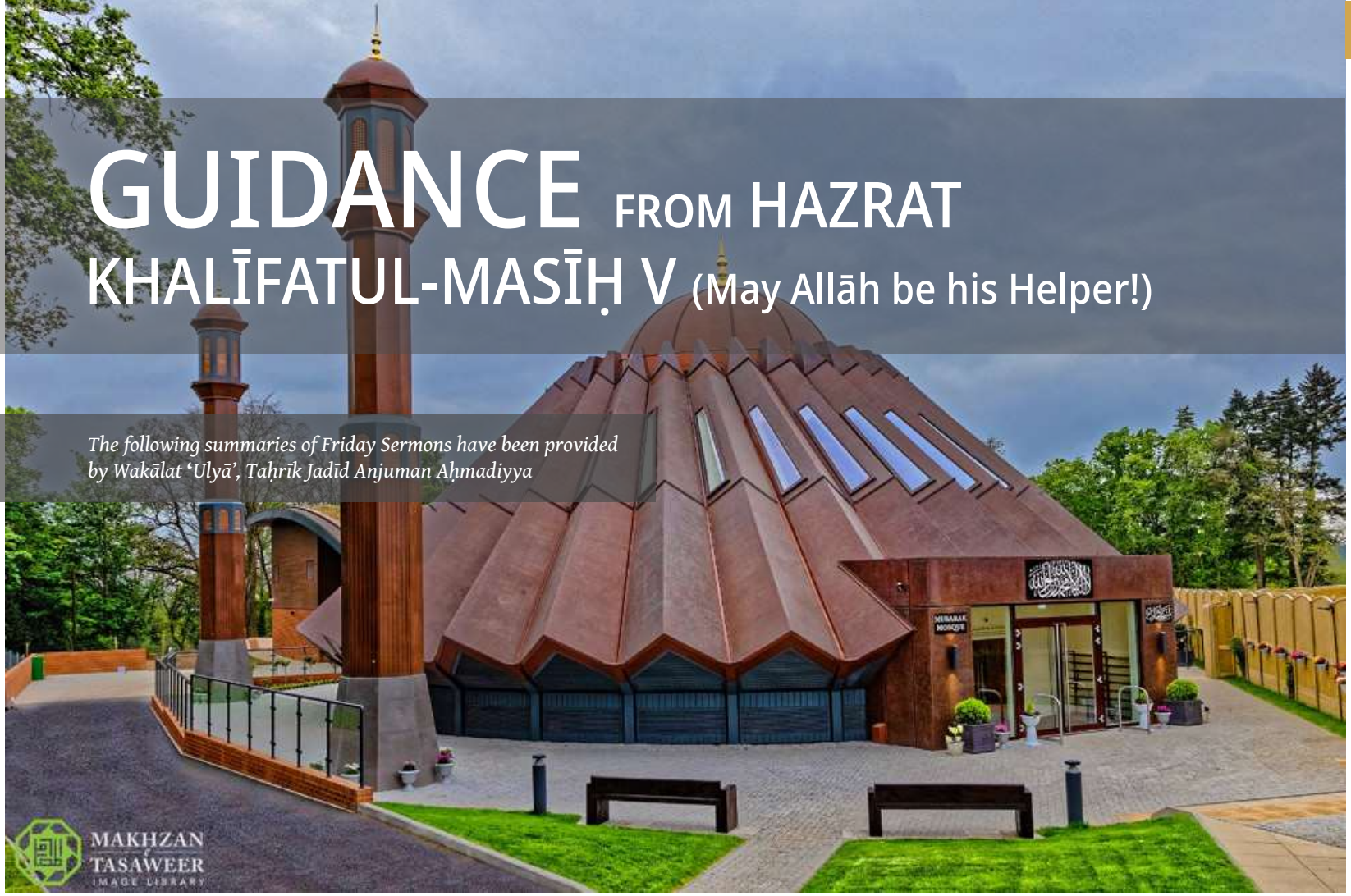

GUIDANCE FROM HAZRAT KHALĪFATUL-MASĪḤ V (May Allāh be his Helper!)

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

MEN OF EXCELLENCE

DECEMBER 6, 2019

In this Friday sermon, Huzoor[aa] continued with the accounts of the Companions of the Holy Prophet[sa] who participated in the battle of Badr.

Hazrat Hilāl bin Umayyah Wāqifi[ra]:

He belonged to the Banu Wāqif clan of Ansār's tribe Aus. His father's name was Umayyah bin 'Āmir and his mother was Unaisah bint Hidm. She was the sister of Hazrat Kulthūm bin Hidm[ra], at whose house in Qubā' the Holy Prophet[sa] had stayed when he migrated to Madīnah. Hazrat Hilāl bin Umayyah[ra] is said to have had two wives, Hazrat Furai'ah bint Mālik bin Dukhsham[ra] and Hazrat Mulaikah bint 'Abdullah[ra]. Both had accepted Islām at the hand of the Holy Prophet[sa]. Hazrat Hilāl bin Umayyah[ra] was among the earliest converts to Islām. He destroyed the idols of the Banu Wāqif tribe and was the flag bearer of his people on the day of the Conquest of Makkah. He had the honour of accompanying the Holy Prophet[sa] in all the battles, including Badr and Uhud, with the exception of the Battle of Tabūk. Ibn Hishām does not include him among the Companions who participated in Badr, but Ṣaḥīḥ Bukhārī includes him in that list.

Hazrat Hilāl bin Umayyah[ra] was among the three Ansāri companions who failed to participate in the Battle of Tabūk without any valid reason. The other two were Hazrat Ka'ab bin Mālik[ra] and Hazrat Murarah bin Rabi'i[ra]. The following verse of the Holy Qur'ān was revealed regarding them:

وَّعَلَى الثَّلٰثَةِ الَّذِيْنَ خُلِّفُوْا ؕ حَتّٰۤى اِذَا ضَاقَتْ عَلَيْهِمُ الْاَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ اَنْفُسُهُمْ وَظَنُّوْۤا اَنْ لَّا مَلْجَاَ مِنَ اللّٰهِ اِلَّاۤ اِلَيْهِ ؕ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوْبُوْا ؕ اِنَّ اللّٰهَ هُوَ التَّوَّابُ الرَّحِيْمُ ﴿۱۱۸﴾

And the three who remained behind, until the earth seemed too narrow for them despite all its vastness, and their souls were also straitened for them, and they became convinced that there was no refuge from Allāh save unto Himself. Then He turned to them with mercy that they might turn to Him. Surely, it is Allāh Who is Oft returning with compassion and is Merciful (9:118).

The Battle of Tabūk took place in 9 A.H. Hazrat Ka'ab bin Mālik[ra] relates:

When I heard that the Muslim army was returning, I became worried and started to think about various excuses to avoid the displeasure of the Holy Prophet[sa]. I also asked people to

advise me on this. However, when the Holy Prophet[sa] arrived, all thought of falsehood evaporated from my mind and I knew that I would not try to avoid his displeasure by telling a lie. I, therefore, decided to tell the truth.

After the Holy Prophet's[sa] arrival, all those who had stayed behind started coming to him and making excuses for why they had not been able to join the battle. They were more than eighty in number and some of them made flimsy excuses. When I came to the Holy Prophet[sa], he smiled in the manner that showed disapproval. He told me to come forward and asked me why I had remained behind and not joined him in the journey. I replied that I had no valid excuse. The Holy Prophet[sa] said, "He speaks the truth." He then said, "Leave me until Allāh decrees about you." I left and some people from Banu Salamah said to me, "By Allāh, we have never seen any fault in you before this. Why did you not make any excuse before the Holy Prophet[sa] as did the others who remained behind? It would surely be enough if the Holy Prophet[sa] offered Istighfār for you."

These people blamed me and I asked them whether there was anyone else who had confessed as I had, and they told me that there were two others, Hazrat Murarah bin Rabi'i[ra] and Hazrat Hilāl bin Umayyah[ra]. These two were righteous men who had participated in the battle of Badr and I admired them. Thereafter, the Holy Prophet[sa] forbade people from talking to the three of us, and this boycott continued for 50 days. Hazrat Hilāl bin Umayyah[ra] and Hazrat Murarah bin Rabi'i[ra] were so embarrassed that they remained in their houses weeping most of the time. When 40 of the 50 days had passed, a messenger came to me from the Holy Prophet[sa] and told me to separate myself from my wife. I asked whether I should divorce her, and he said that I should not go near her. The same message was conveyed to the other two Companions. Upon this, Hazrat Hilāl bin Umayyah's[ra] wife came to the Holy Prophet[sa] and said, "O Messenger of Allāh, verily Hilāl bin Umayyah[ra] is an elderly man who is incapable of taking care of himself. Furthermore, he is not in possession of a servant. Would you, therefore, object if I serve him?" He responded, "No, but he must not approach you." She said, "By Allāh, he has no desire for any matter. By Allāh, he has not ceased to weep from the day this matter has started."

Syednā Hazrat Khalīfatul-Masīḥ V[aa]

Ten more days passed and on the 50th day of the boycott, I was sitting on the roof of my house in the state that Allāh has described, where I found life unbearable and the earth became contracted for me despite its vastness, when I heard someone calling from the top of the *Sala'a* hill which is on the North side of Madīnah, and he was saying, "Tiding be to you, O, Ka'ab bin Mālik!" Hearing this, I at once fell prostrate before Allāh knowing that our tribulation was over. After the Fajr prayer the Holy Prophet[sa] announced that Allāh had forgiven us. Hearing this, everyone started congratulating me and some people went to give the good news to the other two companions. I approached the Holy Prophet[sa] and found him surrounded by people. When I said *Assalamo Alaikum*, I saw his face beaming with delight. He said, "Be glad for the happiest day since your mother gave birth to you." I asked whether the glad tiding was from himself or from Allāh. He said that it was from Allāh. When the Holy Prophet[sa] was happy, his face would become bright like the moon. I said, "O Messenger of Allāh, Allāh has saved me because of my truth. As a sign of my penitence I make a pledge to always speak the truth as long as I live." To this day I have not uttered a lie and I hope that Allāh will save me from it in future too. By Allāh, after guiding me to Islām, Allāh has not bestowed upon me a blessing greater in magnitude than my statement of truth to the Holy Prophet[sa] and my action of not uttering a lie to him. Allāh has ascribed to those who had uttered falsehood, a description more evil than he had ascribed to any other individual. Allāh said that they would swear by Allāh to you when you return to them, but Allāh will never be pleased with such dishonest people.

Hazrat Ka'ab[ra] relates: The Messenger of Allāh[sa] deferred our case until Allāh passed judgment in relation to it. With reference to that, Allāh said, "He also forgave the three who remained behind." The words "Those who remained behind" does not refer to the lagging behind from the battle, rather it refers to being kept away or behind from those people who swore false oaths before the Holy Prophet[sa]. Hazrat Hilāl bin Umayyah[ra] passed away during the reign of Hazrat Amīr Mu'āwiyah[ra].

Huzoor[aa] explained that Tabūk is situated approximately 375 miles along the trade route between Madīnah and Syria. The Battle of Tabūk is also known as *Ghazwatul 'Usrah* or *Jaishul Usrah*, which means the Difficult Battle or The Army that faced difficulty. It is also known as *Ghazwatul Fāḍihah*, the battle that would humiliate and dishonour the hypocrites. This battle revealed the sincerity of the Companions and the machinations of the hypocrites. As soon as the Holy Prophet[sa] told people to prepare for this battle, there ensued a commotion in Madīnah. The Companions who possessed the means made sacrifices to their utmost. But even those who were destitute were so eager that they were ready to walk hundreds of miles on foot. People searched their homes to find any provision that they could contribute for this battle. They were all ready to lay down their lives.

Hazrat 'Umar[ra] thought that he had a lot of wealth and that this was his time to surpass Hazrat Abu Bakr[ra], and so he brought half of his possessions to the Holy Prophet[sa]. The Holy Prophet[sa] asked, "What have you left for your family?" Hazrat 'Umar[ra] said that he had brought half and left the other half for his family. At the same time, Hazrat Abu Bakr[ra] brought all his provisions to the Holy Prophet[sa]. When the Holy Prophet[sa] asked him what he had left behind for his family, he said, "I have left for them Allāh and His Messenger." Hazrat 'Umar[ra] was overawed by this and exclaimed, "Surely, I can never surpass Abu Bakr[ra] in anything." The Holy Prophet[sa] said, "The difference between 'Umar and Abu Bakr's actions is equal to the difference between their status." On this occasion, Hazrat 'Uthmān[ra] contributed camels and horses and money, upon which the Holy Prophet[sa] stood up and said, "After this action, 'Uthmān will not be held to account for anything." According to another Tradition, the Holy Prophet[sa] said, "After this day, nothing 'Uthmān does will harm him." The Holy Prophet[sa] repeated this two times.

> The Holy Prophet[sa] said, "The difference between 'Umar and Abu Bakr's actions is equal to the difference between their status.

Hazrat Abu 'Aqīl[ra] was a Companion who had nothing to contribute on this occasion. Therefore, he found work irrigating a field for a whole night by drawing water from a well. For this work he received about five kilos of dates, half of which he gave to his family and the other half he brought to the Holy Prophet[sa]. Hazrat 'Abdur Rahmān bin 'Auf[ra] brought half of his possession to the Holy Prophet[sa], valuing about four thousand four hundred dirham. When Hazrat 'Āsim bin Adiyy[ra] presented the Holy Prophet[sa] with about 14 tons of dates, the hypocrites started saying that his was an act of ostentation, whereupon Allāh revealed the following verse in Sūrah Al-Taubah:

"Those who find fault with such of the believers as give alms of their own free will and with such as find nothing to give save the earnings of their toil. They thus deride them. Allāh shall requite them for their derision, and for them is a grievous punishment" (9:79).

At the end of the sermon, Huzoor[aa] announced the inauguration of a new website **waqfenauintl.org**, launched by the Central Waqf Nau department UK. Huzoor[aa] urged Waqf Nau children and their parents to benefit from it.

MEN OF EXCELLENCE

DECEMBER 13, 2019

Huzoor[aa] continued with the account of Hazrat Hilāl bin Umayyah[ra] and the Battle of Tabūk which, he spoke about in the previous Friday sermon. Hazrat Hilāl bin Umayyah[ra] was among the three Companions who did not take part in the battle of Tabūk. When the Holy Prophet[sa] returned from the battle of Tabūk, he expressed his displeasure and excommunicated them. This caused them great anguish and they supplicated and sought Allāh's forgiveness, until Allāh accepted their penitence and revealed a verse to this effect.

Huzoor[aa] further explained that amongst the people who were hesitant to join the Holy Prophet[sa] in the Battle of Tabūk, was a man named Jadd bin Qais. When the Holy Prophet[sa] asked him if he would accompany him in the battle against the Romans, he excused himself saying that he had some responsibilities with regard to his women and other issues so he would rather not go. The Holy Prophet[sa] permitted him to stay, the following verse refers to this:

وَمِنْهُمْ مَّنْ يَّقُوْلُ ائْذَنْ لِّيْ وَلَا تَفْتِنِّيْ ؕ اَلَا فِي الْفِتْنَةِ سَقَطُوْا ؕ وَ اِنَّ جَهَنَّمَ لَمُحِيْطَةٌۢ بِالْكٰفِرِيْنَ ﴿۴۹﴾

And among them is he who says, 'Permit me to stay behind and put me not to trial.' Surely, they have already fallen into trial. And surely, Hell shall encompass the disbelievers (9:49).

