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CANADA

"THE MONTH OF RAMADĀN IS THAT IN WHICH THE QUR'ĀN WAS SENT DOWN AS A GUIDANCE FOR MANKIND . . ."

(THE HOLY QUR'ĀN, 2:186)

THE KEY TO RAMAḌĀN

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

"One can benefit from Ramaḍān if they start acting upon the teachings of the Holy Qur'ān. Meaning that, fasting will only benefit if a person obeys the Holy Qur'ān . . . Thus, we must all do a self-analysis in this blessed month and ask ourselves, how are we planning to mold ourselves according to the commandments of the Holy Qur'ān? . . . May Allāh the Exalted enable us to remodel our lives according to the teachings of this sublime scripture and attain the pleasure of God Almighty! May this Ramaḍān become a source of enhancing our knowledge and spiritual understanding of the Holy Qur'ān, and granting us the nearness of God! Amīn!"

(Friday Sermon, July 19, 2013)

CORONAVIRUS & PRAYERS FOR AḤMADIS

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

"In the end, again I wish to note regarding the current pandemic that some Ahmadis have been afflicted. So pray for them as well. May Allāh grant everyone a complete recovery and grant us the ability to tread the path of His pleasure! May He grant us the strength to fulfill the rights of worshiping God and the rights of serving His creation. May God the Exalted rapidly remove this pandemic, and grant everyone in the world the understanding to recognize God, worship Him, and gain a true understanding of *Tauhīd* [Unity of God]."

(Friday Sermon, April 17, 2020)

AḤMADIYYA GAZETTE CANADA
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CONTENTS

www.ahmadiyyagazette.ca | May 2020 | Volume 49 | No. 05

PEARLS OF WISDOM

02 SELECTION FROM THE HOLY QUR'ĀN AND AḤĀDĪTH

03 SO SAID THE PROMISED MESSIAH[AS]

GUIDANCE FROM HAZRAT KHALĪFATUL-MASĪḤ V[AA]

04 SUMMARY OF FRIDAY SERMONS (FEBRUARY, 2020)

ARTICLES

12 FROM THE ARCHIVES - TRUE MEANING OF 'ĪD

14 OBEDIENCE TO KHILĀFAT

16 HAZRAT UMAR FAROOQ[RA]

25 5 REASONS WE PRAY 5 TIMES A DAY

27 Q & A ON THE MATCHMAKING PROCESS IN ISLĀM

28 TAḤRĪK FOR FINANCIAL SACRIFICE IN RAMAḌĀN

26 **PRESS RELEASES**

27 **FRENCH SECTION**

ABBREVIATIONS OF SALUTATIONS

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

as (Alaīhis-Salām/ 'Alaihas-Salām - May peace be upon him/her!)
Usage: Salutation written after names of Prophets other than the Holy Prophet Muḥammad[sa], and pious women prior to the era of the Holy Prophet Muḥammad[sa]

ra (RaḍīAllāhū 'anhu / 'anhā/ 'anhum - May Allāh be pleased with him/her/them!)
Usage: Salutation written after names of Companions of the Holy Prophet[sa] and Companions of the Promised Messiah[as]

rh (Raḥimahullāh - May Allāh have mercy upon him!)
Usage: Salutation written after the names of deceased, pious Muslims who are not Companions

aa (Ayyadahullāhu Ta'ālā binaṣrihil-'Azīz - May Allāh be his Helper!
Usage: Salutation written after the name of Hazrat Mirzā Masroor Aḥmad, Khalīfatul-Masīḥ V[aa]

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PEARLS OF WISDOM

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

THE HOLY QUR'ĀN

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَ عَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۪ وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِى ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْۢ بَعْدِ خَوْفِهِمْ اَمْنًا ؕ يَعْبُدُوْنَنِىْ لَا يُشْرِكُوْنَ بِىْ شَيْـًٔا ؕ وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ۝

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; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security *and peace* after their fear: They will worship Me, *and* they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious.

(24: 56)

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ وَّبَارِكْ وَسَلِّمْ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

ḤADĪTH

عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَيْكَ السَّمْعُ وَالطَّاعَةُ فِىْ عُسْرِكَ وَ يُسْرِكَ وَمَنْشَطِكَ وَمَكْرَهِكَ وَاَثَرَةٍ عَلَيْكَ

(صحیح مسلم۔کتاب الامارۃ وجوب طاعۃ الامراء فی غیر معصیۃ وتحریمھا فی المعصیۃ حدیث ۴۷۵۴ بحوالہ حدیقۃ الصالحین، صفحہ ۶۱۶)

It was narrated that Hazrat Abū Hurairah[ra] said:

It is incumbent upon you to listen and obey [in every circumstance]—in your hardship and ease; in your happiness and grief; when you have been disregarded and when you have been favoured.

(Saḥīḥ Muslim, Kitābul Imārat)

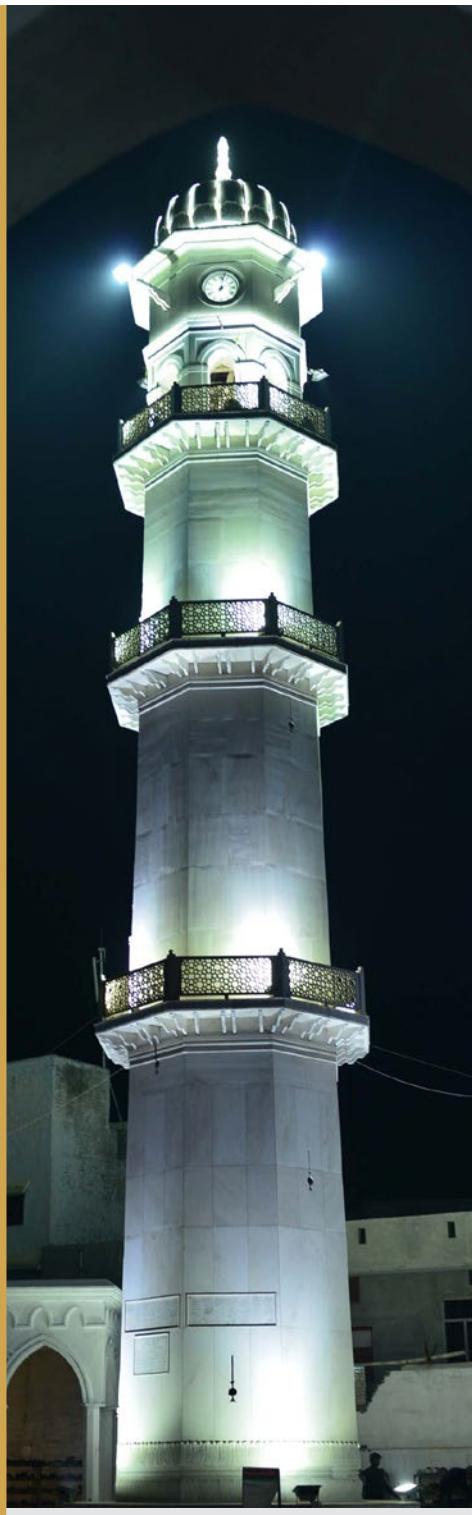
SO SAID THE PROMISED MESSIAH[AS]

True Obedience to Khilāfat

Adopt obedience of Allāh and His Messenger[sa] and the rulers. Obedience is such a matter that, if adopted with sincerity, creates illumination in the heart, and delight and radiance in the soul. There is not so much a need of monumental efforts as there is of obedience; but with the condition that it should be true obedience. For this is the aspect that is difficult.

In obedience, it is necessary to slaughter personal desires. Without this, there can be no obedience, and personal desire is the one thing that can create idols in the greatest of monotheists. Indeed, what Grace was showered upon the Companions[ra] and how great they were, who lost themselves in obedience to the Holy Prophet[sa]. It is a fact that a nation cannot be called a nation and infused with the spirit of nationalism and unity, until it adopts the rules of obedience.

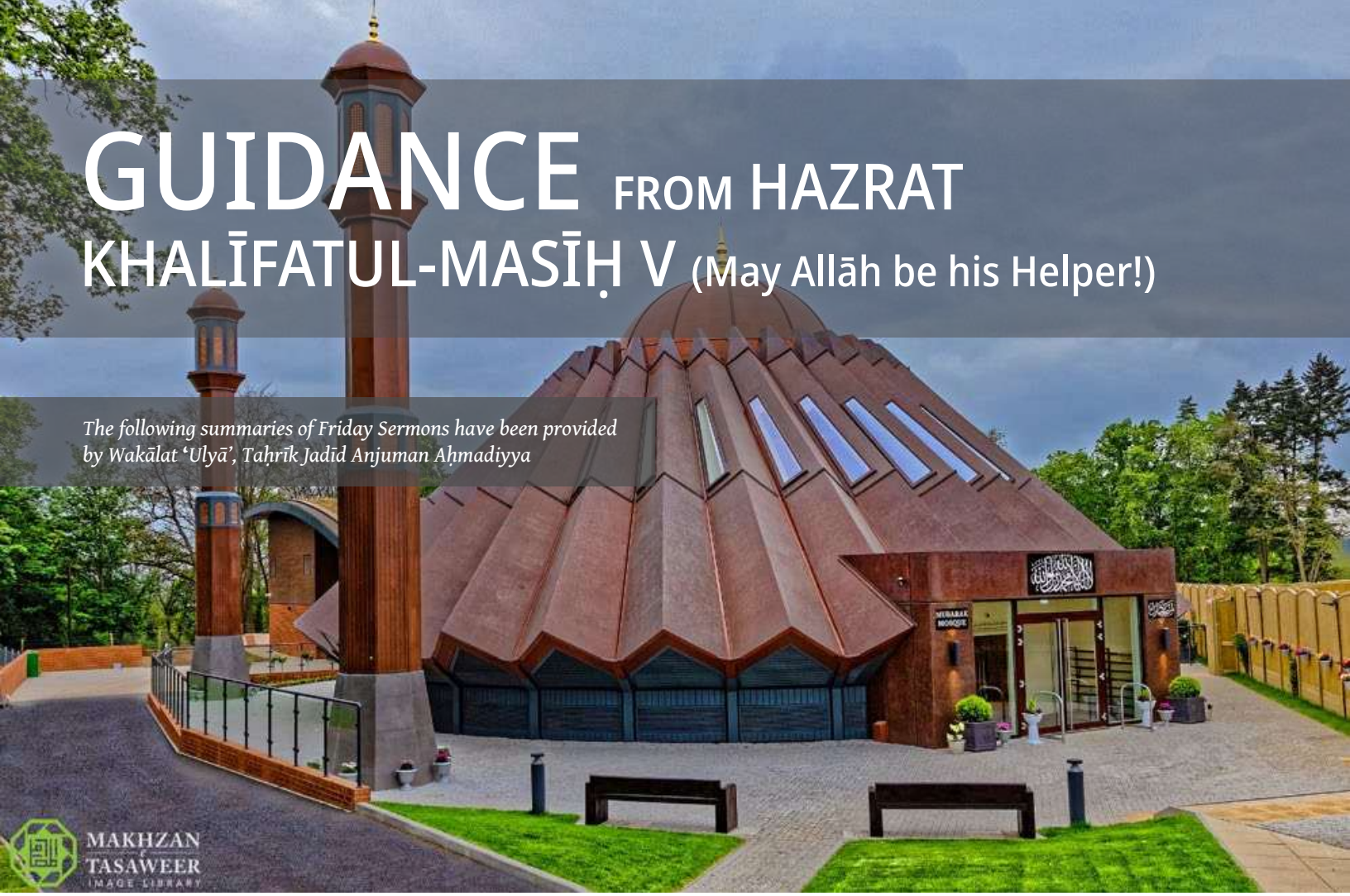
(*Al-Hakam*, Feb 10, 1901, qtd. in *Tafsīr Hazrat Masīḥ Mau'ūd* Vol. 2, p. 246, translated from Urdu)



Mināratul-Masīḥ
Qadian, India

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

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



FRIDAY SERMON

07TH FEBRUARY 2020

Huzoor[aa] continued with the accounts of the Companions of the Holy Prophet[sa] who participated in the battle of Badr.

Hazrat Muḥammad bin Maslamah Ansārī[ra]:

His father's name was Maslamah bin Salamah and his mother was Khulaidah bint Abu Ubaidah. He belonged to the Aus tribe of the Ansār and was a confederate of the 'Abd-e-Ashal tribe. He was known by the epithet Abu 'Abdullah or 'Abdur Rahmān. He was born 22 years before the Holy Prophet[sa] claimed Prophethood and was among the people who had been named Muḥammad prior to Islām.

He was among the earlier converts to Islām and pledged Baī'at at the hand of Hazrat Mus'ab bin Umair[ra] prior to Hazrat Sa'ad bin Mu'āz[ra]. When Hazrat Abu 'Ubaidah bin Jarrah[ra] migrated to Madīnah, the Holy Prophet[sa] established a bond of brotherhood between him and Hazrat Muḥammad bin Maslamah[ra].

Hazrat Muḥammad bin Maslamah[ra] was one of the Companions who put an end to mischief-makers such as Ka'ab bin Ashraf and Abu Rafe' Sallām bin Abu Huqaiq. The Holy Prophet[sa] also made him the guardian over Madīnah when he went for various expeditions. His sons Ja'far, 'Abdullah, Sa'ad, 'Abdur Rahmān and 'Umar[ra] are also among the Companions of the Holy Prophet[sa]. He accompanied the Holy Prophet[sa] in all the battles except the Battle of Tabūk. He stayed back from Tabūk after seeking permission from the Holy Prophet[sa].

With regard to the events surrounding the assassination of Ka'ab bin Ashraf, Hazrat Mirzā Bashīr Aḥmad Ṣāḥib[ra] writes: Even though Ka'ab was a Jew by faith, he was not Jewish by descent; rather he was an Arab. The Jews of Arabia considered him their leader. He was a morally corrupt man who was always engrossed in hatching plots and creating mischief.

When the Holy Prophet[sa] migrated to Madīnah, Ka'ab—along with other Jews—also participated in the treaty between the Holy Prophet[sa] and the Jews of Madīnah which ensured peace and mutual cooperation in security and defense, but in his heart Ka'ab was full of animosity towards Islām. He therefore started hatching secret plots to undermine Islām and the Holy Prophet[sa] . When he saw Islām progressing after the Battle of Badr, he resolved to exert his best efforts to abolish and utterly destroy Islām. When Ka'ab was assured that the

victory at Badr had granted Islām such strength as was beyond his wildest dreams, he was overcome with anger and rage. He immediately prepared for journey and took to Makkah to incite the Quraīsh against the Muslims and to ignite in their hearts the fire of revenge. He took them to the Ka'aba and made them swear that they would not rest until they had wiped Islām off the face of the earth. He then went to other tribes of Arabia and also incited them against Islām. After returning to Madīnah he started inflaming the people through shameless verses about Muslim women and even the family of the Holy Prophet[sa] and had these verses widely publicized throughout the country. Finally, he hatched a conspiracy to assassinate the Holy Prophet[sa]. Under the ploy of a feast, he invited the Holy Prophet[sa] to his residence, and with a few Jewish young men, schemed to have the Holy Prophet[sa] assassinated. However, by the Grace of Allāh, information was received in advance and this plan of his was unsuccessful.

When the charges of infraction of treaty, rebellion, inciting war, sedition, use of foul language and conspiracy to assassinate the Holy Prophet[sa] had been established, the Holy Prophet[sa] decided that Ka'ab should be killed, not publicly, but secretly at an opportune moment. The Holy Prophet[sa] assigned this task to his devoted Companion, Hazrat Muḥammad bin Maslamah[ra], and directed him to consult with Hazrat Sa'ad bin Mu'āz[ra], the chief of the Aus tribe, to devise a plan. According to the plan, Hazrat Muḥammad bin Maslamah[ra] and Hazrat Abu Nā'ilah[ra] went to see Ka'ab at his house along with two or three other Companions. They called Ka'ab out from his living quarters and said, "Muḥammad[sa] demands charity of us, while we are of straitened circumstances. Would you be so kind as to give us a loan? Ka'ab was pleased to hear this and said that the day was not far when everyone would abandon Islām. He then said that he would give them a loan if he could keep their women as collateral. When they refused this, he demanded that he could keep their sons as collateral. They refused this also and suggested that he keep their weapons as collateral, to which he agreed. That night, they brought their weapons to

Mubarak Mosque, London UK

> The Holy Prophet[sa] then said that in future they should try to live in peace and harmony and not sow the seeds of animosity.

his house and, during the course of their conversation, took Ka'ab to one side. When they had gone some distance, Hazrat Muḥammad bin Maslamah[ra], or one of the other companions, caught hold of his hair, held his head back and called on another companion to kill him. The other companion, who was ready with his sword, killed Ka'ab. The Companions then quickly went to the Holy Prophet[sa] and informed him of the events.

When news of the execution of Ka'ab became known, a tremor rippled through the city, and the Jewish people were deeply enraged. A delegation of the Jews came to the Holy Prophet[sa] and complained about the incident. The Holy Prophet[sa] listened to them and asked whether they also knew about Ka'ab bin Ashraf's crimes. Then he briefly described his crimes, upon which the Jews fell silent. The Holy Prophet[sa] then said that in future they should try to live in peace and harmony and not sow the seeds of animosity. The Jews agreed and a new agreement was written and signed ensuring peace and avoiding conflict. Had Ka'ab not been guilty, the Jews would not have fallen silent nor would they have readily signed a new treaty. Nowhere in historical records do we find the Jews blaming the Muslims for the murder of Ka'ab bin Ashraf because they knew in their hearts that he got what he deserved.

Huzoor[aa] said: Do the so-called civilised countries today not execute rebels and those guilty of sedition and war-mongering and conspiring to murder? Hazrat Mirzā Bashir Aḥmad Ṣāḥib[ra] writes: There was no established government in Arabia at the time and every person and tribe was self-governing. In such circumstances there was no court to which the case of Ka'ab could be taken and he could formally be awarded punishment. To complain to the Jews, of whom he was a leader, and who had themselves committed treachery against the Muslims already, was also not an option. Nor was it an option to turn to the Quraīsh who were thirsting for Muslim blood and were preparing to attack Madīnah. What recourse was then left to the Muslims to defend themselves against this person who was inciting people to violence and war and conspiring to kill the Holy Prophet[sa]? It was indeed better for one man to be killed rather than to endanger the lives of many innocents.

Then, as mentioned above, in light of the treaty which took place between the Muslims and Jews after the migration, the Holy Prophet[sa] had now become the chief executive of the democratic state which had been established in Madīnah

and was given the authority to arbitrate in all matters. The Holy Prophet[sa] ordered the execution of Ka'ab bin Ashraf because of his crimes, and in the interest of peace. Hence, there is no room for criticism about this decision.

