

AHMADIYYA Gazette

Volume 51 - No. 03 - March 2022

CANADA 

THE PROMISED MESSIAH^{AS} DAY: A MAGNIFICENT SIGN

In his Friday Sermon dated March 26, 2021, Hazrat Khalifatul-Masīḥ V^{aa} stated:

“IS THE JAMĀ’AT SPREAD ACROSS THE
WORLD TODAY NOT A CLEAR PROOF THAT
THE SUPPORT OF GOD ALMIGHTY IS WITH
THE PROMISED MESSIAH^{AS}?”

(AL HAKAM, APRIL 23, 2021, P. 28)





THE IMPORTANCE OF PROMISED MESSIAH^{AS} DAY

In his Friday Sermon of March 26, 2021, Ḥazrat Khalīfatul-Masīḥ V^{aa} stated:

“This day is commemorated in the Aḥmadiyya Jamā’at as the day the Jamā’at was established and the Promised Messiah^{as} took the bai’at [pledge of allegiance]. Thus, each year, this day ought to serve as a reminder for us that the purpose of the Promised Messiah’s^{as} advent, which is in line with the prophecies of the Holy Qur’ān and the Holy Prophet^{sa}, was to revive faith and to re-establish the true teachings of Islām in the world.

Furthermore, we are the ones who profess to have pledged allegiance to the Promised Messiah^{as}. Therefore, in order to fulfil this significant mission, we must play our role according to our respective capabilities and ensure that we re-establish the relationship between mankind and God Almighty, for mankind has lost its way. We must also draw people’s attention towards fulfilling the rights they owe towards mankind. Undoubtedly, in order to achieve this, we must first reform ourselves...

Aḥmadīs should focus on prostrating before Allāh the Almighty even more than before. May they do true justice to their worship and be those who fulfill the rights of mankind! May they improve their own conditions and establish a special bond with God! May Allāh the Almighty grant us the ability to do so!”

(Full translation of the Sermon reproduced on pages 13-20 of this issue)



AḤMADIYYA GAZETTE CANADA
An Educational and Spiritual Publication

CONTENTS

www.ahmadiyyagazette.ca | March 2022 | Volume 51 | No. 03

PEARLS OF WISDOM

SELECTION FROM THE HOLY QUR'ĀN AND AḤĀDĪTH

SO SAID THE PROMISED MESSIAH^{AS}

GUIDANCE FROM HAZRAT KHALĪFATUL-MASĪḤ V^{AA}

SUMMARY OF FRIDAY SERMONS (JANUARY 2021)

ARTICLES

THE PROMISED MESSIAH^{AS}: THE NEED FOR THE IMAM

LIFE WITH THE PROMISED MESSIAH^{AS}

THE CHEERFUL NATURE AND REFINED SENSE OF HUMOUR OF
THE PROMISED MESSIAH^{AS}

BLESSINGS OF KHLĪFAT THROUGH LOVE AND OBEDIENCE

PRESS RELEASES

ABBREVIATIONS OF SALUTATIONS

sa	Ṣallāllāhu 'alaihi wa Sallam - May peace and blessings of Allāh 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	RaḍīAllāhū 'anhu / 'anhā/ 'anhum - May Allāh be pleased with him/her/them! Usage: Salutation written after names of Companions of the Holy Prophet ^{sa} and Companions of the Promised Messiah ^{as}
rh	Raḥimahullāh - May Allāh have mercy upon him! Usage: Salutation written after the names of deceased, pious Muslims who are not Companions
aa	Ayyadahullāhu Ta'ālā binaṣrihil-'Azīz - May Allāh be his Helper! Usage: Salutation written after the name of Hazrat Mirzā Masroor Aḥmad, Khalīfatul-MasīḤ V ^{aa}



**AḤMADIYYA
MUSLIM JAMĀ'AT**
Canada

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

COVERPAGES
Maham Aziz

The Editors of the Aḥmadiyya Gazette Canada shall be solely responsible for all errors or omissions contained in the publication herein of the writings of the Promised Messiah^{as} or any of his Successors, as well as the Friday Sermon summaries or other Addresses of Hazrat Mirzā Masroor Aḥmad, Khalīfatul-MasīḤ V^{aa}. Articles published in the Aḥmadiyya Gazette Canada reflect the views of their respective authors and may not necessarily reflect the views, beliefs and tenets of the Aḥmadiyya Muslim Jamā'at Canada.

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

The official publication of the
Aḥmadiyya Muslim Jamā'at Canada
ISSN 0229 5644
1. Aḥmadiyya - Periodicals.
I. Aḥmadiyya Movement in Islām Canada.
BP195.A34 1972 297.8605-20dc
CANADA POST
SECOND CLASS MAIL
Mail Registration No: 40026877

PEARLS OF WISDOM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE HOLY QUR'ĀN

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

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

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

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

(Sūrah Al-Jumu'ah, 62:1-4)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ

الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ

آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ

كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

وَأُخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ

وَهُوَ الْعَزِيزُ الْحَكِيمُ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ إِنَّكَ حَيِّدٌ مَجِيدٌ

HADĪTH

Ḥazrat Abū Huraira^{ra} narrates:

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

(Ṣaḥīḥ Bukhārī, Kitābut-Tafsīr)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ نَزَلَتْ عَلَيْهِ سُورَةُ الْجُمُعَةِ فَلَمَّا قَرَأَ: وَأُخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ قَالَ رَجُلٌ مِّنْ هَؤُلَاءِ يَا رَسُولَ اللَّهِ؟ فَلَمْ يَرَاجِعْهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى سَأَلَهُ مَرَّةً أَوْ مَرَّتَيْنِ أَوْ ثَلَاثًا قَالَ وَفِينَا سَلْمَانُ الْفَارِسِيُّ قَالَ فَوَضَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ عَلَى سَلْمَانَ ثُمَّ قَالَ: لَوْ كَانَ الْإِيمَانُ عِنْدَ الثُّرَيَّا لَنَأْتَاهُ رِجَالٌ مِّنْ هَؤُلَاءِ (صحيح بخارى، كتاب التفسير، باب التفسير سورة الجمعة)

SO SAID THE PROMISED MESSIAH^{AS}

Why Has God Appointed Me?

The actual mission for which God has appointed me is to remove the estrangement that has come between man and his Creator and to re-establish a relationship of love and sincerity between him and his Lord. He has also appointed me to put a stop to religious wars by proclaiming the truth, to create religious harmony, to reveal the religious truths that have long remained hidden from mortal eyes, and to display the true spirituality that lies submerged under the darkness of selfish passions. I have also been sent to demonstrate practically, and not just in words, how Divine powers enter man, and how they are manifested through prayers and concentration. But, first and foremost, I have been sent to re-establish forever the lost belief in the Unity of God—*Tawḥīd*—which is pure and luminous and unadulterated by any form of idolatry. All this will not come about by my power, but by the Mighty hand of the Lord of the heavens and the earth.

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

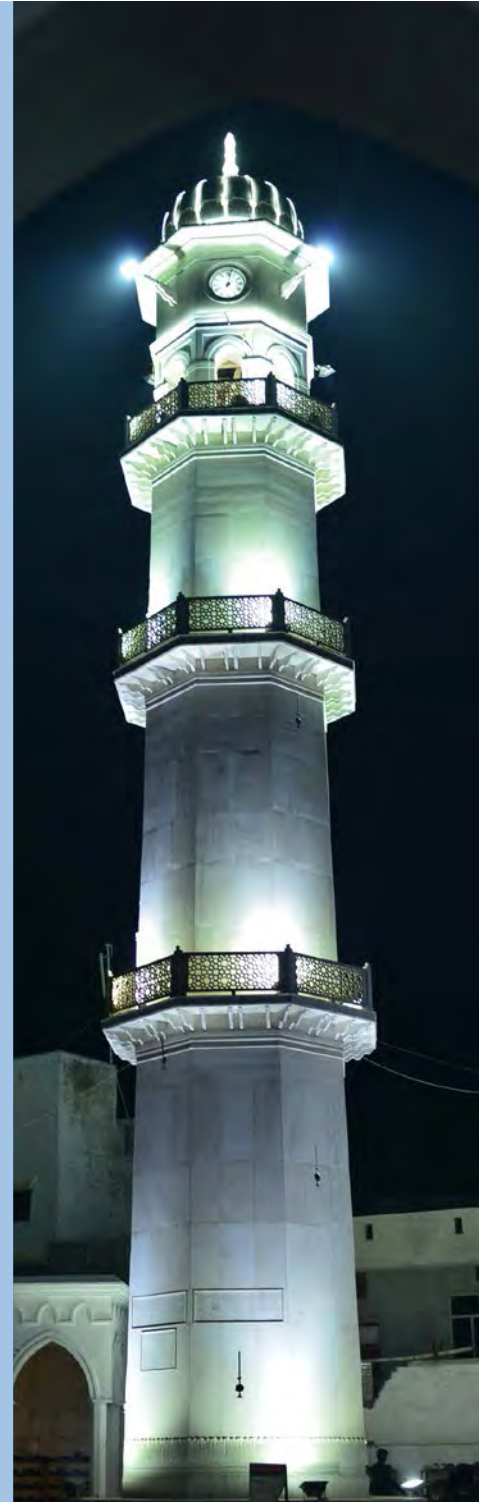
God Almighty desires to draw all those who live in various habitations of the world, be it Europe or Asia, and who have virtuous nature, to the Unity of God and unite His servants under one Faith. This indeed is the purpose of God for which I have been sent to the world. You, too, therefore should pursue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

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

Re-establish the Magnificence of the Holy Prophet^{sa}

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

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



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 alislam.org



JANUARY 7, 2022

SEEKING GOD'S PLEASURE THROUGH FINANCIAL SACRIFICES & ANNOUNCEMENT OF THE 65TH YEAR OF WAQF JADĪD

After reciting *Tashahhud*, *Ta'awwuz* and *Sūrah al-Fātiḥah*, His Holiness, Ḥazrat Mirzā Masroor Aḥmad^{aa} recited the following verse:

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

His Holiness^{aa} said that in this verse, God Almighty mentions those believers who spend in the way of Allāh, in order to attain His pleasure. By doing so, they also strengthen their community and

mission. His Holiness^{aa} said that in this era, the Promised Messiah^{as} was tasked with spreading the true message of Islam to the world, and the same responsibility lies with his followers. Thus, everyone must be prepared to sacrifice their lives, wealth, and honour for the sake of this mission. This indeed is a true reflection of one's faith.

Attaining the Pleasure Of God Through Financial Sacrifices

His Holiness^{aa} said that true believers spend their wealth for the sake of God and spreading His mission. They do so not to impress others, but to attain the pleasure of God, to strengthen their own faith, and to help strengthen the community. People who offer such sacrifices try to achieve

the highest standards, as a result of which God accepts their efforts and bestows His blessings upon them. God knows the condition of everyone's hearts; He does not care whether the financial sacrifice is big or small, rather he looks to one's intentions.

Importance of One's Intentions Whilst Making Sacrifices

His Holiness^{aa} said that God has likened those who present financial sacrifices to either heavy rain, or light rain, meaning those who are wealthy are able to give large amounts, whereas those who do not possess as much wealth will give less. However, both are beneficial in the growth of fruit, for ultimately, it is Allāh who causes fruits to grow, and He sees a

person's intentions, which He alone can cause to be fruitful. Thus, everything we do must be for the sake of God's pleasure.

His Holiness^{aa} said that at the time of the Promised Messiah^{as}, many of his companions were not very wealthy, yet they were at the forefront of presenting financial sacrifices. His Holiness^{aa} said that the same passion and devotion is seen in the community of the Promised Messiah^{as} today. Such examples are found even in new converts, who have not yet attained as much knowledge of the faith as others, yet they are far advanced in their level of devotion. Similarly, the community today is so loyal and faithful to Khilāfat, that as the Promised Messiah^{as} has stated, even opponents are astonished at this level of devotion. His Holiness^{aa} said that at a time when the people are steeped in worldliness, these people are vying with one another in financial sacrifices, only for the sake of Allāh.

Wonderful Examples of Ahmadi Muslims Making Financial Sacrifice

His Holiness^{aa} said that he would present some examples of how people express their faith and certainty through financial sacrifices, and how Allāh the Almighty bestows His blessings as a result.

His Holiness^{aa} said that there is a remote area in Sierra Leone, where the local missionary made a plea for financial sacrifice. The Imām of the mosque there expressed that they would not be able to reach their target. The local missionary led them all in silent prayer, and then left towards the mission house. Before he reached the mission house, the local Imām called him and said that he was coming to meet him. When he arrived, he explained that after the silent prayer, one of his relatives went to him and gave him 100,000 Leones. He immediately glorified Allāh and said that they had been short of their pledge for Waqf Jadīd, and as soon as they had prayed, this person came and offered this large amount.

His Holiness^{aa} said that such examples are also found within women. His Holiness^{aa} said that there was a woman in Chad, who had pledged 70,000 Francs



Syednā Hazrat Khalīfatul-Masīḥ V^{aa}

“... the community today is so loyal and faithful to Khilāfat, that as the Promised Messiah^{as} has stated, even opponents are astonished at this level of devotion.

for Waqf Jadīd, however she was not able to arrange the funds to fulfil the pledge. Thus, she sold a camel she had for 170,000 Francs. She used this to fulfil her pledge, but she did not keep the remaining amount for herself, rather she presented that as financial contribution as well.

His Holiness^{aa} said that similar examples are also found amongst the youth. His Holiness^{aa} said that Belize is a place in Central America, which is quite far, and the Khalīfa has never gone there. They are all new converts, yet their mentality of devotion is just the same. There, a 14 year old boy who had donated for Tahrik Jadid was mentioned in the Friday Sermon by His Holiness. Many people congratulated him, and someone even gave him a reward of \$200. Many children would take such an amount and purchase games for themselves. However, this young boy said that he needed \$30 to have his social security card made, and that he would give the remaining \$170 as financial contribution. He is from a poor household, and was urged to keep the

amount for himself. However, he was firm in his decision. His Holiness^{aa} said that this exemplifies giving precedence to the faith over the world. He prayed that may Allāh maintain this mentality within the young boy and save him from the influences of worldliness.

His Holiness^{aa} said that such examples are found in the poorest of countries. People may look down at such people because they are not well-educated, but in fact, these people possess more knowledge of the faith than the most learned people. His Holiness^{aa} said that the missionary in Guinea-Conakry delivered a sermon regarding the importance of financial sacrifices in which he also presented various quotes of His Holiness^{aa}. At the end of the sermon, a person who was quite poor but very sincere took 218,500 Francs out of his pocket and offered it for Waqf Jadīd. When the missionary asked him why he was giving such a large amount, he said that he was greatly impacted by the words of His Holiness^{aa}, that the heart cannot love two things at once; one must

either love God or love wealth. He said that he could not give everything in his home like Ḥazrat Abū Bakr^{ra} did, but at least he could give whatever was in his pocket. He also explained that ever since he started presenting financial sacrifices, he noticed that God had increased his faith and certainty.

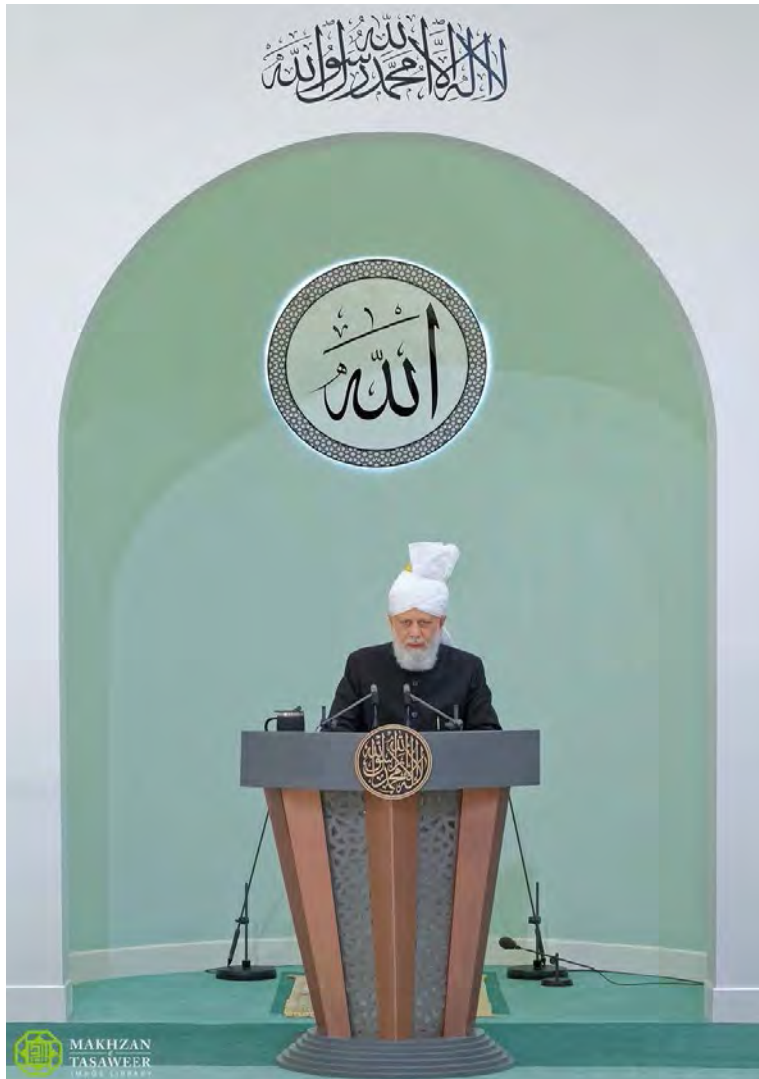
His Holiness^{aa} said that people in developed countries also possess the same spirit of sacrifice. A missionary in Germany encouraged members to increase in their financial sacrifices. A German woman who had converted to Aḥmadiyyat quite some time ago presented 19,000 Euros. She said that although she was saving this amount in order to buy a car, she said that she would much rather attain the pleasure of Allāh the Almighty.

