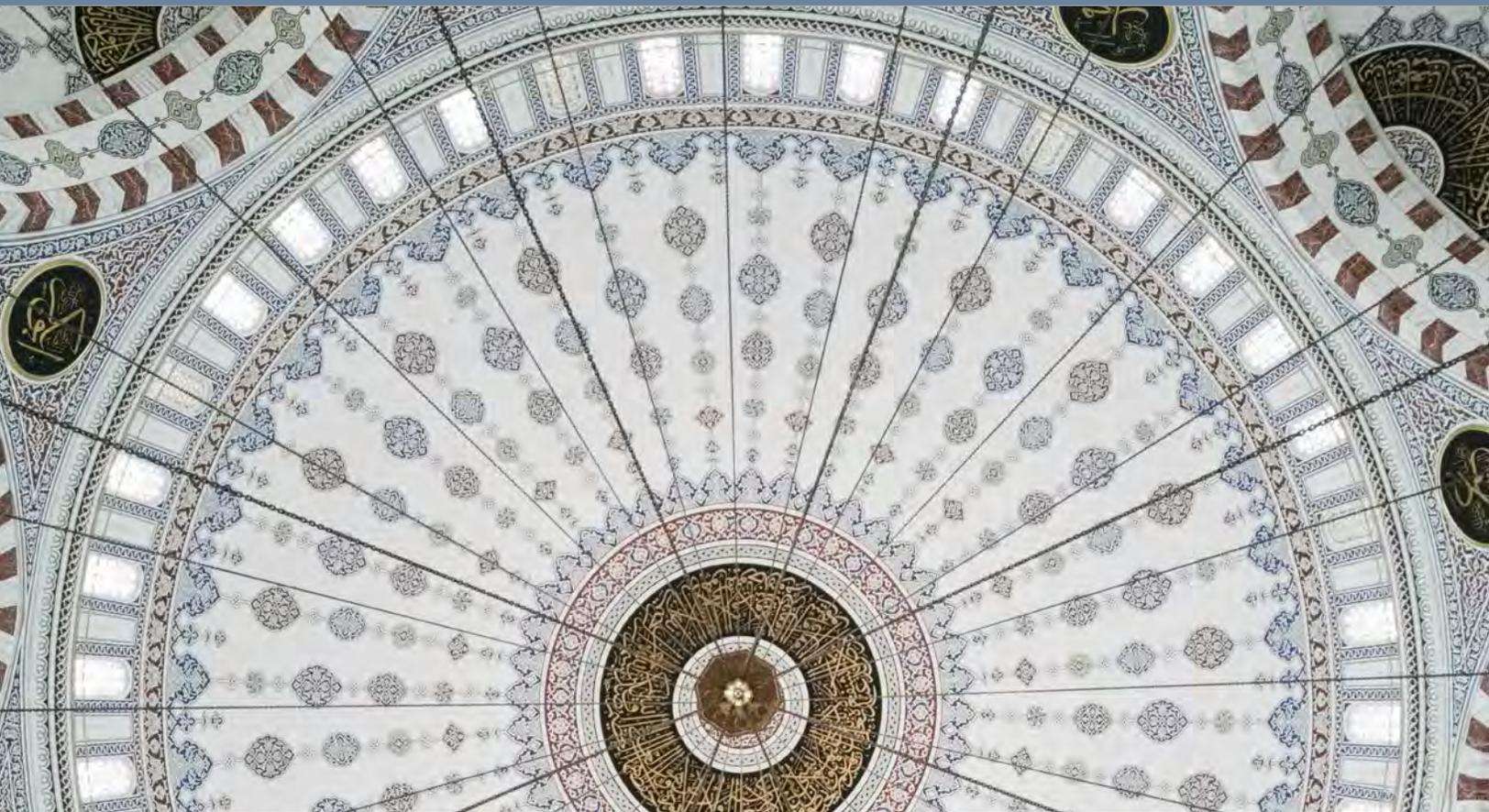


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“

Allah 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.”

(The Holy Qur'an, 24:56)

IMPORTANCE OF KHILĀFAT



Hazrat Khalīfatul-Masīḥ V said:

“Khilāfat is the life and spirit of the Jamā‘at. Hence, if you desire a [spiritual] life, bind yourself to Khilāfat with the utmost sincerity and loyalty. Connect yourself fully and completely to Khilāfat because the secret of every success is latent in your relationship with Khilāfat. Let the pleasure of the Khalīfa become your pleasure. Obey the Khalīfa of the time, and let gaining his pleasure become a central goal.”

(Monthly Khalid, Rabwah, March 2004, transl.from Urdu)



AḤMADIYYA GAZETTE CANADA
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ABBREVIATIONS OF SALUTATIONS

- sa** Ṣallāllahu 'alaihi wa Sallam - May peace and blessings of Allah be upon him!
Usage: Salutation written after the name of the Holy Prophet Muḥammad^{sa}
- as** 'Alaihis-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** RaḍīAllahu 'anhu / 'anhā/ 'anhum - May Allah 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 Allah 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 Allah be his Helper!
Usage: Salutation written after the name of Hazrat Mirzā Masroor Aḥmad, Khalīfatul-MasīḤ V^{aa}



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AMĪR JAMĀ'AT
Lal Khan Malik

EDITOR-IN-CHIEF
Hadi Ali Chaudhary

EDITORS
Usman Shahid
S. H. Hadi

ASSISTANT EDITOR
Furhan Hamza Qureshi

MANAGER
Mubashir Khalid

LAYOUT AND GRAPHICS
Maham Aziz

COVER PAGES
Maham Aziz

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

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PEARLS OF WISDOM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE HOLY QUR'ĀN

Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors *from among* those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear; they will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. (24:56)

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ
قَبْلِهِمْ ۖ وَلَيُبَدِّلَنَّهُمْ مِمَّنْ بَعَدَ خَوْفِهِمْ أَمْنًا ۗ يَعْبُدُونَنِي لَا
يُشْرِكُونَ بِي شَيْئًا ۗ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ
الْفَاسِقُونَ ﴿٥٦﴾ (سورة النور، 56)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ إِنَّكَ حَبِيدٌ مَّجِيدٌ

HADĪTH

Hazrat Ḥuzaifa^{ra} relates that the Holy Prophet^{sa} said that “Prophethood shall remain among you as long as Allah wills. He will then bring about its end and follow it with Khilāfat on the precepts of Prophethood for as long as He wills and then bring about its end. Then kingship shall follow that and remain as long as Allah wills, and then come to an end. There shall then be tyranny which shall remain as long as Allah wills, and come to an end upon His decree. There will then emerge Khilāfat on the precepts of Prophethood.” Then the Holy Prophet^{sa} kept silent.

(Musnad Aḥmad bin Ḥanbal)

عَنْ نُعْمَانَ بْنِ بَشِيرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ عَنْ حُدَيْفَةَ رَضِيَ اللَّهُ
تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَكُونُ النَّبُوءَةُ
فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا اللَّهُ تَعَالَى ثُمَّ تَكُونُ خِلَافَةً
عَلَى مِنْهَا جِ النَّبُوءَةُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا اللَّهُ تَعَالَى
ثُمَّ تَكُونُ مُلْكًا عَاطِئًا فَيَكُونُ مَا شَاءَ اللَّهُ أَنْ يَكُونَ ثُمَّ يَرْفَعُهَا
اللَّهُ تَعَالَى ثُمَّ يَكُونُ مُلْكًا جَبْرِيَّةً فَيَكُونُ مَا شَاءَ اللَّهُ أَنْ يَكُونَ ثُمَّ
يَرْفَعُهَا اللَّهُ تَعَالَى ثُمَّ تَكُونُ خِلَافَةً عَلَى مِنْهَا جِ النَّبُوءَةُ ثُمَّ سَكَتَ

(مسند احمد بن حنبل)

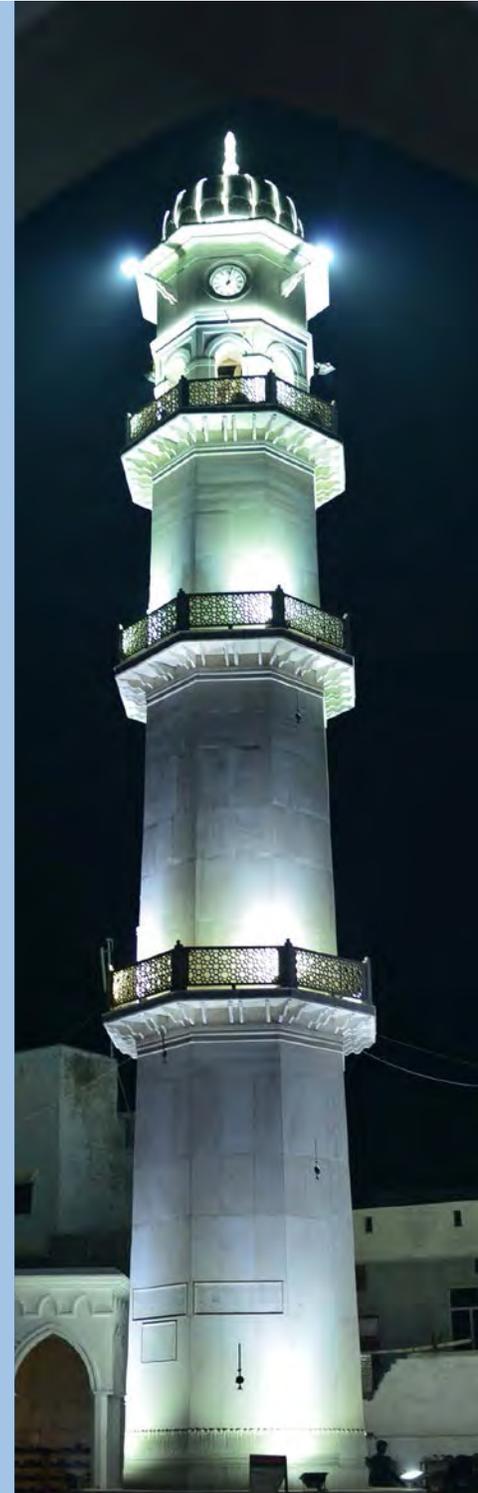
KHILĀFAT: THE SECOND MANIFESTATION

“This is the way of God. And ever since He created man on earth He has always been demonstrating this divine practice. He helps His Prophets^{as} and Messengers^{as} and grants them success and predominance, as He says, “Allāh has decreed, ‘Most surely, I will prevail, I and my Messengers’” (58:22). And by predominance is meant that as Messengers^{as} and Prophets^{as} desire that God’s *Hujjat* is established in the world and no one is able to oppose it, so, in turn, does God demonstrate with powerful signs their truthfulness as well as the truth they wish to spread in the world. He lets them sow the seed of it [the truth], but He does not let it come to full fruition at their hands. Rather, He causes them to die at such a time as apparently forebodes a kind of failure and thereby provides an opportunity for the opponents to laugh at, ridicule, taunt, and reproach the Prophets^{as}. And after they have had their fill of ridicule and reproach, He reveals yet another dimension of His Might and creates such means by which the objectives which had to some extent remained incomplete are fully realized.

Thus, He manifests two kinds of Power. First, He shows the hand of His Power at the hands of His Prophets^{as} themselves. Second, when with the death of a Prophet^{as}, difficulties and problems arise and the enemy feels stronger and thinks that things are in disarray and is convinced that now this *Jamā’at* will become extinct and even members of the *Jamā’at*, too, are in a quandary and their backs are broken, and some of the unfortunate ones choose paths that lead to apostasy, then it is that God for the second time shows His mighty power and supports and takes care of the shaken *Jamā’at*. Thus, one who remains steadfast till the end witnesses this miracle of God.

So dear friends! Since it is the *Sunnatullāh* from time immemorial that God Almighty shows two manifestations so that two false joys of the opponents be put to an end, it is impossible now that God should relinquish His *Sunnah*. So do not grieve over what I have said to you, nor should your hearts be distressed. For it is essential for you to witness the second manifestation also, and its Coming is better for you because it is everlasting the continuity of which will not end till the Day of Judgement. And that second Manifestation cannot come unless I depart. But when I depart, God will send that second Manifestation for you which shall always stay with you just as promised by God in *Barāhīn Aḥmadiyya*. And this promise is not for my person. Rather, the promise is with reference to you, as God [addressing me] says: I shall make this *Jamā’at* who are your followers, prevail over others till the Day of Judgment. Thus it is inevitable that you see the day of my departure, so that after that day the day comes which is the day of everlasting promise. Our God is He who keeps His promise and is faithful and is the truthful God. He shall show you all that He has promised. Though these days are the last days of this world and there are many disasters waiting to happen, yet it is necessary that this world continues to exist until all those things about which God has prophesied come to pass. I came from God as a manifestation of Divine providence and I am a personification of His Power. And after I am gone, there will be some other persons who will be the manifestation of the second power [of God].”

(*The Will*, pp. 5-8)



Mināratul-Masīḥ
Qadian, India

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

The following summaries of Friday Sermons have been prepared by the Review of Religions, as posted on alislām.org



MEN OF EXCELLENCE: HAZRAT ABU BAKR^{RA}

MARCH 4, 2022

After reciting Tashahhud, Ta'awwuz and Surah al-Fatihah, His Holiness, Hazrat Mirza Masroor Ahmad^{aa} continued highlighting incidents from the life of Hazrat Abu Bakr^{ra}.

ELECTION OF HAZRAT ABU BAKR^{RA} AS THE CALIPH

His Holiness^{aa} said that he would continue mentioning incidents surrounding Hazrat Abu Bakr's^{ra} election as the Caliph. His Holiness^{aa} said that Khubab bin Munzir^{ra} encouraged the Ansar not to differ amongst themselves and remain firm upon their stance that there should be a leader from among them and a leader from among the Muhajireen. Hazrat Umar^{ra} said that this would never be accepted by the Arabs as

there cannot be two swords in one sheath. Furthermore, it would not be acceptable for the leader to be selected from those who were not the people from whom the Holy Prophet^{sa} hailed, i.e., the Quraish. This led to further disputes and differences of opinion.

His Holiness^{aa} said that Hazrat Abu Ubaidah^{ra} said to the Ansar that they were the first to support the Holy Prophet^{sa} and that now they should not be the first to raise a dispute. Hazrat Umar^{ra} then took hold of Hazrat Abu Bakr's^{ra} hand and asked who it was that the Holy Prophet^{sa} told "Grieve not, for Allah is with us". It was his companion in the cave, who was none other than Hazrat Abu Bakr^{ra}. Hazrat Umar^{ra} then pledged allegiance to Hazrat Abu Bakr^{ra} and encouraged everyone to

follow suit. Thus, one by one, people came forward and pledged allegiance to Hazrat Abu Bakr^{ra} as the first Caliph of Islam. This was known as the Bai'at of Thaqifah Banu Sa'idah.

His Holiness^{aa} said that the next day, Hazrat Umar^{ra} delivered a speech in which he said that God Almighty had entrusted the people in the hands of a person who was the best among them, who was one of the two mentioned in the cave. He again encouraged everyone to pledge allegiance to him which they did.

His Holiness^{aa} said that Hazrat Abu Bakr^{ra} also delivered a speech in which he said that he would strive to grant everyone their rights. He said that the people should follow him so long as he remained obedient

to God and His Messenger^{sa}.

HAZRAT ALI^{ra} PLEDGES ALLEGIANCE TO HAZRAT ABU BAKR^{ra}

His Holiness^{aa} said that when Hazrat Ali^{ra} was informed that Hazrat Abu Bakr^{ra} was accepting the pledge of allegiance, he hurried out without even fully getting ready so as not to delay and pledged allegiance to him. Contrary to some records which say that Hazrat Ali^{ra} delayed pledging allegiance to Hazrat Abu Bakr^{ra}, His Holiness^{aa} said that records which say that Hazrat Ali^{ra} pledged allegiance to Hazrat Abu Bakr^{ra} on the first or second day after the demise of the Holy Prophet^{sa} are the most accurate, as Hazrat Ali^{ra} never left the side of Hazrat Abu Bakr^{ra}.

ABU QUHAFAH REAFFIRMS FAITH AFTER HIS SON IS ELECTED AS THE CALIPH

His Holiness^{aa} said that news reached Makkah that people were pledging their allegiance. This news also reached Hazrat Abu Bakr^{ra}'s^{ra} father, Abu Quhafah. He was astonished, and would name various tribes and ask whether they too had pledged allegiance to him, and he would receive a reply in the affirmative. Upon this, Abu Quhafah^{ra} declared, 'I bear witness that there is none worthy of worship except Allah and I bear witness that Muhammad^{sa} is His Messenger'. Although he had already accepted Islam before, hearing that his son – who had not held much significance before Islam – was now being accepted by Arabs as their leader, further strengthened his faith.

A DREAM REGARDING THE CALIPHATE OF HAZRAT ABU BAKR^{ra}

His Holiness^{aa} said that once the Holy Prophet^{sa} saw a dream which indicated to Hazrat Abu Bakr^{ra}'s^{ra} Caliphate. He saw that he was standing by a well, and then saw Hazrat Abu Bakr^{ra} come and draw out water from the well. Then Hazrat Umar^{ra} came, and the bucket had become larger, and he too drew out water from the well with great strength.

His Holiness^{aa} said that Hazrat Abu Bakr^{ra} also saw a dream in which he was wearing



Syednā Hazrat Khalifatul-Masiḥ V^{aa}

a Yemeni cloak which had two stains on it. When he narrated the dream to the Holy Prophet^{sa}, he interpreted the Yemeni cloak to mean that Hazrat Abu Bakr^{ra} would have a vast progeny and the two stains to mean that he would be the ruler over people for two years.