Suwailam was a Jew living in Madīnah whose house was a hub for the hypocrites. The Holy Prophet[sa] was informed that the hypocrites were gathered there and were trying to stop people from joining the Holy Prophet[sa] for the Battle of Tabūk. The Holy Prophet[sa] sent Hazrat Ammār bin Yāsir[ra] to investigate. When those people learnt of this, they came to the Holy Prophet[sa] and started apologizing. Allāh describes these people in the following verse:

يَحْذَرُ الْمُنٰفِقُوْنَ اَنْ تُنَزَّلَ عَلَيْهِمْ سُوْرَةٌ تُنَبِّئُهُمْ بِمَا فِيْ قُلُوْبِهِمْ

قُلِ اسْتَهْزِءُوْا ۚ اِنَّ اللّٰهَ مُخْرِجٌ مَّا تَحْذَرُوْنَ ۝ وَلَئِنْ سَاَلْتَهُمْ
لَيَقُوْلُنَّ اِنَّمَا كُنَّا نَخُوْضُ وَنَلْعَبُ ؕ قُلْ اَبِاللّٰهِ وَاٰيٰتِهٖ وَرَسُوْلِهٖ
كُنْتُمْ تَسْتَهْزِءُوْنَ ۝ لَا تَعْتَذِرُوْا قَدْ كَفَرْتُمْ بَعْدَ اِيْمَانِكُمْ ؕ اِنْ
نَّعْفُ عَنْ طَآئِفَةٍ مِّنْكُمْ نُعَذِّبْ طَآئِفَةًۢ بِاَنَّهُمْ كَانُوْا مُجْرِمِيْنَ ۝

The hypocrites fear lest a Sūrah should be revealed against them, informing them of what is in their hearts. Say, 'Mock ye! surely, Allāh will bring to light what you fear.' And if thou question them, they will most surely say, 'We were only talking idly and jesting.' Say, 'Was it Allāh and His Signs and His Messenger that you mocked at? 'Offer no excuse. You have certainly disbelieved after your believing. If We forgive a party from among you, a party shall We punish, for they have been guilty (9:64-66).

After the Battle of Tabūk, the Holy Prophet[sa] said that he was going to travel back quickly to Madīnah and that if anyone wanted to stay for a while, they could follow at their own ease. When the Holy Prophet[sa] approached Madīnah, the men, women and children of Madīnah were gathered at *Thaniyyatul-Wadā'a* to welcome him. Hazrat Ayesha[ra] relates that little girls sang a song of welcome.

Whenever the Holy Prophet[sa] returned from a journey, it was customary for him to go the mosque and offer two Rak'at Nafl of prayer. When the Holy Prophet[sa] returned from Tabūk, it was early afternoon and he first offered two Rak'at Nafl of prayer in the mosque. He sat down after the prayer and the people who had stayed behind started coming to him and stating their excuses. There were about 80 such people. Even though the Holy Prophet[sa] knew that their excuses were false, he took them at their word. But, as I have mentioned, three of the Companions—Hazrat Hilāl bin Umayyah[ra], Hazrat Murarah bin Rabi'i[ra] and Hazrat Ka'ab bin Mālik[ra]—did not offer any excuses and consequently suffered the displeasure of the Holy Prophet[sa] for a period of time. But they showed remorse and penitence and Allāh accepted their penitence and announced their forgiveness in the Holy Qur'ān.

Hazrat Murarah bin Rabi'i 'Amri[ra]:

His father's name was Rabi'i bin Adiyy. Hazrat Murarah[ra] belonged to the 'Amr bin 'Auf branch of Ansār's tribe Aus. According to another account, he belonged to the Quzā'ah tribe that was a confederate of the Banu 'Amr bin 'Auf tribe. Hazrat Murarah[ra] had the honour of participating in the Battle of Badr. He was among the three Companions who were unable to participate in the Battle of Tabūk, as has already been detailed. There is no separate account related by Hazrat Murarah[ra] in this regard. All the details are found in the account related by Hazrat Ka'ab bin Mālik[ra] that I presented in detail last Friday.

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Hazrat 'Utbah bin Ghazwān[ra]:

He was known by the epithet Abu 'Abdullah and Abu Ghazwān. Hazrat 'Utbah[ra] was a confederate of the Banu Naufal bin Abd Manāf. His father's name was Ghazwān bin Jabir. He was married to Ardah bint Harith. According to Hazrat 'Utbah's[ra] own account, he was among the first seven people who had accepted Islām. He was 40 years old when he migrated to Abyssinia. He then returned to Makkah and later migrated to Madīnah along with Hazrat Miqdād[ra] who was also among the early converts to Islām.

Huzoor[aa] read out excerpts from *Sīrat Khatamun Nabiyyīn* by Hazrat Mirzā Bashīr Aḥmad Ṣāḥib[ra] regarding the commencement of Jihād of the sword and the Holy Prophet's[sa] defensive plans to protect the Muslims from the tyranny of the unbelievers.

When Hazrat 'Utbah bin Ghazwān[ra] and his freed slave Khabbāb migrated from Makkah to Madīnah, during their travel they stayed in the house of Hazrat 'Abdullāh bin Salamah 'Ajlāni[ra] at Quba', and after reaching Madīnah they stayed with Hazrat 'Abbād bin Bishr[ra]. The Holy Prophet[sa] established a bond of brotherhood between Hazrat 'Utbah[ra] and Hazrat Abu Dujānah[ra]. I will speak more about Hazrat 'Utbah bin Ghazwān[ra] next time, Inshā'Allāh.

Launch of Daily Al-Fazl's new website alfazlonline.org:

Huzoor[aa] then announced the launch of the website for the *Daily Al-Fazl* and said: At the completion of 106 years of the *Al-Fazl* newspaper, an online edition is being launched from the UK. This newspaper was started on 18th June 1913 by Hazrat Muṣleḥ Mau'ūd[ra] with the permission and prayers of Hazrat Khalīfatul-Masīḥ I[ra]. After the creation of Pakistan, it continued to be published from Lahore and then from Rabwah. Today, on 13th December 2019, its online edition is being launched from London so that it will become easily accessible to people all over the world through the internet. The website is alfazlonline.org and the first issue is available. The central IT department has done a lot of work on this site. It contains a lot of material regarding the importance of *Al-Fazl*. This website will contain commentary of verses of the Holy Qur'ān, sayings of the Holy Prophet[sa], extracts from the sayings and writings of the Promised Messiah[as], articles written by Aḥmadī writers as well as other important articles, and

poems and verses by Aḥmadī poets. The newspaper is also available as an Android app. Readers should make the best use of it and Aḥmadī writers and poets should contribute with their literary pieces. The articles should be well-researched and of a high standard. A PDF image file of the daily issue will also be available to download. On Mondays it will contain the complete text of the Friday sermon, and a synopsis of the sermon will also be available. This website will be inaugurated after the Friday prayer, Insha'Allāh.

Funeral Prayer:

At the end of the sermon, Huzoor[aa] informed the Jamā'at about the sad demise of Syedah Tanvir-ul-Islām Ṣāḥiba, wife of late Mirzā Hafeez Aḥmad Ṣāḥib. She was the great-granddaughter of Hazrat Mir Hassām-ud-Din Ṣāḥib Sialkoti[ra], an esteemed Companion of the Promised Messiah[as]. She was the granddaughter of Hazrat Syed Mīr Hamid Shah Ṣāḥib[ra], and daughter-in-law of Hazrat Khalīfatul-Masīḥ II[ra]. Huzoor[aa] also informed the Jamā'at about the sad demise of Sister Hājah Shakoora Nūriyah Ṣāḥiba of the USA. Huzoor[aa] spoke about the great qualities of the deceased and their services for the Jamā'at and led their funeral prayer in absentia after the Friday prayer.

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MEN OF EXCELLENCE

DECEMBER 20, 2019

In the previous Friday Sermon, Huzoor[aa] spoke about Hazrat 'Utbah bin Ghazwān[ra] and continued to relate more about him in this Friday sermon. In 2 A.H., the Holy Prophet[sa] sent an expedition to Nakhlah under the leadership of Hazrat 'Abdullah bin Jahsh[ra], his paternal cousin. Hazrat 'Utbah[ra] was part of this expedition. Huzoor[aa] read a detailed account of this expedition from *Sīrat Khatamun Nabiyyīn* by Hazrat Mirzā Bashīr Aḥmad Ṣāḥib[ra] and said that every incident regarding these Companions who, were ardent lovers of Islām, testifies to their bravery and utmost devotion. Hazrat 'Utbah bin Ghazwān[ra] had the honour of accompanying the Holy Prophet[sa] in all the battles, including Badr. His two freed slaves Khabbāb and Sa'ad also participated in the battle of Badr. Hazrat 'Utbah bin Ghazwān[ra] was among the Holy Prophet's[sa] elite archers.

Hazrat 'Umar[ra] sent Hazrat 'Utbah[ra] towards Basrah with 800 men and helped them with more men afterwards. Hazrat 'Utbah[ra] conquered Ubullah and demarcated the boundaries of Basrah. He was the first man to build and inhabit Basrah. Hazrat 'Umar[ra] appointed Hazrat 'Utbah[ra] as Governor of Basrah. At that time Hazrat 'Utbah[ra] was camping at Kharībah, an ancient Persian city that had also been the site of the Battle of the Jamal. Hazrat 'Utbah[ra] then wrote to Hazrat 'Umar[ra] that the Muslims should have a place where they can spend the winter and the returning armies can stay. Hazrat 'Umar[ra] instructed him to choose a place where water and pasturing grounds were close by. For this purpose Hazrat 'Utbah[ra] chose Basrah. At first, the Muslims built houses out of bamboo. Hazrat 'Utbah[ra] had a mosque built out of bamboo as well as a house for the Amīr near the mosque. This was in 14 A.H. When the men left for battle, they would dismantle the bamboo houses and tie the bamboo, and rebuild them when they returned. Later people started building permanent houses.

Upon Hazrat 'Utbah's[ra] instructions, Mehjan bin Adra' founded Basrah Mosque and had it built out of bamboo. Thereafter, Hazrat 'Utbah[ra] departed for Hajj and appointed Mujāshe' bin Mas'ūd to take his place and commanded him to move to the Euphrates. He ordered Hazrat Mughīrah bin Shu'bah[ra] to lead the prayers. When Hazrat 'Utbah[ra] met Hazrat 'Umar[ra], he said that he wished to resign because the work was difficult for him and someone else should be appointed Amīr instead of him. Hazrat 'Umar[ra], however, did not accept his resignation. It is related that Hazrat 'Utbah[ra] prayed, "O Allāh, do not return me to that city." Thus, while returning back from Makkah to Basrah he fell off his ride. He passed away in 17 A.H. at the age of 57. He was a tall and handsome man.

Khalid bin 'Umair Adawi relates: Hazrat 'Utbah bin Ghazwān[ra] said: I have seen the time when I was one of the seven who were with the Holy Prophet[sa]. At that time I once got a piece of cloth and tore it into two halves, one for myself and one for Sa'ad bin Mālik[ra]. We did not have enough cloth to cover ourselves. But today when one of us wakes up he finds that he is the Governor of some town or city. I seek refuge with Allāh from thinking great of myself, for I am insignificant in the eyes of Allāh. Things have changed and there is more abundance, therefore you need to be more vigilant over yourselves.

Hazrat Sa'ad bin 'Ubādah[ra]:

He belonged to Banu Sā'idah branch of Ansār's tribe Khazraj. His father's name was 'Ubādah bin Dulaim. His mother was 'Amrah and she was the third daughter of Mas'ūd bin Qais. His mother also had the honour of pledging Baī'at to the Holy Prophet[sa]. Hazrat Sa'ad[ra] was the maternal cousin of Hazrat Sa'ad bin Zaid Ashhali who participated in the battle of Badr. Hazrat Sa'ad bin 'Ubādah[ra] had two wives. The first was Ghaziyyah bint Sa'ad from whom he had Saeed, Muhammad and 'Abdur Rahmān. The second wife was Fuqaihah bint 'Ubaid from whom he had Umamah and Sadūs. Mandūs bint 'Ubādah was Hazrat Sa'ad's[ra] sister who also embraced Islām at the hand of the Holy Prophet[sa]. He also had a sister named Laila bint 'Ubādah and she too had the honour of accepting Islām.

Hazrat Sa'ad bin 'Ubādah[ra] was known by the epithet Abu Thābit. He was the leader of the Ansār's tribe Khazraj. He was a generous person and carried the flag of the Ansār in all the battles. He was among the most influential and honoured people among the Ansār and was accepted by his people as their leader. He knew how to write even before Islām when few people did. He was also an expert in swimming and archery. Anyone who possessed all these skills was given the title of Kāmil. Prior to Islām, Hazrat Sa'ad[ra], and his ancestors before him, would slaughter animals and make an announcement that anyone in need of flesh or fat should come and get it from the castle of Dulaim bin Haritha. Hazrat Sa'ad's[ra] son also continued with this practice.

Hazrat Sa'ad bin 'Ubādah[ra] accepted Islām on the occasion of the second Baī'at at Aqabah. After the Baī'at, the Holy Prophet[sa] said: "Moses[as] had selected twelve leaders from among his people. I will also choose twelve leaders from among you who will lead you and guide you. They will be like the twelve disciples of Jesus[as] and will answer to me regarding your people." He then asked them to suggest the names of suitable people and when these were suggested he approved them. He then appointed leaders over each tribe and told them their duties. He appointed two leaders over some tribes. After this, Hazrat 'Abbās bin 'Abdul Muttalib[ra], the Holy Prophet's[sa] uncle, told the Ansār that they must be extremely vigilant since Quraīsh spies were on alert and that if the news of this meeting got out, this would create grave difficulties. Thereafter, the Holy Prophet[sa] returned to Makkah with his uncle Abbās. In the morning, the people from Madīnah started their journey back to Madīnah but Hazrat Sa'ad bin 'Ubādah[ra] remained behind for some reasons, due to which the Quraīsh caught him and brought him to Makkah, where they beat him and dragged him on the rocky ground. Finally Jubair bin Mut'im and Harith bin Harb, who were acquainted with Hazrat Sa'ad[ra], came to his rescue.

Huzoor[aa] concluded by saying that he would relate more information about Hazrat Sa'ad bin 'Ubādah[ra], next Friday, Insha'Allāh.

MEN OF EXCELLENCE

DECEMBER 27, 2019

Huzoor[aa] continued with the accounts of the companions of the Holy Prophet[sa], specifically Hazrat Sa'ad bin 'Ubādah[ra]. Hazrat Sa'ad[ra] was one of the twelve leaders appointed by the Holy Prophet[sa] on the occasion of the second Baī'at at Aqabah. Hazrat Mirzā Bashīr Aḥmad Ṣāḥib[ra] writes that Hazrat Sa'ad bin 'Ubādah[ra] belonged to the Banu Sā'idah clan of the Khazraj tribe and that he was the chief of the whole Khazraj tribe. During the time of the Holy Prophet[sa], he was considered the most eminent of the Ansār, so much so, that after the demise of the Holy Prophet[sa] his name was proposed by the Ansār for Khilāfat. He passed away during the Khilāfat of Hazrat 'Umar[ra].

The Holy Prophet[sa] established a bond of brotherhood between Hazrat Sa'ad[ra] and Hazrat Tulaib bin 'Umair[ra] (May Allāh be pleased with them) who had migrated from Makkah to Madīnah. It was said that no family in the Khazraj tribe had been generous for four successive generations, except Dulaim, his son Ubādah, his son Sa'ad, and his son Qais. The family of Dulaim was famous for its generosity.

When the Holy Prophet[sa] came to Madīnah, Hazrat Sa'ad[ra] would present him with a big bowl of meat and bread. Sometimes it would be milk or olive or fat, but mostly it would be meat. The bowl sent by Hazrat Sa'ad[ra] would be distributed among the Holy Prophet's[sa] wives. Hazrat Zaid bin Thabit[ra] relates: We used to live in the houses of Banu Mālik bin Najjār, and three or four of us would take turns to bring food to the Holy Prophet[sa] for the seven months that he lived at the house of Hazrat Ayūb Ansāri[ra]. During these days, bowls from Hazrat Sa'ad bin 'Ubādah[ra] and Hazrat As'ad bin Zurārah[ra] would be presented to the Holy Prophet[sa] every day. Huzoor[aa] explained that this makes it clear that while this food was presented to the Holy Prophet[sa] continuously for the first seven months, it might not have been so regular later on. Hazrat Umm Ayūb[ra] was once asked what was the Holy Prophet's[sa] favourite food that she noticed when he stayed at her house for seven months. She said, I never saw him order a specific food to be prepared for him, nor did I ever see him find fault with any food that was presented to him.

Hazrat Ayūb[ra] used to say to me that one night Hazrat Sa'ad bin 'Ubādah[ra] sent the Holy Prophet[sa] a bowl of *tafaishal*—a kind of curry—the Holy Prophet[sa] drank of it until he was fully satiated, something he had never seen before. Then they used to make this more often for the Holy Prophet[sa].