His Holiness^{aa} said that a person from the UK had received a letter from the local council informing him that he had outstanding service charge payments. He had also received a call regarding the payment of his pledge for Waqf Jadīd. He decided that he would first pay his pledge for Waqf Jadīd. The next day, he received another letter from the council, explaining that they had been mistaken, and rather than his owing them money, they realised that in fact, they owed him money, and sent him an amount which was ten times more than the amount he had offered for Waqf Jadīd.

Various Achievements of the Aḥmadiyya Muslim Community in 2021

His Holiness^{aa} said that in light of mentioning financial sacrifices for the sake of propagating the faith, he would like to mention that over the past year, God enabled the worldwide community

to establish 187 mosques, aside from which 105 mosques are currently under construction in Africa. Similarly, 144 mission houses were established, many of which are in Africa, while 45 are currently under construction. Where mission houses cannot be built, buildings are acquired on rent; as such there are 731 mission houses and missionary houses which were acquired on rent in Africa. There are 632 mission houses on rent in other Asian



Syednā Hazrat Khalīfatul-Masīḥ V^{aa}

countries. His Holiness^{aa} mentioned that generally, most of the amount collected for Waqf Jadīd is distributed to African countries.

His Holiness^{aa} said that building mosques is not easy, as our community has to face great opposition. However, because our community does these things for the sake of God Almighty, He also bestows His help.

For example, a mosque was being built in Congo-Kinshasa. There, the Sunni Muslims created many problems and tried to hinder the building of this mosque, and when their attempts were failing, they began making death threats. Despite this, the construction of the mosque continued. One day, a Christian professor from the local university came and started helping the Aḥmadis in building the mosque. Thus, where there were those trying to hinder the building of the mosque, God provided others to help in its completion.

These were just some examples of the instances presented by His Holiness^{aa}.

Report of 2021 & Announcement of the 65th Year of Waqf Jadīd

His Holiness^{aa} said that he would present the previous years' report for Waqf Jadīd. By the grace of Allāh the Almighty, the 64th year of Waqf Jadīd came to an end and the new year of Waqf Jadīd has started. Over the last year, the total collection was about 11.2 million pounds. This is an increase of 742,000 from the year prior. In light of the world's circumstances, this is a great accomplishment.

His Holiness^{aa} said that in terms of overall collection, the UK ranked first, then Germany, Canada, USA, India, Australia, Indonesia, a country from the Middle East, Ghana and Belgium.

His Holiness^{aa} presented the report of positions from the top ranking countries.

His Holiness^{aa} prayed that may Allāh the Almighty bless all those who presented financial sacrifices.

MEN OF EXCELLENCE: ḤAZRAT ABŪ BAKR^{RA}; SURĀQAH BIN MĀLIK AND THE BRACELETS OF KHUSROW

After reciting *Tashahhud*, *Ta'awwuz* and *Sūrah al-Fātiḥah*, His Holiness, Ḥazrat Mirzā Masroor Aḥmad^{aa} said that he would continue highlighting incidents from the life of Ḥazrat Abū Bakr^{ra}.

Surāqah bin Mālīk Pursues the Holy Prophet^{sa}

His Holiness^{aa} said that the Makkans had set a reward for anyone who could capture the Holy Prophet^{sa} and Ḥazrat Abū Bakr^{ra}. Thus, people such as Surāqah attempted to capture the Holy Prophet^{sa} as he and Ḥazrat Abū Bakr^{ra} were migrating, however God rendered him unable to do so. Thus, he requested the Holy Prophet^{sa} for security when he came into power. The Holy Prophet^{sa} then foretold Surāqah that he would one day be wearing the bangles of Chosroes. Later, during the era of Ḥazrat 'Umar^{ra}, when Chosroes was overthrown, Ḥazrat 'Umar^{ra} summoned Surāqah and gave him Chosroes' bangles, thus fulfilling the prophecy made by the Holy Prophet^{sa}.

His Holiness^{aa} said that as Surāqah was returning from his encounter with the Holy Prophet^{sa}, he came across another Makkan caravan that had also set out in search of the Holy Prophet^{sa}. When Surāqah spoke to them, he did not mention anything about the Holy Prophet^{sa}'s whereabouts. In fact, he spoke to them in such a manner, that they were convinced to end their search and return.

An Incident at Umm Ma'bad

His Holiness^{aa} said that during the migration, the Holy Prophet^{sa} and Ḥazrat Abū Bakr^{ra} passed by the tent of a woman named Umm Ma'bad, and inquired whether she had any food, meat or dates which they could purchase from her, however she did not have anything as her people were enduring times of hardship and famine. The Holy Prophet^{sa} saw a goat in a corner of the tent and asked about it. Umm Ma'bad said that this goat was extremely



Mubarak Mosque, Tilford, Surrey UK

weak, to the extent that it could not even produce milk. The Holy Prophet^{sa} asked if he could try milking it. Thus, the Holy Prophet^{sa} prayed, and then milked the goat, so much so that the entire group of people could drink its milk. The Holy Prophet^{sa} gave Umm Ma'bad the milk and she drank to her fill, after which the Holy Prophet^{sa} himself drank some. He then left a pail of milk with Umm Ma'bad, purchased the goat from her and continued on his journey.

His Holiness^{aa} said that later, in their search for the Holy Prophet^{sa}, they went to Umm Ma'bad and asked if she knew about his whereabouts. She refused to tell them anything, and as they pressed further and became harsh, Umm Ma'bad bravely said that if they did not leave, she would call upon her fellow tribespeople to attack them. Thus, the Makkans left.

His Holiness^{aa} said that along the way, the Holy Prophet^{sa} met Ḥazrat Zubair^{ra} who was returning with a trading caravan from Syria. Ḥazrat Zubair^{ra} gave white clothes to both the Holy Prophet^{sa} and Ḥazrat Abū Bakr^{ra}.

His Holiness^{aa} said that while on this journey, they would meet various trading caravans who would recognise Ḥazrat Abū Bakr^{ra} as he had been a businessman as well, however they would not recognise the Holy Prophet^{sa}. When they would ask

who he was, Ḥazrat Abū Bakr^{ra} would reply that this person was his guide.

Arrival at Qubā' During the Migration

His Holiness^{aa} said that after eight days of travelling, they reached Qubā' on a Monday, which is two to three miles from Madīnah. The people of Madīnah had heard about the Holy Prophet^{sa}'s departure from Makkah, and had been awaiting his arrival. One day, a Jewish man standing atop a hill spotted the Holy Prophet^{sa} and Ḥazrat Abū Bakr^{ra} approaching and announced to the Muslims that their leader had arrived. The Muslims rushed out to meet them. As they approached, Ḥazrat Abū Bakr^{ra} stood up while the Holy Prophet^{sa} was quietly sitting. Some people of Madīnah who had not yet seen the Holy Prophet^{sa} first approached Ḥazrat Abū Bakr^{ra} and began greeting him. At that time, Ḥazrat Abū Bakr^{ra} took his cloak and shaded the Holy Prophet^{sa} from the sun, upon which the people realised that this was the Holy Prophet^{sa}.

Foundation Laid for the Qubā' Mosque & First Friday Prayer Offered

His Holiness^{aa} said that it is recorded that the Holy Prophet^{sa} stayed in Qubā' for about ten nights. During this stay, the Holy Prophet^{sa} laid the foundation of a mosque, known as the Mosque of Qubā'. The Holy Prophet^{sa} said that the foundation of this mosque was established upon

righteousness.

His Holiness^{aa} said that after his stay in Qubā', the Holy Prophet^{sa} set out for Madīnah. While on the way, the Holy Prophet^{sa} was in the valley of Banū Sālim bin 'Auf when it came time for the Friday prayer. Thus, the Holy Prophet^{sa} offered the Friday prayer in the mosque of the valley of Ranunah along with 100 Muslims. This mosque became known as the Mosque of the Friday Prayer, as this was the first Friday prayer offered by the Holy Prophet^{sa} in Madīnah. His Holiness^{aa} clarified that this mosque would have been formally established later on.

His Holiness^{aa} said that after offering the Friday prayer, the Holy Prophet^{sa} continued towards Madīnah, riding on his camel with Ḥazrat Abū Bakr^{ra} sitting behind him.

Rejoice as the Holy Prophet^{sa} Arrives at Madīnah

His Holiness^{aa} said that Buraidah was another person who was enticed by the reward set by the Makkans for the capture of the Holy Prophet^{sa}. Thus, he set out with 70 men from Banū Sahl. When they came across the Holy Prophet^{sa}, he asked him who he was and where he came from, and Buraidah informed him. When Buraidah asked him who he was, the Holy Prophet^{sa} replied that he was Muhammad^{sa} bin 'Abdullāh, the Prophet of Allāh. Upon this, Buraidah accepted Islam, along with all those who were with him. The next day, he said that the Holy Prophet^{sa} should enter Madīnah with a flag. Thus, he took his turban off, tied it to his spear, and walked in front of the Holy Prophet^{sa} as he entered Madīnah.

His Holiness^{aa} said that the Holy Prophet^{sa} continued along with his caravan of Muslims towards the city of Madīnah. As the Holy Prophet^{sa} passed by people's homes, they would offer their homes for him to stay in, and the Holy Prophet^{sa} would pray for them. Women and children stood on the rooftops of their homes, singing words of welcome for the Holy Prophet^{sa}. The Holy Prophet^{sa} reached the people of Banū Najjār, who were standing in formation wearing their armour to welcome the Holy Prophet^{sa}, and



Syednā Hazrat Khalifatul-Masīḥ V^{aa}

the women of Banū Najjār sang poems of thanks and praise.

His Holiness^{aa} said that after a few days, the Holy Prophet^{sa} sent Ḥazrat Zaid^{ra} to Makkah, in order to bring the rest of the Holy Prophet^{sa}'s things to Madīnah. The Holy Prophet^{sa} had purchased some land in Madīnah, upon which he first laid the foundation for a mosque, and then began building homes for himself and his companions. Ḥazrat Abū Bakr^{ra} stayed in a place in the environs of Madīnah called Sun'a, which was two miles from the city of Madīnah.

His Holiness^{aa} said that he would continue highlighting incidents from the life of Ḥazrat Abū Bakr^{ra} in future sermons.

FUNERAL PRAYERS

His Holiness^{aa} said that he would mention some deceased members of the Community.

Chaudhary Asghar 'Alī Kilār who has been a prisoner in the way of Allāh. He passed away on 10 January while still captive. His Holiness^{aa} said that thus, he is considered a martyr. He was taken into custody on 24 September 2021 in Bahawalpur after a case under the blasphemy laws of Pakistan was filed against him. His health deteriorated while in prison, due to which he was taken to hospital on 4 January, where he later passed away at the age of 70 years, after an imprisonment of 3 months and 15 days. He had a bail hearing on 11 January, but

passed away before that date. He accepted Aḥmadiyyat when he was a student and was the only person to do so. His family stopped supporting him financially, and so he would tutor children in order to pay for his education. He possessed a great love for Khilāfat, and respected life-devotees. He was passionate about calling people unto Allāh, and through his efforts, many people entered into the fold of Aḥmadiyyat. He was regular in offering prayers and fasting, he helped the poor and needy and was kind to his family despite their opposition. While in prison, he saw three dreams in which God conveyed greetings of peace to him. He had served the Community in various capacities. He is survived by his wife, two sons and a daughter. His Holiness^{aa} prayed that may Allāh treat him with forgiveness and mercy and elevate his station, and grant his family patience. His Holiness^{aa} said to pray for all other prisoners in the way of Allāh.

Mirza Mumtaz Aḥmad a worker of Wakālat 'Ulyā Rabwah. He served the Community for a long period of time. He is survived by his wife, two sons and a daughter. He possessed many great qualities and was dedicated to his work. After completing his own work, he would help in the work of others. Despite being a senior worker, he was very humble, patient and content. His Holiness^{aa} said that he saw him to be a quiet person with a small circle of friends, and would go to the office and straight home afterwards. He was a very hard worker. May Allāh treat him with

forgiveness and mercy and enable his children to carry on his virtues.

Col. Dr. ‘Abdul Khāliq, a former administrator of the Faḍl ‘Umar Hospital. He is survived by two sons and two daughters. When Pakistan declared Aḥmadis as non-Muslims, he resigned from his government job, and dedicated his services under the Nuṣrat Jahān Scheme.

He was sent to Sierra Leone where he served for three years. He also served in Samarkand where he helped many people and spread the message of Aḥmadiyyat. He was appointed by the Fourth Caliph as an administrator of the Faḍl ‘Umar hospital, a post in which he served for about ten years. He had a profound love for the Holy Qur’ān and would always recite it. He would make all decisions according

to the teachings of the Holy Qur’ān. He was regular in offering *tahajjud* [pre-dawn voluntary prayers] and had a great love for Khilāfat. He possessed many great qualities. His Holiness^{aa} prayed that may Allāh treat him with forgiveness and mercy and enable his children to continue his virtues.

JANUARY 21, 2022

MEN OF EXCELLENCE: ḤAZRAT ABŪ BAKR^{ra}

After reciting *Tashahhud*, *Ta’awwuz* and *Sūrah al-Fātiḥah*, His Holiness, Ḥazrat Mirzā Masroor Aḥmad^{aa} said that he would continue highlighting incidents from the life of Ḥazrat Abū Bakr^{ra}.

The First Task After Reaching Madīnah

His Holiness^{aa} said that after arriving in Makkah, the Holy Prophet^{sa} first turned his attention towards the building of a mosque. The Holy Prophet^{sa} purchased a plot of land for 10 dinars, and after preparing the land, the Holy Prophet^{sa} prayed and laid the foundation stone of the mosque. Then, the Holy Prophet^{sa} himself would help in the construction of the mosque. It is recorded that the amount paid for purchasing that land was taken from the wealth of Ḥazrat Abū Bakr^{ra}.

His Holiness^{aa} said that when the Holy Prophet^{sa} laid a foundation stone, he instructed Ḥazrat Abū Bakr^{ra} to place a stone beside his, then he told Ḥazrat ‘Umar^{ra} to place a stone beside Ḥazrat Abū Bakr^{ra}, and then he instructed Ḥazrat ‘Uthmān^{ra} to place a stone beside Ḥazrat ‘Umar^{ra}.

His Holiness^{aa} said that when the Holy Prophet^{sa} was assigning land to the companions to build their homes, the Holy Prophet^{sa} assigned Ḥazrat Abū Bakr^{ra} a place near the mosque.

Establishing the Bonds of Brotherhood

His Holiness^{aa} said that the Holy

Prophet^{sa} established a bond of brotherhood between Ḥazrat Abū Bakr^{ra} and Ḥazrat ‘Umar^{ra} while they were in Makkah. It is recorded that the Holy Prophet^{sa} established bonds of brotherhood twice, once before migration and once after. Upon migration, the Holy Prophet^{sa} only maintained two bonds of brotherhood; that between him and Ḥazrat ‘Alī^{ra}, and that between Ḥazrat Ḥamzah^{ra} and Ḥazrat Zaid^{ra}. New bonds of brotherhood were established for other companions.

Consultation With the Muslims Prior to the Battle of Badr

His Holiness^{aa} said that when the Holy Prophet^{sa} set out for Badr, it was to intercept a Makkan trade caravan returning from Syria. In the meantime, the Holy Prophet^{sa} learned that an army had deployed from Makkah to protect the trade caravan. The Holy Prophet^{sa} consulted with his companions and they presented varying opinions as to whether they should combat the army that had set out or continue course for the trade caravan. It is recorded that it was for this moment that the following verse was revealed:

“As it was thy Lord Who rightfully brought thee forth from thy house, while a party of the believers were averse, therefore He helped thee against thy enemy.” (8:6)

His Holiness^{aa} said that after this, Ḥazrat Abū Bakr^{ra} stood and spoke in support, and then so too did Ḥazrat ‘Umar^{ra}. Ḥazrat Miqdād^{ra} said that they would support

the Holy Prophet^{sa} in whatever he was commanded to do by God.

His Holiness^{aa} said that once they reached the land of Badr, the companions erected a tent for the Holy Prophet^{sa} and said that he should remain in the tent while they went to battle. Some companions then stood guard outside the tent. The Holy Prophet^{sa} and Ḥazrat Abū Bakr^{ra} both spent the night in this tent; Ḥazrat Abū Bakr^{ra} stood guard with his sword unsheathed, while the Holy Prophet^{sa} spent the night supplicating before God.