HUMILITY OF HAZRAT ABU BAKR^{ra}

His Holiness^{aa} said that despite being the leader and having control over all funds, he did not take any of the wealth for himself. Instead, Hazrat Abu Bakr^{ra} decided to sell some clothes in order to have enough wealth to eat. When Hazrat Umar^{ra} saw this, he said that Hazrat Abu Bakr^{ra} should take a stipend from the treasury. Although Hazrat Abu Bakr^{ra} was hesitant, Hazrat Umar^{ra} said that the Holy Qur'an had permitted doing so and so he would not feel reluctant. Thus a stipend was set for him, however it was minimal, to the extent that it was just enough for his most basic needs of food and clothing.

FIVE CHALLENGES OF HAZRAT ABU BAKR^{ra}

His Holiness^{aa} said from the outset of his Caliphate, Hazrat Abu Bakr^{ra} had to deal with five challenges:

1. The grief of the Holy Prophet's^{sa} demise

2. The fear of division amongst the Muslim people
3. The departure of Hazrat Usama's^{ra} army
4. The issue of those Muslims who refused to pay Zakat
5. Those who openly declared their reversion from Islam, including false claimants to prophethood

However, God enabled him to overcome all of these challenges.

LIKENESS TO JOSHUA^{as}

The Promised Messiah^{as} likened Hazrat Abu Bakr^{ra} to Yusha [Joshua] bin Nun^{as}, the first successor to Moses^{as}. Just as he upheld the dispensation of Moses^{as} after his demise, so too did Hazrat Abu Bakr^{ra} uphold the dispensation of the Holy Prophet^{sa} after his demise.

His Holiness^{aa} said that he would continue this mention in future sermons.

APPEAL FOR PRAYERS WITH THE THREAT OF NUCLEAR WARFARE

His Holiness^{aa} appealed for prayers in light of the prevailing situation in the world and the worsening conditions of war. Now there

are even threats of nuclear warfare, which will have catastrophic consequences and impact future generations, as His Holiness^{aa} has been warned before. It is only God who can grant these people some sense.

His Holiness^{aa} said that in these days there should be an increased focus on reciting *Durood Sharif* (salutations upon the Holy Prophet^{sa}) and *Istighfar* (seeking forgiveness). His Holiness^{aa} prayed that may Allah forgive us our faults, and grant understanding to world leaders.

His Holiness^{aa} said that on a certain occasion, the Promised Messiah^{as} advised the Community to repeatedly recite the following prayer:

‘Our Lord, grant us good in this world as well as good in the world to come, and protect us from the torment of the Fire.’ (The Holy Qur’an 2:202)

His Holiness^{aa} said that the Promised Messiah^{as} also advised that this prayer should especially be recited when standing

up after ruku’ in prayers. His Holiness^{aa} said that these days we should adopt the same practice.

FUNERAL PRAYER

His Holiness^{aa} said that he would lead the funeral prayer in-absentia of Abul Farj al-Husni of Syria who passed away on 13 February 2022. He was fifteen years of age when he heard the recitation of the Holy Qur’an for the first time on the radio which greatly moved him. He then asked his uncle to learn more about God, and he gave him some literature of the Promised Messiah^{as} which he read, and subsequently accepted the Promised Messiah^{as}. He was extremely sincere and possessed many virtuous qualities. He had the honour of meeting the third, fourth and fifth Caliphs of the Community. He was blessed to visit Rabwah and learn Urdu, and also visited Qadian and climbed to the top of Minaratul Masih. He was very wise and possessed spiritual insight. He saw many dreams which later came true. He studied the books of the Promised Messiah^{as} very



Syednā Hazrat Khalifatul-Masih V^{aa}

diligently. He was also extremely humble. His Holiness^{aa} prayed that may Allah grant him forgiveness and mercy, elevate his station, and accept his prayers.

MEN OF EXCELLENCE: HAZRAT ABU BAKR^{ra}

MARCH 11, 2022

After reciting Tashahhud, Ta’awwuz and Surah al-Fatihah, His Holiness, Hazrat Mirza Masroor Ahmad^{aa} said that he would continue mentioning the hardships which presented themselves after Hazrat Abu Bakr^{ra} became the Caliph.

DEALING WITH THE GRIEF FROM THE DEMISE OF THE HOLY PROPHET^{sa}

His Holiness^{aa} said that the first difficulty was the grief resulting from the demise of the Holy Prophet^{sa}. Hazrat Abu Bakr^{ra} was perhaps his closest companion and knew him from his childhood. He was extremely loyal and faithful and loved the Holy Prophet^{sa} a great deal, thus he truly experienced this grief as well. Yet despite this grief, he stood strong, and even when many were unwilling to accept that the Holy Prophet^{sa} had passed away, he gave

them solace and helped them realise the reality.

His Holiness^{aa} said that Hazrat Abu Bakr^{ra} quoted the Qur’anic verse:

‘And Muhammad is only a Messenger. Verily, all Messengers have passed away before him. If then he die or be slain, will you turn back on your heels? And he who turns back on his heels shall not harm Allah at all. And Allah will certainly reward the grateful.’ (3:145)

In this way, Hazrat Abu Bakr^{ra} not only helped give solace to the Muslims, but he also reaffirmed the unity of God.

ADDRESSING THE MATTER OF CALIPHATE

His Holiness^{aa} said that the second difficulty was uniting the Muslims with regards to the Caliphate. Initially, it seemed that the

Ansar [natives of Madinah] were unwilling to accept a Caliph from the Muhajireen [migrants to Madinah], nor were the Muhajireen willing to accept a Caliph from the Ansar. However it was through the eloquence of Hazrat Abu Bakr^{ra} that the Muslims became united upon the matter of Caliphate.

DECISION REGARDING THE ARMY SENT WITH HAZRAT USAMA^{ra}

His Holiness^{aa} said that the third difficulty was regarding the departure of Hazrat Usama’s^{ra} army. The Holy Prophet^{sa} had sent this army to Syria in preparation to battle the Romans, for fear that they may attack the Arabs. Thus, Hazrat Usama^{ra} was sent along with his army two days before the demise of the Holy Prophet^{sa}. The Holy Prophet^{sa} instructed that if they gained victory, then they should only remain there a short while, and that he should send informants ahead of the

envoy. The Holy Prophet^{sa} also granted Hazrat Usama^{ra} a flag. The army assembled outside of Madinah, and all Companions including the elders were called to join. Some complained that a younger person was being appointed as the leader of elders. When the Holy Prophet^{sa} learned of this, he addressed the Muslims saying that people had also questioned the appointment of Usama's^{ra} father as a leader, yet both were capable of leadership, and were among the most beloved people to the Holy Prophet^{sa}. Despite his weak health, the Holy Prophet^{sa} insisted that the army should proceed. As the army prepared, Hazrat Usama^{ra} would visit the Holy Prophet^{sa} but due to weakness he would not be able to speak, and would place his hands on Hazrat Usama's^{ra} head so as to signal that he was praying for him.

His Holiness^{aa} said that when the Holy Prophet^{sa} passed away, this army returned from just outside of Madinah where they had been preparing. Then, After Hazrat Abu Bakr^{ra} was elected as the Caliph, he said that the mission of this army should continue as planned. However, after the demise of the Holy Prophet^{sa}, people were becoming apostates and the Jews and Christians perceived the Muslims to be weak and fewer in numbers. People said to Hazrat Abu Bakr^{ra} that this was due to the fact that they thought the army of Hazrat Usama^{ra} was all that was left of the Muslims, who numbered around 3,000. Thus, it would be better not to send this army forward. However, Hazrat Abu Bakr^{ra} remained resolute in his decision. He said that his first act as Caliph could not be to call back the army which had been commissioned and sent by the Holy Prophet^{sa} himself. He said that even if he faced grave danger, he would stand by this decision. Thus, he upheld the decision made by the Holy Prophet^{sa} and said that all those who had been instructed by the Holy Prophet^{sa} to be part of this army should return to the army.

His Holiness^{aa} said that when the army reassembled outside of Madinah, Hazrat Abu Bakr^{ra} went and inspected the army. He requested Hazrat Usama^{ra} to leave Hazrat Umar^{ra} with him in order to assist him in various matters. Hazrat Abu Bakr^{ra} then advised the army of ten things; not to be dishonest, not to steal from the spoils, not to break their oaths, not to mutilate



Mubarak Mosque, Islamabad, Tilford, UK

“ . . . upon seeing the amazing impacts of the victory achieved by this army, even those who had initially opposed the idea of this army being sent realised the great wisdom and foresight in the decisions made by a Caliph.

bodies, not to kill children, the elderly or women, not to cut or burn date or fruit trees, not to sacrifice animals except to eat them, and if they came across any priests or monks then they should leave them be. If they were offered food by others, they should take the name of God and eat it. Then he said that they would come across people who had shaved their heads from the middle and had hair on the sides of their heads – these were not priests but Christian leaders. Hazrat Abu Bakr^{ra} said that they should be taken to task. Then Hazrat Abu Bakr^{ra} advised Hazrat Usama^{ra} to do exactly as he had been instructed by the Holy Prophet^{sa}.

His Holiness^{aa} said that the army went forth and were eventually victorious. Hazrat Abu Bakr^{ra} was extremely pleased upon their return to Madinah, which is said to have taken place after 40-70 days. It is recorded that the flag bestowed by the Holy Prophet^{sa} remained in the home

of Hazrat Usama^{ra} until he passed away.

His Holiness^{aa} said that upon seeing the amazing impacts of the victory achieved by this army, even those who had initially opposed the idea of this army being sent realised the great wisdom and foresight in the decisions made by a Caliph.

THE ISSUE OF THOSE REFUSING TO PAY THE ZAKAT

His Holiness^{aa} said that the fourth challenge faced by Hazrat Abu Bakr^{ra} was that of those who were opposed to Zakat. It is recorded that people from various tribes were reverting from Islam after the demise of the Holy Prophet^{sa}. When the Muslims of Quraish saw this, they began wavering in their faith. Hazrat Suhail bin Amr^{ra} advised them that they had been the last to accept Islam and should not be the first to become apostates, assuring them that in the end, Islam would always remain victorious. This

reaffirmed the faith of the Quraish and remained resolute.

His Holiness^{aa} said that people were becoming apostates for different reasons and in various ways. Some completely abandoned the faith, some accepted false prophets, some rejected matters such as prayers and Zakat while others rejected either prayers or Zakat citing these things to have been limited to the time of the Holy Prophet^{sasa}.

His Holiness^{aa} said that with regards to those who opposed Zakat, Hazrat Abu Bakr^{ra} conferred with some of the elder companions regarding whether action should be taken against them. Some advised to include them among the apostates, some advised to take strict action against them, while others advised to try and make them understand so that they begin giving Zakat again. Hazrat Umar^{ra} said that the Holy Prophet^{sa} had been instructed to fight until people declared that there is no God but Allah, after which their lives and wealth would be safe, except that which is due. Hazrat Abu Bakr^{ra} said that he would fight against those who withheld Zakat as that

is rightful wealth which is due. Upon this explanation, Hazrat Umar^{ra} accepted and agreed with Hazrat Abu Bakr^{ra}.

His Holiness^{aa} said that he would continue this topic in future sermons.

A LESSON FOR MUSLIM NATIONS IN LIGHT OF THE CURRENT SITUATION OF THE WORLD

His Holiness^{aa} once again drew attention to prayers for the current state of affairs in the world. His Holiness^{aa} prayed that may governments see reason and avoid bloodshed. His Holiness^{aa} said that Muslims should learn from the current state of the world and how, in light of recent events, the world has become united, yet Muslims are still unable to unite despite declaring the same creed. Countries such as Iraq, Syria and Yemen are facing destruction at the hands of others, yet the Muslims are unable to unite. His Holiness^{aa} prayed that the Muslim world may be able to unite, which can only happen when they accept the Imam of the Age. His Holiness^{aa} prayed that Muslims should reform themselves and pray for the rest of the world so that

it may be saved from warfare.

FUNERAL PRAYER

His Holiness^{aa} said that he will lead the funeral prayer in absentia of the following deceased members:

Syedah Qasirah Zafar Hashmi wife of Zafar Iqbal Hashmi of Lahore. She resided in various places after marriage. She served the Community in Lahore. She possessed many virtuous qualities and was at the forefront of presenting financial sacrifices. She is survived by her husband, five sons and a daughter. One of her sons is currently a prisoner in the way of Allah in Pakistan. His Holiness^{aa} said that the state of affairs is such that an Ahmadi who is imprisoned is not even allowed to offer funeral prayers, whereas people charged with heinous crimes are granted permission. His Holiness^{aa} said that one of her grandsons Asim Iqbal Hasmi is serving as a missionary in the UK. His Holiness^{aa} prayed that may her progeny carry on her virtues, and may Allah grant her forgiveness and mercy.

MEN OF EXCELLENCE: HAZRAT ABU BAKR^{RA}

MARCH 18, 2022

After reciting Tashahhud, Ta'awwuz and Surah al-Fatihah, His Holiness, Hazrat Mirza Masroor Ahmad^{aa} said he would continue the mention of how Hazrat Abu Bakr^{ra} dealt with those who opposed Zakat.

REACTION OF HAZRAT ABU BAKR^{RA} TO THOSE WHO REFUSED TO GIVE ZAKAT

His Holiness^{aa} said that various tribes who opposed Zakat had gathered, and then sent envoys to Madinah. They were taken to Hazrat Abu Bakr^{ra} on the condition that they would continue offering prayer, but they said they would not offer Zakat. Hazrat Abu Bakr^{ra} said that he would not tolerate the withholding of even a rope which was due in Zakat. When these envoys saw Hazrat Abu Bakr^{ra}'s conviction, they left Madinah realising that Hazrat Abu

“Hazrat Abu Bakr^{ra} said that he would not tolerate the withholding of even a rope which was due in Zakat.”

Bakr^{ra} would not change his stance on Zakat. They also considered attacking Madinah because they thought that they could cause the fall of Islam. Thus, when they returned to their tribes, they said that there were fewer people in Madinah and thus they should attack. However when these envoys had left Madinah, Hazrat Abu Bakr^{ra} ordered for there to be guards stationed at every part of Madinah and also advised Muslims to be prepared to defend themselves.

FAILED ATTEMPT TO ATTACK MADINAH

His Holiness^{aa} said that Hazrat Abu Bakr^{ra}

was correct in his anticipation and only three nights after the envoys had left, they attacked Madinah. Hazrat Abu Bakr^{ra} prepared the Muslim army and set out and before dawn, the Muslims and opposers of Zakat came face to face. By the time the sun had come up, the opposers of Zakat had been defeated and fled. This was the first battle during the time of Hazrat Abu Bakr^{ra}. His Holiness^{aa} said that this battle has been likened to the first battle in Islam, the Battle of Badr.

His Holiness^{aa} said that upon seeing the defeat of those tribes which were considered to be strong, the weaker tribes who opposed Zakat began returning to

Madinah and offered their due Zakat. It was also during this time that Hazrat Usama's^{ra} army victoriously returned to Madinah.

HAZRAT ABU BAKR^{ra} UPHOLDS ISLAMIC TEACHINGS IN RELATION TO THE OPPOSERS OF ZAKAT

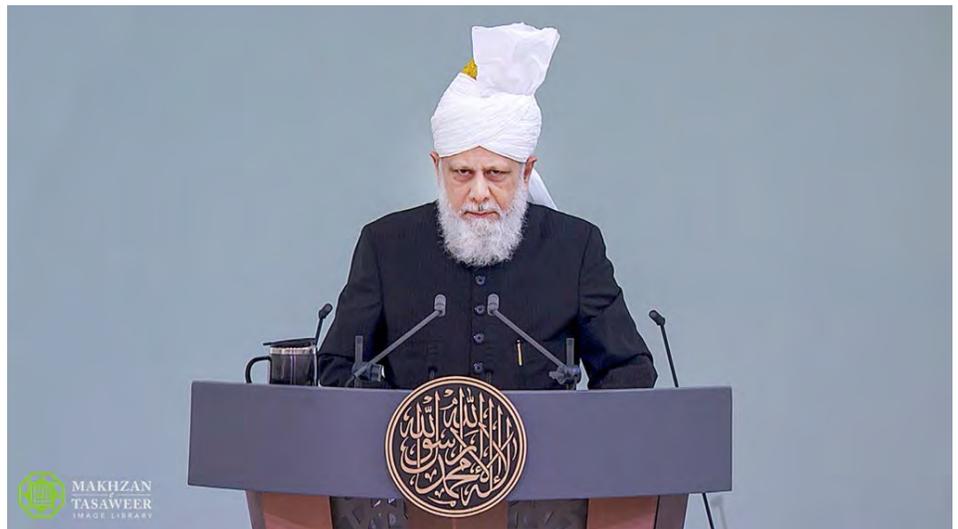
His Holiness^{aa} said that the defeated tribes had realised the strength of Islam. These tribes had also accepted false claimants to prophethood, which is why it was necessary to combat them on account of their rebellion. Hazrat Umar^{ra} had even suggested to show leniency, however Hazrat Abu Bakr^{ra} said that he must follow the commandments of the Holy Prophet^{sa}, and even if these people did not give a rope that they used to give in Zakat during the time of the Holy Prophet^{sa}, he would combat them until they began offering Zakat. Even if no one else stood by him, he would combat them on his own. His Holiness^{aa} said that thus, one of the duties of a Caliphate is to uphold the Shari'ah (Islamic law).

His Holiness^{aa} said that Hazrat Abu Bakr^{ra} displayed true faith. If we also adopt the same faith, then we will become successful in all facets of life.

