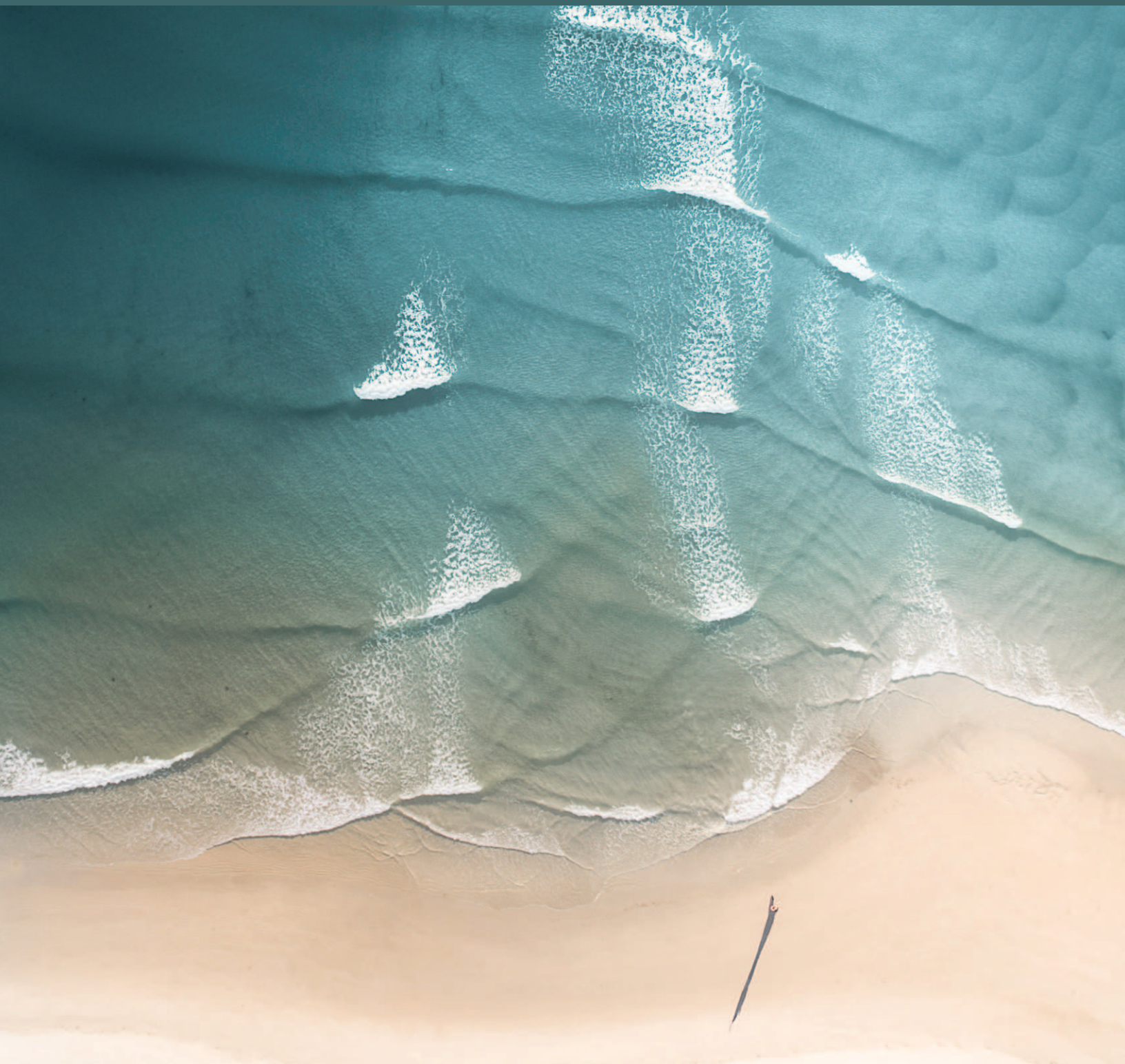
# AḤMADIYYA Gazette

Volume 49 - No. 11 - November 2020

CANADA



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

Even a small amount given with sincerity is accepted by Allāh the Exalted in such manner that He returns it manifold. Subsequently, this sacrifice becomes a means for them to gain the nearness of God Almighty and to strengthen their faith in Him. These miraculous ways of getting income from unexpected sources are not mere coincidence. This is how God Almighty treats those who place their trust in Him and strengthens their faith. They serve as another proof of the truthfulness of the Promised Messiah[as]. According to a tradition of the Holy Prophet[sa], people who sacrifice in the way of God Almighty are deemed worthy of being envied.

(Friday Sermon, January 3, 2020, qtd. in *Al-Fazl Weekly* January 24, 2020, translated from Urdu)

AḤMADIYYA GAZETTE CANADA
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## ABBREVIATIONS OF SALUTATIONS

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

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

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

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

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

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# PEARLS OF WISDOM

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

## THE HOLY QUR'ĀN

وَمَثَلُ الَّذِیۡنَ یُنۡفِقُوۡنَ اَمۡوَالَہُمُ ابۡتِغَآءَ مَرۡضَاتِ اللّٰہِ وَتَثۡبِیۡتًا مِّنۡ اَنۡفُسِہِمۡ
کَمَثَلِ جَنَّۃٍۭ بِرَبۡوَۃٍ اَصَابَہَا وَابِلٌ فَاٰتَتۡ اُکُلَہَا ضِعۡفَیۡنِ ۚ فَاِنۡ لَّمۡ یُصِبۡہَا وَابِلٌ
فَطَلٌّ ؕ وَاللّٰہُ بِمَا تَعۡمَلُوۡنَ بَصِیۡرٌ ﴿۲۶۶﴾

And the case of those who spend their wealth to seek the pleasure of Allāh and to strengthen their souls is like the case of a garden on elevated ground. Heavy rain falls on it so that it brings forth its fruit twofold. And if heavy rain does not fall on it, then light rain suffices. And Allāh sees what you do. (2:266)

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

## ḤADĪTH

عَنْ اَبِیْ هُرَیْرَہ رَضِیَ اللّٰهُ عَنْهُ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ السَّخِیُّ
قَرِیْبٌ مِنْ اللّٰهِ قَرِیْبٌ مِنْ الْجَنَّةِ قَرِیبٌ مِنْ النَّاسِ بَعِیْدٌ مِنْ النَّارِ وَالْبَخِیْلُ
بَعِیْدٌ مِنْ اللّٰهِ بَعِیدٌ مِنْ الْجَنَّةِ بَعِیْدٌ مِنْ النَّاسِ قَرِیْبٌ مِنْ النَّارِ وَلَجَاهِلٌ سَخِیٌّ
أَحَبُّ إِلَی اللّٰهِ عَزَّ وَجَلَّ مِنْ عَالِمٍ بَخِیْلٍ

Hazrat Abu Hurairah[ra] narrates that the Holy Prophet[sa] said: "A generous person is close to God, close to paradise, and close to people, and far from Hell. [Conversely] a miser is far from God, far from people, far from paradise, and close to Hell. Allāh the Exalted likes an illiterate generous person more than a miser worshiper."

(*Tirmidhī*, Hadith 1961)

# SO SAID THE PROMISED MESSIAH[AS]

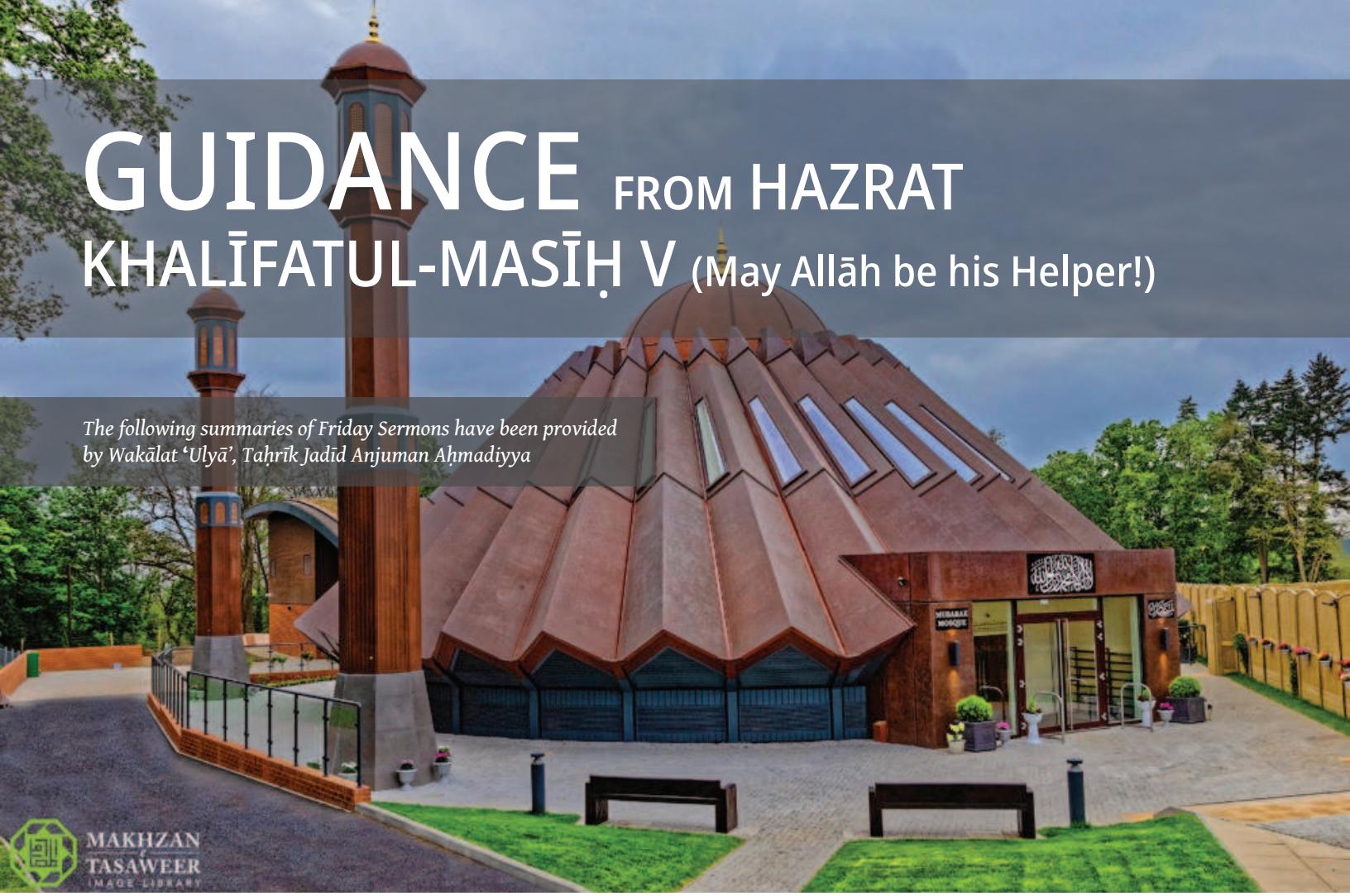
**Sacrifice for Faith and Prize this Opportunity**

The time has now come for all those who consider themselves members of my community to sacrifice their wealth for the sake of this community as well. A person who can afford even a penny ought to donate that penny towards the expenditure of the community on a monthly basis. Those who can afford to give a rupee per month should donate a rupee every month. . . . Thus, every member of the community ought to aid such projects according to their means, so that God Almighty extends to them His help as well. It is better to consistently contribute every month even if only a small amount, than to donate after long intervals according to one's whim. Every person's sincerity is determined by their service. Dear ones! The time has come to serve religion and assist its cause. Prize this opportunity—it shall not come again. (*Noah's Ark*, p. 134)

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*




## THE TIME OF UNIVERSAL VICTORY OF ISLĀM

### 7TH AUGUST 2020

Huzoor[aa] began the Friday sermon with the recitation of verses 9-10 of Sūrah *As-Saff*, which are as follows:

يُرِيْدُوْنَ لِيُطْفِـُٔوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ وَ اللّٰهُ مُتِمُّ نُوْرِهٖ وَ لَوْ كَرِهَ الْكٰفِرُوْنَ۝ هُوَ الَّذِيْۤ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَ دِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ وَ لَوْ كَرِهَ الْمُشْرِكُوْنَ۝

*They desire to extinguish the light of Allāh with the breath of their mouths, but Allāh will perfect His light, even if the disbelievers hate it. He it is Who has sent His Messenger with the guidance and the Religion of truth, that He may cause it to prevail over all religions, even if those who associate partners with God hate it (61:9-10).*

Huzoor[aa] said that the 7th of August, according to the calendar of the UK Jamā'at, it is the first day of Jalsa Sālāna UK. This year, however, the Jalsa could not be held on account of the pandemic. May things get back to normal and may Allāh enable us to hold our Jalsa with all its traditions.

MTA has planned to try to fill the void to some extent. In this context, they would broadcast some of Huzoor's[aa] Jalsa speeches from last year and there will also be some live programs. Aḥmadīs all over the world should watch these three days of programs from their homes. Huzoor[aa] decided to make use of this occasion to present the report regarding the progress of the Jamā'at during the past year. In this Friday sermon and in his live address which he would deliver on Sunday evening, he would also relate some faith-inspiring incidents.

Huzoor[aa] continued by saying that despite the circumstances prevailing during the past six months, the Jamā'at has continued to progress, and there has been specific improvement with regard to Tarbīyat.

Huzoor[aa] read out some extracts from the writings of the Promised Messiah[as] in which he categorically says that the revival of Islām and its progress is now linked to his advent. God has promised that this Jamā'at will grow and spread and prosper regardless of all kinds of opposition. The Promised Messiah[as] said that in this age the above verse, applies to him and that Islām's superiority over all other religions will be established

through him. The Promised Messiah[as] said: "Allāh has established this Jamā'at in this age so that it may bear witness to Islām as a living religion and so that people grow in their knowledge of God and attain such certainty as will consume all sin and evil and foster virtue and piety."

> "... despite the circumstances prevailing during the past six months, the Jamā'at has continued to progress, and there has been specific improvement with regard to Tarbīyat.

Huzoor[aa] said that by the grace of Allāh, aside from Pakistan, 288 new Jamā'ats have been established all over the world, and Aḥmadīyyat reached 1040 places for the first time. Sierra Leone is foremost in this, having established 40 new Jamā'ats, followed by Congo, Kinshasa and Ghana. Huzoor[aa] also cited some extraordinary and faith-inspiring incidents that took place in Congo Kinshasa, Gambia, Liberia and other countries.

Huzoor[aa] mentioned that 23 people accepted Aḥmadīyyat in a region of the Philippines known for Muslim extremists. In Senegal, a whole village in the Tambacounda region entered the fold of Aḥmadīyyat. The seed of Aḥmadīyyat was sown in 20 villages through radio programs.

The message of Aḥmadīyyat reached the Guatemalan city of Cobán for the first time and three people accepted Aḥmadīyyat. The Jamā'at has been formally established in the historical Palestinian city of Al-Khalil and an Aḥmadī has given a portion of his home to serve as a mosque.