His Holiness^{aa} said that once, Ḥazrat ‘Alī^{ra} asked some people who was the bravest among the Muslims. They replied that it was Ḥazrat ‘Alī^{ra}. However, Ḥazrat ‘Alī^{ra} said it was Ḥazrat Abū Bakr^{ra}, for on the day of Badr when it was being decided who would guard the Holy Prophet^{sa}, Ḥazrat Abū Bakr^{ra} stood by the Holy Prophet^{sa} despite the danger with his sword unsheathed, so that anyone who wished to get to the Holy Prophet^{sa} would have to go through him first.

Allāh Almighty’s Support As the Muslims Are Greatly Outnumbered

His Holiness^{aa} said that when the Holy Prophet^{sa} saw the enemy heavily outweighed the Muslims, he turned in the direction of the Ka’bah and began praying, saying that if God were to cause the Muslims to be defeated, then there would be no one left on the earth to worship Him. As the Holy Prophet^{sa} was praying, his cloak fell, and Ḥazrat Abū Bakr^{ra} placed

it back on his shoulders, saying that God would surely fulfil His promise. Then, the following verse was revealed to the Holy Prophet^{sa}:

“When you implored the assistance of your Lord, and He answered you, saying, ‘I will assist you with a thousand of the angels, following one another.’” (8:10)

His Holiness^{aa} said that then, God caused it to rain which in turn caused the ground under the Makkans to soften and the Makkans lost their footing, while the Muslims’ remained firm. Thus, God was manifesting His divine help, and all the while, the Holy Prophet^{sa} continued praying.

His Holiness^{aa} said later, the Holy Prophet^{sa} came out from the tent and encouraged the Muslims. The Holy Prophet^{sa} also valiantly fought in the battle, while Ḥazrat Abū Bakr^{ra} fought bravely alongside him. Once, at a later time, Ḥazrat Abū Bakr^{ra}’s son who had not accepted Islam at the time of the battle, told his father that he had been hiding behind a rock and could have attacked his father but he didn’t. Ḥazrat Abū Bakr^{ra} said that for the sake of the Holy Prophet^{sa}, he would not have held back, but because God had decreed for his son to later accept Islam, He saved him.

Treatment of the Prisoners of War

His Holiness^{aa} said that upon returning to Madīnah, the Holy Prophet^{sa} consulted as to what should be done with the prisoners of war. Generally, it was customary for Arabs to kill such prisoners, however this did not sit well with the Holy Prophet^{sa}, and no such commandment had been revealed in this regard. Ḥazrat Abū Bakr^{ra} suggested that they should be freed upon expiation, for it could be that some of them would accept Islam later on. Ḥazrat ‘Umar^{ra} differed with

this opinion, and said that those people had committed crimes which warranted their end. However, due to his kind nature, the Holy Prophet^{sa} preferred the advice given by Ḥazrat Abū Bakr^{ra}, and later, divine command also supported this decision.

His Holiness^{aa} said that once, while in Madīnah, Ḥazrat Abū Bakr^{ra} and other companions fell ill. Ḥazrat ‘Ā’ishah^{ra} would go to check on her father, who said that death is closer to a person than the laces on their shoes. Upon learning this, the Holy Prophet^{sa} prayed that may Allāh make Madīnah as dear to them as Makkah was, and may He remove the illness that had spread.



Mubarak Mosque, Tilford, Surrey UK

Support and Oath of the Muslims to the Holy Prophet^{sa} During the Battle of Uḥud

His Holiness^{aa} said with regards to the Battle of Uḥud, that when the Holy Prophet^{sa} learned of the Makkans’ plot to attack Madīnah, he consulted with the companions regarding whether they should stay in Madīnah or go out to meet the enemy. Some suggested that they should stay in Madīnah and defend from there, and the Holy Prophet^{sa} initially supported this view. However, others insisted that they should go outside of Madīnah and combat the enemy. Seeing their passion, the Holy Prophet^{sa} made a decision according to their advice, and instructed that they would defend against the enemy on open grounds.

Later, those who had insisted regretted having insisted so much, and when the Holy Prophet^{sa} returned with his armour on, they expressed their regret and said that they would do whatever the Holy Prophet^{sa} decided. The Holy Prophet^{sa} said that it did not behove a prophet to remove his armour after having put it on, and that they would proceed.

His Holiness^{aa} said that during the battle, the Holy Prophet^{sa} took an oath from certain companions that they would fight even to their deaths if they had to. Thus, these companions fought valiantly to defend the Holy Prophet^{sa}, among whom was Ḥazrat Abū Bakr^{ra}. It was also at this time that Ḥazrat Ṭalḥah^{ra} sacrificed his hand, so that no arrow could reach the Holy Prophet^{sa}.

His Holiness^{aa} said that it was also during the Battle of Uḥud that some of the Holy Prophet^{sa}’s teeth were broken. When Ḥazrat Abū Bakr^{ra} rushed to the Holy Prophet^{sa}, he saw that he was also bleeding and the rings of his armour had lodged into his blessed face, yet the Holy Prophet^{sa} said that they should first tend to Ḥazrat Ṭalḥah^{ra} who was injured.

His Holiness^{aa} said that Abū Sufyan, who was leading the Makkan army proclaimed that they had killed the Holy Prophet^{sa}, however the Holy Prophet^{sa} instructed the Muslims not to say anything. He also said the same about Ḥazrat Abū Bakr^{ra} and Ḥazrat ‘Umar^{ra}, yet the Holy Prophet^{sa} instructed them to remain silent. Upon this, the Makkans began glorifying one of their idols. Hearing this, the Holy Prophet^{sa} looked to the companions and asked why they were not responding, and instructed them to glorify Allāh.

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

After reciting *Tashahhud*, *Ta'awwuz* and *Sūrah al-Fātiḥah*, His Holiness Ḥazrat Mirzā Masroor Aḥmad^{aa} said that he would continue highlighting incidents from the life of Ḥazrat Abū Bakr^{ra}.

His Holiness^{aa} said that after the Battle of Uḥud, the Holy Prophet^{sa} learned about the Quraish contemplating another attack on the Muslims in order to strike a final blow to them. The Holy Prophet^{sa} consulted with Ḥazrat Abū Bakr^{ra} and Ḥazrat 'Umar^{ra}, both of whom suggested that the Muslims should go towards the enemy so that they did not come and attack their families. The Holy Prophet^{sa} asked Ḥazrat Bilāl^{ra} to announce amongst the Muslims that they should accompany the Holy Prophet^{sa} to battle, and those should go along with him who had taken part in the Battle of Uḥud. When the Muslims reached a place called Ḥamrā' al-Asad, the disbelievers grew worried, and thus abandoned their intention of attacking Madīnah.

Treachery of Banū Naḍīr Against the Holy Prophet^{sa}

His Holiness^{aa} said that the Holy Prophet^{sa} went to the Banū Naḍīr tribe in Madīnah along with some companions. When he arrived, the people of Banū Naḍīr offered him to take a seat and eat before they spoke about any further matter. Thus, the Holy Prophet^{sa} took a seat against a wall. The Jewish people of Banū Naḍīr saw this as an opportunity and one person climbed upon the wall with a rock to drop down upon the Holy Prophet^{sa}. However, God informed the Holy Prophet^{sa} of this plot, upon which he immediately got up and left. The Holy Prophet^{sa} then sent a message to the Banū Naḍīr saying that they had acted treacherously, and could no longer remain in Madīnah, and gave them a period of ten days to leave. However, they refused, and so the Muslims prepared for battle. The Muslims laid siege to the fortress of Banū Naḍīr, and in the evening, the Holy Prophet^{sa} returned to his home. At that time, according to some narrations, the



Mubarak Mosque, Tilford, Surrey UK

Holy Prophet^{sa} conferred the command of the army to Ḥazrat Abū Bakr^{ra}. Eventually, the Banū Naḍīr surrendered and were allowed to leave along with their wealth, aside from their weapons.

The Expedition of Badr al-Mau'id

His Holiness^{aa} said that after the Battle of Uḥud, Abū Sufyān challenged that they would battle the Muslims after a year at Badr al-Safra and the Holy Prophet^{sa} agreed. As the time grew near, Abū Sufyān grew worried as he hoped to have a larger army, and so he began spreading false reports in an attempt to strike fear in the Muslims and deter them from battle. Ḥazrat Abū Bakr^{ra} and Ḥazrat 'Umar^{ra} both suggested to the Holy Prophet^{sa} that in any case, the Muslims should fulfil their promise of meeting the Quraish. Thus, the Muslims set out as planned and reached the appointed destination, however Abū Sufyān made excuses and returned to Makkah with his army. The Muslims remained in Badr for eight days, during which time they did business at an annual festival held there. This expedition is known as Badr al-Mau'id.

Calumny Against Ḥazrat 'Ā'ishah^{ra}

His Holiness^{aa} said that when the Holy Prophet^{sa} learned that the Banū Muṣṭaliq were planning an attack on the Muslims, the Holy Prophet^{sa} set out towards

them accompanied by 700 companions. According to some narrations, the banner of the *Muhājirīn* (migrants to Madīnah) was given to Ḥazrat Abū Bakr^{ra}.

His Holiness^{aa} said while returning from Banū Muṣṭaliq, a great calumny was levelled against Ḥazrat 'Ā'ishah^{ra}. When the Muslims were returning to Madīnah, one night, the Holy Prophet^{sa} instructed them to continue forth on the journey from where they had stopped to rest. Just before this, Ḥazrat 'Ā'ishah^{ra} realised that she had lost her necklace and went looking for it. When she returned, the Muslims had already left. They had placed her carriage upon the camel, without realising that she was not sitting in it. While waiting for the Muslims to realise and return, she fell asleep, and the next morning, Ḥazrat Ṣafwān^{ra} who had been travelling behind the army, found her. She rode on his camel while he led it, until they rejoined the Muslim army. From this incident, a great calumny came about which was initiated by the Chief of the Hypocrites, 'Abdullāh bin Ubayy bin Sulūl.

Allāh Almighty Reveals the Innocence of Ḥazrat 'Ā'ishah^{ra}

His Holiness^{aa} said that when Ḥazrat 'Ā'ishah^{ra} learned about this calumny, she sought permission from the Holy Prophet^{sa} to visit her parents, so that

she could confirm that this rumour had spread. The Holy Prophet^{sa} consulted with some companions regarding the matter, and also asked Barīrah, who served Ḥazrat ‘Ā’ishah^{ra}, and she attested to her pristine character. During this time, Ḥazrat ‘Ā’ishah^{ra} was in a state of sleepless distress for two nights and a day. Her parents sat with her and attempted to console her. The Holy Prophet^{sa} visited her and said that if she was innocent, God would surely speak in her favour. Ḥazrat ‘Ā’ishah^{ra} expressed that at that time, she had no choice but to remain patient, as she knew she was innocent. At that moment, as the Holy Prophet^{sa} was sitting there, God revealed the following verses, proving the innocence of Ḥazrat ‘Ā’ishah^{ra}:

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ

‘Verily, those who brought forth the lie are a party from among you.’ (24:12)

His Holiness^{aa} said that upon this, Ḥazrat Abū Bakr^{ra}, father of Ḥazrat ‘Ā’ishah^{ra} vowed that he would never again provide financial support to Miṣṭah, who had been one of the people to spread this false rumor. Then, God revealed to the Holy Prophet^{sa}:

وَلَا يَأْتِلُ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

‘And let not those who possess wealth and plenty among you swear not to give *aught* to the kindred and to the needy and to those who have left their homes in the cause of Allāh. Let them forgive and pass over *the offence*. Do you not desire that Allāh should forgive you? And Allāh is Most Forgiving, Merciful.’ (24:23)

His Holiness^{aa} said that upon this, Ḥazrat Abū Bakr^{ra} said surely he wished to be forgiven by God, and thus began supporting Miṣṭah again.

Events During the Battle of the Confederates

His Holiness^{aa} said that the third great battle between the Muslims and the disbelievers was the Battle of the Ditch, or the Battle of Aḥzāb (confederates). After



Mubarak Mosque, Tilford, Surrey UK

the expulsion of Banū Naḍīr, some of their leaders went to the Quraish and incited them to fight against the Muslims. They also gathered other tribes, to the extent that their total number became 10,000. Upon learning of this army, the Holy Prophet^{sa} consulted with companions, and Ḥazrat Salmān^{ra} the Persian suggested that a trench be dug. The Holy Prophet^{sa} agreed, and thus, along with 3,000 Muslims, he too helped in digging this trench. When the enemy surrounded Madīnah, Ḥazrat Abū Bakr^{ra} was commanding a part of the Muslim army. During this time, a mosque was established in that area, known as the Ṣādiq Mosque.

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

FUNERAL PRAYERS

His Holiness^{aa} said that he would announce the funerals of some deceased members.

Mubāraka Begum wife of Mukhtār Aḥmad Gondal. She passed away on 11 January. She was the daughter-in-law of a companion of the Promised Messiah^{as}. She possessed many virtuous qualities. She is survived by five sons and three daughters. One of her sons, along with others from her progeny are life-devotees. His Holiness^{aa} prayed that may Allāh treat her with forgiveness and mercy and fulfil her prayers for her progeny.

Mīr ‘Abdul Waḥīd who passed away in the night between 12-13 January. In 2020,

a false charge was filed against him and his family, and his house was surrounded by clerics and others. The police were able to help them leave, however later, one of his sons was taken by the police and falsely imprisoned under the blasphemy laws. His son is still in jail and could not take part in his father’s funeral. His Holiness^{aa} prayed that may Allāh the Almighty treat the deceased with forgiveness and mercy and grant his family patience. May Allāh also create the means for his son’s release.

Syed Waqār Aḥmad of USA who passed away on 17 January due to a heart attack. His wife is the great maternal granddaughter of Ḥazrat Mirzā Bashīr Aḥmad^{ra} and the great paternal granddaughter of Ḥazrat Mirzā Sharīf Aḥmad^{ra}. He was an exemplary husband and father. He led a selfless and simple life. He would say that when he went to the mosque, he would repeat his oath, and nothing was more important to him than this. His Holiness^{aa} said that he himself observed, that even when faced with a great trial, he maintained his oath of giving precedence to the faith over worldly matters. He was always obedient to Khilāfat, even if he did not understand something. His son Syed ‘Ādil Aḥmad is a missionary, and also echoes that his father lived a simple life, and gave precedence to his family’s needs over his own. He possessed many virtuous qualities. His Holiness^{aa} prayed that may Allāh the Almighty treat him with forgiveness and mercy and enable his children to carry on these virtues.

THE PROMISED MESSIAH^{AS}: THE NEED FOR THE IMAM

Given below is an English translation of the Friday Sermon delivered by Hazrat Mirzā Masroor Ahmad, Khalifatul-Masīh V^{aa} on March 26, 2021 at Mubarak Mosque, Islamabad, Tilford, UK.

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿٦٢:٣﴾

“He it is Who has raised among the Unlettered [people] a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they had been, before, in manifest misguidance.” (62:3)

وَأَخْرَجَ مِنْهُمْ لَبَاءً يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٢:٤﴾

“And [among] others from among them who have not yet joined them. He is the Mighty, the Wise.” (62:4)

A few days ago was 23 March; this day is commemorated in the Ahmadiyya Jamā'at as the day the Jamā'at was established and the Promised Messiah^{as} took the bai'at [pledge of allegiance]. Thus, each year, this day ought to serve as a reminder for us that the purpose of the Promised Messiah's^{as} advent, which is in line with the prophecies of the Holy Qur'an and the Holy Prophet^{sa}, was to revive the faith and to re-establish the true teachings of Islām in the world.

Furthermore, we are the ones who profess to have pledged allegiance to the Promised Messiah^{as}. Therefore, in order to fulfil this significant mission, we must play our role according to our respective capabilities and ensure that we re-establish the relationship between mankind and God Almighty, for mankind has lost its way. We must also draw people's attention towards fulfilling the rights they owe towards mankind. Undoubtedly in order to achieve this, we must first reform ourselves.

Nonetheless, at present, I will mention some extracts of the Promised Messiah^{as} in which he explained the purpose of his advent; how the earlier prophecies of the Qur'an and the Holy Prophet^{sa} were fulfilled to demonstrate the proof of his

truthfulness, which we are also witnessing being fulfilled today. I will also mention what the Promised Messiah^{as} stated about the pious transformations brought about by the Companions [of the Holy Prophet^{sa}]. The Promised Messiah^{as} also mentioned the difficulties and hardships which the Companions had to endure and which some members of the Jamā'at are experiencing today. Thus, we should always be mindful of these points so that we can progress as a community as opposed to stumbling.

With regard to his advent and truthfulness, the Promised Messiah^{as} openly announced making God his witness, which undoubtedly is a means of strengthening our faith. If we continue to be mindful of these things and keep them before us, then they will most certainly become a means of progressing in our faith and will continue to remind us of our objectives. Now, as I mentioned, I will present certain extracts which invite others towards his message, be they Ahmadi's or non-Ahmadi's. Regarding the verse of the Holy Qur'an which I have just recited, the Promised Messiah^{as} explains:

The essence of this verse is that God Almighty is He, Who sent the Messenger^{sa} in an era when the people were completely bereft of knowledge and wisdom. Furthermore, the prospect of any religious sciences,



The Promised Messiah^{as}

through which perfection of the soul could be accomplished and mankind's knowledge and deeds can reach their pinnacle, had completely vanished.