His Holiness^{aa} said that those who opposed Zakat were of the opinion that this commandment was limited to the time of the Holy Prophet^{sa} and that Zakat was only to be given to him. However, just as prayers and fasting were continuous commandments meant to continue even after the demise of the Holy Prophet^{sa}, so too was the commandment of Zakat, and these commandments were to be upheld by the Holy Prophet's^{sa} successors.

OPPOSERS OF ZAKAT RETURN TO ISLAM

His Holiness^{aa} said that Hazrat Abu Bakr's^{ra} conviction proved fruitful. The Companions had advised him against sending the army of Hazrat Usama^{ra}, however Hazrat Abu Bakr^{ra} still sent that army as it had been commanded by the Holy Prophet^{sa} to be sent. After 40 days, the army returned victorious. Similarly, the companions had advised against fighting the false claimants of prophethood and



Syednā Hazrat Khalīfatul-Masīḥ V^{aa}

“ We should especially pray that the world recognises its Creator as this is the one true way for the world to be saved from destruction.

those who opposed Zakat. However Hazrat Abu Bakr^{ra} said that he must uphold the Islamic teachings, and as a result, the Muslims were victorious and those who had rebelled returned to Islam.

His Holiness^{aa} said that he would continue narrating these incidents in future sermons.

PRAYERS FOR THE WORLD TO RECOGNISE ITS CREATOR

His Holiness^{aa} urged members to not decrease their prayers in light of the current situation of the world. We should especially pray that the world recognises its Creator as this is the one true way for the world to be saved from destruction. May God have mercy and accept our prayers.

FUNERAL PRAYER

His Holiness^{aa} said that he would offer a funeral prayer in absentia of the following member:

Maulana Mubarak Ahmad Nazir who was the former Principal of Jāmi'a Ahmadiyya Canada and the former Missionary In-charge Canada. He was extremely selfless,

prayerful and had a great deal of trust in God. His Holiness^{aa} said that whenever he saw him, he perceived him to be a true elder. He was the son of a prominent Missionary of the Community, Maulana Nazir Ahmad Ali Sahib. Once, while travelling with his father to Sierra Leone by ship which was a three month journey, he fell extremely ill, to the point that it did not seem he would be able to survive. When boarding the ship, his father was told that his son's health was very bad and if he passed away on the ship, they would not have the facilities to store the body. The ship's captain allowed them on the ship on the condition that if the boy passed away, they would be allowed to throw the body overboard. Mubarak Nazir Sahib's mother became extremely worried and did not wish to board the ship, however Maulana Nazir Ali Sahib said that he had been sent by the Caliph and could not delay the journey. He assured his wife that he was a Missionary and God would protect them. Thus they boarded the ship, and miraculously Mubarak Nazir Sahib survived the journey.

His Holiness^{aa} said that Mubarak Nazir Sahib later dedicated himself for the service of the Community, and served in Sierra Leone where his father served

and was also buried. Later, he dedicated himself full-time and was then sent as a Missionary to Canada. The Fourth Caliphth had approved for Jāmi'a Ahmadiyya to be opened in Canada and had appointed Mubarak Nazir Sahib as its principal. However, Jāmi'a could not open during the time of the Fourth Caliphth, and was opened during the time of the Fifth Caliph^{aa}, who honoured the Fourth Caliph'sth instructions and appointed him as the institution's first principal. He had an awe-inspiring manner of delivering speeches which would captivate the hearts of listeners. He translated certain books of the Promised Messiah^{as} into English, as well as the Gulf Crisis sermons of the Fourth Caliphth. He is survived by his wife, three sons and two daughters. He was an exemplary life-

devotee. He set an example especially for Missionaries, and he was an embodiment of giving precedence to the faith over the world. He had a special aptitude for oration both in Urdu and English. Not only was he an exemplary missionary, but also an exemplary husband and father. He was always concerned with serving the Community. Whenever he had to make an appeal for financial contributions, he would make his own contribution first, and then urge others in a way that they would wholeheartedly contribute. Once in Sierra Leone, while a mosque was being built, the workers came to him for payment, however he did not have the money to pay them. He told them to wait and that he was praying. Then a person came to him saying that someone heard that a mosque was being

built and gave a donation for it. Before he could ask who it was, the person left, and Mubarak Nazir Sahib was convinced that this had been sent by God.

His Holiness^{aa} prayed that may Allah elevate his station, enable his progeny to follow in his footsteps and reap the blessings of his prayers. May Allah continue to bless the Community with such people. The students of Jāmi'a Canada have written many incidents of how Mubarak Nazir Sahib taught them and guided them. His Holiness^{aa} said that they should not merely recount these incidents, but should strive to practically embody the lessons they have learned.

THE PROMISED MESSIAH DAY

MARCH 25, 2022

After reciting Tashahhud, Ta'awwuz and Surah al-Fatihah, His Holiness, Hazrat Mirza Masroor Ahmad^{aa} said that two days ago was 23 March which is known in the Ahmadiyya Community as Promised Messiah^{as} Day. This was the day on which the first baī'at (pledge of allegiance) was taken at his hand.

His Holiness^{aa} said that the Community holds Jalsas (gatherings) to commemorate this day by recounting the purpose of the Promised Messiah's^{as} advent which was foretold by the Holy Prophet^{sa} and accompanied with numerous signs.

THE PURPOSE OF THE PROMISED MESSIAH'S^{AS} ADVENT

His Holiness^{aa} said that with regards to the purpose of his advent, the Promised Messiah^{as} said that God commissioned him to defend Islam at a time when it was being attacked from all sides. In fact, there were about 60 million Muslims in India, and there was 60 million books written against the religion of Islam. Had God Himself not procured the means for its protection, then Islam would have been

erased from the face of the earth. However God would not allow this to happen, and according to His promise, established the means for the protection of Islam.

His Holiness^{aa} said that he would quote various writings of the Second Caliph, Hazrat Mirza Bashiruddin Mahmud Ahmad^{ra} regarding the Promised Messiah^{as}. His Holiness^{aa} said that hearing these incidents can be beneficial only if we ponder over them and use them as a means to strengthen our faith.

ANSWERING AN ALLEGATION

His Holiness^{aa} said that one of the allegations which is usually raised against prophets is that whatever they say or teach is told to them by someone else. This allegation was also raised against the Holy Prophet^{sa}, whereas the things taught by the Holy Prophet^{sa} could not have been told to him by any other man. His Holiness^{aa} said that the same allegation was raised against the Promised Messiah^{as}.

His Holiness^{aa} said it was alleged that Maulwi Charagh Ali used to write about various topics to the Promised Messiah^{as} and the Promised Messiah^{as} used those

to write his book Barahin-e-Ahmadiyya. Hazrat Mirza Bashiruddin Mahmud Ahmad^{ra} says that it contradicts reason to think that Maulwi Charagh Ali would take his best points and send them to someone else to publish, rather than publishing them himself. Furthermore, if one were to compare the writings of the Promised Messiah^{as} with the writings of Maulwi Charagh Ali, it would become clear that there is absolutely no similarity between the two. Maulwi Charagh Ali merely gathered Biblical references in his books, whereas the Promised Messiah^{as} presented such knowledge regarding Islam in his books which had never been brought to light in 1,300 years.

HOW OPPOSITION SERVES A PURPOSE

His Holiness^{aa} quoted Hazrat Mirza Bashiruddin Mahmud Ahmad^{ra} who relates that the Promised Messiah^{as} used to say that it bothered him when people cursed him, but it also bothered him if they didn't, because without opposition, the Community would not flourish. There were various occasions where opposition arose which caused disorder during the time of the Promised Messiah^{as}, and people



Mubarak Mosque, Islamabad, Tilford, UK

thought that it would be the end of the Community. However, every time, in the face of such opposition, the Ahmadiyya Community would always come out of these hardships even stronger. His Holiness^{aa} said that this has always been the case, and will continue to be the case. Even today, opponents and hypocrites do their utmost, yet the Ahmadiyya Community will persist and only get stronger.

His Holiness^{aa} said that at times when opponents say things against the Community, people wish to see the reality for themselves and whether there is any truth to the claims. Once, during the time of the Promised Messiah^{as} a man from Rampur came to the Promised Messiah^{as} saying that he wished to pledge allegiance. The Promised Messiah^{as} was surprised and asked how the man had come to know of him, as there are not many members of the Community in Rampur nor has the Community extensively propagated its message there. The man said that he was given a book by Maulwi Sanaullah in which he had written against the Ahmadiyya Community and gathered various references of the Promised Messiah^{as}. The man wished to check the references from the original source, and upon opening the books of the Promised Messiah^{as} he was astonished at the manner in which he had praised and expressed love for the Holy Prophet^{sa} and the manner in which he had defended Islam. This changed his heart and he decided to pledge allegiance

to the Promised Messiah^{as}.

EXAMPLE OF THE PROMISED MESSIAH'S^{AS} HUMILITY

His Holiness^{aa} said that another allegation raised against prophets is that they can be stern at times. Hazrat Mirza Bashiruddin Mahmud Ahmad^{ra} explained that a prophet is never stern for themselves, rather it is in defence and protection of their faith. Otherwise, when it comes to themselves, prophets adopt the utmost humility. For example, once, while the Promised Messiah^{as} was walking in Lahore, a man came and pushed him, however the Promised Messiah^{as} did not allow those with him to retaliate. Instead, the Promised Messiah^{as} said that he must have done so thinking he was defending the truth, because clerics had indoctrinated him with the thought that the Promised Messiah^{as} was false. Thus, a prophet only stands to defend the faith and adopts humility when it comes to themselves.

His Holiness^{aa} said that God Himself decides who to honour, and in this day and age, true honour is associated with the Promised Messiah^{as}. He said that clerics such as Maulwi Sanaullah were only known because of their opposition to the Promised Messiah^{as}. His Holiness^{aa} said that the same proves today, as clerics attain prominence and are known when they raise their voices in opposition to Ahmadiyyat.

ATTEMPTS TO DISHONOUR THE PROMISED MESSIAH^{AS} BACKFIRE

His Holiness^{aa} said that once Maulwi Muhammad Husain Batalvi levelled false charges against the Promised Messiah^{as} due to which a hearing was scheduled. When the Promised Messiah^{as} arrived, Captain Douglas, the deputy commissioner, offered the Promised Messiah^{as} a chair to sit on. Maulwi Muhammad Husain Batalvi had plotted this all in order to try and humiliate the Promised Messiah^{as}, so it angered him to see that the Promised Messiah^{as} was being respected and had been given a chair. Thus, Batalvi also demanded to be given a chair. Upon this, Captain Douglas sternly told him that he would not be given a chair. Thus, although Batalvi wished to humiliate the Promised Messiah^{as}, it was in fact he who was humiliated by God.

His Holiness^{aa} said that once the Promised Messiah^{as} had a debate with some Christians. When the Christians realised that none of their arguments were working, they devised a plot whereby they brought some blind, deaf and disabled people and when the Promised Messiah^{as} arrived, they demanded that if he claimed to be the second coming of Jesus, then he should cure this people, just as he had. The Muslims present became worried, however the Promised Messiah^{as} replied that according to Islam, Jesus^{as} did not physically heal such people. He said that he could show miracles similar to those

shown by the Holy Prophet^{sa}. If Christians believe that Jesus^{as} physically healed people, then the Bible also says that if one possesses faith even as much as a mustard seed, then they too can cure such people. The Promised Messiah^{as} said that the Christians had made things much easier for him, and said that according to their own teaching, if they held even as much faith as a mustard seed, then they should prove it by curing these people they had brought. This answer by the Promised Messiah^{as} rendered the Christians speechless.

GOD ALMIGHTY'S SUPPORT OF THE PROMISED MESSIAH^{AS}

His Holiness^{aa} said that once, a person said to the Promised Messiah^{as} that Muslims only listen to their clerics, and if he wanted to propagate his message, then he should have invited these clerics and explained to them that Jesus^{as} has passed away, and then he should have also given various proofs for the second coming of Jesus^{as} and the advent of the Promised Messiah^{as}. The Promised Messiah^{as} said that his mission was not a man-made one, and God Himself would see to its spread and success.

His Holiness^{aa} said that there was also the sign of the solar and lunar eclipses which were fulfilled as signs of the Promised Messiah^{as}'s truthfulness. There were many signs that were fulfilled, however Muslims would say that even though all the signs foretold to accompany the latter day Messiah were fulfilled, it was simply a matter of coincidence that there was a claimant to being the Messiah.

His Holiness^{aa} said that the Promised Messiah^{as} was always supported by the help of God. There were numerous plots against the Promised Messiah^{as} and various false charges levelled against him as well. However, God would bring the falsehood of these claims to light. Once, while people were plotting how to defeat the Promised Messiah^{as} and came up with various schemes. One person, Maulwi Umaruddin suggested that there was no reason to devise such intricate plots, he would simply go and kill the Promised Messiah^{as}. He was told that such plots had already been attempted but to no avail. Maulwi Umaruddin thought that if so many attempts had been made, yet the Promised



Syednā Hazrat Khalifatul-Masiḥ V^{aa}

“Had this movement been initiated by man, then it would have been erased, however if it has been established by God, then it will remain strong and strive forth.

Messiah^{as} was still saved, then he must be truthful. As a result, he went to Qadian and pledged allegiance to the Promised Messiah^{as}. There were many opponents who wished to eliminate the Promised Messiah^{as}, but according to His promise, God ensured that the Promised Messiah^{as} was always protected.

His Holiness^{aa} quoted the Promised Messiah^{as} said that a seed planted by God is protected by his angels. Had this movement been initiated by man, then it would have been erased, however if it has been established by God, then it will remain strong and strive forth.

His Holiness^{aa} prayed that may we fulfil our pledge of allegiance and reap the blessings of Allah by spreading the message of the Promised Messiah^{as}. May we never be among those who are disloyal.

LAUNCH OF KURDISH WEBSITE

His Holiness^{aa} announced the launch of the

Ahmadiyya Community's website in the Kurdish language, which is yet another means of spreading the message of the Promised Messiah^{as}. The website comprises various articles, commentaries, videos etc. It also comprises Community literature, including writings of the Promised Messiah^{as} and the Caliphs. His Holiness^{aa} said that he would launch the website after the Friday prayers. His Holiness^{aa} prayed that may this website be a source of blessings.

AN APPEAL FOR PRAYERS

His Holiness^{aa} once again made an appeal for prayers in light of the current state of the world. May Allah the Almighty save the world from destruction, enable people to see reason and to recognise their Creator!

KHILĀFAT AND OUR RESPONSIBILITIES

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper!)

The following is a full translated transcript of the address of Syedna Hazrat Khalifatul-Masih V^{ra} for the occasion of Khilāfat Day in his Friday Sermon on May 28, 2021. The original Urdu transcript was first published in *Al-Fazl International* on June 18 2021, pp. 5-9, and was translated by *The Review of Religions*.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يُغْبِطُ دُنْيَىٰ أَشْيَاءَ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ - وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ.

The translation of these verses is as follows:

“Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors [from among] those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security [and peace] after their fear: They will worship Me, [and] they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. And observe Prayer and give the Zakat and obey the Messenger, that you may be shown mercy.” (24:56-57)

Yesterday was 27 May which is known [in the Jamā‘at] as “Khilāfat Day”. On Khilāfat Day, our Jamā‘at holds various gatherings so that we may become acquainted with the history of the Jamā‘at and to remain mindful our responsibilities with relation to Khilāfat and become those who, after pledging allegiance to Khilāfat, fulfil their duties so that they may continue to receive the blessings of Allah the Almighty.

Allah the Almighty has greatly blessed us by enabling us to accept the one sent by Allah the Almighty in this era, who was sent to inform us about the true teachings of Islam; and then after him we pledged allegiance to Khilāfat so that we may implement the teachings brought to us by the Promised Messiah^{as} and spread them throughout the world. Hence, our relationship with Khilāfat Aḥmadiyya places a great responsibility upon every Aḥmadi. It is only when we fulfil this responsibility that we will be able to do justice to this blessing which has been bestowed upon us by Allah the Almighty.

In these verses which I recited, the promise made by Allah the Almighty regarding the establishment [of faith] and turning fear into peace, is conditional upon us becoming those who have firm faith, who do good works, pay due regard to worship and do not associate any partners with Allah; one should abstain from every aspect of “shirk” [associating partners with God].

In order to achieve these things, worship of Allah the Almighty and Salat are absolutely necessary, therefore one must observe Salat in the manner taught by Allah the Almighty.

Furthermore, it is vital to spend in the way of Allah. Thus, one ought to spend in the way of Allah.

Obedience to the Holy Prophet^{sa} is of paramount importance, therefore one must obey his every commandment.

It is only when we are mindful of these aspects, and strive to live our lives accordingly, and when we truly strive to fulfil our oath of giving precedence to faith over worldly affairs that we will truly be

able to partake of the bounties promised by Allah the Almighty and will truly benefit from the bounty of Khilāfat.

Hence, this verse presents a magnificent glad tidings for the believers; however, at the same time, it is an opportunity to greatly reflect as well, because if we do not fulfil these conditions, then we cannot truly benefit from this bounty [of Khilāfat].

If one does not offer Salat and Zakat and does not fulfil the rights owed to Allah and the rights owed to humankind, then as it has been stated, they cannot draw the mercy and blessings of Allah the Almighty. Therefore, simply learning about our history and celebrating Khilāfat Day will not suffice until we become true servants; until we become those who safeguard their Salat and until we fulfil the rights owed to humankind and the rights owed to Allah the Almighty.