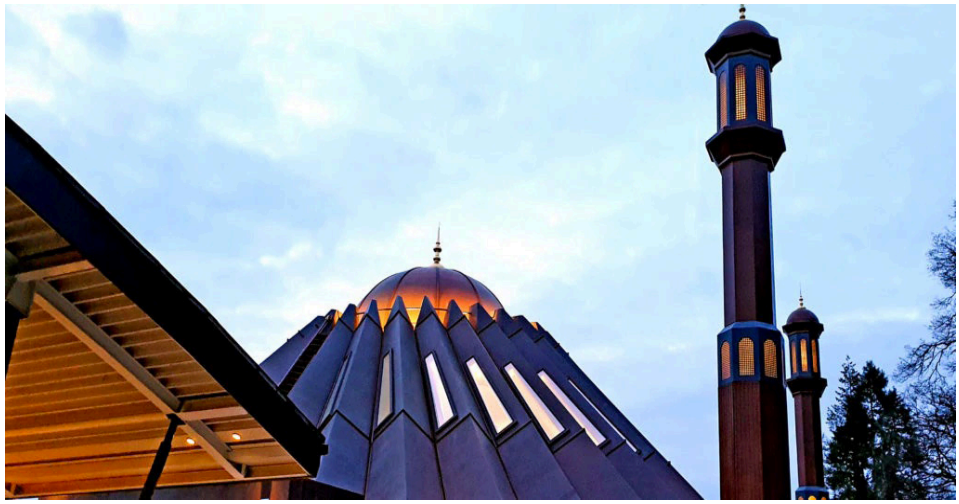
Huzoor[aa] elaborated further and said

that this shows that the Holy Prophet[sa] never made demands on what should be cooked for him, nor did he ever find fault with anything that was brought to him, but would eat wholeheartedly if he liked the food. And the Companions[ra], when they saw that the Holy Prophet[sa] liked something, would present him with that kind of food. The Holy Prophet[sa] also liked *Harees*, which was made from meat and wheat.

Hazrat Sa'ad's[ra] son Qais relates: The Holy Prophet[sa] once came to our house and said *Assalāmo Alaikum*. My father answered him in a very low voice. I asked him if he would not invite the Holy Prophet[sa] to come in. He said, "Let the Holy Prophet[sa] invoke more peace upon us." This meant that when the Holy Prophet[sa] says Assalām o Alaikum again, it would bring greater peace and blessings to their dwelling. When the Holy Prophet[sa] was about to turn back, Hazrat Sa'ad[ra] came out and told the Holy Prophet[sa] that he had heard him but had answered him in a low voice so that the Holy Prophet[sa] could invoke even more blessings upon us. Thus the Holy Prophet[sa] entered his house.

Allāma Ibn Sirīn writes that when the time came for evening meal, the Companions[ra] would take one or two people from among *Ashābus-Suffah* to eat with them. Hazrat Sa'ad[ra] would take 80 of these people with him. However, there were times when these people went without food as well. But on the whole, the Companions of the Holy Prophet[sa] took care of these people who sat at the Holy Prophet's[sa] threshold, and Hazrat Sa'ad[ra] was foremost in taking care of them.

A year after migrating to Madīnah, the Holy Prophet[sa] travelled to Abwā', a place 23 miles from Madīnah where the grave of the Holy Prophet's[sa] mother was located. The Holy Prophet[sa] travelled under a white flag. On this occasion, the Holy Prophet[sa] appointed Hazrat Sa'ad bin 'Ubādah[ra] as his representative in Madīnah. The Battle of Abwā' is also known as the Battle of Waddān. Huzoor[aa] read out the details of this Battle from the book *Sīrat Khatamun-Nabiyyīn* by Hazrat Mirzā Bashīr Aḥmad Ṣāḥib[ra].



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Tabaqātul Kubrā states that Hazrat Sa'ad[ra] did not participate in the Battle of Badr. He was preparing for it and going to the homes of Ansār to urge them to join the battle, but during this time he was bitten by a dog and therefore could not proceed to the battle. Since he was desirous of participating in the battle but could not do so, the Holy Prophet[sa] allotted him a portion from the spoils of war. Hazrat Sa'ad[ra] accompanied the Holy Prophet[sa] in all other battles, including Uhud and Khandaq.

According to Mustadrak, Hazrat Sa'ad[ra] carried the banner of the Ansār in the Battle of Badr. Before the Battle of Badr, Hazrat Sa'ad[ra] presented to the Holy Prophet[sa] a sword named 'Azb which the Holy Prophet[sa] used in the Battle of Badr. Hazrat Sa'ad[ra] also presented a donkey to the Holy Prophet[sa]. After relating some accounts regarding the Battles of Badr and Uhud, Huzoor[aa] said that Hazrat Sa'ad[ra] was among the Companions who stood steadfastly by the Holy Prophet[sa] in the Battle of Uhud. When the Holy Prophet[sa] returned to Madīnah from the Battle of Uhud, the Holy Prophet[sa] dismounted from his horse and was helped to his home by Hazrat Sa'ad bin Mu'āz[ra] and Hazrat Sa'ad bin 'Ubādah[ra] because of his injuries.

Hazrat Sa'ad's[ra] mother, who was among the Companions of the Holy Prophet[sa], passed away while the Holy Prophet[sa] was away for the Battle of Dūmatul Jandal. Hazrat Sa'ad[ra] was also accompanying the Holy Prophet[sa] in this battle. When he heard of his mother's death, he requested the Holy Prophet[sa] to lead her funeral prayer. The Holy Prophet[sa] did so, even though a month had passed since her death.

Hazrat Ibn Abbās[ra] relates that Hazrat Sa'ad[ra] told the Holy Prophet[sa] about a vow his mother had made and that she had died now without fulfilling it. The Holy Prophet[sa] said, "You can fulfil it on her behalf." Hazrat Saeed bin Musayyab[ra] relates: Hazrat Sa'ad bin 'Ubādah[ra] came to the Holy Prophet[sa] and said, "My mother has died but she did not make a will, would it be right if I gave charity on her behalf?" The Holy Prophet[sa] said that he could. He then asked the Holy Prophet[sa] which kind of charity he loved most. The Holy Prophet[sa] said, "Providing water to the thirsty." According to an account, Hazrat Sa'ad[ra] had a well dug out accordingly and said this is on behalf of Umm Sa'ad. Huzoor[aa] concluded by saying that he would continue to relate more accounts regarding him, Insha'Allāh.

ADVENT OF THE PROMISED MESSIAH[AS]

The following is an English rendering of the Friday Sermon delivered by Syedna Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper!) on March 22, 2019. It was published in Al-Hakam on April 19, 2019. After reciting the Tashahud, Ta'awuz, and Surah Al-Fātiḥaḥ, Hazrat Khalīfatul-Masīḥ V[aa] said:

Promised Messiah[as]

Tomorrow will be 23 March, and this day is commemorated in the Jamā'at as the "Promised Messiah Day". On this day, the pronouncement was made regarding that Messiah and Mahdi, who, in accordance with the prophecy made by the Holy Prophet[sa], was to come in the Latter Days to convey and to spread the true teachings of Islām to the world, to unite all the Muslims under one banner and to bring followers of all religions under the subservience of the Holy Prophet[sa]. Hazrat Mirzā Ghulam Aḥmad[as] Qadiani declared that he was that Promised Messiah and Imam Mahdi, whose advent was prophesied by the Holy Prophet[sa], and in fulfilment of this prophecy, he started taking the Bai'at [pledge of initiation].

I will now present some sayings of the Promised Messiah[as], in which he has explained about the need for the advent of the Promised Messiah, the prevailing condition of the age, his claim and the various signs related to it. He states in one of his [Urdu] couplets:

وقت تھا وقتِ مسیحا نہ کسی اَور کا وقت
میں نہ آتا تو کوئی اَور ہی آیا ہوتا

"This was indeed the appointed time for none other than The Messiah;
Had I not been appointed, someone else would surely have appeared!"
(*Durre Sameen,* p. 160)

Thus, the need of the time yearned for an individual to come and take control of the wavering ship of Islām. Unfortunately however, the majority of the Muslim scholars, who were waiting eagerly for a messiah to appear, opposed him after he made his claim. They conjured false tales and invented stories about him in order to deter the general population of the Muslims. They incited the general population against him and his Community to the extent that they even issued edicts to kill. Even today, terrifying examples of oppression and barbarity against Aḥmadis manifest themselves in some countries and places in the form of murder or killings. All this is carried out in the name of Islām, whereas those who truly understand the essence of Islām can never think of perpetrating such acts and such atrocities would never be committed by them.

Nonetheless, in light of the various writings of the Promised Messiah[as], we are able to gain an insight into the conditions at the time of his advent. Moreover, the Promised Messiah[as] has explained the need for the advent of the Promised Messiah and why he was to appear in that particular era. The Promised Messiah[as] stated that he did not merely just claim to be the messiah of his own accord, rather this advent was in fact the need of the age.

The Promised Messiah[as] states:

"The Holy Qur'ān clearly and markedly draws a parallel between the successorship of both the Israelite and Ishmaelite dispensations. This is apparent from the following verse:

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ---

[Allāh has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them. (Surah Al-Nur, Ch.24: V.56)]

The Promised Messiah[as] continues:

"The last successor of the Israelite dispensation who appeared in the fourteenth century after Moses, on whom be peace, was the Messiah of Nazareth[as]. In parallel to this, it was necessary for the Messiah of this Ummah to also appear at the head of the fourteenth century. Additionally, those blessed with visions have declared this century to be the one in which the Messiah would appear."

In other words, many such saintly individuals who had a strong connection with God and were recipients of divine revelations had affirmed this.

The Promised Messiah[as] further states:

"Shah Waliyullah[rh] and others have from among the Ahl Hadith all agree that all the minor signs (*'alamāt sughra*) and to some extent the major signs (*'alamāt kubra*) have been fulfilled (all the minor and major signs related to the Promised Messiah[as] have been fulfilled). However, they have erred somewhat in this respect. All of the signs have been fulfilled."

It is not the case that only some of the

signs have been fulfilled, rather all the signs for the Messiah have been fulfilled.

The Promised Messiah[as] then states,

"The major sign or hallmark of the one who is to appear can be found in Bukhari as follows:

يَكْسِرُ الصَّلِيْبَ وَيَقْتُلُ الْخِنْزِيْرَ

In other words, the era in which the Messiah shall descend is marked by the dominance of Christianity and prevalent worship of the cross. Is this not such a time? Has there been such a time from the era of Adam[as] until now when such harm was ever inflicted upon Islām by the Christian priests? Division has plagued every country. There is no Muslim family who has not lost a member or so to their hands. Hence, the era of he who was to come is one in which worship of the cross would be dominant. What could be more dominating than what we see now? Vicious attacks like those of ravenous beasts have been made against Islām."

These words are enough to answer the allegation that the Promised Messiah[as] was planted by the British Government. From these words it can be ascertained whether the Promised Messiah[as] was working on the orders of the British Government, or whether he was appointed by God Almighty to defend Islām and to prove its superiority. The Promised Messiah[as] continues:

"Is there a single group that has not made the most savage of remarks against the Noble Messenger, peace and blessings of Allāh be upon him, and hurled abuse at him? If now is not the time for the advent of the awaited one, the earliest that he can appear now is after a hundred years. For a divinely appointed reformer (Mujaddid) must always appear at the head of the century. Now, does Islām possess enough strength to combat the ever-increasing dominance of the Christian priests for another century? This ascendancy has reached its pinnacle and the one who was to appear has come. Now, he shall destroy the Anti-Christ with clinching argumentation. For it is recorded in the Hadith that nations would be overturned, not people themselves or the individuals that comprise these nations. And so has it occurred." (*Malfuzat*, Vol. 1, pp. 47-48)

That is, the purpose of the Messiah of the dispensation of Muḥammad[sa] was to prove the superiority of the teachings of Islām over all other religions through arguments and proofs. Similarly, he was going to present the teachings of Islām in order to prove its superiority over all religions and nations. The thousands of non-Muslims, who enter the fold of Aḥmadiyyat every year do so on the basis of the arguments and proofs presented by the Promised Messiah[as].

The Promised Messiah[as] further writes in relation to the circumstances of the time and the need of the Promised Messiah:

"If the land is uncultivable, rain is of no benefit; in fact, it is damaging and harmful (if the soil of the land is not good or is barren or firm, then it is futile). And so, heavenly light has descended and it is illumining the hearts of the people. Prepare yourself to accept it and benefit from it (i.e. prepare the condition of your hearts) so that in the likeness of barren land that gains no benefit from rainfall (and will go to waste), you too do not walk in darkness and stumble, and consequently perish, falling into a dark abyss, despite the presence of light."

It should not be the case that you also stumble, i.e. despite the presence of light, one falls in a pit of darkness. The Promised Messiah[as] further says:

"Allāh the Exalted is more merciful than a compassionate mother. He does not wish for His creation to be wasted. He reveals to you the paths of guidance and light. But in order to tread these paths, you must utilise your reason and purify your souls. Just as planting does not occur until the soil is ploughed to prepare it, so too pure reason cannot descend from heaven until souls are purified through strenuous effort and rigorous self-discipline. In this age, God has shown immense grace and as He is jealous for His religion and His Prophet, peace and blessings of Allāh be upon him, He has sent a man, who speaks to you now so that He may invite you towards this light. If the present era had not been

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plagued by such corruption and disorder and efforts to expunge religion had not been undertaken, then there would be no issue whatsoever. However, at present you can observe from east to west that nations are preoccupied in removing all traces of Islām."

An attack is being launched on Islām from all sides and this continues even until today. The Promised Messiah[as] then says:

"I remember, and I have stated this in my book Barahin Aḥmadiyya as well, that 60 million books against Islām have been written, compiled and printed already." This was during the time of the Promised Messiah[as] approximately 125 years ago, rather almost 150 years ago.

The Promised Messiah[as] further continues:

"It is strange that the Muslim population in India is 60 million and the number of books written against Islām are also equivalent in number." At the time, the Muslim population was some 60 million, but now it is approximately 500-600 million, or perhaps even more than this.

The Promised Messiah[as] then says, "If we disregard the number of books that have been added to this figure, even still our

opponents have handed one book to each and every Muslim in India."

The number of books written in opposition to Islām were equal to the Muslim population of the time. But now, through various media outlets, social media, internet and other means, it has a far wider impact. New means have been invented which are being utilised. The Promised Messiah[as] says that the opponents have printed books and have distributed them to every Muslim.

The Promised Messiah[as] further writes:

"If the jealousy of Allāh the Exalted had not surged forth and were it not for His true promise إِنَّا لَهُ لَحَافِظُوْنَ [And most surely We will be its Guardian. (Surah Al-Hijr, Ch.15: V.10)] know for certain that today Islām would have been wiped off the face of the earth and all traces of it would have been effaced. But no, this can never happen. The hidden hand of God is protecting it. What disappoints and pains me is that the Muslims do not care for Islām even to the extent that one cares for their marital relations. I have often had the opportunity to read that even Christian women, on death, bequeath hundreds of thousands of rupees for the propagation and spread of the Christian faith." (In those days, the Christians were more inclined towards their faith and especially their women.) "And as far as devoting their lives for the dissemination of Christianity is concerned, this is something we observe daily."

Relating the circumstances of those times, the Promised Messiah[as] says:

"Thousands of lady-missionaries go from home to home and street to street and strip the people of their faith in any way possible", i.e. the Christian women would propagate their faith. "I have yet to see a single Muslim who has bequeathed even 50 rupees on their deathbed for the propagation of Islām. In contrast, at marriages and for worldly customs, they spend extravagantly . . . "

This extravagance is present even in this day and age. The little contribution they make the way of Islām is insignificant when compared to their worldly expenditures. The Promised Messiah[as] then says:

". . . and even incur debt to squander their wealth relentlessly. But when it comes to Islām, they have nothing. Alas! What a pity! Could the state of the Muslims be any more deplorable?" (*Malfuzat*, Vol. 1, pp. 72-74)

Even today, the condition of the Muslims remains the same. Even though their condition has improved somewhat in this regard, however, as I have mentioned that even then they do not spend a fraction of that which they spend in fulfilling their worldly pursuits.

The aforementioned description refers to the circumstances of the time when the Promised Messiah[as] made his claim. As I have mentioned, if a faction among the Muslims have now started to pay attention towards faith, it is only to the extent so that they have at least some attachment to Islām. And so, there has been some improvement in that people are now more inclined towards remaining attached to faith. They have also populated mosques to a certain extent. However, they are not making any efforts to spread the teachings of Islām. Even if some so-called efforts are being made, however they are with the intention of forcefully compelling others to accept Islām.

With regard to this, many groups have formed and are also employing their efforts in order to oppose the Promised Messiah[as] and his community. Thus, it should always be remembered that if Islām is to spread across the world today, it will spread only through this appointed and chosen one of God – and this is decree of God Almighty.