Furthermore, people had gone astray, meaning that they had become distant from God and His right path. Then at such a time, God Almighty sent His Prophet^{sa}, the immaculate one, who purified their souls and filled them with the knowledge of the

Book, and wisdom, by way of signs and miracles, led them to perfect certainty, and through the light of the recognition of God, illumined their hearts. Thereafter, He stated that there was another group of people, who would appear in the Latter Days. They would also, at first, be in darkness and misguidance, and bereft of knowledge, wisdom and certainty. Then, God would also make them like the companions; meaning that whatever the companions witnessed, they would also be made to witness, to the extent that their sincerity and level of conviction would resemble the sincerity and conviction of the companions.

Thus, this is the level of conviction and faith which we ought to have in the truthfulness of the Promised Messiah^{as} after having pledged allegiance to him. We should have the same level of faith and conviction in God Almighty, the Holy Prophet^{sa}, the truthfulness of Islām as the companions did. These days, I am relating accounts from the lives of the companions; hence their examples are before us. The Promised Messiah^{as} further states:

Moreover, it has been narrated in an authentic tradition that whilst explaining this verse, the Holy Prophet^{sa} placed his hand on the shoulder of Salmān the Persian and said:

لَوْ كَانَ الْإِسْلَامُ مُعَلَّقًا بِالسَّمَاءِ لَتَأْتَهُ رَجُلٌ مِّنْ فَارِسٍ

Meaning, ‘Even if faith goes up to the Pleiades’, meaning the sky, ‘then a man of Persian descent will bring it back.’ This indicates to the fact that in the Latter Days, a man would be born of Persian descent, in a time regarding which it is written that the Qur’ān would ascend to the skies. This very time is that of the Promised Messiah.

In other words, people would completely abandon the teachings of Islām and the Holy Qur’ān.

Moreover, the man of Persian descent is non-other than the Promised Messiah because the onslaught of false Christian doctrine, for which

the Promised Messiah was meant to come and break, is an attack on faith. All these signs have been mentioned regarding the time of the onslaught of false Christian doctrine and it is written that this assault would have a very negative effect on the faith of people.

These severe attacks were taking place during the era of the Promised Messiah^{as} and in fact, they continued for a long period of time after him as well and history is a witness to this. The Promised Messiah^{as} continues:

These very attacks, in other words, are called the onslaught of the Dajjāl. The traditions say that during the assault of that Dajjāl, many naive people would leave God – the One Who has no partner – and the zeal of their faith would diminish. Moreover, the most significant task of the Promised

The meaning of this verse is that after complete deviation from the right path; there are only two groups that attain guidance and wisdom, and witness the miracles and blessings of the Holy Prophet^{sa}. Firstly, the Companions of the Holy Prophet^{sa}, who, before his advent, were in total darkness, after which, they witnessed the age of prophethood with the grace of God and saw miracles with their own eyes and witnessed the fulfilment of prophecies. Furthermore, their level of conviction created such a change within them that they became as if they were a single soul.

The second group are the followers of the Promised Messiah, which according to the aforementioned verse are like the companions. Because this group, like the companions, would also witness miracles of the Holy Prophet^{sa}, and would become

“We should have the same level of faith and conviction in God Almighty, the Holy Prophet^{sa}, the truthfulness of Islām as the companions did.”

Messiah would be to rejuvenate faith because the attack is against faith and the following tradition:

لَوْ كَانَ الْإِسْلَامُ

[even if faith ascends to the Pleiades] which is regarding a man of Persian descent, proves that he would come to establish faith once again. Thus, just as the time of the Promised Messiah and that of the man of Persian descent was the same, so too were their duties, that is; to re-establish faith. This is why it has certainly been established that the Promised Messiah himself was the man of Persian descent and it was regarding his community that the following verse refers to:

وَالْآخَرِينَ مِنْهُمْ لَنَّا يُلْحَقُوا بِهِمْ

[And (among) others from among them who have not yet joined them.]

recipients of guidance after darkness and misguidance.

In the verse ‘*Ākharīna minhum*’ [And ‘among’ others from among them], this group has been referred to in the words ‘*minhum*’ [from among them], which signifies that this latter group would be granted a measure of the blessings of being likened to the companions.

The Promised Messiah^{as} further states:

[...] This is exactly what has come to pass today. After thirteen hundred years, the door of the miracles of the Holy Prophet^{sa} has been opened and people witnessed with their own eyes that the solar and lunar eclipse of Ramaḍān has been manifested, according to the Ḥadīth of *Al-Dāraquṭnī* and *Fatāwā Ibn-Ḥajr* that is the moon and the sun were eclipsed in

Ramaḍān. Moreover, as described by the contents of the Ḥadīth, the lunar eclipse took place on the first night from among the nights the eclipse could occur, and the sun was eclipsed on the middle day from among the days it could occur; and this was at a time when a claimant to being a Mahdī was also present. This condition has not come to pass since the creation of the earth and heaven because no one has been able to present an example of it from history. This was a miracle of the Holy Prophet^{sa}, which people saw with their own eyes. Moreover, thousands of people saw the appearance of the star, *Dhus-Sinīn* [The Great Comet of 1882], which was said to appear at the time of the Promised Messiah. Similarly, millions of people witnessed the fire of Java. Likewise, everyone observed, with their own eyes, the spread of the plague, and the prohibition of Hajj. The railways being manufactured in this country as well as the abandonment of camels are all prophecies of the Holy Prophet^{sa}, similar to those witnessed by the Companions. This is why; speaking of this final community, God, the Exalted used the word ‘*minhum*’ [from among them] to indicate that they are also similar to the companions with regards to witnessing miracles.

Just consider whether during the last 1,300 years, anyone had experienced a time which was so similar to the time of the Holy Prophet^{sa}. Our Jamā’at, which has been established in this age, resembles, in many respects, the companions of the Holy Prophet^{sa}. Our people witness miracles and signs such as the companions witnessed and gain light and certainty from fresh heavenly signs and support as the companions did. They endure, in the cause of Allāh, the mockery and derision and reproaches of people, and bear persecution and boycotts, just as the companions endured. They lead pure lives helped by clear heavenly signs and supports and wise teachings, as did the companions.

This is a very important point. One must always remember that through the wise teachings one has to attain a pure life. It is

important that one ponders over the Holy Qur’ān. The Promised Messiah^{as} further states:

There are many among them who weep during their Prayers as the companions wept – so profusely that their places of prostration were dampened. Many of them see true dreams and are honoured with Divine revelations, as was the case with the companions. Many of them spend their hard-earned money in promoting the activities of the Jamā’at, purely for the sake of winning the pleasure of God Almighty, as did the companions. Many among them keep death in mind;

This is also a very important point as one ought to always be mindful of death;

and they are gentle of heart and tread the path of true righteousness, as was the practice of the companions.’

These are very important points which the Promised Messiah^{as} has mentioned and we must always keep this in mind just as the companions did.

“They are the party of God who are supported by God Himself and whose hearts He is purifying daily and whose bosoms He is filling with the wisdom of faith”. Thus, we ought to assess our own conditions as to whether we have also instilled these qualities within us or not. “... and whom He is drawing towards Himself through heavenly signs, as He did with the companions. In short, this Jamā’at exhibits all those signs which are implied in the verse:

اٰخَرِيْنَ مِنْهُمْ لَبَّا يَلْحَقُوْا بِهِمْ

“[among others from among them], the Word of God Almighty was bound to be fulfilled.”¹

The Promised Messiah^{as} further states:

This, therefore, is the time when God Almighty had destined to put an end to all religious differences and to bring all religions together into one fold. It is with reference to this time and age, when wave will fall upon



Mināratul Masiḥ, Qadian, India

wave, that the Holy Qur’ān says:

وَنُفِخَ فِي الصُّورِ فَجَبَعْنَهُمْ جَمْعًا

[and the trumpet will be blown. Then shall We gather them all together. (18:100)]

In its context, the verse means that when the world will become filled with religious wrangling, and religion will attack religion as a wave falls upon a wave, desiring to destroy one another, the Lord of heaven and earth shall bring about a new dispensation by His own hand, without resorting to worldly means, and shall draw into this dispensation all worthy and capable souls, who will then understand the true purpose of religion, and a new life and a spirit of true righteousness shall be breathed into them, and they shall be made to drink from the fountain of true divine cognisance – *ma’rifat*.

This world will not come to an end until this prophecy – announced by the Holy Qur’ān 1,300 years ago – is fulfilled; nor is this the only sign of the age when all people will be united under one religion, for the Holy Qur’ān mentions many other signs, such as the building of numerous canals flowing out of rivers, discovery

of minerals from beneath the earth, profusion of worldly knowledge, availability of means for the mass publication of books, invention of a new means of transport – which will render camels useless, make it easy for people to meet and communicate, and facilitate the spread of news and information.” And in this day and age, these means continue to further increase, “and the eclipse of the sun and the moon in the same month of Ramaḍān. The plague will also be a sign of that age, and it will be so severe that no town or village will be spared from its ravages and death will pervade the land making it virtually desolate. Some habitations will be completely wiped out, while others will be spared after suffering to an extent. These days will be marked by expressions of Divine wrath because people will not accept the signs shown in favour of His Emissary in that age and will reject His Messenger who will come for their reformation. In this age, we have seen the fulfilment of all these signs. Every sensible person will realise that God has sent me at a time when all the signs that were written in the Holy Qur’ān have been fulfilled.”²

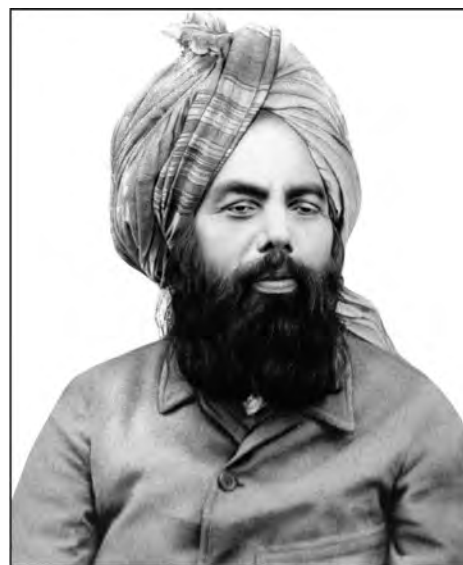
History bears testimony that all of these signs were fulfilled during the time of the Promised Messiah^{as} and some of them continue to be fulfilled to this day. The Promised Messiah^{as} further states:

When God saw the world sunk into an abject state and the earth full of wickedness, tyrannies and iniquity, He sent me with the mission of propagating truth and reforming the world. And the time was such that people had witnessed the end of the thirteenth century and had entered into the fourteenth century. Then, under Divine command, I raised my voice through printed announcements and public speeches proclaiming to everyone that I am the one who was destined to be raised by God at the beginning of this century to renovate religion, claiming that I have been sent with the mission to re-establish the faith that has disappeared from the face of the earth and to draw the whole of mankind back to piety and

righteousness with the aid of God’s own hand and to reform them and to remove errors of belief and conduct.

It was disclosed to me through Divine revelation a few years later that the Messiah that had been promised from the earliest time to this nation and that the last Mahdī (Reformer) who was destined to appear after the deterioration of Islām and who was to be granted direct guidance from God and who was to provide once again the spiritual nourishment, as had been preordained and about whom glad tidings had also been given by the Holy Prophet, may peace and blessings of Allāh be upon him, himself 1,300 years ago, is none other than me. Divine revelations from God the Gracious, in this regard, came to me so clearly and persistently that no room for even the least doubt was left in this matter. Every revelation that came in this respect was firmly fixed in my mind like a steel nail and all these revelations contained profound predictions which were fulfilled later with the clarity as of the daylight. Their constant persistence, as also their miraculous powers, constrained me to acknowledge that the words revealed to me were, no doubt, the words of the same One and peerless God Who had revealed the Holy Qur’ān. I have not mentioned the Torah and the Gospels in this connection because they have suffered so terribly at the hands of the interpolators that they could hardly be called the Word of God now.

The revelation that has come to me is so convincing and definitive that I have been able to attain nearness to God through it. This revelation was explicitly true, not only through reinforcement by heavenly signs, but when referred to the Holy Qur’ān was found to conform fully to it. Thereafter, heavenly signs from above poured in like the raindrops in support of these revelations. It was in these very days that the eclipses of the sun and the moon occurred during the month of Ramaḍān as had been foretold in the earlier scriptures beforehand, as a sign of the appearance of the Mahdī. And in



The Promised Messiah^{as}

those very days, the plague spread in epidemic proportions in the Punjab; it later spread throughout the length and breadth of the country as has been foretold in the Holy Qur’ān. The earlier prophets had also forewarned that deaths would increase in those days to an extent that no town or village would escape the scourge. And so has it happened while the epidemic is still rampant. Nearly 22 years ago, God had foretold me about this scourge when there was no sign or likelihood of its occurrence.³

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

I am the one who came at the appointed time and for whom the eclipses of the sun and the moon in the month of Ramaḍān occurred as a Sign as foretold by the Holy Qur’ān, Ḥadīth, the gospels and earlier Prophets; and I am the one in whose time the plague spread in extraordinary circumstances, in accordance with the prophecies of the Holy Qur’ān and all the earlier prophets; and I am the one in whose time, as predicted in the authentic traditions, the pilgrimage to Mecca was banned; and I am the one in whose time the same star appeared as had appeared at the time of Jesus son of Mary; and I am the one in whose time railway trains commenced running in this country and the camel became redundant and the time is approaching – nay it is

near – when railway trains shall begin to run between Mecca and Medina and camels shall become superfluous and be deemed a relic of the past.

Initially, people travelled by road but now they travel by means of train as well.

Although they were being continuously used for the past 1,300 years for these auspicious journeys and the prediction contained in Muslim's Ḥadīth shall be fulfilled which says:

لَيُتْرَكَنَّ الْغَلَاصُ فَلَا يُسْعَى عَلَيْهَا

That is, in the time of the Promised Messiah, 'they shall abandon the use of the she-camel', which shall cease to ply there, i.e., no one shall use them for riding.

In the same way hundreds of Signs have appeared in my support. Is there a person living on the earth today who could outshine me in this respect? I call Him as a witness who is the Master of my life that so far more than 200,000 Signs have been manifested in my favour and, more or less, 10,000 souls have seen the Holy Prophet, on whom be peace, in dreams who gave testimony in my favour. Moreover, sages of great renown and spiritually exalted persons who have very large numbers of followers numbering up to 300,000 to 400,000 have been directed in their visions that I have truly come from God. Some of these died 30 years before my appearance; such a sage was named Gulāb Shāh, who lived in Ludhiana and who had told Mīyān Karīm Bakhsh of Jamalpur that Jesus had been born at Qadian and that he would visit Ludhiana.

Mīyān Karīm Bakhsh was a righteous man of advanced age who firmly believed in One God. He came to see me at Ludhiana and related to me this prediction for which the 'maulvis' harassed him greatly, but he paid no heed to them. He told me that Gulāb Shāh used to say in his presence that Jesus, son of Mary did not live; he was dead; he would never come back to this world; Mirzā Ghulām Aḥmad^{as}

“Let it be clear that prophethood and the *sharī'ah* have found their total and absolute expression in the person of the Holy Prophet^{sa}. There can be no new divine law. - The Promised Messiah^{as}

was the Jesus for this nation who, under divine power and wisdom, had been created the-like-of-Jesus and in heaven, he had been named Jesus. He reiterated saying, 'O Karīm Bakhsh',

i.e., referring to his follower,

'when that Jesus shall appear, you will see how bitterly the clerics shall oppose him, but they will not succeed'

and they continue to fail till this day.

'He shall be sent to this world to clear and embellish the disfigured and distorted commentaries of the Holy Qur'ān, which he shall again present to the world in their original perspectives.' In this prediction the sage had clearly pointed out that Mīyān Karīm Bakhsh would live long enough to see the Messiah personally.⁴

In other words, this prophecy was also regarding the age of one of his followers.

The Promised Messiah^{as} then further states:

Remember, God is also *Ghafūr* – Most Forgiving. Why then should He not forgive those who repent and turn to Him? One example of this kind of erroneous thinking, which is rampant in Muslims as a whole, is Jihad. It is amazing how they start breathing fire when I say that Jihad is forbidden, and yet they admit that the traditions about the blood-thirsty Mahdī are doubtful. Maulvī Muḥammad Ḥussein Batālvī has written a number of booklets on this subject.

He accepted the fact that such traditions are doubtful.

Mīyān Nazīr Ḥussein of Delhi too was of the same opinion.

Even today, some of the *ulema* are of this viewpoint as well.

Both do not consider such traditions authentic. Why then should I be called a liar? The truth of the matter is that the main task of the Messiah and Mahdī was to abolish religious warfare and to establish the superiority of Islām with pen, prayer and dedication.

This is the same task which the followers of the Promised Messiah^{as} ought to continue, i.e., to use the pen, prayer and dedication.

What a pity, people do not understand this because they are interested more in what is mundane than in faith.