Therefore, simply celebrating Khilāfat Day will be of no benefit to us if we do not fulfil these objectives. We must introspect and analyse the level of our faith; [we must ask ourselves] do we fear Allah the Almighty?

Do we tread upon the minutest aspects of righteousness? Do we love Allah the Almighty more than anything else? Are we completely obedient to Allah the Almighty and His Messenger^{sa}?

Alongside this, we must be mindful of our actions and see whether they conform with the true teachings of Islam. [We must ask ourselves] are our actions and our offering of Salat merely to show others? Are we spending [in the way of Allah] and paying the Zakat merely to show others? Are we fasting merely to show others? Are we offering Hajj merely to be regarded as a Hajji [a title for one who performs the pilgrimage]?

We can only be truly obedient to Allah the Almighty and His Messenger^{sa} and can attain peace of mind and contentment when our actions are solely for the purpose of attaining God Almighty's pleasure; and such a society under the shade of Khilāfat can only be established when each one of our actions is truly fulfilling the rights owed to Allah and the rights owed to humankind. Hence, it is not enough to merely utter words; rather, we must always be mindful of this instruction of Allah the Almighty, that only those believers will benefit from the institution of Khilāfat, who do good works.

The Promised Messiah^{as} states:

“In the Holy Qur'an, God Almighty has prescribed performing righteous deeds along with faith. An action is considered pious or good when it is free from every kind of blemish. Remember, man's actions always fall prey to thieves. Who are those thieves? It is pretentiousness”, i.e., when man carries out a deed to show other people. “Then there is ujab” which means to carry out a deed and to be greatly pleased with one's own actions. “Similarly, all sorts of vices and evils”, which at times, one may not even realise they are committing, “ultimately ruin one's good deeds. Righteous deeds are those deeds which are free from even the thought of all injustices, conceit, pretentiousness, arrogance and usurping the rights of others.”

This, in essence, is true righteous deeds. It is not merely refraining from committing

an evil deed, in fact the Promised Messiah^{as} stated that even the thought of doing so should not enter one's mind. Only then can one be called a true believer and one who performs good deeds.

Then, the Promised Messiah^{as} states, “Just as one can be safeguarded due to their righteous deeds in the Hereafter, they can be safeguarded through them in this world as well.”

The Promised Messiah^{as} then states, “Even if there is one individual in the home who carries out virtuous deeds, the entire house can be saved as a result. Be mindful of this fact that until one carries out virtuous deeds, simply professing belief is of no benefit.” (*Malfuzat*, Vol. 4, pp. 274-275)

Hence, righteous deeds are an absolutely necessary condition alongside faith.

The Promised Messiah^{as} then states:

“One cannot determine a righteous deed based on their own understanding and assumptions, nor by merely stating that such and such act is a good deed. Righteous deeds, in reality, are those which are free from all blemishes, because

“Even if there is one individual in the home who carries out virtuous deeds, the entire house can be saved as a result.

salih [righteous] is the opposite of *fasad* [corruption/disorder]. Just as in the case of food, it can only be considered wholesome when it is neither raw, nor burnt, nor of low quality; rather, it is such that is immediately consumed by the body”. It becomes part of the body and that food is wholesome in which there is nothing lacking.

“In the same manner, it is essential that righteous deeds must not have any kind of blemish in them, i.e. they should be in line with the commandments of God Almighty and in line with the practice of the Holy Prophet^{sa}.” The deeds should be according to whatever the Holy Prophet^{sa} did and demonstrated.

“Furthermore, there should not be any aspect of indolence when carrying out an action, nor any ujab, pretentiousness, or be merely according to one's own understanding. It is only then that such an action would be deemed as a righteous deed.”

One should not make up their own definitions and interpretations of what a righteous deed is, nor assume that it can mean such and such.

“Instead, if one acts in word and in letter according to the commands of Allah the Almighty and the Holy Prophet^{sa}, only then such an action will be considered a righteous deed. This is of vital importance.” (*Malfuzat*, Vol. 6, pp. 425-426)

This is of extreme importance. If one attains this stage, then know for sure that they shall be recipients of the blessings of God Almighty's promise.

Thus, these are the people who truly fulfil the oath of establishing Khilāfat Aḥmadiyya, not those who, after seeing how they can acquire personal benefit, begin to offer their own interpretations of what is a righteous deed and what a

Ma'rūf decision means. Such people are completely overcome by their arrogance.

The proclamations of such people of remaining attached to Khilāfat can be of no benefit whatsoever, no matter how many times they claim to be attached to Khilāfat. Those who obey and follow Khilāfat with sincerity are the ones who shall have a bond of loyalty with Khilāfat in its truest sense. They are the ones who safeguard Khilāfat, and who are themselves safeguarded by Khilāfat. The prayers of the Khalifa of the time shall be with them. Their troubles and worries shall draw the prayers of the Khalifa of the time. They are the ones who commit righteous deeds and whose connection with Khilāfat and the bond of Khilāfat with them are for the sake

of attaining the pleasure of God Almighty.

Therefore, this is the true Khilāfat in which the bond between the community and the Khalīfa of the time is for the sake of acquiring the pleasure of God Almighty. This is the Khilāfat which shall be a means of stability and peace. This is the relationship between the members of the Jamā'at and the Khalīfa of the time, which shall enable both to receive the bounties of Allah the Almighty.

Other Muslims desire to establish Khilāfat but want to do so through worldly means and planning. However, this can never avail them, nor can Khilāfat be established through such efforts, no matter how hard they try. Now, Khilāfat shall continue as God Almighty has decreed.

On the one hand, this should instil within us sentiments of gratitude and cause us to prostrate before God Almighty that He has favoured us with the blessing of Khilāfat, but on the other hand, whilst always keeping the fear of God in our hearts, we must assess our actions as to whether they are in line with the commands of God Almighty and the Holy Prophet^{sa} and whether our fulfilment of the rights owed to God and the rights owed to humankind is in accordance with the standard Allah the Almighty has prescribed.

Thus, where every moment of an Aḥmadi should be spent in gratitude to Allah the Almighty for granting us the blessing of Khilāfat, they should also spend that time assessing themselves as to whether they are fulfilling the commandments of Allah the Almighty. When one lives their life bearing this in mind, and moulds their actions in accordance with this, and prays for Khilāfat to remain firmly established, then they shall continue to receive God Almighty's bounties. The Promised Messiah^{as} has taught us this very same thing, that God Almighty has reassured him that the institution of Khilāfat shall remain established, and these glad tidings given to him by Allah the Almighty shall indeed be fulfilled if we continue to fulfil its conditions.

In his book *Al-Wasiyyat* [The Will], the Promised Messiah^{as}, with regard to the institution of Khilāfat, gave a description



Syednā Hazrat Khalifatul-Masiḥ V^{aa}

in great detail. He states:

“This is the way of God. And ever since He created man on earth, He has always been demonstrating this divine practice. He helps His Prophets^{as} and Messengers^{as} and grants them success and predominance, as He says:

كَتَبَ اللَّهُ لَا غَلْبَةَ إِلَّا وَرُسُلِهِ

That is, ‘God has ordained that He and His Prophets shall prevail.’ (58:22)

And by predominance, it is meant that as Messengers^{as} and Prophets^{as} desire that God's *hujjat* [the will or purpose of God] is established in the world and no one is able to oppose it, so, in turn, does God demonstrate with powerful signs their truthfulness as well as the truth they wish to spread in the world. He lets them sow the seed of it [the truth], but He does not let it come to full fruition at their hands; rather, He causes them to die at such time as apparently forebodes a kind of failure and thereby provides an opportunity for the opponents to laugh at, ridicule, taunt, and reproach the Prophets^{as}. And after they have had their fill of ridicule and reproach, He reveals yet another dimension of His Might and creates such means by which the objectives which had to some extent remained incomplete are fully realised.” (*Al-Wasiyyat, Ruhani Khaza'in* Vol. 20, pp. 304-305)

The demise of the Promised Messiah^{as} was a shock to every Aḥmadi and left them grief-stricken; at the same time, the opponents rejoiced and marked it as a festive occasion.

When the Promised Messiah^{as} passed away, such disgraceful statements were issued that upon hearing them, any person would feel ashamed [to hear such language]. Such vile statements were issued that one is left astounded that a person who believed in Allah and the Holy Prophet^{sa} could fall to such a low ebb. I do not need to mention these malicious comments, but I will highlight some of the efforts of the opponents which shows how they tried their utmost to finish the Jamā'at after the demise of the Promised Messiah^{as}.

They tried to break up the Jamā'at and spread lies that Aḥmadis had repented from Aḥmadiyyat. For example, the followers of Pir Jama'at Ali Shah said that Aḥmadis had repented from Aḥmadiyyat and were pledging allegiance. (*Tarikh Aḥmadiyyat*, Vol. 3, p. 204)

That is, after the demise of the Promised Messiah^{as}, Aḥmadis had turned away from Aḥmadiyyat and joined them.

Whilst advising the Aḥmadis, Khwaja Hasan Nizami Sahib said:

“Aḥmadis ought to reject Mirza Sahib's

claim of being the Messiah and Mahdi. Otherwise, without the presence of an intelligent and well-organised individual such as Mirza Sahib, there is a danger that the Aḥmadiyya Jamā'at will be unable to survive the backlash from its opponents and would break apart.” (*Tarikh Aḥmadiyyat*, Vol. 3, p. 206)

He imparted this advice in a very politically tactful manner, in the guise of softly spoken words. Though he appeared to have a very serious demeanour; however, he tried to act out as if he was saying this out of his simplicity and sympathy for Aḥmadis that as Mirza Sahib had passed away, there was nobody that could now lead the Jamā'at, which was why Aḥmadis ought to leave Aḥmadiyyat and join them.

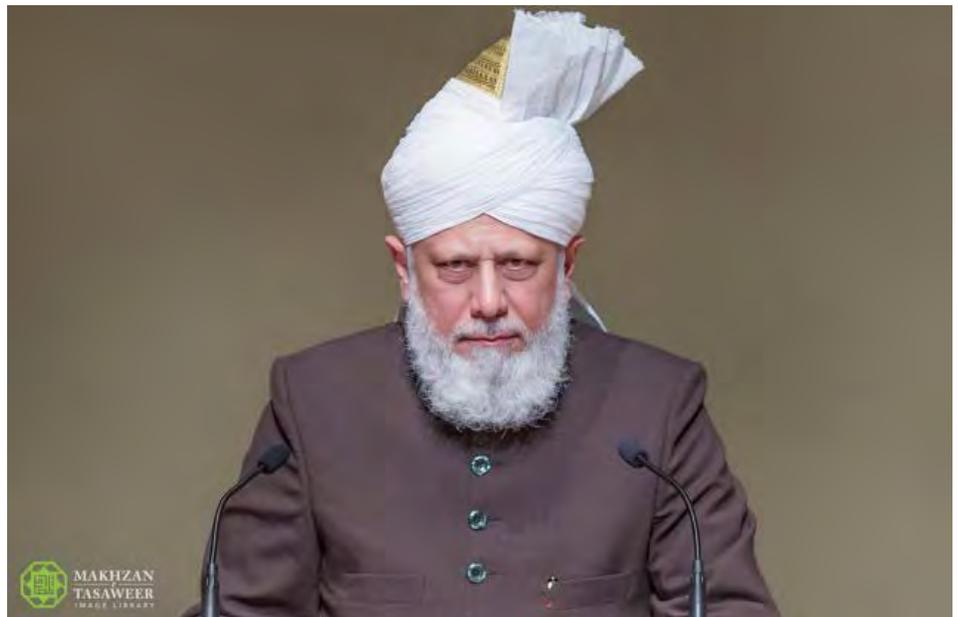
But little did he know! He could not envisage the grandeur of those promises that Allah the Almighty had vouchsafed to the Promised Messiah^{as}, wherein Allah the Almighty revealed to him through revelation that He was with the Promised Messiah^{as} and his loved ones. (*Al Hakam*, Vol. 11, Number 46, 24 December 1907, p. 4)

Allah the Almighty revealed to the Promised Messiah^{as} and reassured him that after him, the institution of Khilāfat would be established and these promises and prophecies would certainly be fulfilled.

The Promised Messiah^{as} stated that the communities of Prophets^{as} always witnessed the second manifestation of God's power. By giving the example of a prophet here, it answers the doubts of those Aḥmadis of weaker faith who sometimes hesitate to mention that the Promised Messiah^{as} was a prophet. This has clarified this point in that the Promised Messiah^{as} himself declares that his community is the community of a prophet and that he himself was a prophet. He stated that the communities of Prophets always witnessed the second manifestation of God's power, and those who believed and did good deeds would witness this.

Regarding the continuation of the second manifestation of God's power, the Promised Messiah^{as} states:

“Thus, He manifests two kinds of Power. First He shows the Hand of His Power at



Syednā Hazrat Khalifatul-Masiḥ V^{aa}

the hands of His Prophets^{as} themselves. Second, when, with the death of a Prophet^{as}, difficulties and problems arise and the enemy feels stronger and thinks that things are in disarray and is convinced that now this Jamā'at will become extinct and even members of the Jamā'at, too, are in a quandary and their backs are broken, and some of the unfortunate ones choose paths that lead to apostasy, then it is that God, for the second time, shows His Mighty Power and supports and takes care of the shaken Jamā'at. Thus one who remains steadfast till the end witnesses this miracle of God.

This is what happened at the time of Hazrat Abu Bakr Siddiq^{ra}, when the demise of the Holy Prophet^{sa} was considered untimely and many an ignorant Bedouin turned apostate. The Companions^{ra} of the Holy Prophet^{sa}, too, stricken with grief, became like those who lose their senses. Then Allah raised Abu Bakr Siddiq^{ra} and showed for the second time the manifestation of His Power and saved Islam, just when it was about to fall, and fulfilled the promise which was spelled out in the verse:

وَلْيَبْكِدَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّنْ بَعْدِ خَوْفِهِمْ أَمْنًا

That is, ‘After the fear We shall firmly re-establish them.’” (24:56) (*Al-Wasiyyat*, *Ruhani Khazain* Vol. 20, pp. 304-305)

The Promised Messiah^{as} further states:

“So, dear friends! Since it is the sunnatullah, from time immemorial, that God Almighty shows two Manifestations so that the two false joys of the opponents be put to an end, it is not possible now that God should relinquish His Sunnah of old. So do not grieve over what I have said to you, nor should your hearts be distressed. For it is essential for you to witness the second Manifestation also, and its coming is better for you because it is everlasting, the continuity of which will not end till the Day of Judgement. And that second Manifestation cannot come unless I depart. But when I depart, God will send that second Manifestation for you which shall always stay with you just as promised by God in *Barāhin-e-Aḥmadiyya*.

“And this promise is not for my person; rather, the promise is with reference to you, as God [addressing me] says: ‘I shall make this Jamā'at who are your followers, prevail over others till the Day of Judgment.’ Thus, it is inevitable that you see the day of my departure, so that after that day, the day comes which is the day of ever-lasting promise. Our God is He Who keeps His promise and is Faithful and is the Truthful God. He shall show you all that He has promised.

“Though these days are the last days of this world and there are many a disaster waiting to happen, yet it is necessary that this world continues to exist until all those things about which God has prophesied

come to pass. I came from God as a Manifestation of Divine providence and I am a personification of His Power. And after I am gone, there will be some other persons who will be the manifestation of the second Power [of God]. So, while waiting for the second Manifestation of His Power, you all together keep yourselves busy praying.” (*Al-Wasiyyat, Ruhani Khaza'in* Vol. 20, pp. 305-306)

Thus, in accordance with the prophecies of the Promised Messiah^{as}, which had been vouchsafed to him by Allah the Almighty, we are witnessing the fulfilment of Allah's blessings word for word for the past 113 years.

On the demise of the Promised Messiah^{as}, some people began saying that the head [of the Jamā'at] had been severed, as it were, and now they had nothing left. Some of these statements I mentioned earlier, wherein they stated that Aḥmadis should abandon the Jamā'at as there is nobody to take the helm.

Regarding Hazrat Khalīfatul-Masīḥ I^{ra}, the Curzon Gazette newspaper stated, “What are the Mirzais left with now? Their head has been severed, the person who has become their Imam” – this was written after Hazrat Khalīfatul-Masīḥ I^{ra} had been elected as Khalīfa – “will not be able to do anything other than to teach them the Qur'an in the mosque.”

However, what would these ignorant ones, who were devoid of wisdom, have known that this was that magnificent task for which Prophet Abraham^{as} prayed for an extraordinary prophet to be raised from among his progeny, and this was the magnificent Shariah which was brought by the Holy Prophet^{sa}; and that this is the most perfect and excellent book through which those who read it and teach it will succeed in this world and in the Hereafter.

The Promised Messiah^{as} was sent by God to further spread the teachings of this very book and for which the institution of Khilāfat has been established.

Nonetheless, upon hearing this, Hazrat Khalīfatul-Masīḥ I^{ra} stated, “May Allah ensure that this transpires and I am able to teach you the Qur'an alone.” (*Badr Qadian*,

7 January 1909, Vol. 8, edition no. 10, p. 5)

This is something Hazrat Khalīfatul-Masīḥ I^{ra} did in an exceptional manner. The enemies who thought that the organisation of the Jamā'at would fall into disarray and that it would break up, were left as resentful as ever. Hazrat Khalīfatul-Masīḥ I^{ra} answered the hypocrites and those who supported Sadr Anjuman [as an absolute authority] in such a way, that no one had the strength to spread any evil.