Huzoor[aa] said: An objection that is raised in this context is that the Holy Prophet[sa] allowed the use of falsehood and deception, which is absolutely incorrect and authentic narrations reject this notion. In fact, according to an account in Ṣaḥīḥ Bukhārī, when the Holy Prophet[sa] was told that something would have to be said to lure Ka'ab bin Ashraf out of his house, the Holy Prophet[sa] only said, "Alright", and on this occasion, there was absolutely no further explanation or clarification by either the Holy Prophet[sa] or Muḥammad bin Maslamah[ra]. All this meant was that when Muḥammad bin Maslamah[ra] and his companions went to Ka'ab's house, they would have to say something to him that would convince him to come out willingly and silently. There is nothing wrong with this, for such tactics are commonly used by spies during the war and no reasonable person objects to it. The Holy Prophet[sa] is completely innocent in this context. As for what Muḥammad bin Maslamah[ra] and his companions said to Ka'ab, that too was not contrary to facts. They only uttered some ambiguous words to further their mission.

Another question is whether or not it is permissible to lie and deceive in war. It is related in some accounts that the Holy Prophet[sa] said:

اَلْحَرْبُ خُدْعَةٌ

"War is but deception."

The meaning which is inferred by this is that God-forbid, the Holy Prophet[sa] permitted the use of deception in war, but this is not true. What these words really mean is that war is a deceptive affair about which no one knows what the result is going to be. But, even if these words are taken to mean that deception is permissible in war, it would not mean falsehood and treachery, rather it means the tactics and ploys that are used to mislead and confuse the enemy. It is not forbidden to blindside and subjugate the enemy through such tactics. For instance, whenever the Holy Prophet[sa] set out for an expedition, he would not reveal the direction he was going towards. If he was going South, he would first go some distance towards the North and then turn back towards the South. Similarly, in the battlefield, the Holy Prophet[sa] would withdraw for a while to confuse the enemy and then make a sudden onslaught. All of these are examples of خدعة which has been deemed lawful in a state of war, and are considered to be permissible even today. On the other hand, Islām strongly forbids the use of falsehood and treachery. In short, the deception that has been made permissible in war is not falsehood and treachery, rather it is the use of strategies that are meant to blindside or confuse the enemy for the purpose of subjugation. In some instances, this may seem to apparently resemble falsehood and deception, but in actuality, it is not so. Also, the order to kill was specifically about Ka'ab bin Ashraf, and it was not a general order. Huzoor[aa] said: I will speak more on this subject next time, Insha'Allāh.

FRIDAY SERMON

14TH FEBRUARY 2020

Huzoor[aa] continued with the accounts of the companions of the Holy Prophet[sa], specifically with further accounts about Hazrat Muḥammad bin Maslamah[ra]. He had previously mentioned about the tactic that was used by Hazrat Muḥammad bin Maslamah[ra] to kill Ka'ab bin Ashraf. Huzoor[aa] also mentioned a Ḥadīth which is misconstrued by some to mean that the Holy Prophet[sa] permitted telling lies on three occasions. The Promised Messiah[as] has refuted this notion in his book Nūrul Qur'ān as follows: "It should be made clear that the manner in which the Holy Qur'ān has laid emphasis on truthfulness; I can say that the Gospel does not even mention one hundredth thereof. The Holy Qur'ān considers uttering falsehood akin to idolatry, as Allāh says,

وَاُحِلَّتْ لَكُمُ الْاَنْعَامُ اِلَّا مَا يُتْلٰى عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْاَوْثَانِ وَاجْتَنِبُوْا قَوْلَ الزُّوْرِ

Shun therefore the abomination of idols, and shun all words of untruth. (22:31)

The Holy Qur'ān further states

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ بِالْقِسْطِ شُهَدَآءَ لِلّٰهِ وَلَوْ عَلٰۤى اَنْفُسِكُمْ اَوِ الْوَالِدَيْنِ وَالْاَقْرَبِيْنَ

O ye who believe! Be strict in observing justice, and be witnesses for Allāh, even though it be against yourselves or against parents and kindred. (4:136)

Thus, in actuality there is no Ḥadīth which permits one to lie. In fact there is a Ḥadīth which says:

> 'Do not deviate from truth even if you are murdered or you are set on fire for it'. Even if we were to assume that there is a Ḥadīth that contradicts the authentic Traditions and the Holy Qur'ān, such a Ḥadīth will not be worthy of consideration because we only accept that Ḥadīth which is not contradictory to the authentic Traditions and the Holy Qur'ān. Yes it is true that in some Aḥadīth we find an indication towards the permission of Tauriyah (توریہ), however even despite that, it is stated that to abstain from the use of Tauriyah (توریہ) is of a greater moral excellence. Tauriyah (توریہ) in Islāmic terminology refers to a statement made in the form of parables and allegories in order to hide a matter or secret due to fear or due to some other reason, which will though be understood by a wise person, but a naive one would be

oblivious to the underlying intention of the one uttering this phrase and his attention would be diverted elsewhere.

The Promised Messiah[as] further says:

> The Holy Qur'ān has cursed the liars. Moreover, it has stated that those who speak falsehood are the companions of Satan, faithless, and influenced by satanic thoughts. Not only does it state that one should not speak falsehood, but also advises to abandon the company of such people and not to befriend them. It instructs to instil the fear of Allāh and keep the company of the truthful.

Syednā Hazrat Khalīfatul-Masīḥ V[aa]

Huzoor[aa] further explained that the Banu Nazīr was a Jewish tribe of Madīnah who had made a peace treaty with the Muslims. But, despite this, they treacherously tried to assassinate the Holy Prophet[sa]. As a penalty for their crimes, the Holy Prophet[sa] sent Hazrat Muḥammad bin Maslamah[ra] to order them to leave Madīnah. Hazrat Muḥammad bin Maslamah[ra] said to them, "I swear to you by the Torah which Allāh revealed to Moses." He then related to them all the signs of the Prophet that was to come that were foretold in the Torah and that the Jews would relate prior to the coming of the Holy Prophet[sa]. The Jews agreed that these signs were true but they said that Muḥammad[sa] was not that Prophet.

Hazrat Muḥammad bin Maslamah[ra] then conveyed to them the Holy Prophet's[sa] message that, as penalty for their breach of pledge and plot to kill the Holy Prophet[sa], they should leave Madīnah within ten days or be forced out. Thus the Banu Nazīr left Madīnah. With regard to the Banu Quraizah tribe, Hazrat Muṣleḥ Mau'ūd[ra] writes:

> Hazrat 'Ali[ra] was sent to talk to the people of the Banu Quraizah and to seek explanation for their treachery. But instead of explaining or apologizing, the Jews started to abuse the Holy Prophet[sa] and his Companions and said that they didn't know of any agreement with Muḥammad[sa]. As Hazrat 'Ali[ra] was returning with this response, the Holy Prophet[sa] was going towards the fortresses of the Banu Quraizah with his Companions. Not wanting the Holy Prophet[sa] to be hurt by the attitude of the Jews, Hazrat 'Ali[ra] said to the Holy Prophet[sa], We are enough for these people, and you can go back if you wish." The Holy Prophet[sa] said, "I know that these people are abusing me and you do not want me to hear it." Hazrat 'Ali[ra] admitted that it was so. The Holy Prophet[sa] said, "What if they abuse me? Moses was their own Prophet, and yet they hurt him even more than this." He then proceeded to the fortresses of the Banu Quraizah and a fight ensued. Even the Jewish women joined in and one woman threw a stone from the fortress and killed a Muslim. However, after a few days of siege, the Jews realized that they could not fight any further. They therefore requested that Abu Lubabah be sent to them for advice. They asked him whether they should accept the Holy Prophet's[sa] offer and surrender. He replied that they should, but at the same time he made a gesture to mean that, if they did so, they would be killed. Hence, the Banu Quraizah refused to accept the Holy Prophet's[sa] offer and said that they would accept the decision of the chief of the Aus tribe who were their confederates. But some of the Jews disagreed and said that their tribe had been guilty of treachery and the Muslims were true in their belief and conduct, and so they accepted Islām.

Huzoor[aa] said that there is another incident of treacherous behaviour which is related to Abu Rafe', a Jew who lived in Khyber and used to incite people against the Muslims and was determined to have the Holy Prophet[sa] killed. His rancour grew even further after the expulsion of Banu Nazīr tribe.

Some Companions came to the Holy Prophet[sa] saying that the only way to end his mischief was to have him killed. The Holy Prophet[sa] accepted their suggestion and sent four Companions for this purpose and made Hazrat 'Abdullah bin Atīq[ra] their leader. Hazrat Muḥammad bin Maslamah[ra] was one of these four Companions. Before they left, the Holy Prophet[sa] instructed them not to kill any child or woman.

Huzoor[aa] said that after the demise of the Holy Prophet[sa], Hazrat 'Umar[ra] appointed Hazrat Muḥammad bin Maslamah[ra] to various important posts and sent him to solve serious issues in different places. Whenever Hazrat 'Umar[ra] wanted to investigate a matter, he would send Hazrat Muḥammad bin Maslamah[ra] for

this purpose.

After the martyrdom of Hazrat ‘Uthmān[ra], Hazrat Muḥammad bin Maslamah[ra] lived a life of solitude. It is related in a Ḥadīth that the Holy Prophet[sa] gave him a sword and said, “Fight with this sword as long as the disbelievers continue to fight you. But when you see Muslims fighting one another, then hit it on a stone and break it.” This is what he did. He stayed away from all internal mischief and did not participate in the Battle of Siffīn. Hazrat Muḥammad bin Maslamah[ra] passed away at the age of 77. His funeral prayer was led by Marwān bin Hakam. According to some accounts, Hazrat Muḥammad bin Maslamah[ra] was martyred.

At the end of the sermon, Huzoor[aa] informed the Jamā‘at about the sad demise of Taj Dīn Ṣāḥib, son of Sadr Din Ṣāḥib of UK. Speaking about his services for the Jamā‘at, Huzoor[aa] said that after the Jamā‘at acquired the land of Islāmabad (UK) in 1984, Taj Dīn Ṣāḥib offered his voluntary services and continued to work there for 22 years. His devotion was extraordinary, particularly during the days of the Jalsa. He was regular in his worship and had a deep reverence for Khilāfat. His son is a missionary of the Jamā‘at. May Allāh have mercy on the deceased and increase his progeny in sincerity and devotion. *Amīn!*

Mubarak Mosque, UK

Huzoor[aa] announced that he would lead his funeral prayer after the Friday Prayer.

FRIDAY SERMON

21ST FEBRUARY 2020

Huzoor[aa] began the Friday sermon by stating that the 20th of February is remembered in Jamā‘at Aḥmadiyya as the day of the Prophecy of Muṣleḥ Mau‘ūd (the Promised Reformer). It is not possible to speak about all the aspects of this prophecy in one sermon, therefore, he decided to present some points that were elaborated by Hazrat Muṣleḥ Mau‘ūd[ra] himself. These brief extracts will reveal the vast scope of the prophecy and how magnificently it was fulfilled in the person of the Promised Messiah’s[as] Promised Son. Huzoor[aa] read out the words of the prophecy that was revealed to the Promised Messiah[as].

Hazrat Muṣleḥ Mau‘ūd[ra] said:

A solitary man from Qādiān, who was little known even by the dwellers of that village, seeing the animosity that the people had towards Islām and its Founder, went into seclusion for 40 days in order to worship Allāh and to seek signs from Him. After the period of 40 days, Allāh granted him a sign. This sign was that Allāh would not only fulfil the promises He had made to him and spread his message to all corners of the earth, but He would give him a son who would be blessed with extraordinary qualities and who would spread the message of Islām to the whole world. He would reveal to the world the subtle knowledge of the Divine word. He would be a sign of Allāh’s grace and mercy. He would be blessed with religious and secular knowledge that would be essential for the spreading the message of Islām. And Allāh would grant him a long life.

Huzoor[aa] said that today every country where Aḥmadiyyat is established testifies to the truth of this prophecy and how the name of this Great Son has become famous all over the world.

When this prophecy was published on 20th February 1886, the opponents objected that anyone can have a son and that this did not constitute a special sign from Allāh. In reply to this, the Promised Messiah[as] wrote in his announcement of 22nd March 1886 that this was not just a prophecy but a great heavenly sign that Allāh had ordained in order to make manifest the truth and glory of our Prophet Muḥammad[sa].

The Promised Messiah[as] said that Allāh had accepted his prayers and had promised to send to the world a blessed soul whose latent and manifest blessings would pervade the entire earth.

Huzoor[aa] said that today the world is a

witness that the Promised Son came to be known to the ends of the earth. Many of our missions were established during the lifetime of Hazrat Muṣleḥ Mau'ūd[ra], and this is an on-going process.

> It was essential for this sign to appear during the life of the Promised Messiah[as] and the opponents who had demanded the sign.

Hazrat Muṣleḥ Mau'ūd[ra] said that some people say that the Promised Son would appear from among the progeny of the Promised Messiah[as], two or three hundred years after him, and that he cannot appear at this time. Such people should fear Allāh and reflect on the words of the prophecy. They should realize that this prophecy was made at a time when opponents were criticizing Islām and saying that Islām was devoid of any heavenly signs. Pundit Lekhram and Indarman were demanding that, if Islām was indeed true, they should be shown some sign of its truth. It was then that the Promised Messiah[as] turned towards Allāh and prayed for a sign of His mercy and power and nearness. Evidently, such a sign needed to occur at the earliest when the people for whom the sign was intended were still living. And so, it came to pass. My birth took place in 1889 while the people who were demanding a sign were living. As I continued to grow, so did the signs continue to manifest at a larger and larger scale. It was essential for this sign to appear during the life of the Promised Messiah[as] and the opponents who had demanded the sign.

Huzoor[aa] said that in 1944, Hazrat Muṣleḥ Mau'ūd[ra] made the announcement that he was the Promised Reformer.

He said:

> I swear by Allāh that I am the one to whom the prophecy of the Promised Son applies, as do all the other prophecies associated with the Promised Reformer. Anyone who thinks that I am an impostor or have been guilty of falsehood in this regard should hold a prayer-duel with me, or swear in the name of Allāh that Allāh has told him that I am a liar, and that, if this is not true, then may Allāh bring punishment upon him. Then Allāh Himself will make manifest through His signs as to who is truthful and who is the liar.

Huzoor[aa] said that no one accepted this challenge, not even those who had parted from the Jamā'at. He further said that this was not an ordinary claim. The 52 years of Hazrat Muṣleḥ Mau'ūd's[ra] Khilāfat bear a testimony to the glory and majesty of this prophecy.

Hazrat Muṣleḥ Mau'ūd[ra] said:

> As I congratulate you on the fulfilment of this prophecy of the Promised Messiah[as] regarding Muṣleḥ Mau'ūd[ra], I would also like to remind you of the responsibilities this places on you. You who affirm my claim that I am the Promised Reformer, have the foremost duty to bring about a transformation in yourselves and to be prepared to shed the very last drop of your blood for the triumph of Islām and Aḥmadiyyat. You may rejoice upon the fulfilment of this prophecy, but as you do so, do not forget your own responsibilities. Allāh showed me in a dream that I was running and the earth was being folded under my feet. Allāh has foretold about me that I would grow rapidly. And so it is destined that I make swift progress. But this also means that you have to march ahead faster and give up all laxity. If you wish to progress and you understand your responsibilities, then you must walk in steps with me so that we may pitch the flag of the Holy Prophet[sa] in the heart of disbelief and uproot falsehood once and for all. This will come about, Inshā'Allāh. The earth and heaven can pass, but the word of Allāh cannot fail.

With regard to the words of the prophecy that the Promised Reformer would be filled with secular and religious knowledge, Huzoor[aa] cited the following examples: Hazrat Muṣleḥ Mau'ūd's[ra] books, lectures and speeches are being compiled under the title *Anwārul 'Uloom*. Many of these volumes have been published. Some of these books have also been translated into English. 26 volumes of *Anwārul 'Uloom* have so far been published which consists of 670 books, lectures and speeches. Similarly, 39 volumes of Khutabāt Mahmūd have been published, which include all the sermons delivered by Hazrat Muṣleḥ Mau'ūd[ra] up to 1959. These volumes include 2,367 sermons. *Tafsīr-e-Saghīr* comprises 1,071 pages. *Tafsīr-e-Kabīr* comprises over 10 volumes and 5,907 pages and includes the commentary of 59 chapters of the Holy Qur'ān. 3,094 pages of the unpublished commentary of the Holy Qur'ān by Hazrat Muṣleḥ Mau'ūd[ra] have been compiled by Research Cell Rabwah and submitted to the Fazl-e-Umar Foundation. I instructed Research Cell Rabwah to collect the commentary of the Holy Qur'ān from the speeches and writings of Hazrat Muṣleḥ Mau'ūd[ra]. Up till now 9,000 pages have already been compiled and the work is going on.

Hazrat Khalīfatul-Masīh III[rh] said:

> With regard to the prophecy that the Promised Reformer would be filled with secular and religious knowledge, I have gathered a lot of details, but on this occasion I will present an outline that I have prepared for this purpose. Hazrat Muṣleḥ Mau'ūd[ra] wrote many books on the Holy Qur'ān and his commentary comprises about 8 to 10 thousand pages which include the 11 volumes of *Tafsīr-e-Kabīr* as well. He wrote 10 books on kalām and 31 books on spirituality, Islāmic morality and Islāmic doctrines. He wrote 13 books on the life of the Holy Prophet[sa], 4 on history, 3 on Fiqha. He wrote 25 books on issues related to politics (pre-partition), 9 books related to political issues (post partition) and 15 books on Kashmir's politics. He wrote 99 books on issues related to Aḥmadiyyat and its various schemes. The total of his books comes to about 225. Looking at them, we see how he was filled with both religious and secular knowledge. Amazingly, whenever anyone reads his books or articles, he at once

exclaims that nothing better could have been written on that topic.

May Allāh shower thousands and thousands of blessings upon him and continue to raise his spiritual status. May it be that, like the Promised Messiah[as] and his son, our hearts also become inspired with the zeal to spread Islām and that we are ever ready to serve Islām. May we be the ones who spread the message of Islām and not the ones which have been described by Hazrat Muṣleḥ Mau'ūd[ra] in one of his couplets as those who bring a bad name to it! Amīn!

At the end of the sermon, Huzoor[aa] informed the Jamā'at about the sad demise of Mariam Elizabeth Ṣāḥiba, second wife of Malik Umar Ali Khokhar Ṣāḥib, former Amīr of Multan; and of Jahid Faris who passed away at the age of 12. Huzoor[aa] led the funeral prayer of the deceased in absentia after the Friday prayer.

