

# AHMADIYYA Gazette

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CANADA 

*"He will surely make them  
successors in the Earth."*

*(Holy Qur'an - Al-Nur: 56)*



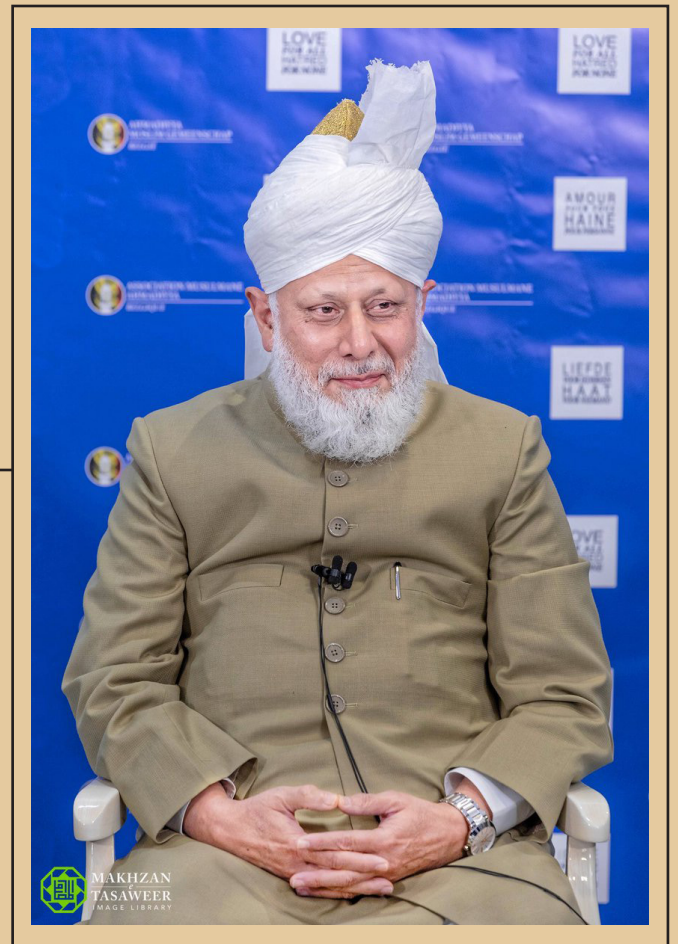
# AN IMPORTANT MESSAGE

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Syedna Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> said:

“It is the blessing of Khilāfat that lies at the heart of the Jamā‘at. Hence, if you desire life and spirit, become attached to Khilāfat with complete devotion and loyalty, and adhere fully to this institution. For the secret of success to all your undertakings lies with Khilafāt. Let the pleasure of the Khalīfa become your pleasure, and make it your objective to follow in his footsteps and acquire his pleasure.

(*Monthly Khalid*, Rabwah, March 2004)





AḤMADIYYA GAZETTE CANADA  
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## 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<sup>sa</sup>

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

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

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<sup>sa</sup>

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# PEARLS OF WISDOM

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### THE HOLY QUR'ĀN

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

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ ۖ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۗ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٦﴾

(سورة النور، 24: 56)

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

### HADĪTH

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

(Musnad Aḥmad bin Ḥanbal)

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

(مسند احمد بن حنبل)

## KHILĀFAT: THE SECOND MANIFESTATION

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

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

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

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



Mināratul-Masīh  
Qadian, India

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

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



## MEN OF EXCELLENCE : HAZRAT UTHMAN IBN AFFAN<sup>RA</sup>

MARCH 5, 2021

**H**uzoor<sup>aa</sup> said that in the context of the rebellion against Hazrat ‘Uthmān<sup>ra</sup>, Hazrat Muṣṭafī Mau‘ūd<sup>ra</sup> says with reference to Al-Tabari: Muhammad bin Abu Bakr, Muhammad bin Hudhaifah, and ‘Ammār bin Yasir were the three men who had joined the miscreants after getting deceived by their words. None of the other residents of Madīnah or Companions of the Holy Prophet<sup>sa</sup> had any sympathy for them. For twenty days, the miscreants tried verbally to force Hazrat ‘Uthmān<sup>ra</sup> to renounce Khilāfat. Hazrat ‘Uthmān<sup>ra</sup> tried in every way to make them see sense. He said, ‘You might be weary of me today, but when I am no longer with you, you will wish that each day of my life could become a year.’ However, after twenty days, the miscreants started to realize that they had to do something very soon, otherwise troops might arrive from other provinces and they would get

punished for their misdeeds.

By this time Madīnah was practically in the hands of the miscreants and they had made Ghāfiqi, the chief of the Egyptian army, their leader. Ashtar, the chief of the army of Kūfa, and Hakim bin Jabala, the chief of the army of Basra—the same dacoit whom Hazrat ‘Uthmān<sup>ra</sup> had ordered to be imprisoned for looting the properties of non-Muslims—worked under Ghāfiqi. Hazrat Muṣṭafī Mau‘ūd<sup>ra</sup> says that the appointment of Ghāfiqi as leader once again proved that the root of this mischief lay in Egypt where ‘Abdullah bin Saba was operating. Ghāfiqi would lead the prayers in the Holy Prophet<sup>ssa</sup> mosque, while the Companions of the Holy Prophet<sup>sa</sup> were confined to their homes or forced to pray behind him. Along with the siege of the house of Hazrat ‘Uthmān<sup>ra</sup>, the miscreants started harassing other people as well, so Madīnah became a place of conflict

instead of the abode of peace. The honour and dignity of the people of Madīnah was at risk, hence people carried weapons whenever they left their homes.

When the miscreants stopped the supply of water to the house of Hazrat ‘Uthmān<sup>ra</sup>, he sent messages to Hazrat ‘Ali<sup>ra</sup>, Hazrat Talha<sup>ra</sup> and Hazrat Zubair<sup>ra</sup>, as well as to Ummahāt-ul-Mominīn. Hazrat ‘Ali<sup>ra</sup> was the first to respond. He tried to reason with the miscreant but this had no effect on them and they remained adamant that they would not allow even a drop of water to reach Hazrat ‘Uthmān<sup>ra</sup>. This was the answer they gave to the man whom they considered to be the true successor of the Holy Prophet<sup>sa</sup>. It shows that they had not left their homes because of their support for Hazrat ‘Ali<sup>ra</sup> or love for the family of the Holy Prophet<sup>sa</sup>, rather they had come to fulfil their own selfish desires.

The first among the Ummahātul Mu'minīn to come was Umm Habibah, but the miscreants treated her with great disrespect. When the news of this spread in Madīnah, Hazrat "Ā'īshah<sup>ra</sup> immediately decided to go for Hajj. Some people wanted to stop her so that she could help to resolve the conflict, but she said, "By God! I cannot risk my honour, for it is the honour of the Holy Prophet<sup>sa</sup>."

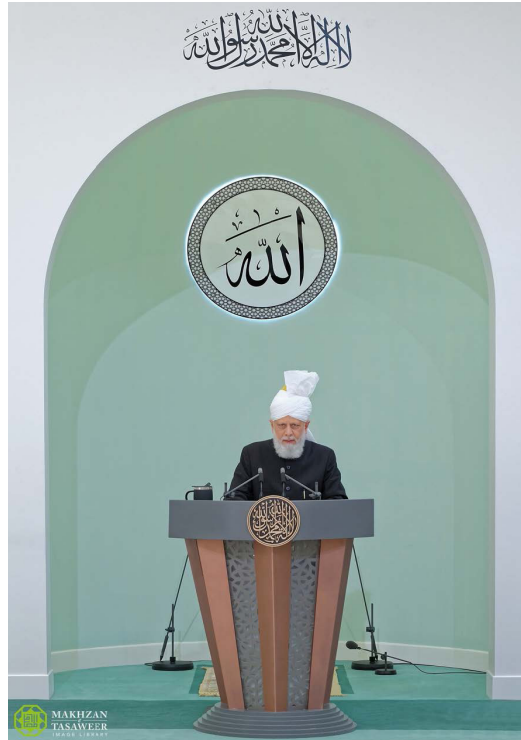
When Hazrat 'Uthmān<sup>ra</sup> realised that the miscreants would not be dissuaded with mere exhortations, he wrote a letter to all the governors of the provinces. He also sent a letter to the people who were going to Makkah for Hajj in which he wrote that the miscreants were engaged in inciting sedition and were refusing to understand that only God could appoint a Khalīfah. Hazrat 'Uthmān<sup>ra</sup>, after clarifying the meaning of Bai'at and obedience in the light of the Holy Qur'ān, explained the illegitimacy of the demands made by the miscreants.