In his first speech as Khalīfa, he stated:

“Irrespective of whatever your emotions or opinions are, you must now fully obey my commands.” (*Badr Qadian*, 2 June 1908, Vol. 7, edition no. 22, p. 8)

“The Promised Messiah^{as} was sent by God to further spread the teachings of this very book and for which the institution of Khilāfat has been established.

Then, on another occasion, Hazrat Khalīfatul-Masīḥ I^{ra} delivered an emphatic speech in Masjid Mubarak [Qadian]:

“Through your actions, you have caused me so much pain, that I am not even standing in the part of the mosque that you have built. I am standing in the mosque of my Mirza.” i.e. he was standing in the part of the mosque that was built in the beginning, in the time of the Promised Messiah^{as}, as opposed to standing in that part of the mosque that was constructed later using the donations from the Jamā'at members.

Hazrat Khalīfatul-Masīḥ I^{ra} stated:

“I do not stand in that part [of the mosque]; rather, I stand in the original part of the mosque which was constructed in the time of the Promised Messiah^{as},” or the part that existed from before the extension. He further said, “I declare that both the Anjuman and the Jamā'at are to obey the Khalīfa and both are to serve him.” That is, both the Anjuman and the believers are to serve the Khalīfa. “The Anjuman is an advisor.” In this capacity, advice can be

sought from it and indeed seeking advice is important.

Hazrat Khalīfatul-Masīḥ I^{ra} then stated:

“Whosoever said that the duty of the Khalīfa is only to take the pledge of allegiance and the actual authority belongs to the Anjuman ought to repent. God has informed me that if anyone from among this Jamā'at leaves me and becomes an apostate, then God will grant me a Jamā'at [of people] in their stead.”

He then said:

“It is alleged that the role of a Khalīfa is only to lead the prayers and announce the nikah and also take the pledge of

allegiance. This can be carried out by any mullah [religious cleric], so what need is there to appoint a Khalīfa for it? There is no stipulation that only a Khalīfa can carry out these tasks.”

He further states:

“There is no condition stating that this must only be carried out by a Khalīfa. I do not give any importance or value in taking a bai'at of this nature. True bai'at is one which comprises of complete obedience whereby one does not disregard even a single instruction issued by the Khalīfa.” (*Tarikh Aḥmadiyyat*, Vol. 3, p. 262)

Thus, through this address, not only were the plans of the hypocrites foiled, but it also silenced the enemies. The person they deemed to be weak and old, when he spoke with the succour of God Almighty, it silenced them and they fell back down vanquished. Those that were once applauding, were forced to hide their faces. The sincere members of the Jamā'at were invigorated and pledged allegiance again. The world looked on just how the Jamā'at began to progress and flourish.

Then, in March 1914, Hazrat Khalifatul-Masīḥ I^{ra} passed away. This incident sent shockwaves throughout the Jamā'at. Supporters of the Anjuman who were adamant that the real successor to the Promised Messiah^{as} was the Anjuman and were only silent due to Hazrat Khalifatul-Masīḥ I^{ra}, once again became active. Similarly, the hypocrites also began their activities.

However, in line with the promises of God vouchsafed to the Promised Messiah^{as}, once again the institution of Khilāfat was held by the hand of God's support. The supporters of the Anjuman were worried that the Jamā'at would elect Hazrat Mirza Bashiruddin Mahmud Aḥmad^{ra} as the next Khalīfa. They tried their level best to prevent this from happening and delay this even for a brief period. Hazrat Mirza Bashiruddin Mahmud Aḥmad^{ra} openly stated:

“A Khalīfa must be elected. At the same time, I would clarify that I have no desire to become the Khalīfa. Whosoever you elect as the Khalīfa, my entire family and I are ready to pledge allegiance to him sincerely.”

However, the people who considered themselves to be extremely wise and wanted to take the leadership were worried that the decision would be in favour of Hazrat Mirza Bashiruddin Mahmud Aḥmad^{ra}, and so did not accept this. When Hazrat Mirza Bashiruddin Mahmud Aḥmad^{ra}, Khalifatul-Masīḥ II, said that he was prepared to pledge allegiance to anyone they elect as the Khalīfa, but there must be a Khalīfa, they did not accept this.

Nonetheless, in accordance with the instruction left behind by the Promised Messiah^{as}, the believers gathered in Masjid Nur, and approximately 2,000 people or slightly more, all elected Hazrat Mirza Bashiruddin Mahmud Aḥmad^{ra} as their Khalīfa. People leapt over one another in order to pledge allegiance. Those present at the time wrote that it seemed as though the angels were taking hold of people and bringing them to pledge allegiance after the election. (*Silsila-e-Aḥmadiyya*, Vol. 1, pp. 330-331)

“However, in line with the promises of God vouchsafed to the Promised Messiah^{as}, once again the institution of Khilāfat was held by the hand of God's support.

Upon witnessing all this, the supporters of the Anjuman, some of whom were prominent members, took all of the treasury and left. But once again, the world witnessed how Allah the Almighty established the grandeur and majesty of the Jamā'at through Khilāfat Aḥmadiyya. Hazrat Musleḥ Mau'ūd^{ra} 52-year reign as Khalīfa is proof that the young man – to whom Allah the Almighty handed the reins of Khilāfat – took the Jamā'at to ever new heights of success at a rapid pace. The people who looted the wealth of the Anjuman and claimed that Christians would soon rule over Qadian, their progenies today are seeing that Allah the Almighty's support is with Khilāfat Aḥmadiyya and through it, they are seeing that Christians are coming under the flag of the Messiah of Muhammad^{sa}. This is what we are witnessing even today.

Hazrat Musleḥ Mau'ūd^{ra} established various missions throughout the world. In Africa, Christian missionaries did not have the strength or courage to stand up to Aḥmadi missionaries. Eventually they had to concede that Aḥmadiyyat became a great obstacle in the progress of Christianity and this has been mentioned in their reports. Thus, whether it was to foil the plans to attack Qadian, the field of propagating the message or the migration, at every step, this resolute and determined Khalīfa steered the ship of the Jamā'at with the help and succour of Allah the Almighty and took it to ever new heights of success and safeguarded it. And then, in accordance with divine decree, when he passed away in November 1965, Allah the Almighty established another sign of the Second Manifestation of Allah's power.

Once again, Allah the Almighty gathered the Jamā'at at the hand of Hazrat Mirza Nasir Aḥmad, Khalifatul-Masīḥ IIIth and transformed their state of fear into peace. And once again, the Jamā'at continued to

attain newer heights of success. A new era began of establishing schools and hospitals in Africa and also introducing Aḥmadiyyat to Africa. The Jamā'at began to be introduced across the world. Hazrat Khalifatul-Masīḥ IIIth toured some of the African countries and this visit had an extraordinary impact. This was the first time any Khalīfa had visited Africa.

In 1974, the government [of Pakistan] at the time began an extremely harsh campaign against the Aḥmadis and passed a law to declare Aḥmadis as non-Muslims. However, under the protection of Khilāfat, the Jamā'at successfully escaped this dangerous onslaught and the efforts of the opponents to impede the success of the Jamā'at were completely foiled and frustrated.

The opponents, who thought that they would reduce the Jamā'at into an extremely helpless and impoverished state, their aspirations were completely ruined and in turn, Allah the Almighty opened new avenues of wealth for the Jamā'at.

At the time, members of the Jamā'at were financially rendered into a very dire state, or rather the opponents tried to do so, but Allah the Almighty granted them affluence and enabled them to migrate from there as well. Therefore, those people, who migrated to Germany, or any other country, after 1974, they were granted a lot of affluence. Thus, they ought to inform their children and their future progenies as to how the enemy made efforts against them, but then how Allah the Almighty opened new avenues for them under the shade of Khilāfat and granted them a thousand times more affluence than before.

In June 1982, Hazrat Khalifatul-Masīḥ IIIth passed away and once again Allah the Almighty, in accordance with His

promise, transformed the Jamā'at's state of fear into peace through Hazrat Mirza Tahir Aḥmad, Khalīfatul-Masīḥ IVth. At the time, the opponents were left completely stunned upon witnessing the success of the Jamā'at and once again sought to hatch new plans and completely destroy Khilāfat Aḥmadiyya.

On the one hand, the enemy, in its own estimation, sought to launch a deadly attack, but these ignorant people who are bereft of any wisdom, failed to understand the plans of the divine. Through extraordinary help and support, Allah the Almighty enabled Hazrat Khalīfatul-Masīḥ IVth to migrate from Pakistan and the opponents were left watching.

After the migration of the Fourth Khalīfath, a new era of success began and through satellite [broadcast], the Khalīfa of the time, Aḥmadiyyat and the true message of Islam began to not only reaching the home of every Aḥmadi, but even to the homes of the non-Aḥmadis all over the world and new avenues of tabligh opened. Aḥmadiyyat was established for the first time in many countries and the true message of Islam began to spread. The publication of the Holy Qur'an increased even more than before and its translations were produced in new languages.

In accordance with divine decree, Hazrat Khalīfatul-Masīḥ IVth passed away in April 2003. Once again, this news shocked the Jamā'at and the enemy. In their estimation, [the enemy] thought that this was the perfect opportunity to now bring an end to the Jamā'at. However, in accordance with the promises vouchsafed by Allah the Almighty to the Promised Messiah^{as}, He once again granted His support to the Jamā'at and did it in such a manner that even the opposing maulvis acknowledged that despite them not considering us to be truthful, the practical manifestation of God's succour was with the Jamā'at and they were a witness to this. However, despite knowing that the practical manifestation of God's support was with us, they were unwilling to accept [Aḥmadiyyat].

Allah the Almighty heard the prayers of the believers and transformed their state of fear into peace and through the Promised Messiah^{as}, the era of the Fifth Khilāfat



Qadian, India

began in the history of Islam.

In the early era of Islam, the Khilāfat Rashida was only limited to four Khalīfas and this had been prophesied by the Holy Prophet^{sa}. And now, the era of the Fifth Khalīfa which has started through the Promised Messiah^{as}, is also in accordance with the prophecy of the Holy Prophet^{sa}. Since the advent of the Promised Messiah^{as}, many new chapters have been written in the history of Islam and the era of the Fifth Khilāfat is also one of them.

The opponents thought that the leadership of the Jamā'at was no longer in strong hands, but little did they know that the true hand [that was leading the Jamā'at] was in fact the hand of God and He granted strength to those whom He was with and supported.

Today, the opponents look towards the success of the Jamā'at with great envy, even more than before. The introduction of the Jamā'at and its global recognition in

this era has happened in an extraordinary manner; among every section of society and at every level. This is being done in an extraordinary manner.

I am a very weak person and this success is not owing to any excellence on my part. The Aḥmadiyya Jamā'at is being introduced to the leaders of various governments of the world and in their parliaments, purely owing to the grace of Allah the Almighty and in accordance with His promises vouchsafed to the Promised Messiah^{as}. This is happening in fulfilment of the prophecies of the Holy Prophet^{sa}.

We witness the blessings of Allah the Almighty on a daily basis. The publication of the Holy Qur'an and the translation of the books of the Promised Messiah^{as} into various languages has increased even more than before.

Through MTA, the true message of Islam is reaching every country of the world. Initially, there was only one channel and it

was shown in one language, but now MTA has eight different channels operating all around the world. MTA studios have been established in various countries of the world from which MTA programmes are prepared. The studios are not just located on one place, but have been established in various locations across Africa, North America and Europe. And yet, when we look at our means and resources, it seems impossible for us to do this. Similarly, the true message of Islam is being propagated through social media. The government in Pakistan has imposed restrictions through various means, but new avenues have opened for us by Allah the Almighty in other countries.

Then, during the Covid-19 pandemic, Allah the Almighty has taught us a new approach of how one can strengthen their bond with Khilāfat which is through online or virtual meetings. Through this means, various [virtual] meetings are taking place and direct communication has been established with the Jamā'ats and members are able to seek direct guidance from the Khalīfah of the time.

Whilst residing here in London [UK], I am meeting people in countries in Africa or Indonesia, Australia or USA, etc. All of these are the signs of Allah the Almighty's support which we are witnessing. Thus, we should never forget that we should always do true justice to these signs of Allah the Almighty's grace and the blessings He is bestowing upon us through Khilāfat, so that we continue to partake of this reward till the Day of Judgment as prophesied by the Holy Prophet^{sa}.

Allah the Almighty has vouchsafed His promise to grant success to the Promised Messiah^{as} and Allah the Almighty does not break His promise. However, we must continue to fulfil our responsibilities in order to partake of these blessings.

We should always remain grateful servants of Allah the Almighty and prostrate before Him and we ought to demonstrate our gratitude for this blessing of Khilāfat through our every word and deed. We ought to be every-ready to make any kind of sacrifice in order to fulfil our pledge of obedience to Khilāfat till our very last breath; it is only then that we can do true

justice in instilling this spirit of obedience in our future progenies till the Day of Judgment.

Those among us who are ready to make every kind of sacrifice, while remaining firm upon their faith, the Promised Messiah^{as} has reassured them of becoming the recipients of Allah the Almighty's blessings.

In relation to this, the Promised Messiah^{as} states:

“Do not think that God will let you go to waste. You are the seed which the Hand of God has sown in the earth. God says that this seed will grow and flower and its branches will spread in all directions and it will become a huge tree. So, blessed is the one who believes in what God says and does not fear the trials which he suffers in His path. For the coming of trials is essential so that God may try you to see who is true in his declaration of bai'at and who is false.

“Whoever falters in the face of a trial would do no harm to God whatsoever and ill-luck would only land him in hell. Were he not born, it would have been better for him. But all those who remain steadfast till the end – they will be shaken with quakes of calamities, and battered with storms of misfortune, ridiculed and mocked by people, and hated and reviled by the world – shall at last come out victorious. And doors of blessings shall be thrown open for them. God addressed me and said that I should inform my Jamā'at that those who believe and their belief is not adulterated with worldly considerations and is free from hypocrisy and cowardice and is not found wanting at any stage of obedience, such people are the favourites of God. And God says that indeed these are the ones whose station is that of Truth.” (*Al-Wasiyyat, Ruhani Khaza'in* Vol. 20, p. 309)

The Promised Messiah^{as} further states:

“God's word informs me that many calamities will occur and many disasters will descend on the earth – some during my lifetime and some after I have gone. And He will promote and advance this Jamā'at to the full. A part of it will happen at my hands, and some after me.” (*Al-Wasiyyat, Ruhani Khaza'in* Vol. 20, pp. 303-304)

Inshā'Allah, this success is destined to happen; however, may Allah the Almighty always enable us to remain steadfast. May Allah the Almighty enable us to witness for ourselves the signs of the complete success of the Jamā'at. May Allah the Almighty enable us to fulfil the pledges we have made so that we can witness the fulfilment of Allah the Almighty's promises in our very lives. May our worship, prayers and our deeds attain the pleasure of Allah the Almighty. May we develop a true understanding of the institution of Khilāfat and teach this to our progenies as well, so that our future progenies continue to benefit from these blessings until the Day of Judgment.

I again draw your attention towards prayers. Remember the Aḥmadis in Pakistan in your prayers and other Aḥmadis being oppressed anywhere else in the world.

Pray for the Muslims facing injustices, whether they are in Palestine or anywhere else in the world. May Allah the Almighty alleviate their hardships and create ease for them. May He enable the Aḥmadis to truly adhere to the teachings of the Promised Messiah^{as} and become true Aḥmadis. And those Muslims, who have not yet accepted the Promised Messiah^{as}, may Allah the Almighty enable them to recognise the Promised Messiah^{as} and enter his Bai'at. May we quickly witness the flag of Islam and the flag of the Holy Prophet^{sa} raised aloft in the world and witness the *tawhid* [belief in one God] established all over the world.

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THE IMPORTANCE OF THE INSTITUTION OF KHILĀFAT FOR THE MODERN AGE

Ravil Bukharaev Sahib (Late), Incharge Russian Desk UK

A speech presented at the Annual Convention of the Ahmadiyya Community UK 2008 held in Hadeeqatul Mahdi, Alton, Hamshire.

SEEN AND UNSEEN QUALITIES OF KHILĀFAT AHMADIYYA

Allah the Almighty tells us in the Holy Qur'an, that everything in this world is important and serves a purpose. As true Muslims, moreover, as Ahmadi Muslims, we know and believe that everything in the world has its seen and unseen properties, and more often than not, with reference to both the spiritual and material realms of Allah – the Unseen bears greater importance for our spiritual health. Therefore, we are inevitably led to ponder not just upon its seen and tangible, but also on its intangible and unseen properties in the light of the Holy Qur'an, and upon the links between these two properties and the qualities of the institution of Khilāfat.

In Surah An-Nasr, so named after the clear Promise of Divine Help for all true Muslims, Allah says:

“When the help of Allah comes and the Victory; and thou seest men entering the religion of Allah in troops; Glorify thy Lord with His praise and seek forgiveness of Him. Surely, He is oft-returning with compassion.” (110:2-4)

Here, as in many other places in the Holy Qur'an, Allah the Almighty speaks not only to the Holy Prophet^{sa}, but also to his spiritual posterity – the rightly-guided Khalifas of the age. Through them, Allah also speaks and gives instruction to all of us.

As ever in the Holy Qur'an, the meaning of this Surah is manifold and inexhaustible. In relation to the blessed institution of the Ahmadiyya Khilāfat, the grand centenary



International Bai'at at the occasion of Jalsa Salana UK

of which we all are celebrating this year, this brief Surah alone might present us with a topic for discussion lasting for days on end. But even if we take just one aspect of this Surah, then probably the most important is that it tells us of the absolute need and the true essence of Khilāfat as the only true religious system, upon which the entire Islamic Ummah should be organised. Let us once again read this verse of the Surah An Nasr:

“Glorify thy Lord with His praise and seek forgiveness of Him.”

