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CANADA

WHAT IS ZAKĀT?

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

What is Zakāt? It is to purify one’s wealth by donating a portion in the way of Allāh. It signifies one’s absolute obedience to Allāh which results in Divine blessings and augmentation of wealth. Thus, the wealth a believer spends for their fellow-believers in need, for faith, and for the victory of Islām is in exchange for receiving Divine blessings and increase in wealth so that believers may also enjoy worldly benefits. The more they spend the more pleasure of Allāh they receive. It is an investment that can never result in loss and is guaranteed profit. In worldly transactions if people are wise and evaluate things they are able to get their money’s worth. However, worldly things have time-constraints and eventually lose their value.

In the manufacturing world raw materials used in production is often wasted and increases the cost of production. However, experts in the field compensate for this loss and ultimately make profit. In spite of this, other factors can sometimes result in increased production cost. Consequently, the entire profit goes towards off-setting this loss.

But when it comes to spending in the way of Allāh, He has guaranteed profit. It is mentioned in the Holy Qur’ān that one could profit up to seven hundred times or greater. Thus, Allāh has drawn the believers to an investment in which they spend wealth they have earned by worldly means for the sake of Allāh. Through financial sacrifice not only has God strengthened the Jama‘āt and prepared the followers for a better afterlife, He has protected the wealth of believers from incurring loss.

(Friday Sermon, November 9, 2007, 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

مَثَلُ الَّذِیۡنَ یُنۡفِقُوۡنَ اَمۡوَالَہُمۡ فِیۡ سَبِیۡلِ اللّٰہِ کَمَثَلِ حَبَّۃٍ اَنۡۢبَتَتۡ سَبۡعَ
سَنَابِلَ فِیۡ کُلِّ سُنۡۢبُلَۃٍ مِّائَۃُ حَبَّۃٍ ؕ وَ اللّٰہُ یُضٰعِفُ لِمَنۡ یَّشَآءُ ؕ وَ اللّٰہُ وَاسِعٌ
عَلِیۡمٌ ﴿۲۶۲﴾

اَلَّذِیۡنَ یُنۡفِقُوۡنَ اَمۡوَالَہُمۡ فِیۡ سَبِیۡلِ اللّٰہِ ثُمَّ لَا یُتۡبِعُوۡنَ مَاۤ اَنۡفَقُوۡا مَنًّا وَّ لَاۤ
اَذًی ۙ لَّہُمۡ اَجۡرُہُمۡ عِنۡدَ رَبِّہِمۡ ۚ وَ لَا خَوۡفٌ عَلَیۡہِمۡ وَ لَا ہُمۡ یَحۡزَنُوۡنَ ﴿۲۶۳﴾

The similitude of those who spend their wealth for the cause of Allāh is like the similitude of a grain of corn which grows seven ears, in each ear a hundred grains. And Allāh multiplies it further for whomsoever He pleases; and Allāh is Bountiful, All-Knowing.

They who spend their wealth for the cause of Allāh, then follow not up what they have spent with taunt or injury, for them is their reward with their Lord, and they shall have no fear, nor shall they grieve.

(2:262- 263)

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

ḤADĪTH

عَنِ ابْنِ مَسْعُوْدٍ قَالَ سَمِعْتُ النَّبِیَّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ یَقُوْلُ
لَا حَسَدَ اِلَّا فِیْ اثْنَیْنِ رَجُلٌ اٰتَاہُ اللّٰہُ مَالاً فَسَلَّطَہٗ عَلٰی ھَلَکَتِہٖ
فِی الْحَقِّ وَ رَجُلٌ اٰتَاہُ اللّٰہُ حِکْمَۃً فَھُوَ یَقْضِیْ بِھَا وَ یُعَلِّمُھَا۔

(صحیح بخاری)

Hazrat Ibn Mas'ūd[ra] relates that the Holy Prophet[sa] said, "Only two persons are worthy of envy: first, a person to whom Allāh gave wealth and he spent it in the cause of Truth; and second, a person upon whom Allāh has bestowed knowledge, wisdom and insight by which he judges between people and teaches them."

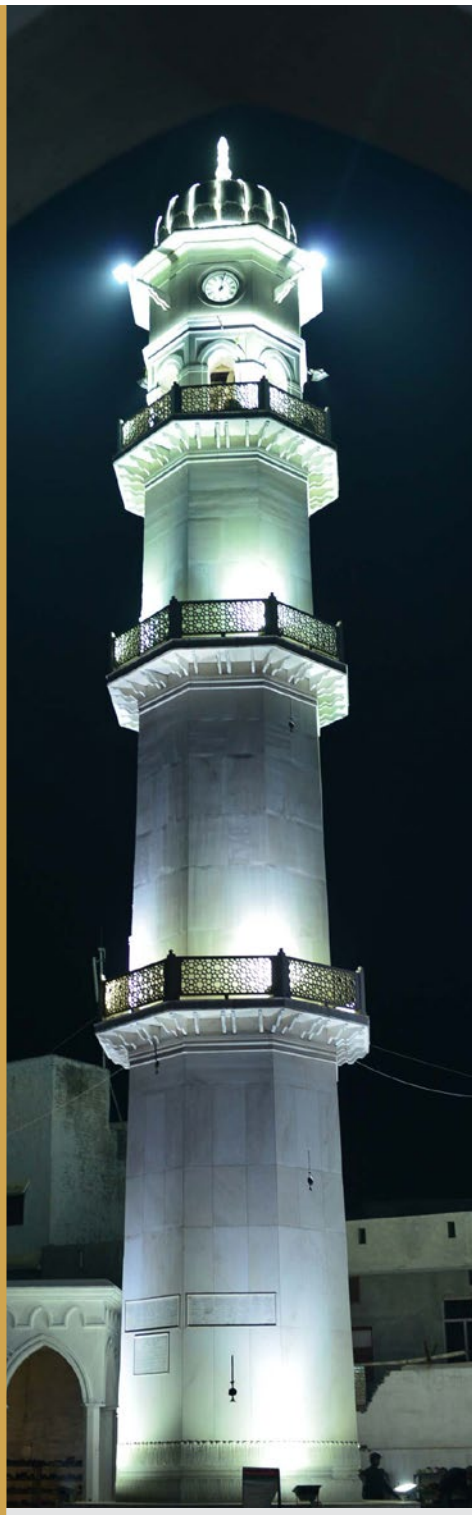
(*Saḥīḥ Bukhārī*, Kitābuz Zakāt, Bāb Infāqil Māli fil haqihi)

SO SAID THE PROMISED MESSIAH[AS]

WEALTH CAN ONLY BE GAINED BY ALLĀH'S WILL

It goes without saying that you cannot love two things at the same time. It is not possible for you to love wealth as well as to love Allāh. You can love only one of them. Fortunate is one who loves Allāh. If any of you loves Him and spends his wealth in His cause, I am certain his wealth will increase more than that of others. For, wealth does not come of its own accord. Rather, it comes by the will of Allāh. Whosoever parts with some of his wealth for the sake of Allāh, is bound to get it back. But one who loves his wealth and does not serve it in the way of Allāh the way he ought to, will surely lose his wealth. Dot not ever imagine that your wealth comes because of your own effort. Nay! It comes from Allāh Almighty. And do not ever imagine that you do Allāh or his appointed one a favour by offering your money or helping in any other way. Rather, it is His favour upon you that He calls you to His service!

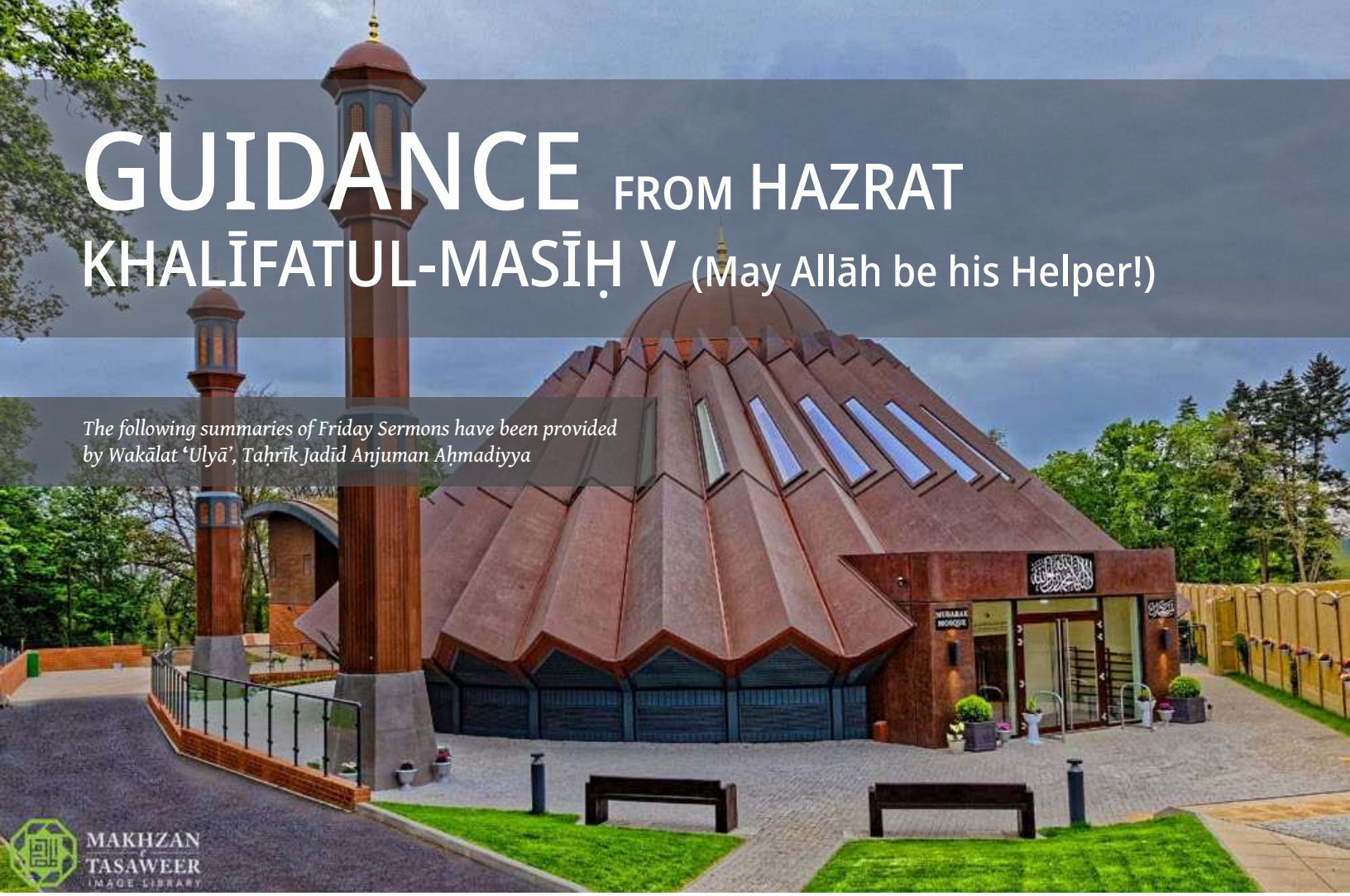
(*Majmu'ah Ishtihārāt*, Vol. 3, pp 497-498, translated from Urdu)



Mināratul-Masīḥ
Qadian, India

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

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



MEN OF EXCELLENCE

JUNE 5, 2020 AT MUBARAK MOSQUE ISLĀMABAD, TILFORD, UK.

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

Hazrat Suhaib bin Sinān[ra]:

His father's name was Sinān bin Mālik and his mother was Salma bint Qa'eed. His homeland was Mosul. Hazrat Suhaib[ra] was very young when the Romans attacked the town and took him prisoner. According to Abu Al-Qāsim Maghrabi, Hazrat Suhaib's[ra] real name was 'Umairah but the Romans changed it to Suhaib. He was of bright red complexion, medium height and had thick hair. He grew up among the Romans. Qalb bought him from the Romans and brought him to Makkah. He was then bought and freed by 'Abdullāh bin Jud'ān. Hazrat Suhaib[ra] lived with 'Abdullāh bin Jud'ān until his death. Hazrat Musleh Mau'ūd[ra] says regarding Hazrat Suhaib[ra]: He also accepted the Holy Prophet[sa] and bore all kinds of hardships for his faith.

Hazrat Ammār bin Yāsir[ra] relates: I met Suhaib at the door of Dār Arqam while the Holy Prophet[sa] was inside. I asked Suhaib what he intended to do and he asked me what I wanted to do. I said I wanted to go in and listen to Muhammad. Suhaib said that he wanted to do the same. Both of us then came before the Holy Prophet[sa] and he spoke to us about the message of Islām, which we accepted. We stayed there all day until evening when we came out secretly so that no one could see us.

Hazrat Anas[ra] says: "Four people were foremost in accepting Islām. I was the first among the Arabs. Suhaib was the first among the Romans. Salmān was the first among the Persians. And Bilāl was the first among the Abyssinians."

According to one account, the last of the Companions to migrate to Madīnah were Hazrat 'Alī and Hazrat Suhaib bin Sinān[ra]. It is related that after the migration Hazrat Suhaib[ra] presented himself before the Holy Prophet[sa] who was staying at Qubā'. Hazrat Abu Bakr[ra] and Hazrat 'Umar[ra] were also present. They had before them some dates that had been brought by Hazrat Kulthūm bin Hidm[ra]. During the journey, Hazrat Suhaib's[ra] eyes had become swollen. When Hazrat Suhaib[ra] put forward his hand to take some dates, Hazrat 'Umar[ra] said: "O Prophet of Allāh. Look at Suhaib. His eyes are swollen and yet he is eating dates." The Holy Prophet[sa] jestingly said, "Are you eating dates while your eyes are swollen?" Hazrat Suhaib[ra] replied: "I am eating with the part of my eye that is fine." The Holy Prophet[sa] smiled at this.

Hazrat Suhaib[ra] then said to Hazrat Abu Bakr[ra]: "You had promised to bring me with you when you migrated, but you left me behind." He then said to the Holy Prophet[sa]: "O Prophet of Allāh, you too promised to bring me with you, but you left me behind. The Quraīsh captured me and confined me, and I had to buy my freedom and that of my family with all my possessions." The Holy Prophet[sa] said, "That was a profitable trade indeed." Thereupon, the following verse was revealed:

وَمِنَ النَّاسِ مَنْ يَّشْرِيْ نَفْسَهُ ابْتِغَآءَ مَرْضَاتِ اللّٰهِ ؕ وَاللّٰهُ رَءُوْفٌۢ بِالْعِبَادِ

And of men there is he who would sell himself to seek the pleasure of Allāh; and Allāh is Compassionate to His servants (2:208).