Thereafter, the mischief-makers started throwing stones at Hazrat 'Uthmān's<sup>ra</sup> house at night in order to annoy and provoke him. The Companions of the Holy Prophet<sup>sa</sup> were not allowed to gather around Hazrat 'Uthmān<sup>ra</sup>. However, the sons of Hazrat 'Alī<sup>ra</sup>, Hazrat Talhah<sup>ra</sup> and Hazrat Zubair<sup>ra</sup>, and some other Companions, guarded his house day and night. Eminent Companions, such as Hazrat 'Alī<sup>ra</sup> and Hazrat Sa'ad bin Abi Waqās<sup>ra</sup>, who had a moral influence on the people, spent their time trying to reason with the dissenters. Hazrat 'Alī<sup>ra</sup> gave up all his activities and tried day and night to calm the fury of the enemies of Hazrat 'Uthmān<sup>ra</sup> and to alleviate his hardship.

A three-thousand-strong army was laying siege to the house of Hazrat 'Uthmān<sup>ra</sup>, and yet he dissuaded the Companions of the Holy Prophet<sup>sa</sup> from risking their lives by trying to protect him and his family. Hazrat 'Uthmān<sup>ra</sup> advised them not to clash with these people. He wanted the Companions, who had been blessed with the companionship of the Holy Prophet<sup>sa</sup>, to be safe so that they would be helpful in the tribulations that were yet to come.

On the other hand, when the heartrending message of Hazrat 'Uthmān<sup>ra</sup> was read out

at the Hajj, the pilgrims decided that they would not be deprived of the reward of Jihād against the Egyptian miscreants and their associates. When the miscreants learnt of this through their spies, they became frightened. Their fear was further aggravated when they received the news



Syednā Hazrat Khalīfatul-Masīh V<sup>aa</sup>

that fatwas of Jihād had been issued against them in Syria, Kūfah and Basrah in response to Hazrat 'Uthmān's<sup>ra</sup> letter. All this caused the miscreants to panic and they tried to enter the house by force, resulting in a fierce fight between the Companions of the Holy Prophet<sup>sa</sup> and the miscreants. When Hazrat 'Uthmān<sup>ra</sup> learnt of this, he forbade the Companions from fighting. However, the Companions refused to back down because they believed abandoning Hazrat 'Uthmān<sup>ra</sup> in this critical situation was contrary to their pledge of obedience.

Hazrat 'Uthmān<sup>ra</sup> then took the Companions of the Holy Prophet<sup>sa</sup> inside his house and, after expressing his indifference to the material world, urged unity and asked the Companions to return to their homes. Hazrat 'Uthmān<sup>ra</sup> summoned Hazrat 'Alī<sup>ra</sup>, Hazrat Talhah<sup>ra</sup>, Hazrat Zubair<sup>ra</sup> and other eminent Companions and addressed them in the presence of the miscreants. He invoked the name of Allāh and urged them and the people of Madīnah not to put their

own lives in peril for his sake. This order of Hazrat 'Uthmān<sup>ra</sup> created a division among the Companions of the Holy Prophet<sup>sa</sup>, some of whom thought that obeying Hazrat 'Uthmān<sup>ra</sup> in this matter would amount to treason. The sons of Hazrat 'Alī<sup>ra</sup>, Hazrat Talhah<sup>ra</sup> and Hazrat Zubair<sup>ra</sup>, as commanded by their fathers, continued to camp at the door of Hazrat 'Uthmān<sup>ra</sup>. When the rebels gathered a pile of wood in front of Hazrat 'Uthmān's<sup>ra</sup> door and set it on fire, the Companions of the Holy Prophet<sup>sa</sup> came out wielding swords. This small group of Companions fought valiantly against the rebels. Most of them were martyred or wounded but a small group continued to guard the door. Huzoor<sup>aa</sup> said he would continue with these accounts next time.

Huzoor<sup>aa</sup> once again appealed for prayers for the Aḥmadīs of Pakistan and Algeria. Huzoor<sup>aa</sup> said that cases are once again being opened against Aḥmadīs in Algeria. May Allāh make things easier for them and remove the unwarranted difficulties created by the opponents. Amīn.

At the end of the sermon, Huzoor<sup>aa</sup> informed the Jamā'at about the sad demise of some devoted members of the Jamā'at:

Maulvi Muhammad Najeeb Khan Ṣāḥib, Nā'ib Nazir Da'wat Ilallāh South India, Qādiān, passed away on 14th February.

Nazeer Ahmad Khadim Ṣāḥib, son of Chaudhry Ahmad Din Ṣāḥib Chatha. He was the brother of Munir Bismil Ṣāḥib, Additional Nazir Ishā'at. He passed away on 6th February.

Al Hajj Dr Nana Mustafa Boateng Ṣāḥib of Ghana, also known as Al Hajj Chocho, passed away on January 17 at the age of 70. He served as National Secretary Jā'idād for 11 years.

Ghulam Nabi Ṣāḥib, son of Fazal Din Ṣāḥib, of Rabwah, passed away on February 2. He was father of Zia-ur-Rehman Ṣāḥib Tayyab who is serving as a missionary in Gabon.

Huzoor<sup>aa</sup> prayed that may Allāh have mercy on all the deceased and elevate their spiritual station in heaven. Amīn!

MARCH 12, 2021

**H**uzoor<sup>aa</sup> said that Hazrat Muşleḥ Mau'ūd<sup>ra</sup> says that about a year before Hazrat 'Uthmān's<sup>ra</sup> demise, when the rebels had just started the revolt, Hazrat Amīr Mu'āwiyah<sup>ra</sup> accompanied Hazrat 'Uthmān<sup>ra</sup> to Madīnah after performing Hajj and asked Hazrat 'Uthmān<sup>ra</sup> to accompany him to Syria, lest there should be a sudden uprising with no means to counter it. Hazrat 'Uthmān<sup>ra</sup> replied that under no circumstances would he leave the proximity of the Holy Prophet<sup>sa</sup>. Hazrat Amīr Mu'āwiyah<sup>ra</sup> then suggested that he could send a detachment of the Syrian troops to protect him, but Hazrat 'Uthmān<sup>ra</sup> said that he could not put such a heavy burden on the treasury just to protect his own life. Hazrat Amīr Mu'āwiyah<sup>ra</sup> then made a third suggestion. He said that in the presence of the Companions of the Holy Prophet<sup>sa</sup>, the miscreants could choose any one of them to take the place of Hazrat 'Uthmān<sup>ra</sup>; therefore, the Companions should be spread to different countries. To this, Hazrat 'Uthmān<sup>ra</sup> said, "How can it be that I scatter the people whom the Holy Prophet<sup>sa</sup> had gathered?" Hazrat Amīr Mu'āwiyah<sup>ra</sup> wept upon hearing this and asked Hazrat 'Uthmān<sup>ra</sup> to at least declare that if any harm was done to him, Hazrat Amīr Mu'āwiyah<sup>ra</sup> would have the right to seek retribution, so that people may refrain from any mischief. But Hazrat 'Uthmān<sup>ra</sup> said, "Mu'āwiyah! What must happen shall happen. I cannot do as you ask because you are of a fierce nature and you might be harsh to the Muslims." Upon this, Hazrat Amīr Mu'āwiyah<sup>ra</sup> got up with tears in his eyes and said that this might be their last meeting.

Hazrat 'Uthmān<sup>ra</sup> summoned 'Abdullah bin Salām. When 'Abdullah asked him about the fitna, Hazrat 'Uthmān<sup>ra</sup> said, "Refrain from fighting. This will be stronger in your favour." Hazrat Zaid bin Thabit Ansārī<sup>ra</sup> presented himself before Hazrat 'Uthmān<sup>ra</sup> and said, "Ansār are present at the door. If you like, we are ready to become Ansār (Helpers) of Allāh for the second time." But Hazrat 'Uthmān<sup>ra</sup> said, "There must be no fighting!"