Huzoor[aa] said that during the last year, Allāh blessed the Jamā'at with 217 new mosques. 124 of these were built by the Jamā'at and 93 were already built. In Guatemala we were able to build the second mosque after 31 years. In one place Norway, the construction of our mosque had been facing delays for two years because of opposition from the locals and local church. But God's decree prevails and it so happened that the Christian congregation could no longer afford to run the church, whereupon the Jamā'at bought it and converted it into a mosque. The mosque has been named Masjid Maryam.

In Malawi, the Jamā'at was able to build its first mosque and one thousand people from three villages entered the Jamā'at. In Mexico City, the ground floor of a three-storey building has been prepared to be used as a mosque. It has been named Masjid Baitul 'Āfiyat.

In Mali, the construction of our mosque had been delayed for three years because of opposition from opponents and hurdles created by government officials. But, by the grace of Allāh, it has now been completed and prayers are being offered. In one region of Tanzania we have been able to build two new mosques.

Huzoor[aa] said that in Burkina Faso, two elderly people offered two hens and some eggs as Chanda, and the Mu'allim Sāhib gave them a receipt for these offerings. This is reminiscent of the old days in Qādiān. Anyone who looks at these expressions of devotion with an open eye will be forced to admit that this is indeed the truth.

Huzoor[aa] said that in the Iringa region of Tanzania, a 72-year-old lady gave the papers of her land to the Jamā'at to build a mosque. Members of the Jamā'at are now building the mosque through Waqār 'Amal and the old lady's sons are also taking part in it.

A lady from Burkina Faso had long been trying to find admission in a nursing course but without success. One day she gave all her saving, which she had been setting aside for her studies, towards the construction of the mosque. Within two weeks she was informed by the health department that she has been selected directly and that the government would bear all the expenditure for her education.

Huzoor[aa] said that by the grace of Allāh, 97 new mission houses were established during this year. Ghana was prominent in this regard. In the Simiyu region of Tanzania, where Jamā'at had been established last year, a mission house and mosque have now been built.

Huzoor[aa] further said that Waqār 'Amal is a distinctive feature of the Jamā'at. According to reports received from 114 countries, 41,111 sessions of Waqār 'Amal were held, thus saving the Jamā'at about 5,213,000 US dollars. Central representatives toured many countries of the world and these visits bore fruitful results.

At the moment, eight printing presses are functioning in Africa under supervision from UK. They have printed 612,000 books and more than 9,485,000 leaflets and other literature. This year the Farnham press printed 360,240 books in addition to many periodicals, booklets and office stationary, etc.

Under Nazarat Ishā'at Qādiān, a beautiful printing of the Holy Qur'ān has been done in the Khat Manzoor font. Huzoor[aa] said, as more restrictions are placed on Aḥmadīs in Pakistan barring them from reading and publishing the Holy Qur'ān, Allāh continues to open new avenues for us.

According to the report of Wakālat Ishā'at collected from 93 countries, 4,256,659 copies of 407 books and other publications were published in 42 languages. All over the world, 94 newspapers are being published in 29 languages. More than 190,000 books in 24 languages were dispatched from UK to different countries.

Under Wakālat Taṣnīf, the work of proof-reading the Italian translation of the Holy Qur'ān was completed. Eleven volumes of the translation and commentary on *Sahīh Bukhārī* have been completed.

The English translation of the Promised Messiah's book *'Ijāz-e-Aḥmadī* has been published. Other than the tenth volume, 22 volumes of *Ruḥānī Khazā'in* are being printed in the UK.

Huzoor[aa] cited some comments by scholars from Ukraine, Nepal, India and Kiribati which highlight the miraculous effect of the teachings of Aḥmadīyyat and the books of the Promised Messiah[as]. Under the leaflet scheme, 9,357,000 leaflets were distributed in 111 countries. 7540 exhibitions of the Holy Qur'ān and literature of the Jamā'at were held across the world and through them message of Islām reached 343,000 people.

1580 copies of the Holy Qur'ān in different language were given as gifts to guests and dignitaries. Huzoor[aa] especially lauded the efforts of the Nūrul Islām department in India.

At the end of the sermon, Huzoor[aa] said that these reports are usually presented on the second day of the Jalsa, but since the Jalsa is not being held this year, he decided to present this report in two parts. This was the first part and the second he would present on Sunday evening from the hall. Thus, the whole world will learn through MTA of the blessings that Allāh has showered upon the Jamā'at during this year.

Syednā Hazrat Khalīfatul-Masīḥ V[aa]

## MEN OF EXCELLENCE

### 14TH AUGUST 2020

Huzoor[aa] continued to speak about Hazrat Sa'ad bin Abi Waqās[ra] from where he had left off two weeks ago. It is reported that a man named Abu Mehjan Thaqafī had been put in chains for the crime of drinking alcohol. When the war started, Abu Mehjan asked Hazrat Salma bint Hafsa[ra], the wife of Hazrat Sa'ad bin Abi Waqās[ra], to let him free so that he could join the battle. He promised that after the battle was over, he would come back and put the chains back on. After Hazrat Salma[ra] let Abu Mehjan go, he rode to the battleground on Hazrat Sa'ad's[ra] horse and fought valiantly. Hazrat Sa'ad bin Abi Waqās[ra] was not able to participate in the battle because of illness but he was directing the battle from afar. When he saw Abu Mehjan, he recognized him and his horse. The fighting continued for three days, at the end of which Abu Mehjan returned and put on the chains.

Citing this incident, Hazrat Musleh Mau'ūd[ra] said to Aḥmadī women: Women today should remember the bravery of Hazrat Sa'ad's[ra] wife. Likewise, four sons of Hazrat Khansā'[ra], the famous poetess of Banu Sulaim tribe, also fought bravely in the battle of Qādisiyyah and were martyred. Before the day was over, the Islāmic flag was flying over Qādisiyyah. Hazrat Khansā'[ra] thanked God for having given her sons the honour of martyrdom.

After the conquest of Qādisiyyah, the Muslim army went on to conquer Babylon and Kūthā. From there the Muslim army proceeded to Bahura Sīr, which was where the Persian King's fierce tiger was kept. When Hazrat Sa'ad's[ra] army came close to the town, the Persians let the tiger out and it came roaring towards the Muslim army. However, Hazrat Sa'ad's[ra] brother Hashim bin Abi Waqās cut the tiger down with his sword and it was instantly killed.

The Battle of Madā'in also took place at this time. Madā'in was the capital of the Persian King where he had white palaces. The Persians destroyed all the bridges on the Tigris that were between them and the Muslim forces, whereupon Hazrat Sa'ad bin Abi Waqās[ra] ordered his army to cross the river swimming and plunged his own horse into the river while it was in flood. His army followed him and rapidly crossed the river without breaking their lines. The Persian, watching this apparently impossible feat, fled. The Muslims then marched forward and took over the King's palaces, thus fulfilling the prophecy of the Holy Prophet[sa].

After the conquest of Madā'in, Hazrat Sa'ad bin Abi Waqās[ra] sought Hazrat 'Umar's[ra] permission to march on, but Hazrat 'Umar[ra] said that this was enough for the moment and that he should concentrate on the governance of the conquered lands. Hazrat Sa'ad[ra] carried out this task very wisely and diligently. He held a population census and had the whole area mapped.

With Hazrat 'Umar's[ra] permission, Sa'ad bin Abi Waqās established the city of Kūfa which served as a military cantonment and accommodated 100,000 soldiers. Different Arab tribes were housed in different quarters and a large mosque was built in the middle of the town that could hold up to 40,000 worshippers at a time. Near the mosque he built a Baitul Māl building and his own palace that was known as Qasr-e-Sa'ad.

After the failed assassination attempt on the life of Hazrat 'Umar[ra] in 23 A.H., Hazrat 'Umar[ra] constituted a board that would elect the next Khalīfa. Hazrat Sa'ad[ra] was appointed as one of its members. Hazrat 'Umar[ra] instructed that if Sa'ad was elected then he would be the Khalīfa, and if someone else was elected then he must continue to consult with Sa'ad.

After Hazrat 'Uthmān[ra] was elected Khalīfa, Hazrat Sa'ad bin Abi Waqās[ra] was once again appointed the Governor of Kūfa where he served for three years. Thereafter Hazrat Sa'ad[ra] had some altercation with Hazrat 'Abdullah bin Mas'ūd[ra], who was in-charge of Baitul Māl, and Hazrat 'Uthmān[ra] removed him from the post of Governor. After this, Hazrat Sa'ad bin Abi Waqās[ra] retired to a life of seclusion in Madīnah and avoided taking sides in any dispute.

One day, when the time of Hazrat Sa'ad bin Abi Waqās[ra] was close, he was lying with his head on his son Mus'ab's lap. Seeing tears in his son's eyes, Hazrat Sa'ad[ra] said, "God will never punish me, for I am among the dwellers of paradise." One day his son asked him why he treated Ansār with more kindness than anyone else, Hazrat Sa'ad[ra] replied, "I have heard the Holy Prophet[sa] say that the believer is closer to Ansār and the hypocrite keeps away from them."

There are various accounts regarding Hazrat Sa'ad's[ra] demise which place his death between 51 and 58 A.H. and his age between seventy and eighty. He left behind 250,000 dirhams. Marwān bin Hakam led his funeral prayer and he was buried in Jannat-ulBaqī'. The wives of the Holy Prophet[sa] also took part in his funeral prayer. He was the last of Muhājirīn to pass away.

William Muir, the famous orientalist, writes that the Companions who fought in the Battle of Badr were considered most eminent in Islāmic society. This is why at the time of his death Hazrat Sa'ad[ra] asked for the gown that he had worn at Badr. Sa'ad was young when he fought in the Battle of Badr. Later he conquered Persia, served as founder of Kūfa and Governor Iraq, and yet all these honours were nothing in his eyes as compared to his participation in the Battle of Badr.

Hazrat Sa'ad bin Abi Waqās[ra] had nine wives at different times. He had 34 children, 17 boys and 17 girls.

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

1. Safdar Ali Gujjar Sāhib passed away on 25th July at the age of 79. He was a Mūṣī and served as volunteer in the UK Jamā'at's hospitality department for 30 years.

2. Iffat Naseer Sāhiba, wife of Naseer Ahmad Khan Sāhib, passed away on 3rd May at the age of 90. She was a devout and prayerful person and offered Tahajjud regularly. She served Lajna UK in various positions.

3. Abdur Raheem Saqi Sāhib passed away on 31st March. He was serving as a volunteer in the General Secretary UK's office.

4. Saeed Ahmad Sehgal Sāhib passed away on 12th April at the age of 90. He was serving as a volunteer in the dispatch section of the Private Secretary's office.

Huzoor[aa] prayed that may Allāh have mercy on the deceased and accept their prayers in favour of their progeny. Āmīn!

Huzoor[aa] continued with the series of sermons regarding the Companions of the Holy Prophet[sa] who participated in the battle of Badr. He began by speaking about Hazrat Zubair bin Al-'Awwām[ra]. His mother, Hazrat Safiyya bint 'Abdul Muttalib[ra], was the paternal aunt of the Holy Prophet[sa]. He was also the nephew of Hazrat Khadīja[ra]. Hazrat Zubair's[ra] wife Asmā' was the daughter of Hazrat Abu Bakr[ra], and thus he was co-brother of the Holy Prophet[sa]. Hazrat Zubair[ra] was among the ten Companions whom the Holy Prophet[sa] had given glad tiding of paradise. He was the fourth or fifth person to convert to Islām. Similarly, he was part of the six-member committee appointed by Hazrat 'Umar[ra] to nominate the Khalīfa after him. When Hazrat Zubair[ra] converted to Islām, his uncle would roll him up in a mat and hang him up, and then he would light a fire underneath so that the smoke would reach him. In this way he tried to make him recant his faith in Islām, but Hazrat Zubair[ra] never wavered.

Hazrat Safiyya[ra], the mother of Hazrat Zubair[ra], used to beat him in his childhood so that he would become brave and fearless. After quoting some of Hazrat Safiyya's[ra] poems on this subject, Huzoor[aa] said that it was her way of trying to train and make him brave, and we do not necessarily agree with this method of upbringing. Nowadays, such treatment is thought to cause loss of confidence.

Hazrat Zubair[ra] participated in both of the migrations to Abyssinia. On the occasion of the migration to Madīnah, he stayed with Hazrat Mundhir bin Muhammad[ra]. His wife Hazrat Asmā' was expecting at the time of the migration and Hazrat 'Abdullah bin Zubair[ra] was born at Qubā'. She brought the new-born to the Holy Prophet[sa] and he took him in his arms and put his blessed saliva in his mouth. He then chewed a date and put it in the mouth of the infant and prayed for blessings. 'Abdullah was the first child born in Islām.

Before the migration, the Holy Prophet[sa] established a bond of brotherhood between Hazrat Zubair[ra] and Hazrat 'Abdullah bin Mas'ūd[ra], and after the migration with Hazrat Salamah bin Salāmah[ra]. Hazrat Zubair[ra] named his sons after Muslim martyrs as a good omen. Hazrat Zubair's[ra] son once asked him why he did not relate any ḥadīth of the Holy Prophet[sa]. He replied, "I have always been with the Holy Prophet[sa] since I converted to Islām, but I have heard the Holy Prophet[sa] say, 'Whoever deliberately attributes a lie to me has made his abode in Hell." Hazrat Zubair[ra] wanted to be careful lest he inadvertently attribute something inaccurate to the Holy Prophet[sa].

Hazrat Zubair was the first person to draw sword in the way of Allāh. It so happened that once Hazrat Zubair was resting in a gorge in Makkah when he heard the rumour that the Holy Prophet[sa] had been martyred. He quickly took up his sword and hurried out. On the way, he met the Holy Prophet[sa] who asked him why he was brandishing his sword. He replied that he had intended to kill all the people of Makkah. The Holy Prophet[sa] offered a special prayer for him.

Hazrat Zubair[ra] took part in all the battles, including the Battle of Badr. On the day of Badr, Hazrat Zubair was one of the two horsemen in the Muslims army and he was wearing a yellow turban. The Prophet[sa] saw him and said that angels had come down wearing turbans similar to Zubair's.

On the day of the battle of Uhud, when the Holy Prophet[sa] saw a woman near the mutilated corpses, he disapproved of it and did not want her to see the painful scene. Hazrat Zubair[ra] realized that the woman was his mother Safiyya who had brought two sheets for the funeral of her brother Hamza. When the Holy Prophet[sa] was told this, he allowed Hazrat Safiyya to see the body of Hazrat Hamza[ra]. On this occasion, Hazrat Safiyya[ra] showed extraordinary patience and courage.

On the occasion of the Battle of the Trench, Hazrat Zubair[ra] volunteered to bring news about Banu Quraizah. The Holy Prophet[sa] said, "Every prophet has a disciple, and my disciple is Zubair."