FRIDAY SERMON

28TH FEBRUARY 2020

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

Hazrat Mus'ab bin 'Umair[ra]:

He belonged to the Banu 'Abd-uddār clan of the Quraīsh tribe. He was known by the epithet Abu 'Abdullah or Abu Muḥammad. His father's name was 'Umair bin Hashim and his mother's name was Khanās or Hanās bint Mālik. She was an affluent lady from Makkah. Hazrat Mus'ab bin 'Umair's[ra] parents loved him dearly and he was brought up in luxury and comfort. He wore expensive garments and perfume and used the shoes that were made in Haḍr Ma'ut and were worn particularly by wealthy people. His wife's name was Hamnah bint Jahsh and she was the sister of Hazrat Zainab bint Jahsh[ra], the wife of the Holy Prophet[sa]. Hazrat Mus'ab bin 'Umair[ra] had a daughter named Zainab. When remembering Hazrat Mus'ab[ra], the Holy Prophet[sa] said that he had not seen anyone brought up in such affluence and luxury as Mus'ab.

Hazrat Mus'ab bin 'Umair[ra] was among the eminent Companions. He was also among the initial converts to Islām. He accepted Islām at the time when the Holy Prophet[sa] used to preach in Dar-e-Arqam but did not disclose it to his mother or family for fear of their opposition. He thus continued to meet the Holy Prophet[sa] in secret. However, 'Uthmān bin Talha once saw him praying and reported it to his parents who put him in confinement where he remained until he escaped and migrated to Abyssinia. Later, when some of the migrants returned to Makkah, Hazrat Mus'ab[ra] also returned with them. When his mother saw his wretched condition, she ceased to oppose him and let him be as he was. Huzoor[aa] said that Hazrat Mus'ab bin 'Umair[ra] had the honour of being part of both the migrations—to Abyssinia and to Madīnah. Hazrat Sa'ad bin Abu Waqās relates, "I saw 'Umair in his time of ease and comfort and also after he became a Muslim. He suffered so much torment for the sake of Islām that I saw the skin peel off his body like a snake sheds its skin." His sacrifice was astonishing. Once, Hazrat Mus'ab bin 'Umair[ra] came to the Holy Prophet[sa] when he was with his Companions and his clothes were patched with leather strips, which was a contrast to the fine and expensive clothes he used to wear before he accepted Islām. When the Companions saw him, they lowered their heads for they could not help him. Hazrat Mus'ab[ra] greeted the Holy Prophet[sa] and he answered him back. Then the Holy Prophet[sa] praised Allāh and said, "I knew Mus'ab at a time when there was no one more affluent and wealthier in the city of Makkah than him. He was the most beloved of his parents. But today the love of Allāh and His Prophet[sa] has brought him to this and he has left everything for His sake."

Hazrat 'Ali[ra] related:

> We were sitting in the mosque with the Holy Prophet[sa] when Hazrat Mus'ab bin 'Umair[ra] came and his clothes were patched with strips of leather.
>
> When the Holy Prophet[sa] saw him, tears welled up in his eyes as he remembered his past life of affluence.

The Holy Prophet[sa] then said, "How will you be when one of you will wear one cloth in the morning and another in the evening." That is to say, there will come a time of such affluence that people will be able to change clothes every morning and evening.

The Holy Prophet[sa] said, "And when one dish will be placed before you and another will be lifted." That is to say, there will be varieties of food and dishes, such as we see today. Then the Holy Prophet[sa] said, "And you will cover your houses with curtains such as are used to cover the Ka'bah."

Huzoor[aa] said that this is exactly what happened after the Muslims acquired affluence and wealth. Hearing this, the Companions asked the Holy Prophet[sa], "Will we be better off at that time, for we will have more time to worship?" The Holy Prophet[sa] said, "No. You are better off today." That is to say, your state of piety and worship is better than that which will come about later as a result of comfort and affluence.

With regard to the migration to Abyssinia, Hazrat Mirzā Bashīr Aḥmad Ṣāḥib[ra] writes: In 5 A.H., 11 men and 4 women migrated to Abyssinia. Hazrat Mus'ab bin 'Umair[ra] was one of them. On the occasion of the first Baī'at at Aqabah, 12 individuals pledged Baī'at at the hand of the Holy Prophet[sa]. When they were returning to Madīnah, the Holy Prophet[sa] sent Hazrat Mus'ab[ra] along with them

so that he would teach them the Qur'ān and the teachings of Islām. This is why he came to be known in Madīnah as Qāri or Teacher. In Madīnah he stayed at the house of Hazrat As'ad bin Zurārah[ra]. He was also the Imām who led the prayers. Later Hazrat Mus'ab bin 'Umair[ra] shifted to the house of Hazrat Sa'ad bin Mu'āz[ra]. It is written in a book of Seerah that Hazrat Mus'ab bin 'Umair[ra] was the first person to lead the Friday prayer in Madīnah prior to the migration. Prior to the second Baī'at of Aqabah, Hazrat Mus'ab[ra] sought permission from the Holy Prophet[sa] to lead the Friday prayer in Madīnah, and the Holy Prophet[sa] granted him permission. Hazrat Mus'ab[ra] led the first Friday prayer in Madīnah at the home of Hazrat Sa'ad bin Khaithamah[ra] and it was attended by 12 people. On this occasion he also sacrificed a goat. Hazrat Mus'ab[ra] was the first person in Islām to lead a Friday prayer. According to another account, Hazrat Abu Umāmah As'ad bin Zurārah[ra] was the first person to do so. Hazrat Mus'ab[ra] was nevertheless the first missionary of Islām. He would visit various quarters of Madīnah along with Hazrat As'ad bin Zurārah[ra] for the purpose of spreading the message of Islām, which resulted in many people converting to Islām, and they included many who become eminent Companions in the future, such as Hazrat Sa'ad bin Mu'āz[ra], Hazrat Abbād bin Bishr, Hazrat Muḥammad bin Maslamah[ra], Hazrat Usaid bin Huzair[ra], and others. After accepting Islām, Hazrat Sa'ad bin Mu'āz[ra] and Hazrat Usaid bin Huzair[ra] together broke the idols of their people. Huzoor[aa] said that he would speak more about Hazrat Mus'ab bin 'Umair[ra] later, Inshā'Allāh!

At the end of the sermon, Huzoor[aa] said that he would speak about two recently deceased members of our Jamā'at. The first is Malik Munawar Aḥmad Javed Ṣāḥib, son of Malik Muzaffar Aḥmad Ṣāḥib. He passed away on 22nd February at the age of 84. His paternal grandfather was Hazrat Dr Zafar Chaudhary Ṣāḥib[ra] and His maternal grandfather was Hazrat Sheikh Abdul Karīm Ṣāḥib[ra]. Both of them had the honour of pledging Bai'at at the hand of the Promised Messiah[as] and were blessed with his company.

Malik Munawar Ṣāḥib devoted his life and it was accepted by Hazrat Khalīfatul-Masīḥ IV[rh] on 18th August 1983. On August 28, he was given his first appointment to serve in Wakalat San'at-o-Tijārat. Prior to this, he had served in a Secretariat of the Punjab Government and then he spent ten years running a personal business. In November 1983, he was appointed as Manager of The Review of Religions magazine. From 20th April 1987 to July 2016 he served as Naib Nāzir Ḍiyāfat. In 1990 he was appointed as the first Secretary of the Kafālat Yaksad Yatāma Committee and served in that position for nearly 20 years. In Khuddāmul Aḥmadiyya, he served as Qā'id Ḍila' (Qā'id district) and Qā'id 'Ilāqa (Qā'id Region) of Lahore from 1968 to 1970. He also worked in Majlis 'Āmila of Anṣārullāh Pakistan from 1984 to 2014, the last five years of which was as Nā'ib Sadr Majlis Anṣārullāh Pakistan.

Malik Munawar Ṣāḥib had great administrative qualities. He would make rounds of Dārul Ḍiyāfat at night asking about people's needs and provide tea or eggs as the weather required. He was very caring of the workers of Dārul Ḍiyāfat and kept abreast of their domestic circumstances and even helped them financially without anyone knowing. Sometimes there would be too many visitors and it would become difficult to accommodate everybody. In such situations, some guests would come to him and use harsh words, and he would still listen to them courteously.

Huzoor[aa] said that he often receives complaints from people that they were ill-treated in Dārul Ḍiyāfat. But when he inquires into their complaints, he often finds that the guests did not show patience. It is true that the department should respect the guests, but the guests too should exhibit high moral standards and cooperate with the management in difficult situations.

Huzoor[aa] said that when he was Nāzir A'lā, he was also Nāzir Ḍiyāfat and Malik Ṣāḥib was Naib Nāzir Ḍiyāfat, and Huzoor[aa] saw that he was very careful in spending the Jamā'at's money. He never hesitated to express the truth. This is a quality every life devotee should have. They should have the courage to put forward their views in a respectful manner. Malik Ṣāḥib was devoted to Khilāfat, and this was expressed in his letters and every time he came to meet Huzoor[aa]. May Allāh have mercy on him and raise his spiritual status! Amīn!

Huzoor[aa] said that the other funeral is prayer of Professor Munawar Shamīm Khalid Ṣāḥib, son of Sheikh Mahboob Alam Khalid Ṣāḥib, who passed away in Rabwah on February 16, 2020 at the age of 81. His father Sheikh Mahboob Alam Khalid was a professor at TI College. Later Hazrat Khalīfatul-Masīḥ III[rh] appointed him as Nāzir Baitul Māl where he served for many years. He was then appointed President Sadr Anjuman Aḥmadiyya by Hazrat Khalīfatul-Masīḥ IV[rh]. Shamīm Khalid Ṣāḥib was his elder son. Hazrat Khalīfatul-Masīḥ III[rh] performed his Nikah in 1964 and said on the occasion that his father was a very dear friend of his and Shamīm Khalid was like a son to him. Shamīm Khalid Ṣāḥib served in Anṣārullāh for 28 years. He possessed many great qualities. He had great love and devotion for Khilāfat. He listened to the sermons carefully and took notes. He was punctual in his prayers and regular in offering tahajjud. Serving the faith with sincerity and diligence were his hallmarks. He was very loving and compassionate. He fully obeyed Khilāfat and the system of the Jamā'at. He also had an extraordinary relationship with Khilāfat. May Allāh have mercy on him and grant him a place with his loved ones! Huzoor[aa] led the funeral prayer of the deceased after the Friday prayer.

FROM THE ARCHIVES:
THE SIGNIFICANCE OF ISLĀMIC ʻĪD

The following is an English translation of a portion of the ʻĪd sermon delivered by Hazrat Khalīfatul-Masīh II[ra] on August 13, 1915 at Aqsa Mosque, Qadian. It has been translated into English by Atif Waqas and revised by Usman Shahid.

All nations celebrate certain festivals. They hold these celebrations to take a break from their tiresome and stressful work. Through these festivities, people try to forget their difficulties and sorrows to revive their spirits. For, it is within human nature to start feeling an emotion, even if it is superficially stimulated. For example, if a person makes a sad face, they will immediately start feeling gloomy; if a person smiles, though actually sad, they will gradually cheer up.

This is the role that religious festivals play in happiness and sorrow; they help people escape their sorrows. It is for this reason that all nations and countries have such festivals. In fact, such celebrations are also held among people in [the remotest parts] of Africa that are cut off from civilization. This indeed shows that holding such celebrations are a requirement of human nature.

Given that it is human nature to want to forget burdens and sorrows and gain a sense of happiness, it was important to appoint days in which people could forget these difficulties, if not overcome them; in which people would dress up and express their pleasures at seeing others, in spite of all their problems. To meet this natural tendency, every religion fixed days of festival [i.e. ʻĪd] and so did Islām.

Yet, there is a fundamental difference between the ʻĪd of Islām and that of other faiths. The festivals of other faiths are celebrated in keeping with basic human desires, with no regard for how these wishes could be channeled towards goodness and virtue. Islām, on the other hand, has laid great importance in this aspect, and this is what distinguishes Islāmic ʻĪd from the festivals of other faiths.

Photo from Pixabay

> Indeed, the manner of ʻĪd established by Islām not only quenches this natural thirst temporarily, it provides the means to eternal and ever-lasting happiness and solace.

The sanity of a person who serves wild poisonous plants and polluted water to an extremely hungry and thirsty person would be in serious doubt. Consuming these things would be detrimental to the person's health, even if they provided momentary relief. For, in relieving their hunger with wild plants and quenching their thirst with filthy water, they would have exposed this person to disease and suffering.

On the contrary, if someone were to serve wholesome food and purified water to a person who was in desperate need, they would be considered wise and sensible.

This is the difference between the concept of ʻĪd in Islām compared to other religions. While they have understood humanity's natural thirst for happiness, they have adopted such ways that only quench it temporarily; but in truth, such methods come at the eternal peril of human beings. Indeed, the manner of ʻĪd established by Islām not only quenches this natural thirst temporarily, it also provides the means to eternal and ever-

lasting happiness and comfort. This is what differentiates the ʻĪd celebrated in Islām from the celebrations of other faiths.

Their celebrations generally entail singing, dancing, eating, drinking, and buying objects. In contrast, the Islāmic ʻĪd means to celebrate this happy day by offering six prayers instead of the five we normally offer; indeed, it means to express happiness by dressing up, wearing fragrance, and having delicious food; but it is in celebration of being granted the opportunity to worship God even more on this day; this is significance of ʻĪd [happiness].

Thus, God Almighty has told us that a believer's ʻĪd is the pleasure of God— the nearer they are to God, the greater their celebration. So in both ʻĪd, rather in all three, God Almighty has commanded believers to worship Him more, as compared to normal days. Two days of ʻĪd are those known in our country as *Choti* [small] and *Bari* [big] ʻĪd. It is hard to imagine what would have prompted these names. In any case, Jumuʻah also represents a kind of ʻĪd, for there is more worship on Fridays. The four *rakāt* [of Zuhr] are replaced by two *rakāt* [of Jumuʻah], but the overall time of sermon and prayers exceeds that of Zuhr Namāz. Among the two ʻĪd that appear annually, one follows Ramaḍān, while the other follows Hajj. This shows that a believer celebrates the ʻĪd for having attained the pleasure of God Almighty [through such worships].

Thus, God has shown us a model through the two ʻĪd held each year. Indeed, worldly governments hold exhibits to showcase various objects and commodities so people would benefit from them. Like so, ʻĪd is a heavenly exhibit by which God has shown Muslims that they can have ʻĪd every single day, if they so desire. Every day is an ʻĪd for the believers. It is in this context that Allāh the Exalted repeatedly mentions in the Holy Qur'ān, either directly or implicitly, that a believer's paradise begins in this world. Thus, the two ʻĪd are an illustration through which God has shown that if you wish to attain true happiness, you must gain the pleasure of God; if God is pleased with you, then everyday becomes an ʻĪd for you. Thus, ʻĪd is a specimen of how humans can gain the nearness of God. Once God is pleased, it is an occasion of absolute happiness and joy, and an outer expression of this happiness is justified. If God is pleased with a person, they no longer have any grief or sorrow. Therefore, ʻĪd means to find avenues to attain the pleasure of God. No day of celebration can be better for a believer than the day they have attained the pleasure of God.

> So, the purpose of the ʻĪd is that one should seek the ways of nearness to his Lord and once he would find those ways his celebrations to any extent would be justifiable.

Thus, ʻĪd means true happiness. While the outward celebration of ʻĪd has some benefits, the true significance of ʻĪd is to acquire true joy of the heart, which cannot be attained without peace of mind. This peace of mind is gained after one is free of all fears and apprehensions; this is only possible when one firmly believes they have a Guardian Who is invincible. Indeed only God is such a Protector. So true ʻĪd is to know for certain that God has become pleased with you. One should try to attain that ʻĪd which always stays with a person and never abandons them—day or night, sitting or standing, asleep or awake. The following proverbial expression [of Persian] aptly applies to such people:

"Every day is a day of ʻĪd; and every night is the night of salvation."

Such a person is always in a state of happiness, conviction, and peace. This is the significance of ʻĪd— for us, for our predecessors, and for those who follow.

May God make it a source of blessings for us as He did for our forefathers, and may He remove our shortcomings. Without ʻĪd in this true sense, the two ʻĪd are like a drug that give momentary relief to a patient. It is only when we know God is with us and have overcome our sorrows that we can attain true happiness. May God remove all our weaknesses, sorrows, disputes, and grant us a true ʻĪd so that we always remain in this state of ʻĪd and our life is full of pleasure and peace of mind! Amīn!

(*Al-Fazl*, August 22, 1915, translated from Urdu)

ʻĪd Mubarak

KHILĀFAT & OBEDIENCE

The following is a summary of the Friday Sermon of Syedna Hazrat Khalīfatul-Masīh V[aa] from May 24, 2019.

The response of the believers, when they are called to Allāh and His Messenger —in order that he may judge between them— is only that they say: 'We hear and we obey.' And it is they who will prosper. And whoso obeys Allāh and His Messenger, and fears Allāh, and takes Him as a shield for protection, it is they who will be successful. And they swear by Allāh their strongest oaths that, if thou command them, they will surely go forth. Say, 'Swear not; what is required is actual obedience in what is right. Surely, Allāh is well aware of what you do.' Say, 'Obey Allāh, and obey the Messenger.' But, if you turn away, then upon him is his burden, and upon you is your burden. And if you obey him, you will be rightly guided. And the messenger is not responsible but for the plain delivery of the Message. 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; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. And observe Prayer and give the Zakāt and obey the Messenger, that you may be shown mercy. Think not that those who disbelieve can frustrate Our plan in the earth; their abode is Hell; and it is indeed an evil resort. (An-Nūr, 24:52-58)

Syednā Hazrat Khalīfatul-Masīḥ V[aa]

> "When we reflect upon this, we find that our standard of obedience is lacking; at times, we show half-hearted obedience because the matters are against our wishes.

Thus, in these verses, God almighty has elaborated on everything. Strong assertions and claims of belief should be backed up by true obedience and absolute commitment through every test and trial. True success will be attained, if the commandments of God are followed with purity of intent and God-fearing righteousness. We need to adopt every act of virtue and practice every aspect of morality, only because this is the commandment of Allāh the Exalted. If these conditions are fulfilled, then one will also attain successes and security from Allāh.

When we reflect upon this, we find that our standard of obedience is lacking; at times, we show half-hearted obedience because the matters are against our wishes. Obedience is the pre-condition of Khilāfat; obedience is the lifeline of the moral and spiritual existence of the believers and striving to excel in the standard of obedience is extremely vital for a believer. The Holy Prophet[sa] even said that, 'One who obeys the Amīr, appointed by me, in fact, obeys me, and one who obeys me, in fact, obeys God Almighty; one who disobeys the Amīr, appointed by me, in fact, disobeys me, and to disobey me is to disobey God the Exalted." Hence, obedience to the Khalīfa of the time is much more important than the obedience of a general Amīr.