Syednā Hazrat Khalifatul-Masih V<sup>aa</sup>

Hazrat 'Uthmān<sup>ra</sup> had appointed Hazrat 'Abdullah bin Zubair<sup>ra</sup> to guard the door of his house. He told him, "No one should put his own life at risk for me." Hazrat Muşleḥ Mau'ūd<sup>ra</sup> wrote: Prior to Hazrat 'Uthmān's<sup>ra</sup> martyrdom, the miscreants knew that they had the upper hand. Therefore, as a last resort, they sent someone to Hazrat 'Uthmān<sup>ra</sup> to persuade him to renounce his Khilāfat. Hazrat 'Uthmān<sup>ra</sup> categorically refused to do so. When this person returned, he said to his people that they had no option but to kill Hazrat 'Uthmān<sup>ra</sup> but it was not at all lawful for them to do so.

When the miscreants were planning to assassinate Hazrat 'Uthmān<sup>ra</sup>, Hazrat 'Abdullah bin Salām<sup>ra</sup> exhorted them not to commit this crime. He said, "Remember! The guardians of Madīnah at this time are the angels. If you kill 'Uthmān<sup>ra</sup>, the angels will leave Madīnah." Instead of taking heed from this exhortation, the vicious people taunted him for being the son of a Jew. Hazrat Muşleḥ Mau'ūd<sup>ra</sup> says that these people had forgotten that their own leader, 'Abdullah bin Saba, was not only the son of a Jew but was himself a Jew and only pretended to be a Muslim.

The miscreants, having realized that

someone always stood guard at Hazrat 'Uthmān's<sup>ra</sup> door, broke into his house by climbing the wall of a neighbour's house. At that time Hazrat 'Uthmān<sup>ra</sup> was reciting the Holy Qur'ān. At first, Muhammad bin Abu Bakr grabbed Hazrat 'Uthmān's<sup>ra</sup> beard and shook it violently. Hazrat 'Uthmān<sup>ra</sup> said to him: "O, son of my brother! If your father were alive, you would have never done such a thing." Hearing this, Muhammad bin Abu Bakr withdrew in embarrassment. Then another man hit Hazrat 'Uthmān<sup>ra</sup> on the head with an iron rod and kicked away the Holy Qur'ān that was in front of Hazrat 'Uthmān<sup>ra</sup>. The Holy Qur'ān landed close to Hazrat 'Uthmān<sup>ra</sup> and drops of blood fell on it. The verse on which his blood was spread contained a mighty prophecy;

فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ

Allāh will surely take your revenge from them, for He is All-Hearing, All-Knowing (2:138).

Then a man named Sodān struck him with a sword and severed his hand. Hazrat 'Uthmān<sup>ra</sup> said, "By God! This hand was the first one to write the Holy Qur'ān." When Sodān struck a second blow, Hazrat 'Uthmān's<sup>ra</sup> wife Naila tried to intervene and the blow severed some of her fingers.



The third blow caused Hazrat ‘Uthmān<sup>ra</sup> to lose consciousness, after which the miscreant strangled him until his soul departed the body.

Hazrat Muşleḥ Mau‘ūd<sup>ra</sup> says that these people did not stand for any noble cause. Some of them were enamoured with the bizarre and un-Islāmic teachings of ‘Abdullah bin Saba, the Jew. Some were fascinated with extreme socialism and even Bolshevism. Others were convicted criminals, looters and pillagers. Even when Hazrat ‘Uthmān<sup>ra</sup> lay in pain, they uttered obscenities about his wife and about Hazrat ‘Ā’isha<sup>ra</sup>. Hazrat Muşleḥ Mau‘ūd<sup>ra</sup> says: Had I been there at that time, I would have cut these people into pieces. He said: The Promised Messiah<sup>as</sup> is like other Prophets, and the chain of Khilāfat after him is like the chain of Khilāfat after earlier Prophets. Khilāfat is a precious institution, and it doesn’t matter if ten thousand generations have to be sacrificed to protect it. When I look at the troubles that befell Hazrat ‘Uthmān<sup>ra</sup>, and then at the spiritual light that Holy Prophet<sup>sa</sup> had bestowed on him, I say that if I had ten thousand descendent and they were all to be sacrificed so that the fitna could have been avoided, I would have done so without any hesitation, for it would amount to buying an elephant by giving a lice.

Hazrat ‘Uthmān<sup>ra</sup> was martyred on Friday 17 or 18 or, 12 Zul-Hijjah, 35 A.H., at the age of 82 years. According to another account, he was 75 years old at the time of his martyrdom. He was fasting on the



day that he was martyred. The rebels and miscreants did not allow his body to be buried for three days. Eventually, upon Hazrat ‘Ali’s<sup>ra</sup> intervention, the burial was allowed. The miscreants sat outside and threw stones at the body as it was taken out. Hazrat Jubair bin Mut‘im led his funeral prayer. His burial was attended by 4, or according to another account 16 people.

Huzoor<sup>aa</sup> said he would continue with the mention of Hazrat ‘Uthmān<sup>ra</sup>, Insha’Allāh.

At the end of the sermon, Huzoor<sup>aa</sup> informed the Jamā‘at about the sad demise of some members of the Jamā‘at:

Maulvi Muhammad Idrees Tiero Şāhib, Ahmadiyya Missionary, from Ivory Coast, passed away on the night of 27-28 February. He was very devout and sincere Aḥmadi. He was a great preacher, orator

and scholar.

Amina Naiga Kaire Şāhibā, wife of Muhammad Ali Kaire Şāhib, Amīr and Missionary In-Charge Uganda, passed away on 20th February. She was a brave, faithful and devout lady. She was punctual in prayers and fasting and served as a model for others.

Noohi Kazak Şāhib of Syria passed away on 10th December at the age of 48.

Farhat Naseem Şāhibā, wife of Muhammad Ibrahim Hanif Şāhib of Rabwah, passed away on 26th December at the age of 86 years.

Huzoor<sup>aa</sup> prayed that may Allāh have mercy on all the deceased and elevate their spiritual station in heaven. Amīn!

## MEN OF EXCELLENCE : HAZRAT UTHMAN IBN AFFAN<sup>ra</sup>

MARCH 19, 2021

**H**uzoor<sup>aa</sup> said that summarizing the events that took place after the martyrdom of Hazrat ‘Uthmān<sup>ra</sup>, Hazrat Muşleḥ Mau‘ūd<sup>ra</sup> says: Now that the miscreants had full control over Madīnah, they did some truly outrageous things. For three days they did not allow Hazrat ‘Uthmān<sup>ra</sup>’s<sup>ra</sup> body to be buried until some Companions managed to bury him in the dark of the night.

The Holy Prophet<sup>sa</sup> had made some prophecies regarding Hazrat ‘Uthmān<sup>ra</sup>. One day the Holy Prophet<sup>sa</sup> entered an orchard and instructed Hazrat Abu Musa al-Ash’ari<sup>ra</sup> to stand guard at the door. When Hazrat Abu Bakr<sup>ra</sup> and Hazrat ‘Umar<sup>ra</sup> came, the Holy Prophet<sup>sa</sup> granted them permission to enter and also gave them the glad-tidings of Paradise. Hazrat ‘Uthmān<sup>ra</sup> came next. After a short pause, the Holy Prophet<sup>sa</sup> permitted him to enter, gave him

the glad tidings of Paradise, and said that a great calamity would befall him.

On another occasion, the Holy Prophet<sup>sa</sup> was on the mountain of Uhud along with Hazrat Abu Bakr<sup>ra</sup>, Hazrat ‘Umar<sup>ra</sup>, and Hazrat ‘Ali<sup>ra</sup>, when the mountain started shaking. The Holy Prophet<sup>sa</sup> said: “O Uhud! Be still! You have a Prophet, a Siddiq and two martyrs upon you.”

On one occasion, while speaking of a fitna, the Holy Prophet<sup>sa</sup> pointed to Hazrat ‘Uthmān<sup>ra</sup> and said that he would be killed in this fitna and would be the victim of an injustice.