In light of the present discourse we may presume that the first part of this injunction of Allah refers to the seen and obvious, and the second part, to the unseen and physically intangible features of Khilāfat in Islam.

KHILĀFAT AS A PERFECT SYSTEM OF UNITY AND ORDER

If one is asked to explain briefly what 'Islam' is, one may well say: “Islam is the sense of

unity.” Indeed, true Islam, as we see every moment in the fold of Ahmadiyyat, is the sense of unity and brotherhood among people, emerging from the unique and wonderful sense and realisation of Tawhid, the Unity of Allah. Alas, we see that in the so-called Muslim world beyond the fold of Ahmadiyyat, there is no unity in any, let alone this, grand sense of this word. Even brotherhood, where it can be seen, is being built more on materialistic and political, rather than spiritual and religious grounds.

How then is this selfless unity to be established and maintained in the modern world, when many people, devoid of any common ideals, now question the very need for being united, asking whether it is indeed necessary to establish and maintain any unity at all? In this modern or, rather, post-modern world, many people will bluntly say that unity is not essential any more. This will not necessarily be the result of corruption of one's heart and soul; nay, this will be the result of one particular philosophy, which, in the wake of idealistic communism and thoroughly pessimistic

Existentialism, removed them to become the main materialistic philosophy to replace religion in the modern world.

This philosophy, called Post-Modernism, teaches that all truths and ideals are always relative; that there is no absolute truth in the universe; instead all truths and all beliefs are equal insofar that they have importance only for those who hold them.

For the many proponents of this philosophy of Post-Modernism, which has in the last thirty odd years permeated all thinking and all cultural, as well as political, activities of the Western world under the hypocritical banner ‘there are no taboos in a liberal democracy’, it is enough for an individual to do what he or she has a passing whim to do – without any thought of the consequences of such behaviour for the society and its future.

In the absence of unity and any desire for unity, we see only disintegration, and nothing else. To the question why it is so, the answer in Islam is as scientific as it is religious: “because it is only unity (as a coordination of mutual links in a formal system) that begets orderliness.” Speaking in scholarly terms of physics, disunity, in any formal system, is chaos, and chaos is death – death being the end of the very purpose of existence for such a system. It is as true in the world of physics, as in any human society.

In societies, where religion plays a lesser role or none at all, the social system is allegedly maintained by the application of laws. The laws may be good or bad, but these laws say nothing about the purpose of such society – they are there just to organise this society in a particular way. This lack of purpose, in the atmosphere of ever-increasing permissiveness, will inevitably bring any post-modernist society to a point of utter disappointment and frustration with the laws that do not work and do not prevent lawlessness any more, after which point a catastrophic chaos can ensue.

So, does God want unity and order in the world? Does He offer us these ideals and their understanding as the purpose of our life, or are the proponents of post-modernist philosophies right, and all ideals

are imaginary and there is no such thing as one truth for all people? Those are not vain questions, because there indeed are various unions in the world, both Muslim and non-Muslim, enjoying varied success in what they do. Some Muslim scholars and politicians, before and now, attempted to establish their own Khilāfat of sorts. After the Khilāfat movement of 1919-1924, there was Maulana Maudoodi, the Taliban, Hizb-ut-Tahrir, to name just a few. But is it not about them that Allah Almighty says in the Surah Al Hashr:

“Thou thinkest them to be united, but their hearts are divided.” (59:15)

It is enough to have a look at the photographs from the most recent convention of Muslim scholars of various sects of Islam in Saudi Arabia to see how keen they are, in reality, to mend their differences and unite. These pictures of the ‘Ulamā’ is proof enough of their desire to be selfless and unite for religious reasons. Of course, they seem to have been already united in opposition to Khilāfat Aḥmadiyya, but even then “their hearts are divided” as to who will have the lion’s share of the material gains and political benefits of such intolerant behaviour. They are raging in open rebellion for all to see and fear, but the Truth is not with them, for the genuine Truth is always hidden in the unseen.

The Holy Qur’an reminds us that the world around us and our inner world is full of signs “for those who understand”. How vital is it then for all of us not only to use, but also to always intensify our quest for understanding? Let me give you an extraordinary example from nature to illustrate and to answer the above-said question.

AN EXAMPLE FROM NATURE

According to zoologists, flamingos are able to occupy habitats too extreme for most other creatures. Their favoured food of blue-green algae (for the Lesser) and brine shrimp (for the Greater Flamingo) thrive in alkaline or saline water, usually in shallow, ephemeral lakes. In East Africa, huge flocks of Lesser and Greater Flamingo breed in the most inhospitable of all the Rift Valley lakes – Lake Natron in Northern Tanzania.



Photo by Lieselot. Dalle on Unsplash

The surface temperatures at Lake Natron can exceed 65°C and the flamingos are also able to withstand high levels of chlorides, sulphates and fluoride.

So, in immense multitudes, flamingos live in the most adverse circumstances. At the end of the day they always have to cleanse themselves of alkaline and other chemical depositions on their feet and feathers, or else these depositis will eventually become so heavy as to prevent their movement and make them die of hunger. The film I saw showed one of these unfortunate young birds with large stony deposition on its legs – it was dying, unable to move, fly and feed itself. But how do the others avoid a similar tragic fate?

In a way most extraordinary even for



humans, let alone humble birds, their behaviour presents nothing less than a miracle of Allah. Multitudes of flamingos can bathe and cleanse themselves in just one stream. These birds, by the Will and Grace of Allah, all stand in line patiently waiting for their turn to bathe and thus survive the extremity of their habitat. They do not fight to get to the stream first – they are steadfast and patient, as if they understand that the entire survival of their flock depends in their sacrificial patience. Instead of chaos, one sees perfect order and perfect harmony, which would be the envy of some humans in similar circumstances.

The answer to this miracle is as grand as it is simple – the God-given instinct of these remarkable birds makes them take care of their survival not as individual birds, but as species in their unity, and therefore, makes them maintain order, for any chaos under the circumstances that would prove fatal for all of them. Even birds understand the ultimate preciousness

and necessity of unity. Why is it so difficult for humans to understand the same?

What do we learn from this example of living nature? We learn that the Divine treasure of unity always presupposes a structured order, and there can be no attainment of unity without a structured order – neither in nature nor, respectively, in religious or any other human communities. But while a human community might rely on its man-made rules and common material purpose, a true religious community, by which we mean the one that has no material purpose whatsoever, relies only on those rules and follows those patterns of social behaviour revealed by Allah the Almighty.

The importance of Khilāfat, in its most

obvious and tangible aspect, is in the task of maintaining religious and social bonds among true believers, to organise them for good deeds beneficial for all and to send out this bright example of unity to the entire humankind. It can be only done through Khilāfat – the only structure in Islam able to support and maintain unity and brotherhood among believers and to help them strive together for the fulfilment of the purpose of human life. And what is this purpose if not a lifetime of attaining and preaching Tawhid – the awesome, magnificent and all-encompassing Unity of our God Almighty!

We know that Islam, by the grace of God, is today the fastest-growing faith in the world. But it is a special blessing of the Aḥmadiyya Jamā‘at that many of those new converts, who, according to Allah’s promise in the Surah An-Nasr, are “entering the religion of Allah in troops”, directly enter the fold of Aḥmadiyya Khilāfat, which is the perfect expression of the Unity of Muslims in Islam.

Seeing this steady growth of the Aḥmadiyya Jamā‘at, one starts to realise why the Surah An-Nasr enjoins the Khalifa and Imam of the Time to “glorify thy Lord with His praise”. But also, when so many people of different backgrounds enter the fold of Aḥmadiyyat, it must be ensured that all of them realise the preciousness and grandeur of Khilāfat Aḥmadiyya. From the very beginning of their new life in the Jamā‘at, they must adhere to the concept and practice of Khilāfat with all their being. Khilāfat is that mirror, in front of which they have to cleanse and beautify their souls, and it is because of this that we are admonished:

Glorify thy Lord with *His* praise and seek forgiveness of Him.

Surely, He is oft-returning *with compassion*. (110:4)

Only through seeking forgiveness from Allah, can we hope to cleanse and purify ourselves as to be worthy of the spiritual jewel of Khilāfat. Al-Ḥamdo lillah, we are comforted and inspired by the Divine Promise that such forgiveness will indeed come, but only if we shall tread on the right path of Khilāfat and treasure it more than

our own lives. Khilāfat is the life of the faith itself. If we, the Ahmadis, are the body of Aḥmadiyyat, then Khilāfat Aḥmadiyya is its very soul, and the Khalifa of the time is its beating spiritual heart!

Khilāfat Aḥmadiyya is the most important and most magnificent blessing that could have come to a human being and any human community. Not only Ahmadis, but all Muslims in the world pray for Khilāfat many times every single day, even if though they may not realise it! They are doing so, when they are pronouncing the second part of the Durood Prayer (invoking the blessings of Allah on the Holy Prophet^{sa}):

Allāhumma Bārīk ‘Alā Muḥammadin Wa ‘alā Āli Muḥammadin Kamā Bārakta ‘alā Ibrāhīma Wa ‘alā Āli Ibrāhīma Innaka Ḥamidun Majīd

“O God! Bless Muhammad and the House of Muhammad as You blessed Abraham and the House of Abraham; indeed, You are Praiseworthy and Glorious.”

Do they understand that the greatest blessing of Allah to the spiritual Houses of Muhammad^{sa} and Abraham^{as} was the path of Prophethood and, respectively, the path of Khilāfat on the precepts of Prophethood? It is for Khilāfat Aḥmadiyya and its continuous prospering that we beseech and ask Allah the Almighty while daily pronouncing the second part of the Durood. The fact that we ask for it so many times a day is in itself a proof of its vital importance and absolute necessity. And so, the importance of the philosophy and practice of Khilāfat Aḥmadiyya is, for the modern world, an ever-increasing one.

All unbiased people who can see the orderly and God-fearing functioning of the Aḥmadiyya Khilāfat will bear witness that this religious and social system perfectly reflects the promise of God Almighty given in Surah An-Nur, where Allah says:

“Allah 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...” (24:56)

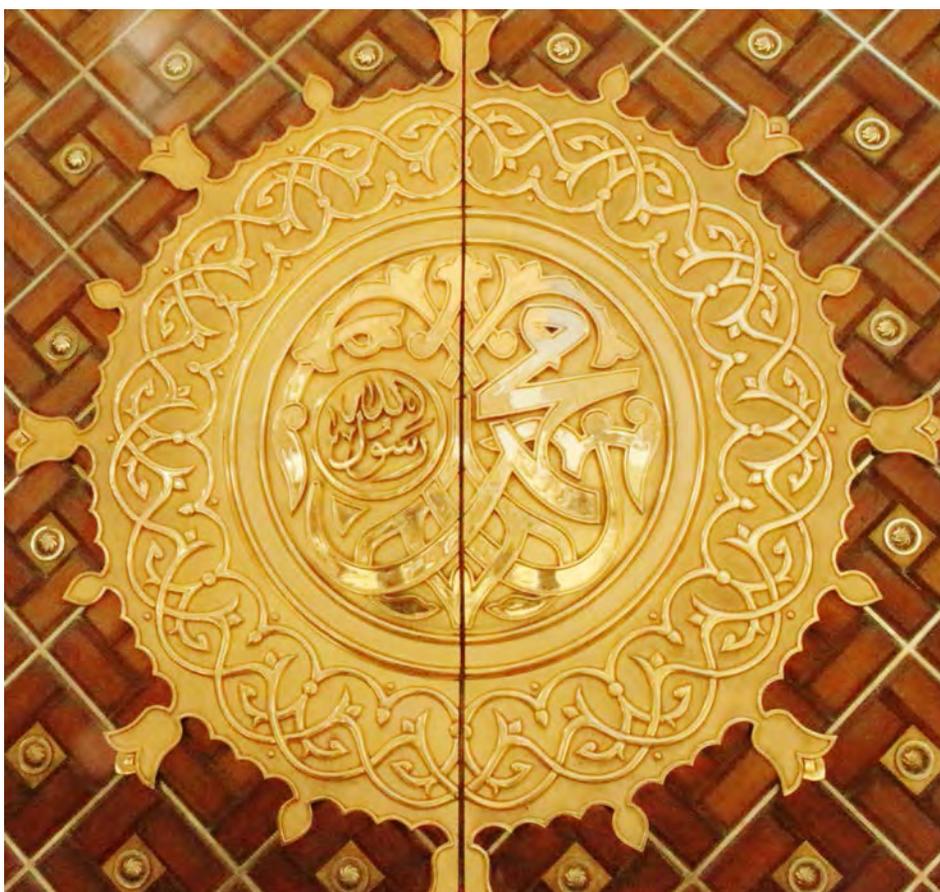
We can see with our own eyes and feel with our own hearts that the blessed Khilāfat Aḥmadiyya has indeed been established as the long-awaited example for Muslims and the entire humanity. Khilāfat Aḥmadiyya has established the true system of Islam on earth and has indeed given peace of heart and mind to all who have the honour and the privilege to belong to it. All holy martyrs of the Aḥmadiyya Jamā'at and those of our brothers and sisters who endure life and selflessly strive for Allah under grave persecution, find their peace and comfort in the Divinely-ordained institution of Khilāfat—in the bond of love and affection existing between them and their Khalifa. And those who are unlucky enough to leave, for any material reason, the fold of Aḥmadiyyat, learn on their own unhappy experience the truth of Allah's warning, that it is only in the fold of Khilāfat that:

“...they will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious.” (24:56)

And rebellious they are — all those who are devoid of Khilāfat at this most crucial juncture of world history! In the growing chaos of intolerance and violence in the name of religion, in the vain and hopeless search for unity of the Islamic Ummah by various forceful or crafty political means, in all greedy and selfish hypocrisy of all attempts at inter-Islamic bonding, Khilāfat Aḥmadiyya remains the only true vision of Unity, the only beacon of light in the utter darkness of the Latter Days prophesied by the Holy Prophet of Islam^{sa} and illumined by Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi^{as}, after whose revelations the concept of Khilāfat has been reborn in Islam one whole century ago.

THE UNSEEN CRUCIAL IMPORTANCE OF KHILĀFAT FOR THE MODERN AGE

In order to appreciate another unseen and intangible but still crucially important aspect of the Aḥmadiyya Khilāfat, we have to again turn to the best and grandest of



men, to the *Khātaman-Nabiyyīn* Muhammad Mustafa^{sa}, and to the Mahdi^{as} promised and prophesied by him! Throughout this Jalsa, throughout the centenary year, indeed, throughout the entire existence of the Aḥmadiyya Jamā'at its Holy Founder and its members repeat and study the vital Ahadith according to which the Holy Prophet^{sa} said:

“Prophethood shall remain among you as long as God shall will. He will bring about its end and follow it with Khilāfat on the precepts of prophethood for as long as He shall will and then bring about its end. An unimaginative kingship shall then follow to remain as long as God shall will and then come to an end. There shall be then a despotic rule, which shall remain as long as God shall will and come to an end upon His decree. There will then emerge Khilāfat on the precept of Prophethood... The Holy Prophet^{sa} said no more.”

As we know, this prophecy of the Holy Prophet^{sa} has been fulfilled in the emergence of Khilāfat Aḥmadiyya. The Promised Messiah^{as}, himself, gave us the

glad tidings that the Khilāfat of the Holy Prophet shall be restored through him. In his *Al-Wasiyyat*, he says:

“Do not be grieved by that which I have told you and let not your hearts suffer anxiety, for it is necessary for you to see the *Qudrat Thaniyya* — the Second Manifestation of Divine Power. Its coming is the better for you, for it is permanent and will not be cut off till the Day of Judgement. This second manifestation will not happen till after my departure.”

To further elucidate us on the subject of Khilāfat in Aḥmadiyyat, he says:

“Since it is not possible for a man to live forever, God has planned to keep alive, forever up to the last days, His messengers who bear a mark of distinction over the rest of His creatures. To this end He has established the institution of Khilāfat so that the world shall never remain without the blessing of prophethood.”

So, the immensely important feature and property of the Khilāfat Aḥmadiyya

is not of an earthly, but of heavenly and Divine nature! Its utmost importance is that it is established on the precepts of Prophethood, as warranted by the Holy Prophet^{sa}, fourteen hundred years ago, and as proved and confirmed by the Promised Messiah and Mahdi^{as}.

Both eras of the true Khilāfat are thus built on the precepts of Prophethood, and, therefore, the supreme religious authority of all Khalifas in Aḥmadiyyat firmly rest upon the well-known instruction of the Holy Prophet^{sa}, who is reported to have said:

“Follow in my footsteps and in the footsteps of Khulafā’ Rāshidīn who are fully guided.”

For those who may argue that there are other social and hierarchical systems in various schools of Islam, or even in other religions, the irrefutable answer is thus given as to the uniqueness of the Khilāfat Aḥmadiyya. There were and there are attempts at establishing Khilāfats of sorts made by different Khilāfat movements, but they seem to have forgotten that the true Khilāfat cannot be established by men, but by Allah alone. Indeed, even the Catholic Church might say that they have a kind of a Khilāfat with the Pope at its helm. But neither the Catholic Church, nor any other religion beyond Islam can be blessed with Khilāfat on the precepts of Prophethood, as the only unlimited and everlasting Prophethood is that of the Holy Prophet of Islam^{sa}, who, in himself, confirms the truth of all other prophets of God.