Hazrat Musleh Mau'ūd[ra] writes: Hazrat Suhaib[ra] was a wealthy and influential merchant. Even though he had been freed as a slave, the Quraīsh would beat him unconscious. When the Holy Prophet[sa] migrated to Madīnah, Hazrat Suhaib[ra] also wanted to migrate, but the people of Makkah refused to let him go saying that he could not take with him all the wealth he had acquired in Makkah. He asked whether they would let him go if he left behind his wealth, and they said that they would. Hazrat Suhaib[ra] then surrendered all his belongings to the Makkahns and migrated to Madīnah empty handed and presented himself to the Holy Prophet[sa]. The Holy Prophet[sa] said, "This is the best trade you have ever made." Meaning, while previously he would acquire money in return for his goods, he had now earned faith and conviction.

The Holy Prophet[sa] established bond of brotherhood between Hazrat Suhaib and Hazrat Harith bin Simmah[ra]. Hazrat Suhaib[ra] accompanied the Holy Prophet[sa] in all the battles, including Badr and Uhud.

In his old age, Hazrat Suhaib[ra] would gather people around him and tell them stories of the valour he had shown in the battles. Hazrat 'Umarra had great reverence for Hazrat Suhaib[ra], so much so that when Hazrat 'Umar[ra] was injured, he instructed that Hazrat Suhaib[ra] would lead his funeral prayer when he died and lead all the prayers for three days until the Shūrā agreed upon the next Khalīfa.

> "And of men there is he who would sell himself to seek the pleasure of Allāh; and Allāh is Compassionate to His servants.

Hazrat Suhaib[ra] passed away in the month of Shawāl, 38 or 39 A.H. He was 70 or 73 years old at the time of his death. He was buried in Madīnah.

Hazrat Sa'ad bin Rabi'[ra]:

He belonged to Banu Harith clan of the Khazraj tribe of Ansār. His father's name was Rabi' bin 'Amr and his mother was Huzaila bint 'Inabah. Hazrat Sa'ad[ra] had two wives, 'Amrah bint Hazm and Habiba bint Zaīd. He had two daughters. One of them was Jamila and she was also known as Umm-e-Sa'ad or Umm-eSa'īd.

Hazrat Sa'ad[ra] knew how to read and write prior to Islām when very few people did. Hazrat Sa'ad[ra] was a leader of Banu Harith, along with Hazrat 'Abdullāh bin Rawaha[ra]. Hazrat Sa'ad[ra] was present during the first and second Bai'at at Aqabah. After the migration to Madīnah, the Holy Prophet[sa] established bond of brotherhood between Hazrat Sa'ad and Hazrat Abdur Rahmān bin Auf[ra]. Hazrat Sa'ad[ra] participated in the Battle of Badr and was martyred at Uhud.

On the day of Uhud, the Holy Prophet[sa] said: "Who will bring me news of Sa'ad bin Rabi'?" One man said he would bring the news and went and started looking among the martyrs. When he saw Hazrat Sa'ad[ra] wounded among them, he told him that the Holy Prophet[sa] had sent him to see how he was. Hazrat Sa'ad[ra] said: Convey my Salām to the Holy Prophet[sa]. Tell him that I have suffered 12 spear wounds and that those wounded me have been consigned to hell, i.e., he had killed all those he had fought with. It is said that the person who went to find him was Hazrat Ubai bin Ka'ab[ra]. Hazrat Sa'ad[ra] said to him: Tell my people to fear Allāh and to fulfil the pledge they made with the Holy Prophet[sa] on the night of Aqabah. They will have no excuse before Allāh if the enemy reaches the Holy Prophet[sa] and even one of them is still alive. Hazrat Ka'ab[ra] relates that he was still with Sa'ad when Sa'ad passed away. He went back to the Holy Prophet[sa] and told him about Sa'ad and what he had said and how he had died. The Holy Prophet[sa] said:"May Allāh have mercy on him. He was devoted to Allāh and His Messenger in life as well as in death."

Hazrat Jābir bin 'Abdullāh[ra] relates: Hazrat Sa'ad's[ra] wife came to the Holy Prophet[sa] with her two daughters and said: "O Messenger of Allāh! These are the two daughters of Hazrat Sa'ad bin Rabi'[ra] who died while fighting alongside you in the Battle of Uhud. Their uncle has usurped all their inheritance and they are left with nothing. They cannot be married off if they do not have anything. The Holy Prophet[sa] said: "Allāh will decide in this matter." Thereafter, the verses regarding inheritance were revealed. The Holy Prophet[sa] then summoned the uncle of the two girls and said: "Give to the daughters a third of what Sa'ad left behind, and give their mother one-eighth of it, and what remains will be yours."

Hazrat Mirza Bashir Aḥmad Sahib[ra] writes: Hazrat Sa'ad[ra] was a wealthy and prominent person of his tribe. However, he had no male issue and left behind only his wife and two daughters. Up to that time no laws regarding inheritance had been revealed to the Holy Prophet[sa] and inheritance was divided according to the ancient Arab customs, which meant that, in the absence of a male issue, the elders of the family would take possession of all the inheritance and leave the widow and orphan girls with nothing. The same happened after the martyrdom of Hazrat Sa'ad[ra], and so Hazrat Sa'ad's[ra] widow took the matter before the Holy Prophet[sa]. The Holy Prophet[sa] was definitely pained by this story, but since no commandments

had been revealed regarding this matter he asked them to be patient and wait for Divine instructions. Not long afterwards, the verses related to inheritance that are found in Surah Al-Nisa were revealed to the Holy Prophet[sa]. He summoned Hazrat Sa'ad's[ra] brother and instructed him to give two-thirds to the daughters, one-eighth to his sister-in-law, and to take what was left.

Huzoor[aa] said that today the world talks about the rights of women and highlights some superficial points that in reality have nothing to do with freedom. On the other hand, they object to Islāmic restrictions that are meant to safeguard the honour of women and preserve the harmony of the household and ensure the proper upbringing of future generations. The fact is that only Islām gives women their true freedom and guarantees the protection of their rights.

At the end of the sermon Huzoor[aa] appealed for prayers regarding the current situation of the world. While we pray that Allāh may free the world from the virus, we should also pray that Allāh may bring people to their senses and they may understand that their safety depends on submitting to the One God, fulfilling their obligations to one another and ending all kinds of discord and mischief.

May Allāh enable the governments to rule with justice and fairness. Huzoor[aa] also appealed for prayers for Aḥmadīs in Pakistan.

MEN OF EXCELLENCE

JUNE 12, 2020 AT MUBARAK MOSQUE ISLĀMABAD, TILFORD, UK.

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

Syednā Hazrat Khalīfatul-Masīḥ V[aa]

Hazrat Sa'īd bin Zaīd[ra]:

Hazrat Sa'īd[ra] was a tall man with a fair complexion and thick hair. He belonged to 'Adiy bin Ka'ab bin Lu'ayyi tribe. His ancestral lineage is linked to that of Hazrat 'Umar[ra] in the fourth step and that of the Holy Prophet[sa] in the eighth. Hazrat Sa'eed's sister 'Ātikah was married to Hazrat 'Umar[ra], and Hazrat 'Umar's sister Fatima was married to Hazrat Sa'īd[ra]. Hazrat Sa'īd's[ra] father Zaīd bin 'Amr followed the religion of Abraham and believed in One God. According to Hazrat Asmā' bint Abu Bakr[ra], Zaīd did not condone the act of burying of daughters alive, as was the custom among some Arabs prior to Islām, and if he heard of anyone intending to do so, he would stop him from doing it and take the responsibility for feeding and upbringing of the girl.

Huzoor[aa] said that children often ask about the beliefs of the Holy Prophet[sa] prior to Islām. From the very beginning, the Holy Prophet[sa] was the greatest proponent of monotheism and worshipped One God. There is an account of the Holy Prophet[sa] meeting Zaīd bin 'Amr prior to Islām. According to this account, on one occasion the Holy Prophet[sa] refused to eat something that had been slaughtered in the name of idols, whereupon Zaīd said that he too did not eat anything that had not been slaughtered in the name of Allāh.

Zaīd bin 'Amr had become averse to idolatry and travelled far and wide in search of the truth. In Syria he met Jewish and Christian scholars who told him to follow the religion of Abraham. Zaīd passed away five years before the Holy Prophet[sa] announced his Prophethood. Zaīd bin 'Amr once said to 'Āmir bin Rabi'ah that he firmly believed in the religion of Abraham and that he was waiting for a Prophet to appear from among the progeny of Ismael, and yet he was afraid that he would not live to see that Prophet. He, therefore, instructed 'Āmir that if he saw that Prophet he should convey to him his Salām. Later when 'Āmir bin Rabi'ah accepted Islām, he conveyed Zaīd's Salām to the Holy Prophet[sa]. The Holy Prophet[sa] responded to the Salām, prayed that Allāh have mercy on Zaīd, and said, "He will be raised on the Day of Judgement as one nation."

Hazrat Sa'īd bin Zaīd[ra] and his wife Fatima accepted Islām before the Holy Prophet[sa] started preaching at Dar Arqam. His wife became the means for converting

Hazrat ‘Umar[ra] to Islām, as has already been mentioned in the context of Hazrat Khabbāb bin Arat[ra]. Huzoor[aa] recounted this story with reference to Seerat Khatamun Nabiyyīn.

Hazrat Sa‘īd[ra] was among the first to migrate to Madīnah where the Holy Prophet[sa] established bond of brotherhood between him and Hazrat Rāfay’ bin Mālik or Hazrat Ubbai bin Ka‘ab[ra]. Hazrat Sa‘īd[ra] was unable to participate in the battle of Badr but the Holy Prophet[sa] gave him a share of the spoils. Huzoor[aa] said that he considered all the Companions who did not physically participate in the battle of Badr but were given a share of its bounty by the Holy Prophet[sa] to be among the Companions of Badr.

The reason why Hazrat Sa‘īd[ra] was unable to participate in the battle of Badr was that, ten days prior to the battle, the Holy Prophet[sa] had sent him and Hazrat Talha[ra] on a scouting mission to gain information about the departure of the Makkahn caravan from Syria. But before the two could return to Madīnah, the Holy Prophet[sa] had already received information about the caravan and had set out for Badr. The day the two Companions returned to Madīnah was the same day when the Battle of Badr was fought and so they could not participate in the battle.

Hazrat Sa‘īd[ra] was among the ten Companions who had been glad tiding of paradise by the Holy Prophet[sa] during their lifetime. Hazrat Sa‘īd[ra] said one day we were on the mountain of Ḥira along with the Holy Prophet[sa] when the mountain started to shake. The Holy Prophet[sa] said: “Be still, O Ḥira, for none is upon you other than a Prophet, a Siddīq and a Shahīd.” When asked who these people were, Hazrat Sa‘īd[ra] said that they were the Holy Prophet[sa], Abu Bakr[ra], ‘Umar[ra], ’Uthmān[ra], ‘Alī[ra], Talha[ra], Zubair[ra], Sa‘ad[ra] and ‘Abdur Rahmān bin ‘Auf[ra]. When asked who the tenth was, he hesitated a little and then said that he was the tenth. Hazrat Sa‘īd[ra] witnessed many revolutions and civil strife in his time but remained aloof from them on account to his piety and Taqwa. He, however, openly voiced his opinions, when Hazrat ’Uthmān[ra] was martyred, he said, “If you

had done to the mountain of Uhud what you have done to ’Uthmān, it would have wavered.” Similarly, when Mughīra bin Shu’ba uttered inappropriate words against Hazrat ‘Alī[ra], Hazrat Sa‘īd[ra] stopped him and reminded him that ‘Alī was among the ten Companions who were given glad tiding of paradise by the Holy Prophet[sa] in their lifetime.

Hazrat Sa‘īd[ra] was a devout and prayerful person and his prayers were often heard by Allāh. During the reign of Hazrat Amīr Mu’awiyah[ra], a woman accused Hazrat Sa‘īd[ra] of having forcibly taken her land.

When he was asked about this, he said: “How could I have done such a thing after hearing the Holy Prophet[sa] say that anyone who unjustly takes the smallest piece of land belonging to another shall wear seven lands around his neck on the Day of Judgement!” He then prayed: “O Allāh, if this woman is lying, then let her not die until she has lost her eyesight, and let the well be her grave.” Later the woman totally lost her eyesight and fell into a well in her house and was killed.

Hazrat Sa‘īd[ra] died in 50 A.H. or 51 A.H. Hazrat Sa‘ad bin Abi Waqas[ra] performed the rites on his body and Hazrat ‘Abdullāh bin ‘Umar[ra] led his funeral prayer. He was buried in Madīnah. Hazrat Sa‘īd[ra] had ten wives at different times from whom he had 13 male and 19 female offspring.

Hazrat ‘Abdur Rahmān bin ‘Auf[ra]:

Prior to the advent of Islām he was called ‘Abd-e-‘Amr or ‘Abdul Ka’ba but the Holy Prophet[sa] changed his name to ‘Abdur Rahmān after he converted to Islām. He belonged to Banu Zuhra bin Kilāb tribe.

Hazrat ‘Abdur Rahmān[ra] was a tall man with a reddish complexion, beautiful eyes and long eyelashes. He was born ten year before the Year of the Elephant and was among the handful of people who did not drink liquor even before Islām. He was part of the six-member committee appointed by Hazrat ‘Umar[ra] to elect the next Khalīfa. When, after the migration to Madīnah, the Holy Prophet[sa] established bond of brotherhood between him and Hazrat Sa‘ad bin Rabi’[ra]. Hazrat Sa‘ad[ra] said: “I am among the most affluent of Ansār. I give up half of my entire wealth and one of my two wives for you. You can marry her after period of iddah.” Hazrat ‘Abdur Rahmān[ra] thanked him but declined the offer. He then started his own trade with meagre investment and soon God blessed him with abundance.

Huzoor[aa] recounted the incident during the battle of Badr when Hazrat ‘Abdur Rahmān bin ‘Auf[ra] was approached by two youngsters and they asked him to point out to them who Abu Jahl was. Before he could even lower his hand, they hastened like eagles through the ranks of the Makkahns and struck Abu Jahl. Hazrat ‘Abdullāh bin Mas’ūd[ra] then ended the life of the wounded Abu Jahl. Huzoor[aa] said that such was the devotion of these Companions that they had no fear of their lives.