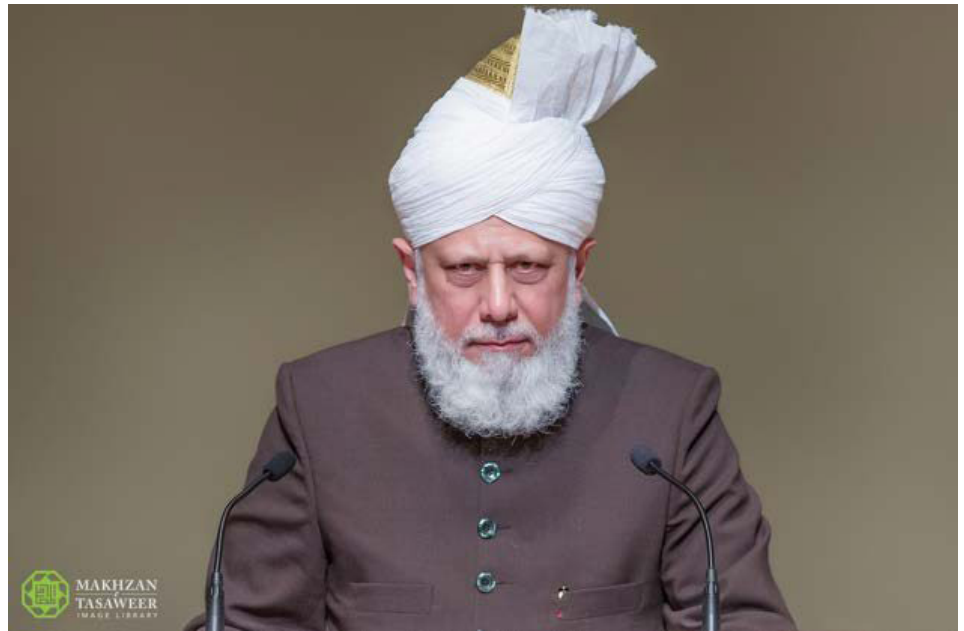
After the martyrdom 30.5 million dirhams and 1 lac 50 thousand dinars of Hazrat ‘Uthmān<sup>ra</sup>, which were in the custody of the treasurer, were looted. Huzoor<sup>aa</sup> said that the fact that a treasurer had been appointed to take care of the money shows that it was part of the national treasury. Hazrat ‘Uthmān<sup>ra</sup> also left 200,000 dinars in charity.

Regarding the physical features of Hazrat ‘Uthmān<sup>ra</sup>, it is related that he was of medium height and wheatish complexion and had a handsome face and soft skin. His beard was thick and long. He would come for the Friday prayer wearing two yellow sheets and holding a cane.

When the Holy Prophet<sup>sa</sup> wrote a letter to the Roman emperor, he had a silver ring made on which the words “محمد رسول الله” were inscribed. After the Holy Prophet<sup>sa</sup>, this ring remained with Hazrat Abu Bakr<sup>ra</sup>, Hazrat ‘Umar<sup>ra</sup> and then Hazrat ‘Uthmān<sup>ra</sup>. However, at the time of Hazrat ‘Uthmān<sup>ra</sup>, it fell into a well called Aris. A thorough search was carried out for three days and even the water of the well was drained, but the ring could not be found.

On one occasion, the Holy Prophet<sup>sa</sup> said, “Every Prophet has a companion, and my companion in Paradise will be ‘Uthmān.”

On one occasion, the miscreants raised some objections regarding Hazrat ‘Uthmān<sup>ra</sup>, such as his absence from the Battle of Badr, his escape from the battle of Uhud, and his absence at Baī‘at-Rizwān. Hazrat ‘Abdullah bin ‘Umar<sup>ra</sup> explained to them that Hazrat ‘Uthmān<sup>ra</sup>’s wife was ill at the time of Badr and that the Holy Prophet<sup>sa</sup> had instructed him to stay back and take care of her. As for his escape from Uhud, this was something that had been forgiven by Allāh. As far as his absence from Baī‘at Rizwān is concerned remember if there was anyone more honourable than Hazrat ‘Uthmān<sup>ra</sup> in Makkah, the Holy Prophet<sup>sa</sup> must have sent him instead of Hazrat ‘Uthmān<sup>ra</sup> as his emissary to the



Syednā Hazrat Khalifatul-Masiḥ V<sup>aa</sup>

“The Holy Prophet<sup>sa</sup> said to his daughter who was Hazrat ‘Uthmān<sup>ra</sup>’s wife, “Treat ‘Uthmān<sup>ra</sup> in the best manner, for he is the most excellent of my Companions in his morals.”

idolaters. Moreover, at the time of Baī‘at Rizwān, the Holy Prophet<sup>sa</sup> pointed to his own left hand and said, “This is ‘Uthmān<sup>ra</sup>’s hand.”

The expansion of the Holy Prophet’s<sup>sa</sup> Mosque took place during the Khilāfat of Hazrat ‘Uthmān<sup>ra</sup>. Despite the reservations of some of the Companions, he started the construction in the month of Rabi‘ul-Awal, 29 A.H., and it was completed in just ten months. Hazrat ‘Uthmān<sup>ra</sup> himself supervised the construction. The Promised Messiah<sup>as</sup> says, “I liken Hazrat ‘Uthmān<sup>ra</sup> to Hazrat Suleimān<sup>as</sup>, for he too had a great passion for building. The Holy Prophet’s<sup>sa</sup> mosque was built with palm branches, but since Hazrat ‘Uthmān<sup>ra</sup> was fond of building, he replaced it with a brick structure. Since the names Suleimān and ‘Uthmān rhyme with one another, I feel that this is why they had such affinity.”

In 26 A.H., Hazrat ‘Uthmān<sup>ra</sup> renewed the markings of the Haram in order to carry

out an expansion of Masjid Harām. The first Islāmic fleet was built in the time of Hazrat ‘Uthmān<sup>ra</sup> in 28 A.H.

Hazrat ‘Uthmān<sup>ra</sup> resembled the Holy Prophet<sup>sa</sup> most in his morals. The Holy Prophet<sup>sa</sup> said to his daughter who was Hazrat ‘Uthmān<sup>ra</sup>’s wife, “Treat ‘Uthmān<sup>ra</sup> in the best manner, for he is the most excellent of my Companions in his morals.” It is narrated that none of the Companions of the Holy Prophet<sup>sa</sup> could express himself more eloquently and beautifully than ‘Uthmān<sup>ra</sup>.

Huzoor<sup>aa</sup> said he would end the account of Hazrat ‘Uthmān<sup>ra</sup> now and announce some funeral prayers to be offered today.

Mubashir Ahmad Rind Şāhib, son of Ahmad Bakhsh Şāhib, Mu‘allim Waqf Jadīd, who passed away on March 10. He served as Mu‘allim and inspector in various localities of Pakistan. He was very hardworking and devout and punctual in his Tahajjud. He is

survived by his wife, two sons and three daughters.

Munir Ahmad Farrukh Şāhib, former Amīr Jamā'at Islamabad (Pakistan), passed away in Canada on March 9 at the age of 84 after a long illness. He had bequeathed 1/9th of his income/property to the scheme of Wasiyyat. He was an electrical engineer and had retired from Pakistan Telecommunication Limited in 1997 as Director General. He also served as Qā'id Khuddamul Aḥmadiyya, Rawalpindi. After his transfer to Islamabad, he was first appointed as Deputy Amīr and then,

in 1999, as Amīr of Islamabad district. He was a member of the Central Finance Committee, Director of Fadl-e-Umar Foundation, and Executive Member of IAAAE. He is survived by a wife, two sons and two daughters.

Brigadier Retired Muhammad Latif Şāhib, former Amīr of Rawalpindi District, passed away on February 28 at the age of 77. After his retirement in 2000, he devoted his time to the service of the Jamā'at. From 2019 till his demise he served as Amīr of Rawalpindi District. He is survived by a wife, two sons and two daughters.

Konok Baik Omur Bakuf of Kyrgyzstan passed away on February 22 at the age of 67. He was among the earliest Aḥmadīs from Kyrgyzstan. He accepted Aḥmadiyyat in 2000. He was a sincere and devoted Aḥmadī. He participated in the Jamā'at's programs and Chandas, was regular in his Tahajjud and was deeply devoted to Khilāfat. He is survived by his wife and a seven-year-old son.

May Allāh have mercy on all the deceased and grant them lofty station in heaven! Amin!

## THE PROMISED MESSIAH: THE NEED FOR THE IMAM

MARCH 26, 2021

**H**uzoor<sup>aa</sup> recited verses 3-4 of Sūrah Al-Jumu'ah, which are as follows:

“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; And among others from among them who have not yet joined them. He is the Mighty, the Wise.”