We see incidents of complete and

wholehearted obedience in the lives of the companions of the Holy Prophet[sa]. I will present one such example. During one of the battles, the command of the battle was initially given to Hazrat Khalid Bin Waleed[ra]. However, Hazrat 'Umar[ra] replaced him for some reason, during the very battle. The Khalīfa of the time instructed that Hazrat Abu 'Ubaidah[ra] should take over the command. However, thinking that Hazrat Khalid Bin Waleed[ra] was already commanding in an excellent manner, Hazrat Abu 'Ubaidah[ra] did not initially take charge. Hazrat Khalid Bin Waleed[ra] said, "you must immediately take the charge from me, because that is the instruction of the Khalīfa of the time. I will serve under your command in full obedience, however you require, and will neither complain nor habour ill will." This is the standard of obedience required of a believer, instead of complaining about a decision that might be against their wishes.

If an office bearer is being replaced by another person, it should not be that they stop performing their duties [earlier than they are supposed to]. Whoever acts in this manner does not demonstrate obedience or fear of God and *Taqwa*. It has now been brought to my attention that there are some presidents [of local Jamā'ats] who have stopped performing their duties prior to the end of their term in June. This is a deplorable practice. Firstly, such a thought is dishonest to one's religious obligations. Secondly, it is a rebellious way of thinking and a matter that takes one away from the sphere of obedience to Khilāfat. Hence, such people should fear God and act with righteousness.

On one occasion, the Holy Prophet[sa] said, "whoever dies in a state of not having pledged initiation to the Imam of the time, will die a death of ignorance and misguidance." So, if we disobey the Imam even after pledging allegiance, then we are essentially renouncing this pledge. Thus, having done this Baī'at, it is vital to remain focused and demonstrate our complete obedience.

On one occasion, the Promised Messiah[as] explained that a person who makes a pledge of allegiance without acting in accordance with the teachings cannot be counted as a member of his community. The Promised Messiah[as] further says, "therefore, all your action should be in line with the teachings; [this includes] not causing disorder or committing evil; and instead, bear all verbal abuse with patience and not confront anyone."

> God the Exalted says that Jamā'at of believers, who remain firmly attached to Khilāfat, also pay attention to observing prayer, populate the mosques, give Zakāt.

So, absolute obedience is at the heart of the matter. No ifs and buts, and no questions asked. [What is expected is] obedience like shown by Hazrat Khalid Bin Waleed[ra], who understood that in obedience lies all blessings. It is owing to this that he displayed perfect obedience to Hazrat Abu 'Ubaidah[ra] and considered it a blessing to serve as an ordinary soldier under his leadership.

Hence, if we wish to truly benefit from the promise of the blessings of Khilāfat, not only should we safeguard our prayers and stay away from Shirk [associating partners with Allāh], we must obey the Khalīfa of the time; otherwise, we will be counted among the disobedient, just as the Promised Messiah[as] has noted: such people will not be deemed among his followers. God the Exalted says that the Jamā'at of believers is that which remains firmly attached to Khilāfat, pays attention to observing prayer, populates the mosques, gives Zakāt, makes financial sacrifices for the sake of Allāh and His Messenger[sa] and follows the commands of God Almighty and the practice of the Holy Prophet[sa] to the best of its ability. When this condition is developed, God Almighty will have mercy on such servants.

Hazrat Khalīfatul-Masīh V[aa] read from an extract about the establishment of the Aḥmadiyya Muslim Khilāfat: In any case, one's deep bond and love for Khilāfat is purely due to God Almighty. As long as this attachment and love for Khilāfat Aḥmadiyya remains, the condition of peace will prevail over fear and God Almighty will continue to grant them the means of attaining peace and tranquillity—Inshā'Allāh.

Hazrat Khalīfatul-Masīh V[aa] narrated some faith-inspiring incidences about people who accepted Aḥmadiyya Khilāfat and said: those who remain attached with the institution of Khilāfat, adhere to the commandments of God Almighty and His Prophet[sa], continue to safeguard their prayers, and continue purifying their souls and their wealth, they shall Inshā'Allāh continue to become the recipients of God Almighty's grace. Therefore, in order to achieve this and to garner the blessings of God Almighty, members of the Jamā'at should continue to pray that God Almighty continues to bestow us with this blessing of Khilāfat. Through prayers and the grace of God Almighty, may we become the means of the whole world becoming Muslim and forming into one community who stands united under the flag of the Holy Prophet[sa]. May God Almighty grant us all the ability to do so!

HAZRAT UMAR FAROOQ[RA]: THE SECOND CALIPH OF THE HOLY PROPHET[SA]

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The Holy Prophet[sa] once said, "Satan would avoid the path on which 'Umar[ra] would tread."

Michael Hart, a 20th century American author, ranked Hazrat 'Umar[ra] as the 51st most influential person in all of human history.

Hazrat 'Umar's[ra] real name was 'Umar ibn Al-Khattab. The Holy Prophet[sa] gave him the name of 'Umar Farooq[ra], which means (1) one who fears (God), and (2) one who distinguishes between truth and falsehood. No doubt, Hazrat 'Umar[ra] possessed both of these qualities. He feared only God as he was pious and righteous. His life history also shows that he always distinguished between truth and falsehood.

I will now present quotations from various historic sources that shed light on the life of Hazrat 'Umar[ra].

Hazrat 'Umar Farooq[ra] was born in Makkah, an ancient town in Arabia. Because people did not record their exact date of birth in those days, it is not known exactly when he was born. However, he was about eleven years younger than the Holy Prophet Muḥammad[sa]. Hazrat 'Umar's[ra] father, Khattab, was one of the leaders of the Quraish tribe. His mother, Hantma, was the daughter of Hisham bin Al-Mugheerah. Hisham was a person of such high rank that whenever the tribe of Quraish declared war on any other tribe, he was always called upon for the duty of raising an army and leading it to the battlefield.

> "Confronting her and her husband, Umar[ra] said, "I hear you have renounced your faith," and saying this, he raised his hand to strike . . .

Hazrat 'Umar[ra] learned to read and write in his childhood. It was considered to be a great achievement as very few people could read and write in those days. He loved poetry, and like other Arabs, could recite the poems of a large number of Arab poets from memory. He grew up into a responsible young man. His father entrusted him with the job of grazing camels in the fields on the outskirts of Makkah. He also learned the art of wrestling, horse riding and was a skilled swordsman. Later, Hazrat 'Umar[ra] showed an interest in commerce and became a very successful and wealthy trader who travelled to distant lands such as Syria, Iraq and Persia to trade. In those days Makkah was situated on a trade route where caravans of camels carrying merchandise used to come and go.[1]

In the beginning, Hazrat 'Umar[ra] was a great opponent of Islām and the Holy Prophet Muḥammad[sa]. He used to actively persecute Muslims. The main victims of this persecution were his slave girls, such as Labeenah. But, the following incident shows his hidden nobility: Umm 'Abdullah, daughter of Abu Hathma, relates, "We were about to set out for Abyssinia, and Amir had gotten out for something we needed. Umar, who was a polytheist at the time and would give us harsh treatment and affliction, came and stopped by me. He said, "So you are off, O mother of 'Abdullah." "Yes," I said, "we are going to God's country. You have violently ill-treated us until God has given us a way out." He replied, "God be with you," and I saw in him a compassion which I had never seen before. Then he went away, and I could see plainly that our departure had pained him."[2]

Hazrat Mirzā Bashirud-Din Mahmood, Khalīfatul-Masīh II[ra] has described the conversion of Hazrat 'Umar[ra] into Islām as follows:

About this time (in the 6th year of prophethood), another very important event took place. 'Umar[ra], who later became the Second Khalīfa of Islām, was still one of the fiercest and most feared enemies of Islām. He felt that no effective step had yet been taken against the new Movement and decided to put an end to the Prophet's[sa] life. He took his sword and set out. A friend was puzzled to see him, and asked where he was going and with what intent. "To kill Muḥammad[sa]," said 'Umar[ra]. His friend replied, "But would you be safe from his tribe after this? And do you know how things are going? Do you know that your sister and her husband have joined Islām?" This news came like a bolt and greatly upset 'Umar[ra]. He decided to go and deal with his sister and her husband first.

As he reached their house, he heard a recitation going on inside. The voice was that of Khabbab[ra], who was teaching them the Holy Book. 'Umar[ra] entered the house swiftly. Khabbab[ra], alarmed by the hurried steps, had already hidden himself. 'Umar's[ra] sister, Fatima[ra], put away the leaves of the Qur'ān. Confronting her and her husband, 'Umar[ra] said, "I hear you have renounced your faith," and saying this, he raised his hand to strike her husband, who was incidentally his own cousin. Fatima[ra] threw herself between 'Umar[ra] and her husband. 'Umar's hand fell on Fatima's[ra] face and struck her on the nose, from which blood flowed freely. The blow made Fatima[ra] all the braver. She said, "Yes, we are Muslims now and shall remain so; do what you may." 'Umar[ra] was a brave man, though rough. His sister's face, dyed red by his own hand, filled him with remorse. Soon he was a changed man. He asked to be shown those leaves of the Qur'ān they were reading from. Fatima refused[ra] lest he should tear them up and throw them away. 'Umar[ra] promised not to do so. But, said Fatima[ra], he was not clean. 'Umar[ra] offered to have a bath. Clean and cooled, he took the leaves of the Qur'ān in his hand. They contained a portion of the Chapter Ṭā Hā. He came upon the verses:

> Verily I am Allāh; there is no God beside Me. So, serve Me, and observe prayer for My remembrance. Surely the Hour is coming, and I am going to manifest it, that every soul may be recompensed for its endeavour (20:15-16).

The firm assertion of God's existence, the clear promise that Islām would soon establish genuine worship in place of the current one in Makkah—these and a host of other associated ideas must have moved 'Umar[ra]. He could contain himself no longer. Faith welled up in his heart and he said, "How wonderful, how inspiring!" Khabbab[ra] came out of his hiding, and said, "God is my witness, only yesterday I heard the Prophet[sa] pray for the conversion of 'Umar[ra] bin Khattab, or 'Amr bin Hishām. Your change is the result of that prayer." 'Umar's[ra] mind was made up. He asked where the Prophet[sa] was and made straight for him at Dari Arqam, his bare sword still in his hand. As he knocked at the door, the Prophet's[sa] Companions could see 'Umar[ra] through the crevices. They feared lest he should have some evil design. But the Prophet[sa] said, "Let him come in." 'Umar[ra] entered, sword in hand. "What brings you?" enquired the Prophet[sa]. "Prophet[sa] of God," said 'Umar[ra], "I am here to become a Muslim." *Allāhu Akbar* [Allāh is the Greatest], cried the Prophet[sa]. *Allāhu Akbar*, cried the Companions. The hills around Makkah echoed the cries. News of the conversion spread like wild fire and henceforward 'Umar[ra], the much-feared persecutor of Islām, himself began to be persecuted along with other Muslims. But 'Umar[ra] had changed. He delighted now in suffering as he had delighted before in inflicting suffering. He went about Makkah, a much-harassed person [3]

Despite the persecution, Hazrat 'Umar[ra] never concealed his faith. When God commanded Muslims to migrate from Makkah to Madīnah, Hazrat 'Umar[ra] was the only one who did not leave Makkah secretly.

The five daily prayers were ordained from the very beginning of the prophethood; and the Companions were offering prayers in Makkah. However, because of the stern opposition, it was difficult to offer it publicly. In Madīnah, the situation was peaceful, and Muslims were offering regular prayers in Masjid Nabwih (Prophet's Mosque). However, worshippers were coming to the Mosque according to their convenience, which was not proper. The Holy Prophet[sa] wanted all worshippers to come to the Mosque at the same time for every prayer. For this purpose, a consultation committee was formed to suggest solutions. There were several different recommendations and opinions, but none of them satisfactory.

One day, a Companion of the Holy Prophet[sa], Hazrat 'Abdullah bin Zaid Ansari[ra], came to the Holy Prophet[sa] and told him that the words of Adhan, the call to Prayer, were taught to him in a dream. The Holy Prophet[sa] told him to teach these words to Hazrat Bilal Ibn Rabah[ra], an Ethiopian. Hazrat Bilal[ra] learnt those phrases, stood up, and with a loud voice, recited the Adhan for the first time. Hazrat 'Umar[ra] listened to these words, hastened to the Holy Prophet[sa], and told him that he too, had heard the same words in a dream. The Holy Prophet[sa] was convinced that this was a Divine scheme and thus, the Call to Prayer was established in Islām.[4]

Although Hazrat Umar[ra] reported his vision to the Holy Prophet after Hazrat 'Abdullah bin Zaid Ansari[ra] did, his high spiritual station is still evident.

Hazrat 'Umar[ra] remained close to the Holy Prophet[sa] of Allāh throughout his life. He took part in all of the battles forced upon the Muslims by the non-believers. He was involved in all the treaties and covenants entered into and the measures adopted for the propagation of Islām by the Holy Prophet[sa].

Hazrat 'Umar[ra] was not only willing to make sacrifices in the cause of Allāh on every occasion, but also wanted to excel others. At the time of the battle of Tabūk, when the Holy Prophet[sa] asked for contributions, Hazrat 'Umar brought half of what he owned. The Holy Prophet[sa] was much pleased. "Yes, Messenger of Allāh, I have left at home exactly of what I possess." In the meantime, Hazrat Abu Bakr Siddīq[ra] also arrived with his contributions. The Holy Prophet[sa] asked him, "Abu Bakr, what have you left at home?" He answered, "The name of Allāh and His Messenger." Hazrat 'Umar[ra], who was looking for a chance to excel Hazrat Abu Bakr[ra] that day with his contributions, realised that Hazrat Abu Bakr[ra] had excelled him on this occasion too.[5]

> "When God commanded Muslims to migrate from Makkah to Madinah, Hazrat 'Umar[ra] was the only one who did not leave Makkah secretly.

Although Hazrat 'Umar[ra] could not compete with Hazrat Abu Bakr[ra], the above-mentioned incident shows his sincerity and sprit of sacrifice.

The historical role of Hazrat Abu Bakr[ra], Hazrat 'Umar[ra] and Hazrat Obaidah bin al-Jarrah[ra] at the demise of the Holy Prophet[sa]:

"Muslims were thunderstruck at the news of the Prophet's death. They could not believe that their beloved master had departed. It was even said that he had gone to meet his Lord, like Moses, and would soon be back. 'Umar[ra] was so grief- stricken that he declared he would slay the man who said that the Prophet[sa] had died. He unsheathed his sword to drive home the threat. Hazrat Abu Bakr[ra] heard the news and went straight to where the Holy Prophet[sa] lay. Kissing his forehead, he said, "God would not suffer that you should have two deaths." Then, addressing the Muslims, he said, "Muḥammad[sa] is a Prophet of God. Verily, the Prophets before him passed away. If he died or was slain, will you then turn back to your heels? Let him who worshipped Muḥammad know that Muḥammad is dead, and let him who worshipped Allāh know that Allāh lives and is ever-living." (Al-Imran, 3:145)

When they heard this, they realised that the Prophet[sa] had really passed away. Anguish, moans, and cries filled the air. 'Umar's legs failed and he was stupefied with grief. Medina had not seen a darker day. A severer blow had not fallen on the Muslims. There was a void in their hearts. The sky had become dark for them. The sun of their hopes had set. What next! What next!"

The Ansar gathered under the pavilion of the Banu Saada. They conferred among themselves and thought of electing Saad bin Ibadah[ra] as Caliph (successor). They argued that they had fought great battles for Islām. Their swords, they said, had humbled the might of Arabia. The leadership of Islām, therefore, should henceforth be theirs. They even thought of choosing one leader from among the Quraish and another from the Ansar. Hazrat Abu Bakr[ra], Hazrat 'Umar[ra] and Obaidah bin al-Jarrah[ra] were soon at the scene. When Abu Bakr[ra] sensed this feeling in the Ansar camp, he recounted briefly the hardships, sufferings and sacrifices of the Quraish, who had been the first to accept the Prophet[sa], and the first to follow him in exile. At the same time, he paid glowing tributes to the Ansar for their generous help and their great devotion. He, however, thought that the Muhajirs (exiles) had the better right to succession. The Arabs would not accept any other tribe as their leader. The Quraish were keyholders of the Holy House and Captains of the Arabs. In the exchange of the views that followed, 'Umar[ra] opined that the proposal to have two leaders was like keeping two swords in one sheath. Abu Obaidah bin al-Jarrah[ra] appealed to the Ansar for unity. He said, "O Ansar, you are people who came to the aid of Islām first. Now be not the first to create disruption."

Moved by this argument, an Ansar chief, Bashir bin Sa'ad, said, "O Ansar, by God, we were the first to battle in His way and to believe in Him. We did all that to please our Lord, and to obey the Prophet[sa]. It behoves us not to seek greatness in return for that. Allāh will grant us our reward. There is no doubt that the Prophet[sa] came of the Quraish. The Quraish, therefore, should have the Caliphate. God forbid that I should quarrel with them in the matter. You too should not enter into dispute with them on this account.

The Ansar had nothing to say. When Hazrat Abu Bakr[ra] saw that the Ansar had calmed down, he asked them to choose between 'Umar[ra] and Abu Obaidah bin Al-Jarrah[ra]. Both of these who were worthy said, "No, none deserves it better than you. You are the chief among the immigrants. You were the Prophet's[sa] comrade in the cave and you led the prayers in his absence." Then, one after the other, they gave their hands into the hand of Hazrat Abu Bakr[ra].[6]

This prompt action by these three great servants of Islām saved the Muslim Umma from dissension; otherwise what happened after the death of Hazrat Usman[ra] could have happened on this very day.

Hazrat 'Umar[ra] was one of the most cooperative and obedient servants to Hazrat Abu Bakr[ra]. However, one of his most valuable services to Islām during the Caliphate of Hazrat Abu Bakr[ra] was to compile the whole Qur'ān in one volume. It was the practice of the Holy Prophet[sa] that whenever any portion of the Holy Qur'ān was revealed to him, he used to dictate it to one or more than one scribes immediately after the revelation. The whole Qur'ān was revealed and recorded in the lifetime of the Holy Prophet[sa]. Under Divine guidance, he had assigned a serial number to each chapter, but it was not compiled in the form of a book. Chapters were in the hands of various Companions. However, Allāh the Exalted had promised: "Verily, We have sent down this exhortation and most surely We will be its Guardian" (Al-Hijr, 15:10) and "Surely upon us rests collection and its recital." (Al-Qiyamah, 75:18).