On the day of the conquest of Makkah, Hazrat Zubair[ra] was on horseback to the left of the army. When the Prophet knocked down the idol named Hubul with his stick, Hazrat Zubair[ra] reminded Abu Sufyān of the arrogant slogan of "U'ul-u-Hubul" (great be Hubul) which he had raised on the day of Uhud.

On the day of the battle of Hunain, Hazrat Zubair[ra] fought against the infidels with the utmost bravery and killed the chiefs of infidels by throwing spears.

When, in the battle of Yarmūk, Hazrat Zubair[ra] attacked the enemy on the insistence of the Companions, he broke through the ranks of the infidels so fast that no one could stop him. During the battles of Egypt, at the request of Hazrat 'Amr bin Al-'Ās[ra], Hazrat 'Umar[ra] sent an army of ten thousand and four officers. He said that each of these officers was equal to an army of one thousand. Hazrat Zubair[ra] was one of the four officers.

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

1. Mi'rāj Ahmad Sāhib, son of Mahmood Ahmed Sāhib of Dabgari Garden, Peshawar, Pakistan. In the wake of the recent vicious campaign against the Jamā'at, he was martyred by opponents of Aḥmadīyyat on August 12, in front of his medical store. He was about 61 years old at the time of his martyrdom. He was punctual in his congregational prayers and was greatly devoted to Khilāfat. For a long time, he served as secretary Ziyāfat for the Peshawar Jamā'at. He left behind a wife, three sons and a daughter.

2. Adīb Ahmad Nasir Sāhib, Aḥmadiyya missionary, son of Muhammad Nasir Ahmad Dogar Sāhib of ‘Ahdipur Narowal District. He passed away on August 9, at the age of 27 after a short illness caused by typhoid. He completed his education at Jāmi‘a Aḥmadiyya Rabwah in July 2017 and was working under Iṣlāh-o-Irshād. He lived in accordance with the true spirit of Waqf.

3. Hameed Ahmad Sheikh Sāhib, son of Sheikh Muhammad Hussain Sāhib. He passed away of a heart attack on August 12, at the age of 85. He was the grandson of Hazrat Sheikh Noor Ahmad Sāhib[ra], Companion of the Promised Messiah[as]. He was very sincere, devoted to prayers, and actively contributed in making financial sacrifices. Survivors include two sons and a daughter.

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Huzoor[aa] prayed that may Allāh have mercy on the deceased and accept all prayers in favour of their progeny. Āmīn!

## THE PROMISED MESSIAH AND MAHDĪ: HAKAM AND ‘ADL

### 28TH AUGUST 2020

Huzoor[aa] began the Friday sermon by saying that in this age, Allāh, according to His promise, has sent the Promised Messiah[as] as the Ḥakam and ‘Adal (Arbiter) under the tutelage of the Holy Prophet[sa]. He is the Arbiter whose mission is to remove all the wrong interpretations and disputes between the various sects and denominations of Islām and to reunite the Muslim ummah. We find that every year hundreds of thousands of Muslims from all sects, who employ knowledge and wisdom and prayers, join the Aḥmadiyya Jamā‘at. The Aḥmadiyya Jamā‘at is not based on the interpretations of one sect or another, rather it is the Jamā‘at that was established by Allāh in keeping with His promise to the Holy Prophet[sa].

Allāh instructed the Promised Messiah[as] through revelation to gather all the Muslims of the world into onefold. This is the mission for which the Promised Messiah[as] has been sent and this is what the Jamā‘at is striving for under the guidance of Khilāfat. Of course, we will never stop speaking the truth, regardless of opposition, lawsuits, persecution and abuse. For hundreds of years, Muslims have been plagued by differences which have destroyed their unity. These days we are going through Muḥarram, the first month of the Islāmic year. But, unfortunately, in many Muslim countries this month is marked by an increase in hatred and violence. Serious-minded and truth-seeking Muslims should reflect on how Muslims can be reunited once again.

The Holy Prophet[sa] gave the glad tiding of “Khilāfat on the precepts of prophethood” after the age of darkness and deviation. Instead of following the so-called ‘Ulamā’, people of common sense should try to find the Imām who has been sent by God for the revival of Islām. We Aḥmadīs say that Allāh Almighty has entrusted the task of the revival of Islām to the Founder of Aḥmadiyya Jamā‘at, Hazrat Mirza Ghulām Aḥmad of Qādiān[as]. He is the Imām through whom all conflict and violence will be turned to peace and harmony. Muḥarram should be the month of sharing love and affection, instead of expressing regret and hatred and resentment. Only when we follow the Arbiter sent by God can we be considered true Muslims.

The Promised Messiah[as] said:

> My status is not the status of a Maulawi, rather I have come in the footsteps of Prophets. Accept me as having been sent by Heaven, and all these quarrels and disputes can be put to rest at once. Only that interpretation of the Holy Qur’ān and Ḥadīth will be acceptable which is sanctioned by the one sent by God as Arbiter; otherwise, the Shia-Sunni disputes will never come to an end. Unless they give up their ways and accept what I say, they will never arrive at the truth. Even a decent person does not like abuse and slander, how then can such behavior be considered an act of worship in the eyes of God? This is why I ask you to come and listen to me so that you may see the truth.

Regarding the status of the “Rightly Guided Khulafā”, the Promised Messiah[as] said: I know that no one can become a believer and a Muslim unless he becomes

like Abu Bakr, ‘Umar, ‘Uthmān and ‘Alī. They did not cherish the world, and instead devoted their lives for the sake of Allāh.

Huzoor[aa] then cited some sayings of the Promised Messiah[as] to help newcomers and younger people to understand our beliefs in this regard. Regarding the circumstances that prevailed in the early days of the Khilāfat of Hazrat Abu Bakr Ṣiddīq[ra], the Promised Messiah[as] said that if Hazrat Abu Bakr[ra] had not been strong-hearted, he would have been overwhelmed by the situation. But Ṣiddīq was a reflection of the Holy Prophet[sa] and had been influenced by his character. Therefore, he showed such courage and perseverance that it is difficult to find a parallel of him after the Holy Prophet[sa]. I believe that if Abu Bakr did not exist, there would be no Islām.

Referring to the attributes of Hazrat ‘Umar[ra], the Promised Messiah[as] said that the status of Hazrat ‘Umar[ra] among the Companions was so high that his opinion sometimes would match with the divine Qur’ānic Revelation.

Regarding the first three Khulafā, the Promised Messiah[as] said: My Lord has revealed to me that Ṣiddīq[ra] and Farooq[ra] and ‘Uthmān[ra] were righteous and true believers and were among those chosen by God.

Referring to the virtues of Hazrat ‘Alī[ra], the Promised Messiah[as] said that he was pious and among those most loved by God. There is no doubt that Hazrat ‘Alī[ra] was a hope for seekers after truth, an unparalleled example of generosity, and the proof of God’s existence for mankind. His time was not a time of peace and order. People were in disagreement as to whether the Khilāfat was his or of Abu Sufyān. But the truth was with ‘Alī Murtaza, and whoever fought against him was guilty of rebellion.

This is the realization that the Promised Messiah[as] has given us regarding the status of the four Khulafā, and this is the status that every Muslim must accord to them in order to be called a true Muslim.

Huzoor[aa] then cited some sayings of the Promised Messiah[as] that speak of the status of the Holy Prophet’s[sa] family.

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The Promised Messiah[as] said:

> I met Hazrat ‘Alī[ra] in a vision while I was fully awake and he gave me a commentary of the Holy Qur’ān and said, “This is my commentary and now I give it to you.” I swear that he met me with great love and affection and it was instilled in my heart that he knew me and my faith. He was accompanied by Ḥassan and Ḥussain and the Holy Prophet[sa], as well as beautiful, virtuous, glorious, honourable and dignified young woman, who seemed to embody inner and outer light, and I was made to understand that she was Hazrat Fāṭimah Az-Zahra[ra]. I was told that, in the spiritual sense, Hazrat Fāṭimah[ra] saw me as a son.

On another occasion, the Promised Messiah[as] said: I believe that no one can live a single night after cursing a righteous person like Ḥussain or Hazrat ‘Isā[as].

Hazrat Mirza Bashīr Ahmad Sāhib[ra] related that the Promised Messiah[as] loved the family and Companions of the Holy Prophet[sa] so much that once in the month of Muḥarram he related the story of Hazrat Ḥussain’s[ra] martyrdom to his daughter Hazrat Sāhibzadi Mubaraka Begum Sāhiba[ra] and his son Hazrat Sāhibzada Mirza Mubarak Ahmad Sāhib[ra], while tears flowed unceasingly from his eyes.

Huzoor[aa] mentioned how after hearing all this, how could anyone say that the Promised Messiah[as] did not love the family of Muhammad[sa]? The love that he had for the Prophet could not be matched by anyone else. While the Shiites went to one extreme and the Sunnis to another, he carried out the duty of introducing the true teachings of Islām in his capacity as the Arbiter sent by God. Despite this, both these sects abuse Aḥmadīs and oppress us. But we have to persevere with our task of spreading the message of true Islām in the world. Our sacrifices will not be in vain. The Promised Messiah[as] said that this time the victory will come to those who have the attributes of Ḥussain. Huzoor[aa] concluded by saying that during these days we should focus on prayers and offer Durūd Sharīf and bow down before Allāh.

May Allāh protect all Muslims in the days of Muḥarram! Amīn!

# IRFĀN ILĀHĪ

## [DEEPER KNOWLEDGE OF GOD]

*The following is a translation of an address of Hazrat Khalīfatul-Masīḥ II[ra] delivered on 16th March 1919 at the Jalsa Sālāna. This is the first part in a 2-part series.*

After reciting *Tashahud*, *Ta'awudh*, and *Surah Al-Fātiḥaḥ*, Hazrat Khalīfatul-Masīḥ II[ra] commenced his speech:

*Irfān Ilāhī* [Knowledge of God] is an essential subject and understanding it is necessary for every person. Many people complain they cannot attain the delight and joy of faith—even though they offer Prayers, observe Fasts, perform the Ḥajj, pay the Zakāt, give alms and charity, and offer supplications. They say, "tell us a formula we can use to attain *Irfān Ilāhī*." No doubt humans were created to attain this objective. The capacity to gain spiritual knowledge is what differentiates human beings from other life forms. So if humans fail in this objective, they become worse than beasts. Animals are exempt from accountability owing to their incapacity for divine knowledge. Still, human beings [often] disregard this object and fail to take advantage of it. Without *Irfān Ilāhī*, a person cannot become complete. Our Jamā'at members are restless in their desires to gain the love and nearness of God. Despite their eagerness, they are unable to attain this spirituality. Many of them supplicate, worshiping day and night, in their attempt to meet God. But they fail despite their efforts. And the doors of *Irfān Ilāhī* remains closed upon them. Some form of barrier prevents them from attaining this object.

The question is, what are the means and ways to overcome this barrier and attain this elevated purpose? Many people start to despair and even lose faith in the existence of God when their efforts fail to bear fruits. Some keep trying while others end up losing faith. They say, "We were told you can find God if you acted upon the Islāmic teachings. We have used all our strength and capacity to do so, and yet we still failed to find Allāh. We do not think God exists. If He did, we would have certainly found Him."

. . . Indeed, this is a dilemma—if a person cannot earn God's nearness even after endless struggles, it could [hypothetically] mean God does not exist or the path to meet Him is non-existent. However, both assumptions are incorrect and utterly false. Every object has a mechanism by which it can be attained. Without it, a person can never succeed in acquiring this goal.

Before I expand upon the ways to find God, I find it necessary to discuss the meanings and definitions of *Irfān Ilāhī* and *Ma'rifat Ilāhī*. Though many people complain of not gaining *Ma'rifat Ilāhī*, they are clueless as to its true meaning. They have heard the term from elders but never understood what it really entails. Thus, I want to explain.

*Irfān* and *Ma'rifat* are Arabic words that are roughly synonymous with *'Ilm* [knowledge]. But there is a difference. Whereas *'Ilm* can be gained spontaneously, *Irfān* is only acquired through reflection and rumination. Though we can define *Irfān* as *'Ilm*, the former is reached through deliberation. Meaning that, *'Ilm* is general and *Irfān* specific. It is said in Arabic, *Arafa Rabbahu* [He recognized his Lord], not *Arafa Abdahu*, [He [Allāh] recognized His servant]. The word *'Ilm is* used to express God Almighty's knowledge since He does not need to ponder and reflect to gain knowledge. The word *Irfān* is only used to signify knowledge attained by human beings. In short, the term *Irfān* [*or Ma'rifat*] refers to the knowledge

about God Almighty a person acquires through reflection, contemplation, and deliberation. It means to recognize God.

To recognize means to identify someone through their distinctive qualities. For example, if it is said "Zaid recognized Bakr," it means Zaid has distinguished Bakr from others, having found his unique qualities. Thus, to gain *Irfān Ilāhī* means to find the Divine Being Who embodies the Divine Attributes cited in the Holy Qur'ān. For example, the Merciful, the Noble, the Concealer of Sins, The Most-Forgiving. So the term means to bear witness that this Being personifies the Attributes mentioned. To be clear, *Irfān Ilāhī* does not mean merely knowing the names of God's Attributes. Every Muslim knows God is the Merciful, the Noble, the Gracious, etc. Otherwise, every person would be deemed an *Arif* [one who has gained *Irfān*]. We already know the Divine Attributes mentioned in the Holy Qur'ān and Ahadith. Every Muslim accepts God is the Sustainer, the Merciful, the Noble, the Protector, the Bestower of Security, and so on, but the mere acknowledgment of these attributes is not enough to elevate one to the status of *Arif billāh*.

> "If one must strive hard to get basic worldly things, how can they expect to find God, the Creator of everything, with a mere expression of longing?

An *Arif Billāh* is a person who has witnessed God. Meaning that, they have personally witnessed the God Who has these Divine Attributes which transcend other beings. Let us take an analogy. Suppose you were given the description of a person you had to identify. You were told of their looks, habits, characteristics, height, dress, etc. Yet you could only confirm you have recognized this individual after finding a person who fits this exact description. Not otherwise.

Similarly, acquiring *Irfān Ilāhī* is to know Divine Attributes and then recognizing God as the Being who embodies these attributes. For example, knowing Allāh is the Giver of Life and actually witnessing this Divine Attribute. Thus, *Irfān* means to actually witness the qualities you have heard being described about an individual. It is unfortunate that many people are oblivious to this term. Though they weep and supplicate in the hope of acquiring *Irfān Ilāhī*, 99 percent have no clue as to what it really means. Their example is akin to a person searching for an object in utter darkness without knowing how to recognize it; even if he came across the object, he could not identify it. His search will be in vain. Similarly, if you were in search of a particular person, how could you find them without knowing their description and location? You would walk right past them without ever realizing it.