Khilāfat in Islam only became possible because Allah Himself promised ever higher spiritual status to Muslims striving along the path to spiritual perfection, saying:

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

But again, precisely because of the prophecy of the Holy Prophet^{sa}, no other religion and no community in Islam can hope to attain the spiritual glories of



“It is only Khilāfat Aḥmadiyya that, at every moment of our lives, grants us the way to worship Allah as He Himself wants us to worship Him.

Khilāfat, if they do not recognise that the new Khilāfat in Islam may emerge only and necessarily on the precepts of prophethood, and this is tantamount to recognising the truth of Aḥmadiyyat in its entirety.

Thus, the Aḥmadiyya Khilāfat bears witness to the truth of Aḥmadiyyat, and the importance of this fact for the modern world just cannot be underestimated.

If we truly realise that grand unseen property of the Aḥmadiyya Khilāfat is its foundation on the precepts of Prophethood, we also realise that the spiritual importance of Khilāfat Aḥmadiyya for the modern world is today even greater than its social example.

The Aḥmadiyya Khilāfat presents a valid alternative to any political or humanitarian structure for selflessly resolving the many problems of humanity. It establishes the existence of the living Prophetic tradition in Islam and, thorough the phenomenon of Prophethood, establishes and proclaims the very existence of God, to which

existence Khilāfat Aḥmadiyya — in its utterly sacrificial, completely selfless and, therefore, all but unbelievable existence with prophetic Divine foresight — is the most obvious, most trustworthy and most irrefutable proof.

Khilāfat Aḥmadiyya is, therefore, proof for the entire world of the existence of God that humankind needs and craves for.

It is in this sense we should understand that Khilāfat Aḥmadiyya — is indeed the continuous and trustworthy Second Manifestation of His Divine Being. It is, true to the words of the Promised Messiah^{as}, “*Qudrat Thaniyya* — the Second Manifestation of Divine Power, which is permanent and will last until the Day of Judgement.”

KHILĀFAT AḤMADIYYA IS A STATE OF WORSHIP AND THE LIVING MIRACLE OF ALLAH

We know that Islam does not need supernatural miracles to prove its truth. We know one miracle in Islam, the

grandest of all, and that is, the Holy Qur'an. But today, witnessing the results of the centenary of Khilāfat Aḥmadiyya, we can add that Islam has got another miracle in support of the Truth of the first one – the functioning of Khilāfat on the precepts of Prophethood, which is getting stronger by the day, despite all selfish and power-hungry opposition in the world!

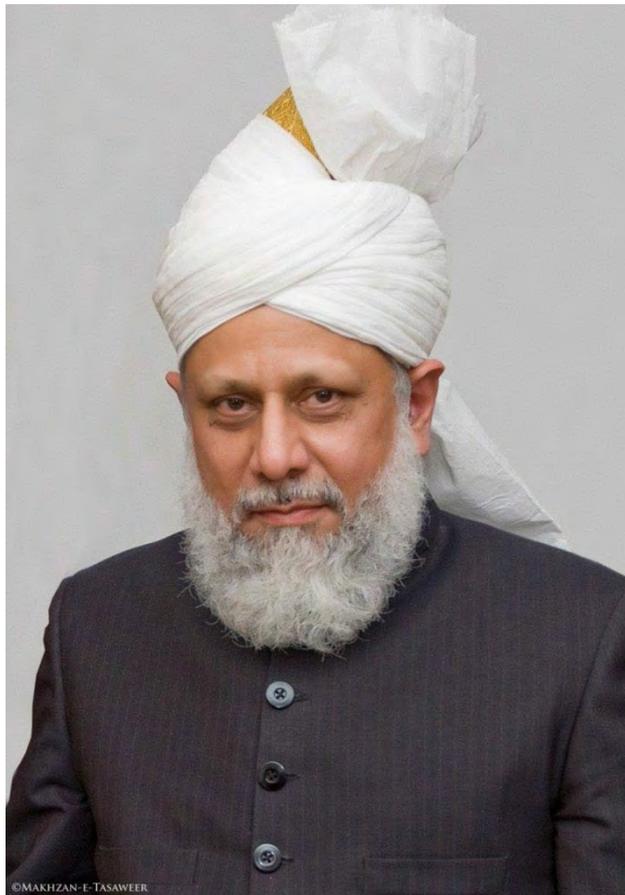
May the entire world witness Khilāfat Aḥmadiyya with loving eyes! They will then see not only the true religious system uniting true believers by bonds of love and common striving for the good of humanity but also that this is, the only system that is uniting, in the present, both the past and the future, thus preserving for today and tomorrow, for all generations to come, the very essence of Prophethood as the living and inexhaustible channel of Divine revelation.

It is only Khilāfat Aḥmadiyya that, at every moment of our lives, grants us the way to worship Allah as He Himself wants us to worship Him. As it is said in Surah Al-'Asr:

By the *fleeting* Time; surely, man is in a *state of a loss*, except those who believe and do good works, and exhort one another to *accept* truth, and exhort one another to be steadfast. (103:2-4)

And so, those who adhere to Khilāfat Aḥmadiyya will never suffer a loss as a Jamā'at – this is the Divine promise of Allah fulfilled in the very existence of Khilāfat in our age. Khilāfat Aḥmadiyya is the living proof of the blessings of prophethood always instructing and admonishing us with wisdom and lofty examples of the Holy Prophet ^{sa}, Khulafā' Rāshidīn, and Khulafā' Aḥmadiyyat.

Islam exists in the world to establish Allah's Being and His Unity for all to see and realise. In this respect, the Aḥmadiyya Khilāfat is not just the religious and social organisational system in Islam. It is not only a visible system – it is something



Syednā Hazrat Khalīfatul-Masīḥ V^{aa}

invisible to feel and experience. It is, therefore, the state of communal as well as individual worship in Islam, for we worship Allah not only by our individual and congregational prayers, but also by our deeds and thoughts, and fulfilled promises, as it is shown in Surah Al-'Asr.

All of that is being done by us within the frame of Khilāfat. This is why our attitude to Khilāfat Aḥmadiyya is one of religious nature, and this is how we must judge our sincerity towards fulfilling our obligations towards it.

But Jamā'at Aḥmadiyya exists not for its own benefit – it is established for the benefit of the whole of humanity! Therefore,

“And so, those who adhere to Khilāfat Aḥmadiyya will never suffer a loss as a Jamā'at – this is the Divine promise of Allah fulfilled in the very existence of Khilāfat in our age.

may Allah bring about the long-awaited revolution in attitudes and, first of all, make praying Muslims of the world finally realise the objective of praying during their daily worship. May this understanding lead them towards the right path – which is the path of Khilāfat of the Holy Prophet^{sa}, and its continuation in Khilāfat Aḥmadiyya!

And we must treasure our Khilāfat as the most sacred religious institution and in our daily efforts, always remember the New Centenary Pledge devised by our Khalifa, Hazrat Mirza Masroor Ahmad^{aa}, forever affirming that “we shall strive till the last breath to safeguard the institution of Khilāfat and its stability and shall direct our progeny after progeny to always be bonded with Khilāfat and be given the blessings of it, so that Khilāfat Aḥmadiyya continues to go on safe and sound and the propagation of Islam may go on through Aḥmadiyyat till the Day of Judgement and the flag of

the Holy Prophet Muhammad^{sa}, may fly higher and higher than all other flags in the world.

O Allah, grant us the capacity to fulfil this pledge!

(Originally published by *The Review of Religions* in August 2008.)



In the Name of Allāh, the Gracious, the Merciful

KHILĀFAT CENTENARY PLEDGE

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I bear witness that there is none worthy of worship except Allah. He is one and has no partner.
And I bear witness that Muḥammad^{sa} is His servant and His Messenger.

Today, on the completion of 100 years of Khilāfat Aḥmadiyya, we take oath by invoking the name of Allah, the Exalted, and pledge that we shall continue to strive, until the final moments of our lives, for the propagation of Islam Aḥmadiyyat and the name of the Holy Prophet Muḥammad^{sa}, to the corners of the world. For the completion of this sacred duty, our lives shall remain dedicated to Allah and His Holy Prophet^{sa} and, by offering sacrifices in ever-increasing measure, we will keep the standard of Islam flying high in every country until the end of time.

We also affirm that we will continue to endeavour, until our last breath, to safeguard and strengthen the system of Khilāfat and shall continue to keep advising our generations to remain attached to Khilāfat and benefit from its blessings so that Khilāfat Aḥmadiyya may remain until the end of time, and the dissemination of Islam's message may continue through the Aḥmadiyya Movement in Islām, until the end of time, and the banner of the Holy Prophet^{sa} may fly higher than all other banners of the world.

O God! Please enable us to fulfill this pledge.

اللَّهُمَّ آمِينَ اللَّهُمَّ آمِينَ اللَّهُمَّ آمِينَ

Āmīn, Āmīn, Āmīn!

(May 27, 2008)

WAQF 'ARDHI AT TAHIR HEART INSTITUTE



Rabia Shahab, Toronto

Tahir Heart Institute (THI) is like an oasis on a land surrounded by rocky mountains, providing care only to please Allah.

Working at Tahir Heart Institute has been my dream. I finally decided to pursue my dream after working for many years in the Canadian healthcare sector, enjoying lavish budgets in the billions of dollars and working on improvements and efficiencies.

After completing the required documentation, my Waqf 'Ardhi



Tahir Heart Institute, Rabwah Pakistan



Rabwah Pakistan

application was approved, and I flew to experience the satisfaction that comes when you work solely for your passion.

People sometimes ask how one might sense God's existence; how would one know that Allah's support is there? I got the answers to these questions when I reached Rabwah and entered the Tahir Heart Institute.

Rabwah is a small town without big businesses, modern infrastructure and facilities. Many local people earn their livelihood by running small grocery shops, driving rickshaws or selling stuff through small roadside stalls.

Among these tiny shops and bumpy, uneven roads, Tahir Heart Institute (THI) stands tall, as a beautiful shelter for people in pain and in need of urgent treatment.

On my first day, I was welcomed by Professor Dr. Mohammad Nuri. I was given a tour of all the departments, including the Chest Pain Center (CPC), Coronary Care Unit (CCU), Outpatient Department (OPD), Intensive Care Unit (ICU), Cath lab, Operation Theatre (OT), etc.

And not to forget, the beautiful canteen with desi patties and Nescafé tea, which was new to me, but extremely tasty and refreshing.

Patients with chest discomfort or heart-related complaints can walk in or be transported by ambulance to CPC, which functions as an emergency room. The doctors on call attend to these patients, lab samples are collected in the same unit and patients are either admitted or discharged after treatment is provided.

Admitted patients are then seen by consultants who make the decision for further treatment. Based on treatment plan, patients are sent to the Cath lab or the OT. Tahir Heart Institute is fortunate to have surgeons, anesthesiologists and cardiologists from all over the world who visit on a regular basis, stay for a few weeks and conduct a variety of complex surgeries.

These highly qualified and sought-after doctors spend their vacation time volunteering at the THI. In the process, not only do they use up their vacation time, but also give up the thousands of dollars that they could have made spending that time working in their hospitals in the USA, UK, Australia, Germany, Spain, etc. An amazing sacrifice indeed.

THI patients include local residents and people coming from other cities and towns due either to non-availability of

services near their homes or because of the excellent reputation and the presence of foreign qualified and experienced doctors.

When it comes to the “Allah ka Fazal” (Allah’s blessings), THI is in itself a wonderful example, operating in a small town without any fundraising, support from the government or zakat, by charging patients a minimum cost and still keeping the highest possible standards.

Is this not enough to believe there is one God and that He blesses His people?

And these surgeons and doctors are the blessings granted by Allah to the THI. Patients get the treatment without any discrimination, they always leave with a gratitude and appreciation for the staff.

The cost of hospitalisation and day-surgery procedures at THI is significantly less in comparison to other peer hospitals. It also subsidizes the cost for many eligible patients; this is a much-needed service for our hardworking and dedicated people. Aside from that, underprivileged patients receive substantial reductions on a case-by-case basis.

Although THI offers low stipends, many young men and women work at THI with passion and remarkable morale. All of the staff that I met was amazing; they all give their utmost best every day. They greet everyone wholeheartedly with a smile and provide guidance and help wherever they can.

Employee satisfaction is a major sign of a strong institute. Employees at the THI work in a very challenging and demanding environment; modest income, limited resources leading to extended roles and responsibilities, but wherever they work, they look extremely satisfied and motivated; always praying for their patients and thanking Allah. This is indeed another sign of Allah’s blessings.

The requirements of a hospital where heart patients are treated and complex surgeries are done are actually huge. I was surprised to see how needs are fulfilled and could not help thinking about an invisible hand and an unseen force leading the institute and providing such a high level of service.



I cannot conclude without mentioning the respect and appreciation that I received from the THI staff. Throughout my stay, I never felt that I was alone or that I was not part of the THI team. The warm welcome and kind attitude throughout my stay impressed me and encouraged me to visit THI again, or on a regular basis.

In the end, I would like to humbly request all Jamā’at members to consider volunteering at the Tahir Heart Institute.

Although surgeons and doctors are most critically needed, you don’t have to be a healthcare professional to volunteer at the THI. Volunteering at the Tahir Heart Institute can change your life. I have personally experienced it.

“I NEED AMMUNITION, NOT A RIDE”

MY FATHER, MY HERO

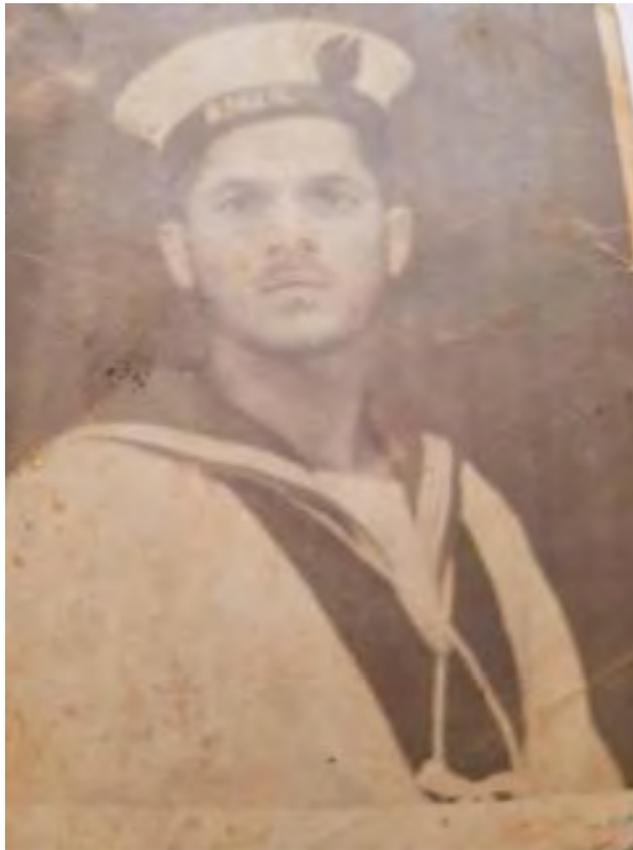
Aqila LaHaye

Shortly after Russia’s invasion of Ukraine, we were watching the news and amidst the misery and imminent danger, we saw the heroic response by Ukrainian President Volodymyr Zelenskyy to the United States’ offer to evacuate him to safety in which he said, “I need ammunition, not a ride.” He was determined to stay and fight with his people. My 24-year-old son Yousuf asked me what I would do in this situation, “Go or stay?”, he asked. “Stay”, I replied and asked, “What about you?” to which he responded, “Definitely stay.”

This is a current event where Russia has invaded Ukraine which is now a sovereign country, but was once a part of the Russian Empire.

This little conversation made me think of the partition of India and Pakistan 75 years ago when Punjab was divided into East and West Punjab. The British empire took control of the politics of the Indian subcontinent when they slowly entered as the British East India company in 1608. In August 1947, as India and Pakistan gained their independence from the British Empire, East Punjab remained a part of India while West Punjab was given to Pakistan, a decision made by the boundary commission. Punjab witnessed bloodshed on a scale never seen before. Around 1 million were killed and over 10 million crossed borders. Muslims were migrating from East to West, while Hindus and Sikhs went from West to East. Such was the level of savagery that there was a near-total cleansing of minorities on both sides. The partition triggered the largest mass migration in human history.

The centre of the Ahmadiyya Muslim Jamā’at was in Qadian, which was a part



Dr. Malik Bashir Ahmad Nasir

leader of our Community at the time, the Second Khalifa, Hazrat Mirza Bashiruddin Mahmud Ahmad^{ra} appealed to his community members all over India and Pakistan to come forward to protect their sacred town, mosques, and the tomb of the Promised Messiah^{as}. He needed 313 men between ages 18-55 who were prepared to die in defence of Qadian (only a limited number were allowed to stay there by the government).

My father, a young man in his early twenties had just returned home to his village in Gujranwala (now in Pakistan) after serving in the British Navy during World War II. When the Second Khalifa^{ra}

“There were no jobs, no money, and they were still confined to their own limited territory far from their families, but they did not give up.

of East Punjab. Since it was a Muslim community, Hindus and Sikhs did not want them there. Qadian is the birth and burial place of the Founder of the Ahmadiyya Muslim Jamā’at, Hazrat Mirza Ghulam Ahmad^{as}, the Promised Messiah. There was a massacre of Muslims happening around Qadian and their plan was to attack Qadian and annihilate its occupants and take control over this piece of land. The

called for action, my father didn’t hesitate to volunteer because he had grasped the truth of the Promised Messiah^{as}.

My father was the only son and his mother had passed away when he was 6 years old. He was raised by his grandparents. His grandmother, herself a very brave woman, gave my father 100 rupees and a dagger and saw him off on this godly mission,

unsure if she would ever see her beloved grandson again.