Huzoor<sup>aa</sup> said: A few days ago it was March 23<sup>rd</sup>, the day on which the Aḥmadiyya Jamā'at was founded. Each year this day should remind us that, in keeping with the prophecies of the Holy Qur'ān and the Holy Prophet<sup>sa</sup>, the purpose of the advent of the Promised Messiah<sup>as</sup> was to revive the faith and to spread the true teachings of Islām to the whole world. In order to accomplish this important mission, we, who claim to have made pledge of allegiance to the Promised Messiah<sup>as</sup>, are duty-bound to employ all our capabilities towards this end. We have to re-acquaint lost mankind with God and to remind them to fulfil their obligations towards one another. First of all, however, we need to reform our own selves.

Today, I would like to quote some writings

of the Promised Messiah<sup>as</sup> in which he outlines the need and purpose of his advent and cites past prophecies that serve as proof of the truth of his claim. He also speaks of how his Jamā'at is undergoing a holy transformation and bearing hardships just the like the Sahāba of the Holy Prophet<sup>sa</sup>. We need to remember all this so that we can prosper as a Jamā'at.

Explaining the verse of the Holy Qur'ān that I have recited, the Promised Messiah<sup>as</sup> says: The crux of this verse is that God

the Sahāba in their sincerity and devotion.

Huzoor<sup>aa</sup> said: After pledging Bai'at to the Promised Messiah<sup>as</sup>, we should have the same strength of faith in Allāh and the Holy Prophets and Islām and in the truth of the Promised Messiah<sup>as</sup> as the Sahāba had. These days I am relating accounts regarding the Sahāba and they should serve as role models for us.

The Promised Messiah<sup>as</sup> says: The meaning of this verse is that there are two groups

“In order to accomplish this important mission, we, who claim to have made pledge of allegiance to the Promised Messiah<sup>as</sup>, are duty-bound to employ all our capabilities towards this end.

is the One Who sent His Messenger at a time when people had become devoid of knowledge and wisdom. The Messenger purified their souls and bestowed upon them knowledge of the Book and wisdom. Then it says that another people will appear in the latter days of the world who will also be engrossed in darkness and misguidance and will be devoid of knowledge and wisdom and faith; but, then, God will cause them to become like

of people who will receive guidance and wisdom after they had gone astray: The first of these were the Sahāba of the Holy Prophet<sup>sa</sup>, and the second are the followers of the Promised Messiah<sup>as</sup>, because, like the Sahāba of the Holy Prophet<sup>sa</sup>, they too are witnesses to the miracles of the Holy Prophet<sup>sa</sup>. Today, after thirteen hundred years, the door of the miracles of the Holy Prophet<sup>sa</sup> has opened once again. People have witnessed the lunar and solar eclipses

in the month of Ramaḍān and have seen the Great Comet.

Similarly, the spread of the Plague, to be barred from the Hajj, the establishment of the railways and the consequent abandonment of the camels, all these are miracles of the Holy Prophet<sup>sa</sup> that have been witnessed in this age. Our Jamā'at has an extraordinary affinity with the Sahāba because we suffer mockery and ridicule and abuse in the way of Allāh just as the Sahāba did.

The Promised Messiah<sup>as</sup> says: In this age, to unite the different sects into one and to eliminate religious conflicts and gather all people under one religion. The Holy Qur'an mentions many signs of these latter days, such as the construction of canals, the discovery of minerals, the progress of terrestrial sciences, the abandonment of camels, the proliferation of books, the discovery of easy ways of communication, the eclipse of the moon and the sun, the spread of the Plague, etc. It should be very enlightening for the wise that God has sent me at a time when all the signs written in the Holy Qur'an have been fulfilled.

The mission of the Promised Messiah<sup>as</sup> is to end the conflict and to make Islām triumphant through pen, prayers and great concentration. Unfortunately, people do not grasp this fact and they are more focused on materialism of this world than their faith. Being engrossed in the impurities of this world, how can they hope to gain the in depth knowledge of the Holy Qur'an? The sole purpose of my advent is to revive and support Islām. The Sharia and Prophethood have come to an end with the Holy Prophet<sup>sa</sup>. However, the blessings and bounties of the Holy Prophet<sup>sa</sup> and the fruits of the teachings and guidance of the Holy Qur'an have not come to an end. God has sent me to support and guide the Muslims at a time when they are weak and in decline. Referring to persecution by the opponents, the Promised Messiah<sup>as</sup> says: I do not regret that I am called the antichrist and a liar or that I am slandered, rather It was appropriate that I should have been treated like the Messengers before me. I, for my part, have not suffered even a fraction of the hardship that the Holy Prophet<sup>sa</sup> had to go through. The Promised



Syednā Hazrat Khalifatul-Masih V<sup>aa</sup>

“The mission of the Promised Messiah<sup>as</sup> is to end the conflict and to make Islām triumphant through pen, prayers and great concentration.

Messiah<sup>as</sup> says: I have presented the perfect path that will cause Islām to prevail over other religions. If you call me a liar and an impostor, even after seeing the signs that He has shown in my support, then I challenge you to show me the example of an impostor who continuously received Divine support. I swear by God that I am truthful. God helps me in every lawsuit, saves me from every calamity, and has instilled love for me in the hearts of hundreds of thousands of people. If I was not of the ummah of the Holy Prophet<sup>sa</sup> and was not among his followers, then, even if my good deeds were equal to all the mountains of the world put together, I would never have had the honour of receiving Divine word and discourse. This is because all Prophetic dispensations, with exception of the dispensation of the Holy Prophet<sup>sa</sup>, have come to an end. The task that God has entrusted to me is to remove the estrangement that has come about between God and His creatures and to re-establish a relationship of love and devotion.

Huzoor<sup>aa</sup> said: May Allāh enable all the people of the world, particularly the

Muslims, to comprehend this truth and to understand the claim of the Promised Messiah<sup>as</sup> so that they may soon pledge allegiance to the Messiah and Mahdī.

At the end of the sermon, Huzoor<sup>aa</sup> once again appealed for prayers for the Aḥmadīs of Pakistan and Algeria. In Pakistan incidents are taking place on an almost daily basis. Similarly, the intentions of some government officials in Algeria do not look good. May Allāh protect every Aḥmadī in every country of the world! Aḥmadīs should also strive to submit before Allāh and fulfil their obligations towards His creatures. May Allāh enable us all to do so!

# LOVE BETWEEN AHMADĪS AND THE KHALĪFA

Hazrat Mirzā Masroor Ahmad, Khalīfatul-Masīḥ V (May Allah be his Helper!)

The following is the text of the Friday Sermon delivered on May 29, 2020 by our Beloved Imām on the occasion of Khilāfat Day. It has been translated into English by the Review of Religions.

**A**fter reciting the *Tashahud*, *Ta'awuz*, and Surah Al-Fatiḥah, Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> stated:

On one occasion the Promised Messiah<sup>as</sup> stated:

I am thankful to God Almighty for granting me a sincere and loyal community. I observe that whenever I call upon them for any task or purpose, they swiftly and passionately come forward, in an attempt to excel one another, according to their strength and ability. I can see that they possess a spirit of devotion and sincerity (*Malfūzāt*, Vol. 2, p. 53).

We have observed the expressions of this sincerity, loyalty and love towards the Promised Messiah<sup>as</sup> through countless accounts of the Companions of the Promised Messiah<sup>as</sup>. Also, there are narrations in relation to this which have passed down generations in those families who accepted Aḥmadiyyat in the very early days. Also, in our literature and in the sermon of the Khulafā', we also find mention of these accounts.

However, this relationship that was established with the Promised Messiah<sup>as</sup> and which still continues down in their families is also present among those who later joined the Community as well and so it should be. This relationship is not just limited to that era, rather in accordance with the promise of Allāh the Almighty with the Promised Messiah<sup>as</sup>, there exists an equally strong bond with the succession that followed him. It is this bond that is the sign and the guarantor of the unity of the Community.