Allāh the Exalted and His Messenger[sa] also foretold some signs for the advent of the Promised Messiah. It would not be the case that the appointed one would make a claim without the support of any signs. Hence, alluding to this fact, the Promised Messiah[as] states:

"Another sign in support of the awaited one is that in his era, during the month of Ramadan, the solar and lunar eclipses will occur. Those who ridicule divine signs in fact mock God Himself. For the solar and lunar eclipse to take place after the claim of the awaited one is something that no one could possibly forge or fabricate."

One cannot say that this was conjured nor was it a mere coincidence or an act of deceit. The Promised Messiah[as] says:

"Before this, no such solar or lunar eclipse has taken place. This was a sign by which Allāh the Exalted was to proclaim the arrival of the awaited one throughout the entire world. And so upon witnessing this sign, the Arabs have also proclaimed its truth, as is their nature. Wherever our announcements could not reach to serve as public pronouncements, this solar and lunar eclipse announced the coming of the era of the awaited one. This was a sign of God completely free from human machination. No matter how strictly philosophical a person may be, they ought to reflect and contemplate that when the appointed sign has been fulfilled, it necessarily follows that the one in whose favour the sign was manifested, must also be present. This was not a matter that could have been predetermined, because it was stated that the sign would be manifested after a person who claimed to be the Mahdi had appeared." This sign will appear when the claim of the Messiah and Mahdi has already been made. "The Noble Messenger, peace and blessings of Allāh be upon him, also said that no such incident would have occurred from the time of Adam[as] to this Mahdi. If anyone can historically show otherwise, I shall

"For the solar and lunar eclipse to take place after the claim of the awaited one is something that no one could possibly forge or fabricate.

accept." (*Malfuzat*, Vol. 1, pp. 48-49)

The Promised Messiah[as] further states:

"Another sign of the era was that the star *Dhus-Sinin* would emerge, i.e. the star of years gone by. In other words, the star which emerged in the time (or years) of the Messiah of Nazareth[as]. Now, even that star has appeared, which gave heavenly news of the coming of the Jewish Messiah. Similarly, we find in the Qur'ān:

وَاِذَا الْعِشَارُ عُطِّلَتْ ۝ وَ اِذَا الْوُحُوْشُ حُشِرَتْ ۝ وَ اِذَا الْبِحَارُ سُجِّرَتْ ۝ وَ اِذَا النُّفُوْسُ زُوِّجَتْ ۝ وَ اِذَا الْمَوْءٗدَةُ سُئِلَتْ ۝ بِاَیِّ ذَنْۢبٍ قُتِلَتْ ۝ وَ اِذَا الصُّحُفُ نُشِرَتْ ۝

[And when the she-camels, ten-month pregnant, are abandoned; And when the beasts are gathered together; And when the seas are made to flow forth one into the other; And when people are brought together; And when the girl-child buried alive is questioned about, "For what crime was she killed?" and when books are spread abroad. (Surah Al-Takwīr. Ch.81: V.5-11)]

All these prophecies are mentioned in the Holy Qur'ān, for example, beasts would be gathered together [etc.]. There are various explanations of these, for instance, zoos have been created. Also, in fulfilment of these prophecies, knowledge has become accessible and spread across the world; some nations have attacked the native people and destroyed them. It also mentions that oceans will be merged together and that people will become like one community. Communication has now also become extremely easy and one is able to communicate across the world within seconds. Furthermore, it states in the Qur'ānic prophecy that women, who were treated cruelly at that time, whose rights were suppressed and were even killed, will question as to what grounds were they being killed on? Books will be spread far and wide and then is also the advancement of press and media.

Thus, all of these various aspects prove the fact that this is the era of the Promised Messiah and the prophecies in relation to this are found in the Holy Qur'ān. The Promised Messiah[as] then states:

"Meaning, in that era, she-camels, which previously were the best means of transport and conveyance, shall become useless. In other words, during that era (i.e. during the time of the Messiah), the mode of transport will become so advanced that these earlier forms would be rendered useless. This alluded to the age of locomotives."

This referred to the era of railways. Furthermore, in accordance with one of the prophecies of the Promised Messiah[as], there is now a railway in operation between Medina and Mecca, or at the very least, the railway track has been laid out. The Promised Messiah[as] further states:

"Those who believe that these verses speak of the Resurrection do not stop to reflect how a she-camel could remain pregnant at such a time. The word *Ishar* refers to pregnant she-camels. Then, these verses state that streams would be made to flow forth in all directions and books would be published abundantly. Hence, all of these signs relate to the era under discussion" (*Malfuzat*, Vol. 1, pp. 49-50).

Presenting further evidence in relation to where the Promised Messiah was to appear, the Promised Messiah[as] writes:

"As for the place of the Promised Messiah's advent, it ought to be remembered that the emergence of the Antichrist has been foretold to take place from the East and this refers to our country. The author of *Hijajul Kiramah* writes that the disorder of the Antichrist is manifesting itself in India. And it is obvious that the Messiah must also appear in the same place that the Antichrist emerges. Then, it is narrated that the Messiah would appear in the village of Qad'ah, which is short for 'Qadian.' It is possible that in Yemen a village by this name exists, but one ought to remember that Yemen is not to the east of Hijaz, rather it is to the south."

The Promised Messiah[as] further writes:

"...Furthermore, the name given to me by divine destiny and decree is also a subtle indication to this very fact. According to Abjad numerals, the numerical value of the letters in 'Ghulam Aḥmad Qadiani' equal 1300 exactly. In other words, the Imam whose name this is, was to come at the start of the fourteenth century. Thus, this was alluded to in the prophecy of the Holy Prophet[sa]." (*Malfuzat*, Vol. 1, p. 50)

In relation to the signs of the Messiah of the latter days, the Promised Messiah[as] states:

"Calamities were also to serve as a sign." There would be various sorts of calamities and trials during the time of the Messiah. The Promised Messiah[as] then says:

"Heavenly calamities took on the form of famine, plague and cholera. The plague is an affliction so vicious that it has even shaken the government . . . " the period of time which is being referred to by the Promised Messiah[as] was during the plague in India which took on a devastating form and lasted for five or six years "...and if it continues to grow, it shall devastate the entire country. As for earthly calamities, there are wars and earthquakes, which have destroyed the land." (As for wars, they are continuing even to this day.) "It is necessary for a person commissioned by Allāh to manifest heavenly signs in support of their truth as well."

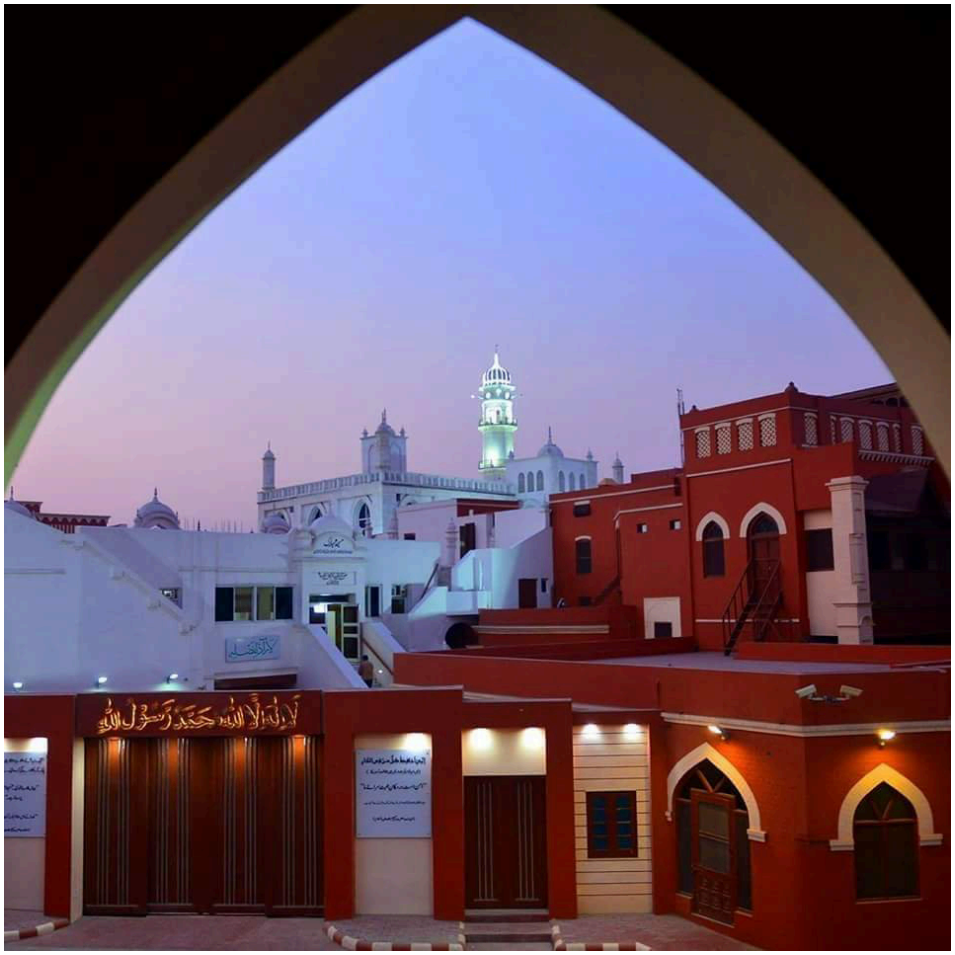
The Promised Messiah[as] further writes:

"Was the sign of Lekhram not a magnificent sign? This contest ensued for many years with the term outlined in advance. This encounter went on for five years without fail. Both parties published announcements and the matter gained publicity." (It became common knowledge that Lekhram was in a contest with the Promised Messiah[as].) "It gained unmatched publicity. Then, the events unfolded exactly as prophesied. Is there any other example of such an occurrence? Similarly, well before the Conference of Great Religions (*Dharam Mahautsav*) I announced many days in advance that Allāh Almighty had informed me that my essay would be superior to all others. Those who witnessed this grand and awe-inspiring conference can reflect and understand for themselves that to foretell one's triumph over all others in a conference of such stature could not have been a mere conjecture or guesswork. Ultimately, the prophecy was fulfilled."

(*Malfuzat*, Vol. 1, pp. 50-51)

This was in relation to the book of the Promised Messiah[as], The Philosophy of the Teachings of Islām. I will read out a statement from a newspaper at the time regarding this. General Gohar Asifi of Calcutta writes, "During this conference, if the paper of Hazrat Mirzā Ṣāḥib was not presented, Muslims would have suffered humiliation and disgrace at the hands of the other faiths. However, the glorious hand of God the Exalted protected the holy faith of Islām from falling. As a matter of fact, due to this paper, it was granted such a victory that besides those that were already in support thereof, even the opponents could not help but proclaim that this paper was superior to all others" (*Tarikh Aḥmadiyyat*, Vol. 1, p. 572).

The person who wrote this was not an Aḥmadi, however he was compelled to admit this fact and similarly, many other newspapers paid similar tribute and quoted other non-Aḥmadis.



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With regard to further signs of being divinely appointed, the Promised Messiah[as] goes on to state:"In short, even at this time, there are many proofs of my being commissioned from God. Firstly, there is internal evidence. Secondly, there are external proofs. Thirdly, there is the saying of the Prophet Muḥammad[sa] about the arrival of one who would rejuvenate faith at the turn of every century. Fourthly, there is the divine promise of preserving the Qur'ān in the words:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُوْنَ

[Surely, We have sent down the Qur'ān, and it is indeed We Who shall safeguard it. (Surah Al-Hijr, Ch.15: V.10)]

"The fifth proof – which is an outstanding sign – is the divine promise in Surah Al-Nur, the promise of Divine Successorship. God Almighty states therein (as has been mentioned earlier):

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ

[Allāh has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them. (Surah Al-Nur, Ch.24: V.56)]

"According to this promise of Divine Successorship, the Caliphs of the dispensation of Muḥammad[sa] shall be like the Caliphs of the dispensations before them.

"Similarly, the Holy Qur'ān has also mentioned the Holy Prophet Muḥammad[sa] would appear in the likeness of Mosesas, as it states:

إِنَّآ اَرْسَلْنَآ اِلَيْكُمْ رَسُوْلًا ۙ شَاهِدًا عَلَيْكُمْ كَمَآ اَرْسَلْنَآ اِلٰى فِرْعَوْنَ رَسُوْلًا ۝

[Verily, We have sent to you a Messenger, who is a witness over you, even as We sent a Messenger to Pharaoh. (Surah Al-Muzzammil, Ch.73: V.16)]

"And the Holy Prophet Muḥammad[sa] is 'like unto Moses' according to the prophecy of Deuteronomy as well (a prophecy of the Bible). Hence, just as the words *kamā* [like unto] have been used in this parallel [between Muḥammad[sa] and Moses[as]], similarly, the words *kamā* have been used in the promise of Divine Successorship in Surah Al-Nur. It becomes clear from this that there is a perfect similitude and likeness between the Mosaic dispensation and the dispensation of Muḥammad[sa]. The system of Mosaic successorship came to a close with the advent of Jesus[as], who appeared in the fourteenth century after Moses[as]. The running parallel between the two spiritual systems demands that a Caliph resembling the qualities and powers of the first Messiah also be born in the fourteenth century, who would come resembling him in spirit and essence.

"So, even if God Almighty had not presented this and other evidences as proof, still, this running parallel between the two spiritual systems naturally demanded that a *Burooz* [spiritual reflection] of Jesus[as] should also appear among the followers of Muḥammad[sa],

otherwise, it would prove to be a flaw and imperfection in the perfect parallel between the two spiritual systems, God forbid.

"However, not only did God Almighty demonstrate and support the truth of this parallel [between the two dispensations], but He demonstrated that the one who would come in the likeness of Moses was far superior to Moses and indeed all prophets (peace be upon them)", i.e. the Holy Prophet Muḥammad[sa] stands superior to all other prophets.

The Promised Messiah[as] writes:"Just as Jesusas did not bring any new law, but came to fulfil what was in the Torah, so, too has the Messiah of the dispensation of Muḥammad[sa] not introduced any new law, but has come for the rejuvenation of the Qur'ān (to revive and propagate the teaching of the Holy Qur'ān). He has come to bring about that perfection which is known as 'perfect renaissance of Islām'" (*Malfuzat*, Vol. 4, pp. 9-10).

The Promised Messiah[as] further writes in relation to this:"Regarding the perfect renaissance of faith, it should be remembered that *Itmām Ni'mat* and *Ikmālud-Dīn* that were granted to the Holy Prophet[sa] (meaning that religion reached its perfection and Divine favour reached the highest point possible) have two aspects to it. First was the perfection of Divine guidance, and secondly the complete propagation of this guidance."

The Promised Messiah[as] further continues: "In every respect, the perfection of guidance took place during the first advent of the Holy Prophet[sa]." All spiritual guidance reached its perfection by virtue of the Holy Prophet's[sa] advent and the arrival of the Qur'ānic Shariah, "and the perfection of the propagation of faith, (i.e. the spread of this message) was to take place through the second advent of the Holy Prophet[sa]. This is because the verse in Surah Al-Jumu'ah which reads, 'and there are others from among them,' demands that another group of people should also be prepared through his grace and guidance.

"From this, it becomes clear that there is another advent of the Holy Prophet

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Muḥammad[sa], and this advent in the form of a *burūzi* manifestation [spiritual reflection of the Holy Prophet[sa]] which is taking place in this era.

"Hence, this age is the age in which there was to be a complete spread of this faith. This is also why all means of communication and conveyance are also reaching their pinnacle. There is a multitude of publishing houses, countless printing presses, and with each day, there are further improvements and developments in publishing and printing."

Publishing industries are continually advancing and using the latest forms of technology.

"There is also the use of courier and mail services and the emergence of post offices, wired mail, the railroad, airplanes and the publication of newspapers – all of these things have combined to transform the world into a global village.

"In actual fact, these advancements are in service of the Holy Prophet[sa], because through them, the perfect renaissance of Islām, i.e. the complete spreading and delivery of his message, is taking place." (*Malfuzat*, Vol. 4, pp. 9-10)

The Promised Messiah[as] states:"Now, let a rational person assess all these aspects in their entirety and reflect: Is what we say worthy of being rejected after only a cursory glance? Or does it demand that one seriously and solemnly analyse and ponder over it? Whatever we claim, has it all been fulfilled at precisely the turn of the century or not? Even if I had not come, even then, it was necessary for every intelligent and God-fearing person that he search for a Divinely appointed one, because the turn of the century had come. And since now that twenty years are coming to pass [since the turn of the century], there was an even greater need to ponder over the matter. The disorder of this age itself was lamenting and crying out that someone should come for its reformation."