The story of how the Holy Qur'ān was compiled in the shape of a book with the serial chapters, as dictated by the Holy Prophet[sa] has been described by Mirzā Mahmood Aḥmad[ra]:

"When it was found that five hundred reciters of the Qur'ān had been killed in the battle with Musailma's army, 'Umar[ra] suggested to Abu Bakr Siddīq[ra] (who was then the Khalīfa) that if those who had memorised the Qur'ān by heart began to be lost in battles in such large numbers, safeguarding the purity of its text would become difficult, and that it was time that the whole of the Qur'ān should be collected into one volume. At first, Abu Bakr[ra] expressed some hesitation, but eventually accepted the suggestion and appointed Zaid bin Thabit[ra], one of those who used to record the Qur'ān at the dictation of the Holy Prophet[sa], to collect the text into one book. He appointed prominent companions of the Holy Prophet[sa] to assist him in the task. Abu Bakr[ra] directed that the text of the Qur'ān should be collected from its recorded fragments, and that the accuracy of the text should be certified by two persons who knew the whole of the Qur'ān by heart. This task was soon accomplished and a written text of the whole Qur'ān was put together in one volume, which was certified as accurate by those who

knew it by heart."[7]

Thus, Hazrat Abu Bakr Siddīq[ra], Hazrat 'Umar Farooq[ra] and Zaid bin Thabit[ra], along with the panel of Companions, were the fortunate people who collected and compiled the whole Qur'ān into one volume.

The Caliphate of Hazrat Abu Bakr Siddīq[ra] lasted for two years and three months, for he returned to his Lord in the 13th year of Hijra (22nd August 633 C.E.). During his last illness, which lasted for two weeks, he knew that his time was up. The Khalīfa had a consultation with some senior and learned Companions of the Holy Prophet[sa] and announced that Hazrat 'Umar[ra] would succeed him as the next Khalīfa.

The great historian, Edward Gibbon writes:

"In his testament, with the tacit approbation of the companions, he bequeathed the sceptre to the firm and intrepid virtue of Omar. "I have no occasion," said the modest candidate, "for the place." "But the place has occasion for you," replied Abubeker; who expired with a fervent prayer that the God of Mahomet would ratify this choice and direct the Mussulmans in the way of concord and obedience."[8]

KHILĀFAT OF HAZRAT 'UMAR[RA]

"[After the death of Hazrat Abu Bakr[ra], and the election of Hazrat 'Umar[ra] as the Second Caliph], the doubt may arise in someone's heart that if in the light of the Islāmic teaching, an Amir or Khalīfa must be appointed by consultation and election, why then was Hazrat 'Umar[ra], the second Khalīfa, not appointed in this manner? As a matter of fact, he was appointed by Hazrat Abu Bakr[ra] himself, the first Khalīfa. Furthermore, why was the appointment of Hazrat Uthman[ra], the third Khalīfa, not done by public opinion? Instead, Hazrat 'Umar[ra] limited this right to six or seven Companions. Finally, why is it that the Amirs of the Banu Umayyah and Banu Abbas, etc. would always appoint their own successors, who were generally sons, or close relatives? At times, they would even decide that after them, such and such persons would be the Amir, and so on! In their era, why is it that consultation and elections never took place for the appointment of an Amir?

> After this consultation, Hazrat Abu Bakr[ra] appointed Hazrat Umar[ra] as his successor, who was not a relative, nor was he from the same tribe.

"In order to clarify this doubt, we first take up the question which relates to the Khilāfat of Hazrat 'Umar[ra]. It should be known that undoubtedly, in the establishment of Khilāfat and leadership, consultation and elections are necessary. However, as we have already mentioned above, as far as the nature of this method of consultation and election and its details are concerned, Islām has not imposed any specific conditions or limitations. In fact, Islām has left secondary questions of this nature to be decided by differing circumstances, and it is obvious that consultation and election can take on different forms at various times. On this basis, the Khilāfat of Hazrat 'Umar is also proven to have been established according to the principle of consultation and election. The Khilāfat of Hazrat 'Umar[ra] was settled when Hazrat Abu Bakr[ra], who was himself an elected Khalīfa, was about to pass away. At the time, the effects of the rebellion of apostasy had not yet faded away, and the system of Khilāfat was also in its early stages. Hazrat Abu Bakr felt that Hazrat 'Umar was the most appropriate and worthy individual for Khilāfat in the future. If the election of Khilafa was left to the public vote, it was possible that due to the apparently stern disposition of Hazrat 'Umar[ra], his name may not be presented in the election. This could have opened the door to further unrest in the community of the Holy Prophet[sa]. For this reason, Hazrat Abu Bakr[ra] called upon the learned Companions, and sought their counsel. After this consultation, Hazrat Abu Bakr[ra] appointed Hazrat 'Umar[ra] as his successor, who was not a relative, nor was he from the same tribe. Even though at the time, the very son and other near relatives of Hazrat Abu Bakr were also present in great number. Now, everyone can understand that this method cannot be considered as being contrary to the system of consultation and election at all. The reason being that firstly, Hazrat Abu Bakr[ra] did not make this decision himself, but he did so after consulting various learned Companions. Secondly, Hazrat Abu Bakr[ra] was himself an elected Khalīfa, due to which his verdict represented the voice of the people in one respect."[9]

CONQUESTS DURING HAZRAT 'UMAR'S CALIPHATE

It was during the Caliphate of Hazrat 'Umar that Rome and Persia, the two great empires of the time, were conquered by the Muslims and the flag of Islām was hoisted in Iraq, Syria, Palestine, Egypt, and Persia. It must be clarified that the Holy Prophet[sa] or his Caliphs were never interested in conquering lands; their only aim was to peacefully convey the Message of Islām to the whole world. War was forced upon them by the opponents. By following the principles of Islām, the Muslims ensured fair dealings and justice among the people of the occupied territories and Islām soon spread throughout those countries.

FALL OF JERUSALEM

"The Commander of the Muslim army in Palestine was Hazrat 'Amr bin Al-'Ās[ra]. He was very brave and an intelligent soldier. He was appointed by Hazrat Abu Bakr[ra] and was successful in capturing many cities. During Hazrat 'Umar's[ra] Caliphate, the Muslim army advanced further and surrounded the city of Jerusalem."

"Being a holy town, the Christians wanted to save it at all costs. When the siege grew long, the Christians agreed to enter into a treaty with Muslims. One of the conditions put forward by the Christians was that 'Umar[ra] should come himself for the treaty. Hazrat 'Umar[ra] agreed and

after appointing Hazrat Ali[ra] as acting Amīnjmr, he proceeded to Jerusalem."

"Hazrat 'Umar[ra] met the delegation that had been sent by the Chief Priest of the city for the peace treaty. They also brought the news that Atraboon, the commander of the enemy force, had fled. Hazrat 'Umar[ra] wrote to the Chief Priest that Muslims promise to protect the life, property, and honour of each citizen and that there would be no compulsion in matters of religion. The people of Jerusalem were full of joy at the news since they were unhappy about the cruelty and injustice of their own rules. After the treaty was signed, Hazrat 'Umar[ra] entered the city where he was welcomed by Christians and Jews alike."[10]

On this occasion the following treaty was made between the Christians and the Muslims:

"This guarantee is given to the people of Palestine by the servant of Allāh, 'Umar, Commander of the Faithful. Their lives, their property, churches and crosses shall be protected. The sick, the healthy, and followers of all religions are included in the guarantee. It is promised that their prayer houses will not be taken over nor pulled down. There will be no meddling with their religious affairs and none will be harmed...Allāh, His Prophet[sa], His Caliphs, and all the faithful are behind this guarantee provided these people pay the tax. Khalid bin Walid, Amr bin Al-'Ās, 'Abdur Rahman bin 'Auf, and Muawiyah bin Abu Sufyan are witness to this deed."

"Umar[ra] entered the town on foot. He wore a simple dress. He was received at the gate by Christian priests. He visited the main church. As it was prayer time, the Chief Priest asked him to worship in the church. 'Umar[ra] declined and prayed outside where now stands the 'Umar Mosque'."[11]

The God-fearing and farsighted 'Umar[ra] did not offer prayer in the Church because he was apprehensive that in the future some Muslims may make it a precedent, and may think that it is their right to offer prayer in any church.

Robert L. Gulick adds:

> "As it was prayer time the Chief Priest asked him to worship in the church. Umar declined and prayed outside where now stands the Umar Mosque.

When the Muslim army reached the valley of Jordan and Abu Ubaidah pitched his tents at Fihl, the Christians of the country informed the Arabs that they preferred them to the Byzantine, although the latter were Christians. The people of Hims closed the gates of their city against the army of Heraclius, declaring that they preferred Muslims justice and government to Byzantine oppression. The Jews of the city swore by the Torah to sacrifice their lives in the attempt to keep the Emperor from gaining possession of it. Other cities acted similarly and eloquently declared their abhorrence of Byzantine misrule and their approval of Muslim supremacy. On the defeat of the imperial forces at Yarmuk, the cities opened their gates and received their victors with wild demonstration of joy. Nor were they disappointed in their expectations of greater security under Muslim rule. In the early days of Islām, Jews and such Christians as did not accept the imperial theology were better off under the Muslim caliph than under the Christian Emperor. [12]

It is not out of context to mention two previous invasions on this city by Nebuchadnezzar and Titus.

FIRST INVASION

"In the reign of Jehoiakim, Nebuchadnezzar of Babylon made his first invasion of Palestine and carried off some of the temple vessels, but the city was spared the rigorous siege. In 597 B.C. also the city was invested and fell victim to a severe famine. The rebellion of Zedakiah, however, caused a second invasion in 587 B.C., and after a siege of year and half, the city was taken by storm. King Zedekiah fled from the city but was taken prisoner. His sons were slain and his eyes were put out and he was bound in fetters and carried off to Babylon. The temple, the king's palace and all the great buildings in the city were burnt down, the chief priests and other leaders were put to death and many people were carried off in captivity. Jew. Enc., Vol.6, p.665."[13]

SECOND INVASION

"God afflicted them (the Jews) with a terrible punishment when in 70 A.D. the Roman forces under Titus swept the country and amid circumstances of unparalleled horror Jerusalem was destroyed and the temple of Solomon was burnt down (Enc. Bib., under Jerusalem)." [14]

When Nebuchadanezzar and Titus invaded Jerusalem, they mercilessly killed the citizens, destroyed properties and religious centers. When Muslims under the caliphate of Hazrat 'Umar[ra] conquered Jerusalem, not a bird was killed and no property was destroyed. Citizens were granted not only peace, but their respect was maintained, which they did not have even under their own rulers. This shows how just and kind was Hazrat 'Umar[ra].

FALL OF ALEXANDRIA

"After the conquest of Fusat the Muslim army took the road to Alexandria, a walled city. The Muslims besieged the city for several months. When the Muslims increased the pressure, the Roman soldiers left the city and fled to Constantinople and the city was left to the care of the Egyptians. The Egyptians opened the gates of the city to the Muslims and made a treaty with them. From Alexandria, the Muslims marched to Memphis, the then capital of Egypt, where they won the battle after some resistance. Thus, the whole of Egypt came into the hands of Muslims."

THE RIVER NILE BEGINS TO FLOW AGAIN

"When Hazrat 'Amr bin Al-'Ās[ra] conquered Egypt, the River Nile was completely dry and this worried the Egyptians. River water was essential for the irrigation of their land. According to their pagan custom, they believed that the River Nile was demanding a human sacrifice. They told the Muslims, 'Whenever it dries up, we take a virgin, dress her in beautiful clothes and with the consent of her parents, throw her into the water as a sacrifice to please the River Nile.' When Hazrat 'Umar[ra] came to know about this, he said 'Muslims are not superstitious, and won't do any such thing.' He then wrote something on a piece of paper and sent it to the Muslim Commander Hazrat 'Amr bin Al-'Ās[ra], instructing him to throw it into the river. Hazrat 'Amr bin Al-'Ās found the following writing upon the paper:

"From 'Umar[ra] to the River Nile. If you flow according to your own will, then do as you please, and go dry if you please, but if you flow according to God's will and command, then I pray to my God that you begin flowing again."

Hazrat 'Amr bin Al-'Ās[ra] gathered some people, showed them the letter and then threw it into the river. Shortly afterwards, to everyone's surprise, the river began to flow again. When the people saw this Sign, they were impressed by the Muslims and gradually, superstition was eradicated from the Egyptian society. [15]

Indeed, this incident demonstrates Hazrat 'Umar's[ra] confidence and trust in God.

MUSLIMS WITHDRAW FROM EMS

During their successful battles, Muslims captured Ems, a city under the Roman Empire, and collected Jizya (tax) with the guarantee to protect their lives and property. But, when the enemy attacked with such a great force which Muslims could not face, they decided to withdraw.

"Before withdrawing from Ems, Abu Obaidullah bin al-Jarrah, Commander of the Muslim army, returned all the *Jizya* (tax) to the townsfolk, and said that the tribute was in return for protection. Since they could not protect them any more, they had therefore no right to have the tax. Christians were so deeply moved that they gave them a send-off with tears. 'May God bring you back' was their sincere prayer. Jews too swore by the Bible that they would resist Byzantine (Romans) to the end. The city closed its gates. Abu Obaidah returned the tax money to the people in the neighbouring areas also." [16]

Can any historian cite even one such example from world history? When any army withdraws from any occupied territory, they rob the citizens and destroy their properties. But, the withdrawal of the Muslim army from Ems was unique and showed their extraordinary nobility.

"In one of the battles against the Persians, Hazrat Saaria bin Zaneem[ra] commandeered the Muslim army. The Muslims were winning the battle, but when the fresh reinforcements came to the aid of the enemy, they attacked the Muslims fiercely. The attack was so sudden and intense that it looked as if the Muslims were on the verge of defeat. Hazrat 'Umar[ra], who was delivering the Friday Sermon in Madīnah, saw the events in the battleground in a vision. He shouted aloud during the Sermon, 'Saaria, retire to the mountain; to the mountain.' Everyone who was listening to his Sermon was greatly surprised at these remarks. Hazrat Saaria and the Muslim soldiers heard Hazrat 'Umar's voice hundreds of miles away, as if the voice was coming from the sky. The Muslim Commander immediately led his soldiers into the mountain to safety. Eventually, the Muslims won the battle."

"In a letter that reached Madīnah a few days later, Hazrat Saaria[ra] gave the full account of the events. He wrote that the battle with the Persians started early on Friday and continued until Friday Prayer time. Suddenly they heard Hazrat 'Umar's command Saaria, retire to the mountain.' He acted immediately and told his soldiers to go towards mountain. The imminent defeat was thus avoided and the Muslims gained victory." [17]

In this age of science, voice and pictures are transmitted from one place to other places, but it is by means of advanced technology. In the seventh century C.E. no such technology was available, therefore one has to admit that this incident was a miracle, which shows the high station and intelligence of Hazrat 'Umar[ra]. It also proves the existence of God, who has perfect control over every event going on anywhere, at any time in the world.

On the occasion of the Battle of Ditch, also called the Battle of Confederation, the size of the disbeliever's army was so large that the small Muslim Army could not face them on open ground. Therefore, the Holy Prophet[sa], on the advice of Hazrat Salman[ra], the Persian Companion, decided to dig a ditch on the unsafe side of Madīnah. "When the digging was going on, they (the Muslims) came upon a rock which Muslim sappers found hard to tackle. A report was sent to the Holy Prophet[sa] who made for the spot at once. Taking a pickaxe, he struck the rod hard. Sparks came out and the Prophet[sa] cried aloud, *Allāhu Akbar*. He struck again. Again, a light came out and again, the Prophet[sa] cried out *Allāhu Akbar*. He struck a third time. Sparks came out again, the Prophet said *Allāhu Akbar*, and the rock scattered into fragments. The Companions asked the Prophet[sa] why he said *Allāhu Akbar* again and again?

I struck this rock three times with this pickaxe, and three times did I see the scenes of the future glory of Islām revealed to me. In the first sparks I saw the Syrian palaces of the Roman Empire. I had the keys of those palaces given to me. The second time I saw the illumined palaces of Persia at Madain, and had the keys of the Persian Empire given to me. The third time, I saw the gates of San'na and I had the keys of the Kingdom of Yemen given to me. These are the promises of God and I trust you will put reliance in them. The enemy can do no harm. [18]

The great historian, Edward Gibbon, glorifies Hazrat 'Umar[ra] and the other Muslim Caliphs:

"An historian who balances the four

Caliphs with a hand unshaken by superstition will calmly pronounce that their manners were alike pure and exemplary; that their zeal was fervent , and probably sincere; and that, in the midst of riches and power, their lives were devoted to the practice of moral and religious duties. But the public virtues of Abu beker and Omar, the prudence of the first, the severity of the second, maintained the peace and prosperity of the regions." [19]

"It was the interest of the caliphs, the successors of the prophet and commanders of the faithful, to repress and discourage all religious innovations: the order, the discipline, the temporal and spiritual ambition of the clergy are unknown to the Muslims; and the sages of the law are the guides of their conscience and the oracles of their faith." [20]

"The courage of Abubeker, Omar, and Othman, had indeed been tried in persecution and wars of the prophet; and the personal assurance of paradise must have taught them to despise the pleasures and dangers of the present world. But they ascended the throne in a venerable or mature age, and esteemed the domestic cares of religion and justice the most important duties of a sovereign." [21]

"The abstinence and humility of Omar were not inferior to the virtues of Abubeker: his food consisted of barley-bread or dates; his drink was water; he preached in a gown that was torn or tattered in twelve places; and a Persian satrap, who paid his homage to the conqueror, found him asleep among the beggars on the steps of the mosques of Medina. Economy is the source of liberality, and the increase of revenue enabled Omar to establish a just and perpetual reward for the past and the present services of the faithful." [22]

The Great Revolutionary Leader, M.N. Roy also has very high opinion about Hazrat 'Umar:

"The second Caliph, Omar, whose impetuous horsemen had pushed their victorious march through the Persian Empire, to the distant banks of the Oxus on the one side, and were masters of the second metropolis of the Roman world—Alexandria—on the other, made his triumphal entry into Jerusalem on a camel which also carried the entire royal provision and equipage—a small tent of coarse hair, a bag of corn, a bag of dates, a woolen bowl, and a leathern flask of water."[23]

A number of Non-Muslim scholars have refuted the false accusation against Hazrat 'Umar[ra] that the Library of Alexandria was burnt at his order. The great revolutionary scholar, M.N. Roy, pinpoints the real culprit of this crime:

"Byzantine Barbarians had undone the meritorious work of the Ptolemies. The real destruction of the Alexandrian seat of learning had been the work of St. Cyril who defied the Goddess of learning in the famous fair of Hyparia. That was already in the beginning of the fifth century. The Christian Saint would not tolerate that philosophical lectures and mathematical discourses held by a young pagan woman should be patronised by the elite of Alexandrian society, while the pious but incomprehensible sermons of the Archbishop were attended only by the rebels. If he was no match intellectually, he possessed the power to eliminate competition once for all. Under hid instigation, the rebels, led by a regiment of monks burning with religious frenzy, attacked the seat of Alexandrian learning and, in the name of religion, perpetrated crimes too painful to be recorded and too shameful to be remembered." [24]

Hazrat 'Umar Farooq[ra] was the fortunate person, in whose Caliphate, the mighty Roman and Persian Empires surrendered before Islām, and a great prophecy of the Holy Prophet[sa] was fulfilled.