When the Promised Messiah<sup>as</sup> informed the Community of his departure from this world after having been informed by Allāh the Almighty, along with this, in order to reassure the Community, he also gave the glad tiding of the establishment of the institution of Khilāfat in the Community after having been informed about it by Allāh the Almighty. Hence, the Promised Messiah<sup>as</sup> wrote in his booklet entitled *Al-Wasiyat [The Will]*:

So do not grieve over what I have said to you, nor should your hearts be distressed for it is essential for you to witness the second Manifestation also, and its Coming is better for you because it is everlasting, the continuity of which will not end till the Day of Judgement. And that second Manifestation cannot come unless I depart. But when I depart, God will send that second Manifestation for you, which shall always stay with you just as promised by God in Barāhīn-e-Aḥmadiyya. And this promise is not for my person, rather the promise is with reference to you, as God [addressing me] says: 'I shall make this Jamā'at who are your followers, prevail over others till the Day of Judgment.' (*Al-Wasiyat, Ruḥānī Khazā'in*, Vol. 20, p. 7)

Thus, according to this promise of Allāh the Exalted, the institution of Khilāfat was established after the demise of the Promised Messiah<sup>as</sup>. However, the mere establishment of this institution does not hold any significance unless there is a relationship between the Khalīfa of the time and members of the Community based on sincerity, loyalty, devotion and love and such a bond can only be created by Allāh the Almighty. No individual or



The Promised Messiah<sup>as</sup>

human endeavour can create or sustain such a bond. It is this very bond that is the guarantor of the unity and progress of the Community. Moreover, this is also evidence for the fulfilment of the promise of Allāh the Almighty and of His continuous support of the Promised Messiah<sup>as</sup> and of the truthfulness of the Aḥmadiyya Muslim Community.

The relationship that members of the Community have with Khilāfat is possessed by those who have been Aḥmadi from birth as well as those who have recently joined, including children, youth, men and women and also by such Aḥmadīs who live far away and have never even seen the Khalīfa of the time. All these people have excelled in sincerity and loyalty and they continuously try to excel further. Whenever they receive a directive from the Khalīfa of the time,

they try to act upon it. They express their love and relationship in such a manner that one is truly astounded. All these things are a practical evidence for the fulfilment of the promise of Allāh the Almighty and also the progress of the Community is also dependent upon this relationship. As I said, the relationship that the Community has with Khilāfat and in turn, the Khalifa of the time has with the Community, is evidence of the continuous support of Allāh the Almighty. These are not just mere claims, rather this is demonstrated through hundreds of thousands of accounts where members of the Community have expressed these sentiments. If those incidents were gathered, they would result in countless voluminous books.

Nevertheless, Huzoor<sup>aa</sup> then narrated some accounts of the sentiments and emotions which members have always had and will continue to have for the Khalifa of the time.

This started right after the demise of the Promised Messiah<sup>as</sup> and 112 years later, they continue till this very day. The opponents believed that this Community would come to an end after the demise of the Promised Messiah<sup>as</sup>. However, the determination, affection and relationship of sincerity and devotion towards Khilāfat and the Promised Messiah<sup>as</sup> are continuously increasing. And after all, why would this not be the case, as this is in accordance with the prophecies of the Holy Prophet<sup>sa</sup>?

Huzoor<sup>aa</sup> then presented some accounts and started by narrating one or two accounts relating to time of Hazrat Khalifatul-Masīḥ I<sup>ra</sup>.

The Editor of *Al-Badr* [newspaper] wrote in relation to the days when Hazrat Khalifatul-Masīḥ I<sup>ra</sup> was unwell. He stated:

During these days, many letters are being received from Khuddam enquiring about the health of Hazrat Khalifatul-Masīḥ I<sup>ra</sup> and praying for his health and well-being. Regarding these letters, Hazrat Khalifatul-Masīḥ I<sup>ra</sup> has stated, 'I pray for each and every one of those who are writing to

me in relation to my health.'" The editor further wrote, "The ardent devotees are expressing their affection in an astonishing manner. I present the text of some of the letters as an example.

"Hakim Muhammad Hussain Ṣāhib Quraishi writes, "One day, I prayed to the Almighty God, "O my Master! The needs in the time of Hazrat Noah<sup>as</sup> were limited to a certain area but only You are aware of the needs of today. Accept our supplications and grant our Imām a life as long as Noah's<sup>as</sup>!"



Hazrat Khalifatul-Masīḥ I<sup>ra</sup>

"Then, brother Muhammad Hassan Ṣāhib Punjabi writes from Madras, "I became so overjoyed reading the news of the recovery of Hazrat Ṣāhib [i.e. Hazrat Khalifatul-Masīḥ I<sup>ra</sup>] that only my Benevolent Master and Merciful God is aware of it'" (*Al-Badr*, 16 February 1911, p. 2, Vol. 10, Edition 16).

Following this, the editor writes, "Love is a strange thing. Our friend, Mian Muhammad Bakhsh Ṣāhib, who resides in Australia and works in the trade industry, writes in one of his letters:

"The heading at the bottom of the newspaper from Qadian in relation to Hazrat Khalifatul-Masīḥ I<sup>ra</sup> should not only comprise of the words "Khalifatul-Masīḥ", but the heading should also contain words in relation to his health and well-being.

The reason for this is that as soon as we open the *Badr* [newspaper], the very first words our longing eyes search for are the words of this heading and it is our desire that such words are included in this very heading, which will immediately grant comfort to our hearts before reading the actual passages inside [the newspaper]." The editor writes, "We honour the sincerity of our dear friend and therefore we have produced a heading in accordance with his wish." (*Al-Badr*, 6 April 1911, p. 1, Vol. 10, Edition, 22 & 23)

Then, Hazrat Abu Abdullah Ṣāhib<sup>ra</sup> of Khewa Bajwa, who was a companion of the Promised Messiah<sup>as</sup>, was once sat in the company of Hazrat Khalifatul-Masīḥ I<sup>ra</sup> and requested to be granted some advice. Hazrat Khalifatul-Masīḥ I<sup>ra</sup> said, "Maulvi Ṣāhib! I do not believe that anything ought to be done that you have not already carried out. The only thing that is now left to do is the memorisation of the Holy Qur'ān." Hence, after hearing the words of Hazrat Khalifatul-Masīḥ I<sup>ra</sup>, he started memorising the Holy Qur'ān at the age of approximately 65 and became a *Hafiz Qur'ān* (qtd. in *The Daily Al-Fazl*, 8 December 2010, p. 4 with reference to *Al-Fazl* Qadian, 19 April 1947).

Such was the spirit of seeking to implement and acting in accordance with the instructions of Khalifatul-Masīḥ.

During the era of Hazrat Khalifatul-Masīḥ II<sup>ra</sup>, when the Shuddhi movement gained strength and momentum, observing this, Hazrat Musleh Mau'ūd<sup>ra</sup> became greatly anxious. This movement began in the area of Malkana in 1923 and during his Friday Sermon the very same year, on 9 March, Hazrat Musleh Mau'ūd<sup>ra</sup> presented a scheme to members of the Jamā'at to travel to those areas on their own expense, in order to preach to those who had turned away from their faith and invite them back [to Islām]. The Jamā'at passionately responded to this call. Highly educated individuals, government workers, teachers and traders, in short, devotees from all walks of life called people towards God in these areas and as a result of their efforts,

thousands of souls once again declared the kalima [Muslim creed] of the One God.

One day, whilst sitting in the company of Huzoor<sup>ra</sup>, an elderly gentleman, Qari Naeem-ud-Din Şāhib Bengali, took permission from Huzoor<sup>ra</sup> and said, “Even though my sons, Maulvi Zill-ur-Rahman and Muti-ur-Rahman, a BA student, have not mentioned this to me, however, I felt that yesterday when Huzoor<sup>ra</sup> spoke about dedicating one’s life and going to Rajputana in order to call people towards God and also the conditions which Huzoor<sup>ra</sup> mentioned that one would have to live under, they might have reservations in their heart that if they offer their services to Huzoor<sup>ra</sup>, I, their old father, will face difficulty as a result. However, I call on God Almighty as a witness in the presence of Huzoor<sup>ra</sup> and say that I am not the slightest bit sorrowful or distressed at them leaving and to endure hardships. I emphatically say that even if both of them were killed whilst working for the cause of God, I would not shed a single tear, rather I would express my gratitude to God Almighty. This is not just in relation to these two sons of mine. In fact, even if my third son, Mahbub-ur-Rahman, was killed whilst rendering his service and if I had ten other sons who were killed as well, I would not express any sorrow.” Upon this, Huzoor<sup>ra</sup>, as well as the members of the Jamā’at, said “Jazakumullah” (*Al-Fazl*, 15 March 1923, pg. 11).