The Promised Messiah[as] further says: "Christianity has spread such unrestrained and uncontrolled freedom as knows no bounds at all. Consequently, the impact it has had on the children of the Muslims is that they do not at all reflect the traits of Muslims." (*Malfuzat*, Vol. 4, pp. 13-14)

With regard to how one can determine and ascertain the truth, the Promised Messiah[as] states: "People ought to supplicate to God Almighty in their prayers that He reveal the truth to them. And I firmly believe that if a person removes himself from all bias and stubbornness, and sincerely – for the acquisition of truth – turns his attention towards God Almighty, then a period

> When opposition grows, the miraculous and divine aide and succour of Allāh likewise increases.

of 40 days shall not pass that the truth will be made manifest to the supplicant. "However, there are extremely few who – fulfilling these conditions – seek a verdict about the truth from God. And so, due to their lack of understanding, or their stubbornness and bias, they end up rejecting the appointee of God, and thereby corrupt their faith. This is because the saintly disposition of the prophet serves as a means of establishing the truthfulness of his prophethood and thus the rejection of a prophet is tantamount to rejecting God, consequently causing one to lose their faith altogether." (*Malfuzat*, Vol. 4, p.16)

After presenting these excerpts from the writings of the Promsied Messiah[as], I will present several excerpts and narrations of Hazrat Muṣleḥ Mau'ūd[ra] which he wrote and presented on various occasions regarding this subject.

On one occasion, He said: "When opposition intensifies, the Jamā'at – as a natural consequence – also progresses. When opposition grows, the miraculous and divine aide and succour of Allāh likewise increases."

Accordingly, in reference to the Promised Messiah[as], Hazrat Muṣleḥ Mau'ūd[ra] states: "Whenever any friend, upon meeting the Promised Messiah[as], would mention that great opposition had risen in their locality, the Promised Messiah[as] would reply by saying that this in fact was a sign of their progress. Wheresoever there is opposition, the Jamā'at experiences growth because as a result of that opposition, many who were previously unaware of even the Jamā'at's existence become aware of it and gradually become inclined towards reading the books of the Jamā'at. When they cover the Jamā'at's literature, its truth becomes deeply rooted in their hearts."

Hazrat Muṣleḥ Mau'ūd[ra] states: "An individual once came to meet the Promised Messiah[as] and pledged his allegiance. After his conversion, the Promised Messiah[as] asked him who it was that presented to him the message of Islām Aḥmadiyyat? He spontaneously replied, 'The individual that brought this message to me was Maulwi Sanaullah Amritsari'" (a bitter opponent of the Promised Messiah[as]). "Surprised by the answer, the Promised Messiah[as] asked, 'How is this so?'

The individual answered, 'I regularly read the books and newspapers of Maulwi Ṣāḥib and noticed that it would always be filled with content that was bitterly opposed to the Aḥmadiyya Community. It occurred to me one day that I should myself at least have a look at the books of this community as well.'" Since there was so much opposition, he decided to read the books of the Promised Messiah[as] himself. He thus said, "'When I began to read the books of the Jamā'at, my heart receptively opened to its teachings and I became ready to convert'. Thus, the foremost benefit of opposition is that divine communities see progress and many souls as a result are guided to the right path." (*Tafsir Kabir*, Vol. 6, p. 487)

As regards the opposition faced by the Promised Messiah[as] and the reaction of prophets in the face of opposition, Hazrat Muṣleḥ Mau'ūd[ra] has given the example of the ancient Egyptian empire:"At the apex of its political dominance, the Egyptian empire held great power and its monarchs (the Pharaohs) took great pride in their strength and authority. In retrospect to this, Moses[as]was, in material strength, an insignificant individual. Yet, despite this, he went to the Pharaoh's throne with his message. The Pharaoh, in response, warned him and openly threatened that if he did not cease from propagating his message, he would not only put an end to his life; along with him, his entire nation would be utterly destroyed. Yet, Moses[as] replied that no earthly power could stop him from delivering to the world the message he had been ordained by God to propagate."

Hazrat Muṣleḥ Mau'ūd[ra] further states: "The Promised Messiah[as] stated that this was the case with Jesus[as] and the Holy Prophet Muḥammad[sa]. Similar has been the case of the Promised Messiah[as] which we have witnessed in our era. All nations stood in opposition to him, to the extent that even the government, in one way, was his opponent as well. Albeit towards the latter part of his life, this opposition had somewhat subsided. Regardless, the overwhelming majority of people had become his opponents. The followers of all faiths had declared opposition to him alongside the Muslim clerics; custodians of shrines opposed him, the masses in general as well as the affluent and social elite stood as his enemies. In short, a storm of opposition raged on all sides. Many people tried their utmost to dissuade him from his mission, to the extent that some in the guise of friendship even reasoned that he should drop some of his claims. Some came and told him that if he was to simply forgo such and such claim, the masses would readily enter into the fold of his community. But the Promised Messiah[as] did not pay any heed to their words and resolutely continued to present his claims. His enemies caused a commotion, persecution persisted to the extent that some were even killed. But despite the plethora of hardships (which continue to this day) and despite the fact that the Promised Messiah[as] faced opposition, against which he possessed absolutely no apparent strength nor had any means of defense, he continued to strive forward in his mission."

Hazrat Muṣleḥ Mau'ūd[ra] further writes: "I clearly remember hearing this example from the Promised Messiah[as] multiple times. He said that the case of the prophets was similar to a famous fable which people narrated regarding an elderly woman who had become senile and lived in a village. Whenever she left her home and went outside, young children would gather and start to tease her, mock her and constantly trouble her. She too, on her turn, would retort to profanities and curse back at them. One day, the habitants of the village consulted with one another and decided that their children had been unjustly teasing and mocking the old woman and she had been

victimized long enough. They conferred, they must stop their children from teasing her, lest her cursing and praying against them, in her state of helplessness, should manifest an undesirable outcome. They decided to stop their children from disturbing her and as a result she would cease from cursing them. Accordingly, they decided that from the following day, every household would keep all their children locked up inside their house and not let them outside.

"So, everyone prohibited their children from leaving the house the next day, and they locked their doors from the outside with chains as an added safety measure. When the sun rose, and the senile lady came outside, she wandered the streets for some time. She would walk in one direction then another, but could not see anyone. Previously, the circumstances were such that one boy would be pulling her shirt, another would pinch her and some would push her; someone would pull her hand and there would be some who would tease her. However, that day she could not see any of them. She waited for them until the afternoon, but when she observed that no one came out of their homes, eventually she went to the local shops. She would stop by at every shop and would say, 'Did your house collapse today? Have all the children passed away? What has happened? I do not see any of them.'

"When she visited every shop and said the same thing, after a while, everyone said, 'Whether we keep the children in or not, we still have to listen to her abuse, therefore let the children out. Why should we lock them up?'

"After narrating this fable, the Promised Messiah[as] would say, 'The condition of the Prophets[as] is quite similar. The world troubles them, creates difficulties for them, persecutes them and oppresses them. They torment them to the extent that it becomes difficult to live and some people amongst them begin to feel that these people are cruel and they should not act in this manner. However, even those people cannot renounce the world. When the world does not oppress the Prophets, they worry and awaken them in order to direct the world's attention towards them, and their message is heard'" (*Khutbat Mahmud*, Vol. 24, pp. 272-274).

Irrespective of how the messages reaches them, at times, even virtuous people are enabled to accept the message amidst the opposition.

Hazrat Muṣleḥ Mau'ūd[ra] states:"Maulwi Muḥammad Hussain Batalvi Ṣāḥib was the Promised Messiah's[as] childhood friend and he knew him well. He always used to praise the Promised Messiah's[as] writings. After the Promised Messiah's[as] claim, Maulwi Muḥammad Hussain Batalvi Ṣāḥib announced, 'I am the one who established him, and I am the one who will now ruin him.' Who would have imagined at the time that, if someone as honourable and influential as Maulwi Muḥammad Hussain Batalvi would say something about destroying a person, subsequently that person would not be annihilated?"

He was indeed a person with the power to do what he claimed.

"The relatives of the Promised Messiah[as] also openly declared, and some of them published this in the newspapers, that the Promised Messiah[as] only seeks to fulfil his worldly interests and therefore no one should pay any attention to him. In this manner, they tried to make the entire world doubt him."

Hazrat Muṣleḥ Mau'ūd[ra] further states: "I can still recall from my early years that many workers, who are known as *kammi* in the system of land and property ownership, refused to do their household chores" (the servants completely refused to work for the Promised Messiah[as]) "and our relatives were the ones who had instigated this. In short, his relatives and those who were strangers united to efface him and tried to destroy him." (*Al Fazl*, 13 November 1914, pp. 2-3)

However, after all, what was the outcome? Today, his name is remembered in 212 countries of the world. If this is not a sign of his truthfulness, then what is? Whilst narrating another sign of his truthfulness, Hazrat Muṣleḥ Mau'ūd[ra] states: "God Almighty raised the Promised Messiah[as] in our midst, and his existence became a manifest sign for us. Whoever sat before him witnessed the verities of the Holy Qur'ān and the Holy Prophet[sa], and there remained nothing that would deter such a person from Islām. When a case about Karam Din Bheen was filed against the Promised Messiah[as], the magistrate at the time was a Hindu. The Aryas persuaded him to sentence the Promised Messiah[as], and he promised them to do so. Khawaja Kamaluddin Ṣāḥib became worried when he heard of this. He visited the Promised Messiah[as] in Gurdaspur, where he was staying during the trial, and stated, 'Huzoor[as], I have news of great concern! The Aryas have swayed the magistrate, and he has taken an oath to sentence you.' At the time, the Promised Messiah[as] was laying down, he sat up straightaway and stated, 'Khawaja Ṣāḥib! Who can place their hands on the Lion of God? I am the Lion of God; let him try to put his hands on me.'

"Hence, this is precisely what followed. This case was presented in the courts of two magistrates one after the other and both of them were severely punished. One of them who wanted to take action against the Promised Messiah[as] was suspended. The other magistrate lost his son who drowned in a river, and this incident affected him so much that he became partially insane."

Hazrat Muṣleḥ Mau'ūd[ra] states:

"Once I was traveling to Delhi and met him [the aforementioned magistrate] at Ludhiana station. He said to me with immense humility and pain, 'Please pray

> "When the world does not oppress the Prophets, they worry and awaken them in order to direct the world's attention towards them, and their message is heard.

that Allāh Almighty grants me patience. I have made tremendous mistakes, and my condition is such that I fear that I may become insane.' He continued, 'One of my sons passed away but I have another son. Please pray that Allāh Almighty protects both of us from ruin (owing to his conduct against the Promised Messiah[as]).''

Hazrat Muṣleḥ Mau'ūd[ra] writes, "Hence, the words of the Promised Messiah[as] were fulfilled, that is, 'Who can lay their hands on the Lion of God' and the Aryas failed in their ploy" (*Tafsir Kabir*, Vol. 6, p. 359).

Hazrat Muṣleḥ Mau'ūd[ra] further relates:

"There is an interesting incident that took place during the time of the Promised Messiah[as]. Mian Nizamuddin was a friend of the Promised Messiah[as] and also of Maulwi Muḥammad Hussain Batalvi Ṣāḥib. He had performed the Hajj seven times and had a very cheerful and light-hearted personality. Since he maintained friendly relations with the Promised Messiah[as] and also Maulwi Muḥammad Hussain Batalvi Ṣāḥib, therefore he was greatly perturbed when Maulwi Muḥammad Hussain Batalvi Ṣāḥib issued an edit of *kufr* [disbelief] against the Promised Messiah[as] upon him claiming to have been commissioned by God Almighty. This is because he had firm conviction in the piety of the Promised Messiah[as]. He used to live in Ludhiana and when the opponents would speak ill against the Promised Messiah[as], he would argue with them and would say, 'Go visit the Promised Messiah[as] and see for yourself; he is an extremely pious person. I have lived with him and have noted that if something is mentioned to him in light of the Holy Qur'ān, he is immediately willing to accept it. He does not deceive anyone. From the Holy Qur'ān, if someone explains that his claim is false, I am convinced that he would immediately retract his claim. He would often get into arguments with people over this and would say that he would go to Qadian himself and it would not be possible for the Promised Messiah[as] to not retract from his claim and seek repentance. He further said that he would open the Holy Qur'ān before the Promised Messiah[as] and as soon as he would present a verse of the Holy Qur'ān regarding the physical ascent of Jesus[as] into the heavens, the Promised Messiah[as] would straight away accept it. Moreover, he said that he knew too well that once the Promised Messiah[as] would hear anything supported from the Holy Qur'ān, he could never say anything against it.

Mubarak Mosque, Qadian, India

"Finally, one day, he decided to travel from Ludhiana to Qadian. Upon arriving, he immediately went to the Promised Messiah[as] and said, 'Have you left Islām and rejected the Holy Qur'ān?' The Promised Messiah[as] replied, 'How could that be possible! I believe in the Holy Qur'ān and Islām is my faith.' Upon this he said, 'All praise is due to God! This is precisely what I have been telling people that you could never forsake the Holy Qur'ān.' He then said, 'Very well, if I present hundreds of verses from the Holy Qur'ān which prove that Jesus[as] physically ascended into the heavens alive, would you then accept this?' The Promised Messiah[as] replied, 'Even if you can present one verse, let alone hundreds, I am ready to accept it.' Mian Nizamuddin then said, 'All praise is due to God! This is what I have been arguing about with people that it is not difficult to convince Hazrat Mirzā Ṣāḥib[as]. People have been raising a clamour for no reason whatsoever.' However, he then said, 'Even if it is not in hundreds, but just a hundred verses, even then would you accept this?' The Promised Messiah[as] again replied, 'I have said before that even if you present one verse, I will accept it. Just as it is necessary to follow a hundred verses of the Holy Qur'ān, it is equally necessary to act upon every word of the Holy Qur'ān. Whether it is one verse or a hundred – there is no question about it.'

"Mian Nizamuddin then said, 'Alright, if not a hundred, but even its fifty verses, will you still remain true to your promise and abandon this belief?' The Promised Messiah[as] replied, 'I say again that I am willing to accept this even if you present just a single verse.' As the Promised Messiah[as] continued to express his firm conviction on this issue, Mian Nizamuddin began to doubt as to whether there really were that many verses of the Holy Qur'ān on this subject. Hence, he said, 'Alright, if I present ten verses, will you still accept this?' The Promised

"Hence, the words of the Promised Messiah[as] were fulfilled, that is, 'Who can lay their hands on the Lion of God' and the Aryas failed in their ploy."

> I tell you truthfully that in accordance with the promise of God Almighty, I have appeared as the Promised Messiah; accept if you will, or reject me if you so please.

Messiah[as] laughed upon this and said, 'My original statement still stands, that is, that you may present just a single verse.' Mian Nizamuddin then said, 'Very well, I shall take leave and return in 4-5 days' time and will bring to you the verses of the Holy Qur'ān.'

"In those days, Maulwi Muḥammad Hussain Batalvi Ṣāḥib was in Lahore and so was Hazrat Khalīfatul-Masīḥ I[ra] and they were corresponding with one another to stipulate the conditions of the debate on the subject of the death of Jesus[as]. Maulwi Muḥammad Hussain Batalvi Ṣāḥib claimed that since the Ahadith [traditions of the Holy Prophet[sa]] were an exegesis of the Holy Qur'ān, therefore if something was to be proven through the Ahadith, then it would be considered as if it was from the Holy Qur'ān itself, hence he claimed that the debate on the death or physical ascension of Jesus[as] should be held in light of the Ahadith. On the other hand, Hazrat Maulwi Ṣāḥib [Hazrat Khalīfatul-Masīḥ I[ra]] would argue that the Holy Qur'ān takes precedence over the Ahadith, thus the claim would have to be supported and proved only through the Holy Qur'ān. They continued to discuss this issue for several days, however in order to end this discussion and to ensure that somehow, through whatever means possible, a debate could take place with Maulwi Muḥammad Hussain Batalvi, Hazrat Khalīfatul-Masīḥ I[ra] agreed to many of his conditions. Maulwi Muḥammad Hussain was very happy in that he was able to get many of his conditions agreed to.