"Hazrat 'Umar[ra] did not disturb government machinery in conquered countries. All the clerks and accountants stayed in their jobs. Office work was conducted in the local vernacular languages as before. There were fire-worshippers, Greeks, Jews and Christians holding government appointments."

"Hazrat 'Umar[ra] believed in the rule of law. Nobody could claim to be better than his brother. Judges were required to be even- handed. "Treat all as equals in justice, so that the weak are not disappointed and the rich are not encouraged." Once he appeared before a court as a party. The judge showed him great respect. Hazrat 'Umar[ra] told him that he had been unfair; that both parties were equal in the eyes of law."

"In Muslim wars, Greeks, Jews, Christians, Magis and Cops used to take part. Among the troops were also some Jats of Sindh, India. Muslims and non-Muslim troops were all paid equal salaries."[25]

This was about Hazrat 'Umar's[ra] conquest over the enemies. Coming to his glorious deeds as a ruler I present the following quote:

"Social Welfare as taught by Islām and nurtured by its leadership developed in leaps and bounds under the care of Hazrat 'Umar[ra]. The basic needs are outlined in the Holy Qur'ān for all to have food and water, cloths and shelter. It reads, "It is provided for thee that thou wilt not hunger therein, nor wilt thou be naked. And that thou wilt not thirst therein, nor wilt thou be exposed to the sun" (Taha, 20:119-120).

"Hazrat 'Umar[ra] is recognized for highly developing the economic infrastructure of his state, which would amaze even those today. And he proved to be brilliant when it came to running the public administration. He set up a committee for consultation on important matters known as Majlis Shūrā, and for utmost pressing issues he would consult all Muslims of Madīnah the capital of the state. This was a teaching of the Holy Qur'ān:

"And those who hearken their Lord, and observe Prayer, and whose affairs are decided by mutual consultation, and who spend out of what We have provided for them." (Al-Shūrā, 42:39); "O Prophet, consult the people in matters of administration." (Al-Imrān, 3:160)

"Consultation was also the practice of the Holy Prophet Muḥammad[sa] and all of his four Caliphs. Hazrat 'Umar[ra], would say, 'No Islāmic government can be accepted

as being lawful without a system of consultation.'"

"Some of his most notable achievements are: setting up a public treasury, creating provinces and appointing governors known as Amīrs, establishing such governments as: Police, Tax and Revenue, Mail and Justice. He put courts of justice in every town and selected righteous people for judges and paid the judges and government officials well so that they could not be bribed. He took all measures to do away with misappropriation of funds and did not allow his officers to terrorize the people. For instance, once a government official's son hit a poor person and when Hazrat 'Umar[ra] found out, he granted the poor person an opportunity to hit the son and his father too. He took retribution by only hitting the son, which consequently injured him and the poor man said that he was fully satisfied and found justice."

"There were construction of new cities and development of infrastructure such as building of mosques, schools, roads, bridges, and along the highways were constructed inns for travelers. Transportation between cities was provided and major roads at nights were lit. There were also guest houses in most cities with free meals for visitors who came from long distances. On creating the police force, he made posts for them, and also made a regular army with salaries. Sweet drinking water was provided through a complex system of canals. These canals were also made for irrigation and agricultural development. It is recorded that during a severe famine, Hazrat 'Umar[ra] did not take any tax from the people. Based upon the Qur'ānic verse, "He it is Who made the sun radiant and the moon lambent" (Yunus, 10:6), the Islāmic calendar known as the Hijri Calendar was introduced. "

"Providing clean drinking water to each and every person despite their differences was a basic human right afforded and something Prophet Muḥammad[sa] proved when, even during battle, he let his enemies drink from Muslim wells. Once, when Hazrat 'Umar[ra] learnt from a caravan that their thirsty people and animals were refused water from the locals, he said to them, 'Then why did not you attack those people.' This meant that it was a life and death situation. This was the actual case when once a man died from thirst because, again, some locals refused to give him water and Hazrat 'Umar[ra] decreed that the payment of blood money be given to the man's family as a fine.

> "In his parting advice to the next Caliph he enjoined upon him to look after the welfare of Immigrants, Helpers, and Zimmis (non-Muslim citizens).

This is a great lesson for the world today as water is one source of strife and conflict. The Advanced Nations generally provide drinking water to their people but seek to profit on the ever increasingly limited supply of water in other underdeveloped countries." [26]

This model government in the seventh century has compelled the Europeans, well-versed in administration, to appreciate Hazrat 'Umar's[ra] administration.

Hazrat 'Umar's Vision about his death:

"Madan bin Abu Talha reported that 'Umar[ra] delivered a Friday Sermon in which he mentioned the Prophet[sa] and Abu Bakr[ra]. He said: I saw in a dream that a cock pecked me thrice, and I perceive that my death is near. Some people have suggested me to appoint my successor. Allāh will not destroy his religion, His caliphate, and that with which He sent His Prophet[sa]. I know that some people would blame me that I killed with these very hands of mine some persons who apparently professed (Islām). If they do this (blame me), they are the enemies of Allāh, and are infidels; they have gone astray. I do not leave after me anything which to my mind is more important than *Al-Kalalah* (those who leave neither descendants as heirs). I never argued with the Messenger of Allāh[sa] in a matter like the issue of *Kalalah*, and nor was he more scolding to me that he struck his fingers on my chest and said: "O 'Umar! Are you not satisfied with the last Ayah of Surah Al-Nisa"?[27]

"One day, Feroz, a Persian prisoner-of-war complained to the Caliph that his master was rather hard on him. 'Umar[ra] asked for details. Feroz said that his master charged him six cents a day. 'Umar[ra] asked him what his trade was. Feroz said he was a smith, a carpenter, and an engraver. The Caliph said he was certainly not being treated harshly by his master. Feroz was displeased. The next morning, when the Caliph was out to lead the Prayers, Feroz attacked him with a dagger. He wounded several others who grappled with him. When he saw no way of escape, he committed suicide. When 'Umar[ra] learnt that the culprit was a fire-worshipper, he thanked God that his assailant was not a Muslim."

"The wound proved fatal. When 'Umar[ra] knew that his end was near, he appointed a committee of six. They were 'Ali[ra], 'Usman[ra], Sa'ad bin Abi Waqas, 'Abdur Rahman bin 'Auf, Talha, and Zobiar. They were to elect one of the group as the next Caliph."

"Umar[ra] next expressed his wish to be buried beside the Holy Prophet[sa] He sent his son, 'Abdullah, to the Prophet's widow, Ayesha, to grant his last wish. He was very happy when she agreed. He next required of his son to arrange for the payment of his debts."

"In his parting advice to the next Caliph he enjoined upon him to look after the welfare of Immigrants, Helpers, and *Zimmis* (non-Muslim citizens)."

"He died after three days. His body was lowered in the grave by 'Ali, 'Usman, 'Abdur Rahman bin 'Auf, Talha and Saad bin Abi Waqas[ra]. Madīnah, and later the entire Muslim world, plunged into deep grief."[28]

The martyrdom of Hazrat 'Umar[ra]

reminds us of the following verse of the Holy Qur'ān:

"O ye who believe! Let those whom your right hands possess, and those of you who have not attained puberty, ask leave of you at three times before coming into your presence: before morning Prayer, and when you take off your clothes at noon in summer, and after night prayer. These are three times of privacy for you. At times other than these, there is no blame on you or on them, for they have to move about waiting upon you, some of you attending upon others. Thus does Allāh make you plain to you the Signs; for Allāh is All-Knowing, Wise." (Al-Nūr, 24:59)

In this verse Muslims have been asked to be more careful at the three times mentioned in this verse. Moreover, Muslims must have wondered why this verse is mentioned after the mention of the Caliphate. In fact, the verse has alluded that the Muslim Caliphs may be the target of danger at these times, and Muslims must be careful. Alas! They did not take heed of this warning, and lost a costly jewel like Hazrat 'Umar[ra].

"Hazrat 'Umar[ra] was tall, well-built, fair-faced, and bright-eyed. He was an eloquent speaker, a just ruler, strict in matters of discipline, and a man of simple habits. He worked hard, planned well, was fearless and kind-hearted. He was the first to organize government machinery. He believed that the Caliphate was a trust of God and that the Caliph must consult public opinion. Often, officials were dismissed on complaints from the public. They were also elected by the people. Only efficient, honest men were considered for jobs. He never preferred himself to others. On his duties and rights, he said:

"I have no more right over public money than the guardian of an orphan. If I am well off, I will take nothing. You have some rights over me and you can demand them. The first is that I should not be unjust collecting tribute and spoils of war. The other is that I should not spend public money improperly. Another, is that I should increase your allowances, guard the frontiers and put you in danger."[29]

How fortunate is Hazrat 'Umar[ra] who embraced Islām, the greatest blessing, in its very beginning. How fortunate is Hazrat 'Umar[ra] whose daughter, Hafsa, was married to the Holy Prophet[sa]; she became an *Ummul Mū'minīn* [mothers of the believers]. How fortunate is Hazrat 'Umar[ra], to whom the Holy Prophet[ra] gave the title of Farooq, and included him in *Ashra Mubashira* (the ten Companions who were given the glad tiding of Heaven in this world). How fortunate is Hazrat 'Umar[ra], whom God raised from the status of a camel-grazer to the high stations of two types of kings. He was Caliph and Ruler of the Muslims and a worldly King for the Non-Muslims in his vast kingdom. How fortunate is Hazrat 'Umar[ra] whose body is resting very close to the holy body of the Holy Prophet[sa]. How fortunate is Hazrat 'Umar[ra] from whose progeny God raised another Caliph: Hazrat Maulwi Nūrud-Dīn[ra], the First Caliph of the Promised Messiah[as].

Hazrat Nūrud-Dīn's[ra] lineage reaches Hazrat 'Umar's[ra] as follows:

"Hazrat 'Umar Farooq-Hazrat 'Abdullah-Hazrat Ubaidullah Nasir-Khaja Salman Al-Mansoor- Hazrat Abu Fatah Odham – Hazrat Sultan Ibrahim Odham, King of Balkh – Shahzada Ishaq – Khaja Abul Fatah – Waezul Akbar – Waezul Asghar – Khaja Sultan Masood – Khaja Sulaiman – Saaman Shah – Mahmoodul Maroof – Sultan Nasiruddin – Hazrat Aḥmad Farruk Shah, King of Kabul – khaja Shahabuddin – Khaja Muḥammad – Khaja Yusuf – Khaja Aḥmad Shaheed – Shahzada Qazi Muḥammad Shoaib – Hazrat Shaikh Sulaiman – Hazrat Shaikh Bahauuddin – Hazrat Shaikh Badruddin – Hazrat Qazi 'Abdurrahman – Hafiz 'Abdul Ghani – Hafiz 'Abdul Naseer – Hafiz Nasrullah – Hafiz 'Abdul Aziz – Hafiz Yar Muḥammad – Hazfiz 'Abdur Rab – Hafiz Fakhriddin – Hafiz Muazziz Din – Hafiz Ghulām Rasul - Hazrat Hafiz Nūrud-Dīn. "[30]

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Continued on page 26

5 REASONS WE PRAY FIVE TIMES A DAY

Azhar Goraya, Missionary Aḥmadiyya Muslim Jamā'at

If I told you to do anything five times a day, you'd probably start thinking of excuses not to do it or how you couldn't do it.

But, there are over a billion Muslims in the world who, five times a day, stand, incline and prostrate before Allāh in their daily prayers.

These days, it seems that fewer and fewer people are willing to live disciplined lifestyles. Islām teaches us that discipline and perseverance are necessary for spiritual advancement, whereas a mindset of instant gratification and laziness prevents one from high achievements.

This is one of the reasons that prayer is central to Islāmic belief. Muslims are required to pray five times a day, known as Salat.

Before the prayer, there is even a process of physical purification, where the hands, arms, face and other extremities are washed with water. The prayer itself consists of different physical postures alongside verbal prayers.

No other religious community shows such devotion to prayer. So, the question is, WHY do Muslims Pray 5 times a day?

Today I'll give you five reasons why Muslims pray five times a day.

NUMBER ONE: OBLIGATION

The Salat is obligatory. It is one of the five pillars of Islām, or practices in Islām. The Holy Qur'ān, the religious book of Muslims, tells Muslims to establish the prayer, and to not do so shows disobedience to Allāh and is counted as a sin:

أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَىٰ غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ ۖ إِنَّ قُرْآنَ

الْفَجْرِ كَانَ مَشْهُودًا

[17:79] Observe Prayer at the declining and paling of the sun on to the darkness of the night, and the recitation *of the Qur'ān in Prayer* at dawn. Verily, the recitation *of the Qur'ān* at dawn is *especially* acceptable *to God.*

The Prophet Muḥammad[sa] explained that abandoning Salāt is equivalent to disbelief. He said:

بَيْنَ الْكُفْرِ وَالإِيمَانِ تَرْكُ الصَّلاَةِ

"Between disbelief and faith is abandoning the Salāt." (Sahih Muslim)

NUMBER TWO: LOVE AND THANKFULNESS

The daily prayers are a way for a Muslim to show thankfulness to Allāh, and to get an opportunity to be in communion with Him.

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

[2:153] Therefore remember Me, and I will remember you; and be thankful to Me and do not be ungrateful to Me.

Muslims are taught to love Allāh. Therefore, the prayers are not a burden. They are instead something that Muslims look forward to doing.

NUMBER THREE: PURIFICATION

The Qur'ān tells us that prayer refrains one from indecency and wrongful actions:

إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنكَرِ

[29:46] ...Surely, Prayer restrains one from indecency and manifest evil...

The purpose of our lives as Muslims is to grow closer to Allāh, and sin impedes that progress. The daily prayers purify Muslims and remove any inclination towards sin.

The Prophet Muḥammad[sa] once asked his companions, if they bathed five times a day in a river, would any dirt remain upon them? They responded no. He said that this was the case of the five daily prayers; Prayers purify an individual:

أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ قَالُوا لاَ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ قَالَ فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللَّهُ بِهِنَّ الْخَطَايَا

Narrated Abu Hurairah[ra]:

The Messenger of Allāh[sa] said, "Do you think that if there was a river by the gate of one of you, and he bathed in it five times each day that there would remain any filth on him?" They said, "No filth would stay on him." He said, "That is the parable of the five prayers; Allāh wipes out the sins with them." (*Jāmi' At-Tirmidhi*)

> "Just as our physical bodies need nourishment several times a day to stay strong, in the same way our souls need nourishment several times a day to keep strong.

NUMBER FOUR: SPIRITUAL NOURISHMENT

Prayers are like spiritual food. You cannot live without them, as it is through prayers that a person establishes and then reestablishes his connection with God. Just as our physical bodies need nourishment several times a day to stay strong, our souls need nourishment several times a day to keep strong. This spiritual nourishment is received through daily prayers.

NUMBER FIVE: IT COMES NATURALLY

The Promised Messiah, Hazrat Mirzā Ghulām Aḥmad[as] explained that the five daily prayers are a demonstration of the five states that come over a person in life after which he naturally turns to God.

The first prayer is known as **Zuhr**, and it is offered after the sun begins to set from its zenith. This represents a time where a person comes to know of a problem that he must face, and his happiness begins to decline. For example, when he receives a summons to appear before a judge. He begins to worry and automatically begins to search for reassurance and a way to be secure from his problem.

Likewise, the next three prayers (**Zuhr**, **'Asr** and **'Isha**) represent further states of anxiety coinciding with the declining of the sun, that can be compared to the same person being presented in court, declared as guilty and ultimately being thrown in prison. The final prayer is **Fajr**, and it is offered at the coming of the dawn. This is like when a person is finally released from prison, and his happiness knows no end.

The five daily prayers represent our natural states of fear and necessity in life, and the prayers remind us that in every stage, we must turn to God for solace and salvation from our problems.

Continued from page 24

14. Ibid. p.1415

15. Chaudhry, Rashid Aḥmad: *Umar Farooq*, Islām International Publications Ltd., Tilford, United Kingdom, 2001, pp.58-59

16. Soofi, N.R.A.G.: *An Outline of Early Islāmic History*, A Tabshir Publication, Rabwah, Pakistan, p.145-46

17. Chaudhry, Rashid Aḥmad: *Umar Farooq*, Islām International Publications Ltd., Tilford, United Kingdom, 2001, p.55

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19. Gibbon, Edward: *Decline and Fall of the Roman Empire*, Methuen& Co. Ltd. London, United Kingdom, 1911,p.409

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26. *Summarised Sahi Muslim* (Arabic-English), Riyad, Saudi Arabia, Vol.1, pp.167-68

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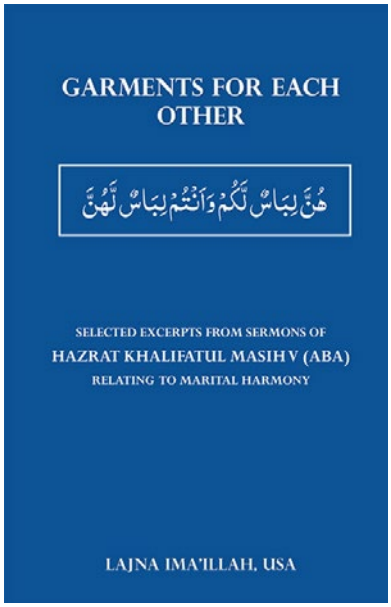
Q & A ON THE MATCHMAKING PROCESS IN ISLĀM



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

CAN AN AḤMADI MUSLIM MARRY SOMEONE WHO IS NON-AḤMADI?

Hazrat Khalīfatul-Masīh V[aa] has said in his Friday sermon from April 18, 2008: "The Promised Messiah (on whom be peace) has specifically pointed out that Aḥmadi girls should marry Aḥmadi boys, so that their children remain attached to Aḥmadiyyat. Being affiliated with two different faiths can cause confusion for children. Given fathers typically have greater sway, if a father is not an Aḥmadi, the child will likely not be an Aḥmadi—in spite of their Aḥmadi mother. In fact, if parents have different faiths, the child is likely to forsake religion altogether. Similarly, Aḥmadi boys should marry Aḥmadi girls. For, in marrying outside of the Jamā'at, firstly, they deprive an Aḥmadi young woman of her right, and, secondly, they create a scenario of two faiths being practiced and thereby affecting the children."