We should also assess our conditions in that after having accepted the Promised Messiah^{as}, are we inclining more towards worldly pursuits?

Steeped as they are in worldly worries and immoralities, how can they ever hope that the deeper verities of the Holy Qur'ān will be revealed to them, for the Book clearly says:

لَا يَسْطِئُ إِلَّا الظَّاهِرُونَ

[which none shall touch except those who are purified. (56:80)]

Listen carefully as to the ultimate purpose of my advent, which is to renew and reaffirm Islām. This should not be construed to mean that I bring a new law or *sharī'ah* or new commandments or a new book will be revealed – not at all. If somebody so thinks, he is highly misled and devoid of faith. Let it be clear that prophethood and the *sharī'ah* have found their total and absolute expression in the person of the Holy Prophet^{sa}. There can be no new divine

law. The Holy Qur'ān is the last and perfect book; it does not admit of any change, not even of a dot or a mark. Nevertheless, it is also true that the blessings and bounties of the Holy Prophet^{sa} and the rewards of the Holy Qur'ān's teaching and guidance are unending. They are to be seen in every age, ever fresh in their pristine purity. It is for the demonstration of these rewards and blessings that God Almighty has appointed me. The dire state that Islām is in today is not a secret. Everyone agrees that Muslims suffer from all sorts of shortcomings and decadence. They are degenerating in every aspect.

Today, their situations is in an even more dire state.

They pay only lip-service to Islām; their heart is not in it. Islām has become like an orphan. Such are the circumstances in which God has sent me so that I may support Islām as its guardian. What is more, God has sent me in fulfilment of His promise, for He had declared:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

[Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian. (15:10)]

When will this help and succour and protection come if not now? The situation in the fourteenth century is like that of the Battle of Badr, regarding which Allāh says:

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ

[And Allāh had *already* helped you at Badr (3:124)]

This verse actually implied a prophecy: When in the fourteenth century, Islām becomes frail and weak, God, according to His promise, shall come to its help. Why do you wonder if Allāh has come to help Islām?

Then with regard to the profanities uttered by the opponents, the Promised Messiah^{as} states:



Qadian, India

I do not care about being called a liar and Antichrist or about aspersions cast on me. This had to happen, for such was the treatment meted out to God's Messengers who came before me. I too had to share this age-old tradition. In fact, my share of these sufferings and hardships is not even a fraction of what our lord and master, the Holy Prophet Muḥammad^{sa} had to face. His suffering has no parallel in the whole history of the prophets. He suffered such hardship for the sake of Islām as is beyond the pen to describe and the tongue to express. This shows how magnificent and determined a prophet he was. Without divine help and succour, it would not have been possible for him to face up to such mountains of trials and tribulations. Any prophet other than the Holy Prophet^{sa} would have failed. The Islām he established in the face of such suffering and hardship is in such dire straits today as defy description!⁵

This is the condition which the Muslims have left Islām in and they are unwilling to accept the one who was appointed to come for the revival of faith.

The Promised Messiah^{as} states:

Through my writings, I have exhaustively demonstrated the way which would help Islām succeed and establish its supremacy over all

religions. My publications are sent to America and Europe. Endowed with intelligence, those people have come to realise the truth. But when the same point of view is presented to a Muslim, it makes him froth at the mouth, as if he were mad or seeks to kill.

These days they are practically perpetrating such acts against the Aḥmadīs.

In point of fact, the teaching of the Holy Qur'ān is none other than:

إِذْفَعِ بِالَّتِي هِيَ أَحْسَنُ

[Repel evil with that which is best. (23:97)]

The purpose of this teaching is to transform the enemy into a friend through such kind and decent behaviour that he feels compelled to listen with patience and calmness. I swear by Allāh, the Glorious, that I am from Him; He knows that I am not a liar or an impostor. If, in spite of this solemn oath and despite witnessing the signs God has shown in my favour, you still call me a liar and an impostor, then I implore you to cite just one instance of an impostor who continues to be blessed with divine support and succour in spite of his constant lying in the name of God.

They ought to present an example of such a person, who is a liar and yet Allāh the Almighty continues to grant him support. Today, is the Jamā'at spread across the world not a clear proof that the support of God Almighty is with the Promised Messiah^{as}? The Promised Messiah^{as} further states:

Such a person should be killed by God, but just the reverse is happening in my case. I again swear by God that I speak the truth and that I have been sent by Him. Though I am, in turn, called a liar and an impostor, God comes to my help in every case in which my opponents implicate me. What is more, He helps me by infusing my love in the hearts of hundreds of thousands of people.

At the time, the Promised Messiah^{as} was referring to India alone, but today this has been instilled in the hearts of hundreds of thousands of people from across Europe, USA, Africa, North America, South America, various Islands, Australia and the Arab countries. What a strange phenomenon this is that all of this is happening in support of the one who they claim to be false.

The Promised Messiah^{as} further states:

I stake my credibility on this.

This is the proof of the Promised Messiah^{as}'s claim.

Show me an impostor and a liar and someone who dared attribute to God what was not from Him, and was still the recipient of His help and continued to enjoy life as long as mine and whose aspirations were similarly fulfilled.⁶

The Promised Messiah^{as} states:

It is incumbent on Muslims to value the light and the blessings that are, at present, descending from Heaven and be grateful to God for this timely guidance and for helping them out in their hour of distress in keeping with His promise. If Muslims do not cherish this divine bounty, God Almighty will not be in the least

“The actual mission for which God has appointed me is to remove the estrangement that has come between man and his Creator and re-establish a relationship of love and sincerity between him and his Lord. - The Promised Messiah^{as}

bothered about them. He will not stop before completing His task and will leave them to rue their plight. I declare with all the emphasis at my command and with full conviction and understanding, that God has decided to demolish all other religions and let Islām triumph and be strong. No power or person can now resist or stall the fulfilment of the Will of God. He is:

فَعَالَ مَا يَرِيدُ

[Doer of whatever He wills. (85:17)]

O Muslims, Listen! God has communicated this tiding to you through me and I have duly conveyed the message. Now it is for you to heed or not to heed. The plain truth is that Jesus, on whom be peace, has passed away, and I swear by God that I am the Promised one who was to appear. And this too is an undeniable fact that Islām lives if Jesus^{as} dies.⁷

The Promised Messiah^{as} then states:

Each day God continues to humiliate my ignorant opponents by manifesting all kinds of signs. I swear by Him that just as He granted His converse to Prophet Abraham^{as} and then to Isaac^{as}, Ishmael^{as}, Jacob^{as}, Joseph^{as}, Moses^{as} and Jesus, son of Mary^{as}, and, after them all, spoke with unmatched clarity and purity to our Prophet Muḥammad^{sa}, so did He honour me with His converse and revelation.

But this honour was bestowed upon me solely because of my complete submission to the Holy Prophet Muḥammad^{sa}. If I had not been part of the Holy Prophet's^{sa} *ummah* and

had not been his follower, then, even if my good deeds had matched all the mountains of the world, I would never have received this honour of divine converse with God, for all prophethood has come to an end except the prophethood of Muḥammad^{sa}. No law-bearing prophet can come after him. A prophet who does not bring a new law can come, but he has to be a follower of the Holy Prophet^{sa} first.

On this basis, I am both an *ummati* and a prophet. My prophethood, i.e. my converse with God, is nothing but a reflection of the prophethood of Muḥammad^{sa}. Apart from this, my prophethood is nothing. It is the same prophethood of Muḥammad^{sa} which has manifested itself through me. And, since I am a mere reflection of him as well as his devout follower, this does not in the least diminish the high status of the Holy Prophet^{sa}.

The divine converse which I experience is unequivocal. If I were to doubt it even for an instant, I would become a disbeliever and my afterlife would be ruined. The word that is revealed to me is certain and definite. Just as no one can doubt the sun and its light when he has seen it, in the same manner, I cannot doubt the veracity of the word which is revealed to me from God. I believe in it just as I believe in the Book of God.⁸

The Promised Messiah^{as} then states:

The actual mission for which God has appointed me is to remove the estrangement that has come between man and his Creator and re-establish a relationship of love and sincerity between him and his Lord. He has

also appointed me to put a stop to religious wars by proclaiming the truth, to create religious harmony, to reveal the religious truths that have long remained hidden from mortal eyes, and to display the true spirituality that lies submerged under the darkness of selfish passions.

I have also been sent to demonstrate practically, and not just in words, how divine powers enter man and how they are manifested through prayer and concentration. But, first and foremost, I have been sent to re-establish forever the lost belief in the unity of God – *tawhid* – which is pure and luminous and unadulterated by any form of idolatry – *shirk*. All this will not come about by my power, but by the Mighty hand of the Lord of the Heaven and the Earth. While God has taken upon Himself the task of my spiritual training and has inspired me, through His revelation, with a zeal to bring about this reformation, He has also prepared hearts that are ready to accept my words.

Ever since God sent me, a great revolution has begun to take shape in the world. Even though the people of Europe and America are ardent believers in the divinity of Christ, their own scholars are now beginning to distance themselves from this doctrine” and now there are countless people who reject this view. “People who had, for generations, been infatuated with idols and other deities are now coming to realise the worthlessness of their gods, and even though they remain unaware of true spirituality and still hold on to their rituals, they have managed to break free from many frivolous rites, superstitions and idolatrous practices and are virtually standing upon the threshold of accepting divine unity.

I sincerely hope that soon God’s grace shall push them into the citadel of His true and perfect Oneness – *tawhid* – where one is granted perfect love, perfect fear and perfect awareness. This is not just wishful thinking on my part, for God Himself has informed me of this through His holy word. God,



Masjid Aqsa, Qadian, India

in His wisdom, has brought about this change so that all the different people of this country may become one, and He will bring about peace and harmony. The fragrance of this breeze can be experienced by all and all the various people will soon unite as one.⁹

May Allāh the Almighty enable the people of the world, particularly the Muslims, to understand the true reality [of the advent of the Promised Messiah^{as}] and his claims! And may they quickly enter into the bai’at of the Messiah and Mahdī, who was sent to the world by Allāh the Almighty for the revival of Islām! May Allāh the Almighty also enable us to do true justice to our bai’at!

I would like to remind you all once again to pray for the Aḥmadīs in Pakistan and Algeria. The conditions are worsening and remain uncertain. Therefore, we cannot say that there is complete peace and harmony.

Every day, a new incident comes to light in Pakistan. Similarly, in Algeria as well, the intention of some of the government officials does not seem to be good and they want to reopen the cases [against Aḥmadīs].

May Allāh the Almighty keep all the Aḥmadīs in His protection; those in Pakistan, Algeria and every Aḥmadī, wherever they may be who are having to face hardship. However, along with this,

Aḥmadīs should pay even more focus on the fact that they ought to prostrate before Allāh the Almighty even more than before. And may they do true justice to their worship and in fulfilling the rights of mankind and also improve their own conditions and establish a special bond with Allāh the Almighty! May Allāh the Almighty grant everyone the ability to do so!

[Original Urdu transcript published in *Al Fazl International*, 16th April 2021, pp. 5-9. Translated by *The Review of Religions* and published in *Al Hakam*, 23rd April 2021, pp. 25-28]

ENDNOTES

1. *Ayyāmuṣ-Ṣulḥ*, Rūḥānī Khazā’in, Vol. 14, pp. 304-307
2. *Lecture Lahore*, 2018 English edition, pp. 44-46
3. *Tadhkiratush-Shahādātain*, Rūḥānī Khazā’in, Vol. 20, pp. 3-4
4. *Ibid.*, pp. 35-37
5. *Lecture Ludhiana*, 2003 English edition, pp. 43-45
6. *Ibid.*, pp. 37-38
7. *Ibid.*, p. 59
8. *Divine Manifestations*, 2006 English edition, pp. 27-29
9. *Lecture Lahore*, 2008 English edition, p. 42-43

LIFE WITH THE PROMISED MESSIAH^{AS}

Ḥazrat Maulvī Sher ‘Alī^{ra}

The following is an article written by a stalwart companion of the Promised Messiah^{as}, Ḥazrat Maulvī Sher ‘Alī^{ra} (1875-1947), translator of the Holy Qur’ān into English. It is being reproduced from the July 1990 issue of The Review of Religions.

Hazrat Mirza Ghulām Aḥmad^{as}, the Promised Messiah and Holy Founder of the Aḥmadiyya Movement in Islam, lived in seclusion and was little known to the outside world when he sounded his trumpet call to the nations of the earth. Following the publication of his voluminous work *Barāhin Aḥmadiyya* people started to visit him. They were, however, far and few between because Qadian was an out of the way village. Those visitors who did come found their stay to be the happiest days of their lives and they were loathe to part from him.

When I came to Qadian in 1897 I saw a writing on a wall of the Jāmi‘ Mosque which had been written by Qāzi Ziauddīn of Qazi Kot, Gujranwala district. He was the father of our present headmaster, Qāzi ‘Abdullāh, B.A. B.T., who was formerly an Aḥmadiyya Muslim missionary in London. If my memory is correct the writing bore the date 1885 and was to the following effect:

Had it not been for my old and infirm mother at home, I would never have left the company of Ḥazrat Mirzā Ṣāhib. The words of the poet, *ṣuḥbate ba’d az liqāe to ḥarām*, which means ‘It is unlawful to seek any other company after meeting thee’, were never more applicable to anybody than they are to him.

I have quoted these words to show how much were those attracted to the Promised Messiah^{as} who came in close contact with him. Years later the same person who

had inscribed the inscription on the wall told me that he became so devoted to the Promised Messiah^{as} that he emigrated to Qadian with his children so that he could enjoy uninterrupted bliss with him and to enable his children to enjoy the blessings of life in Qadian. He told me that one day when he was sitting in the company of the Promised Messiah^{as} he said to him:

I feel contradictory desires rising in my heart. On one hand I earnestly desire that your truth and spiritual charm should be realised far and wide and that people of all races and creeds may come and drink from the fountain which God has caused to flow here; but at the same time the thought pains my mind that when others begin to come here in large numbers then I shall be debarred from the pleasure of enjoying your close company as I do now because then you will be surrounded by other people and I shall lie deprived of the happy privilege of sitting close to my beloved master and talking with him. Such are the contradictory desires which rise alternately in my breast.

The Qāzi Ṣāhib added that the Promised Messiah^{as} smiled when he heard these words.

The fears and the desires of that old and venerable disciple of the Promised Messiah^{as} soon began to be realised. In 1891, on the basis of divine revelation, Ḥazrat Mirzā Ghulām Aḥmad^{as} announced his claim to be the Promised Messiah. Although there arose from all sides a storm



The Promised Messiah^{as}

of opposition against him, many thoughtful persons accepted him keeping in mind the sanctity of his past life, the force of his arguments and the heavenly signs which God manifested through him. During the course of time when people saw more and more of his prophecies being fulfilled they flocked around him leaving their homes to live in his company. When I first came to

Qadian on the eve of that memorable ‘Īd which was followed by the fulfilment of the Promised Messiah’s^{as} great prophecy relating to the woeful end of Pandit Lekh Rām on the 5th of March, 1897, I saw that many people had already settled and established their homes in Qadian.

Among the early emigrants to Qadian were two most noteworthy persons. One was Ḥazrat Maulvī Ḥakīm Ḥājī Nūruddīn^{ra}, of Bhera, who became the first successor to the Promised Messiah^{as} after his death. He was a man of great learning and before he came to Qadian he had acquired a great reputation for his learning both at home and abroad. The other person was Maulvī ‘Abdul Karīm^{ra}, of Sialkot. He also was a very learned man and he devoted his life to the service of Islam. For some time he had been an adherent of the Aligarh school of thought, the school of Sir Syed Aḥmad Khān but soon accepted the claims of the Promised Messiah^{as} and adopted Qadian as his home. He recited the Qur’ān in a very melodious and charming manner. It was he who usually led the five daily prayers and also the Friday prayer. He was an eloquent speaker, he was a man of keen intelligence as may be judged from his book *A Character Sketch of the Promised Messiah*, which has been translated into English for the benefit of Western readers.

The Promised Messiah^{as} used to eat with his guests in the morning and evening in the small mosque attached to his house. He continued this practice till a few years before his death when the deterioration of his health and the increased number of visitors prevented him from doing so. Instead guests were given their meals in the Guest House which he had established. In the same small mosque he offered his five daily prayers in congregation. He, himself, seldom led the prayers.

The daily routine of the Promised Messiah^{as} was usually as follows. He would take a regular walk in the morning and would be accompanied by his followers present in Qadian. The next time his followers could enjoy his company was usually between *Ẓuḥr* and ‘*Aṣr* prayers (2 to 4 p.m.), when he remained in the mosque. He also spent some time with them after the sunset prayer. They spent their remaining

time either in the Guest House or in the company of Ḥazrat Maulvī Nūruddīn^{ra} where he treated his patients and gave Islāmic discourses. They would also meet Maulvī ‘Abdul Karīm^{ra} in the small mosque. Between ‘*Aṣr* (late afternoon) and *Maghrib* (sunset) prayers they would listen to the addresses on the Holy Qur’ān by Ḥazrat Maulvī Nūruddīn^{ra} in the Jāmi‘ Mosque.