"In the meanwhile, Mian Nizamuddin also arrived there. After having taken leave from the Promised Messiah[as], he went straight there and said, 'You can put an end to all the debates from here on. I have just visited Mirzā Ṣāḥib and he is ready to repent. Since I am your friend as well as Mirzā Ṣāḥib's, therefore I was greatly aggrieved by this dispute. Since I am well acquainted with the fact that Mirzā Ṣāḥib has a pious disposition, therefore I visited him and have asked him to promise that if just ten verses of the Holy Qur'ān were presented to him in relation to the physical ascent of Jesus[as], he would be willing to accept this. Could you therefore show me ten verses of the Holy Qur'ān?'"

Hazrat Muṣleḥ Mau'ūd[ra] further continues:

"Maulwi Muḥammad Hussain Batalvi Ṣāḥib was quick-tempered and had a fiery nature. And so, upon hearing this, he said to his friend [Mian Nizamuddin], 'You wretched man! You have completely ruined all my efforts. I have spent the last two months trying to bring them towards the Ahadith and you have gone and taken them back to the Holy Qur'ān.' Mian Nizamuddin replied, 'Are there not even ten verses in your support?' Maulwi Muḥammad Hussain Batalvi Ṣāḥib exclaimed, 'You are a foolish person, what do you know about the Holy Qur'ān!' When Maulwi Ṣāḥib said this to Mian Nizamuddin, he said, 'Very well, I stand with the Holy Qur'ān.' After saying this, he travelled to Qadian and took the Bai'at at the hand of the Promised Messiah[as]."

This was the account of how he accepted Aḥmadiyyat.

Hazrat Muṣleḥ Mau'ūd[ra] further writes:

"Look at how great was the Promised Messiah's trust in the Holy Qur'ān that he affirmed with such strong conviction that the Holy Qur'ān could not go against him. This does not mean that the Holy Qur'ān had a special relationship with the Promised Messiah[as], or that it has a special link only with the Aḥmadiyya Community, in fact, the Holy Qur'ān illuminates the truth, and so whichever sect is on the truth, it will indeed support it. Since, the Promised Messiah[as] had complete belief that he was truthful, therefore the Holy Qur'ān also stood in his support. It was for this very reason that the Promised Messiah[as] used to say that if any claim of his was not supported by the Holy Qur'ān, he would completely discard it. This certainly, however, does not mean that the Promised Messiah[as] harboured any doubt regarding his claims, rather he said this because he had firm conviction that the Holy Qur'ān would certainly testify to his truthfulness. It is this very belief that has enabled us to progress in the world" (*Khutbat Mahmud*, Vol. 13, pp. 418-418).

Even today, this is serving as a means of causing our progress and propagating the message of the Promised Messiah[as] to the ends of the earth. Indeed, the Holy Qur'ān stands with us. The Promised Messiah[as] states:

"Verily, remember that the promises of God are true. In accordance with His promise, He has sent a warner to the world, and while the world has not accepted him, God Almighty will surely accept him and demonstrate his truthfulness with immensely powerful onslaughts. I tell you truthfully that in accordance with the promise of God Almighty, I have appeared as the Promised Messiah; accept if you will, or reject me if you so please. But remember, your denial will amount to nothing. Whatever God has willed shall indeed come to pass because God Almighty has already revealed to me, as recorded in Barahin Aḥmadiyya:

صَدَقَ اللّٰهُ وَرَسُوْلُهٗ وَكَانَ وَعْدًا مَّفْعُوْلًا

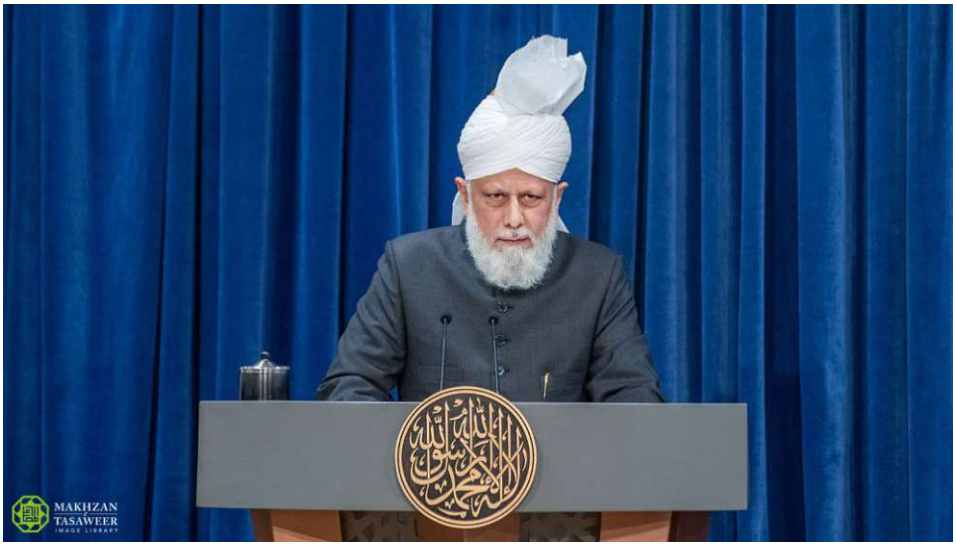
'The prophecy of Allāh and His Messenger has been fulfilled at its duly appointed time and whatever God had willed was bound to happen'" (*Malfuzat*, Vol. 1, p. 2016).

RESTORING ISLĀM'S GOLDEN AGE

ADDRESS OF SYEDNĀ HAZRAT KHALĪFATUL-MASĪḤ V[AA]

[*The following article was originally published in the Review of Religions and is being included in this issue for the benefit of our readers.*]

During Islām's Golden Age, Muslim researchers reached the highest echelons in the fields of science, mathematics, geography, astronomy, medicine and inventions. Whilst Europe languished in the dark ages, the Muslims were at the forefront of the world in discovery and innovation. Many of the inventions and scientific methods used by the world today are credited to the academic enlightenment of Islām's Golden Age. Can this Golden Age of Islām be revived? On Saturday 14th December 2019, the first Aḥmadiyya Muslim Research Association (AMRA) Conference, organised by Majlis Khuddamul Aḥmadiyya UK (MKA UK), was held at the Masroor Hall in Islāmabad, Tilford UK. Over 250 people attended the event throughout the day including 60 researchers. Delegates originated from 9 countries around the world. The concluding session of the event was graced with an address by His Holiness, Hazrat Mirzā Masroor Aḥmad, Worldwide Head of the Aḥmadiyya Muslim Community and Fifth Khalifah (Caliph). The Review of Religions is pleased to present the official transcript of the addressed delivered by His Holiness on this occasion.



Syednā Hazrat Khalīfatul-Masīḥ V[aa]

After reciting *Tashahhud, Ta'awwuz* and *Bismillah,* Hazrat Mirzā Masroor Aḥmad[aa], Worldwide Head of the Aḥmadiyya Muslim Community and Fifth Khalīfah (Caliph) said:

'These verses of the Holy Qur'ān I have just recited are verses 191-192 of *Surah Aal-e-'Imran* and the translation is as follows:

"In the creation of the heavens and the earth and in the alternation of the night and the day there are indeed Signs for men of understanding; Those who remember Allāh while standing, sitting, and *lying* on their sides, and ponder over the creation of the heavens and the earth: 'Our Lord, Thou hast not created this in vain; *nay*, Holy art Thou; save us, then, from the punishment of the Fire."

Today, with the Grace of Allāh, you are holding the first International AMRA Conference.

I hope and pray that the event has proven beneficial and a source of learning for all of the participants.

In many verses of the Holy Qur'ān, including those just recited, Allāh the Almighty has mentioned the creation of the heavens and the earth and He has instructed us to reflect upon the true purpose of our creation.

He has encouraged us to use our brains, to ponder upon His creation and to search for new roads of human progress and innovation, through research and reflection.

Indeed, Allāh the Almighty has deemed humans as the 'best of creation' because of the fact that we have been granted intelligence and understanding.

We have been granted the ability to differentiate between right and wrong. We have been given the ability to think and comprehend.

Unique amongst all creation, Allāh the Almighty has given mankind the insight to appreciate that whatever He has created has been made for our benefit, on condition that we use it in the right way.

Certainly, out of all the heavenly scriptures, the Holy Qur'ān is unique in terms of the vast amount of insight it has given about the universe and its inception and how it has encouraged scientific research and the pursuit of knowledge.

In this regard, the Promised Messiah[as] [Hazrat Mirzā Ghulām Aḥmad of Qādian]

has stated that when a believer studies and ponders over the celestial bodies and the entire universe, it causes their minds to open up and for them to become enlightened.

The result is that they are led towards a firm belief in the existence of God Almighty, as they see the signs and evidence for His existence all around them.

On the other hand, the interests of worldly and non-religious researchers are finite and narrow. When they study something, they assess it in a limited way.

However, a righteous person is not satisfied by merely identifying the dimensions of the world, its material form or calculating the gravitational forces.

Nor are they content by simply determining the main characteristics of the sun, the moon and the stars; rather, a true believer will continually strive and struggle to observe and understand the perfect harmony of nature and the world around us.

He or she will have an unquenchable thirst to identify the hidden characteristics or potential of the physical world and as they realize its brilliance and perfection, they will inevitably be drawn towards their Creator and their faith in the existence of God Almighty will be enhanced.

Consequently, when an intelligent person reflects carefully upon the heavens and the earth, the universe and why the length of the night and day remains constantly in a state of flux, it causes them to perceive God Almighty and appreciate His perfect creation.

When they see God Almighty in this way and recognize His majesty, they turn towards him with increased fervency and passion and seek His Help and Grace, in their efforts to further understand and unlock the mysteries of the universe.

In order to attain His blessings and help, they remember Him whilst standing, sitting and resting, just as has been described as the state of a righteous believer in the verses of the Holy Qur'ān recited.

When they pray to Allāh for guidance, He grants them clarity of thought, He enlightens their minds and washes away the haze of incomprehension that previously existed.

He grants them an understanding of the universe and planets and they come to recognize with certainty, that such a perfect and precise natural order could never have come about by chance or on its own; rather, it is a reflection and indicator of a Great Creator.

Indeed, it is a testament to the existence of a Universal Creator.

Those people, whose minds are opened in this way, bow down before their Creator and pray that they are saved from His Wrath and that He guides them towards prosperity and a deeper understanding of His creation.

In a similar vein, the Promised Messiah[as] has stated that the continued study of physics, astronomy and the sciences will always lead a righteous person towards God Almighty.

The more they learn about God's creation and the world around them, the more they will appreciate the beauty of Allāh the Almighty through the wonders of the universe.

Once a believer gains such knowledge and insight, he or she is not just able to guide others about the latest scientific developments, rather they will also be tooled with the armory to prove to the world the existence of that One God, who is the Creator of all creation.

This is the symbol of a true believer, the means of their success and their path to attaining real honor and prestige in the world.

It was in this way, reflecting upon the universe, that Professor Dr Abdus Salam Sahib spent his life and he used whatever insight he gained as evidence to prove the existence of God.

Dr Abdus Salam, a devout member of the Aḥmadiyya Muslim Community, was the first Muslim scientist ever to win the Nobel Prize.

Hence, all Aḥmadi researchers or academics should continually keep in view the Oneness of God Almighty before, during and after conducting any research or study.

They should seek to conduct their investigations with the firm intention of eliciting evidence that will enable them to prove the existence of the One God to skeptics and disbelievers and to refute those who claim that science and religion are irreconcilable.

When they research in this way and seek the Help of Allāh the Almighty at each step, no doubt He will assist them at every juncture and be their guiding light.

As I said before, the research of a secular person is based on a purely worldly approach and they use their intellect for the sake of material progress.

Their efforts can lead to scientific advancement, but the research of a believer has a far greater potential impact.

Their research will not only lead to scientific progress and the development of modern technologies, but will also serve to offer proof of the existence of God Almighty.

Therefore, Aḥmadi Muslim researchers,

> Indeed, the Holy Prophet of Islām[sa] said that a person should fear the acumen and perceptive nature of a believer, because their knowledge is based upon righteousness.

especially those who pursue the sciences, should not only have the intention of enhancing the understanding of their chosen field, but should also maintain an everlasting resolve to find proofs of the existence of God.

As I have said, this was how Dr Abdus Salam Sahib conducted his work and he attained phenomenal success as a result.

Remember, that the Promised Messiah[as] has said that people of true intellect and wisdom are those who never forget God Almighty and always remember Him.

Thus, where our scientists and researchers strive to excel in their academic pursuits, they must always safeguard their faith, fulfil the rights of Allāh the Almighty and fulfil the demands laid upon them to search for additional evidence proving the existence of an All-Powerful God.

Hence, there should always be a clear distinction between Aḥmadi scientists and researchers and others who pursue similar fields of study.

And the difference ought to be that the pursuit of knowledge of an Aḥmadi must be based upon *Taqwa* – righteousness.

Indeed, the Holy Prophet of Islām[sa] said that a person should fear the acumen and perceptive nature of a believer, because their knowledge is based upon righteousness.

In summary, the love and majesty of Allāh the Almighty should be forever ingrained and imprinted in your hearts and minds.

If you research and seek to evolve your work in this way, then Allāh the Almighty will bestow upon you great success, *Insha'Allāh*.

Some of you may be aware that once, a well-known Western researcher and traveler, Professor Clement Wragge, travelled to Qadian to meet the Promised Messiah[as].

During their conversation, the Promised Messiah[as] explained that Allāh the Almighty has created the sun and the moon, the stars and planets to serve human beings and for the benefit of humankind.

In light of this, whilst conducting research to answer questions that remain unsolved, an Aḥmadi researcher must keep at the forefront of their mind that whatever has been created by Allāh the Almighty has been made for the benefit of humanity.

It should be their objective to uncover and derive the benefits and to ensure that whatever intellectual progress is made is utilized in the right way for the betterment of mankind.

In his discussions with Professor Wragge, the Promised Messiah[as] affirmed that there was no contradiction between science and religion and that no matter how far science progressed, it would never prove a single letter or word of the Holy Qur'ān, or the teachings of Islām, to be untrue.

Rather, every discovery and every development would serve as additional proof of the truth of the teachings of the Holy Qur'ān and the existence of the One God.

Certainly, the Holy Qur'ān does not shy away from science or discourage its followers from study.

Quite the opposite – the Holy Qur'ān instructs believers to explore, to investigate and to utilize their intellect and God-given faculties.

Indeed, those who strive to advance human knowledge for the benefit of humanity will reap the rewards of Allāh the Almighty for their efforts.

However, the Holy Qur'ān has also warned humans from interfering with the laws of nature or from seeking to change or modify the creation of Allāh through unnatural means.

For example, in recent years, the boundaries of scientific ethics have gradually eroded, whereby there have been attempts to pursue immoral and dangerous pursuits such as genetic engineering and the cloning of living creatures.

The results of such undertakings, where humans far exceed their limits and seek to 'play God', will surely be catastrophic and be the means of driving mankind towards its destruction.

It will not only lead the protagonists towards Hell in the Hereafter, but they will also be responsible for creating a living Hell on earth.

This is something every Aḥmadi Muslim researcher and scientist must guard against.

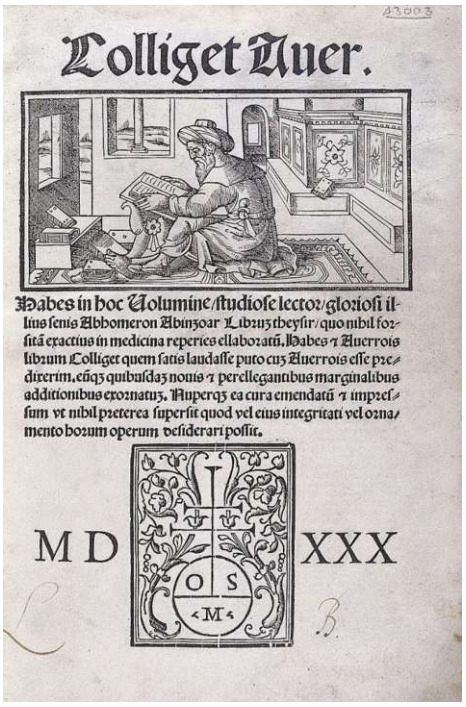
You must only pursue those avenues that are for the benefit of humanity and which are according to the limits prescribed by Allāh the Almighty.

Always remember that to stay within the confines of the Holy Qur'ān is the hallmark of a believer.

If you conduct your work in this way, you can achieve great things and revive the once distinguished reputation of Muslim scholars and academics.