Huzoor[aa] said that he would speak more about Hazrat ‘Abdur Rahmān bin ‘Auf[ra] later, *Inshā’Allāh!*

JUNE 19, 2020 AT MUBARAK MOSQUE ISLĀMABAD, TILFORD, UK

Huzoor[aa] began the Friday sermon by continuing with the accounts regarding Hazrat 'Abdur Rahmān bin 'Auf[ra]. Hazrat 'Abdur Rahmān[ra] was an old friend of Umayyah bin Khalf. After migrating to Madīnah, Hazrat 'Abdur Rahmān bin 'Auf[ra] wrote a letter to Umayyah bin Khalf asking him to safeguard his property in Makkah and promising to do the same for Umayyah's property in Madīnah. Hazrat 'Abdur Rahmān[ra] had signed this letter with his Muslim name 'Abdur Rahmān, to which Umayyah replied that he did not recognize anyone by the name of 'Abdur Rahmān. Hazrat 'Abdur Rahmān [ra]then wrote back and signed the letter with 'Abd-e-'Amr, the name he had before Islām.

Huzoor[aa] explained that during the battle of Badr, Umayyah bin Khalf requested Hazrat 'Abdur Rahmān bin 'Auf[ra] to take him and his son under his refuge, which Hazrat 'Abdur Rahmān [ra]agreed to do. The two were with Hazrat 'Abdur Rahmān when Hazrat Bilāl[ra] saw them and recognized Umayyah who used to torture him in Makkah. Seeing him accompanying Hazrat 'Abdur Rahmān bin 'Auf[ra], Hazrat Bilāl[ra] called out to Ansār and said to them: "That is a leader of the infidels. If he escapes then I am lost." Hearing this, a party of Muslims attacked Umayyah and his son and killed them.

In the Battle of Uhud, Hazrat 'Abdur Rahmān bin 'Auf[ra] remained steadfast with the Holy Prophet[sa] even though he suffered 21 wounds, lost two of his front teeth, and suffered a severe injury because of which he used to walk with a limp.

In 6 A.H., the Holy Prophet[sa] sent an army of 700 Companions to Doumat ul-Jandal under the command of Hazrat 'Abdur Rahmān bin 'Auf[ra]. The Holy Prophet[sa] instructed them to invite the people to Islām, and that if fighting became inevitable then they should avoid dishonesty, deception and killing of women and children. Accordingly, Hazrat 'Abdur Rahmān bin 'Auf[ra] invited the people of Kalb tribe to Islām for three days and they finally accepted Islām. Following the Holy Prophet's[sa] instructions, Hazrat 'Abdur Rahmān bin 'Auf[ra] married Tumāzir, the daughter of the chief of Kalb tribe. She later came to be known as Umm-e-Abu Salama.

In 14 A.H., on the occasion of the Battle of Jisr, when the news of Hazrat Abu 'Ubaid bin Mas'ūd's[ra] martyrdom reached Madīnah, Hazrat 'Umar[ra] appointed Hazrat 'Alī[ra] as his deputy in Madīnah and decided to go out with an army. Hazrat 'Abdur Rahmān bin 'Auf[ra] was one of the Companions who asked Hazrat 'Umar[ra] not to go. He said: "I have never said to anyone the words 'may my parents be sacrificed for you' other than to the Holy Prophet[sa]. But today I say to you, 'Umar, may my parents be sacrificed for you, stop here and send a large army. Because if the army is defeated in your presence, it will be considered your defeat. And if you are martyred at the start, then I am afraid the Muslims will not even be able to proclaim the Kalima." Hazrat 'Umar[ra] accepted this advice and, after consultation with Hazrat 'Abdur Rahmān bin 'Auf[ra], sent an army under the command of Hazrat Sa'ad bin Mālik[ra].

Huzoor[aa] said that the Holy Prophet[sa] had assigned land to various Companions and their tribes in Madīnah. The tribe of Hazrat 'Abdur Rahmān bin 'Auf[ra] was given a place in a cluster of date palm trees behind the Prophet's Mosque. The Holy Prophet[sa] had promised Hazrat 'Abdur Rahmān bin 'Auf[ra] that after the victory of Syria, he would be given a certain piece of land.

He was given this piece of land during the Khilāfat of Hazrat 'Umar[ra].

Hazrat 'Abdur Rahmān bin 'Auf[ra] had the honour of leading the Holy Prophet[sa] in prayer. This occurred at Fajr prayer during the Battle of Tabūk. When, after the prayer had ended, the Holy Prophet[sa] got up to offer his remaining rak'ah, those present became concerned and started to recite tasbih. After completing his prayer, the Holy Prophet[sa] said: "Every Prophet has offered prayer behind some righteous person." This was a great honour for Hazrat 'Abdur Rahmān bin 'Auf[ra] because the Holy Prophet[sa] thus testified that he was indeed a righteous man.

According to one account, Hazrat 'Abdur Rahmān bin 'Auf[ra] used to offer long Nawāfil before Zuhr. According to another account, Hazrat 'Abdur Rahmān bin 'Auf[ra] was seen performing a circuit of the Ka'aba and praying: "O Allāh, save me from the greed of the ego." In the first year of his Khilāfat, Hazrat 'Umar[ra] appointed Hazrat 'Abdur Rahmān bin 'Auf[ra] as the chief judge.

On one occasion, Hazrat 'Abdur Rahmān bin 'Auf[ra] came to the Holy Prophet[sa] complaining of lice and asked that he be allowed to wear silk clothes. The Holy Prophet[sa] graciously permitted him to do so. One day during the Khilāfat of Hazrat 'Umar[ra], Hazrat 'Abdur Rahmān bin 'Auf[ra] and his son came to Hazrat 'Umar's presence wearing silk clothes. Hazrat 'Umar[ra] tore the cloth that the son was wearing and said to Hazrat 'Abdur Rahmān bin 'Auf[ra]: "You received permission to wear silk because you complained of lice to the Holy Prophet[sa]. The permission was specifically for you and for no one else."

> "By God, there have passed before you believers who were cleft into two with a saw upon their heads and yet they did not recant their faith.

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Sa'ad bin Ibrahīm related that Hazrat 'Abdur Rahmān bin 'Auf[ra] used to wear a cape that cost about 400 or 500 Dirham. Huzoor[aa] said that this is an example of God's blessings. When he migrated from Makkah he had no possessions whatsoever, but then the time came when he wore expensive clothes and Allāh blessed him with many properties.

> Hazrat 'Abdur Rahmān bin 'Auf[ra] said that he had heard the Holy Prophet[sa] say that when you hear of an epidemic in some place, do not go there, and if you are already there then do not leave.

When Hazrat Abu Bakr[ra] considered to appoint Hazrat 'Umar[ra] as Khalīfa after him, he asked Hazrat 'Abdur Rahmān bin 'Auf[ra] for his opinion on the matter. Hazrat 'Abdur Rahmān bin 'Auf[ra] admitted Hazrat 'Umar's superiority over all Muslims and added that his only drawback was that he was rather fierce in his disposition.

On one occasion Hazrat Khalid bin Walīd[ra] spoke harshly to Hazrat 'Abdur Rahmān bin 'Auf[ra] and asked why he imagined that it was an honour to be among the early Muslims. When the Holy Prophet[sa] heard of this, he said: "Leave my Companions alone. I swear by Him who holds my life in His hands, that if one of you were to spend as much gold as Uhud mountain, you would not equal the meagre sacrifices made by these people." The Holy Prophet[sa] said regarding Hazrat 'Abdur Rahmān bin 'Auf[ra]: "He is chief among the Muslims and honest among the dwellers of heaven and earth."

On one occasion, a variety of foods were served before Hazrat 'Abdur Rahmān bin 'Auf[ra]. As he took the first morsel, he became perturbed and pulled back his hand saying: "When Mus'ab bin 'Umair was martyred, he was buried in a single sheet, even though he was better than us. The sheet was so small that if his feet were covered, his head would be bear; and if his head was covered, his feet would be exposed." He said similar words regarding Hazrat Hamza[ra] and said: "We have been granted financial abundance and worldly comforts in good measure. I am afraid we may have been given our reward in this world." Tears started to flow from his eyes and he did not eat anymore. On another occasion he said that the Holy Prophet[sa] left this world in such a state that he and his family never had eaten their fill of barley bread.

One day, Hazrat 'Abdur Rahmān bin 'Auf[ra] expressed before Ummul Mu'minīn Hazrat Salama[ra] the fear lest the profusion of wealth might destroy him. Hazrat Salama[ra] said that he should give a lot in charity and alms because she had heard the Holy Prophet[sa] say, "There are some among my Companions who will never see me again after we part." Huzoor[aa] said that Hazrat 'Abdur Rahmān bin 'Auf[ra] was among the Companions who had been given the glad tiding of paradise by the Holy Prophet[sa] himself, and yet he was always vigilant for the fear of God.

At one time when news was received of an outbreak of the plague in Syria, Hazrat 'Umar[ra] summoned the eminent Companions for advice as to whether the army should continue to advance towards Syria or turn back. Hazrat 'Abdur Rahmān bin 'Auf[ra] said that he had heard the Holy Prophet[sa] say that when you hear of an epidemic in some place, do not go there, and if you are already there then do not leave. Hazrat 'Umar[ra], therefore, decided to return the army. Upon this, Hazrat 'Ubaidah bin Al-Jarrah said, "Are you fleeing from the decree of Allāh?" Hazrat 'Umar[ra] replied, "Only if someone other than you had said this! We are fleeing from one decree of Allāh to another decree of Allāh."

Huzoor[aa] said that even today we can see that the countries that implemented a lock-down earlier have been able to control the pandemic more successfully, whereas it is continuing to spread in other countries.

At the end of the sermon Huzoor[aa] said that he would continue with the rest of the account regarding Hazrat 'Abdur Rahmān bin 'Auf[ra] in the next sermon, Insha'Allāh!

JUNE 26, 2020 AT MUBARAK MOSQUE ISLĀMABAD, TILFORD, UK

Huzoor[aa] began the Friday sermon by continuing with the accounts regarding Hazrat ʻAbdur Rahmān bin ʻAuf[ra].

Hazrat ʻAbdur Rahmān[ra] was an extremely generous and charitable person. He made a bequest of 400 Dinār to each of the Companions who participated in the Battle of Badr, and there were about a hundred of these Companions living at the time. When an appeal was made for money and transportation for the Battle of Tabūk, Hazrat ʻAbdur Rahmān bin ʻAuf[ra] contributed 4000 Dirham. The Holy Prophet[sa] said: ʻUthmān and ʻAbdur Rahmān[ra] are two of God's treasures that spend for the sake of His pleasure.

On one occasion, Hazrat ʻAbdur Rahmān bin ʻAuf[ra] bought a land worth 40,000 Dinār and distributed it among the needy and Ummahātul Mu'minīn. Hazrat ʻĀ'īsha[ra] prayed for him: "O Allāh, may ʻAbdur Rahmān drink of the Salsabīl fountain in paradise." The Holy Prophet[sa] had said, "The person who will take care of my family after me will be true and righteous." Hazrat ʻAbdur Rahmān bin ʻAuf[ra] was the one who took the most care of the Holy Prophet's[sa] family. He would take Ummahātul Mu'minīn to perform the Hajj and paid great attention to their comfort and dignity.

Once when there was a serious shortage of food in Madīnah, a caravan belonging to Hazrat ʻAbdur Rahmān bin ʻAuf[ra] arrived from Syria carrying food supplies. When Hazrat ʻĀ'īsha[ra] learnt of this, she said: "'Abdur Rahmān will enter paradise on his knees." Hearing this, Hazrat ʻAbdur Rahmān bin ʻAuf[ra] gave away all the provisions, including the pack-saddles on the camels that were carrying the supplies. On another occasion he freed 30 slaves in one day.

On different occasions, Hazrat ʻAbdur Rahmān bin ʻAuf[ra] gave away 40,000 Dirham, 40,000 Dinār, 500 horses and 500 camels in the way of Allāh. He also bequeathed an orchard that was valued at 100,000 Dirham to Ummahātul Mu'minīn. Hazrat ʻAbdur Rahmān bin ʻAuf[ra] passed away in 21 or 22 A.H. at the age of 72. His funeral prayer was led by either Hazrat ʻUthmān or Hazrat Zubair bin Al-ʻAwām and he was buried in Jannatul Baqī'.

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Hazrat Saʻad bin Muʻāz[ra]:

He belonged to Banu Abdil Ashhal branch of ʻAus tribe of Ansār. He was also the chief of ʻAus tribe. Hazrat Saʻad[ra] accepted Islām at the hand of Hazrat Mus'ab bin ʻUmair. Because of him, Banu Abdil Ashhal became the first clan to accept Islām. The Holy Prophet[sa] established a bond of brotherhood between him and either Hazrat Saʻad bin Abi Waqas[ra] or Hazrat Abu Ubaidah bin Al-Jarah[ra].

Quoting Hazrat Mirza Bashīr Aḥmad Sahib[ra], Huzoor[aa] said that even though Hazrat Saʻad bin Muʻāz[r a]had been unhappy with the spread of Islām, he did not vocally oppose it on account of his cousin Hazrat Asʻad bin Zurarah[ra] who had been the first person to enter Islām in Madīnah. However, he sent another influential member of his tribe Hazrat Usaid bin Huzair[ra] to go and warn Hazrat Mus'ab bin ʻUmair[ra] and Hazrat Asʻad bin Zurarah[ra] against preaching Islām. But when Hazrat Musʻab[ra] recited the Holy Qur'ān for Hazrat Usaid bin Huzair[ra] and conveyed to him the message of Islām in an affectionate manner, Hazrat Usaid bin Huzair[ra] immediately accepted Islām. After returning, Hazrat Usaid[ra] asked Hazrat Saʻad bin Muʻāz[ra] to go himself as well. While meeting Hazrat Asʻad bin Zurarah Hazrat Saʻad[ra] told him angrily that he was taking undue advantage of their relationship. Hazrat Mus'ab then conveyed the message of Islām to Hazrat Saʻad and explained the principles of Islām in a beautiful manner. Consequently, Hazrat Saʻad bin Muʻāz[ra] also accepted Islām.

Hazrat Saʻad bin Muʻāz[ra] and Hazrat Usaid bin Huzair[ra] are both counted among the eminent Companions. Hazrat Mirza Bashīr Aḥmad Sahib[ra] writes that Hazrat Saʻad bin Muʻāz[ra] held the same position among Ansār of Madīnah as did Hazrat Abu Bakr[ra] among the Muhajirīn of Makkah.