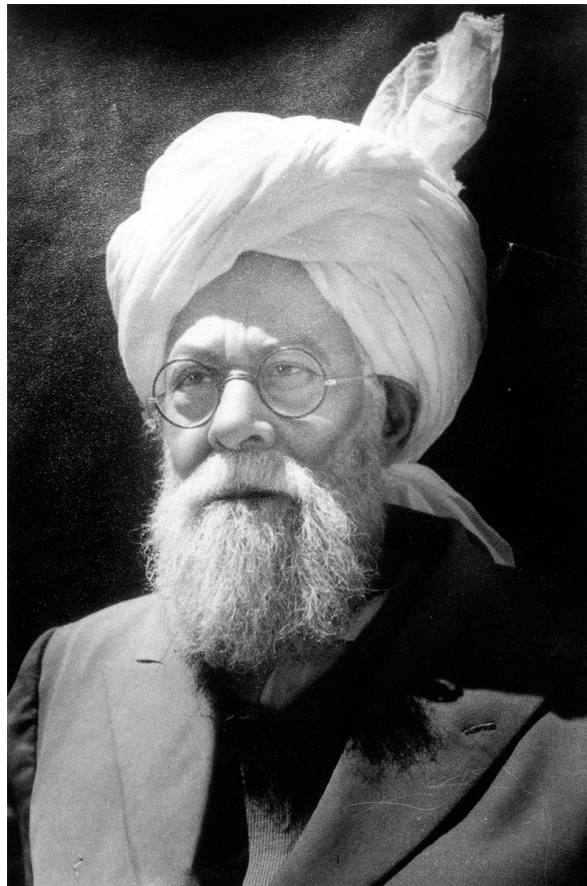
In 1924, when Hazrat Khalīfatul-Masīḥ II<sup>ra</sup> travelled for his tour of Europe, even this temporary separation made members of the Jamā’at restless. This can be gauged from the following narration. Babu Siraj-ul-Din Şāhib, a station master, writes:

My master! We are far away and helpless. If it were possible, we would have become the dust under Huzoor’s feet so that we would not have to endure the pain of this separation. My master! I have not visited Dar-ul-Aman [Qadian] for four years now. However, my heart was content at the fact that whenever I desired, I could go and kiss Huzoor’s feet. Now, even one day [of

separation] is proving to be difficult. May Allāh the Almighty soon bring Huzoor back in good health and with success and victory. (*Sawānih Fazl Umar*, Vol. 5, p. 475).

### Who can develop such a relationship of love?

Hazrat Khalīfatul-Masīḥ II<sup>ra</sup> states:



Hazrat Khalīfatul-Masīḥ II<sup>ra</sup>

A young man heard about my scheme, which I announced last year. This young man lived in the district of Sargodha and travelled to Afghanistan without a passport and began preaching.” He thought that as this is the instruction of the Khalifa of the time and due to the bond with him, it was absolutely necessary to act upon it. Since the directive was to preach, so as soon as he heard it, he went to Afghanistan and began preaching, even without his passport. “The government detained him and put him in jail, however even whilst in jail he would preach to the prisoners and prison guards and established contact with the Aḥmadīs there and began to influence many people there. Eventually, the prison officers filed a

report stating that he was also influencing those in the prison. The clerics issued a fatwa of death against him, but one of the ministers said that he is a citizen of the British Empire, therefore they cannot execute him. In the end, the government sent him under their protection to India.

Hazrat Khalīfatul-Masīḥ II<sup>ra</sup> further states:

After several months, he has now returned. The level of his determination was such that when I told him he made a mistake and that there were many countries he could have gone to and preached without being detained, he immediately replied by saying that he would go to any country I suggested. The young man’s mother is still alive, yet he was ready to travel to another country without having first met her. But upon my instructions, he is now on his way to meet his mother.

Hazrat Khalīfatul-Masīḥ II<sup>ra</sup> states:

If other young men would show the same determination as this young man from Punjab who travelled to Afghanistan, then we could bring about a revolution in the whole world within a short period of time (*Tārikh Aḥmadiyyat*, Vol. 8, p. 44).

There is a Syrian brother by the name of Muhammad Al-Shawa Şāhib. When Hazrat Khalīfatul-Masīḥ II<sup>ra</sup> visited Syria, he also had the honour to travel alongside him to Lebanon. He was a very good lawyer and had

an extremely strong bond with Khilāfat. Being a lawyer, he would normally like everything to be supported with evidence, but whenever he was told that this was an instruction by the Khalifa of the time, he would say, “This is sufficient. Once an instruction has been received, the matter is finished and this is the final decision.” Such was the relationship these people had with Khilāfat. (*Khutbāt Masroor*, Vol. 7, pp. 503-504, Friday Sermon, 23 October 2009).

During the era of the third Khilafa, there was an American lady by the name Naima Latif Şāhiba, who had boundless love and affection for Khilāfat and the Khalifa of the time and who always gave absolute priority

to obedience to the Khalifa of the time. During the tour of Hazrat Khalifatul-Masih III<sup>th</sup> to America, he delivered an address at a university on the topic of the importance of the veil. After listening to this address of Hazrat Khalifatul-Masih III<sup>th</sup>, she straight away began wearing the hijab and she became the only woman in her area at the time to be seen wearing the Islāmic veil (*Khutbāt Masroor*, Vol. 12, p. 605, Friday Sermon 3 October 2014).

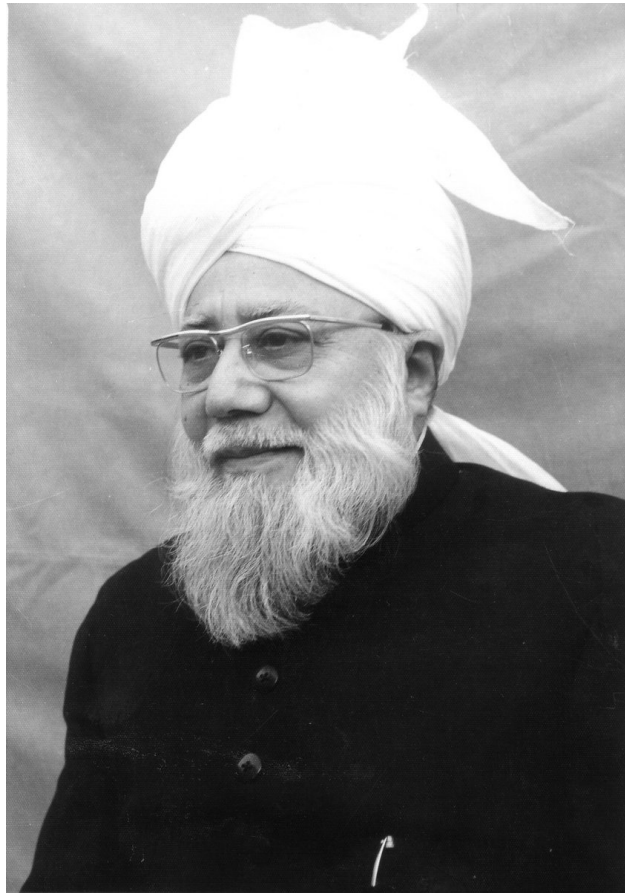
As it was the instruction of the Khalifa of the time and due to her bond with Khilāfat, she had a longing to fulfil it. Moreover, as she had taken the oath of allegiance, she wished to act upon it right away.

Nazeer Ahmad Şāhib Sanwal of Khanewal district narrated an incident about a sincere Aḥmadi, respected Mehr Muhktar Ahmad Şāhib of Bagar Sargana. He narrates that in the circumstances during 1974, the opponents had made Mehr Şāhib's life very difficult. Furthermore, as a result of his passionate calling to the way of Allāh, his family began opposing him very severely and boycotted him completely. Nevertheless, this strengthened his faith further than before and he increased the scope of his acquaintances and friends.

The opponents increased in their opposition and made more and more plots and schemes. For the sake of his children's education and for them to grow up in a pure environment, he sold his plot of farmland and rented a plot near Rabwah and began cultivating it. When he met Hazrat Khalifatul-Masih III<sup>th</sup> and informed him that he sold his land in Bagar Sargana (the name of his village) and subsequently acquired a land on lease near Rabwah and begun planting crops, Huzoor<sup>th</sup> did not approve of this as the area should not have been left void [of Aḥmadīs]. Thereupon, he acted immediately in accordance and demanded the money back from the landlord for the lease. But after he refused, he left all the crops and returned to his land in Bagar Sargana, without the lease money. He then tried to buy his land back that he had sold.