The topics of conversation with the Promised Messiah^{as} during his morning walks and when sitting in the small mosque were of miscellaneous nature. The Promised Messiah^{as} did not occupy any prominent position when sitting in the mosque which often made it difficult for a stranger to distinguish him from his followers. The first thing his followers were eager to hear from him was some fresh revelation. These revelations generally

“The Promised Messiah^{as} did not occupy any prominent position when sitting in the mosque which often made it difficult for a stranger to distinguish him from his followers.

contained prophecies, and their fulfilment in due time. They were published in the papers for the information of the public and also for his followers who did not live in Qadian. If there was a prophecy of particular importance the Promised Messiah^{as} published it by means of posters and handbills which were circulated widely throughout the country. He also included them in the books he was writing at the time.

His followers often asked him questions on religious topics and his answers usually developed into a short speech. Occasionally he received visits from enquirers or tourists who asked him questions and to produce evidence in support of his claims. Although some of them spoke rudely to him he always replied calmly and dispassionately and restrained his followers from showing anger at their rude language. Once a young Arab from North Africa came to Qadian. He was barefooted and very simple in his habits and dress. When the Promised Messiah^{as} went out for

his morning walk the new visitor met him and very indignantly asked him how he could be the Promised Messiah and Maḥdī and said that it was very preposterous for him to make such a claim. The Promised Messiah^{as} explained to him the nature of his claim along with evidence, but even after more than an hour’s discussion the visitor remained unconvinced. He appeared to be a sincere and straightforward man. The Promised Messiah^{as} received a revelation encouraging him both to pray for him and to continue his discussion with him. Encouraged by this revelation, he too began to pray for him and continued to talk to him during his daily walks. These ended in his conversion and the former indignant Arab became a sincere believer and a devoted follower. He wrote and had printed a poster in Arabic in which he had set forth arguments in support of

the truth of the Promised Messiah^{as}. He also purchased a number of the Promised Messiah’s Arabic works before leaving for home where he promised to convey the message to his countrymen. Since then we have not heard from him. He was offered some travelling expenses but he declined. I remember seeing him walking barefooted to Batala railway station, a distance of eleven miles, carrying on his shoulders the bundle of books and posters which he had taken from Qadian.

Sometimes, when in the company of the Promised Messiah^{as}, his followers would tell him how they were persecuted in their villages or towns, how they were boycotted, how they were not permitted to draw water from their wells and every effort was made to make their lives intolerable. Sons related how their fathers shut them up in their houses, bound them hand and foot, thrashed them, abused the Promised Messiah^{as} and called upon them to renounce their faith. Some related how false cases were brought against

them in the courts of justice to get them punished. Some of his young followers told how they had been dispossessed of their belongings, stripped of their clothes and turned out of their homes. Others told him how the maulvīs pronounced them to be kāfirs (disbelievers) and that their marriages with their lawful wedded wives had become null and void. Such were the various forms of persecution to which they were subjected and which they related to the Promised Messiah^{as} with tears in their eyes. Some told how on a cold night while journeying to Qadian they sheltered in a village mosque but were turned out hungry and shivering by the local maulvī. The Promised Messiah^{as} said that his followers should never conceal the fact that they were travelling to Qadian as that would serve as an advertisement that the Movement was spreading far and wide.

Even those residing in Qadian were not exempt from persecution. In order to cause annoyance and inconvenience to the Promised Messiah^{as} and his followers, a wall was erected by his cousins near the entrance to the mosque which necessitated worshippers to make a long detour. Later the wall was demolished by order of the court following legal proceedings. They were also harassed in other ways not only by Muslims but also by Sikhs and Hindus who did their worst to trouble them.

When in the company of the Promised Messiah^{as}, his followers would sometimes relate how the vengeance of God had overtaken certain opponents who had insulted him and how God had verified the truth of His revelation *innī muhīnun man arāda ihānataka* which means ‘I will disgrace him who will seek to disgrace thee’. They all testified that the promise contained in the above revelation invariably proved true, as an infallible law of God. They related stories how those who had abused the Promised Messiah^{as} or who had sought to disgrace him in any way had themselves, without fail, met with disgrace.

Sometimes they would relate to the Promised Messiah^{as} accounts of debates; and discussions with the maulvīs which were generally very interesting. In those days there were no appointed missionaries. Every one acted as a missionary by



Companions, including Ḥazrat Maulvī Sher ‘Alī^{ra} [middle row, second from the left] with the Promised Messiah^{as}

“In order to cause annoyance and inconvenience to the Promised Messiah^{as} and his followers, a wall was erected by his cousins near the entrance to the mosque which necessitated worshippers to make a long detour.

introducing the message of Aḥmadiyyat to their friends and neighbours. At other times they would recite to him poems of their own composition which were usually in Punjabi which dealt with signs of his truth and, in particular, the prophecies which they had seen fulfilled with their own eyes.

The subjects which the Promised Messiah^{as} usually addressed his followers when sitting with them pertained either to the evidence of his own claims, refutation of objections against Islām, an exposition of the beauties of Islām or a critical review of other faiths. He often exhorted them to live holy and pure lives and told them how they could enjoy special divine protection against the manifold visitations of God which had come upon the earth in fulfilment of his own prophecies as well as those of the prophets of yore. He said that the times were like the times of Noah and only those could escape the tribulations of the times who would embark on this ark which was not made of wood and

iron, but of the teachings which he gave to his followers. Later he embodied these teachings in a small book which he named *Noah’s Ark* in allusion to the fact that those who faithfully acted upon the teachings would enjoy the special protection of God and would be held as his real followers in the sight of God. This book has been translated into English and has been published under the title of *The Teachings of the Promised Messiah*. The reader would do well to obtain a copy for himself and see what kind of life the Promised Messiah^{as} expected from his followers. If they took these noble teachings as a model for themselves and tried to act upon them, they will lead a life of angels on earth.

THE CHEERFUL NATURE AND REFINED SENSE OF HUMOUR OF THE PROMISED MESSIAH^{AS}

Talha Ali, Missionary, Philippines

Allāh the Exalted, addressing the Holy Prophet Muḥammad^{sa} in the Holy Qur'ān, states:

“And it is by the *great* mercy of Allāh that thou art kind towards them, and if thou hadst been rough and hard-hearted, they would surely have dispersed from around thee. So pardon them and ask forgiveness for them, and consult them in matters of *administration*; and when thou art determined, then put thy trust in Allāh. Surely, Allāh loves those who put their trust in Him.” (3:160)

Hence, it can be inferred from this verse that Allāh, the most Merciful, protects the hearts of the prophets from hard-heartedness. It is due to this special blessing of Allāh that the prophets of Allāh are exceptionally cheerful in nature despite their heavy workload and immense responsibility. One of the manifestations of their cheerful nature is in the form of their unpretentiousness and eloquent sense of humour.

It has been mentioned in the aḥādīth that among all, the Holy Prophet^{sa} used to smile the most, had the most perfect temperament and was always cheerful at home. He would appreciate an honest and clean sense of humour and would tell eloquent jokes himself as well.

The Companions^{ra} used to recite pre-Islāmic poetry and other such things in his gatherings and even when they would talk about secular matters, the Holy Prophet^{sa} would sit among them.¹

The Promised Messiah^{as}, who was the most ardent devotee and the greatest

lover of the Holy Prophet^{sa}, also had an eloquent sense of humour and possessed an exceptionally cheerful nature, which was free of any pretentiousness.

Ḥazrat Dr. Mīr Muḥammad Ismā'īl^{ra} narrates that the Promised Messiah^{as} would enjoy a humorous anecdote or a joke to the extent that sometimes, due to laughter, he would wipe tears from his eyes with a cloth. But he would never laugh at anything vulgar or a taunt at someone; rather, he would stop people from saying such things in front of him.

Ḥazrat Dr. Mīr Ṣāhib^{ra} says that once, he said something improper to someone in jest, in front of the Promised Messiah^{as} while he was on his *charpoy*. The Promised Messiah^{as} sat upright and stopped him, saying that such jokes were sinful.²

Unpretentious and Cheerful Gatherings of the Promised Messiah^{as}

The gatherings of the Promised Messiah^{as} were a model of solemnity and sobriety. The Companions^{ra} were always cognisant of the great status of the Promised Messiah^{as} and used to listen to each word of the Promised Messiah^{as} with utmost attention and humility. But this should not make one think that these gatherings were extremely dry in nature, or the attendees felt any sense of difficulty or cumbersomeness sitting through these meetings.

On the contrary, we learn from a narration of Ḥazrat Mirzā Bashīr Aḥmad^{ra} that whenever the Promised Messiah^{as} would meet someone, he would do so with a smile on his face, which would remove all worries and griefs from the person's heart. Every Aḥmadi used to feel that their hearts had

been rid of all distress after meeting him.

One look at the smiling face of the Promised Messiah^{as} would send a current of jubilation through the body. It was the practice of the Promised Messiah^{as} that he would listen carefully to each and every person, no matter his status, and would reply with utmost love. Every individual used to think that the Promised Messiah^{as} loved him the most.

Sometimes, common folks, who were not aware of the etiquette of the blessed gatherings of prophets, would narrate long, unrelated stories to the Promised Messiah^{as} and he would continue to listen to them, never cutting them off or asking them to stop. After prayers, and sometimes on other occasions as well, the Promised Messiah^{as} would stay in the mosque and his devotees would form a circle around him and start discussing various topics, initiating a lesson in spiritual reformation and religious education.

The attendees would feel as if springs of knowledge and illumination had sprung forth from which each individual could benefit according to their own capacity. There were no set protocols for these gatherings. Each individual could sit wherever they were able to find space. Anyone could ask any question and the Promised Messiah^{as} would reply to it.

Sometimes an opponent would be mentioned and people would talk about him; at other occasions Ḥuzoor^{as} would narrate the latest revelations he had received from the Almighty Allāh, or a specific jamaat or individual suffering from persecution would be mentioned and discussion would start on that topic.

Hence, his gatherings would have discussion on all sorts of topics and each person could discuss whatever he wanted to. But when the Promised Messiah^{as} would start speaking, everyone would be silent and listen attentively.

It was the practice of the Promised Messiah^{as} that whether it was a public lecture or a private discussion, he would start out speaking in a low voice, but his voice would slowly get higher until it was loud enough that even people sitting far away could hear him clearly. His voice used to have a certain ardency to it.³

The attendees could discuss any sort of topic openly in these gatherings. Hazrat Mir Shafi' Ahmad^{ra}, a researcher from Delhi, narrates that once, an Arab was sitting in front of the Promised Messiah^{as} and narrating pointless stories of the people and wildlife of Africa. The Promised Messiah^{as} continued to sit there and smile. He did not cut him off by saying, "Why are you wasting time?"; rather, he patiently sat there till the end with a smile on his face.⁴

Another amusing incident from the gatherings of the Promised Messiah^{as} is narrated by Hazrat Munshi Zafar Ahmad^{ra} of Kapurthala. He says that in the early years of the Promised Messiah's^{as} claim, whenever he would visit Qadian, he would stay in the room adjacent to Masjid Mubarak, through which the Promised Messiah^{as} used to walk to the mosque from his house.

Once, a knowledgeable maulvi visited Qadian along with 12 influential people with him. He did not argue, rather he would observe everything minutely. Once, he came to the room of Hazrat Munshi Zafar Ahmad^{ra} and said that the Arabic books of Mirza Sahib^{as} were written in extremely eloquent Arabic. He noted that this was not possible without the help of various scholars who were fluent in Arabic. He further noted that the time to do this could only be at night. He then asked Hazrat Munshi Zafar Ahmad^{ra} if he knew of any scholars who spend the night in the house of the Promised Messiah^{as}. Hazrat Munshi Sahib^{ra} replied, "Maulvi Muhammad Chiragh and Maulvi Mu'innuddin spend the night with the Promised Messiah^{as}. These scholars must be the ones who help him

at night." Hazrat Munshi Sahib^{ra} narrates that his voice reached the Promised Messiah^{as} inside his house and he laughed so much and so loud, that he could hear him laugh.

The next day, the Promised Messiah^{as} remained in the mosque after the 'Ashr prayer. The questioner was also there. The Promised Messiah^{as}, without any mention, looked towards Hazrat Munshi Sahib^{ra} and said laughingly, "Show him those scholars as well!" Then, the Promised Messiah^{as} proceeded to narrate the story of the previous night to Hazrat Maulvi 'Abdul Karim Sahib^{ra} and the others. In the meantime, Chiragh Sahib and Mu'innuddin Sahib were brought to the front of the assembly. Chiragh Sahib was an illiterate weaver and a helper in the house of the Promised Messiah^{as}. Mu'innuddin Sahib was an illiterate blind man who used to massage the Promised Messiah's^{as} feet.

The maulvi left after seeing the two and returned with a big platter of sweets. He presented them to the Promised Messiah^{as} and requested him to accept his bai'at (oath of allegiance). His 12 companions also accepted Ahmadiyyat. The Promised Messiah^{as} accepted his bai'at and after du'a, looked towards the questioner and said smilingly, "Put these sweets in front of Munshi Sahib, for he was the source of your guidance!"⁵

Another incident which is narrated by Hazrat Mir Muhammad Isma'il^{ra} sheds light on the awe of the Promised Messiah^{as} upon his Companions^{ra} as well as the cheerful nature of these gatherings. He narrates that once, the Promised Messiah^{as} called Maulvi Sher 'Ali Sahib^{ra} to Masjid Mubarak after the Zuhur prayer to ask him something. In response, Maulvi Sher 'Ali Sahib^{ra} (probably due to the awe of being in the presence of the Promised Messiah^{as})

said, "Huzoor ne ye 'arz kiya tha to mein ne ye farmaya tha ..." ("Huzoor said this and I said this", using the more respectable form of the verb for himself and the humble form of the verb for the Promised Messiah^{as}). Hearing this, everyone in the mosque started smiling, trying to contain their laughter. But the Promised Messiah^{as} did not pay any attention to it.⁶

Frankness and Humour with the Companions^{ra}

The Promised Messiah^{as} was very frank with his Companions^{ra} and would share jokes with them as well. Hafiz Nur Muhammad Sahib^{ra} mentions a joke narrated by the Promised Messiah^{as}. He says that once, the Promised Messiah^{as} asked him and another companion for their suggestion about the direction of the morning walk. He suggested to go for a walk in the direction of the Tatla Canal. Upon this, the Promised Messiah^{as} started smiling and commented, "Once, a hungry person was asked, 'What is one plus one?' He replied, 'Two pieces of bread'." The Promised Messiah^{as} said, "Mian Nur Muhammad did the same thing by suggesting to go for a walk towards the Tatla Canal so that he can go to his village from there." Hafiz Nur Muhammad Sahib^{ra} lived 5 kilometres from Qadian in the direction of the canal mentioned above.⁷

Hafiz Nur Muhammad Sahib^{ra} has mentioned another joke of the Promised Messiah^{as}. He narrates that once, Hafiz Nabī Bakhsh Sahib^{ra} told the Promised Messiah^{as} that he (i.e., Hafiz Nur Muhammad Sahib^{ra}) recited a lot of prayers (wazifa). Hafiz Nur Muhammad Sahib^{ra} replied, "Huzoor, I do not recite any such prayers but I do read a lot from the Holy Qur'an." The Promised Messiah^{as} smiled and commented, "Your example is like the person who was told that he eats good food. Upon this, he

“... his gatherings would have discussion on all sorts of topics and each person could discuss whatever he wanted to. But when the Promised Messiah^{as} would start speaking, everyone would be silent and listen attentively.”

commented, ‘I do not eat good food; I only eat *pulao* [rice cooked in meat].’” The Promised Messiah^{as} further commented, “What can be a greater prayer than the Holy Qur’ān? It is the greatest *wazīfa*.’”⁸

Ḥazrat Maulvī Muḥammad Ibrāhīm^{ra} of Baqapur narrates an incident of the unpretentiousness and forgiveness of the Promised Messiah^{as}. He narrates that once, while Maulvī Muḥammad Aḥsan Ṣāhib^{ra} was proofreading the Arabic section of the book of the Promised Messiah^{as}, *Ḥaqīqatul Wahī*, he asked the Promised Messiah^{as}, “Why have you crossed out this word as this is correct?” The Promised Messiah^{as} replied that he had not marked any such word. Maulvī Ṣāhib^{ra} asked then as to who had made this mark. The Promised Messiah^{as} said that it was possible that Mīr Mahdī Ḥussein Ṣāhib^{ra} might have made this mark. Maulvī Ṣāhib^{ra} asked the Promised Messiah^{as} what right Mīr Ṣāhib^{ra} had for doing such a thing. The Promised Messiah^{as} smiled and said, “He does have a right. It is called interjecting (*dakhl-e bay jā*).”⁹

Another amusing incident has been narrated by the wife of Master ‘Abdur Raḥmān Ṣāhib^{ra} (formerly known as Mehr Singh). She narrates that she saw in a dream that she was blessed with a boy. In her dream, the wife of Maulvī Muḥammad ‘Alī Ṣāhib asked her what she had named the boy. In the dream, she heard a voice from her right side, “Nazīr Aḥmad.” Her husband narrated the dream to the Promised Messiah^{as}. When the child was born, he went back to the Promised Messiah^{as} to ask him to name the child for blessing. The Promised Messiah^{as} asked him to “name the child as shown by Allāh [in the dream].”