Huzoor Anwar[aa] has said in his Friday sermon from December 24, 2004: "At any rate, the Ahmadiyya Jamā'at will certainly check [to ensure] that if there is a boy an Aḥmadi girl wishes to marry, he is an Aḥmadi. The purpose of this is to establish a pure society that promotes virtues and results in righteous progeny. If Aḥmadi men and women refuse each other and start marrying non-Aḥmadis, our families and the Jamā'at at large could be in great peril and could abandon faith. Therefore, [in finding the right match] compatibility of religions should be given due importance as other aspects.

NAMĀZ

The Holy Qur'ān clearly states: قَدْ اَفْلَحَ الْمُؤْمِنُوْنَ۔ الَّذِيْنَ هُمْ فِيْ صَلَاتِهِمْ خَاشِعُوْنَ meaning, when one's heart melts in prayer and falls upon the Divine threshold with such purity and sincerity that he becomes lost in Him; erases all other thoughts and seeks His favor and help and attains such devotion that a sort of deep emotion and weeping come about; it is then that the door to prosperity opens by which love for this world subsides. Because love for two things cannot co-exist, as it is said:

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

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

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

(*Al Hakam* Volume 12 Number 3 Page 4)

TAHRĪK FOR **FINANCIAL SACRIFICE** IN RAMAḌĀN

Khalid Naeem, National Secretary Māl

SPENDING IN THE WAY OF ALLĀH IN RAMAḌĀNUL MUBĀRAK

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

ZAKĀT

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

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

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

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

THE RATES OF ZAKĀT

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

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

FITRĀNA, 'ĪD FUND AND FIDYA

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

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

THE FINANCIAL SYSTEM OF JAMĀ'AT AḤMADIYYA

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

PAYING OBLIGATORY DONATIONS

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

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

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

CHANDA JALSA SĀLĀNA

The rate of Chanda Jalsa Sālāna is 1/120 of one's [annual] salary or 1/10 of monthly income for those members who pay Chanda 'Ām.

THE END OF THE FINANCIAL YEAR

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

AHMADIYYA MUSLIM JAMAAT
INTERNATIONAL

Aḥmadīyya Muslim Jamā'at Press Releases

APRIL 8, 2020

GUIDANCE OF HIS HOLINESS, HAZRAT MIRZA MASROOR AHMAD[AA], HEAD OF THE AHMADIYYA MUSLIM COMMUNITY REGARDING COVID-19

Since the start of the Covid-19 pandemic, His Holiness, Hazrat Mirza Masroor Ahmad[aa] has instructed Ahmadi Muslims worldwide to take necessary precautions and to follow all instructions or guidance received from their Government.

In light of the current situation, His Holiness has instructed Ahmadi Muslims in the United Kingdom to do the following:

1. Ahmadi Muslims (members) must follow all directions of the Government and public health authorities pertaining to Covid-19.

2. In terms of social distancing, His Holiness has instructed members to avoid all unnecessary travel, as per the instructions of the UK Government, and to maintain proper social distancing rules during essential travel.

3. Congregational prayers and any other services in Mosques or centres should be suspended until deemed safe by the authorities. Similarly, all forthcoming Mosque events are to be postponed or cancelled until deemed safe by the authorities.

4. Members should offer daily prayers and the weekly Friday prayers within their home with members of their household only.

5. All members must practice good hygiene at all times to minimise the risk of spreading the virus i.e. regular handwashing and the use of sanitiser where water is not available. Furthermore, all surfaces they come into contact with should be kept clean and wiped down with anti-bacterial wipes.

6. His Holiness has also instructed all members to do whatever they can to remain well. For example, he has advised they maintain a healthy diet and rest as much as possible in order to keep their immune system resilient. In terms of mental wellness, His Holiness has advised members to use their time at home productively, to keep a routine, keep themselves intellectually stimulated by reading and learning, and to benefit from the opportunity to spend more quality time with their families.

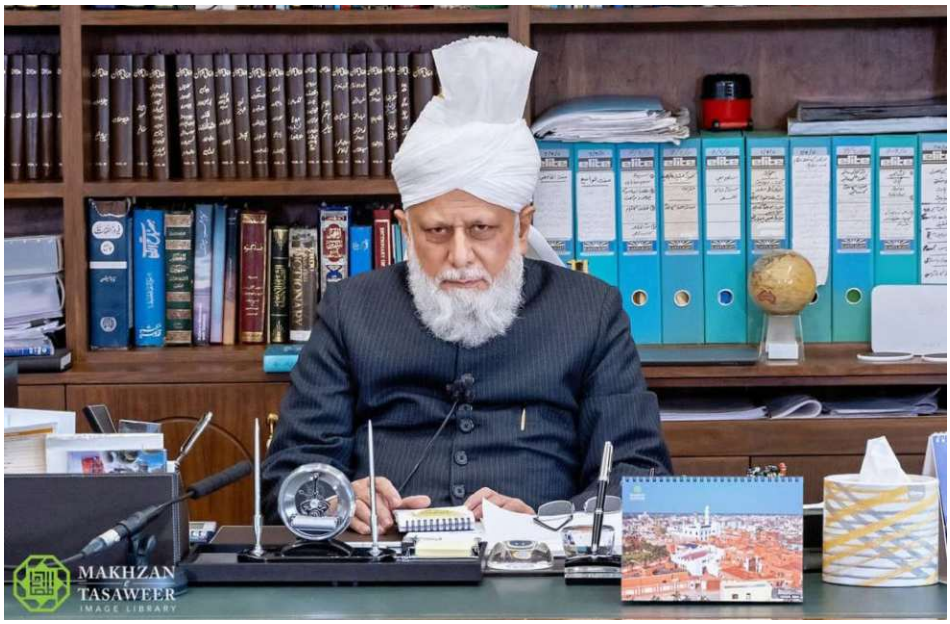
7. His Holiness has instructed the Ahmadiyya Muslim Community in the UK and in other countries to serve their country and vulnerable members of society, according to the rules and regulations of society. For example, many members of the Ahmadiyya Muslim Community in the UK have joined the NHS Volunteer scheme set up by the UK Government in response to Covid-19. Furthermore, the Ahmadiyya Muslim Youth Association UK has contacted all local councils in order to offer its assistance in delivering medicines, groceries etc. to vulnerable people or assisting in any other way required.

MARCH 27, 2020

THE HEAD OF THE AḤMADIYYA MUSLIM COMMUNITY DELIVERS SPECIAL LIVE MESSAGE INSTEAD OF FRIDAY SERMON AMID GOVERNMENT RESTRICTIONS ON GATHERINGS

Hazrat Mirzā Masroor Aḥmad[aa] delivered a special message from his office in place of the weekly Friday Sermon due to government restrictions amid the Coronavirus pandemic.

Due to the current coronavirus (Covid-19) pandemic, the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalīfa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad[aa] did not deliver a Friday sermon this week and instead delivered a special live message to Aḥmadi Muslims worldwide through the Aḥmadiyya Muslim Community's satellite TV channel, MTA International. The message was also live-streamed.



Syednā Hazrat Khalīfatul-Masīḥ V[aa]

Speaking from his office in Tilford, Surrey, His Holiness prayed for the health and wellbeing of the entire world and instructed Aḥmadi Muslims to focus upon prayer and to use their time at home productively. Furthermore, he instructed them to follow all government instructions and to maintain social distancing.

Hazrat Mirzā Masroor Aḥmad[aa] said:

> Due to the widespread coronavirus pandemic, several governments across the world have placed social restrictions, including the British government where I reside...This means that the Friday prayers cannot be offered in the Mosque at this time and so I have decided, after consultation, that I should address you through a live message.

His Holiness[aa] said that Aḥmadi Muslims should continue to offer their Friday prayers within the confines of their own homes in those countries where restrictions on religious services had been ordered by the authorities. His Holiness[aa] further said, where this would enable them to fulfil their religious obligations, it would also enable Aḥmadi Muslims to increase their religious knowledge whilst preparing sermons to deliver within their homes.

His Holiness[aa] also said Aḥmadi Muslims should seek to spend this period productively by reading the Holy Qur'ān as much as possible, as well as the various books and publications of the Aḥmadiyya Muslim Community.

Furthermore, they should watch as many programs broadcast by MTA International as possible. His Holiness[aa] emphasised that special care should be given toward improving one's domestic life and helping one's children progress in their religious upbringing at this time.

His Holiness laid particular emphasis on the importance of prayers.

Hazrat Mirzā Masroor Aḥmad[aa] said:

> During this period increase even more your supplications and prayers, as it is through sincere prayer that we can gain the blessings of God Almighty and attain spiritual and physical wellbeing. This is what the Promised Messiah[as] has taught us, that even in such circumstances, as we are currently facing, it is of paramount importance that we seek the forgiveness of Allāh the Almighty, purify our hearts and busy ourselves in good deeds. Allāh the Almighty has made prayers a great tool for us to utilise and so we should seek to come into the shelter of Allāh the Almighty through them.

His Holiness[aa] went on to quote several traditions of the Holy Prophet Muḥammad[sa] which show that under exceptional circumstances praying at home was the practice of the Holy Prophet Muḥammad[sa].

To conclude his address, His Holiness[aa] prayed:

> May Allāh soon rid the world of this pandemic and may the people of the world fulfil their obligations towards humanity and may they all come to recognise God Almighty. May Allāh enable us all to do so.

MARCH 21, 2020

THE HEAD OF AḤMADIYYA MUSLIM COMMUNITY ADDRESSES CORONAVIRUS PANDEMIC

Hazrat Mirzā Masroor Aḥmad[aa] says Coronavirus pandemic is forcing people to consider the limitations of human endeavour. Following the outbreak of the Coronavirus, the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalīfa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad[aa] drew attention towards adopting precautionary measures against the virus and becoming more devoted towards God.

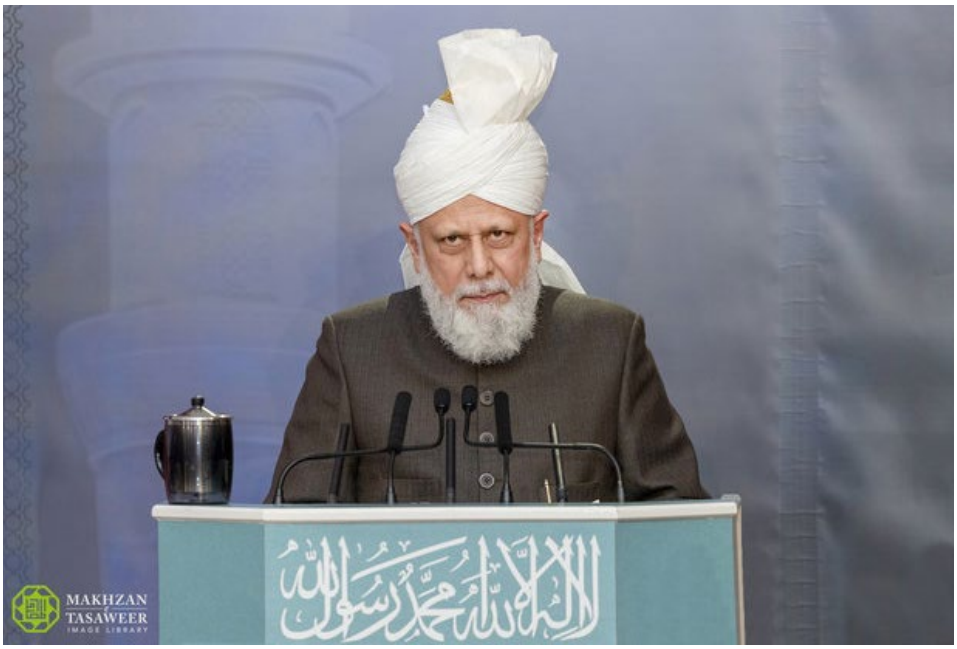
Speaking at the Mubarak Mosque in Islāmabad, Tilford during his Friday Sermon delivered on March 20, 2020, His Holiness[aa] said that the outbreak of the Coronavirus (Covid-19) is forcing people to consider the limitations of human endeavour and may lead to people being drawn back towards religion and a return to faith.

His Holiness[aa] quoted several media articles published in the recent days about the impact of the Coronavirus on society and how the 21st century has seen an exponential rise in infectious diseases.

Amongst others, His Holiness[aa] quoted a recent article published in the Daily Telegraph, in which columnist Philip Johnston writes how the world has been turned upside down in the span of a couple of weeks. The columnist spoke of how the virus had exposed the vulnerabilities of the seemingly impregnable might of Western society.

His Holiness[aa] said that after highlighting that these are extraordinary times unimaginable to those born after World War Two, Mr. Johnston concludes: "How many times have we heard people say "Everything will be OK because scientists will work something out", whether it be global warming or the pandemic? We are about to find out whether such optimism is justified. If it isn't, then I might be heading back to church."

Referencing the column, Hazrat Mirzā Masroor Aḥmad[aa] said:



Syednā Hazrat Khalīfatul-Masīḥ V[aa]

> This virus has forced people to think about returning towards God. The true God and the Living God is that of Islām. He is the One Who has announced that He will guide those who make an effort in coming towards God. He has stated that He will come fast towards those who take even one step towards Him and has said that He will take them into His shelter.

Hazrat Mirzā Masroor Aḥmad[aa] further stated:

> In these circumstances, not only does it become more important for us to reform ourselves, it also becomes incumbent on us to increase in informing others about the peaceful message of Islām...We must tell people that for the ultimate result to be good, we must turn towards God and realise that true life is that which is in the Hereafter and we must not associate any partners with Him and fulfil the rights of His creation.

Furthermore, His Holiness[aa] once again cautioned all members of the Aḥmadiyya Muslim Community to strictly follow the precautionary measures and instructions of the government and health authorities.

Amongst other measures, His Holiness[aa] said that the elderly and those suffering from illnesses should avoid leaving their homes as much as possible and Aḥmadi Muslims should only pray in their local Mosques in smaller gatherings rather than the central Mosques where more people come into contact with one another.

His Holiness[aa] also said that in addition to drinking plenty of water, people should rest sufficiently and adopt a healthy diet, avoiding junk food.

After emphasising the significance of the precautionary measures that should be adopted, Hazrat Mirzā Masroor Aḥmad[aa] said:

> The ultimate tool we have at our disposal is that of prayer. We should all pray for the entire world that may Allāh the Almighty save mankind from the harmful effects of this virus. Furthermore, may Allāh grant health to all Aḥmadi Muslims alongside the ability to become stronger in their faith.

Humanity First
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COVID-19 Fact Sheet

stay home • stay safe • help others
#HFCares

As COVID-19 continues to spread, there are things we can all do to keep each other and ourselves safe. Stay informed and take all necessary precautions to ensure we are doing our part to help the government and frontline workers combat the virus.

SOME ARE AT HIGH RISK

Anyone with pre-existing medical conditions and/ or a weakened immune system is at a higher risk.

This includes seniors and those with the following conditions:

- Heart disease
- Hypertension
- Lung disease
- Diabetes
- Cancer

HOW TO REDUCE YOUR RISK

STAY HOME

Stay home if possible and limit the number of visitors at your home

- Clean and disinfect high touch surfaces in your home regularly

If you must step outside, please take the following measures:

- Avoid touching high touch surfaces
- Change your routine to avoid crowded places, such as going to the grocery store at off peak hours.
- Keep at least a 2 arms length (or 2m) distance from others
- Avoid all nonessential travel

HYGIENE MEASURES

- Wash your hands frequently according to the World Health Organization's guidelines and use an alcohol-based hand sanitizer when not available.
- Avoid touching your face and food with your hands

BE PREPARED

PLAN AHEAD

- Stock up on necessary supplies in case you need to stay at home for a few weeks.
- Identify services that can deliver food and medications

COMMUNICATE

- Communicate with your healthcare provider. They will help ensure you have enough prescribed medication and medical supplies.
- put a system in place to regularly check on family and friends via phone or email.

STAY INFORMED

- Learn about the symptoms of Covid-19, how it spreads and preventative measures you can take
- Ensure your information is coming from reputable sources, such as Public Health Agency of Canada and the World Heath Organization.
- Monitor yourself for symptoms
- Give yourself a break from the news and find time to relax

Visit canada.ca/coronavirus for more info

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

PRAYERS FOR THE CURRENT PANDEMIC

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

In the current situation, whereas Syedna Hazrat Khalīfatul-Masiḥ V (May Allah be his Helper!) has advised us to take other precautionary measures, Huzoor[aa] has also urged us to turn to Allah in repentance and pray.

Therefore, some prayers from the Holy Qur'an, Ahadith and prayers of the Promised Messiah[as] are given below:

Prayer of Hazrat Ayub[as]

Hazrat Ayub[as] supplicated to seek cure from his illness and presented his weak state for attracting Allah's mercy. This prayer was accepted and, miraculously, the affliction was removed.

اَنِّیْ مَسَّنِیَ الضُّرُّ وَاَنْتَ اَرْحَمُ الرّٰحِمِیْنَ

Affliction has touched me, and Thou art the Most Merciful of all who show mercy. (21:84)

Prayer of Hazrat Moses[as]

When an earthquake overtook Hazrat Moses[as] and the chiefs of his people , Hazrat Moses[as] considered it indication of Allah's displeasure and he supplicated as:

اَنْتَ وَلِیُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَاَنْتَ خَیْرُ الْغٰفِرِیْنَ

Thou art our Protector; forgive us then and have mercy on us, for Thou art the Best of those who forgive. (7:156)

Prayer for Protection against All Harms

Uthman ibn Affan[ra] says: I heard the Holy Prophet[sa] say: "He who recites this prayer thrice in the morning and again in the evening every day, God will protect him from anything which is harmful."

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

In the name of Allah, with Whose name nothing can harm in the earth and in Heaven, and He is All-Hearing, All-Knowing. (Sunan Abi Dawood: 5088)

Prayer for Protection from Pandemics

During a pandemic, God Almighty conveyed it the Promised Messiah[as] that, as a remedy against it, Allah should be remembered through His following attributes:

یَا حَفِیْظُ۔ یَا عَزِیْزُ۔ یَا رَفِیْقُ

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

یَا حَیُّ یَا قَیُّوْمُ بِرَحْمَتِکَ أَسْتَغِیْثُ

O Ever-Living and Self-Subsisting One, I supplicate for Your mercy. (Tadhkirah, p,439)

The Promised Messiah[as] has stated that it was conveyed to him that this is the Great Name (اسم اعظم) of God and that whoever supplicates with these words would be delivered from every affliction.