Similarly, a person who does not know the first thing about *Irfān Ilāhī* could hardly find God. Even if they managed to learn about Divine Attributes, what good would it do? They could walk right past Him [as it were] but would not recognize Him. Their case is like a man who heard couplets describing some women's beauty. Everyone was enamored with her. So he too fell in love with her, and wrote poetry in her love and admiration. One day, a friend came to visit him at work but was told the man has been absent. He went to the man's home and asked how he was doing. He said, "I am grieving at the loss of my love." The friend asked, "What was her name? Who was she?" He said, "I have no idea. I only know her from a poem and fell in love when I heard her being described. But one day I heard rumors that the woman has ran away and never returned. So I thought she must be dead. And ever since, I have been heartbroken." In short, people who complain of not finding God are do not even know what it means to find Him.

To be sure, *Irfān Ilāhī* could not have meant just knowing Divine Attributes. They are already known. As God, Himself, no mortal can ever fathom Him. Evidently, *Irfān Ilāhī* means something else. It means to have deeper understanding and insights into the Being Who has all those attributes. This has been explained in different ways.

## THE WAY TO ATTAIN IRFĀN ILĀHĪ

What we ought to examine is, what are the means of attaining this *Irfān*. Some people try and still fail to attain this objective. Others simply do not attempt it. Seemingly such people want to find God, but their actions do not support their desire. They are like a person who remembers someone only because others were mentioning him. In the same manner, such people hear a discussion about finding God and are momentarily drawn to this object. Thus they acquire this object. *Irfān Ilāhī* is a precious object. People take extraordinary measures to get the most trivial of things in the world. For example, children will do whatever it takes to eat a jujube tree fruit, a common thorny bush. They will cut their hands or tear their clothes trying to reach it [or something else they desire]. If it takes this much effort to attain such ordinary things, imagine the sheer resolve required to attain God, the most precious Being. How can they expect to find God, the Creator of everything, with empty professions of love? People who do, can never hope to meet God. Acquiring the nearness of God demands intense efforts. People who do the Baiʿat in hope of attaining God's nearness with the touch of a hand are mistaken. They can never succeed.

Some people believe in the false notion that past Muslim saints had a [miraculous] ability to purify people in the twinkling of an eye, turning them into saints. This is far from the truth. No one can acquire spiritual insights as though it were magic. Hitherto, no one has ever acquired *Irfān Ilāhī* without making tremendous sacrifices and enormous struggles—not even divine messengers, though they place the highest in spiritual ranks. The saints have a lower rank. It is utterly false to believe Sheikh Abdul Qadir Jilani[rh] glanced at a thief and instantly transformed him

into a saint. Or the teacher of Hazrat Mu'īnud-Dīn Chishtī[rh] elevated him to a lofty rank with a glimpse. We can glean how the Messenger of Allāh[sa]—in whose obedience these mystics were able to attain their lofty status—found God. The Holy Qur'ān and the Ahadith tell us. For example, God Almighty addresses the Holy Prophet[sa], "We found thee so absorbed in Our Love that you lost yourself entirely; that is when We guided you" (93:8). The meaning of *Ḍāl* here is "to be absorbed in love." Otherwise, the Holy Prophet[sa] never lost his way or wandered, as testified by the Holy Qur'ān, "Your companion has neither erred nor gone astray"(53:3). Instead, the Book of Allāh declares that his every action was a model of excellence, "Verily you have in the Prophet of Allāh, an excellent model" (33:22). The meaning of *Ḍāl* has to be aligned with other Qur'ānic verses. So the verse (93:8) means, "you had lost yourself in search of God." Meaning that, he abandoned his physicality in the quest for God, and all his thoughts and emotions were consumed in the love of Allāh. In this sense, we accept the Holy Prophet[sa] was wandering. Because God Almighty says, *fahada* (We guided you after this). Now this was the Holy Prophet's quest to find God entailed.

Given he was the chief of all prophets and was the pinnacle of spirituality, his journey to find God is the yardstick for all others. And considering his long road to attaining *Ma'rifat Ilāhī*, how can we accept that others were yet given a free pass. If this object could be attained without effort, surely God would have bestowed it in this manner to the Holy Prophet[sa]. It it plainly written that the Prophet of Allāh[sa] had to annihilate himself [as it were] to find God; so to think Muslim saints were given the spiritual power to instantly elevate people in spirituality is absurd. If the Holy Prophet[sa] was not granted his status without endless struggle, how could anyone else?

Hence, those who want to acquire this deeper knowledge of God will have to make extraordinary efforts. Otherwise, it is impossible. It is curious that people will struggle years on end to pursue higher education, but expect to find God in a single day. Undoubtedly

*Ma'rifat Ilāhī* is granted by His Grace and Power. Considering on how much time and effort we have to put in to acquire worldly objects, it should have taken millions of times more time and effort to acquire the nearness of God. Yet, people expect to achieve it overnight. Indeed *Irfān Ilāhī* can be attained relatively fast. Depending on a person's aptitude and the extent of their effort, this spiritual enlightenment can be attained in a few years or even a few months, through the help of prophets and saints.

Our community is blessed with grace of God. They are a different breed altogether; others would not even listen to such a speech; they would rather be shown a magic word they could recite to become *Arif billāh*. In reality, this spiritual blessing can only be acquired through toil and struggle—obliterating one's ego; losing oneself in the love of God; following the practice and model of the Holy Prophet[sa]; being consumed in the search of God. So those who want spiritual enlightenment—and I can't imagine who wouldn't; this is why we accepted the Promised Messiah[as]—must etch these points in memory. They must listen carefully and act earnestly on the guidance I offer you.

I am not saying that you've never heard these strategies. You have. But my objective in this lecture is to present to you the essential steps required to attain a deeper cognition of God. And I will offer you knowledge bestowed upon me by God, and will do so in a way you can remember and benefit. He has granted me special insights on this subject—not because of my personal effort or merit, but because of His grace and mercy. I believe those who apply these strategies will succeed in attaining the spiritual transformation they long for.

For a long time I wanted to address my community on this subject. The topic is of immense importance and branches out into many topics and subtopics all of which require time to cover. I cannot cover the entire subject on this occasion, but I have chosen one aspect . . .

## PRAYER WITHOUT MEANS IS NOT ACCEPTED

First, I want to discuss the importance of efforts. An objective can only be attained if the right means and ways are employed. Without them, a person cannot succeed in acquiring it. People say God is achieved through prayer. Certainly, prayers are paramount, but other factors are also at play; without them, prayers cannot be accepted. Can a newly couple have children by the mere power of supplication, if they do not any have intimate relations?

## THE STORY OF AN ELDER

It is said that a person visited a saint to request him to pray that God grants him

a son. As the man was about to leave, the saint asked, "Where are you going?" The man said he is going to work. The saint, said "How can my prayer work if you don't make any effort for it?" So prayer, without the necessary effort, is not enough. Worship by itself cannot give you what you want, if you do not try.

## IS PRAYER USEFUL WITHOUT EFFORT?

Indeed, supplications will benefit a person if they are willing to endeavor. There are two exceptions. One, if God Almighty prohibits a person from taking a particular course of action that is otherwise the very means to attain that object. A prime example of this is the divine ordinance given to the Promised Messiah[as] concerning the plague. God commanded him not to take the vaccination, which the evident precaution against this disease. Instead he was commanded to offer prayers. The same commandment was given for his community. Though the inoculation was the obvious cure, members of the Jamā'at hardly had infections as compared to others who took the vaccination. The second exception is a person who is incapacitated. For example, a shackled or imprisoned person can do no more than pray to God. [Apart from such exceptions] a person must endeavor and pray to find success in attaining an object. Otherwise, mere supplications are futile to that object.

Still both prayer and effort will not guarantee that a person will behold God. I have personally seen people fail in spite of them. So are the two means, in themselves, not sufficient? How does one succeed? One needs to make prudent and right kind of effort.

## SUCCESS IS DEPENDANT ON APPROPRIATE EFFORT

Success requires prudent effort. Take the example of a person who attends school. They must purchase and study relevant material. Praying without the required study would not help the student to pass. A person who hangs upside down all day or whips themselves in an attempt to pass school would fail miserably. An individual who recites "*SubhānAllāhi wa bihamdihī SubhānAllāhhil 'Azīm*" [Holy is Allāh with all His Praise; Holy is Allāh the Great] all day, because the Holy Prophet[sa] said these words have tremendous spiritual blessings, [and makes no effort] could not expect to become a blacksmith. Similarly, a person who only digs a well or stands idle in the scorching heat could never become a blacksmith. Hence, appropriate effort along with prayers is necessary to gain success in any endeavor. There can be no success otherwise. A person must therefore exert prudent effort to succeed in their object.

## THREE MEANS TO GAIN IRFĀN ILĀHĪ

Thus, first and foremost I will discuss the following three means to attain *Irfān Ilāhī*: offer prayers, make efforts, and make proper efforts. Inshā'Allāh, if you strive accordingly you will find success.

## HOW TO MAKE APPROPRIATE EFFORT

By appropriate efforts, I mean a person should become skilled in all aspects concerning the objective one hopes to achieve. For example, a student who wants to write an entrance exam must study all the required courses. If they fail in one course they will not get admission, no matter how well they did in the other courses. Hence, a person must learn all the facets of the object they aspire to reach.

## AN OBJECTION AGAINST ISLĀM AND ITS RESPONSE

People allege that Islām is narrow-minded and intolerant. It teaches that all other religions are false; instead, it should teach that a person can attain salvation by adhering to any religion. Strange enough, those who raise this allegation ignore the laws of nature and the consequences of every action. They ask: why can't a Hindu, Christian, or Arya—who loves God and strives in His path—attain God? I say, it is the same reason a person who merely sits in the sweltering heat would not become a blacksmith; the same reason a person who hangs upside to gain knowledge will never succeed. No object is attainable without putting in the required effort. If this law of nature runs true for worldly matters, why not for spiritual? Thus, to find success in spiritual matters, a person must abide by the conditions required to achieve it. [...]

## DIVINE RECOGNITION RELATES TO THE HEART, NOT TO THE TONGUE

The reality of *Irfān Ilāhī* cannot be fully convey in words. If this were so, everyone would already know it. No individual was more loving and compassionate than the Holy Prophet[sa]. God Almighty says, "Haply thou wilt grieve thyself to death because they believe not." He had so much compassion for others that Allāh said, "Shall you destroy yourself for them?" If it were possible to articular *Irfān Ilāhī*, surely the Holy Prophet[sa] would have done so. Therefore, it is evident *Irfān Ilāhī* is more a matter of the heart than the tongue. As mentioned earlier, *Irfān Ilāhī* means to find and behold God. The Holy Prophet[sa] and the Promised Messiah[as] would have made everyone an *Arif*. Hence, I will not attempt to convey the reality of this term, nor would I be able to do so, even if I tried. I will, however, describe the means to attain it. [...]

## MEANS TO DISCOVER IRFĀN ILĀHĪ

I will now elaborate on the means and ways to gain a deeper understanding of God Almighty. I have already mentioned that *Irfān Ilāhī* is to discover that Being whose Attributes are detailed in the Holy Qur'ān. Now we examine what this really entails. A person who wants to behold God and sense God in a manner they experience physical things must develop certain qualities that are found in God Almighty. In the material world we can only touch physical things, and the finer things become, the harder it becomes to use our physical faculties to perceive them. Things cannot form a bond until they develop some form of affiliation. For example, a cow has no common grounds with academia; it could not understand philosophy. A parrot is apparently affiliated with humans in its ability to speak, but has nothing in common with human intelligence. Parrots merely imitate. They do not understand.

## AFFILIATING WITH GOD

This demonstrates that *Irfān Ilāhī* requires us to build an affiliation with God Almighty. We do this by emulating Divine Attributes. I am certainly not suggesting that we can become like God. I am, however, echoing words of the Holy Prophet[sa], *Takhalaqū bi Akhlāqillāh* [adopt the attributes of Allāh].

## DEVELOPING THE ATTRIBUTES OF GOD

So the Holy Prophet[sa] has instructed us to develop a commonality with God. Having done so, we will begin beholding God. Now the Prophet of Islām[sa] has certainly not asked us to imitate God. Instead, we are told to develop characteristics that resemble God's Attributes. The reason is that we mortals can never fathom God Almighty, much less become like Him. We can never 'see' God Almighty as we do material objects. Nonetheless, we can attain deeper knowledge of His Attributes and try to adopt them. And in this sense, we can behold God. The Holy Prophet[sa] directed our attention towards imbibing the "morals" of God [i.e. His Attributes].

The word 'attribute' reminds me of a dream a friend once told me. He said, "I saw that you are delivering a speech at the Jalsa Sālāna on the subject of Divine Attributes. Perhaps you should deliver an address on this subject." By the time he narrated it, I had already chosen the topic. In any case, the word reminded me of that dream.

To attain *Irfān Ilāhī* a person must develop and emulate the Attributes of God. A person cannot become a living manifestation of God Almighty until they become *rabb*, *rahmān*, *rahīm*, *muhaīmin*, *sattār*, and *ghaffār*. The more they adopt these attributes, the more they will witness and behold God through these Divine Attributes. Only a person who develops all the Divine attributes that relate to human beings can become complete enough to be called an *Arif* [enlightened and having *Irfān Ilāhī*]. Thus, developing a resemblance to the attributes of God will enable a person to attain the nearness of God. So how do we adopt the attributes of Allāh?

## EMULATING DIVINE ATTRIBUTES

Though we have highlighted the importance of this point, we have yet to examine how we can adopt these attributes of God and thus attain deeper cognition of God. Many people strive to be merciful, but their callousness prevents them from becoming so. Others want to conceal the faults of others, but cannot hold back their tongue. Still others want to practice forgiveness, but fail at it. So how can a person become a manifestation of Divine Attributes?

## THE FIRST MEANS: KNOWLEDGE OF DIVINE ATTRIBUTES

First, one must acquire knowledge of Divine Attributes. This is not an easy task. Many people remain clueless about Divine Attributes. Some do not clearly remember them. Others remember them but do not know their meanings. It is common for Muslims to memorize the Attributes of God without knowing the first thing about them. But without having an understanding, these names can neither have an effect on a person nor change their actions. Finally, some people remember the definitions of the Attributes but still experience no spiritual change. Knowing mere definitions is still not helpful. For example, the word *Shātan* means a female goat. A person who doesn't know what a goat is, in the first place, cannot understand *Shātan*. Even if they are told it means a goat. So if the definition does not create a corresponding image in one's mind, its definition is useless. Similarly, knowing the definitions of Divine Attributes is not enough. One must be able to visualize them in all their context. Most people are oblivious to the significance of Divine Attributes. For example, *Rabb* means "Lord," but most people would not be able to visualize the significance of this attribute.

Hence, acquiring knowledge of Divine Attributes means we identify them, understand their meanings, and visualize them in-depth. For example, when the attribute *Rahmān* is mentioned, the word "gracious" should not be the only thing that comes to mind; the infinite bounties God has bestowed us, without us having any part in them, should instantly appear before our eyes. Those who cannot conjure this image instantly should mull over these aspects and create a picture in the mind. Visualizing the Attributes of Allāh then produces a corresponding spiritual condition in our heart.