She says that after purifying herself after the 40-day postpartum period, she went to see the Promised Messiah^{as} and requested him for prayers. Ḥuzoor^{as} said, “*In shā’ Allāh*,” and then said while laughing, “It is raining fire over the world after the coming of one *Nazīr* [warner] and now another has come.”¹⁰



Masjid Aqsa, Qadian, India

“... the Holy Prophet^{sa} – and following his example, the Promised Messiah^{as} – showed utmost kindness towards their family, children and household workers.

Cheerfulness and Humour with Members of the Household

It is usually observed that individuals who are extremely busy get agitated at small things and consider joking with children and those below them a waste of time. Similarly, many people are able to conceal their anger and temper when they are in front of outsiders, but their family and close friends have to face the brunt of their ill temper.

We observe that the Holy Prophet^{sa} – and following his example, the Promised Messiah^{as} – showed utmost kindness towards their family, children and household workers.

Ḥazrat Mirzā Bashīr Aḥmad Ṣāhib^{ra} mentions that once, when he was still a young child, his mother, Ḥazrat Ummul Mu’minīn^{ra}, started mentioning Punjabi words to him and asked him for their corresponding Urdu words. He says that he was under the impression that a Punjabi word could be changed to Urdu by elongating the vowels. Hence, he would answer her with meaningless words,

formed under this self-made rule. Ḥazrat Ummul Mu’minīn^{ra} and the Promised Messiah^{as}, who was also standing there, enjoyed those nonsensical answers with laughter. The Promised Messiah^{as} even asked him for certain words himself. In the same self conceived principle of changing Punjabi words to Urdu by elongating the word, Ḥazrat Mirzā Bashīr Aḥmad^{ra} said that the Promised Messiah^{as} laughed a lot when he translated the word “*kutta*” (dog) to “*kooota*.”¹¹

The wife of Ḥazrat Dr. Khalifa Rashīduddīn^{ra} narrates a beautiful incident of the Promised Messiah^{as} with her young daughter. She narrates that once, she was visiting Qadian from Agra along with her daughter, Razia Begum, who was 4 years old at that time, and a helper who used to take care of her. While taking care of her, she would teach her some things as a joke. She narrates that once, the Promised Messiah^{as} was walking in his courtyard and her daughter, who was wearing a tiny *burqa*, went and hugged the legs of the Promised Messiah^{as}. The Promised Messiah^{as} stopped right away. The young girl playfully made a crying face and said,

“Please call us back soon.” The Promised Messiah^{as} asked her where she was going. She replied that she was going to her in-laws. The Promised Messiah^{as} started laughing and asked, “What will you do at your in-laws?” She replied, “I will eat *halwa pūrī* [a breakfast special]” and started running around the courtyard. After she made a round around the courtyard, she returned back and hugged the feet of the Promised Messiah^{as}. The Promised Messiah^{as} jokingly asked her, “Have you returned from your in-laws? What was your mother-in-law doing?” She replied, “She was cooking *rotī* [bread].” Ḥuzoor^{as} asked, “What was your husband doing?” She replied, “He was eating the *rotī*.” Ḥuzoor^{as} asked her what she had eaten at her in-laws, to which she replied that she had eaten *halwa pūrī*. The Promised Messiah^{as} commented, “Her mother-in-law is very affectionate. She gave *rotī* to her son and *halwa pūrī* to her daughter-in-law.”¹²

Ḥazrat Mīr Muḥammad Ismā‘īl Ṣāhib^{ra} narrates an incident of the Promised Messiah’s kindness and humour with his helpers at home. He narrates that Ḥazrat Ummul Mu‘minīn^{ra} told him that once, an elderly caretaker named Bāno was massaging the legs of the Promised Messiah^{as}. It was extremely cold weather and she was massaging the legs of the Promised Messiah^{as} from on top of his blanket. She did not realise, due to the heavy blanket, that instead of massaging his legs, she was pressing the bedpost. After a while (probably to direct her attention towards this), the Promised Messiah^{as} said to her, “Bāno! It is very cold today.” On this, she replied, “Yes, indeed, that is why your legs are stiff like wood today.” The Promised Messiah^{as} wanted to jokingly direct her attention towards her mistake, but instead, she took the joke to another level.¹³

Refined Humour as an Instrument of Spiritual Training

The Promised Messiah’s^{as} process of educating and spiritual training was not harsh; rather, the Promised Messiah^{as} would tell stories, parables and even use humour to guide the community around him.

Ḥazrat Fazl Begum^{ra}, wife of Ḥazrat Mirzā

Maḥmūd Baig^{ra}, narrates that she used to live in Qadian while her husband was living in Kasur. When he came to Qadian, he brought some shoes and melons from Kasur and sent them as a gift to the Promised Messiah^{as} along with a letter in which he had written (in humility), “Ḥuzoor, I do not have any skills but would like to wash the clothes of the Promised Messiah^{as}.” She said that she was also sitting there, when the Promised Messiah^{as} asked her, “Fazl, does Mirzā Ṣāhib [her husband] wash your clothes as well?” She replied, “Ḥuzoor, he doesn’t even get his own glass of water at home!” The Promised Messiah^{as} laughed and said, “He is asking to wash my clothes.” In this lighthearted manner, the Promised Messiah^{as} informed him about the reality of virtue and that charity begins at home.¹⁴

The Promised Messiah^{as} also used humour to show the ridiculousness of the beliefs of the opponents of Aḥmadiyyat. Ḥazrat Mīān Imāmuddīn^{ra} of Sekhwan narrates that the Promised Messiah^{as} used to say that according to the opponents of Aḥmadiyyat, when the Messiah would return and people would go to meet him at his house, they would be told that the Messiah was gone out to the jungle to kill swine. The people would be amazed as to what kind of Messiah this was who was hunting pigs instead of guiding people. Only such people could be happy with the coming of such a Messiah who were also fond of hunting and eating pigs. Muslims could never be pleased with such a Messiah. Ḥazrat Mīān Imāmuddīn^{ra} said that the Promised Messiah^{as} would laugh while explaining this, to the extent that sometimes he would have tears in his eyes.¹⁵

Ḥazrat Khalīfatul-Masīḥ II^{ra} narrates an amusing story told by the Promised Messiah^{as} to highlight the natural differences among people and also to highlight that there are rules for everything. He writes that the Promised Messiah^{as} used to say that once, some merchants were sitting in a bazaar discussing whether it was possible to eat 250 grams of sesame seeds. They considered this a herculean task. One of them said that if anyone could eat 250 grams of sesame seeds, he would give them five rupees as a reward.



Mināratul Masīḥ, Qadian, India

A farmer was walking by them. When he heard that these merchants were offering five rupees for eating a mere 250 grams of sesame seeds, which he considered to be an easy feat, he thought that there must be some hidden conditions attached to this challenge. So, the farmer walked up to the merchants and said, “*Shāh jī*, do the seeds have to be eaten with the packet they are in or without?” The farmer was used to eating a lot while the merchants could only digest a small piece of bread. When the merchant who had made the challenge heard the question, he replied, “Chaudhrī Ṣāhib! Please move on. We are talking about humans here.”¹⁶

Similarly, Ḥazrat Dr. Mīr Muḥammad Ismā‘īl^{ra} narrates that the Promised Messiah^{as} used to tell an amusing story of a Shī‘a to highlight the point that once a person accepts the false Shī‘a doctrines of enmity against the Companions^{ra} of the Holy Prophet^{sa}, eventually this leads to enmity of all Companions^{ra}, even the Holy Prophet^{sa} and Allāh the Almighty.

The Promised Messiah^{as} used to say that a Shī‘a man, who had transgressed the bounds of justice, was on his deathbed and made a will to his children. He said: “I want to make a will. If you remember this advice, you will maintain your faith. This advice is the essence of my life experience. The advice is that a person cannot be a true Shī‘a unless he has just a tiny bit of

animosity for Hazrat Hasan^{ra} as well.” His relatives got alarmed at this statement. He continued: “This is because if Hazrat Hasan^{ra} did not abdicate his Khilāfat in favor of the Umayyads, the Shī‘as would never have had to suffer. Hence, it is necessary to have just a tiny bit of animosity against him as well.”

He remained quiet for a bit and then proceeded to say:

Even more so, one should have just a tiny bit of animosity for Hazrat ‘Alī^{ra} as well. He was the lion of Allāh and the first Khalifa after the Prophet^{sa} according to his will and yet, Abū Bakr^{ra} and ‘Umar^{ra} wrongfully took his right to Khilāfat and he remained quiet and did not fight against them. If he had shown some courage at that time, the hypocrites would not have become victorious.

After a small break, he continued: “Let me tell you something even more important. A true Shī‘a must have just a tiny bit of animosity against the Holy Prophet^{sa} as well. If he had cleared the matter of the Khilāfat of ‘Alī^{ra} after him and decided on the matter of Abū Bakr^{ra} and ‘Umar^{ra}, then there wouldn’t have been any mischief and trials. It was also his fault that he did not expound on the issue.”

Then, he sat upright and said:

I am now taking my last breaths. Come close so that you may hear me. If you are truly a Shī‘a from the heart, then you must have just a tiny bit of animosity for Gabriel^{as} as well. It was his fault that the revelation was sent towards ‘Alī^{ra} and he took it to the Holy Prophet^{sa}. It does not matter whether he did it knowingly or by mistake.

Then, he remained quiet for a short period. As his time of death was fast approaching, he whispered to his relatives to move even closer as he had one last thing to say. He then said:

I want to tell you this last thing before I die. A person cannot be a true Shī‘a unless he has just a little bit of animosity for God as well, for



Qadian, India

He could have easily resolved all this confusion and the right of ‘Alī^{ra} would never have been hijacked, nor would Hazrat Hussein^{ra} have been martyred.

After saying these last words, he died.

The Promised Messiah^{as} used to laugh while narrating this story and used to gesture with his finger to highlight the phrase, “just a little bit of animosity.”¹⁷

The above-mentioned narrations show a small glimpse of the cheerful nature and the refined sense of humour of the Promised Messiah^{as}. These narrations show us that the Promised Messiah^{as} had an extremely cheerful and unpretentious nature despite, rather because, of his high status, and the immense responsibility of preaching the true message of Islām to the entire world, and being ever-so-cognisant of the material and spiritual needs of a young and growing community. His company would not be cumbersome upon his Companions^{ra}; rather, he would remove all their sorrows through his smiling

countenance and cheerful nature. May Allāh enable us to follow the example of the Promised Messiah^{as} and remove difficulties and spread smiles to those around us! *Āmīn!*

ENDNOTES

1. *Uswa-e-Insān-e-Kāmil*, pp. 593-594
2. *Sīrat-ul-Mahdī*, Vol. 1, p. 561, narration 588
3. *Ibid.*, pp. 227-228, narration 247
4. *Ibid.*, p. 727, narration 790
5. *Ibid.*, pp. 720-721, narration 777
6. *Ibid.*, narration 589
7. *Ibid.*, p. 317, narration 347
8. *Ibid.*, p. 318, narration 348
9. *Ibid.*, p. 430, narration 450
10. *Ibid.*, Vol. 2, p. 205, narration 1326
11. *Ibid.*, Vol. 1, pp. 561-562, narration 588
12. *Ibid.*, Vol. 2, pp. 238-239, narration 1409
13. *Ibid.*, Vol. 1, p. 722, narration 780
14. *Ibid.*, Vol. 2, p. 227, narration 1380
15. *Ibid.*, Vol. 1, p. 809, narration 946
16. *Tafsīr Kabīr*, Vol. 2, p. 406
17. *Sīrat-ul-Mahdī*, Vol. 1, pp. 568-570

BLESSINGS OF KHILĀFAT THROUGH LOVE & OBEDIENCE

Imtiaz Ahmed, Missionary Peace Village

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكُمْ مَآخِذُ
وَعَلَيْكُمْ مَآخِذُكُمْ وَإِنْ تَطِيعُوا تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا
الْبَلَاغُ الْمُبِينُ ﴿٥٥﴾

In the Holy Qur’ān, Allāh the Almighty states:

Say, ‘Obey Allāh, and obey the Messenger.’ But if you turn away, then upon him is his burden, and upon you is your burden. And if you obey him, you will be rightly guided. And the messenger is not responsible but for the plain delivery of the Message. (24:55)

The Arabic word أَطِيعُوا is from طوع which connotes willingly, joyfully and happily. Thus, real obedience is when a person acts upon something willingly, happily, and wholeheartedly. To act upon something unwillingly is against the spirit of obedience.

In the Holy Qur’ān, Allāh the Exalted has repeatedly commanded the believers to obey Him and His Messenger. Since a Khalīfa is the vicegerent or successor of the Prophet, obedience to the Prophet also includes the obedience of Khilāfat. Khilāfat carries on and completes the work of the Prophet. God Almighty sends the first manifestation in the form of the Prophet and then, after the demise of the Prophet, He shows the second manifestation by establishing Khilāfat in the Jamā’at of the believers.

Allāh the Exalted says in the Holy Qur’ān:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

And hold fast, all together, by the rope of Allāh and be not divided (3:104)

“The rope of Allāh” refers to the Messenger^{sa} and the Book of Allāh. Since a Khalīfa is representative of the Messenger^{sa}

of Allāh, so he is also “the rope of Allāh”.

The question now arises as to how one can hold fast to this “rope of Allāh”. The Holy Prophet Muḥammad^{sa} has himself elaborated on this subject in the following Ḥadīth:

فَإِنْ رَأَيْتَ يَوْمَ مَعِي خَلِيَّةَ اللَّهِ فِي الْأَرْضِ فَالْزِمَهُ وَإِنْ نَهَكَ
جَسَدُكَ وَأَخَذَ مَالُكَ

If you witness the presence of the Khalīfa on this earth, submit to him and hold fast to him, even if your body is tattered into fine fibre and all your wealth is plundered.¹

Expounding upon the meaning of true obedience, the Promised Messiah^{as} writes:

Obedience is a thing that when it is adopted with sincerity, then a light develops in the heart and it pleases and enlightens the soul. Spiritual exercises are not as necessary as obedience. However, the condition is that obedience should be sincere and this indeed is a difficult matter. In obedience, it is necessary that one slaughters the desires of the self. Without this, there can be no obedience, for desires of the self can become idols in the hearts of even the staunchest believers in the oneness of God.²

This is the level of obedience that the Promised Messiah and Mahdi^{as} expects from us.

Our Beloved Imām, Ḥazrat Mirzā Masroor Aḥmad, Khalīfatul-Masīḥ V^{aa} advises us:

If you aim to progress and be triumphant over the world, then my advice to you and my message for you is to maintain a bond with Khilāfat and to firmly hold onto this rope

of Allāh. All our advancements are inherently dependant upon a bond with Khilāfat.³

Another question is that how we can hold fast to Khilāfat and how we should establish a stronger relationship with Khilāfat. We can achieve this by:

1. Acting upon every single commandment of Khilāfat in letter and spirit.
2. Praying for Ḥazrat Khalīfatul-Masīḥ^{aa} on a daily basis
3. Watching all of Huzoor’s^{aa} Friday Sermons and programs on MTA
4. Meeting Ḥazrat Khalīfatul-Masīḥ^{aa}
5. Writing letters to and requesting prayers of Ḥazrat Khalīfatul-Masīḥ^{aa}

Therefore, we should keep a link of love, sincerity and devotion with Khilāfat. We should make our zeal for obedience to Khilāfat everlasting. We should also develop the fervour of our love for it to such an extent that all other relationships are appear trivial compared to it. All blessings are in loyalty to Khilāfat and this alone is a shield for us against all trouble and strife.

May Allāh the Exalted enable us to do so. Āmīn!

ENDNOTES

1. Musnad Aḥmad bin Ḥambal, Ḥadīth No. 22353
2. Tafsīr Ḥazrat Masīḥ Mau’ūd, Vol. 3, p. 317, commentary of 4:60
3. Al-Fazl International, May 23, 2003, p. 1



AHMADIYYA MUSLIM JAMAAT
INTERNATIONAL

Aḥmadiyya Muslim Jamā‘at Press Releases

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

Mubarak Mosque, UK

Waqf Nau Doctors from Germany have Honour of Virtual Meeting with World Head of Aḥmadiyya Muslim Community

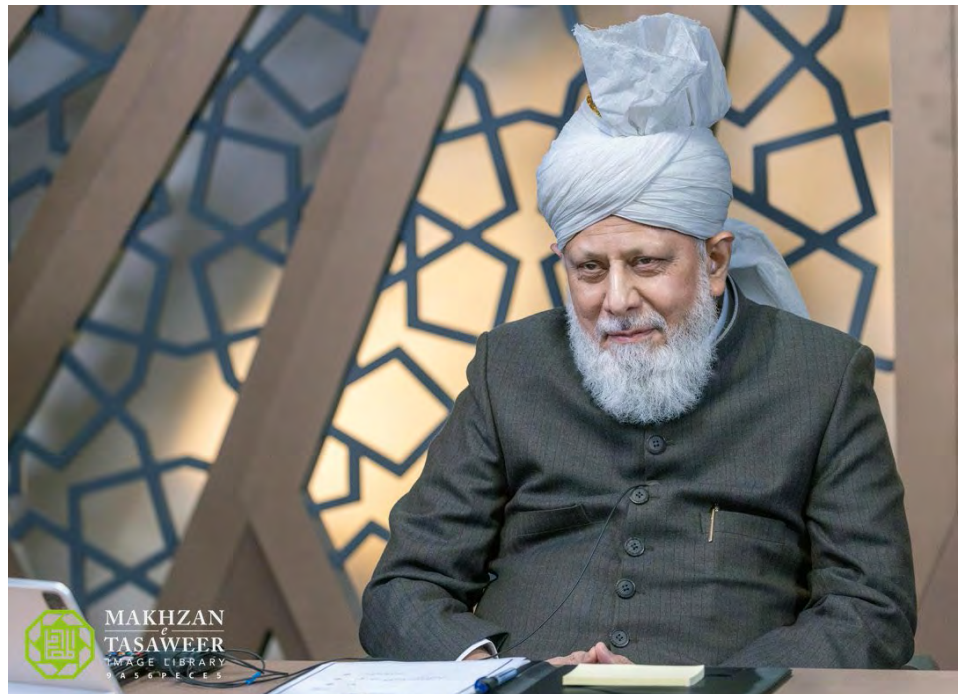
JANUARY 21, 2022

On 15 January 2022, the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Ḥazrat Mirzā Masroor Aḥmad^{aa} held a virtual online meeting with Waqf Nau doctors and dentists from Germany.