رَبِّ کُلُّ شَیْءٍ خَادِمُکَ رَبِّ فَاحْفَظْنِیْ وَانْصُرْنِیْ وَارْحَمْنِیْ

O my Lord everything serves You. So O my Lord, protect me and help me and have mercy on me. (Tadhkirah, p,601)

Prayer for Deliverance from Sufferings and Illness

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ سُبْحَانَ اللّٰهِ الْعَظِیْمِ
اَللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَّاٰلِ مُحَمَّدٍ

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

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for one month

$100

Feed a Family of 2
for one month

$200

Feed a Family of 4
for one month

$300

Feed 5 Families
for one month

$1500

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La Gazette
AḤMADIYYA
mai 2020
CANADA

PRIÈRES POUR LA PANDÉMIE ACTUELLE

Ces jours-ci, nous devrions accorder une attention particulière à l'étude du livre *Kashti-e-Nooh* (l'Arc de Noé) et organiser des *Dars* (leçons) réguliers de ce livre dans nos maisons. Dans le cadre de la situation mondiale actuelle, alors que Sa Sainteté le Calife, Hazrat Mirzā Masroor Aḥmad (qu'Allāh lui vienne en aide) nous a conseillé de prendre d'autres mesures de précaution, Huzoor[aa] nous a également exhorté à nous tourner vers Allāh dans le repentir et à prier.

Par conséquent, certaines prières du Saint Coran, des ahadīth et des prières du Messie Promis[as] sont données ci-dessous :

Prière de Hazrat Ayub[as]

Hazrat Ayub[as] supplia de chercher un remède à sa maladie et présenta son état de faiblesse devant Allāh pour attirer Sa Miséricorde. Cette prière fut acceptée et, miraculeusement, l'affliction fut supprimée.

أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

Le malheur m'a frappé, et Tu es le plus Miséricordieux de tous ceux qui font miséricorde. (21:84)

Prière de Hazrat Moïse[as]

Lorsqu'un tremblement de terre frappa Hazrat Moïse[as] et les chefs de son peuple, il considéra le fléau comme étant une indication du mécontentement d'Allāh et il supplia :

أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ

Tu es notre Protecteur; pardonne-nous et aie pitié de nous, car Tu es en vérité le Meilleur de ceux qui pardonnent. (7:156)

Prière pour la protection contre tous les méfaits

Uthman ibn Affan[ra] raconte : J'ai entendu le Saint Prophète[sa] dire : « Celui qui récite cette prière trois fois le matin et encore le soir, tous les jours, Dieu le protégera de tout ce qui est nocif. »

بِسْمِ اللّٰهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ
فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

Au nom d'Allāh, grâce à Qui rien ne peut nuire sur terre et dans les Cieux, et Il Entend Tout, et Sait Tout. (Sunan Abi Dawood: 5088)

Prière pour se protéger des pandémies

Dieu Le Tout-Puissant transmis au Messie Promis[as] que l'un des remèdes lors d'une pandémie est de se souvenir d'Allāh par Ses attributs suivants :

يَا حَفِيظُ - يَا عَزِيزُ - يَا رَفِيقُ

Ô Le Protecteur, Ô Le Tout-Puissant, Ô L'Ami (Tadhkirah, p. 660)

يَا حَيُّ يَا قَيُّومُ بِرَحْمَتِكَ أَسْتَغِيثُ

Ô L'Éternel et Ô L'existante de lui-même, je supplie pour Ta Miséricorde. (Tadhkirah, p. 439)

Le Messie Promis[as] déclara qu'il lui fut révélé que ceci est le Grand Nom (اسم اعظم) de Dieu et que quiconque invoquera ces paroles sera délivré de toute affliction.

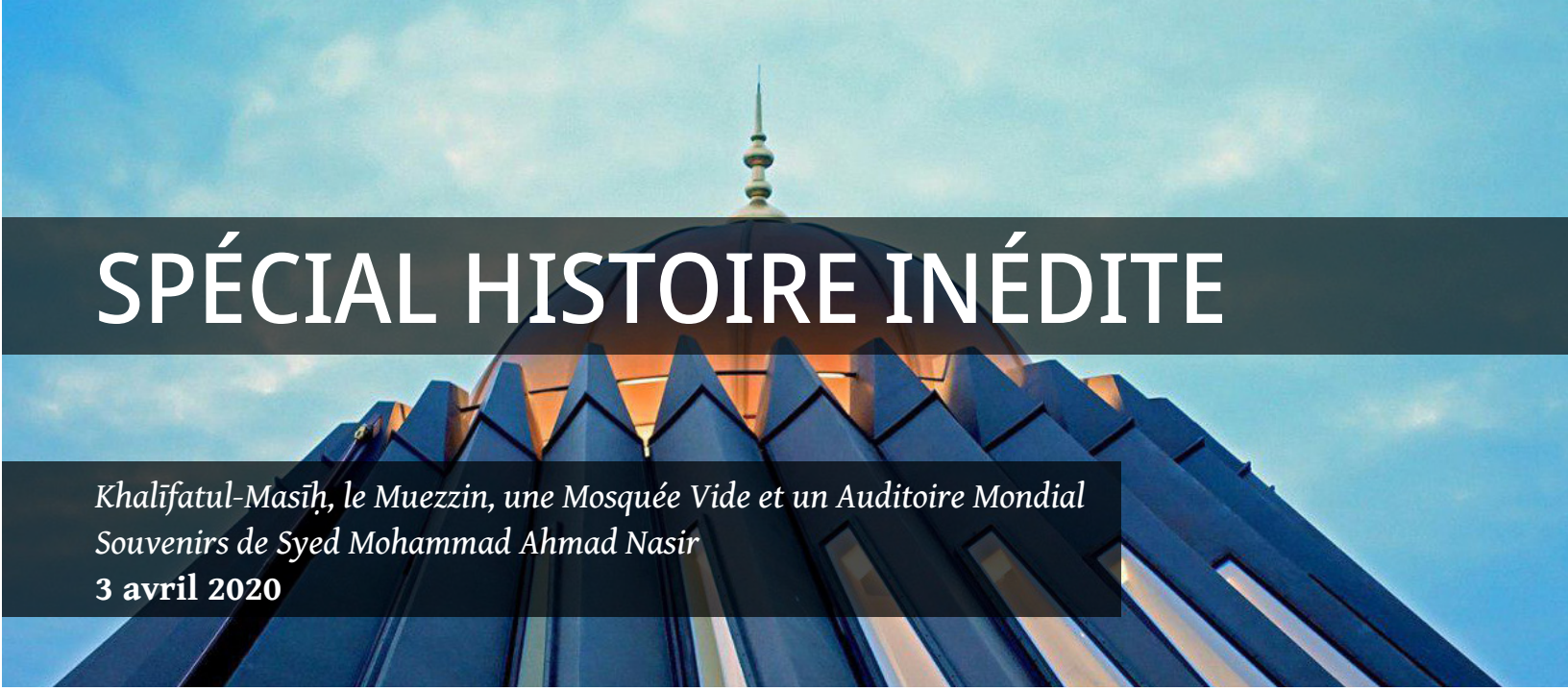
رَبِّ كُلُّ شَيْءٍ خَادِمُكَ رَبِّ فَاحْفَظْنِي وَانْصُرْنِي وَارْحَمْنِي

Ô mon Seigneur, tout Te sert. Alors Ô mon Seigneur, protège-moi et aide-moi et aie pitié de moi. (Tadhkirah, p. 601)

Prière pour la délivrance des souffrances et des maladies

سُبْحَانَ اللّٰهِ وَبِحَمْدِهِ سُبْحَانَ اللّٰهِ الْعَظِيمِ
اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّآلِ مُحَمَّدٍ

Saint est Allāh et digne de toute Louange; Saint est Allāh, le Grand. Allāh, accorde Tes bénédictions à Muhammad et au peuple de Muhammad. (Tiryaqul-Qulub, p. 36–37, Ruhani Khaza'in, vol. 15, p. 208-209)



SPÉCIAL HISTOIRE INÉDITE

Khalīfatul-Masīḥ, le Muezzin, une Mosquée Vide et un Auditoire Mondial
Souvenirs de Syed Mohammad Ahmad Nasir
3 avril 2020

Nous sommes le 3 avril 2020 .... C'est vendredi. Hazrat Khalīfatul-Masīḥ[aa] va livrer le sermon du vendredi de Masjid Mubarak, Tilford, Royaume-Uni.

J'ai insisté aujourd'hui sur le fait que même s'il n'y aurait pas de personnes pour offrir la prière du vendredi depuis Islamabad, je me préparerais comme je le fais normalement pour les autres *Jumu'a* (prières du vendredi).

C'était une journée incroyable.... Un jour comme je n'en avais jamais vu de ma vie ou entendu parler...

Vers 12h15, je me suis rendu au bureau du secrétaire privé pour m'assurer que tout allait bien, pour la liaison concernant les activités quotidiennes et pour passer en revue la planification de la *Jumu'a*.

Il avait été décidé que Hazrat Khalīfatul-Masīḥ[aa] prononcerait le sermon de l'intérieur de la mosquée et seul le Muezzin - celui qui appelle l'*Azan* ou l'appel à la prière - serait présent, et qu'il y aurait des caméras.

Puis, à 12h20 environ, je suis allé vérifier la mosquée.

Tous les préparatifs avaient été effectués comme d'habitude - le personnel du MTA avait vérifié la camionnette de transmission, posé tous les câbles et installé les caméras à l'intérieur de la mosquée.

J'ai vu le personnel du MTA se tenir à l'extérieur de la mosquée, à côté de la camionnette de transmission. Ils étaient tous prêts à partir, mais il y avait quelque chose de différent en eux. Le personnel du MTA est vraiment dévoué à sa tâche. Ils travaillent dur, mais normalement il y a une jovialité en eux. Aujourd'hui, ils étaient tous plus silencieux que d'habitude.

Je suis entré dans la mosquée, avec le personnel du MTA, et nous avons désinfecté le podium et les autres installations à l'intérieur de la mosquée.

J'ai sorti le tapis de mousse que nous plaçons à l'endroit où se trouve Huzoor-e-Anwar[aa] pendant la *Khutba* (sermon du vendredi). Puis j'ai vérifié la mosquée pour des raisons de sécurité, comme je le ferais n'importe quel autre jour de *Jumu'a*.

Nous avons vérifié le système sonore, comme c'est la routine.

À l'approche de la *Khutba*, tous les départements qui seraient normalement impliqués dans les préparatifs du jour de *Jumu'a* étaient actifs, bien qu'à une échelle différente. La sécurité s'est assurée que tous les postes étaient couverts. L'équipe de nettoyage s'est assurée qu'Islamabad était prêt pour la *Jumu'a*. Le MTA avait fait tous ses préparatifs et les autres départements avaient accompli les tâches qui leur avaient été assignées.

Tout était prêt.

J'ai étalé le tapis de prière de Huzoor-e-Anwar[aa], l'une des dernières choses que nous faisons avant le début de la *Jumu'a*.

Vers 12h35, un missionnaire, Safeer Aḥmad, diplômé de Jāmi'a Aḥmadiyya Royaume-Uni en 2019, est venu appeler l'*Azan*. En entrant dans la mosquée par l'entrée des hommes, il m'a vu de l'autre côté de la mosquée et a levé ses deux mains en les plaçant devant son visage, comme pour me demander des prières. Il était un peu anxieux.

Au moment où l'on appelait l'*Azan*, c'était une scène extraordinaire. Pendant les jours normaux de *Jumu'a*, la mosquée était remplie de gens à sa capacité. Il n'y en avait pas aujourd'hui. L'heure de la *Jumu'a* approchait rapidement, mais à l'intérieur de la mosquée, il y avait une âme solitaire, le Muezzin. C'était en effet un signe de ces temps difficiles.

Il faisait partiellement nuageux à

> "Tous les préparatifs avaient été effectués comme d'habitude - le personnel du MTA avait vérifié la camionnette de transmission, posé tous les câbles et installé les caméras à l'intérieur de la mosquée.

Syednā Hazrat Khalīfatul-Masīḥ Vaa

l'extérieur, la lumière du soleil rayonnant à travers certaines des longues fenêtres.

Alors que je me déplaçais à l'intérieur de la mosquée, vérifiant tout, je me suis arrêté. J'ai fait une pause lorsque le missionnaire a appelé « *hayya alas salah* » (venez à la prière)..... C'est à ce moment-là que j'ai compris que les gens qui écoutaient ces mots « venez à la *Salah* » (prière) se retenaient et ne pouvaient pas venir à la mosquée.

C'était un moment triste. Mais *Al-Ḥamdulillāh*, ma tristesse a duré un moment de fuite car cette tristesse a été immédiatement remplacée par des pensées telles que « Inshā'Allāh, Huzoor-e-Anwaraa viendra à la mosquée et prononcera la *Khutba*... peu importe qu'il y ait des gens physiquement assis devant lui ou non... Inshā'Allāh, il prononcera la *Khutba* ».

Je me suis rappelé l'histoire de Hazrat Muṣleḥ Mau'ūdra lorsqu'il avait proclamé que « même si le monde entier vous quitte (le Messie promisas), je continuerai ».

À 12h50, j'ai préparé du kawa (une boisson aux herbes) pour Huzoor-e-Anwaraa et je l'ai placé sur le podium, puis je suis sorti de la mosquée.

À l'intérieur de la mosquée, il n'y avait qu'une seule personne assise, le Muezzin… quel moment pour lui!

Vers 13h05, Huzoor-e-Anwaraa est sorti de la maison... il s'est dirigé vers la mosquée. Normalement, je ne regarde jamais vers Huzooraa alors qu'il se dirige vers la mosquée. Aujourd'hui, quelque chose m'a obligé à regarder vers lui. ***Il n'avait aucune expression de tristesse ou d'inquiétude. Au contraire, il rayonnait l'espoir et le calme.***

Il est entré dans la mosquée. Je l'ai suivi, mais seulement jusqu'à la zone des chaussures. Huzooraa a marché seul vers le *Mehrab*.... Il a dit « *salaam* » (que la paix soit sur vous) et a demandé que l'*Azan* soit appelé. Il s'est assis et a commencé la *Khutba*..... et la *Khutba* a été diffusée en direct dans le monde entier.

Je me suis assis dans la zone des chaussures, la porte de la mosquée était ouverte... ainsi, je pouvais tout voir. Huzooraa était en train de livrer la *Khutba*. Et il n'y avait qu'une seule personne dans le public, à l'intérieur de la mosquée. Et il était assis à la droite du *Mehrab*.

On pourrait pardonner à une personne de se sentir un peu triste en regardant la scène que j'ai vue - Huzooraa livrant la *Khutba* avec une seule personne dans le public. Cette personne (le Muezzin) était assise la tête baissée, tendue, et secouée, que son nom sera inscrit dans l'histoire comme probablement l'une des personnes les plus bénies, en raison de ces événements difficiles de l'histoire humaine. Je ne pense pas qu'il ait même bougé son corps. Il est juste resté immobile.

Al-Ḥamdulillāh, *Al-Ḥamdulillāh*, *Al-Ḥamdulillāh*, tout allait bien. D'après ce que j'ai vu, personne ne pouvait voir d'après les expressions de Huzooraa qu'il n'y avait personne devant lui sauf celui-là. Huzooraa a parlé à sa Jamā'at, une Jamā'at qui, avec les bénédictions du Créateur, est répandue dans le monde entier.

Son public n'était pas seulement constitué des quelques centaines de personnes qui auraient pu se trouver à l'intérieur de Masjid Mubarak. Son auditoire était composé de tous les Aḥmadīs vivant aux quatre coins du monde.

D'une certaine manière, j'ai senti qu'aujourd'hui, plus que jamais, les Aḥmadīs étaient à l'écoute de la *Khutba* de Huzooraa.

Peut-être que ce sont des jours difficiles de la part de notre Créateur. Mais je crois fermement qu'un jour, Inshā'Allāh, cette personne assise dans le public se transformera en un million... tous devant Huzoor-e-Anwaraa... tous le regardant, tous écoutant le *Khalifa* du Messie promisas, et tous étant imprégnés de bénédictions de la présence de leur Imam bien-aimé, Inshā'Allāh.

En sortant de la mosquée, Huzooraa a appelé Munir Odeh, directeur de la production de MTA. Huzooraa a demandé

“Peut-être que ce sont des jours difficiles de la part de notre Créateur. Mais je crois fermement qu'un jour, Inshā'Allāh, cette personne assise dans le public se transformera en un million... tous devant Huzoor-e-Anwar... tous le regardant, tous écoutant le Calife du Messie promisas, et tous étant imprégnés de bénédictions de la présence de leur Imam bien-aimé, Inshā'Allāh.

Masjid Mubarak, Royaume-Uni

« *sub theek hogiya* »(tout c'est bien passé ?)

Munir Odeh a répondu: « *Ji Hazoor* ». (Oui, votre Sainteté)

Huzoor[aa] a demandé : « avez-vous seulement montré mon visage ? »,

Munir Odeh a répondu : « le visage et les murs de la mosquée ».

Huzoor[aa] a dit : « aussi sifaat e bari Taalah » (les attributs d'Allāh affichés sur le mur de la mosquée)

Munir Odeh a répondu : « oui ».

Huzoor[aa] a dit : « theek hay » (très bien)

J'ai senti qu'il était important pour Huzoor-e-Anwar[aa] de dire « sifaat e Bari Talaah » et pas seulement les « murs » parce qu'en ces temps difficiles, Huzoor[aa] a maintes et maintes fois alerté la Jamā'at de se concentrer sur les prières et l'*Ibadat* (culte) et se tourner vers le Créateur avec un nouveau zèle.

Huzoor[aa] a montré de l'espoir... il y avait de la paix en lui... du contentement... et de la sérénité.

ḤADĪTH

حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، أَنَّ عُمَرَ، خَرَجَ إِلَى الشَّأْمِ، فَلَمَّا كَانَ بِسَرْغَ بَلَغَهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّأْمِ، فَأَخْبَرَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلاَ تَقْدَمُوا عَلَيْهِ وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلاَ تَخْرُجُوا فِرَارًا مِنْهُ

A ce propos le Saint Prophète[sa] a dit, concernant la Peste, et cela en raison de sa contagion :

« Si elle se déclare dans le pays où vous êtes, n'en sortez pas pour la fuir, et si vous entendez qu'elle s'est déclarée dans un pays, ne vous y rendez pas.

[Ṣaḥīḥ Bukhārī et Moslim].

Amīr Jamā'at : **Lal Khan Malik**
Éditeur en Chef : **Hadi Ali Chaudhary**
Éditrice : **Madeeha Goharbar**

Directeur : **Mubashir Khalid**
Équipe de Traduction : **Tehmeena Rajput, Adeela Malik** et **Asifa Butt**
Directrice Artistique : **Urooj Khan**