The Makkahns incited the Jews of Madīnah against Islām. They were determined to wipe Islām off the face of the earth

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and were not going to allow Muslims to live in peace. The dangerous schemes of the Makkahns are highlighted in the following account recorded in Ṣaḥīḥ Bukhari. A short time after the migration, Hazrat Sa'ad bin Mu'āz went to Makkah to perform Hajj and stayed with Umayyah bin Khalf. He also asked Umayyah to accompany him in performing tawāf of Ka'bah so that no one would create any mischief. When Hazrat Sa'ad bin Mu'āz[ra] was performing tawāf, Abu Jahl saw him and said angrily, "Do you think you can circuit the Ka'aba in peace even after giving refuge to Muhammad?" Hazrat Sa'ad[ra] wanted to avoid any conflict, but he had the honour of faith at heart and replied in an imposing voice: "If you stop us from Ka'aba, then remember that you will not find safety on your way to Syria either." Hearing this, Umayyah bin Khalf asked Hazrat Sa'ad to lower his voice as he was speaking to Abu Jahl. Hazrat Sa'ad said to Umayyah: "I cannot forget the Holy Prophet's[sa] prophecy that one day you will be killed at the hands of Muslims." Umayyah became terrified at hearing this. He returned home and said to his wife that he would never go out to fight against the Muslims. Nevertheless, the will of God could not be averted. Umayyah had to come out for the Battle of Badr and was killed at the hands of Muslims.

Hazrat Sa'ad bin Mu'āz accompanied the Holy Prophet[sa] in the battles of Badr, Uhud and Khandaq. He held the flag of 'Aus tribe in the Battle of Badr.

> "It looks like you mean to seek our opinion, O Messenger of Allāh! By Allāh, we have believed in you because we know you to be true. We will, therefore, go wherever you command us.

Hazrat Sa'ad bin Mu'āz's love and devotion to the Holy Prophet[sa] is revealed in the following incident. When the Holy Prophet[sa] was on his way to Badr, the news came that a large army of Makkahns was coming to protect the trade caravan. The Holy Prophet[sa] gathered all the Companions and asked for their advice as to what course of action should be adopted. Most of the Companions were of the view that they should confront the caravan and avoid the army, but the Holy Prophet[sa] did not like this idea. The eminent Companions also rejected this idea and made heart-warming speeches expressing their devotion and willingness to make any sacrifices. The Holy Prophet[sa] was delighted to hear them but kept asking for more advice. Hazrat Sa'ad bin Mu'āz[ra] understood that the Holy Prophet[sa] wanted someone to speak on behalf of Ansār as well. Therefore, he stood up and made an impassioned speech saying: "It looks like you mean to seek our opinion, O Messenger of Allāh! By Allāh, we have believed in you because we know you to be true. We will, therefore, go wherever you command us. If you order us to jump into the sea, we will jump. You will find us steadfast and resolute in fighting." The Holy Prophet[sa] was very pleased to hear the words of love and devotion.

Huzoor[aa] concluded by saying that he would speak more about Hazrat Sa'ad bin Mu'āz[ra] in the next sermon. Insha'Allāh!

ISLĀM & BLACK LIVES MATTER – GUIDANCE OF THE KHALĪFA

Abid Khan, Press Secretary Ahmadiyya Muslim Jamā'at

What is a Jama'āt? What is a community?

These questions have become increasingly pertinent as racial tensions that had long been simmering in the United States ignited recently following the killings of George Floyd and Breonna Taylor earlier this year.

Such examples of police brutality have led to increased awareness and support for the Black Lives Matter movement. Founded in 2013, the movement aims to increase awareness of the injustices that have been perpetrated against the black community in the United States. It has since garnered support from people in other countries as well, while raising complex questions about communities, support systems and principles.

So, is a community something where members gather together only to enjoy the good times and to reap the blessings of when all is well? Or is it that when there are struggles, people of a community stick together and, above all, they stick to their principles – adhering to them without fear, without an inferiority complex and without weakening their resolve.

I have particularly wondered about what distinguishes Aḥmadīyyat as a Jama'āt. Why do Aḥmadīs consider themselves different from other Muslims and non-Muslims? Why is it that Aḥmadīs are not inclined towards terrorism or extremism?

Instead, the Aḥmadīyya Jama'āt's unremitting response to hatred is to show love, peace and to bow our heads in the worship of Allāh rather than returning hatred with hatred and a desire for vengeance.

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At a time when religion is being abandoned across the world, our community has continued to grow and flourish. It has spread to all corners of the world. It has been embraced by people of all races, nationalities and socio-economic status. Most Aḥmadīs, if not all, know that unity is what distinguishes us.

Together we are united at the hand of one: the hand of Hazrat Khalīfatul-Masīh V (His Holiness, the Fifth Caliph) (aba).

To remain united requires faith in how our spiritual bond with the Promised Messiah (as), his Khulafa (Caliphs), and, above all, with the Holy Qur'ān and the blessed teachings of the Prophet of Islām (sa), is of paramount importance in our lives. This spiritual bond far exceeds any political and worldly movement that may gain prominence from time to time.

When I first came across the news of George Floyd's murder whilst scrolling social media, I was honestly unsurprised that a black man had been killed by a white police officer in America. There was something incredibly ordinary about it. As horrific as that sounds, it did not even register as big news.

However, a little while later when I saw the video of what had actually transpired, I was left in complete shock. There was nothing new about a black person being killed in the United States, but my shock was provoked by the sense of impunity amongst those white police officers. 'I can't breathe, I can't breathe,' said George Floyd repeatedly, begging for mercy, as an officer had his knee firmly lodged onto his neck. And when no mercy was forthcoming, he called out in his dying moments for his mother, just as the last light of his life was cruelly extinguished. The look not only of contentment, but if I'm not mistaken, a hint of a smile, on the face of the police officer was perhaps the most disturbing and horrifying detail to me.

How could this be possible in a country that claims to be the most advanced nation on earth; a paragon of virtue and the so-called land of the free? The mounting resentment and frustration harboured by millions of African Americans reached

a boiling point. Indeed, there has been a metaphorical knee at their necks for generations. George Floyd's murder, among countless other injustices against the black community, triggered a wave of emotion manifested in mass protests.

Members of our Jama'āt across the world shared instantly that pain. Aḥmadīs in the United States were more directly involved and understandably felt visceral pain and emotion out of love and empathy for the plight of African-Americans. The question that arose was, do we and should we, as Aḥmadī Muslims, and as a religious community, respond in kind as the world is doing? Should we take a knee, promote Black Lives Matters, join demonstrations? Should we go even further and join those who are violent and take advantage of the unrest to loot and plunder?

Or should we respond according to Islāmic teachings? That was the stark choice that lay before all of us a couple of months ago. Of course, the Jama'āt's response, under the guidance and leadership of Khalifa-e-Waqt (the Caliph), would always be to follow the teachings of Islām.

What every Aḥmadī must realise is that what our faith decrees is not always going to be the easiest path – precisely why so many people across the world have abandoned their faith.

Our response should not be to align with a group or movement that has only existed a few years and which might, quite easily, morph into something else in three, four, five or ten years from now.

Rather, our response lies in the righteous example of the noble Prophet (sa) who proclaimed in his Farewell Address that a black person is not superior to a white, nor is a white person superior to a black, and that an Arab is not superior to a non-Arab, nor is a non-Arab superior to an Arab.

Our response is guided by the Holy Qur'ān, which from the outset has condemned slavery and called for the emancipation of those who have been subjugated and oppressed. Allāh's Word has unequivocally laid down that all people are born equal.

Moreover, our response is based on the example of Hazrat Syedna Bilal[ra] who was born in an era during which he was treated with contempt simply because he was a black man. His dark skin colour was perceived as a symbol of dirt by his slave masters. Yet, due to his exemplary piety, faith and character, he was raised to the highest of stations by the Prophet of Islām[sa] himself who nominated him to be the first person to call mankind towards prayer.

Thus, the simple question for our Khuddam (Aḥmadī youth) and other Aḥmadīs, is whether they want to take the path that, Insha'Allāh (God-Willing), will surely lead to emancipation and freedom, but might require them to go against the grain. Arguably, the easier option will allow them to attain likes on Instagram and provide an immediate outlet to quell their frustration.

The worldly path might lead to short term success, but it is not a united path. There are already cracks and fissures in the Black Lives Matter movement. Some people who initially supported the movement, are now stepping away and saying that it is morphing into a far-left political crusade or has developed other objectives that do not align with the majority.

A day or two after the death of George Floyd, I sought the guidance of Hazrat Khalīfatul-Masīh V[aa]. The first thing I noticed was the pain and grief in the voice of Hazrat Khalīfatul-Masīh[aa] as he described the killing of George Floyd. He had seen the video and heard the news.

Huzoor[aa] immediately said that it was the Jama'āt's duty to condemn this brutality and to make every single possible effort to highlight the injustice of this killing and the long-term injustices against black people in the United States. He said that we must not only advocate on their behalf, but also endeavour to achieve justice and equality.

Whilst, the path of Islām may not always be the easiest, or the one that gets the most recognition in the short-term, it is undoubtedly the path that is paved with wisdom and ultimately the means to success. Some Aḥmadīs expressed their desire at that time to join BLM protest movements and, upon this, Huzoor clearly said that this was the personal right of people to join peaceful protests if they desired. Thus, if anyone thought that the Jama'āt sought to restrict their rights to join and protest, they were wrong.

However, Huzoor[aa] also firmly said that people should not partake in anything which could be a means of hurting their nation, or where violence or anything criminal could transpire. What would that achieve other than bring the protesters down to the level of those who oppressed them?

At a human level, Huzoor[aa] was extremely worried for the safety and well-being of Aḥmadī Muslims. He loves every Aḥmadī, every Khadim, every Lajna (Aḥmadī woman) member, and every child, no matter their race or residence. I do not need to repeat the countless incidents that I have personally witnessed over the years which have demonstrated the love that Khalifa Waqt has for each Aḥmadī, and how he partakes in and feels their grief and burdens.

Huzoor cannot bear for a single Aḥmadī to be hurt, injured or even worse. Nor does he want any Khadim or Jama'āt member to get entangled in something that could lead to arrest and see their lives destroyed.

In addition, Huzoor[aa] emphasised that such protests are of limited effect. Who can deny this logic? In the United States, marches and rallies have taken place for decades. Giants of the civil rights movements have come and gone, some brutally lost their lives – yet this systemic racism persists. Whilst white privilege does everything it can to sustain the past, Khalīfatul-Masīh[aa] is calling for real change.

The guidance of Khalīfatul-Masīh[aa] is that if the black community wants to rise, if it wants to thrive then it must endeavour, it must strive.

Huzoor[aa] has lived in Africa and considers the black people amongst the brightest stars of humanity. He knows the rich potential of the black race and has openly expressed his hope that they come to lead the world. At a time when people continue to look down on black people, Khalifa Waqt has consistently showered his love and appreciation upon the talents, intellect and piety of Africans and African-Americans. Huzoor[aa] has made it clear that it will take time, great effort and, above all, an unyielding, unbreakable and unswayable faith and resolve in Allāh the Almighty.

Huzoor[aa] instructed that African-Americans and all those minorities who are looked down upon or who have faced injustice must use their democratic rights from the grassroots level up. Some people have suggested that it might be worth boycotting the democratic process as a means of protest, but Huzoor[aa] was very clear that such protests are futile and will only entrench the existing norms. Furthermore, it is not just about voting in the upcoming presidential election in November, but partaking in every field, at every single level of society. Go to the town hall meetings or join the housing associations, and most of all, educate yourselves so that you know your rights and have the ability to stand up and defend yourself – not through violence or cruelty, but through the unstoppable force of knowledge. Run for office if you have the potential.

America might have seen its first black president a few years ago, but are black people proportionately represented across the board in society – in every district, in every town, in every city, in every state? Are they rising to the higher levels and echelons of society? The truth is, and it is a sad truth, that worldly people will only see you when you can affect them.

For instance, if they think that the black vote could swing an election, then they will listen to the African-Americans. The same applies to Pakistani or other Asian people who live in the West as minorities. For this reason, whenever Huzoor[aa] is asked about the persecution faced by our Jamaʿāt in Pakistan, and our supporters, be they politicians, dignitaries or human rights activists ask how they can help, he tends to respond by suggesting that they should try to help Aḥmadīs get their voting rights in Pakistan.

He does not say to them that, in the first instance, that they should challenge the Pakistani Government to remove the inhumane blasphemy laws. Rather in his wisdom, Huzoor[aa] gives realistic suggestions that are practical and urges for them to take things step by step.

I remember when I asked Huzoor[aa] whether the Jamaʿāt should align itself with the Black Lives Matter movement. I informed him that there were Aḥmadīs who had expressed their support for this organisation and desired for the Jamaʿāt to officially endorse it. As soon as I said this, to my surprise, Huzoor[aa] remained silent. For how long exactly, I cannot remember, perhaps 30 seconds or a minute.

After that short period of reflection, Huzoor[aa] said: "Innocent Lives Matter' and 'Supremacy of Justice.' These are the terms we should use.' Instinctively, I knew as soon as I heard these terms that both might prove controversial, especially Innocent Lives Matter.

First and foremost, people had strongly opposed and criticised those who had not used Black Lives Matter, considering it an affront to the rights of black people. Furthermore, some terms like 'All Lives Matters' were being used by the alt-right or others who seemed to deny that there was any problem of racial inequality. Nonetheless, having seen first-hand how Huzoor[aa] had reflected and been inspired, I was completely sure that the terms and slogans given by him would be blessed and prove to be of true value.

Subsequently, as Huzoor[aa] explained these terms, I was overwhelmed with pride. I saw how lucky and how fortunate we are to have a leader who is not thinking about how to win any popularity contests. Rather, he solely focuses upon how the problems facing humanity may be solved according to the teachings of the Qur'ān and the Ahadith, which are his true inspiration at all times.

Huzoor[aa] said:

'Our actions, as Aḥmadī Muslims, will always be underpinned by Islām's teachings. Thus, our statements and pronouncements are not motivated by politics but are always derived from the Holy Qur'ān and the life and teachings of the Holy Prophet of Islām (sa). It is for this reason that better slogans, when confronting the issue are 'Innocent Lives Matter' and the 'Supremacy of Justice."

Huzoor[aa] further said: 'However, if Aḥmadīs wish to personally tweet or use the Black Lives Matter term they may do so.'

As I mentioned earlier, I thought that the term Innocent Lives Matter would prove particularly controversial. Who would be classed as 'innocent' and who would not be? Some people might assume it excluded black people or others who had made mistakes or bad choices because of the circumstances in which they had been raised and their lack of opportunities.

However, the way Huzoor explained this term showed me that such concerns were unfounded. This slogan is the epitome of Islām's teachings of valuing every single person, regardless of whether they are black, white or any other colour.

Huzoor[aa] said:

'The term 'Innocent Lives Matter' is a very broad term based on the Holy Qur'ān, which says to 'kill' an innocent person is akin to the killing of all mankind. It does not mean that those who commit low-level crimes or who may be forced into error due to the circumstances they have grown up in, where they have been denied opportunities and justice, are not deemed as innocent. In fact, if they are forced to commit such crimes to feed their families or to exist then they are very much innocent.'