## THE REAL WAY TO ADAPT DIVINE ATTRIBUTES

Thus a person must ponder over Divine Attributes in sufficient detail to have a corresponding spiritual effect. They must learn the meaning of every attribute and study it in depth—so that an imprint of the attribute is produced in their heart. For example, after learning that *Rabb* is the One who creates and sustains, a person can mull over questions like: What does it mean that Allāh creates? How does He sustain us? In what ways does He nurture us? A person can continue pondering over the attribute in this manner and form an image in their mind and heart that details various facets of this Attribute. Only when a person has studied God's attributes and gained more insights can they start to emulate them.

Remember a person who acquires deeper knowledge of God's attributes naturally starts to discern between good and evil. Adopting these attributes and living by their standards is exactly what is true virtue; whereas to abandon them or contradict them is the very definition of evil. Essentially, the Holy Qur'ān commands us to align our actions under the attributes of God and abstain from anything that opposes them. The rest of the details on good and evil is all an explanation of this essential principle. Many people cannot differentiate between good and evil, sometimes confusing the two. They do not understand the fundamentals of Divine Attributes.

## DIFFERENTIATING BETWEEN GOOD AND EVIL

What about people who apparently know good from evil and have knowledge of divine commandments, but still cannot act upon them? What is their remedy? What strategy should they adopt to carry out actions enjoined by God and abstain

from those He has prohibited? How can they purify their souls and acquire *Irfān Ilāhī*? For people who have no knowledge of Divine Attributes, it is important to first provide them with essential knowledge about God. But because the addressees of this speech are already familiar with God, follow Islām, and want to attain nearness and deeper insights into God, I will focus on them, and evaluate what obstacles they face and how they can remove these obstructions.

## HOW TO IMBIBE DIVINE ATTRIBUTES

As I have said, the only way to attain *Irfān Ilāhī* is to imbibe the attributes of God. But that is impossible without first purging the heart of all vice. Thus, evils are the first hindrance to attaining spiritual enlightenment.

## THREE KINDS OF EVIL

People commit vice in three ways. One is unknowingly. Without a doubt, most people understand the major, well-known vices. They know, for example, theft, adultery, dishonesty must be avoided. Until every facet of a house is constructed, it remains unsafe. Without a roof, the four walls cannot protect it from sun and rain. Roofs, windows, and other elements are required. In the same way, a person must rid themselves of all kinds of evil. Some vices are so subtle they can only be recognized through scrupulous efforts.

Every object has both elements that serve to protect it and others that beautify it. If the latter elements are ignored, there is no harm. But neglecting the latter renders the object incomplete. For example, a house without doors and windows is unfinished and unprotected. But if it is not painted, it will still be protected though less appealing. So is the case of an individual who is oblivious to evil and tries to acquire spiritual enlightenment. They cannot succeed no matter how hard or long they try. Because they neglect a facets that require attention [and which protect their spiritual health]. Their effort is futile. To succeed, they must consider all aspects. Remaining ignorant of evils will impede a person's spiritual efforts. A person must, first and foremost, understand evil.

The second kind of evil is that which is committed under a fit of emotion. The person perpetrating this a vice recognizes it as evil; nonetheless they act upon it out of impulse, unable to control themselves; however they feel guilt. For example, a person utters a lie at an opportune moment despite knowing it is a sin, but regrets it later. Or a person starts cursing others in a fit of rage and reproves himself after.

Third, people commit an evil which is planned and deliberate. For example, a person utters a lie, fully aware that it will result in the displeasure of God. Or someone backbites knowing it is displeasing to God, but still does not abstain. All three prevent one from steering clear of evil. It is paramount to discard vice so that one may take the next steps toward spiritual enlightenment.

Before I detail the remedy for overcoming them, I will discuss one essential remedy concerning people afflicted by the latter two kind of evil. People have seldom understood this point. Many of the vices listed in Islāmic Shari'ah are caused by physical maladies and people who commit them are not [technically] hard criminals of the Shari'ah. This is a vast subject and God has granted me particular knowledge of it. So I intend to expound upon it. Once I finish writing it, many people who seemingly have spiritual sickness will turn to doctors for treatment. At the moment some well-known doctors are doing looking into this subject, but their research is still in a nascent phase. The knowledge Allāh has granted me with His grace is much more vast than their research. At the same time, this is not entirely new knowledge; it was given to the prophets and elect of God. It was described in the Holy Qur'ān. It was also given to the Promised Messiah[as]. Though, in principle, he mentioned it in his writings, unfortunately most people did not understand it or benefit from it. God has granted me this knowledge on a wide scale. I have researched into it and came to the conclusion that sins mentioned in Islāmic Law can be branched out according to their required remedy; those that can be remedied by a medical doctor and those by a spiritual person. I have already found that some individuals commit sins because of physical ailments. What remains to be researched is what kind of people should go to a medical doctor and which to a spiritual. Once this question is answered, the complete research can be presented.

Essentially, the body and soul are inextricably linked; even a trivial matter in one domain affects the other. The Promised Messiah[as] has written extensively on this subject and mentioned that if the body becomes sick, so does the soul. It is evident that a person cannot supplicate if they are in physical pain. Not being able to supplicate is a spiritual disease. The remedy of this sickness would be with a medical doctor, not spiritual. These are points written in the past and now taught to me by God. Just as physical treasures are infinite and surface from time to time, so do spiritual treasures appear at their appropriate time. In this age, God Almighty opened the doors of this knowledge through the Promised Messiah[as], and after him, his Successors will continue expanding it.

I cannot say if I will fully expand upon this point. Even now I took medication to stand up for this speech. But let me say this much. You must keep in mind that a great many spiritual maladies can be remedied through medical doctors. A person who—despite reading and understanding the Holy Qur'ān, and trying their best to act upon its teachings—still cannot stop committing certain vices should consider the possibility they might be suffering from some kind of physical ailment (e.g. a disorder of the nervous system). They should consult a doctor regarding their health. Doctors in our country are less attentive in treating nervous disorders, but I am hopeful that in many cases remedying these maladies will effect improvement in people's spiritual health, giving them strength to avoid sin and have self-control.

But remember the incapacity to avoid sin is not necessarily caused by a physical sickness. Though generally possible, it cannot be taken as a principle. Sometimes this inability is a divine punishment.

Other times it is the result of habit. Whether it is a punishment or merely a bad habit, only an expert on spirituality can help.

Still a person might then ask, why are they punished if their failure to stop sinning, despite all their efforts, stems from a physical malady? The answer is, they will be liable to punishment because they did not seek cure; it is still their own fault.

### SEEKING REMEDY FROM PHYSICAL DOCTORS FOR A SPIRITUAL MALADY

Bear in mind that certain spiritual maladies can be remedied by doctors. Take this point into consideration, strive according to your capacity, and assist those who are doing research on it. Great spiritual progress will be made with such research. For example, certain types of spiritual maladies are caused by weakness in stomach nerves or some other ailments. Or for instance, in certain cases, adultery will not constitute a moral or religious crime because it is caused by mental illness. Similarly, thefts, robberies, or lies in certain cases may be the result of physical deficiencies. Such spiritual illnesses cannot be remedied through spiritual training and require physical treatment. I cannot elaborate further as my research is not complete yet. I will leave this discussion for another time. Or someone among you who does further research by Allah's grace can present it.

### THE REMEDY TO ABSTAIN FROM SIN

I now turn to some other strategies that help save one from vice and sin. The first is to correct past accounts. Many people who desire *Irfān Ilāhī* neglect this point and therefore fail. They strive to do good but mix it with their past evils. This is like mixing fresh milk with rotten. No matter how much is added, the milk will remain impure. Not meeting this condition is a greatest mistake people make. It is necessary to balance our accounts before moving forward. [For example] if your weighing balance is uncalibrated, it will always give a flawed reading. A person who wants to attain spiritual enlightenment must first purge themselves of past evils—and this requires repentance.

> "Certain evils are so hidden that one cannot know them without minute, comprehensive, and laborious effort.

### THE FIRST CONDITION OF IRFĀN ILĀHĪ: REPENTANCE [TAUBAH]

This is the most essential step for attaining a deeper understanding of God. No one should consider it trivial or think they already repent every day. I am not referring to a typical repentance, but something different altogether. Repentance is the very first condition to attain *Irfān Ilāhī*. But a mere verbal declaration of repentance is not true repentance.

### THE SEVEN STEPS OF REPENTANCE

Instead, there are seven steps required for true and complete repentance:

1. A person must feel remorse for past sins. To do so, one needs to recall their past sins and feel so ashamed that remembering them makes them start to sweat profusely.

2. A person must start fulfilling their religious obligation. Indeed, they cannot carry out everything they missed in the past. For example, a person who has missed countless prayers cannot offer all these missed prayers. Islāmic law does not expect them to do. However, they should start now. Having decided to repent, they must offer prayers when it is time. A person who can afford it but has still not performed Ḥajj, should now perform it. A person who did not offer Zakāt should now starting offering it. Thus, the second step of repentance is to start fulfilling their religious obligations.

3. A person must remove and purge oneself of all previous sins. This does not mean a murderer or an adulterer is expected to reverse their crimes. Rather, it means a person must get ride of the sins they have the power to do so. For example, if someone has stolen something, they must return it.

4. A person must remove the pain they have caused others and seek their forgiveness. This is a delicate issue. God has set forth a condition that a person must seek forgiveness from their victim; and the victim must forgive them so that they are saved from His punishment. Thus, if possible, one should make amends with those he has hurt. But bear in mind that God is the Concealer of sin and continues covering a person's committed sins. Thus, a person must conceal their sins and not reveal something God has concealed. For example, if one has stolen from another, he should not approach the person and reveal he has stolen from them. To do this is, itself, a sin. There are however other instances to remove sin. For example, you should seek forgiveness of someone you had slapped [or injured]. But certainly a person must not reveal sins God has concealed.

5. A person must show beneficence to those they have harmed. If they cannot do as much, at least pray for them. Muslim saints have written that if a person is incapable of returning a person's wealth they have usurped, he should pray to Allāh, "I do not have the strength to return this person's wealth. Please grant him from Thy own treasures."

6. A person must vow never to commit sin again and resolve never to do it again. Though if a person ends up sinning again, it is another matter, He must resolve against it. This is not to say a person can deliberately keep sinning and repenting. But rather, it means a person's intention must

always be sincere when repenting; they must show resolve and strive their utmost to abstain from sin.

7. The seventh step is to begin their ascent on the path of virtue and strive to nurture pure thoughts and actions. Hence, a person must prepare their soul for true virtue.

These are the seven steps of repentance. Without them, repentance remains incomplete. So ask yourself, is this how you repent. People are typically unaware of the essence of repentance. Often they use the word "*Taubah*" [repentence] as a mere cliche [in Urdu], the way "I beg your pardon" is used in English. Neither of them mean a person is asking for forgiveness or repenting. Both are futile. Thus, keep these points in mind and offer true repentance to clear your past accounts. Otherwise, your future accounts will be contaminated and previous shortcomings will perpetuate. Repent to purge your past evils. Implementing the steps I have outlined will clear your spiritual debts to the last penny. Then you can start moving towards being an *Arif billāh* [spiritually enlightened].

[To be continued]

# PRAYERS

"Remember that it is necessary in the Prayer for both physical state and verbal expression to unite. On certain occasions, expression is visual. At times, an illustration is shown which enables an observer to understand the message that is intended. Similarly, the Prayer depicts an illustration of God's will. In Prayer, just as the tongue recites certain words, so too the physical movements of one's body and limbs display a certain image. When a person stands to praise and glorify God, this posture is known as qiyām or 'the standing position.'

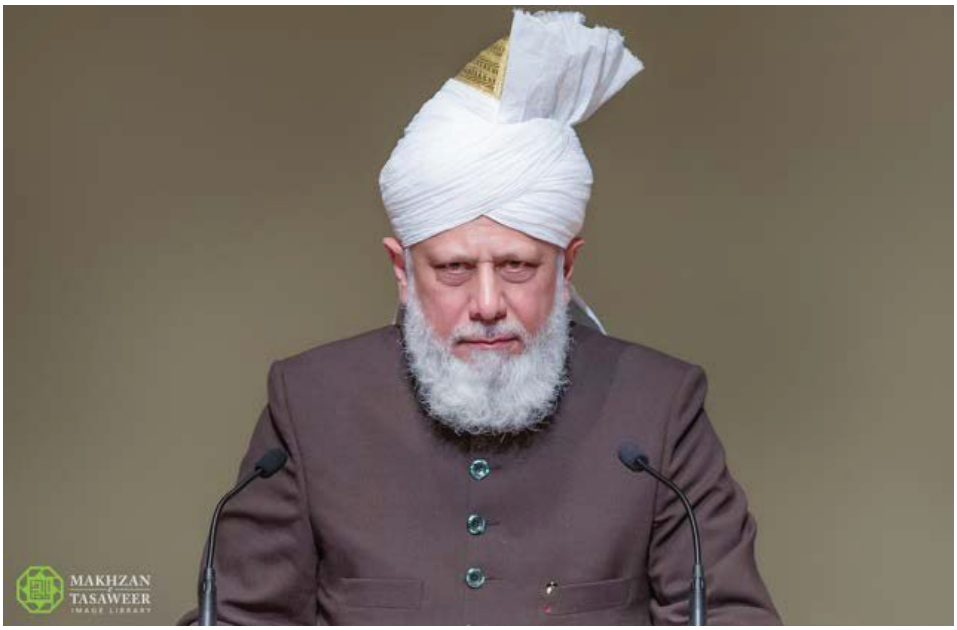
Now, everyone knows that the standing position is the physical state best suited for praise and glorification. After all, when eulogies are recited before kings, they are done so whilst standing. And so, in the Prayer, the apparent posture prescribed is the standing position, while the tongue is instructed to praise and glorify God in this state. The purpose in this is so that man stands before Allāh the Exalted in the spiritual sense as well.

Praise is expressed by standing firm on one point. A person who truthfully and sincerely praises someone, stands firm on one view. Therefore, a, individual who says: Al-Hamdo lillāh, [All praise belongs to Allāh] can only sincerely proclaim these words when they develop a firm belief in the fact that Allāh Almighty is the Possessor of all forms of praise in totality. When a person accepts this fact with complete open-heartedness, this is known as qiyām or 'standing' in the spiritual sense, because the heart begins to 'stand' firm in this belief, as though it were upright, so to speak. Therefore, in the Prayer, a person stands demonstrating an apparent state, so that they may be blessed with the ability to 'stand' in the spiritual sense. (Malfūzāt [Trans.], Volume 2, p. 148)

# THE ESSENCE OF WAQF-E-NAU

Hazrat Mirzā Masroor Aḥmad, Khalīfatul-Masīḥ V (May Allāh be His Helper!)