On the way to Qadian, there were dead bodies strewn on both sides of the road for miles and miles. It was monsoon season with extreme humidity. There was water everywhere, a shortage of food and accommodation, no safety, and no security. My father's duty was to protect the grave of the Promised Messiah^{as} and his companions^{ra} at *Bahishti Maqbra* (the Heavenly Graveyard). They would patrol day and night in knee-deep water with minimum weapons at hand.

Things slowly started to return to normal, and the 313 men that were defending Qadian began to call Adhan in different mosques located within Qadian. After hearing the Adhan, many Muslim women who were abducted or left behind in the chaos started to come to Qadian for protection or were dropped off by some Sikhs or Christians. These women were sent back to Pakistan safely by Jama'at officials and reunited with their families.

The emergency period was over but the real test of their faith and patience began. There were no jobs, no money, and they were still confined to their own limited

territory far from their families; but they did not give up. They were determined to keep the promise they made to their beloved Khalifa. They were content with their condition, proud of their contribution and firm and sincere in their faith. They had the choice to go back to their families, but they refused and preferred to stay in Qadian until their last breath. They protected this holy land for future generations to come and renew their faith. They were the "Dervishes" of Qadian.

Today, Qadian is a fast-growing town with many new buildings, a hospital, a library, and schools. Ahmadis from all over the

given a gold medal for his achievements. He started his very successful practice which he worked in until his death. Al-Hamdo lillah.

My father, Dr. Malik Bashir Ahmad Nasir, Dervish of Qadian passed away on May 13, 2013, after living a very successful and righteous life. His sacrifices changed him to be a better person. They brought him closer to God and he became a servant of Allah who gave him this opportunity to participate in this mission.

Since the beginning of time, there have been heroes. Some became heroes after

“They protected this holy land for future generations to come and renew their faith. They were the “Dervishes” of Qadian.

world come to visit to this holy town, thanks to the 313 Dervishes who stayed despite very unfavourable circumstances.

My father received a miraculous opportunity to further his studies and he graduated as an ophthalmologist and was

their death, some emerge heroes in the most turbulent times of history. Some are recognized, some are remembered, and many are forgotten. My father was my hero. We need to keep the memories of our heroes alive because their blood, sweat and tears are in the roots of our identity.

ADVICE FOR MISSIONARIES

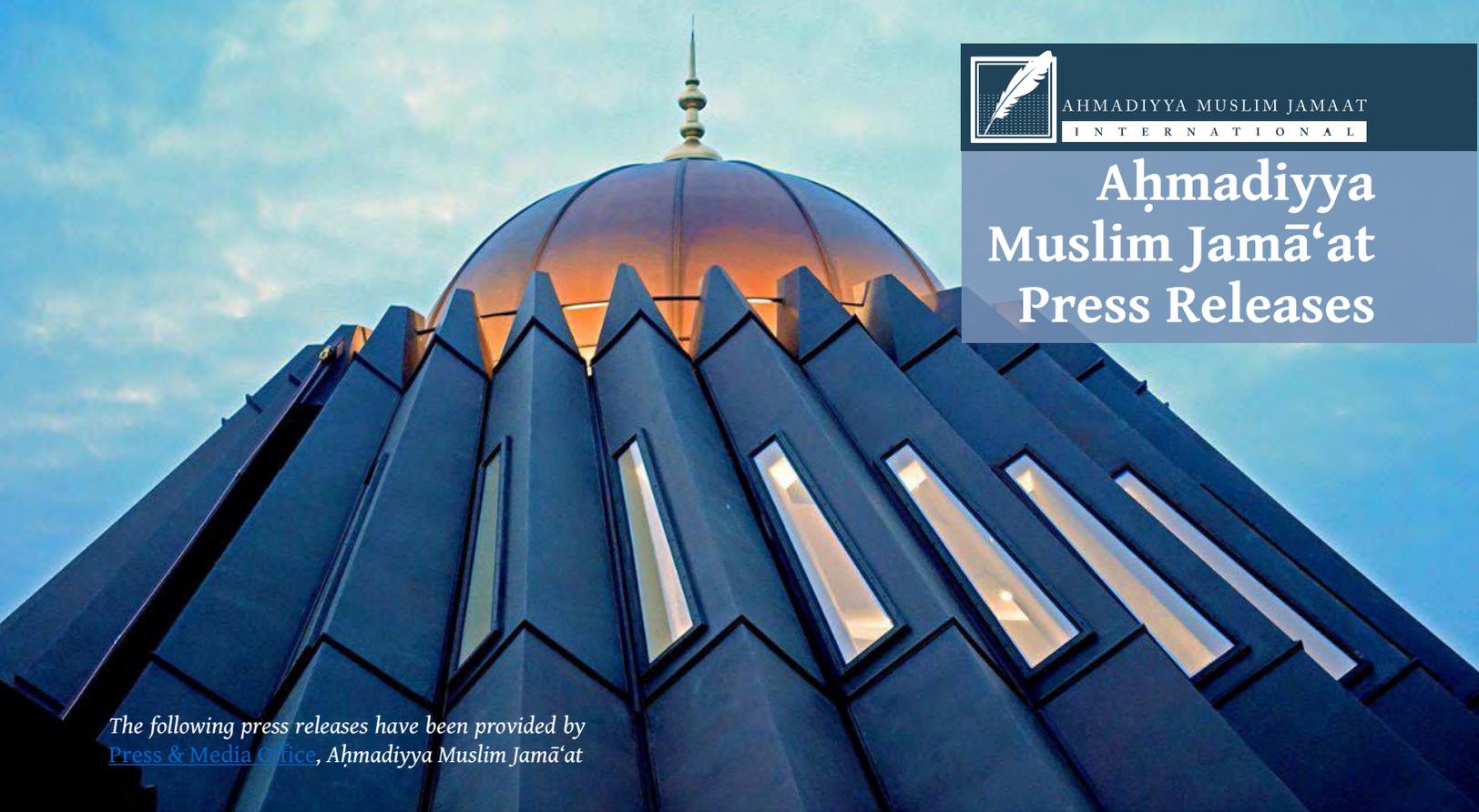
Advice for Missionaries is a brief but comprehensive set of guidelines set out by Hazrat Mirza Bashiruddin Mahmud Ahmad^{ra} for the Missionaries of the Ahmadiyya Muslim Jamā'at.

But really, this short essay is relevant for anyone interested in their religious, intellectual and personal growth. It explains various spiritual and practical means a person can adopt for self-development.





Aḥmadiyya Muslim Jamā‘at Press Releases



Mubarak Mosque, Tilford, Surrey UK

The following press releases have been provided by [Press & Media Office](#), Ahmadiyya Muslim Jamā‘at

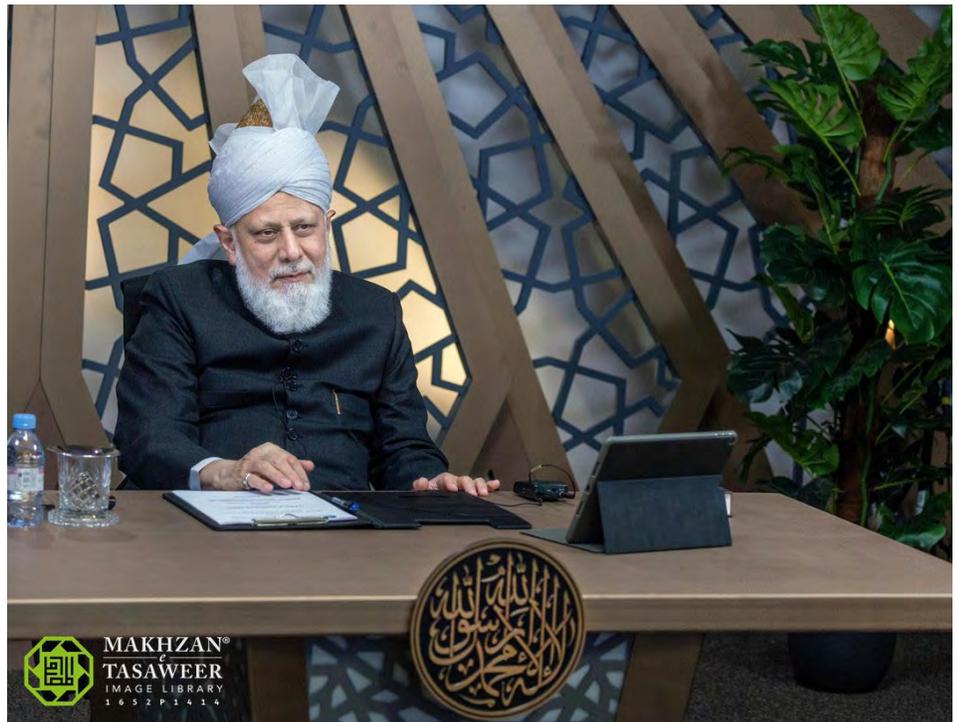
MAJLIS KHUDDAMUL AHMADIYYA NORWAY HAVE HONOUR OF VIRTUAL MEETING WITH WORLD HEAD OF AHMADIYYA MUSLIM COMMUNITY

On 27 March 2022, the World Head of the Ahmadiyya Muslim Community, the Fifth Caliph, His Holiness Hazrat Mirza Masroor Ahmad^{aa} held a virtual online meeting with members of Majlis Khuddamul Ahmadiyya Norway (Ahmadiyya Muslim Youth Auxiliary).

His Holiness^{aa} presided the meeting from MTA Studios in Islamabad, Tilford, whilst 148 Khuddam joined the meeting virtually from the Baitun Nasr Mosque in Norway.

Following a formal session which began with the recitation of the Holy Qur’an, members of Majlis Khuddamul Ahmadiyya had the opportunity to ask His Holiness^{aa} a range of questions regarding their faith and contemporary issues.

One of the Khuddam asked His Holiness^{aa} how the difference between revelation and a person’s own thoughts can be explained.



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Syednā Hazrat Khalifatul-Masīḥ V^{aa}

Hazrat Mirza Masroor Ahmad^{aa} said:

“Scientists can also be recipients of revelation and Hazrat Musleḥ Mau‘ūd^{ra} has written an essay on this. He has explained four stages, firstly for the prophets who progress and attain spiritual excellence and ranks and secondly for non-prophets who attain secular ranks. Some of the inventions that scientists make are a result of a state of revelation. Those ideas also enter their mind in the form of revelation. They ponder over a complex issue and Allah guides them.”

Hazrat Mirza Masroor Ahmad^{aa} further stated:

“The Promised Messiah^{as} has stated that sometimes the verses of the Holy Qur’an are also revealed upon some people and it is not necessary that they are revealed upon very pious individuals; they can be revealed to others as well so that they realise that Allah the Almighty certainly does reveal to the people. As a result, the intelligent individuals are able to deduce that if they are themselves able to receive revelations then most certainly the prophets also do receive revelation and Allah the Almighty reveals to them His laws.”

His Holiness^{aa} said that some scientists are often pondering over an issue and suddenly a thought comes to their mind which reveals the solution to their predicament and that too is a form of revelation.

Hazrat Mirza Masroor Ahmad^{aa} said:

“We believe that when some scientists ponder over an issue and the solution to their problem is likely to be of benefit to mankind then God Almighty helps them and reveals to them a solution and this is also a form of revelation. These are the revelations for secular people. It does not have any link with spirituality and is secular in nature. There is a spiritual realm and then there is a secular realm. Where Allah the Almighty guides people in the spiritual world with revelation, so too does He guide those who are making new inventions in the secular world through the means of revelation.”

“The foremost thing you must do for the victory of Islam is pray for it”

– Hazrat Mirza Masroor Ahmad^{aa}

Another Khadim asked His Holiness^{aa} how he served the Ahmadiyya Muslim Community whilst he was a Khadim.

Hazrat Mirza Masroor Ahmad^{aa} said:

“I do not know if I was able to serve [adequately] in any way. Regardless, whatever our superiors and the Zaeem or the Mutazim would require of us, we used to do accordingly. I served as a Zaeem, a Munatzim Atfal, Nazim in Rabwah’s Muqami Majlis and I have also served at the national level as a Mohtamim. So, we used to do as our superiors instructed and also we would try however we could to make policies for the betterment of the Ahmadiyya Muslim Community according to our abilities. So, this is how I served. Other than that, I do not know if there was any valuable service that I was able to offer. Anyways, I did whatever I was able to. Therefore, you too should strive with pious intentions and utilise all your God-given capacities and abilities to serve the Majlis. Alongside this, try to ensure that you are regular in your five daily prayers and pray to Allah the Almighty that He enables you to serve in the best way. So, beseech Allah’s help and serve with pure intentions. This will bring about blessings.”

Another Khadim also asked His Holiness^{aa} what role a person can play to help bring about the eventual victory of Islam.

Hazrat Mirza Masroor Ahmad^{aa} said:

“The foremost thing you must do for the victory of Islam is pray for it. Observe your five daily prayers regularly and beseech Allah during them. Offer Nafil (voluntary) prayers and beseech Allah the Almighty during those prayers that He enables us to see the victory of Islam and that He makes us a part of it. Towards achieving this purpose, you should strive to increase your knowledge. The foremost way you can develop your religious knowledge is by reading and studying the Holy Qur’an.

In this era, you should also read the books of the Promised Messiah^{as} which contain the commentary of the Holy Qur’an and of the Ahadith.”

Hazrat Mirza Masroor Ahmad^{aa} further stated:

“Along with attaining religious knowledge, you should ensure you act on that knowledge and mould your life according to it. Your actions should reflect the teachings of Islam. Our actions and words should be one and the same. We should also convey the message to the people. When people see that our words and actions are the same, they will listen to us and Allah the Almighty will place blessings in the efforts. So it is our responsibility to convey the message of Islam to people and it is up to Allah to bring people towards accepting the message. We should continue to play our part by praying, seeking knowledge, acting according to that knowledge and by spreading that knowledge through Tabligh.”

Another Khadim enquired His Holiness’s^{aa} advice on how to safeguard oneself from the harms of social media.

Hazrat Mirza Masroor Ahmad^{aa} said:

“You must have a strong resolve and be determined to avoid watching inappropriate content and instead, only consume good and pious content. There is good content too on social media. You should watch that content only and avoid anything that is bad. Social media does have a potential for being used in a good way and so you should use it well.”

His Holiness^{aa} said that Ahmadi Muslim youth should use social media to spread the peaceful message of Islam and rebut allegations against it. However, His Holiness^{aa} said that in order to do this, it is very important that the youth increase their knowledge so that they are able to



reply to the allegations properly.

His Holiness^{aa} also said that in order to avoid the harms of social media, one should seek the forgiveness of Allah the Almighty and should seek His protection through prayers such as ‘Istighfar’.

Advising the youth about making a conscious effort to distinguish between right and wrong, Hazrat Mirza Masroor Ahmad^{aa} said:

“You should absorb such media or information that helps to increase your knowledge or such sources of media that drive you towards doing good. You should visit the websites of the Ahmadiyya Muslim Community and see what you can learn from them. Hence, it all depends on your mindset. Allah the Almighty has told us what the satanic things are and what are the ways of coming closer to Allah. So you have to determine for yourselves whether you wish to follow the satanic ways or the pathways of Allah. Allah the Almighty has given you very able minds and so you should make conscious decisions using your intellect.”

A father in attendance asked His Holiness^{aa} for advice on good parenting so that children go on to become pious individuals, despite the effects of the society around them.

Hazrat Mirza Masroor Ahmad^{aa} said:

“Allah the Almighty has given you very able minds and so you should make conscious decisions using your intellect.”

– Hazrat Mirza Masroor Ahmad^{aa}

“Parents must present their own examples to their children. [Good parenting is] when the father observes his five daily prayers and advises his wife and children to do so too and advises them to recite the Holy Qur’an. It is when the father is morally good and advises his wife and children to also adopt good morals. It is when the father builds a bond of friendship with his children according to the environment we are living in and he shares everything with them and builds confidence in them to share with him everything they experience outside of the home. A father must adopt patience in order to be able to listen to his children and discuss their issues and if they have any doubts then he should remove them. So this is how you can bring about a good moral training of your children.”

Hazrat Mirza Masroor Ahmad^{aa} further stated:

“If you neglect your children and you are only fixated upon your work and are trying to make money; if you are only worried about your mortgage and force your wife to work and make money so that you can purchase a house, then your children will

come back home from school and take their meal from the fridge themselves and will think that neither of their father and mother care about them. They will think that their parents do not care about their prayers and the children will not have seen their parents offering the prayers either. So when they see they that their parents are busy trying to make money, the children too will think that this is how the world works and this is what society is like and so they will also do the same. So these are the challenges we face.

Hazrat Mirza Masroor Ahmad^{aa} also said:

“If you have come to the West you must pay close attention to the wellbeing of your children. Sit with your children and if there is a programme of the Ahmadiyya Muslim Community then take your children there with you. You should give time to your children on the weekends...You will have to strive hard. Just like you work hard to earn money, so too should you work towards the moral training of your children. When you work hard and pray towards this, then Allah the Almighty will also help you.”

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 Khalifatul-Masih 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.

لَئِن مَّسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ

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:

أَنْتَ وَلِيُّنَا فَاعْفُرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ

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

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:

يَا حَفِيفُ - يَا عَزِيزُ - يَا رَفِيقُ

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

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيثُ

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 كُلِّ شَيْءٍ خَادِمَكَ رَبِّ فَاحْفَظْنِي وَأَنْصُرْنِي وَارْحَمْنِي

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 اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ 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. (Tiryaaqul-Qulub, pp. 36-37, Ruhani Khaza'in, vol. 15, pp. 208-209)

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