Huzoor[aa] continued:

'The only people who are not 'Innocent' are those who have power or wealth and use it to persecute, to brutalise and perpetrate grave injustice and who deny people their rights. The very definition

and standard of someone who is not innocent is that he violates the sanctity of life and a prime example of this is a member of law enforcement who abuses his power to mercilessly place his knee on the neck of a man and refuses to remove it for almost nine minutes even as the defenseless man repeats 'I can't breathe.''

So in essence, if you have confidence in Islām's teachings, you will soon recognise that Innocent Lives Matter is a term of immense value. It is, at its core, a clear rebuttal and rejection of all forms of persecution, injustice and oppression. It is a call for mankind to show its humanity and to forgo all forms of subjugation, harassment and inequality. In terms of Supremacy of Justice, some people later expressed their fears that it may harbour some connotation of or connection with 'White Supremacy', yet nothing could be further from the truth.

As he explained the meaning of this term, Huzoor[aa] said:

'The term 'Supremacy of Justice' is inspired by the Qur'ān's teachings that justice is paramount and the Farewell Sermon of the Holy Prophet[sa] in which he said that a white person is not superior to a black person or an Arab to a non-Arab. Hence, this term rejects and refutes the claim of those people who consider that the white race has 'supremacy.' Rather, it is 'justice' that is supreme.'

Therefore, rather than bearing any connotation of white supremacy, this term actually rejects the notion of any form of racial superiority. Instead, it elucidates that it is only justice and equality that may be considered to have supremacy.

In recent weeks, he has written a series of letters to certain world leaders at the apex of the coronavirus pandemic.

In these letters, Huzoor[aa] expressed, without fear or hesitation, that this pandemic ought to be considered a warning from God Almighty, as it had exposed how fragile the power and might was even of those nations that considered themselves the mightiest and most dominant. He wrote that it was a time for nations and their leaders to turn towards God Almighty. I was fortunate and privileged to be able to take the dictation for these letters and to type them up.

Huzoor[aa] also wrote a letter to the President of the United States, as the leader of one of the major powers. However, just before it was sent, the George Floyd killing took place. Upon this, very late at night, when most people will have assumed that Huzoor[aa] was resting or spending time with his family, I received a message from Huzoor[aa] which showed how at that late hour his mind was on other things.

In the message, Huzoor[aa] said:

'In the letter to President Trump, I wish to add an additional paragraph regarding how it is necessary for him to treat every citizen, irrespective of their race or ethnicity, with absolute equality and justice and the very highest standards of equality and non-discrimination are expected from the President of the United States.'

Thus, in his letter to President Trump, which was recently delivered, Huzoor[aa] wrote:

'For the sake of the peace and harmony of any nation, it is a prerequisite that the government, local authorities and law enforcement agencies treat all of their citizens equally, irrespective of their skin colour or ethnicity. In this regard, the expectation of absolute justice and non-discrimination from the leader of a country as the United States is especially high.'

Aside from seeking Huzoor's[aa] guidance in many Mulaqats (private audiences) about this issue, I have seen in every word, Huzoor's[aa] love for African-Americans and black people shining forth and how he desires to see them achieve true peace, security and justice so that they, their children and future generations are able to reverse the vicious tide of oppression that they have faced for centuries.

With all humility, every Aḥmadī Muslim should reflect and ask themselves if they are ready to stay true to the principles of Islām. It is a question every one of us who has taken theBai'atof the Promised Messiah (as) must ask. Will we abide by the teachings and instructions of the Holy Qur'ān through thick and thin? Or will we forsake them in order to please people who we do not even know, and whose values are often opposed to those with which we have been raised?

Do we want to be amongst those who remain truly loyal and faithful to the mission of the Promised Messiah[as] and to the institution of Khilāfat Aḥmadīyya? Will we, God forbid, forgo our faith, trust and obedience to Khilāfat, even though it is Khalifa-e-Waqt who has consistently demonstrated to us that our religion is the true means for peace, freedom, and equality.

It is our reaction to the trials and hard times that will define us as people, not as I said at the start, the moments of happiness and contentment.

Always remember that we are the people who swear by the words of the Holy Qur'ān that states,'Surely there is ease after hardship.' [94:6]. This includes in Pakistan, where our people have been brutally martyred for decades, where even our ladies are not spared and have been imprisoned in the most horrific conditions.

Or in Bangladesh where not even the graves of our three day old infants are safe. Or when one fights for the rights of those who have been scorned, oppressed and violated, so that they may be free of injustice and truly equal. Our belief now and always must be according to the teachings of Islām.

This is our challenge and I am sure that Inshā'Allāh (God-Willing) through the Grace of Allāh and the prayers and guidance of Khilāfat Aḥmadīyya, every sincere Aḥmadī will come to see the fruits of their labours, the rewards of their patience and have their prayers answered so long as they stand firm and united at the hand of Khilāfat.

RAISING CHILDREN TO LOVE ALLĀH

Sohail Aḥmad Saqib - Professor, Jāmi'a Aḥmadīyya Canada

رَبَّنَا لَا تُزِغْ قُلُوْبَنَا بَعْدَ اِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَّدُنْكَ رَحْمَةً اِنَّكَ اَنْتَ الْوَهَّابُ

"Our Lord, let not our hearts become perverse after thou hast guided us, and bestow on us mercy from Thyself; surely, Thou art the Great Bestower."(3: 9)

Though we do understand the importance of loving Allāh, we as humans tend to fall in love with worldly things and make these things the purpose of our lives. We forget that all these things we love so dearly will cease to exist one day.

كُلُّ مَنْ عَلَيْهَا فَانٍ ۝ وَّيَبْقٰى وَجْهُ رَبِّكَ ذُو الْجَلٰلِ وَالْاِكْرَامِ ۝

> "All that is on the earth will pass away and there will remain only the person of thy Lord, Master of Glory and Honour." (55: 27- 28)

If this is true, then why should one not fall in love with an eternal being that will never cease to exist? A person who attains the love of such a being, would naturally find all other loves become meaningless for him. If one attains the love of God in this world, then we would be right to say that he has attained paradise in this very world because the paradise of a believer lies in the delight of his God.

The Promised Messiah[as] states:

> Our paradise lies in our God. Our highest delight is in our God for we have seen Him and have found every beauty in Him. This wealth is worth procuring though one might have to lay down one's life to procure it. This ruby is worth purchasing though one may have to lose oneself to acquire it. O ye, who are bereft! Run to this fountain and it will satisfy you. It is the fountain of life that will save you. (*Kashtī Nūh*, *Ruhānī Khazā'in*, Vol. 19, pg. 21 -22)

Once one steps forward to seek the pleasure of his God, we will find God waiting for him. It is mentioned in a Hadīth-e-Qudsī that:

اِذَا تَقَرَّبَ الْعَبْدُ اِلَيَّ شِبْرًا تَقَرَّبْتُ اِلَيْهِ ذِرَاعًا وَاِذَا تَقَرَّبَ اِلَيَّ ذِرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا وَاِذَا اَتَانِيْ يَمْشِيْ اَتَيْتُهُ هَرْوَلَةً

> When a servant of Mine advances towards Me a foot, I advance towards him a yard, and when he advances towards Me a yard, I advance towards him the length of his arms spread out. When he comes to me walking, I go to him running. (*Sahih Muslim*, Kitabuz-Zirk wad-Dua)

All the prophets raised by God served only one purpose and that was to establish a living relationship between the creation and the Creator, between the Lord and the servant. They paved this path through their personal examples.

For the latter days, Allāh the exalted has appointed the Promised Messiah[as] to show the true face of a living God. As he says:

He has commissioned me that I should inform the world of the way in which that brilliant ruby might be acquired. (*Malfūzāt*, Vol. 3, pg. 16)

Then he writes:

> Our God is the One Who is living today as He was living before, and Who speaks today as He spoke before, and hears today as He heard before. (*Al-Wassīyat*, pg. 16)

In this age, Allāh the exalted has manifested his attributes through the Promised Messiah[as] and thousands of blessed souls attained true recognition of Allāh through him becoming completely engrossed in the true love of Allāh. These blessed souls are known as sahaba or the companions of his Holiness the Promised Messiah[as]. Today, these blessed personalities are no longer with us.

Those of us who are sitting here refer to ourselves as taba`īn or taba` taba`īn, but have we ever wondered if Allāh's love, which was in the hearts of our forefathers, is also to be found in our hearts? Have we ever analyzed ourselves to see whether we are moving forward in righteousness and piety? Do we realize what our priorities are? Do we have a conscious understanding of the level of righteousness of our coming generation?

We live in a time where godlessness has become common and people have become so materialistic that they have completely forgotten their creator and they consider this world to be a means for luxury and enjoyment and their only purpose in life is to boast about their wealth and power – it is in this time that Allāh the Almighty has chosen us for the completion of His divine mission.

"If one attains the love of God in this world, then we would be right to say that he has attained paradise in this very world because the paradise of a believer lies in the delight of his God.

Image by Samer Chidiac from Pixabay

To continue the mission of the prophets requires a special connection with God Almighty without which it is impossible to attain real success. In order to develop a living relationship with God, one has to be steadfast and persistent in his effort just as Allāh Himself points out that:

وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

"That whosoever struggles to find the way to us we guide him to ourselves" (29:70).

The first step in incorporating the love of Allāh in the hearts of children is through prayers and through personal examples. Allāh, the exalted, has taught us a prayer regarding our family,

رَبَّنَا هَبْ لَنَا مِنْ اَزْوَاجِنَا وَذُرِّيّٰتِنَا قُرَّةَ اَعْيُنٍ وَّاجْعَلْنَا لِلْمُتَّقِيْنَ اِمَامًا

"Our Lord, grant us of our spouses and children the delight of our eyes, and make us a model for the righteous" (Al-Furqān: 75).

Parents can only be considered the models and the Imāms of the righteous if both, the father and the mother, work towards the proper upbringing of their children. Children can only become the delight of eyes if they truly become the servants of the gracious God, just as Promised Messiah[as] has stated:

> "[The delight of eyes] can only be attained if they do not indulge in a life of promiscuity and lewdness but spend their lives as the true servants of the gracious God, and give God preference over every other thing." (*Malfūzāt*, Vol. 1 pg. 562)

Then explaining the phrase "make us a model for the righteous," the Promised Messiah[as] states that:

"It is necessary for one to reform himself and to live a righteous life before seeking righteous and pious offspring" (Malfūzāt, Vol. 1 pg. 560).

In our daily prayer we supplicate "O my Lord, make me one who establishes prayer and then make my offspring follow on my footstep." So, we have to pray constantly with pain for our children, because Allāh the exalted especially accepts the prayers of the parents in regards to their children. The Promised Messiah[as] writes regarding this, that:

> ". . . prayers of parents in regards to their children have been granted special acceptance by God" (*Malfūzāt*, Vol. 1 pg. 368).

An excellent example of this can be seen in the life of Hazrat Mir Nasir Nawab[ra] Sāhib. Someone once asked him, "How did you receive this honour and what did you do to achieve such a high station that the Promised Messiah[as] became your son-in-law?" He responded, "When this daughter was born, I prayed with such pain, pain like that which an animal feels when it is being slaughtered. I prayed before Allāh, the Exalted, for Him to take her into His own care and grant her a status that no one had held before." When Hazrat Mir Sahib[ra] was saying this, his eyes were shedding tears.

Another way to incorporate the love of Allāh in children is to take special care of their upbringing right from their childhood or even earlier when they are still in the wombs of their mothers. We live in a scientific era where science has also proven that the environment around a child while still in a mother's womb has a significant effect on the child after birth. The Holy Prophet[sa] has told us this fact long ago, he has said, that good or bad fortune of a human being starts from the womb of his mother. If a child receives a good environment during pregnancy then the rest of his life would show this good fortune.

The Holy Prophet[sa] has also alluded towards this; saying that there is no better gift a father can give his children other than good training in childhood (*Tirmidhī*). In the Sermon of Nikah, when the seed is being sown for a new family tree, we read "...that every soul should look at what he is preparing for tomorrow..." We must build our future today by inculcating true love of Allāh in our children.

Islām teaches us to say Adhān in the right ear and Takbīr in the left ear of the child at the time of their birth. In fact, this practice is a reminder for the parents that the training and proper upbringing of a child starts from this very moment, and if we wait any longer it might be too late. Many parents have not understood this fact and have suffered greatly thinking that the child is too young and can be taught when he grows up. It is said that whatever a child learns in his childhood remains with him just like an imprint remains on a stone. So, we have to teach them basic morals in an early age, explaining the difference between right and wrong, and emphasizing the

importance of worship from an early age. We have to create a natural love for good things and a natural disgust for bad. Certainly this is a task which demands utmost wisdom, effort and planning but we as parents can only be considered to have fulfilled our duties when our efforts reach their climax.

> We cannot create the true spirit of the worship of Allāh without explaining to them the deep wisdom behind the teachings of Allāh, the Almighty.

Parents should make sure that they do not depict a double-standard at home, meaning they should not preach what they do not observe themselves. We have to become Imāms and leaders for this coming generation, and it is our prime duty to inculcate the love of mosque in their hearts; the love of Allāh in their hearts, the love of Khilāfat in their hearts. We have to teach them our traditions and values which have helped our forefathers to attain the love and nearness of Allāh. Hazrat Khalīfatul-Masīh IV[rh] has directly spoken to the Canadian Jamā`at in these words:

> The path towards righteousness is an "uphill task" and the path to evil is downhill. If parents were to put ten times their effort into the Tarbīyyat of their children, only then will [their children] be virtuous. If you make ten steps towards righteousness, your children will advance one step. And if you take one step towards evil, going downhill, your children will descend ten steps. You should keep this basic principle in mind that if you advance towards goodness ten times, your children will advance only once, unless of course you work ten times harder.

Some parents get frustrated that the children of this age ask too many questions; however, instead of getting frustrated, it is our duty to answer those questions and satisfy them. That is why Allāh states in the Holy Qur'ān that the Holy Prophet[sa] didn't only teach us the teachings of Islām but also explained to us the wisdom therein. We cannot create the true spirit of the worship of Allāh without explaining to them the deep wisdom behind the teachings of Allāh, the Almighty. It is due to not understanding the true wisdom of Islāmic commandments, that our children sometimes do not have the true spirit of worship in them. It is for this reason that when they grow up and enter colleges or universities, their adolescent desires start to take over, changing their personalities. Allāh the exalted says in Sūrah Al-Muminūn, verse 97 that:

اِدْفَعْ بِالَّتِیْ هِیَ اَحْسَنُ السَّیِّئَةَ

> ...if we want to get rid of evil altogether then we need to present something better against it, and it is this which is referred to as احسن in this verse. So one cannot get rid of evil without falling in love with the Ahsan. The right time to create the love of Ahsan and sowing the seed of goodness is the age prior to maturity, not after.