*In his blessed visit to Canada, Syednā Hazrat Khalīfatul-Masīḥ V[aa] delivered a Friday sermon on October 28, 2016 with a focus on Waqf-e-Nau. An English translation of this sermon is being given below for the benefit of the readers.*




With Allāh's Grace, the Jamā'at is giving more attention towards dedicating children [to the scheme of Waqf-e-Nau]. Daily, I receive letters from parents—sometimes numbering between 20–25 in one day—in which parents humbly request the Waqf-e-Nau [scheme] to accept their yet-to-be- born child. When Hazrat Khalīfatul-Masīḥ IV[rh] announced this scheme, it was initially not meant to be permanent, but he later made it so; and Jamā'at members, especially mothers, from every country said *labaīk*. When the Jamā'at's attention was drawn towards this scheme 12-13 years ago, Waqf-e-Nau membership was more than 18,000. Today, with Allāh's Grace, it is nearly 61,000—of which males comprise more than 36,000 and the rest [of the membership] are girls. It seems that as time passes, [parents] are increasingly of the mindset that we must waqf our children before their birth. But parent's responsibilities do not end merely by presenting their children; rather, they increase more than before. Obviously, a parent is responsible for their child's moral training and parents want the best for their child. They want the best of the worldly things for their child. They also want Tarbīyat [moral upbringing]; they also want their child to acquire religious knowledge—if they are parents inclined towards religion. But it must also be remembered that from the beginning, every child—and especially a Waqf-e-Nau [child]—is a trust of the Jamā'at. Parents, therefore, are responsible for their moral training and must ensure that they are an exemplary section of the Jamā'at and society at large. Moreover, [this attitude of] being responsible for the moral training of Waqf-e-Nau children and providing particular attention towards the secular and religious education—so that they are presented to the Jamā'at in the best possible manner also requires parents to pledge, before the birth of their child, that the child that is to be born, boy or girl, is being presented for God, for Allāh Almighty's religion, for the fulfillment of the mission of the True Servant of Prophet Muhammad[sa]—which is a fulfillment of a literary mission—the mission of spreading Islām's teachings throughout the world, the mission of drawing attention towards fulfilling one's duties to God, the mission of honoring the rights of every person, and presenting the teachings of Islām to every individual.

Thus, this is no ordinary responsibility which the parents of Waqf-e-Nau children, and especially the mothers, pledge to God regarding their yet-to-be-born child and write to the Khalīfa of the time that we, like the mother of Hazrat Maryam[as], enlist our child in the Waqf-e-Nau scheme while pledging to Allāh:

رَبِّ اِنِّیۡ نَذَرۡتُ لَکَ مَا فِیۡ بَطۡنِیۡ مُحَرَّرًا فَتَقَبَّلۡ مِنِّیۡ ۚ اِنَّکَ اَنۡتَ السَّمِیۡعُ الۡعَلِیۡمُ

That is to say, "O My Lord! Whatever is in my womb, I give to thee. I do not know if this a boy or a girl, but whatever it is to be, it is my desire and prayer that they become a servant of faith. So do accept this desire and prayer of mine. Thou art All-Hearing, All-Knowing. So, please do hear this humble prayer of mine as well. You

know that this prayer is my heart's desire." (3:36)

This is the wish of Aḥmadī Muslim mothers and fathers of children before waqf and should be [the wish] when giving their child to Waqf-e-Nau. Thus, when the mother of a child that is about to be dedicated to Waqf-e-Nau prays in this manner a sense of responsibility should also remain which is necessary for the fulfillment of the pledge, and acceptance of this prayer and is incumbent upon mothers and fathers. A child is dedicated to Waqf-e-Nau according to the pleasure of both the mother and father. Allāh, the Almighty, has not preserved this prayer in the Holy Qur'ān merely to narrate a story of the past. Rather, Allāh, the Almighty, loved this prayer so much and preserved it so that, in the future, mothers may also offer this prayer and prepare their children to offer extraordinary sacrifices for the sake of religion.

While every believer pledges to give precedence to their faith over all worldly matters, one who is about to become waqf should be one who approaches the highest limits of such a stage. Therefore, when, from the beginning, mother and father instill this idea into their child's mind that you are a waqf, and we have dedicated you solely for the service of faith, and this alone should be the purpose of your life, and they offer concomitant prayers, then these children will mature with this idea in mind that they will serve the faith. They will not grow up thinking that we will become a businessman, a professional athlete, or will enter such-and- such profession. Instead, they will ask that as I am a Waqf-e-Nau, I wish for the Khalīfa of the time and the Jamā'at to tell me which field to enter. I now have no interest in this world. Before my birth, the pledge which my mother took and the prayers she offered, and the manner in which she implemented my Tarbīyat so that I favor religion over this world is my good fortune. [It is my good fortune] that Allāh, the Almighty, has heard my mother's prayers and blessed her efforts in Tarbīyat [moral upbringing]. Now, without any greed or desire for this world, I solely waqf myself for the sake of religion.

> "Waqf-e-Nau boys who have completed their education should, instead of improving their worldly status, make efforts to progress in spirituality.

Firstly, it is necessary for Waqf-e-Nau children to express this sentiment at the re-dedication of their waqf at 15 years of age. In this regard, I have instructed the relevant administrative offices to solicit from them, at 15 years of age, actual written affirmations that they will continue, or plan on continuing, their waqf. Then, at 20 or 21 years of age, when they have completed their studies, it is necessary that every wāqif who is not admitted to Jāmi'a to, once again, write this "bond." Then, if anyone is instructed to get additional training in a field, they must, again, write a letter. Thus, at every single stage, a Waqf-e-Nau child must themselves express their personal desire to reaffirm their waqf.

As I have said, I have explained this in detail many times before. No Waqf-e-Nau child should think that if they did waqf how will they make a living, nor should they entertain the idea of how they will financially or physically care for their parents. Recently, I presided over a Waqf-e-Nau class here [in Toronto] in which a boy asked that if after waqf we wholly give ourselves over to the Jamā'at, then how will we be able to financially, physically, or generally care for our parents? The raising of this question indicates that, from childhood, the parents did not instill in their Waqf-e-Nau child the idea that we have dedicated you and now you are with us solely as a trust of the Jamā'at. Your siblings will provide for us; you are only to present yourself before the Khalīfa of the time and act according to his instructions.

The very word *muharanan* (3:36) used in the prayer of Hazrat Maryam's[as] mother means that I have completely separated this child of mine from worldly pursuits and it is my ardent prayer that their sole priority be fulfilling religious duties. So, I wish to say to every mother and father that merely having the title of Waqf-e-Nau is not enough. Rather, waqf is a weighty responsibility. Until a Waqf-e-Nau child matures, the responsibility is upon the parents, after which it becomes the responsibility of the child. Some boys and girls who have acquired a secular education express great enthusiasm and present themselves for service, but afterward, certain obstacles appear—namely, that the allowance the Jamā'at provides is insufficient—which cause them to leave [their waqf]. To realize a great goal, one must be willing to endure discomfort and sacrifice. Thus, from childhood, wāqfīn should be taught that nothing is more significant than Waqf-e-Zindagi [life dedication]. Instead of looking at other's worldly success, or that my class-fellow, after acquiring a similar education, is earning hundreds of thousands [of dollars] while I do not earn in a month what they earn in a day, their thinking should be such that the status God has given me is far superior to worldly success. One should remind themselves of the Holy Prophet Muhammad's[sa] instruction to look upon one less fortunate than you regarding material wealth and look upon one more fortunate than you in spirituality so that instead of progressing in worldly spheres one makes efforts in progressing in spirituality. (*Sahih Bukhari*, 6490) Therefore, particularly Waqf-e-Nau boys who have completed their education should, instead of improving their worldly status, make efforts to progress in spirituality. The Promised Messiah[as] expected each Aḥmadī Muslim to have lofty standards, so imagine how much effort must be made by an individual whose parents have dedicated them for the faith before their birth and prayed for them.

His Holiness, the Promised Messiah[as] states:

I consider it *fard* [obligatory] to

convey to my Jamā'at that if you desire salvation and seek a pious and eternal life, then it is necessary that each individual, whether they have heard directly or indirectly, must *waqf* their life for the sake of Allāh. And everyone should be consumed with the thought of achieving the station where they can say that my life, my death, my sacrifices, and my prayers were solely for Allāh. And their soul, like that of Prophet Abraham's[as], testifies:

اَسْلَمْتُ لِرَبِّ الْعٰلَمِيْنَ

'I have submitted to the Lord of the worlds.' (2:132) Until a man becomes lost in God, surrenders his life to God, that new life cannot be attained. Therefore, those who have a relationship with me observe that one understands the purpose of one's life through waqf." This is the foundation and true purpose, "After which you will see within yourselves how many prefer this directive of mine and perceive dedicating one's life for God to be an honor. (*Malfūzat*, vol. 2, p. 100, ed. 1985, England)

So, Wāqfīn-e-Nau should strive more than an ordinary Aḥmadī Muslim to attain this status. Others also waqf themselves for the sake of faith and not everyone can do waqf. Allāh has also mentioned this when stating that there should be a party from amongst you who acquires religious knowledge and inform others about it. People are entangled in worldly affairs, but even here the Promised Messiah[as] has said that while performing one's worldly duties, one should fear God and give precedence to one's faith. (Ibid.91) Wāqfīn-e-Nau should raise their level of spiritual contentment. They should significantly increase their level of sacrifice. Do not think that due to our weak financial situation our brothers and sisters will think less of us, or our parents will not give us the attention that they are giving to others. It is paramount that parents should never entertain the idea of valuing a wāqfīn's life less than others. Rather, they should consider the station and status of Wāqfīn-e-Zindagi to be very lofty, but Wāqfīn-e-Zindagi should always consider themselves to be the lowest people in the world.

> If every Waqf-e-Nau boy and girl faithfully fulfill their pledge, then we can create a revolution in the world.

Wāqfīn-e-Nau should improve not only their level of sacrifice but also their standards of worship, loyalty, and dedication. In order to fulfill their pledge and the pledge of their parents, they should utilize all of their talents and abilities—they should strive for the sake of faith and its loftiness. Only then Allāh, the Almighty, blesses [these efforts] and Allāh does not leave anyone without reward. His Holiness the Promised Messiah[as] once noted, while addressing the topic of dutifully fulfilling one's pledges, "This is why God Almighty has praised Prophet Abraham[as], as it is said: 'And of Abraham, who fulfilled the commandments.'(53:38)"(*Malfūzat*, vol. 6, p. 234, ed. 1985, England)

Thus, fulfilling one's pledge is no trivial matter and how lofty is the pledge of a Waqf-e-Zindagi regarding which we just heard the heartfelt words of the Promised Messiah[as]. If every Waqf-e-Nau boy and girl faithfully fulfill their pledge, then we can create a revolution in the world. Various couples visit me and say that we are both Waqf-e-Nau and our child is also waqf; or a mother will say she is a Waqf-e-Nau, the father is a Waqf-e-Nau and our child is a Waqf-e-Nau. This is commendable. But the Jamā'at will only truly benefit from this when they faithfully fulfill their pledge of waqf.

In another instance, His Holiness the Promised Messiah[as] has referenced Prophet Abraham[as] to further expound on faithfulness, having done so in the following manner by saying, "The path to earning nearness to God Almighty demands the display of steadfastness." Stick to truthfulness, and ensure your faithfulness is sincere;

> The nearness [to God] Prophet Abraham[as] acquired was due to this. Accordingly, Allāh says: 'He was that Abraham who displayed faithfulness.' Demonstrating faithfulness, steadfastness, and sincerity to God demands a kind of death. Until a person is not prepared to extinguish his attachment to the world and all its pleasures and attractions and endure every humiliation and hardship for God, this quality cannot be born. Idolatry is not merely that a person worships a tree or stone, rather every single thing which prevents one from earning nearness to God and is preferred over Him is an idol; and man harbors these idols within himself to the extent that he is not even aware that he is worshiping idols.

Frequently today, dramas [TV programs] have become idols, as has the internet and pursuits of this world. In other instances, desires [have become idols]. Then, [the Promised Messiah[as]] states that a person is not even aware that he is worshiping idols while he is doing so within the depths of his being. Thus, [the Promised Messiah[as]] states: "Therefore, until one sincerely becomes God's and is prepared to endure every hardship in His Way, the manifestation of steadfastness and sincerity is difficult." He continues, "Did Abraham[as] easily acquire this title from God? No. The announcement declaring (53:38) came when he was ready to sacrifice his son. Allāh desires actions and actions alone please Him and actions arise from pain." 'Actions arise from pain,' i.e., sacrifice is necessary for one's acts to be pious and earn Allāh's pleasure. One has to expose oneself voluntarily to pain and sadness. But that person is not permanently in pain. Of course, pain is intertwined with such actions, but that person is not forever afflicted with pain.

[The Promised Messiah[as]] states, "But when a person is prepared to endure pain for God's sake then God does not expose

him to such pain...when Abraham[as] made all the preparations to sacrifice his son to fulfill God's commandment, then Allāh the Almighty saved his son."

The son's life was saved, and the father was saved from the pain that would have been experienced as a result of the sacrifice. [The Promised Messiah[as]] states, "He [Prophet Abraham[as]] was thrown into the fire, but the fire could not harm him in any manner." [The Promised Messiah[as]] states that if a person, "is prepared to endure pain for God's sake, God Almighty saves him from that pain." (*Malfuzat*, vol. 4, p. 429-30, ed. 1985, England)

Thus, this is the standard required to receive Allāh's love and grace, which the Promised Messiah[as] has laid out before us, and which he expected us to attain. This standard is not exclusively one which a Waqf-e-Nau should strive to attain; rather, every Waqf-e-Zindagi should remember that until one increases the level of sacrifice, such a pledge of waqf will be shallow and meaningless.

Some mothers say that we are now in Canada while our son is still in Pakistan as a missionary or Waqf-e-Zindagi— can you bring him here and assign a duty for him, or can he come and live with us? When waqf has happened, then how are these desires and wishes even possible? Such desires should have already ceased. As I have said that there is increased attention towards inclusion into Waqf-e-Nau; this is an excellent thing. So strive to increase this attention for God Almighty; do not let changing circumstances weaken or break your pledge. The Promised Messiah[as] has said sacrifice cannot occur without pain and sadness. If the circumstances have changed, then we must endure them— especially those who have presented themselves for waqf or whose parents have dedicated their children, and then they renewed their vow. As the Promised Messiah[as] has said, when a person is prepared to make every sacrifice for God, then Allāh the Almighty rewards them. Allāh does not abandon them; rather, He rewards them beyond measure. May Allāh make it so that all Wāqfīn-e-Nau and their parents, while understanding the reality of waqf, be those who fulfill their pledges and be those who continue to increase their level of faithfulness.