His Holiness^{aa} presided the meeting from the MTA International Studio in Islamabad, Tilford, whilst 17 male and 6 female doctors and final year students joined the meeting virtually from the *Baitus Sabuḥ* complex in Frankfurt, which serves as the National Headquarters of the Aḥmadiyya Muslim Community in Germany.

After a recitation of the Holy Qur’ān, all Waqf Nau doctors and students had the opportunity to speak to His Holiness^{aa} and seek his guidance on their careers and ask questions.

One of the doctors asked His Holiness^{’aa} advice on how they can play a part in



Syednā Hazrat Khalifatul-Masīḥ V^{aa}

improving the medical services available to people in Africa.

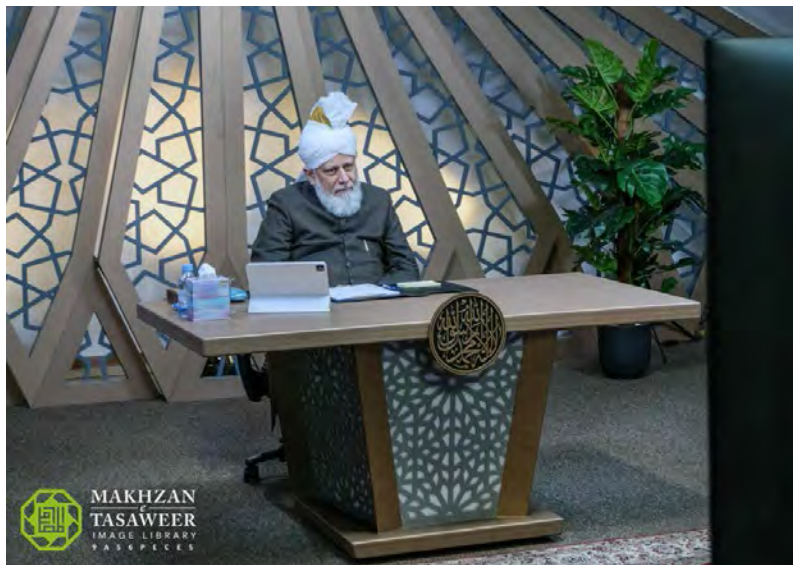
Ḥazrat Mirzā Masroor Aḥmad^{aa} said:

“This is the role you must play. Collect money and use it to help the poor. There should be doctors who voluntarily go abroad and sacrifice their time as part

of Waqf ‘Ārḍi and treat people.”

His Holiness^{aa} said that the *Aḥmadi Muslim Doctors Association* should assess the situation in different African countries and make plans so they can help as many people as possible.

The head of the *Aḥmadi Muslim Doctors Association* asked His Holiness^{aa} about how they could further educate *Aḥmadi Muslims* in Germany on medical matters.



Syednā Hazrat Khalifatul-Masīḥ V^{aa}

Guiding them on the importance of dispelling false information on COVID vaccines, Ḥazrat Mirzā Masroor Aḥmad^{aa} said:

“Many people continue to think it is not significant and they do not wear masks, they do not get the vaccine and do not show much care in this regard. If they are not to get the vaccine, at least they should take other measures such as wearing a mask and applying Vicks to their noses – which I have seen seems to work effectively. They can also take homeopathic medicine, if they believe in it. But what more can be done or said to those who say that nothing will happen to them and they do not take any safety measures? In terms of those who are less educated or who are careless in this regard, you should make a concerted campaign to create awareness.”

Another attendee mentioned that some people consider mental health issues to be a result of weakness of faith.

Explaining that such a mind-set is wrong, Ḥazrat Mirzā Masroor Aḥmad^{aa} said:

“This is a very incorrect way of looking at it. Whoever says this is wrong... it does not have anything to do with a lack of faith... Mental health illnesses have varying causes and conditions. Sometimes, even if a person himself is not weak in his faith, he is mistreated in such a way by the people around him that he becomes mentally unwell. It is beyond his control. So a patient is helpless. Therefore, to say

that such a person is weak in his faith is wrong.”

One of the women in attendance asked His Holiness^{aa} how she can better prepare her children for any difficulties they may face if she and her husband were sent as life devotees to serve the poor in Africa. She also asked His Holiness^{aa} whether his children faced any difficulties in settling in Africa during the years he spent in Africa as a life devotee.

Ḥazrat Mirzā Masroor Aḥmad^{aa} said:

“One of my children was born there and the other was only eight or ten months old when we went there. So they grew up there. Therefore, there was no question of ‘adjusting’ there. Whatever food was available, we got them used to that. The tough life we have had there, we got our children used to it and that is how they grew older. So it all depends on your mind-set. There are many facilities that are now available in Africa. In our time the circumstances were totally different. These days [in Africa] you can find many amenities which you find here or you can order them from here. So it is not a big problem.”

A Lajna member who was the wife of a missionary enquired of His Holiness^{aa} about the responsibilities of a wife of a life devotee.

Ḥazrat Mirzā Masroor Aḥmad^{aa} said:

“The wife of a life devotee is also a life devotee. If her husband is a missionary, she should help him. She should try to improve her spirituality, morality and also her religious education so that she can carry out the moral and spiritual training of women. Just as it is the responsibility of a missionary to improve himself, so too is it a responsibility of his wife that she should try to improve herself. If her husband is a doctor, then it is necessary for the

doctor that his wife makes sacrifices too. If the doctor spends extra time in the hospital or the clinic of the *Aḥmadiyya Muslim Community*, then his wife should be supportive. She should not rebuke him for spending extra time in the hospital. So there should be patience. If she has children, she should focus more on their upbringing and make them realise that they are *Aḥmadi Muslim* children and they are the children of life devotees and so they should be brought up accordingly.”

Ḥazrat Mirzā Masroor Aḥmad^{aa} further stated:

“You should analyse your moral and spiritual states. At home you can improve your religious and spiritual knowledge. Other than that you should socialise with the local people. For instance, if you go to Africa then socialise with the people there. Bring the people closer to you, spend time with them and socialise with them. They should be made to feel that they are also human beings and that you treat them like other human beings. Treat them as your equals and it should not be that they feel that ‘non-Africans have come and they are treating them in a different way’. So these are the qualities that the wife of a life devotee should adopt; she should become a part of the people and she should assist her husband. She should carry out a good upbringing of their children and should also become a role model for others to follow.”

MEMBERS OF MAJLIS AṬFĀLUL AḤMADIYYA FROM NIGERIA HAVE HONOUR OF A VIRTUAL MEETING WITH HEAD OF THE AḤMADIYYA MUSLIM COMMUNITY

JANUARY 14, 2022

On 8 January 2022, the *World Head of the Aḥmadiyya Muslim Community, the Fifth Khalīfah (Caliph)*, His Holiness, Ḥazrat Mirzā Masroor Aḥmad^{aa} held a virtual online meeting with members of Majlis Aṭfālul Aḥmadiyya from Nigeria.

His Holiness^{aa} presided the meeting from MTA Studios in Islamabad, Tilford, whilst more than 40 Aṭfāl joined the meeting virtually from the Lajna Hall in Ojokoro in Lagos, Nigeria.

Following a formal session starting with recitation of the Holy Qur’ān, members of Majlis Aṭfālul Aḥmadiyya had the opportunity to ask His Holiness^{aa} a series of questions regarding their faith and contemporary issues.

One of the Aṭfāl in attendance asked His Holiness^{aa} what a child should do if he is bullied and threatened by other children not to tell his parents about being mistreated.

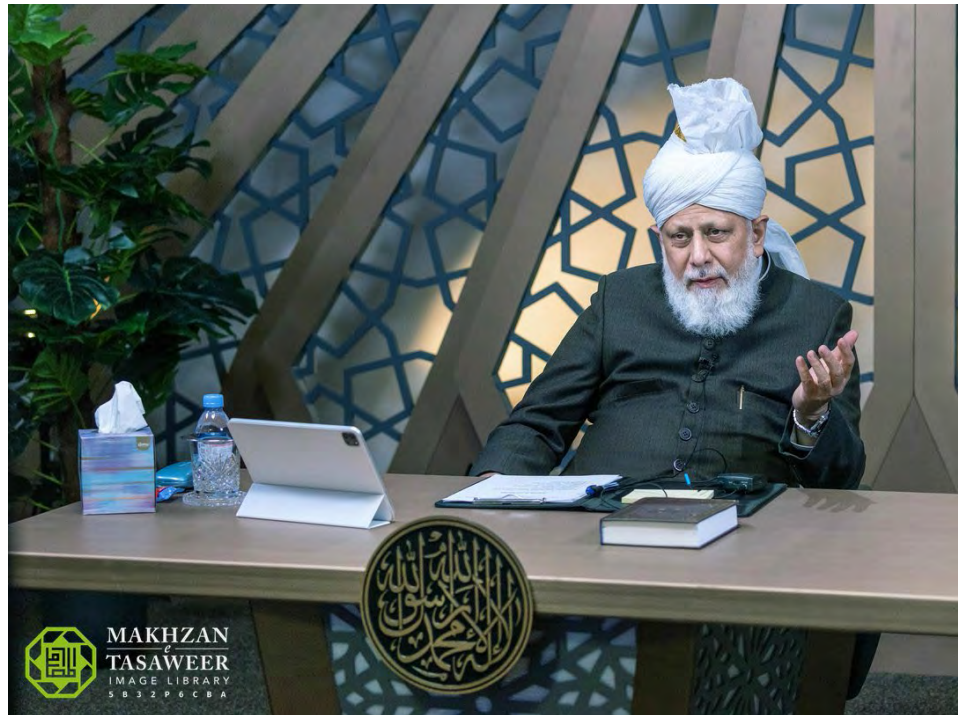
In response, Ḥazrat Mirzā Masroor Aḥmad^{aa} said:

“You should not be afraid of anybody. You should tell your parents and to the teacher as well. You can also tell them that the person has threatened you that if you report this matter to anybody, he will bully you more and beat you. Aḥmadi Muslims should not be afraid of anybody. So, if you want to reform the atmosphere of your school, then you have to be courageous.”

Another Ṭifl asked His Holiness^{aa} how he can become righteous.

Ḥazrat Mirzā Masroor Aḥmad^{aa} said :

“Whatever Allāh the Almighty has said, you should try to follow it. There are so many commandments given to us in the Holy Qur’ān and there are some basic things; Allāh the Almighty says, if you do them you will become righteous. Offer the five daily prayers and if possible, in congregation



Syednā Hazrat Khalifatul-Masiḥ V^{aa}

“Concentrate on your studies because education is also something which is an obligation and a righteous person should always try to fulfil his obligations.”

– Ḥazrat Mirzā Masroor Aḥmad^{aa}

and pray very fervently without letting your concentration deviate. Concentrate solely on whatever you are saying. Then, read the Holy Qur’ān daily, and try to know what are the commandments given in that portion which you have read... And try to behave well, [be] morally good. Try to tell good things to other people.”

Ḥazrat Mirzā Masroor Aḥmad^{aa} further stated:

“Concentrate on your studies because education is also something which is an obligation and a righteous person should always try to fulfil his obligations. After completing your studies, you can be a good asset for the Aḥmadiyya Muslim

Community and the nation. So, all these things together make you righteous.”

One of the attendees asked His Holiness^{aa} what arguments he could use to prove the truth of the Promised Messiah^{as}.

His Holiness^{aa} mentioned that Islāmic scriptures are clear that Jesus has passed away and the person who was to come, was to be a different person to Jesus^{as} of Nazareth.

Explaining some of the numerous proofs in support of the truthfulness of the Promised Messiah^{as}, Ḥazrat Mirzā Masroor Aḥmad^{aa} said:



Syednā Hazrat Khalifatul-Masīḥ V^{aa}

“The Holy Prophet^{sa} said that when the Promised Messiah will claim that he is the Promised Messiah and Mahdī, there will be a heavenly sign and that heavenly sign is the eclipse of the sun and moon on particular days in the month of Ramadan. So, according to the prophecy, the lunar and solar eclipses occurred during those days in 1894 when there was a claim of the Promised Messiah^{as} already present. [The eclipses occurred] in the Eastern Hemisphere and the Western Hemisphere and it is well documented in the newspapers that it happened.”

Ḥazrat Mirzā Masroor Aḥmad^{aa} also referred to the prophecies found in the Holy Qur’ān regarding the developments that were to occur at the time of the advent of the Promised Messiah^{as}, including new modes of transportation which were unimaginable in the time of the revelation of the Holy Qur’ān.

Referring to the prophecies, Ḥazrat Mirzā Masroor Aḥmad^{aa} said:

“So, these things have come to pass and there has been no claim of any other Promised Messiah. Jesus^{as} has not appeared, he has not come down, he has not descended from the heaven. So there is only one man’s claim and the prophecies

“ . . . there will be a heavenly sign and that heavenly sign is the eclipse of the sun and moon on particular days in the month of Ramaḍan. ”

– Ḥazrat Mirzā Masroor Aḥmad^{aa}

have also been fulfilled and are being fulfilled by Allāh the Almighty. So, these are the things which compel us to believe that the Promised Messiah^{as} has appeared and he is the right person.”

Ḥazrat Mirzā Masroor Aḥmad^{aa} further stated:

“Since there is no [other] claimant of this prophecy and there is only one person who claimed himself to be the [prophesied] person – and Allāh the Almighty is also proving his appearance with all the support, and we are seeing that his community is flourishing day by day – so that shows that he is the right person. The time has also passed, and no other person will come now.”

Another questioner asked His Holiness^{aa} about the issue of cybercrime affecting youth in Nigeria. His Holiness^{aa} expressed his view that when young people become overly involved in online games it can

eventually lead them down a dark path leading towards online crime or other vices.

Ḥazrat Mirzā Masroor Aḥmad^{aa} said:

“I have been saying for a long time that you should not involve yourself in playing online games which can make you go astray or deviate from the right path. The people who are making these type of games on the internet are actually spoiling the life of the people and younger people are becoming addicted to such online games. And as the time goes on, they become involved in some other bad things. So, Aḥmadi Muslims should try to avoid these things because ultimately, they can lead people towards cyber crime. So, try to avoid these things if you want to save yourself. Only try to view good programmes on the internet.”



ARE YOU THINKING OF:
SELLING BUYING INVESTING

MANSOOR MIRZA

BROKER M.Sc., SRS, ABR, RENE

**TEAM
MIRZA**

- VIP Access to Most Builders!
- Special package for first time buyers
- Call for listing and buying packages
- Call or text for in person or virtual consultation



RENE
Real Estate
NEGOTIATION EXPERT

SRS
REAL REPRESENTATIVE SPECIALIST



People's Choice Realty Inc.
Brokerage Independently Owned & Operated

FOLLOW US:



416-571-1163



www.mansoormirza.com



1-800-696-5870



mansoormirza21@gmail.com

Combine  +  and **SAVE***

Allstate offers great features & benefits including:

- Claim-Free Discount**
- Claim Forgiveness***
- Disappearing Deductible†
- Discounts to help you save (combined home and auto, new homes, homes with monitored security systems)
- Expertise and personal service
- **myAllstate** (convenient access to your policies anytime, anywhere)

Contact me today for a **FREE** no-obligation quote.
It's fast, simple and it could save you money.



Rehan Nisar

Stoney Creek Agency
2176 Rymal Road, East
Unit 103
(289) 203-3067
RNisar@allstate.ca



Allstate
You're in good hands.

*Terms and conditions apply. Your savings may vary. Coverage, perils, discounts and availability may vary by region. Rates and discounts subject to change. **Claim-free discount applies to policies that are free of claims in the past 12 months. ***Rates will not be surcharged if insured submits no more than one claim every six years. †Claim Forgiveness does not protect your Disappearing Deductible. Trademark owned by Allstate Insurance Company used under licence by Allstate Insurance Company of Canada. ©2022 Allstate Insurance Company of Canada. 223028 | 2-22