Another way to strengthen their relationship with God is to have a mental picture of Him in mind. The Holy Prophet[sa] has explained this in the following words. "Worship Allāh, as if you are seeing him, or at least know that he is seeing you."

Prayers which are offered in this way result in achieving the love of Allāh and act as a vehicle to attain his closeness. So to create a true love of Allāh in the hearts of the children, it is necessary that we present our children a personal God, we must explain to them who Allāh is in relation to them. Why has He created us? Who has given us all these bounties which we enjoy in our daily life? Who helps us in our time of need? If we can demonstrate to our children the relation between the bounties they enjoy and the one who gives them to us, then we can create a personal relationship between our children and Allāh from a very young age.

Similarly, incidents of acceptance of prayers occur in every Aḥmadī house on daily basis and we need to narrate them to our children so they can also understand how benevolent their Lord really is. Hazrat Khalīfatul-Masīh IV[rh] has narrated the following incident:

> Once he was returning home from his farmhouse on his bicycle along with his daughter who was very young at that time. On the way she dropped her shoe which was still relatively new. Upon this she recited *Innā lillāhī wa Innā Ilaihī Rāji'ūn* in her childish way, and she was so young that she couldn't even recite the whole prayer *Innā lillāhī wa Innā Ilaihī Rāji'ūn* properly. She had only just recited the prayer that a man came running with her shoe in his hand.

This small incident engraved a very important lesson in her mind from a very young age, that is, no matter what our need is, no matter what difficulty has befallen us, we need to pray to Allāh who will help us in our need immediately.

We have the examples of our forefathers in front of us who were able to recognize the true face of Allāh, the Almighty, at a very young age. For example, Hazrat Musleh Mau'ūd[ra] mentions his personal experience about finding God in these words:

> When I turned 11 ... I had this thought in my mind that why do I believe in Allāh; what proof do I have of his existence. I pondered over this matter till late at night, and finally at around 10 or 11 at night, my heart came to the conclusion that there is a God. That moment was such a blessed moment for me. I was so happy to find my creator just as a child is happy to find his mother. (*Yād Ayyām*, pg. 365)

Today, the world is completely unaware

Photo courtesy of Farah Ahmad

of Allāh and his attributes. Humanity has forgotten its Creator. People do not care much about fulfilling the rights of their Creator. Today, there is no one on the face of the earth, except for Aḥmadīs, who have pledged to reinstate the relationship between humanity and its Creator. For this, we would have to rekindle true love of God in our hearts and once we have done so, our God will never desert us. Just as Hazrat Khalīfatul-Masīh IV[rh] has stated:

> The love of God is a very sacred emotion. It is such a sacred emotion that once it enters the heart of man it only increases and never leaves his heart. And this is why a very good age for this is in childhood. Those people are very lucky who have the love of Allāh in their hearts from a very young age, and then this love does loyalty to them for the rest of their lives. Man can enter any state and this love would not desert him. This is why this is the age in which you should fall in love with your Lord, you should learn the etiquettes of loving Him, and should develop a personal relation with him. Every child should have this firm belief in his heart that his God is his personal God and his alone without even the means of my parents in the middle. I have a direct relationship of love with my Allāh and that I have a personal relation with him. (*Mash'al Rāh*, Vol. 3 pg. 57)

In the end, I would like to mention a prayer through which one can win the Love of Allāh.

> O Allāh! I ask you for your love and the love of those who love you and the love of the actions which brings me closer to your love. My Lord! Make me such that your love is more pleasing to me then myself, and my wealth, and my family and the cool, sweet water. (*Tirmidhī*)

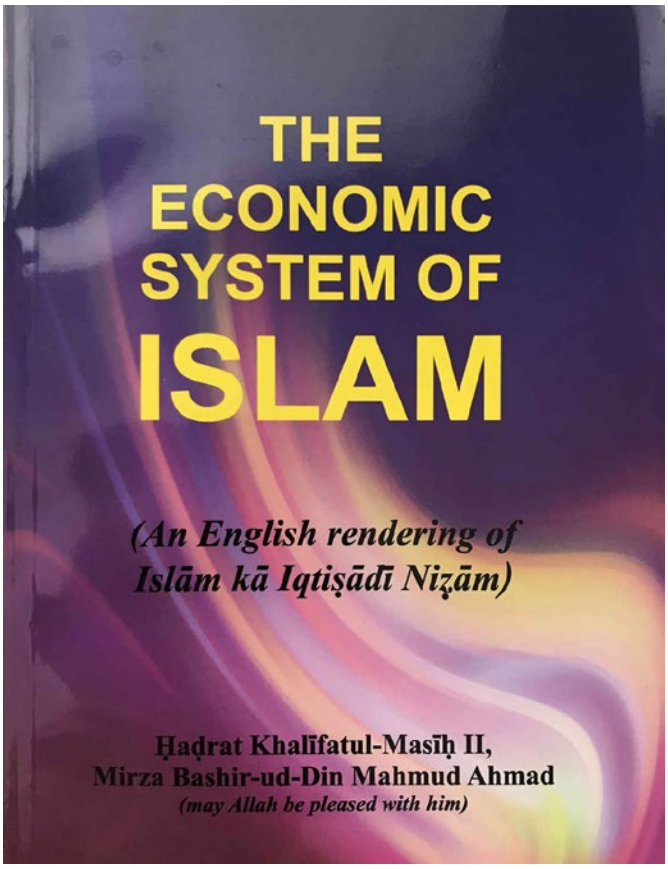
May Allāh Almighty enable us to develop a loving relationship with Him and may he enable us to incorporate this love in the hearts of our children as well! Āmīn!

PRAYERS

"Offer prayers and observe them with deep concentration. To supplicate in one's own language after reciting the prescribed prayers is not at all forbidden. When there is a wave of emotions, consider it an opportunity. Pray abundantly in that moment; pray profusely and weep. Doing so is not in one's control, but a blessing showered upon by God Almighty. Initially, one experiences discomfort in offering such prayers, but once they taste its sweetness, they will understand. Once unfamiliarity begins to dissipate and a person sees a manifestation of Divine power, they will never abandon it. It is human nature to progressively incline towards something that has been enjoyed. Truthfully, all enjoyment lies in the love of God Almighty."

(*Malfuzat* Volume 2 Page 631, translated from Urdu)

BOOK INTRODUCTION: **THE ECONOMIC SYSTEM OF ISLĀM**



By: Hazrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad[ra]

Publishers: Islām International Publications Ltd.

Available at the following link : The Economic System of Islām

This book is a print version of a lecture delivered by Hazrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad[ra], second successor of the Promised Messiah[as], titled *Islām ka Iqtisadi Nizam*.

The lecture was delivered in Lahore, at the Aḥmadīyya Hostel, on 26 February 1945. The main purpose of the lecture was to show that it is only through the teachings of Islām that a truly just system of governance and economics can be established. The lecture, in light of the Holy Qur'ān and the practice of the Holy Prophet[sa], elaborates the responsibilities of both the rulers and the ruled, and leaves no doubt that the Islāmic system of governance is fundamentally democratic, based on free and fair elections in the best sense of the word. It also ensures that justice will prevail, incentives for achieving excellence would be provided, and the basic needs of all will be satisfied. However, a proper governance structure is a prerequisite for the establishment of the Islāmic economic system – it would be impossible to have an Islāmic economic system in an otherwise corrupt political and social environment.

After giving an in-depth description of the main elements of the Islāmic system of economics, the second half of the lecture is devoted to a critical evaluation of communism. It is demonstrated that the communist system is really not what it claims to be, and it has inherent contradiction which will cause its downfall. This is followed by a presentation of three prophecies about the decline of the Communist system in Russia – a prophecy of Prophet Hizqil[as] [Ezekiel], a prophecy of the Promised Messiah[as], and a dream of Hazrat Khalīfatul-Masīḥ II[ra] (the speaker) himself. What unfolded in the years and decades after this lecture was delivered are enough to prove the fulfilment of these prophetic words and visions.

We present below some excerpts from the lecture as no better words than those of the great orator himself can justify the topic.

Describing the nature of economic systems of the world, Hazrat Khalīfatul-Masīḥ II[ra] states:

> The economic systems prevalent in the world can be classified into three types. There is one type of economic system that is not governed by any specified rules and regulations, and can be called a 'system' only for the sake of convenience. Some nations and countries never spelled out how their economic system would be run and had no specific plan or policy towards that end. Such societies do not distinguish between individual and national goals, and in the absence of a set policy, adopt any idea that appears convenient or practical. The second system is nationalistic in its approach, that is, one where nations seek only to maximize their collective national interests. The third system is individualistic, i.e., it gives individuals an opportunity to work on their own for the betterment and progress of their country. Workers as well as owners of capital are permitted to struggle for their rights and pursue their self-interest. Employees have the right to negotiate their wages and benefits with the management, which in turn is expected to institute clear rules and regulations governing workers. Thus the emphasis in this system is on the individual. These are the three basic economic systems that exist in the world today. The first system is not bound by any definite laws or rules; the second system is nationalistic in its approach, while the third is driven by individualism. Islām does not accept the first system at all, for the Islāmic system is based on prescribed principles and laws, which people are enjoined to follow. Islām relies on purpose and wisdom, and does not approve of indiscriminate adoption of economic policies. A system without well-designed laws is akin to feeding off of wild vegetation that grows on its own. Islāmic system, on the other hand, can be compared

to a farmer who follows a set routine for sowing seeds, irrigation, and nurturing plants. He knows what to keep in his orchard and what to throw out.

In this variety of systems, Hazrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad, Khalīfatul-Masīḥ II[ra] goes on to explain the very nature of the Islāmic economic system:

> The essence of the economic system of Islām lies in an appropriate combination of individual freedom with state intervention. It allows state intervention to a certain extent, but it also provides for individual freedom. A proper balance between these two defines the Islāmic economic system. Individual freedom is granted to enable persons to build up assets and spend them voluntarily in order to gain the spiritual benefits in the life to come. State intervention, on the other hand, is provided in order to protect the poor from economic exploitation by the wealthy. The state intervention is deemed essential for putting in place certain safeguards against harming the weaker sections of society, while individual freedom is deemed essential for a healthy competition among individuals and for enabling them to make provisions for the life hereafter. Individuals are given full opportunity to voluntarily serve humanity and earn merit in the life hereafter. Individual freedom thus opens up endless possibilities of progress through the force of healthy competition. At the same time, judicious state intervention is provided so that the economic system is not based on brutality and injustice and hindrances to economic progress of any section of society are avoided. It should now be easier to understand that religions that believe in the hereafter in general, and Islām in particular, do not view the issue in simple economic terms, but from a religious, moral and economic perspective. Religion does not seek a purely economic solution because such a solution might interfere with the moral and religious aspects of life, which would be unacceptable. A non-believer is of course free to view economic problems in isolation. But a religious person would not judge an economic system from purely an economic perspective. He would demand an economic system that also respects his moral and religious requirements.

“Individual freedom is granted to enable persons to build up assets and spend them voluntarily in order to gain the spiritual benefits in the life to come.

After a thorough examination of capitalism and communism, Hazrat Khalīfatul-Masīḥ II[ra] identifies where problems with both the systems lie and how the only possible way forward happens to be the Islāmic way:

> After reflecting over these important matters, a reasonable person would conclude that a practical economic system must leave room for religion. Short term economic considerations must not permit that the longer term consequence of an economic system be ignored. Only that economic system would be beneficial to humanity which fulfils everyone's basic needs, but also promotes healthy competition among individuals while curbing unhealthy rivalry. The fact is that communism was a reaction to past tyranny. That explains why this philosophy spread to areas where people were oppressed, but it did not take root in such countries as Great Britain and the United States. Similarly, it has not been successful in countries where nationalist or socialist governments were in power. Some time ago an American newspaper posed an interesting question to the working classes: Do you consider yourself to belong to the capitalist class, the middle class or the poor class? The majority of the respondents said that they considered themselves to be in the middle class. This suggests that it does not occur to an American worker that he is poor. This is the reason why communism was an even bigger failure in the United States than in Great Britain. On account of the abundance of wealth in America the labouring class does not feel that they are impoverished and are in need of a system that redresses their complaints and meets their basic needs. Thus, the real solution to the problem is that:
>
> 1. In accordance with the Islāmic teaching, the rights of the poor should be safeguarded; and
>
> 2. The hopes and aspirations of people should be fostered.

DURR-E-JAMAL TANVIR

Allāh the Exalted has blessed Irfan Tanvir Sāḥib and Kiran Shakeel Sāḥiba of Hamilton Mountain Jamā'at with a baby girl on Tuesday, September 8, 2020. Huzoor Anwar (May Allāh be his Helper!) has graciously named her Durr-e-Jamal Tanvir (Beautiful Pearl). She is the paternal granddaughter of Iqbal Tanvir Sāḥib and Tabassum Tanvir Sāḥiba and maternal granddaughter of Sheikh Muhammad Shakeel Sāḥib and Mubushra Shakeel Sāḥiba of Germany.

May God Almighty grant her a healthy and pious life and make her a true servant of the Jamā'at. May Allāh make her a delight of eyes of the family! Amīn!

THE HOLY QUR'ĀN IN THE DEFENSE OF HAZRAT MIRZĀ GHULĀM AHMAD[AS]

Dr. Omer Mallhi, Sadr Jamā'at Newfoundland & Labrador

As a convert to Islām-Aḥmadīyyat, I find it more compelling to defend the truthfulness of the claims of Hazrat Imām Mahdī and Masīḥ Mau'ūd[as]. As I was pondering over how to do this, I realized that Allāh the Exalted has already done this in the Holy Qur'ān.

There is only one Book through which God Almighty speaks universally to all of humanity (Muslims and non-Muslims alike)—the Holy Qur'ān. Every Muslim denomination agrees to its authenticity, veracity, and truthfulness. Therefore, the Holy Qur'ān is the best way to defend the claims of Hazrat Masīḥ Mau'ud[as]. When the Holy Qur'ān speaks in the defense of Hazrat Mirzā Ghulām Aḥmad[as], all Muslims will have to pay attention.

So how does Allāh defend Hazrat Mirzā Ghulām Aḥmad[as] in the Holy Qur'ān? The same way He defends the *Syedul Anbiya* [The Chief of Prophets], *Khatamun-Nabiyeen* [Seal of the Prophets)—Hazrat Muḥammad[sa].