Briefly, I wish to draw attention to some Wāqfīn administrative issues and procedures. Some people have raised the issue that some Wāqfīn-e-Nau have a misconception in their minds that, upon becoming a member of Waqf-e-Nau, they have acquired a separate identity. They do have a distinct identity, but this does not afford them any extraordinary treatment. Rather, along with this identity, they will be expected to increase their level of sacrifice. Some people plant the idea in Wāqfīn-e-Nau children that they are very special children, resulting in them feeling they are special when they become adults. And here as well, I have been made aware of instances where such individuals ignore the reality of waqf while making the purpose of their life to be to have the mere title of Waqf-e-Nau, believing it to make them special. Some believe that because they are Waqf-e-Nau, they are exempt from attending their respective auxiliaries programs—if they are a girl, that of Nāsirat or Lajna, or if they are a boy, that of Atfāl or Khuddām; as if to say, "Our auxiliary is a completely separate auxiliary." If this idea is in anyone's heart, it is wholly incorrect. Any Jamā'at officer, even if he be the Jamā'at Amīr, is a member of the auxiliary concomitant with his age. Thus, every Waqf-e-Nau girl and boy must remember that they are a member of the auxiliary that corresponds to their age—whatever their age may be, they are required to take part in their programs. And for those who do not take part, the respective auxiliary head should make a report. And if this does not reform the [child], then such a child will be removed from the Waqf-e-Nau scheme.

Admittedly, if, in some Jamā'at programs there is a Waqf-e-Nau program, the corresponding auxiliaries can allot one time in which their program is held simultaneously with a separate Waqf-e-Nau program. And there should be no clash [between programs]. Thus, be extremely mindful of this issue.

As I have said, Wāqfīn-e-Nau are very special but to be special, they must demonstrate. What must they demonstrate? That they have excelled others regarding their relation with God Almighty—then they will be deemed special. That they have more fear of God than of anything else—then they will be deemed special. That the standards of their worship are far higher to that of others—then they will be deemed special. That, along with the fard [obligatory] prayers, they will observe nawafil [supererogatory] prayers—then they will be deemed special. That their overall moral standard is extremely high—this is one sign of them being special. That in their speech and actions, and their discussions, they are very different from others. It becomes clear that one with refined morals and

one who, in every circumstance, gives precedence to faith over the world is one who will be deemed special. If they are female, their clothing and purdah should be an example of proper Islāmic teachings which elicit envy from others and admissions that, truly, despite living in [Western] society their standard of clothing and purdah is extraordinary—then they are special. If they are male, then, due to modesty, they restrain their eyes and not look waywardly—then they are special. Instead of looking at useless things on the Internet and the like, they spend such time only to acquire religious knowledge—then they are special. If the physical appearance of males is such that by it they are distinguishable from others, then they are special. If Waqf-e-Nau boys and girls recite the Holy Qur'ān daily and after becoming acquainted with its instructions act upon them, then they are special. If they excel others in participating in respective Jamā'at and auxiliary programs, then they are special. If they treat their parents in the best manner and pray for them more than their siblings, then this is a mark of distinction. If, at the time of a rishta [marriage proposal], males and females give preference to religious factors over worldly factors and fulfill the requirements of the rishta then they will be able to say that we carefully adhere to religious guidelines—then they will be deemed special. If their stamina for patience is more than others, if they avoid quarreling, fighting and discord and, in fact, are those who make amends—then they are special. If they are the foremost in the fulfillment of the duty of Tablīgh [propagation and preaching], then they are special. If they are obedient to Khilāfat and are the foremost of acting upon its decisions, then they are special. If they are tougher and sacrifice more than others, then they definitely are special. If they are the foremost in humility and selflessness, and in the hatred of arrogance, wage a jihad against it, then they are very special. If they watch every sermon and program of mine on MTA so that they continue to receive guidance, then they are very special. If they are such that they do all of these things and all those things which Allāh the Almighty loves and avoid

all those things which Allāh the Almighty does not like and has forbidden, then they definitely are special—in fact, they are very special. Otherwise, there is no difference between them and others.

Parents should remember this and train their children in this manner, because if they possess these qualities, then at this time, you are the means by which Allāh the Almighty will bring about a revolution in the world. If not, and, consequently, the world does not pay attention to your example, then, in Allāh the Almighty's eyes, you will be counted amongst those who have not fulfilled their oaths, are unfaithful, and are those who do not keep their promises—let alone being special. Therefore, parents are responsible, during the time of Tarbīyat, to make their children special in this fashion and, upon becoming adults, these Waqf-e-Nau attain this stage of specialness on their own.

As I have said, at various stages during your studies, you should ask the Jamā'at which field to pursue—instead of selecting a field yourselves. Regarding the selection of an occupation, I have also said previously that Waqf-e-Nau boys should give first preference to entering Jāmi'a and becoming missionaries; there is currently a need for this. Due to Allāh the Almighty's Grace, the Jamā'at is expanding. Not only are new Jamā'ats being formed in areas where the Jamā'at has long been established, but Allāh the Almighty is also giving us Jamā'ats in new countries. And we need countless missionaries in every country. Next, our hospitals are in need of doctors. In Rabwah, there is a great need for doctors and various specialists. In Qadian, the hospital is in need of doctors. If there are non-Waqf doctors listening to my sermon who cannot be sent to these places, then they should draw the attention of Waqf-e-Nau children in their country towards becoming specialists. There is a dearth of specialists. There is also a need for doctors of every field in Africa. Then, in Guatemala, a large hospital is being made which can even be visited from Canada. Here, there is a need for doctors which will increase in the future. There is a need in Indonesia (for doctors), and the need will increase wherever the Jamā'at expands. Therefore, Wāqfīn-e-Nau children who wish to become doctors, after earning a higher education and specializing, should come forward and go to that country which is easy to visit. Present yourselves, and then the Jamā'at will send you.

Similarly, schools are in need of teachers. Girls and boys can both be used as doctors and teachers, so give this your attention. There is also some need for architects and engineers who are experts in making buildings so that proper planning and

> In this context, Waqfin-e-Nau will have secular jobs, but the purpose of their work and knowledge will be to demonstrate the Oneness of God Almighty and the spread of His religion.

supervision can be afforded to the building of mosques, mission houses, schools, hospitals, etc., which will save Jamāʻat funds; better facilities will be able to be produced at lower cost. There is also a need for paramedic staff, so [wāqfīn] should enter this field as well.

Thus, these are some of the prominent fields regarding which the Jamāʻat is currently in need. In the future, the needs will adjust according to the circumstances.

Some Wāqfīn-e-Nau have more of an interest in particular fields, and when they ask me, taking into account their interest, I allow them to study [in that particular field]. But here I wish to inform students that they should pursue various fields of scientific research—and this includes Wāqfīn-e-Nau and other students. If we produce the best scientists in various fields of scientific research, then in the future Aḥmadī Muslims will be the ones to provide religious knowledge. And where the world will be in need of you for religious knowledge, they will also be in need of you for secular knowledge. In this context, Wāqfīn-e-Nau will have secular jobs, but the purpose of their work and knowledge will be to demonstrate the Oneness of God Almighty and the spread of His religion. In this manner, Wāqfīn-e-Nau can pursue other professional fields, but this will be their primary purpose, and that every acquaintance will recognize them as a Waqf-e-Zindagi and if ever they are instructed to leave secular work for the faith, they will present themselves without any excuse or argument. Every Waqf-e-Nau should remember an important point: while they may be given these permissions, they should never let secular work deprive them of Allāh the Almighty's worship and religious knowledge and the service of religion. Rather, they should give primary preference towards striving to attain their lofty stations. It is incumbent upon every waqf-e-nau to study the Holy Qur'ān's tafsir [commentary] and the Promised Messiah's[as] books. Presumptively, the Waqf-e-Nau Department has developed and made available a syllabus up to the age of 21. After this, it is important for one to conduct a self-study of religion.

I also wish to inform parents that regardless of how much they verbally admonish and advise their children, it will be ineffective until their own word and action is according to the same admonition and advice. Parents will have to make the state of their offering prayers a model example. In order to teach the Holy Qur'ān, they will have to establish it in their own example. They will have to be an example of lofty morals themselves. They will have to learn religion on their own [in order to instruct their children to do so]. They will have to demonstrate a profound hatred for lying. Even if office-holders have been the source of harm for some parents, such parents must refrain from speaking ill of Nizam-e-Jamāʻat or officeholders. At the very least, they are to listen regularly to my sermons on MTA. And this instruction is not only important for the parents of Wāqfīn-e-Nau but for every Aḥmadī Muslim who wishes their progeny to stay attached to Nizam Jamāʻat. They should make their homes Aḥmadī Muslim homes, not worldly-minded homes. Otherwise, future generations will, having been absorbed in the material world, not only become distant from Aḥmadīyyat but from God Almighty and this will destroy their life in this world and the next.

May God make it so that not only Wāqfīn-e-Nau children earn God Almighty's nearness and act according to the dictates of taqwa [righteousness], but also that their dear ones conduct be such that it saves them from every kind of disgrace. In fact, let it be that every Aḥmadī Muslim become a true Aḥmadī Muslim regarding whom the Promised Messiah[as] has repeatedly given instructions so that the raising of the flag of Aḥmadīyyat and true Islām can rapidly be seen. In one place, while advising us, the Promised Messiah[as] states, "Man thinks a mere act or two has earned him God's pleasure while this is not so." He continues, "Obedience is a very difficult act. The obedience of the holy companions [of Prophet Muhammad[sa]] was [true] obedience." That was true obedience whose example is before us. [The Promised Messiah[as]] continues, "Is obedience an easy feat? That person who does not exhibit complete obedience maligns [the Jamāʻat]. There is not one, but numerous commandments. As there are various doors in Paradise by which someone enters through one door and someone else through another, similarly Hell has many doors. Let it not be that having closed one door to Hell, another is opened." (*Malfuzat*, vol. 4, p. 73-74, ed. 1985, England)

Then [the Promised Messiah[as]] says, "Having performed the *Baīʻat,* a person should not merely believe that this Jamāʻat is true and that this belief is enough to earn blessings. Allāh the Almighty is not pleased with belief until good conduct [accompanies it]. When you enter this Jamāʻat, strive to become righteous. Become God-fearing. Avoid every vice... be gentle with your words. Make *Istighfār* [seeking repentance] your habit. Offer prayers during *Salat*." ( *Malfuzat*, vol. 4, p. 274, ed. 1985, England)

May Allāh make every one of us capable of following this advice! Let us and our progeny be virtuous, God-fearing, and those who fulfill the mission of the Promised Messiah[as].

# RECENT INSTRUCTIONS OF SYEDNĀ HAZRAT KHALĪFATUL-MASĪḤ V[AA] BLESSED SCHEME OF WAQF-E-'ĀRḌĪ

Sheikh Abdul Hadi, National Secretary Ta'līmul Qur'ān & Waqf Ārḍī

## INTRODUCTION

The blessed Scheme of Waqf-e-'Ārḍī was initiated by Hazrat Khalīfatul-Masīḥ III[rh] in 1966 under divine guidance. Regarding this blessed Taḥrīk, Huzoor[rh] saw in a spiritual scene that the whole world was lit up, from one corner to the other. Then that immensely bright light turned into a grand display of divine revelation: "*Bushrā lakum* (Glad tidings to you all)."

In Friday Sermon of August 5, 1966, Huzoor[rh] said that the light that he saw that day was the light of the Holy Qur'ān which was being spread in the whole world through the Scheme of Ta'līmul Qur'ān and Waqf 'Ārḍī.

## OBJECTIVES OF WAQF-E-'ĀRḌĪ

Besides other objectives, the main objective of this Scheme is to promote Ta'līmul Qur'ān among the Jamā'at members in an organized manner. Among other objectives is to work in the field of Tarbīyat by urging the members to settle petty differences and advance in the direction of higher goals of this great scheme. Furthermore, this Blessed Scheme includes working in the fields of Tablīgh and Jamā'at administrative assignments.

The Waqf-e-'Ārḍī Scheme would not only play a great role in the spiritual training of others, but it would equally benefit the Wāqfīn for their own spiritual reformation. Before embarking on this mission, the Wāqifīn would be encouraged to overcome their own shortcomings by focusing on prayers and gaining more religious knowledge through studies. This way, they would become excellent role models for others.

## RECENT INSTRUCTIONS OF HAZRAT KHALĪFATUL-MASĪḤ V[AA]

As per instructions of Huzoor Anwar[aa] in the Virtual Mulaqāt of National Majlis 'Āmila Canada with Huzoor Anwar[aa], all office bearers should participate in Waqf-e-'Ārḍī to become models for other members of the Jamā'at. To start with, all members of National Majlis 'Āmila of Jamā'at and Auxiliary Organizations should take the lead by participating in this blessed scheme.

## VIRTUAL FORMAT OF WAQF-E-'ĀRḌĪ:

It is always desirable and blessed to implement instructions of our Beloved Imām as soon as possible. However, in the present COVID-19, it is not feasible for Wāqifīn to travel to other Jamā'ats and reside there. Therefore, we sought approval of Huzoor Anwar[aa] to hold a Virtual Waqf-e-'Ārḍī. Al-Ḥamdo lillāh, this proposal was graciously approved by Huzoor Anwar[aa].

Under virtual format of Waqf 'Ārḍī, each Wāqif will perform the Waqf-e-'Ārḍī assignments from home. They will contact the members through media software systems or on telephone in consultation with the Local Umarā' or Sadrān Jamā'at. In this regard, please see Additional Guidelines for Virtual Waqf-e-'Ārḍī as attachment to the **Application Form** at Ahmadiyya.ca.

To implement the instructions of our Beloved Imām, all male and female office bearers are urged to take part in this blessed scheme as soon as possible by filling in and submitting the application form online. Please note that your request should reach this office at least one month ahead of the start date of your Waqf.

May Allāh grant us the ability to successfully participate in this blessed scheme in response to the call of our Beloved Imām. Amīn!

# FINANCIAL SACRIFICE

## AN INTRODUCTION TO WAQF-E- JADĪD

*The following is an extract from An Introduction to Financial Sacrifice (p. 118-119), which is an English translation of Māli Qurbāni Aik T'aruf. It was published by Taḥrīk Jadīd, Anjuman Aḥmadīyya, Pakistan in 2005.*

Waqf-e-Jadīd was founded in 1957 by Hazrat Khalīfatul-Masīḥ II[ra]. The aim of this scheme is to provide education and training to rural Jamā'ats, as well as to take the message of *Tauhīd* to idol worshippers. It was, at first, limited to Pakistan, but Hazrat Khalīfatul-Masīḥ IV[rh] later made it international.