With the Grace of Allāh, during the Middle Ages, countless Muslim scientists, philosophers and intellectuals left an indelible mark on humanity by advancing the cause of human knowledge and understanding.

Their pioneering efforts brought about a



Title page from a Latin edition of Colliget, Ibn Rushd's (Averroes) main work in medicine. Ibn Rushd was a Muslim philosopher from Andalusia. His works on philosophy included commentaries on Aristotle, for which the West called him The Commentator.

The first page of a manuscript of Avicenna's Canon, dated 1596/7 (Yale, Medical Historical Library, Cushing Arabic ms. 5)

remarkable revolution in the world and their research and discoveries continue to be the basis for modern science and mathematics.

They utilized their God-given talents and faculties, whilst seeking the Help of Allāh the Almighty and reflecting upon His creation and as a result, have been recognized through history and continue to be acknowledged and respected today.

For example, an article published by the *National Geographic* in 2016 titled 'How early Islāmic Science advanced Medicine', identifies the contributions of Muslim scientists in the early period of Islām.

The article states:

Physicians from Islāmic countries during the late Middle Ages enjoyed great respect. Their reputation was well deserved, for the study and practice of medicine was then led by Muslim societies across their immense territory, which extended from modern-day southern Spain to Iran.

It further states:

By the 900s, drawing from a growing body of Greek, Persian, and Sanskrit works translated into Arabic, Islāmic medicine quickly became the most sophisticated in the world. Christians, Jews, Hindus, and scholars from many other traditions, looked to Arabic as a language of science. Doctors of different faiths worked together, debating and studying with Arabic as the common tongue.

The article continues:

The brightest star in the Baghdad firmament was undoubtedly the extraordinary Ibn Sina . . . Already a doctor at age 18, his great volume *Al-Qanun fi al-Tibb*–Canon of Medicine–became one of the most famous medical works of all time . . . [Ibn Sina's] attempt to harmonize the medical practices of the Greek thinker Galen with the philosophy of Aristotle reveals the multiple nature of the debt owed to Muslim scholarship, which did not merely revive Greek authors, but stimulated new patterns of thought for the centuries ahead. The reconciling of practical science, thought, and religion ensured Al-Qanun was studied by European medics until the 18th century.

Moreover, the *National Geographic* article labels the period of Muslim rule in Spain as a "period of scholarly development" and describes Cordoba in the 10th Century as the "most cultured city in Europe" and "a great center of study and exploration."

In another article, published by *The New York Times*, 'How Islām Won, and Lost, the Lead in Science' the contribution of early Muslim scientists is also openly praised.

The author writes:

Civilizations don't just clash, they can learn from each other. Islām is a good example of that. The intellectual meeting of Arabia and Greece was one of the greatest events in history. Its scale and consequences are enormous, not just for Islām but for Europe and the world.

However, the article also notes that many of the contributions made by the early Muslims were not preserved.

In this regard, it states:

". . . historians say they know very little about this golden age. Few of the major scientific works from that era have been translated from Arabic and thousands of manuscripts have never even been read by modern scholars."

Hence, the historic contributions of Muslim scholars is unquestioned.

Yet, most regrettably, the recent intellectual state of much of the Muslim world has been lamentable.

Over time, as Muslims moved away from God Almighty and the qualities associated with a believer diminished rapidly amongst them the Muslims, who had previously led the world in science and research, gradually moved to an age of intellectual ignorance that persists to this day.

Christian and a Muslim playing chess in 13th- century al- Andalus.

Instead of continuing to be the leaders of innovation and discovery, the period of Muslim academic enlightenment drew to an end and the Muslims relied on the discoveries and modern technologies made by others.

Instead of being those who gave to the world, the Muslims became those who only took.

As a result, where the world recognizes the outstanding historic contribution of Muslims to science and learning, it considers the intellectual status of the modern-day Muslim world to be woeful.

The truth is that, generally speaking, the Muslim world has lost its passion for education and pushing the boundaries of human knowledge.

Muslim nations have become immersed in the luxuries and comforts of the world and so they no longer have the drive or motivation to toil in the pursuit of knowledge or to reflect upon the universe.

The failure of the contemporary Muslim world to excel in science and learning has been discussed by Hillel Ofek, a Research Fellow at the Clements Centre for National Security in the United States, in an article titled 'Why the Arab World turned away from Science'.

He describes how Muslims have gone from leading the world in science and the development of human civilization to a state where their contributions are now mocked amongst the academic community.

He writes that until around the year 1600, 'nothing in Europe could hold a candle' to the intellectual advancement made by Muslims scientists and scholars.

Furthermore, he notes how many scientific and mathematical terms, such as algebra, algorithm, alchemy and alkali derive from Arabic and reflect Islām's contribution to the world.

Yet he goes on to paint a modern-day picture of science in the Muslim world that is completely at odds with its illustrious past.

> "... until around the year 1600, 'nothing in Europe could hold a candle' to the intellectual advancement made by Muslims scientists and scholars.

For example, he notes that there have only ever been two scientists from Muslim countries who have won the Nobel Prize, despite the fact there are approximately 1.6 billion Muslims in the world.

Another stark statistic he presents is that 46 Muslim countries combined contributed just one percent of the world's scientific literature.

In a similar vein, he states that in 1989, the United States published over 10,000 scientific papers that were frequently cited, whilst in the entire Arab world just four commonly cited papers were published in the same period.

He also notes how between 1980 and 2000, just one country, South Korea, granted over 16,000 intellectual patents, whilst nine Arab countries, including Egypt, Saudi Arabia and the UAE granted a combined total of just 370.

The article also quotes the Nobel Laureate, Professor Steven Weinberg, speaking about the dearth of scientific material originating from Muslim countries.

Professor Weinberg states:

> Though there are talented scientists of Muslim origin working productively in the West, for forty years I have not seen a single paper by a physicist or astronomer working in a Muslim country that was worth reading.

Thus, in intellectual and scientific terms, Muslims and the Islāmic nations have gone from leading the world, to being treated with scorn and derision.

At this time of intellectual ignorance amongst the Islāmic world, it is the great challenge for Aḥmadi Muslim scientists and researchers to revive the honor and dignity of Islām in the global academic arena.

Indeed, it should be your ambition to take up the glorious mantle of enlightenment adorned by the great Muslim scholars and inventors of the middle Ages.

Each year, it is a tradition that our Jamā'at

[Aḥmadiyya Muslim Community] awards gold medals for outstanding educational achievement in various fields.

However, when the scheme was initiated by Hazrat Khalīfatul-Masīḥ III[rh] [Hazrat Mirzā Nasir Aḥmad, Third Caliph and Worldwide Head of the Aḥmadiyya Muslim Community] , he instructed that the gold medals and scholarships were specifically to reward those who excelled in science.

He started the scheme shortly after Dr Abdus Salam Sahib won the Nobel Prize and it was his ardent desire that at least 100 Aḥmadi Muslims would soon follow in the footsteps of Dr Abdus Salam and become eminent scientists by the time our Jamā'at [Aḥmadiyya Muslim Community] entered its second century.

Three decades of the second century of Aḥmadiyyat have now passed and regrettably, I do not think we have even produced a scientist who has become world-renowned in that time.

In addition, for the past thirteen or fourteen years, I have instructed Aḥmadi students either directly, or through Majlis Khuddamul Aḥmadiyya [Aḥmadiyya Muslim Youth Association], to enter the field of academia and research and to endeavor to reach the highest echelons of their fields.

However, so far, it cannot be said that the results have been anywhere near as good as I had hoped.

As far as I know, hardly any Aḥmadi has played an outstanding or extraordinary role in the scientific and intellectual development of the world.

Here I would also like to appreciate the efforts of the USA Chapter of the Association of Aḥmadi Scientists, who are somehow active and hold regular meetings on science and the Qur'ān. Yet, we cannot say they have achieved that exceptional mark expected of them.

Consequently, having gathered here and held this conference, you must all consider it your mission to pursue excellence within your chosen field.

Syednā Hazrat Khalīfatul-Masīḥ V[aa] at the AMRA Conference

> Consequently, having gathered here and held this conference, you must all consider it your mission to pursue excellence within your chosen field.

You must leave here with a firm determination in your hearts to follow in the footsteps of Dr Abdus Salam and those outstanding Muslim scholars and researchers, who left behind a rich legacy of knowledge many centuries ago.

You must reflect upon how you can develop a greater understanding of the world and develop new technologies or systems through which humanity can benefit.

As scientists and researchers, it is up to you to exercise your minds and talents to seek out the ways and methods to accomplish great feats of learning.

You should stay in contact with one another and particularly with those who are working in similar areas of research and learn from each other.

Through mutual discussion and coordination, you may be able to achieve better results.

Work with diligence, passion and above all, constantly seek the Help of Allāh the Almighty at every step of your academic journey and keep His Majesty at the forefront of your minds.

With these words, I pray that may Allāh the Almighty enable you to flourish and to achieve great success in your fields of expertise.

And may we soon come to witness the dawn of a new Islāmic golden age of intellectual progress and advancement, led by Aḥmadi Muslims across the world! *Amīn*!"

REPORT OF JALSA SĪRATUN NABĪsa

Toronto Jamā'at

By the Grace of Allāh, five Jalsa Sīratun Nabīsa programs were held in Toronto Jamā'at during the weekends of December 15th and 22nd. The programs were presided by Local Amīr Toronto Jamā'at and Murabbīan Silsila, Ansar Raza Ṣāḥib and Asif Khan Ṣāḥib. Al-Ḥamdo lillāh, over 470 members of the Toronto Jamā'at participated in these blessed Jalsa proceedings, which were held at Baitul Aafiyat Mosque, Baitul Hanif Mosque, and the North York and Toronto Central Namaz Centres.

Highlights of the programs included an interactive quiz which was open to all attending members. The quiz proved to be very engaging and prizes were awarded to the top 3 performers. The quiz was composed of questions on the Sīrat of the Holy Prophetsa and the history of early Islām.

Speeches were delivered by Murabbīan Silsila, Ansar Raza Ṣāḥib and Asif Khan Ṣāḥib. Ansar Raza Ṣāḥib presented a very thought-provoking and engaging speech on the topic of "The Holy Prophet Muḥammadsa, A love of God". Murrabi Ṣāḥib talked about following in the footsteps of the excellent model that is the Holy Prophetsa and imbuing ourselves in the colours of the Almighty. Ansar Raza Ṣāḥib elaborated on the verse, "Verily you have in the Prophet of Allah an excellent model, for him who fears Allah and the Last Day and who remembers Allah much." (33:22).

Asif Khan Ṣāḥib presented the other speech titled "The Holy Prophetsa – A Messenger of Peace." The speech exhibited how the whole life of the Holy Prophetsa was an example of spreading peace and harmony to the whole world.

The program concluded with silent prayers which was followed by Namāz and refreshments.

Panel of speakers at Jalsa Sīratun Nabīsa

Jalsa Sīratun Nabīsa in session at Baitul Hanif Mosque

Audience in attendance

IMPORTANCE OF WISDOM IN PREACHING

The first practical advice on Tablīgh given in the verse of اُدۡعُ اِلٰی سَبِیۡلِ رَبِّکَ is to preach with wisdom, and to offer good admonition. However, the instruction to use wisdom in preaching precedes even the instruction of good admonition, the actual message towards which people are invited. This is followed by وَجَادِلۡهُمۡ [and argue with them], debate them in a way that is اَحۡسَنُ. That is, argue your point in an excellent and beautiful manner.

The word بِالۡحِکۡمَةِ holds the weighted meaning of "wisdom." This small word has drawn Muslims towards the fundamental principle of preaching. The dictates of wisdom vary according to the individual [being preached to], according to the context and time, and according to the ethnicity and religious background of the person [to whom one is preaching].

Preaching to others with wisdom is the opposite of doing so through compulsion. An example of the importance of wisdom can be observed in a child that has walked over to the ledge of a roof and is close to falling; if someone were to call out after the child in a thunderous voice, it would likely lead to their fall.

Wisdom demands that we study history and use historical data; we would note [for example] that the severe enmity [others have for us] can indeed be overcome by the use of sincere love and tenderness; only then would they accept our message.

The second demand of wisdom, commonly ignored, is to speak in accordance with occasion and context. It would be an inappropriate occasion, for example, to start preaching to a person who appears to be in a rush or occupied elsewhere. Likewise, if you meet a person—who is a coward and fears society—and you treat them very informally in a public gathering, as though they were an Aḥmadī, you would drive them away. So, this would be contrary to wisdom.

(Hazrat Khalīfatul-Masīḥ IV^{rh}, Friday Sermon, February 25, 1983, translated from Urdu)

TABLĪGH ACTIVITIES IN SASKATOON

Rashid Aḥmad, Saskatoon

HOLIDAY DINNER FOR INTERNATIONAL STUDENTS AT THE UNIVERSITY OF SASKATCHEWAN

As per instructions from Markaz, we organized two dinners during the Holiday season for non-Aḥmadī guests. More than 100 students participated in the event and we were able to provide a warm meal to all of the students. Short speeches were given regarding Islām Aḥmadiyyat. Several dignitaries also attended the event including the Local MLA (Eric Oulason), Director of Student Affairs, University of Saskatchewan, the Honorary Consular General of Bangladesh in Saskatchewan, the Chair of the Board of Canada World Youth, the Vice President of Graduate Students, a society Leader from the Sikh community, and many more.

HOLIDAY GREETING CARDS

During the month of December, 1000 Holiday greeting cards were distributed by Jamā'at members to their friends, neighbours and colleagues.

FIRST NATIONS ACTIVITIES

In the month of December, we arranged a Mosque Tour for the First Nations Youth. 20 youth members along with 3 First Nations leaders attended the event. They were shown a short video on Islām Aḥmadiyyat which was followed by Q/A session.

HOLIDAY LUNCH WITH THE HOMELESS IN SASKATOON

We also arranged a lunch with Homeless people in Saskatoon on December 28, 2019 with the help of Khuddāmul Aḥmadiyya. We served 145 pizzas to the homeless people in Saskatoon. Lighthouse Shelter homes provided us their kitchen and cafeteria to serve food. Most of the people living at Lighthouse Shelter are First Nations.

Q & A ON THE MATCHMAKING PROCESS IN ISLĀM

The National Department of Tarbiyat, Lajna Imāi'llāh Canada, is presenting a series of questions and answers related to Rishta Nāṭa (matchmaking process) based on the teachings of the Holy Qur'ān, Ḥadīth and guidance of Syedna Hazrat Khalīfatul-Masīḥ V[aa]. Our intention is to dispel common misconceptions and promote the importance of adopting taqwa (righteousness) in matchmaking, Inshā'Allāh.

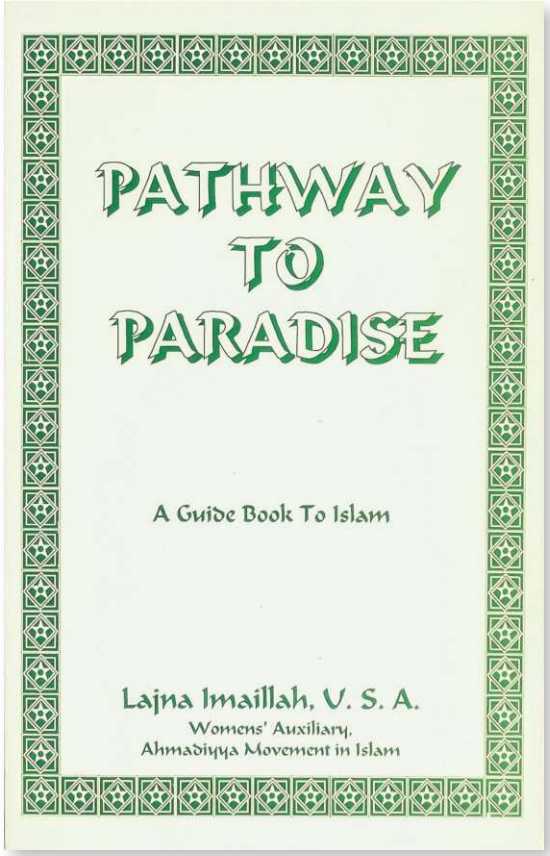
WHAT IS THE BEST AGE TO GET MARRIED?

Islām stresses the importance of getting married once a person is of age.