In the Holy Qur'ān, Allāh repeatedly defends Hazrat Muḥammad[sa], especially when people questioned the truthfulness of his claim. The principles established by Allāh to defend the truthfulness of Hazrat Muḥammad[sa] should be the same for all prophets and claimants. Anyone who claims to be sent by Allāh the Exalted must be tested through this same yardstick. For Allāh does not change His way as He says:

فَلَنْ تَجِدَ لِسُنَّتِ اللّٰهِ تَبْدِيْلًا ۚ وَلَنْ تَجِدَ لِسُنَّتِ اللّٰهِ تَحْوِيْلًا

But thou wilt never find any change in the way of Allāh; nor wilt thou ever find any alteration in the way of Allāh (35:44).

The first verse that supports the claim of Hazrat Muḥammad[sa] is 165 of Sūrah Āl-e-'Imrān:

لَقَدْ مَنَّ اللّٰهُ عَلَى الْمُؤْمِنِيْنَ اِذْ بَعَثَ فِيْهِمْ رَسُوْلًا مِّنْ اَنْفُسِهِمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ ۚ وَاِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلٰلٍ مُّبِيْنٍ

Verily, Allāh has conferred a favour on the believers by raising among them a Messenger from among themselves, who recites to them His Signs, and purifies them and teaches them the Book and Wisdom; and, before that, they were surely in manifest error. (3:165)

It is mentioned in this verse that the advent of Prophet Muḥammad[sa] among the Makkans was a Divine favour. It signifies a general *sunnah* [practice] of Allāh that when He wants to favour a people, He raises a messenger among them. Considering this principal, it would only be a favour of God upon the Muslims—if the Masih expected by the Muslims was raised from among their our own people, not 'Isa[as] the prophet of Israelites. Indeed, Hazrat 'Isa[as] has already died as undoubtedly proven in the Holy Qur'ān.

The second verse of the Holy Qur'ān supporting the claim of Hazrat Masīḥ Mau'ūd[as] is verse 70 of Sūrah Al-Nisā:

وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا

And whoso obeys Allāh and this Messenger *of His* shall be among those on whom Allāh has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these (4:70).

This verse is a source of faith and hope for the Muslim Ummah. It describes the spiritual blessings Muslims can

attain if they truly obey Allāh and His Prophet[sa]. It mentions the four spiritual stations Muslims can attain. Hazrat Mirzā Ghulām Aḥmad[as] was the epitome of love and obedience to Allāh and His Prophet[sa], surpassing all others. The following couplet he wrote summarizes his relationship to the Holy Prophet[sa]:

بعد از خدا بعشق محمد مخمرم ۔ گر کفر ایں بود بخدا سخت کافرم

> After Allāh, I am intoxicated in the love of Hazrat Muḥammad[sa]. If this is disbelief, then by God I am the greatest disbeliever.

The third verse is a shining proof of the truthfulness of Hazrat Muḥammad[sa] and by analogy supports Hazrat Masīḥ Mau'ūd[as].

Allāh says in Sūrah Al-An'ām, Verse 22:

وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ كَذَّبَ بِاٰيٰتِهٖ ؕ اِنَّهٗ لَا يُفْلِحُ الظّٰلِمُوْنَ

> And who is more unjust than he who forges a lie against Allāh or gives the lie to His Signs? Surely, the unjust shall not prosper.

This verse explains that Allāh does not permit a liar to succeed in their false mission. The success of Hazrat Muḥammad[sa] attests to his truthfulness. Al-Hamdo lillāh! In the same way, the truth of Hazrat Masīḥ Mau'ūd's[as] claim can be measured by the success of his Divine Jama'āt.

The same message is repeated in another verse 94 of Sūrah Al-An'ām:

وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ قَالَ اُوْحِيَ اِلَيَّ وَلَمْ يُوْحَ اِلَيْهِ شَيْءٌ وَّمَنْ قَالَ سَاُنْزِلُ مِثْلَ مَاۤ اَنْزَلَ اللّٰهُ ؕ وَلَوْ تَرٰۤى اِذِ الظّٰلِمُوْنَ فِيْ غَمَرٰتِ الْمَوْتِ وَالْمَلٰٓئِكَةُ بَاسِطُوْۤا اَيْدِيْهِمْ ۚ اَخْرِجُوْۤا اَنْفُسَكُمْ ؕ اَلْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُوْنِ بِمَا كُنْتُمْ تَقُوْلُوْنَ عَلَى اللّٰهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ اٰيٰتِهٖ تَسْتَكْبِرُوْنَ

> And who is more unjust than he who forges a lie against Allāh, or says, 'It has been revealed to me,' while nothing has been revealed to him; and who says, 'I will send down the like of that which Allah has sent down?' And if thou couldst only see, when the wrongdoers are in the agonies of death, and the angels stretch forth their hands, saying, 'Yield up your souls. This day shall you be awarded the punishment of disgrace, because of that which you spoke against Allāh falsely and because you turned away from His Signs with disdain.'

Allāh declares that attributing a lie to Him is the greatest injustice. How could Allāh possibly let Hazrat Mirzā Sahib[as] succeed if his claim and mission were was not from Allāh? Instead of disgrace and punishment, Allah granted him the greatest of honours and success. Why?

Similarly, the next verse was revealed when the disbelievers had attributed false matters towards Allāh concerning for sacrifice;

وَمِنَ الْاِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ ؕ قُلْ ءٰٓالذَّكَرَيْنِ حَرَّمَ اَمِ الْاُنْثَيَيْنِ اَمَّا اشْتَمَلَتْ عَلَيْهِ اَرْحَامُ الْاُنْثَيَيْنِ ۚ اَمْ كُنْتُمْ شُهَدَآءَ اِذْ وَصّٰىكُمُ اللّٰهُ بِهٰذَا ۚ فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا لِّيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ ؕ اِنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ

> And of the camels two, and of the oxen two. Say, "Is it the two males that He has forbidden or the two females or that which the wombs of the two females contain? Were you present when Allāh enjoined this on you?" Who is then more unjust than he who forges a lie against Allāh that he may lead men astray without knowledge? Surely, Allāh guides not the unjust people.

People had attributed to Allah false matters concerning animal sacrifices and Allāh categorically denied their claims and announced that liars shall never be guided. If Allāh did not let matters of animal sacrifice be falsely attributed to Him, how could He possibly allow Hazrat Mirzā Ghulām Aḥmad Sāḥib[as] to make such colossal claims and grant his mission such great progress and success?

The next set of verses are in Sūrah Yūnus, Chapter 10 Verse 17-18:

قُلْ لَّوْ شَآءَ اللّٰهُ مَا تَلَوْتُهٗ عَلَيْكُمْ وَلَاۤ اَدْرٰىكُمْ بِهٖ ۖ فَقَدْ لَبِثْتُ فِيْكُمْ عُمُرًا مِّنْ قَبْلِهٖ ؕ اَفَلَا تَعْقِلُوْنَ فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ كَذَّبَ بِاٰيٰتِهٖ ؕ اِنَّهٗ لَا يُفْلِحُ الْمُجْرِمُوْنَ

> Say, if Allāh had so willed, I should not have recited it to you nor would He have made it known to you. I have indeed lived among you a whole lifetime before this. Will you not then understand? Who is then more unjust than he who forges a lie against Allāh or he who treats His Signs as lies? Surely, the guilty shall never prosper.

In verse 17, Allāh has instructed the Holy Prophet[sa] to present the following two points: One, it is Allah who has sent him with this Word. Second, his life and character is well-known to the people and testifies to his truth.

Meaning that, the Holy Prophet[sa] claimed prophethood only after Allāh categorically ordered him to do so. And his own honest and truthful character living among the people was, itself, a proof of the truth of his claims.

Similarly, Hazrat Mirzā Ghulām Aḥmad[as] made his claims public after Allāh repeatedly ordered him to do so. And prior to his claims, his high character and relentless efforts to defend Islām and the Holy Prophet[sa] were both acknowledged by Muslims and non-Muslims.

In verse 18, Allāh reiterates that liars will never prosper.

The next supportive verse is from Sūrah Yūnus Verse 70:

قُلْ اِنَّ الَّذِيْنَ يَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ لَا يُفْلِحُوْنَ

Say, 'Those who invent a lie against Allāh shall not prosper.'

Again, how could Allāh apply this principle upon the Holy Prophet[sa] but let Mirza Sahib[as] prosper, if he were a false claimant? The sheer success of his mission to this day proves the veracity of his claim, Al-Hamdo lillāh!

Thus, in the above verses, Allāh repeatedly explained that the success of the Prophet Muḥammad[sa] will prove that he was Divinely appointed because false claimants cannot succeed. It means that, hypothetically, if the Holy Prophet[sa] had been a false prophet (God forbid), Allāh would never have allowed him to succeed in his mission. Given this, is it conceivable that Allah would permit Hazrat Mirzā Ghulām Aḥmad[as] to succeed— if he were false in his claims?

The following are few more verses, all of which are supportive of the same argument;

Sūrah Hūd, verse 19:

وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا ؕ اُولٰٓئِكَ يُعْرَضُوْنَ عَلٰى رَبِّهِمْ وَيَقُوْلُ الْاَشْهَادُ هٰٓؤُلَآءِ الَّذِيْنَ كَذَبُوْا عَلٰى رَبِّهِمْ ۚ اَلَا لَعْنَةُ اللّٰهِ عَلَى الظّٰلِمِيْنَ

And who is more unjust than he who forges a lie against Allāh? Such shall be presented before their Lord, and the witnesses will say, 'These are they who lied against their Lord.' Now surely, the curse of Allāh is on the unjust:

Sūrah An-Nahl, Verse 117:

وَلَا تَقُوْلُوْا لِمَا تَصِفُ اَلْسِنَتُكُمُ الْكَذِبَ هٰذَا حَلٰلٌ وَّهٰذَا حَرَامٌ لِّتَفْتَرُوْا عَلَى اللّٰهِ الْكَذِبَ ؕ اِنَّ الَّذِيْنَ يَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ لَا يُفْلِحُوْنَ

And say not — because of the falsehood which your tongues utter — 'This is lawful, and this is unlawful,' so as to forge a lie against Allāh. Surely, those who forge a lie against Allāh do not prosper.

Sūrah Ash-Shūra, Verse 25:

اَمْ يَقُوْلُوْنَ افْتَرٰى عَلَى اللّٰهِ كَذِبًا ۚ فَاِنْ يَّشَاِ اللّٰهُ يَخْتِمْ عَلٰى قَلْبِكَ ؕ وَيَمْحُ اللّٰهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمٰتِهٖ ؕ اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ

Do they say, 'He has forged a lie against Allāh?' If Allāh had so willed, He could seal thy heart as He has sealed the hearts of thy enemies. But Allāh is blotting out falsehood through thee and is establishing the truth by His words. Surely, He knows full well what is in the breasts.

Sūrah Al-Ahqāf, Verse 9:

اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ؕ قُلْ اِنِ افْتَرَيْتُهٗ فَلَا تَمْلِكُوْنَ لِيْ مِنَ اللّٰهِ شَيْـًٔا ؕ هُوَ اَعْلَمُ بِمَا تُفِيْضُوْنَ فِيْهِ ؕ كَفٰى بِهٖ شَهِيْدًۢا بَيْنِيْ وَبَيْنَكُمْ ؕ وَهُوَ الْغَفُوْرُ الرَّحِيْمُ

Do they say, 'He has forged it?' Say, 'If I have forged it, you cannot avail me aught against Allāh. He knows best what *mischievous* talk you indulge in. Sufficient is He for a Witness between me and you. And He is the Most Forgiving, the Merciful.'

The following verses offer even stronger evidence for the truth of Hazrat Muḥammad[sa]:

Sūrah Al-Hāqqah, Verses 45-49:

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْاَقَاوِيْلِ ﴿۴۵﴾ لَاَخَذْنَا مِنْهُ بِالْيَمِيْنِ ﴿۴۶﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِيْنَ ﴿۴۷﴾ فَمَا مِنْكُمْ مِّنْ اَحَدٍ عَنْهُ حٰجِزِيْنَ ﴿۴۸﴾ وَاِنَّهٗ لَتَذْكِرَةٌ لِّلْمُتَّقِيْنَ ﴿۴۹﴾

And if he had forged and attributed any sayings to Us, We would surely have seized him by the right hand, And then surely We would have severed his life-artery, And not one of you could have held Us off from him. And verily it is a reminder for the righteous.

The above verses describe the perils of attributing lies towards Allāh. The natural question is: if Allāh would not have forgiven Hazrat Muḥammad[sa] (if God forbid he had forged a lie against Him), how could He possibly let others do so and still let them live? The sheer prosperity and success of the Jama'at of Hazrat Mirzā Ghulām Aḥmad[as] under the guidance of Khilāfat proves that he was indeed raised by God and was truthful in all his claims, Al-Hamdo lillāh!

It is a challenge to all anti-Aḥmadis to identify even one false prophet who survived according to this criteria set by God in the Holy Qur'ān.

In the following verse of Sūrah Fatir (verse 43), Allāh tells us how people behave when a Prophet is raised; though awaiting a prophet and promising to be followers when he appears, they fail to identify him and their ego steers them away from the Prophet.

وَاَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ لَئِنْ جَآءَهُمْ نَذِيْرٌ لَّيَكُوْنُنَّ اَهْدٰى مِنْ اِحْدَى الْاُمَمِ ۚ فَلَمَّا جَآءَهُمْ نَذِيْرٌ مَّا زَادَهُمْ اِلَّا نُفُوْرًا ۙ

And they swore by Allāh their strongest oaths, that if a Warner came to them, they would follow guidance better than any other people. But when a Warner did come to them, it only increased them in aversion.

This verse shows another similarity in the circumstances of Hazrat Masīh Mau'ūd[as] with those of Hazrat Muḥammad[sa]. In their respective times, people were awaiting a Prophet. But once God appointed them, they began to rebel them, instead of accepting them.

In short, the verses quoted in this article tell us that Allāh always defended the honour of a true prophet and never let a false claimant succeed in their mission.

To end the article I quote the following verse which serves as compelling argument—Sūrah Al-Nūr, Verse 56:

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۪ وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِي ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْۢ بَعْدِ خَوْفِهِمْ اَمْنًا ؕ يَعْبُدُوْنَنِيْ لَا يُشْرِكُوْنَ بِيْ شَيْـًٔا ؕ وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ

Allāh has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors *from among* those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security *and peace* after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious.

By the grace of Allāh the Exalted, the followers of Hazrat Masīḥ Mau'ūd[as] are the only ones blessed with the institution of Khilāfat and this special favour is promised only to true believers. As Aḥmadīs, our hearts are full of gratitude for being the fortunate ones to fulfill the prophesies of the Hazrat Muḥammad[sa] and accept the Promised Messiah[as] and his Khulafā'. May Allāh bless Khilāfat Aḥmadīyya and enable us and our future generations to serve Aḥmadīyyat, the true Islām! Amīn!