About this scheme, Hazrat Khalīfatul-Masīḥ II[ra] said:

> This is the undertaking of Allāh, and He Himself will complete it. Since it is Allāh Almighty who has put this inspiration in my heart, I shall endeavor to fulfill it even if I have to sell my house and my clothes to do so and even if not a single person assists me. Allāh shall cut them off from the Jamā'at who are not helping me in this regard and will send down angels from heaven to help me. (Friday Sermon, January 5, 1958)

### WAQF-E-JADĪD AND THE RESPONSIBILITIES OF MOTHERS

Addressing Aḥmadī mothers, Hazrat Khalīfatul-Masīḥ II[ra]said:

> If all the Aḥmadī children who grow up under your care, and whose proper upbringing is your responsibility, were to give full attention to this matter ... But the fact is that this matter has not been given the attention it deserves. You cannot inculcate the importance of Waqf-e-Jadīd among your children unless you yourselves fully realize its importance. (*Al Faḍl*, February 11, 1968)

### EXHORTATION TO AḤMADĪ CHILDREN

While inaugurating *Daftar Atfāl* in 1966, Hazrat Khalīfatul-Masīḥ III[rh] said, "Today I appeal to all Aḥmadī children (boys and girls) to come forward and fill the gaps which have been left by your elders due to their laxity, and get rid of the weaknesses which have found their way into the work of Waqf-e-Jadīd." (*Al Faḍl*, October 7, 1966)

Hazrat Khalīfatul-Masīḥ IV[rh] said, "If children are made part of Waqf-e-Jadīd at an early age, Allāh increases their ability to offer other *Chandas* as well."

### INSTRUCTIONS

1. The Waqf-e-Jadīd year begins on January 1st and ends on December 31st.

2. Effort should be made so that not a single member of the Jamā'at, man, woman, old or young should be left out of this scheme.

3. New Aḥmadīs should also be included in this scheme.

4. The head of the family should make sure that no member of his house is left out of the scheme. Chanda should even be paid on behalf of newborns.

5. Those who have just started earning independently should participate in it with greater zeal.

6. Members should try to continue the sacrifices of deceased relatives who used to pay Chanda Waqf-e-Jadīd.

AHMADIYYA MUSLIM JAMAAT
INTERNATIONAL

# Aḥmadīyya Muslim Jamā'at Press Releases

**13 September 2020**

## MAJLIS KHUDDĀMUL AḤMADĪYYA AUSTRALIA HAVE HONOUR OF VIRTUAL MEETING WITH WORLD HEAD OF AḤMADĪYYA MUSLIM COMMUNITY

**The National 'Āmila of Majlis Khuddāmul Aḥmadīyya and Local Qā'idīn in Australia have official meeting with His Holiness**

On 12 September 2020, the World Head of the Aḥmadīyya Muslim Community, the Fifth Khalīfa (Caliph), His Holiness Hazrat Mirza Masroor Aḥmad[aa] held a virtual online meeting with the National 'Āmila (Executive) of Majlis Khuddāmul Aḥmadīyya Australia (Aḥmadīyya Muslim Youth Auxiliary).

His Holiness[aa] presided the meeting from his office in Islāmabad, Tilford, whilst the 'Āmila representatives were gathered at the Khilāfat Hall at the Baitul Huda Mosque complex (national headquarters) at Marsden Park, a suburb in the Greater Sydney region.

Syednā Hazrat Khalīfatul-Masīḥ V[aa] presiding the national Amila meeting with Majlis Khuddāmul Aḥmadīyya Australia

During the meeting, the Khuddām representatives were able to present a report of their respective departmental activities and proposed future plans. His Holiness[aa] gave detailed instructions regarding the moral and religious training of Aḥmadī Muslim youth and how to ensure that the administrative

work of Majlis Khuddāmul Aḥmadīyya continually progressed.

Regarding religious education, His Holiness[aa] said it was not sufficient for the National Ta'līm (Education) Department to only take religious knowledge tests of the general members. Rather, the National President, the National Secretary and all members of the Khuddām Executive, at all levels, were duty- bound to take such tests in order to set a positive example for the rest of the membership and to ensure that they too continued to increase their knowledge. His Holiness reminded the 'Āmila members that true leadership required humility and sincerity and so it was essential that 'Āmila members did not ask of others what they themselves were not practicing.

Syednā Hazrat Khalīfatul-Masīḥ V[aa] presiding the virtual meeting with Majlis Aṭfālul Aḥmadiyya Canada

Regarding the moral training of children and teenagers, Hazrat Mirza Masroor Aḥmad[aa] said:

> In schools there are certain issues or topics that are taught in a way that do not correspond to Islāmic values and beliefs. Thus, it is the duty of Majlis Khuddāmul Aḥmadīyya to educate Aḥmadī Muslim children about the Islāmic view on such matters. Teach them the difference between right and wrong. Furthermore, you should engage with the youth at a personal level, be their friends and answer whatever questions they may have.

Also, regarding schooling and education, an 'Āmila member informed that certain schools in Australia taught 'Islām' in religious education, however the curriculum included certain points that did not correspond to the beliefs of the Aḥmadīyya Muslim Community. He asked if Aḥmadī Muslim parents should withdraw their children from such Islāmic classes.

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

> There is no need to withdraw your children, however parents and the Majlis Khuddāmul Aḥmadīyya administration should speak to the relevant schools and authorities and inform them of their concerns. They should tell them that whatever is taught in schools about Islām should be based on those matters in which there is general agreement amongst the different Muslim sects and that are according to the Holy Qur'ān and the traditions of the Holy Prophet of Islām[sa], rather than aligning their curriculum to a particular sect.

Hazrat Mirza Masroor Aḥmad[aa] continued:

> Furthermore, Aḥmadī Muslims must themselves guide their children about our beliefs and clarify anything wrong they may have learned in school or elsewhere. Tell your children that Islām is governed by the teachings of the Holy Qur'ān and the traditions of the Holy Prophet[sa] and some beliefs or concepts that developed later in certain Islāmic sects are false innovations. Indeed, tell them that it was to remove such innovations and to revive the true teachings of Islām that Allāh the Almighty sent the Promised Messiah[as]. You should patiently answer the questions of your children and should not rest until their hearts are satisfied and fully comprehend Islām's true teachings.

Addressing older members of Majlis Khuddāmul Aḥmadīyya, His Holiness[aa] said they should always seek to maintain their passion and vigour for the service of Islām.

Hazrat Mirza Masroor Aḥmad[aa] said:

> Once you enter Majlis Anṣārullah (Aḥmadīyya Muslim Elders Auxiliary) you should strive to remain young in spirit and continue to serve the cause of Islām and furthering the objectives of the Aḥmadīyya Muslim Community with zeal and energy.

As the meeting drew to a close, a member of the National 'Āmila, who had recently started to serve the Aḥmadīyya Muslim Community as a Wāqf-e-Zindagi (life devotee), asked His Holiness[aa] for an instruction or guidance that would serve him well throughout his life.

In response, His Holiness[aa] emphasised the fundamental importance of fulfilling the rights of God and the rights of mankind. Furthermore, His Holiness[aa] reiterated that humility in all matters was crucial and that a person should never consider himself superior to any other.

**27 September 2020**

## NATIONAL MAJLIS-E-'ĀMILA BELGIUM HAVE HONOUR OF VIRTUAL MEETING WITH WORLD HEAD OF AḤMADĪYYA MUSLIM COMMUNITY

**Hazrat Mirza Masroor Aḥmad[aa] speaks of the importance of leading by example and spreading the message of Islām**

On 26 September 2020, the World Head of the Aḥmadīyya Muslim Community, the Fifth Khalīfa (Caliph), His Holiness Hazrat Mirza Masroor Aḥmad[aa] held a virtual online meeting with the National 'Āmila (Executive) of the Aḥmadīyya Muslim Community in Belgium.

His Holiness[aa] presided the meeting from his office in Islāmabad, Tilford, whilst the 'Āmila representatives were gathered at the Baitul Mujeeb Mosque complex in Brussels (Uccle).

During the meeting, the National 'Āmila representatives were able to present a report of their respective departmental activities and proposed future plans. His Holiness[aa] gave detailed instructions regarding the moral and religious training of Aḥmadī Muslims living in Belgium and how to spread the true and peaceful teachings of Islām across the country.

Syednā Hazrat Khalīfatul-Masīḥ V[aa] presiding the virtual National Majlis Amila Meeting

His Holiness[aa] stated the importance of leading by example and practicing what one preaches. In order to encourage others, His Holiness said that members of the National 'Āmila should volunteer to dedicate periods of time in the service of Islām (Waqf-e-'Ārḍī) to convey its message to others (Tablīgh) or to teach the Holy Qur'ān.

Hazrat Mirza Masroor Aḥmad[aa] said:

> If the National 'Āmila members are not leading the way in sacrificing their time and efforts for the sake of the Aḥmadīyya Muslim Community, what can be expected of others? Your home is not just where you live with your family, rather you should also consider your towns and cities as your home and consider it your duty to guide other people about Islām's true teachings and to regularly sacrifice your time for the sake of others. This is the duty of the National 'Āmila and also of the 'Āmilas of the auxiliary organisations. Just engaging yourselves in paperwork is not at all sufficient, rather practical efforts are required for you to fulfil the pledges you have made.

His Holiness[aa] expressed his appreciation of a scheme launched by the Aḥmadīyya Muslim Community in Belgium to foster closer relations between parents and children.

According to the scheme, Aḥmadī Muslim households were encouraged to eat at least one meal together each day as a family. Parents were encouraged to have open dialogue with their children and to seek to better understand the issues they faced. His Holiness said the scheme should be expanded and reviewed regularly.

Addressing the National Umūr-e-Khārja Secretary (External Affairs) about the importance of building relationships with other communities and the importance of fostering mutual understanding, Hazrat Mirza Masroor Aḥmad[aa] said:

> It is important to establish contacts with the wider society, be they politicians, religious organisations, faith groups, charities, media and other groups. This is also a way to spread the teachings of Islām and to remove misconceptions that exist. It should be the case that other organisations and people outside of our community come to consider the Aḥmadīyya Muslim Community as the standard bearer for the true teachings of Islām.

As the meeting concluded, His Holiness instructed the Missionaries and other life devotees (Wāqfīn-e-Zindagi) serving the Aḥmadīyya Muslim Community to spare no effort in fulfilling their objectives and responsibilities.

Hazrat Mirza Masroor Aḥmad[aa] said:

> Whatever duties and responsibilities are given to the Missionaries and Wāqfīn-e-Zindagi must be fulfilled in the best way possible. They should be diligent in their duties and be at the forefront of serving the Aḥmadīyya Muslim Community. If they are given more than one responsibility or duty they should not focus on one and disregard the others, rather they must seek to fulfil every single duty and set an example for others. May Allāh the Almighty grant you all the ability to increase in your service to Islām and to fulfil your duties in the best way.

**4 October 2020**

## NATIONAL MAJLIS-E-'ĀMILA CANADA HAVE HONOUR OF VIRTUAL MEETING WITH WORLD HEAD OF AḤMADĪYYA MUSLIM COMMUNITY

**Hazrat Mirza Masroor Aḥmad[aa] says it is the duty of 'Āmila members to serve with a spirit of compassion and to help those who are in need**

On October 3, 2020, the National 'Āmila (Executive) of the Aḥmadīyya Muslim Community Canada was granted a virtual official meeting and audience with the World Head of the Aḥmadīyya Muslim Community, the Fifth Khalīfa (Caliph), His Holiness Hazrat Mirza Masroor Aḥmad.

His Holiness[aa] presided the meeting from his office in Islāmabad, Tilford, whilst the National 'Āmila members joined from the Aiwān Tahir at the Baitul Islām Mosque complex, which serves as the National Headquarters of the Aḥmadīyya Muslim Community in Canada.

During the 75 minute meeting, the 'Āmila members had the opportunity to present a report about their respective departments and to receive the guidance and instructions of His Holiness[aa] on a range of issues.

His Holiness[aa] directed the National Missionary-in-charge Canada to ensure that all Missionaries serving in Canada were fully engaged in Tablīgh (outreach) and Tarbīyat (moral training) activities. His Holiness[aa] said that Missionaries had a key role to play in conveying the true teachings of Islām to the wider public and in ensuring the moral and religious training of Aḥmadī Muslims. His Holiness instructed that Tablīgh and Tarbīyat programmes should be held online whilst COVID-19 restrictions remained in place.

Regarding the institution of *Wasiyyat*, His Holiness[aa] said that members of the scheme should recognise that financial sacrifice alone was not enough. Rather, according to the teachings of the Promised Messiah[as], in every aspect of their lives, members of the scheme should seek to manifest the highest moral and religious standards. They ought to be true reflections of the teachings of Islām, seeking to convey its message far and wide and upholding the rights of their loved ones, fellow Aḥmadī Muslims and all members of the wider society.

During the meeting, His Holiness[aa] instructed the National 'Āmila members to always show care and consideration towards the general membership of the Aḥmadīyya Muslim Community in Canada.

Furthermore, it was the duty of the 'Āmila to help those Aḥmadī Muslims who were struggling in any way or facing personal difficulties such as unemployment.

Hazrat Mirza Masroor Aḥmad[aa] said:

> Many Aḥmadī Muslims remain at home most of the time due to COVID-19 restrictions and this can lead to frustrations developing and for mental health issues such as depression to take hold. It is your duty to reach out to them and to try to lift their spirits and support them... Furthermore, the National 'Āmila members should keep personal contact with 'Āmila members at local and regional levels. Rather than only calling them for meetings or to obtain reports, you should build personal friendships with them. If they see that you genuinely care for them they will naturally be motivated to increase their service and to fulfil their duties better.

His Holiness[aa] urged the National 'Āmila members to cooperate with one another and with the administrations of the auxiliary organisations within the Aḥmadīyya Muslim Community.

Furthermore, he said it was imperative that each department had up-to-date data regarding their respective objectives so that issues or problems could be easily identified and addressed.

Hazrat Mirza Masroor Aḥmad[aa] said:

> It is essential for every 'Āmila member to understand the objectives of their department and to work diligently and efficiently. The Nizam-e-Jamā'at (organizational structure) is truly outstanding and if it is followed correctly the scale of our work will only ever increase. In terms of 'emergency' or 'short-term' projects no one else can compete or match the excellence and efficiency of our members, however in terms of working in a systematic way – focusing on long-term objectives – there remains room for improvement.

Regarding the Waqf-e-Nau scheme, His Holiness[aa] sought an update of the progress of the scheme in Canada, where he had delivered a comprehensive Friday Sermon in October 2016 detailing the responsibilities and duties of the members of Waqf-e-Nau.

Hazrat Mirza Masroor Aḥmad[aa] said:

> Boys from the Waqf-e-Nau scheme should be encouraged to enter Jāmi'a Aḥmadīyya. Furthermore, we continue to require doctors, teachers and other skilled professions from amongst the Wāqfīn-e-Nau who can serve in our hospitals and schools. We do not require Waqf-e-Nau who care only about the title [of 'Waqf-e-Nau'] and are not interested in actually serving and fulfilling their pledges. The names of such people should be removed from the Waqf-e-Nau list so that the true numbers and picture of this scheme are clear. Anyway, the Waqf-e-Nau department should strive to motivate and guide the Waqf-e-Nau from childhood so that they are infused with the true spirit of service and so that their full potentials are realised for the sake of Allāh the Almighty.

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)*