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

> Our beloved Prophet[sa] also took a keen interest in ensuring that his companions, both male and female, got married according to the religious injunctions. **He stressed that upon reaching the age of maturity, men and women should get married.** Similarly, widows who are still in their youth or desire marriage should be married. And women should not be kept at home due to personal material benefit (instead of arranging their marriages). And men's marriages should not be delayed for this reason either. Now, it is the responsibility of the entire society to ensure that all those who are capable of getting married should do so.
>
> In this age, the Promised Messiah[as] has, with great concern, stressed the importance of following the Qur'ān and the example of the Holy Prophet[sa]. Moreover, he particularly mentioned that effort and attention be paid to ensuring that Aḥmadī men and women marry within the Jamā'at so that future generations may be steadfast in their faith. He emphasized the need to work towards marriages within the Jamā'at.

May Allāh the Exalted guide and help all of us to do justice by our children, to raise them to be pious husbands and wives, and to help them to fulfill the commandments of Allāh the Exalted. *Amīn!*



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MEET AND GREET EVENT WITH NEWCOMERS TO CANADA

Brampton West session

Toronto West session

Al-Ḥamdo lillāh! The following Jamā'ats organized a "Meet and Greet" with newcomers to Canada who were sponsored by the Jamā'at.

The Toronto West Imārat held this event at the Aḥmadiyya Abode of Peace on Saturday, January 4 while Brampton West held theirs at the Mubarak Mosque on Sunday, January 5, 2020. Approximately 265 members of 61 families participated. The program started with a recitation from the Holy Qur'ān. Respected Lal Khan Malik Ṣāḥib, Amīr Jamā'at Canada welcomed all newcomers with introductory remarks celebrating their coming to their new home, Canada.

Respected Abdul Haleem Tayyab Ṣāḥib, coordinator for newcomers, provided guidance in light of the address of Khalīfatul-Masīḥ V, Hazrat Mirzā Masroor Aḥmad[aa] at the inauguration of Baitus Samad Mosque in Giessen, Germany on August 21, 2017. Huzoor[aa] said that our members should always remember the favour of this nation whereby they are able to practice their faith freely and are being accepted. They should live here as true, loyal citizens of the nation. He further called on Aḥmadī immigrants to abide by the laws of the land in their adopted nations and to serve their communities to the best of their abilities. They must be loyal citizens and seek to help the nation progress and develop. Students should strive to excel so that they can go on to serve the nation, whilst businessmen or women should always be honest in their dealings, display integrity and should ensure that they pay all their taxes and fulfil their duties to the State. Whether male or female they should use all their faculties and capabilities to serve their new homeland and nation to help in its advance.

We should always keep in mind that the Holy Prophet[sa] said that the giving hand is far greater than the one that takes. On many occasions, people sought to help His companions[ra], but they refused to accept and preferred to earn a living for themselves. Our newcomers should work hard and enter employment even if the job they get is basic labour work, as this will enable them to maintain their personal honour and dignity, and it will also be a means of relieving the burden on the State and removing the frustration of the local people. Huzoor[aa] advised that this is better than remaining idle and expecting the state to cover all their needs. Furthermore, if governments do provide some benefits or financial aid to immigrants, they should ensure that they do not neglect the needs of the local people. In some countries, immigrants received better benefits than tax-paying citizens and this led to a natural agitation amongst the public.

In his address, National Amīr, Respected Lal Khan Malik Ṣāḥib, quoted a Ḥadīth of the Holy Prophet[sa]: " He who does not thank people, does not thank Allāh." So, we must express our gratitude to Allāh for His favours. We must also extend our thanks to the people of this great country welcoming us in their homeland. He further advised that Allāh has assigned to us the purpose of life which is to submit and worship Allāh the Almighty by offering five daily prayers, preferably in congregation in the mosque as time permits.

Now that we are in this country where we can freely practice our faith, we have the right to peacefully preach and propagate the teachings of Islam Aḥmadiyyat. So we must do our best to spend one day a week for this purpose as per the advice of our beloved Imām.

We must also maintain our bond of love with our beloved Huzoor[aa] and develop a strong connection with Khilāfat. This can be through watching MTA, listening to the Friday sermon, and writing a letter to Huzoor[aa] to seek his prayers.

After this address, all the heads of the newcomer families gave a brief self-introduction. The majority of them came from Sri Lanka, Thailand, Malaysia, China and a few directly from Pakistan. Mostly, they came from conditions of severe persecution. Among them were prisoners of conscience (*Aseerāne Rāhe Maulā*), family members of *Shuhadā*, a few new converts, and those facing court cases. The families had gone through various difficulties, trials, and tribulations during their stay in these countries. It had taken them around 3 to 6 years to migrate to Canada.

The families expressed their deepest gratitude to the Jamā'at for sponsoring them. They also reported that thousands of members are still in these countries facing difficulties and torture. May Allāh remove their long-standing suffering and ease their circumstances to have a peaceful settlement! Amīn!

NATIONAL DEPARTMENT OF WAṢĀYĀ

TAḤRIK TO JOIN AND LIST OF NEW MUSIS

The Promised Messiah[as] wrote in *Al-Waṣiyyat*:

> And I too feel that those who, having been informed of this Divine scheme, become anxious, immediately and without hesitation, to subscribe one tenth of their property in the way of Allāh—nay, they even show greater fervor—and set the seal on their faithfulness (*Al-Waṣiyyat*, p. 41).

Hazrat Khalīfatul-Masīḥ V[aa] has urged office bearers of the Jamā'at at National, Local and Auxiliary levels to take the lead and join the Niẓām Waṣiyyat to set an example for other members. Hazrat Khalīfatul-Masīḥ V[aa] said "The first point I wish to stress is that all office bearers should become part of the system of Waṣiyyat, starting from the National 'Āmila to the lowest level. Only then they will be able to exhort to other members of the Jamā'at" (*Alfazl International* October 1-7, 2004).

CONGRATULATIONS!

Waṣiyyat of the following members has been accepted by Markaz in the last three months:

Name	**Jamā'at**	**Name**	**Jamā'at**
Syeda Maliha Manahil	Toronto West	Farhad Aḥmad	Montreal
Braimah Dauda	Edmonton East	Ata ul Munim	Ottawa East
Abad ur Rahman Hameed	Brampton East	Ayaz Aḥmad Bajwa	Ottawa East
Amatul Majeed Hadi	Brampton East	Khalida Rahman	Ottawa West
Ambreen Nawaz	Brampton West	Mudassir Aḥmad Khan	Ottawa West
Bushra Ayesha Khokhar	Brampton West	Atiya tul Rehman	Peace Village
Abdul Hakam Alkhudari	Calgary	Hamid Mahmood	Peace Village
Shamaila Anjum	Calgary	Nadia Butt	Peace Village
Sohail Chaudhry	Calgary	Rashda Ahmed	Peace Village
Javed Aḥmad Kahlon	Calgary	Adnan Aḥmad	Toronto
Fareeha Basharat	Edmonton West	Adnan Aḥmad Noman	Toronto
Muzafara Khalil	Edmonton West	Barbara Joel Galang Perez	Toronto
Rafiq Aḥmad Basharat	Edmonton West	Ramil Ishalin	Toronto

Shamaila Farhad Rana	Edmonton East	Abdurrazzaq Durojaie	Toronto West
Mueed Virk	Hamilton	Amir Wajahat Dawood	Toronto West
Amtul Karim	Vaughan	Haris Aziz Bajwa	Toronto West
Asia Muzaffar Aḥmad	Vaughan	Ibtssam Aḥmad Tahir	Toronto West
Atiyya Tahir	Vaughan	Mahir Aḥmad Rafi	Toronto West
Imtiaz Ahmed	Vaughan	Maria Mehmood	Toronto West
Qasim Aḥmad Ghumman	Vaughan	Marryum Zafar	Toronto West
Sobia Mahmood	Vaughan	Numera Khan	Toronto West
Tahira Hadi	Vaughan	Omar Khan	Toronto West
Tariq Qamar	Vaughan	Sharjeel Ahmed	Toronto West
Roshawn Malik	Markham	Sohaib Aḥmad Syed	Toronto West
Mukhayyer Ahmed Rajput	Milton East	Tariq Noor Ullah	Toronto West
Asad Karim Janjua	Mississauga	Asma Chaudhry	Vancouver
Fozia Iqbal	Mississauga	Sadia Latif Aḥmad	Vancouver Surrey
Maryum Rashid	Mississauga	Erum Baig	Vancouver Surrey
Mehmooda Nusrat Hashmi	Mississauga	Uroosa Mahmood	Vaughan
Sabahat Moeen Siddiqui	Mississauga	Shaheen Nāṣir	Windsor
Tariq Bajwa	Mississauga	Mahmooda Sultana	Winnipeg
Umbreen Malik	Mississauga	Mumtaaz Begum	Vaughan

Welcome

The Following members have applied to join the blessed Niẓām Waṣiyyat:

Name	**Jamā'at**	**Tanzeem**
Maha Munawar	Peace Village	Lajna
Anoosha Munawar	Peace Village	Lajna
Muhammad Ikram	Peace Village	Khadim
Azhar Mahmood	Winnipeg	Nāṣir
Kausar Parveen	Winnipeg	Lajna
Bushra Ikram	Winnipeg	Lajna

Nomana Aḥmad	Winnipeg	Lajna
Minaam Nāṣir	Winnipeg	Lajna
Asad Nāṣir	Winnipeg	Khadim
Khurram Shehzad	Winnipeg	Nāṣir
Hina Mahmood	Winnipeg	Lajna
Aroof Aḥmad Bajwah	Peace Village	Khadim
Ehtasham Aḥmad	Peace Village	Khadim
Gohar Aḥmad Jowaheer	Peace Village	Khadim
Muneeb Ur-rehman Mirzā	Peace Village	Khadim
Raja Waqar Aḥmad	Peace Village	Khadim
Talha Aḥmad	Peace Village	Khadim
Ans Aslam	Brampton West	Khadim
Amtul Musawwir	Ottawa East	Lajna
Farukh Yasmin Anwar	Ottawa East	Lajna
Mohammad Niaz-ullah Khan	Toronto	Nāṣir
Rashida Akmal Khan	Toronto	Lajna
Ayaz Khan	Toronto	Khadim

Do You Know that a Mūṣī pays 1/16th on the income from his property.

Rule 51. If income accrues from the property of the Mūṣī then Hiṣṣa 'Āmad shall be payable on such income at the rate of Chanda 'Ām i.e. 1/16
Reference: *Wassiyat Rules*, alislam.org

HOW TO OFFER THE NAMĀZ?

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

> "So offer prayers with great care and obey God's commandments in accordance with His guidance. Abstain from that which He has prohibited; keep busy in His remembrance. Pray continuously; supplicate in your namāz wherever possible in *Rukūs* [bowing down] and *Sajdas* [prostration], and abandon the heedless namāz. A superficial namāz does not bear any fruits, nor is it worthy of acceptance. A true namāz is that which is offered—from start to end—with extreme humility and presence of heart; which is offered before God with meekness, submissiveness, modesty, and cries of anguish; as if you are beholding Him; and if this is not possible, then at least as if He is watching you. Thus, offer namāz with complete reverence, love, and fear."

(*Malfūẓāt,* Vol 3, pp. 176-177, translated from Urdu)

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In the Name of Allah, the Most Gracious, the Most Merciful

Girls Hifzul Qur'an School Canada

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MARCH 30, 2020

Orientation:
April 10, 2020

Interview:
May 28-30, 2020

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- Completed Holy Qur'an Nazirah
- Exemplary Adherence to Islamic Values (Pardah and Salat)

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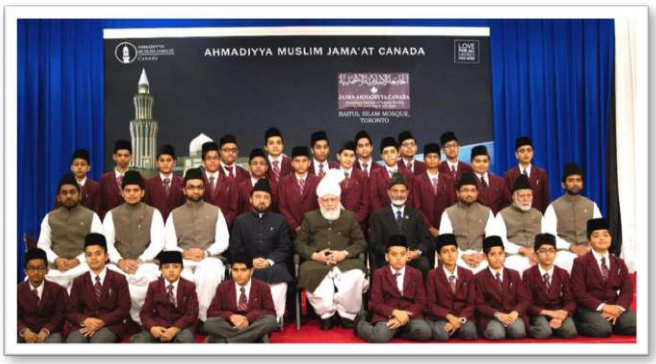

Admission Guidelines

- Applicant must have completed one reading of the Holy Qur'an
- Age: 9-11 years
- Application forms can be downloaded from;

  www.Jamiaahmadiyya.ca

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- Forward filled application to Principal Jamia by **March 23, 2020**:

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  Phone: 905-832-6680 Ext. 3012
  Fax: 905-832-7767

  Email:
  registrar@jamiaahmadiyya.ca
- **Orientation Session**:

  April 04, 2020.

نوٹ

- درخواست دہندہ نے قرآن کریم ناظرہ کا کم از کم ایک دور مکمل کیا ہو۔
- عمر 9 سے 11 سال تک ہو۔
- درخواست فارم جامعہ کینیڈا کی ویب سائٹ یا ایوانِ طاہر سے حاصل کریں۔
- حفظِ قرآن کے ساتھ ساتھ ہفتہ میں ایک دن طلباء کو ریگولر سکول کا نصاب بھی پڑھایا جاتا ہے۔ جس سے فارغ التحصیل طلباء کی پڑھائی کا کوئی سال ضائع نہیں ہوتا۔

رَبَّنَا هَبْ لَنَا مِنْ اَزْوَاجِنَا وَ ذُرِّيّٰتِنَا قُرَّةَ اَعْيُنٍ وَّ اجْعَلْنَا لِلْمُتَّقِيْنَ اِمَامًا ﴿۷۵﴾

'Our Lord, grant us of our wives and children the delight of our eyes, and make us a model for the righteous.

اے ہمارے ربّ! ہمیں اپنے جیون ساتھیوں اور اپنی اولاد سے آنکھوں کی ٹھنڈک عطا کر اور ہمیں متقیوں کا امام بنا دے۔

اَلنِّكَاحُ مِنْ سُنَّتِي

Nikah is my Sunnat

نکاح میری سنت ہے

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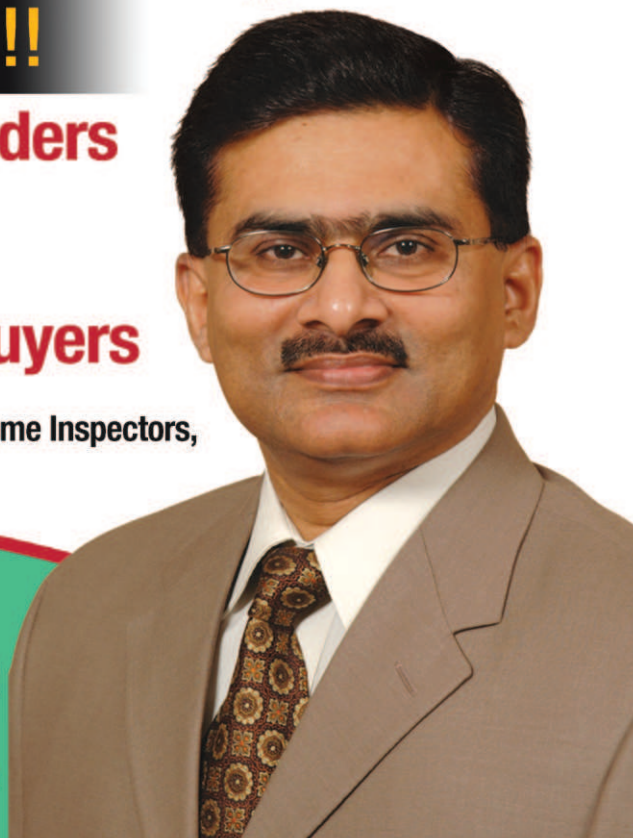

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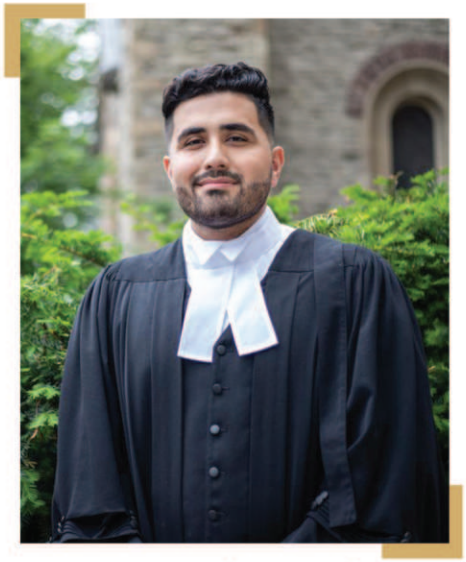

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