AHMADIYYA MUSLIM JAMAAT
INTERNATIONAL

Aḥmadīyya Muslim Jamā'at Press Releases

AUGUST 2, 2020

HEAD OF THE AḤMADĪYYA MUSLIM COMMUNITY DELIVERS 'ĪD SERMON FROM ISLĀMABAD

His Holiness[aa] said Aḥmadī Muslims must learn lessons from Prophet Abraham[as] and his family, whose sacrifices are marked on the day of 'Īdul Adhā

The World Head of the Aḥmadīyya Muslim Community, the Fifth Khalīfa (Caliph), His Holiness, Hazrat Mirza Masroor Aḥmad[aa], delivered the 'Īdul Adhā sermon on 31 July 2020 from the Mubarak Mosque in Islāmabad, Tilford.

> . . . we must analyse whether we ourselves are living up to our pledge that 'I will be willing to make every sacrifice for the sake of God.

Only a few Aḥmadī Muslims were able to offer the 'Īd prayer in the Mubarak Mosque due to social distancing rules, however across the world, millions of Aḥmadī Muslims were able to listen live to the 'Īd Sermon of their Caliph and to join in with the silent prayer led by their spiritual leader through the global television channel MTA International.

During the sermon, His Holiness[aa] recounted the immense sacrifice of Prophet Abraham[as] and his son Ismael, whereupon Prophet Abraham[as] lay ready to sacrifice his own son Ismael for the sake of God Almighty and it was one which his son willingly assented.

His Holiness[aa] said that this incident has been recorded in the Holy Qur'ān and so would remain preserved for eternity as a timeless example of the very highest standard of sacrifice.

Speaking of their example, Hazrat Mirza Masroor Aḥmad[aa] said:

> There are countless number of people who mark this 'Īd and anticipate its arrival merely as a day of celebration and joy. They sacrifice an animal only to impress others and as an expression of joy. However a true believer recalls and learns from the sacrifice of Prophet Abraham[as] and Ismael[as] and its underlying spirit.

Hazrat Mirza Masroor Aḥmad[aa] further stated:

> Certainly when we hear or read of their sacrifice, we cannot help but feel emotional and become tearful. However, that alone is not enough, rather we must analyse whether we ourselves are living up to our pledge that 'I will be willing to make every

sacrifice for the sake of God.'

His Holiness[aa] said that God Almighty ultimately stopped Prophet Abraham[as] from sacrificing his son and instead gave the glad tiding, narrated in the Holy Qur'ān, chapter 37 verse 106, that: "'Thou hast indeed fulfilled the dream.' Thus indeed do We reward those who do good."

His Holiness[aa] said that the sacrifice of Prophet Abraham's[as] family did not end there, rather it heralded the dawn of a new era of true faith and sacrifice, in which the mother of the Prophet Ismael[as], Hazrat Hajra[ra] manifested absolute faith and trust in God Almighty.

His Holiness[aa] narrated that on the instruction of Allāh the Almighty, Prophet Abraham[as] left his wife and son in the wilderness of Makkah with a few dates and some water.

As she faced this trial, Hazrat Hajra[ra] enquired if her husband was leaving them on the command of Allāh the Almighty. The Prophet Abraham[as] replied in the affirmative.

Narrating her pious and noble response, Hazrat Mirza Masroor Aḥmad[ss] said:

> With complete conviction and trust in Allāh the Almighty, Hazrat Hajra replied 'If you are leaving us upon the command of Allāh the Almighty then He will not let us be ruined. You may go wherever you need.'

Speaking of the incomparable reward that Allāh the Almighty granted them in return for their sacrifices, Hazrat Mirza Masroor Aḥmad[aa] said:

> History testifies to how Allāh the Almighty rewarded the faith of Hazrat Hajra and so He did not forsake her or her son, rather in return, an incredible nation was born to them and they had the ultimate honour that a great prophet, the Seal of the Prophets, Muhammad, the Chosen One[sa] was raised from amongst them who became a Prophet for all mankind.

Syednā Hazrat Khalīfatul-Masīḥ V[aa] delivering 'Īd Sermon at Mubarak Mosque

Reflection upon the immeasurable sacrifices of the Prophet Abraham[as] and his family, Hazrat Mirza Masroor Aḥmad said:

> Only when a man strives to tread upon the Abrahamic example and elevates his own level of loyalty towards Allāh the Almighty will they become the recipients of the blessings of Allāh the Almighty. Only when a woman seeks to emulate the standard set by Hazrat Hajra[ra] will she be showered with the blessings of Allāh the Almighty. And surely if a young person strives to learn from the example of Prophet Ismael[as] will they be the inheritors of Allāh's Beneficence. That is when true 'Īd will be attained.

His Holiness[aa] concluded his 'Īd Sermon by calling on Aḥmadī Muslims to pray for all those who are facings struggles and hardship.

His Holiness[aa] instructed Aḥmadī Muslims to fervently pray for those who are facing religious persecution in parts of Africa, across Pakistan and elsewhere.

His Holiness[aa] mentioned how even the basic religious ritual of sacrificing an animal on the occasion of 'Īdul Adhā was a right that extremists sought to deny to Aḥmadī Muslims living in Pakistan.

Hazrat Mirza Masroor Aḥmad[aa] said:

> Although it is the case every year, this time those who persecute us in Pakistan are especially focused on pressuring the authorities to file cases against Aḥmadī Muslims seeking to fulfil the Islāmic practice of sacrificing an animal on the occasion of this 'Īd. They are asserting that Aḥmadī Muslims should be punished all because we seek to fulfil this Islāmic duty. May Allāh the Almighty save Aḥmadī Muslims from the evils of such mischievous people.

His Holiness[aa] concluded the sermon with a silent prayer.

As this year, 'Īdul Adhā fell on a Friday, later His Holiness[aa] also delivered his weekly Friday Sermon from the Mubarak Mosque during which he spoke about a new law in Pakistan that required people to write 'Seal of the Prophets' after the name of the Holy Prophet Muhammad[sa].

Hazrat Mirza Masroor Aḥmad[aa] stated:

> These people think they have accomplished a great feat by requiring people to write 'Seal of the Prophets' next to the name of the Holy Prophet[sa] and they feel that they have created some hurdles in the path of Aḥmadī Muslims by doing so. They are ignorant of the truth because they do not realise that we Aḥmadī Muslims are the ones who truly understand the unparalleled status of the 'Seal of the Prophets'[sa] and that we have attained this understanding through the teachings of the Promised Messiah[as].

AUGUST 10, 2020

HEAD OF AḤMADĪYYA MUSLIM COMMUNITY DELIVERS SPECIAL JALSA SĀLĀNA 2020 ADDRESS

Due to the ongoing COVID-19 pandemic, Aḥmadī Muslims around the world have been unable to hold their respective Annual Conventions (Jalsa Sālāna) this year. However, on August 7 and 9 2020, during the dates that the international Jalsa Sālāna was due to be held in the United Kingdom, the World Head of the Aḥmadīyya Muslim Community, the Fifth Khalīfa, His Holiness Hazrat Mirza Masroor Aḥmad[aa] delivered an inspirational two-part address in which he recounted the blessings and continued progress of the Aḥmadīyya Muslim Community during the past year.

On Friday, August 7, 2020, His Holiness[aa] delivered the first part of the report during his weekly Friday Sermon from the Mubarak Mosque in Islāmabad, Tilford.

The second part was delivered as a special Jalsa Sālāna address from the Masroor Hall at the Islāmabad complex. Both addresses were delivered in front of a small gathering of Aḥmadī Muslims in line with social distancing requirements.

Additionally, during the three days when the Jalsa Sālāna UK 2020 was due to be held, MTA International broadcast a series of Jalsa Sālāna speeches delivered by His Holiness[aa] in prior years, as well as some special live new programmes.

Whilst presenting the Annual Report of the worldwide Aḥmadīyya Muslim Community, His Holiness[aa] announced that, despite the great and unexpected challenges posed in spreading the message of Islām by COVID-19, a total of 112,179 people had joined the Aḥmadīyya Muslim Community during the past year. His Holiness[aa] also presented faith-inspiring accounts of people who had joined having witnessed signs of God Almighty testifying to the truth of the Promised Messiah[as].

Syednā Hazrat Khalīfatul-Masīḥ V[aa] delivering special Jalsa Sālāna address

Narrating the story of how one lady came to join the Aḥmadīyya Muslim Community in Argentina, Hazrat Mirza Masroor Aḥmad[aa] said:

> An Argentine lady passed by our mission house in Argentina, where she saw a picture of the Promised Messiah[as] with a quote next to it stating that 'The Messiah has come'. This image and quote had a deep impact on her because she was a practicing Catholic. Before this she had no interest in Islām and nor did she personally know any Muslims.

Hazrat Mirza Masroor Aḥmad[aa] continued:

> She began learning about Islām and contacted the local Missionary of the Aḥmadīyya Muslim Community. Subsequently, she began to attend the classes and meetings organised by our Community. Her husband found out about this and did not approve, yet despite this, she secretly kept in touch and carried on her study of Islām. Then, a year later, on the 28th December 2019, her heart was satisfied and she decided to join the Aḥmadīyya Muslim Community.

In his address, Hazrat Mirza Masroor Aḥmad[aa] also spoke about the work of the Foreign Missions of the Aḥmadīyya Muslim Community, as well as the output of its official websites such as *Alislām.org* and periodicals such as *Al Fazl*, *Al Hakam*, *Al-Taqwa*, *The Review of Religions* amongst others.

Speaking about The Review of Religions magazine, Hazrat Mirza Masroor Aḥmad[aa] said:

> The Promised Messiah[as] himself established The Review of Religions, and its first edition was published in January 1902. By the Grace of God this magazine has been running for 118 years. It is being printed in English, French, Spanish and German accompanied by a website and social media channels for each language. The Review of Religions has played a very important part in conveying the message of the Promised Messiah[as] to the English speaking community.

His Holiness[aa] also spoke about the humanitarian work being carried out across the globe by Humanity First and the International Association of Aḥmadī Architects and Engineers (IAAAE). He said that, during the past year, the IAAAE had installed 2,800 water pumps providing benefit to 250,000 people. The IAAAE had also now established 19 model village projects in nine countries and was working on various other humanitarian projects.

Speaking of Humanity First, His Holiness[aa] said that the charity was now registered in 54 countries and amongst its humanitarian efforts, it had arranged for 15,315 free eye operations. Furthermore, 345 medical camps had helped over 230,000 vulnerable and under-privileged people.

His Holiness[aa] also spoke about the Aḥmadīyya Muslim Community's global television station, Muslim Television Aḥmadīyya (MTA) and how it had continued to develop and expand its reach.

He stated that MTA had increased its number of channels from five to eight in the past year and was now regularly translating its broadcasts into ten languages and furthering its efforts to propagate the true and peaceful teachings of Islām online and through social media.

His Holiness[aa] concluded by reflecting on the progress of the Aḥmadīyya Muslim Community and how it continues to be supported by God Almighty despite the false allegations that are often levelled against its Founder.

Hazrat Mirza Masroor Aḥmad[aa] said:

> Today, even after 130 years, we are seeing that those signs of support of God Almighty for the Community of the Promised Messiah[as] continue to be manifested.

Ending with a quote of the Promised Messiah[as], Hazrat Mirza Masroor Aḥmad[aa] said: "God Himself manifests the honour of those who are sent by God and enlightens their truthfulness. Those who are not from God and forge a lie against Him are eventually disgraced and destroyed."

Syednā Hazrat Khalīfatul-Masīḥ V[aa] delivering special Jalsa Sālāna address

His Holiness[aa] concluded the special address at Jalsa Sālāna 2020 with a silent prayer.

Key Facts & Figures from the Annual Report of the Aḥmadīyya Muslim Community 2019-2020

- 112,179 people joined the Aḥmadīyya Muslim Community from 98 countries
- 22.7 million people were given the message of Islām through 9.3million leaflets
- 217 New Mosques and 97 mission houses of the Aḥmadīyya Muslim Community were established across four continents.
- More than 360,000 books were printed from the Aḥmadīyya Muslim Community's Printing Press in the UK (Raqeem Press)
- $5.2 million was saved by volunteer work in 41k sessions across 114 countries.
- 288 New Branches of the Aḥmadīyya Muslim Community were established
- 42 million publications produced in 42 languages across 93 countries.
- 520 million people reached through News Reports and Media across 2,544 outlets in 12,453 articles
- 310 English and 1,000 Urdu Books available on the Aḥmadīyya Muslim Community's website *alislām.org*
- 145 New Arabic Publications
- 230,000 People Treated in 345 free Humanity First medical camps.
- Humanity First is established in 54 countries
- 496 workers in MTA International including 417 unpaid volunteers
- MTA is now broadcasting over 8 channels globally
- Exhibitions were held across the world, through which 343,000 people received the true message of Islām.
- Over 5000 bookstalls and book fairs were held across the world, through which 774,000 people received the true message of Islām

Humanity First
Serving Mankind

COVID-19 Fact Sheet

stay home • stay safe • help others
#HFCares

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

SOME ARE AT HIGH RISK

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

This includes seniors and those with the following conditions:

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

HOW TO REDUCE YOUR RISK

STAY HOME

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

- Clean and disinfect high touch surfaces in your home regularly

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

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

HYGIENE MEASURES

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

BE PREPARED

PLAN AHEAD

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

COMMUNICATE

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

STAY INFORMED

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

Visit canada.ca/coronavirus for more info

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

PRAYERS FOR THE CURRENT PANDEMIC

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

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

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

Prayer of Hazrat Ayub[as]

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

اَنِّیْ مَسَّنِیَ الضُّرُّ وَاَنْتَ اَرْحَمُ الرّٰحِمِیْنَ

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

Prayer of Hazrat Moses[as]

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

اَنْتَ وَلِیُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَاَنْتَ خَیْرُ الْغٰفِرِیْنَ

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

Prayer for Protection against All Harms

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

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

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

Prayer for Protection from Pandemics

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

یَا حَفِیْظُ۔ یَا عَزِیْزُ۔ یَا رَفِیْقُ

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

یَا حَیُّ یَا قَیُّوْمُ بِرَحْمَتِکَ أَسْتَغِیْثُ

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

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

رَبِّ کُلُّ شَیْءٍ خَادِمُکَ رَبِّ فَاحْفَظْنِیْ وَانْصُرْنِیْ وَارْحَمْنِیْ

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

Prayer for Deliverance from Sufferings and Illness

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

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