He purchased it at a higher price and then went to Hazrat Khalifatul-Masih III<sup>th</sup> to inform him that he had acted according to his instructions. Huzoor<sup>th</sup> expressed his joy upon hearing this and Mehr Şāhib was also very pleased as a result. (*The Daily Al-Fazl*, 10 May 2010, p. 5)

Hazrat Khalifatul-Masih III<sup>th</sup> once mentioned in a sermon:



Hazrat Khalifatul-Masih III<sup>th</sup>

“I went on a tour of Africa in 1970. One of our missionaries there made a programme which posed great difficulty for me, because after travelling 100 miles to a place, we arrived at such a time that I was unable to personally meet all the members of the Community there.”

It was not difficult because the trip was approximately 100 miles long, the difficulty was experienced due to the fact that the programme was so brief that he could not personally meet the people of the Community there, as he had to deliver an address where there were also Christians from other countries in attendance. Hazrat Khalifatul-Masih III<sup>th</sup> continues:

I delivered the address, a series of questions and answers went on for a long time and when a significant amount of time had passed, the missionary announced that there would not be a chance to shake hands [i.e. with Huzoor<sup>th</sup>]. But I was visiting to those people, who were meeting the Khalifa of the Aḥmadiyya Muslim Community for the first time in their lives and they knew not when there would arise such an occasion again in their lives. Thus, despite the announcement being made, they rushed forward to shake hands.

Hazrat Khalifatul-Masih III<sup>th</sup> relates:

“The private secretary and others in the entourage had no idea where they had ended up due to the force of the local Ahamdis pushing ahead and they began shaking hands with me.”

Hazrat Khalifatul-Masih III<sup>th</sup> relates further:

They started shaking my hand, but it was no ordinary meeting, for every single individual would take my hand and then would not let go of it. They would continue looking at me and not let go of my hand. The person waiting next in line would become restless and he would place his one hand on the other individual's arm and with his other hand, hold onto my hand in order to separate it and then he himself would shake

my hand. Similarly, he too would not let go of my hand, and the next person would have to do the same all over again. And this happened with scores of people.

Hazrat Khalifatul-Masih III<sup>th</sup> said:

So it was only with great difficulty that we returned from that place. However, I say to the non-Aḥmadīs: I do not say to our own members as they are already aware regarding the bond between Khilāfat and the members of the Community, but to others I say that I am not foolish to be under the impression that it is due to any quality on my part that such love has been developed in the hearts of these people,



who live 5-6 thousand miles away, who have never seen me, nor knew much about me, to all of a sudden come forward so uncontrollably to meet me. This love is purely created by God Almighty (*Khutbāt Nāsir*, Vol. 6, pp. 547-448).

Then comes the era of Hazrat Khalifatul-Masīh IV<sup>th</sup>. He states:

“The extraordinary changes happening in Africa are a result of the sacrifices made by the early life-devotees. The astonishing revolution taking place in Africa nowadays is so astounding that even the Community members there cannot fathom the extent to which the tremendous changes that have taken place in their countries.

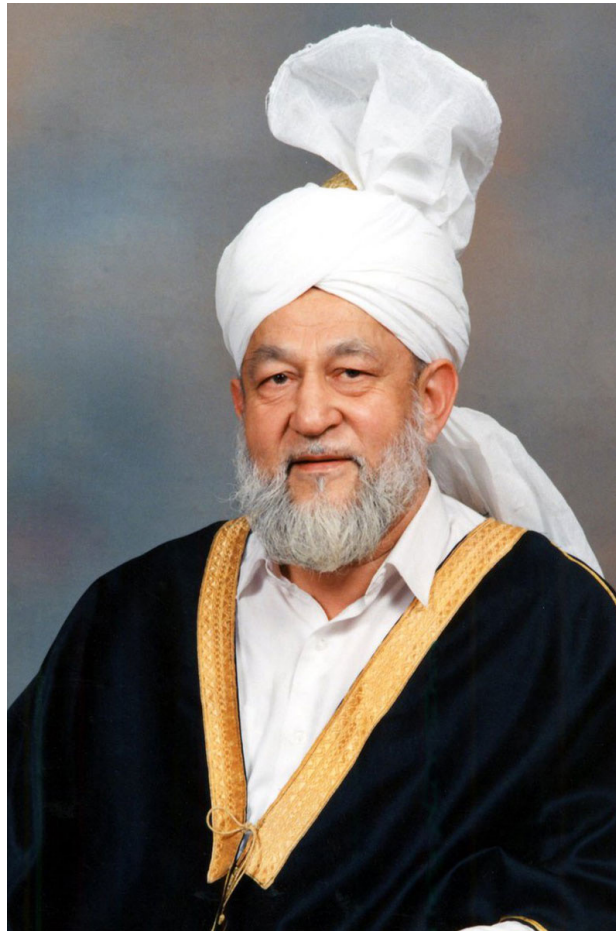
Some of the more experienced members and those who work at a government level as well have told me themselves that even they had no idea of how much their countries have advanced in their love and cooperation with the Community and just how prepared they are at this time to receive this message.

One person, whose name and country would not be appropriate to mention, said, ‘I cannot even begin to understand what is happening. It was beyond my imagination that our nation would be able to render such service to the Khalifa of the Aḥmadiyya Muslim Community and would have the opportunity to express this love. This was something I could not even imagine. What I have witnessed here is something we only see shown towards leaders of countries, (and even then it is only from a worldly perspective), but aside from them I have not seen this happen with any other person.’ He also said, ‘This is not due to the efforts of the Community, rather what is happening is from the unseen and is happening in an astonishing manner’ (*Khutbāt Tāhir*, Vol. 7, pp. 134-135).

Hence, this is all brought about by God Almighty Himself.

With regard to Pakistan, on one occasion Hazrat Khalifatul-Masīh IV<sup>th</sup> pointed out some of the ills that were taking root there. He stated:

In Pakistan as well various ills are developing, such as the inappropriate use of video cassettes.” He stated, “I announced in a sermon that some ill customs have become prevalent, which will result in a



Hazrat Khalifatul-Masīh IV<sup>th</sup>

nation’s morals to be destroyed, the peace within a household to vanish, the loyalty between husband and his wife to break and bring about obstructions and a distance in their relationship. Therefore, do not let this trend thrive and spread. Following this, I received letters from Pakistan, which caused my heart to prostrate before God Almighty over and over. Those people who were engrossed in certain ill habits had written plainly that they had engaged in wrong actions, but it is purely the grace of Allāh the Almighty that they are part of the Community of the Promised Messiah<sup>as</sup> and when my words reached them, they rid their hearts of these false idols. Thus, the

quality within the Community to hearken to a call is the essence of its truthfulness, and no liar in the world can bring about this spirit of truthfulness (*Khutbāt Tāhir*, Vol. 11, p. 920).

Then there are accounts related to Huzoor’s<sup>sa</sup> era. I travelled to Nigeria in 2004 – it was only for two days as there was no initial plan to visit the country, but it happened by chance and also, we had no choice because our flight was from there. However, upon arriving there, I realised that it was actually very important for us to have visited the country and if we had not done so, it would have been very wrong. Shortly before my visit, the Jalsa Salana of the Nigeria Jamā’at had just taken place and a large number of members had attended the Jalsa. Therefore, it was not expected that upon my arrival, people would be able to travel from long distances. However, they still travelled to see me for just two hours and approximately 30,000 men and women gathered. And to witness their sincerity and loyalty was indeed a wondrous sight.

The relationship of such loyalty and love is truly indescribable. Some of them had never even physically seen the Khalifa of the time before and yet it was so astonishing to see the manner in which they expressed their emotions. During the silent prayer upon departing, some of women and others were overcome with such fervent emotions that one was astounded. However, it is God Almighty Alone Who can instil such love and this love can only be expressed for the sake of God Almighty.

The Maulvis [clerics] claim that in such and such African country, they were able to close the mission of the Jamā’at and in such and such country, the people have promised that they will shut it down. Similarly, they make all kinds of claims that they have done such and such thing. However, one should ask them that the sincerity and loyalty which those people express and now through MTA we are also

able to witness this, and have witnessed it for ourselves as well by actually going there, how is this all possible? Is this as a result of the missions being closed? In any case, they can continue making all kinds of claims they wish to make, however for us all of these things serve as a means of further strengthening and increasing our faith. (*Khutbāt Masroor*, Vol. 2, pp. 253-254)

In 2008, I visited Ghana and by the grace of Allāh the Almighty, the Jamā'at has purchased a large area of land, which is approximately 500 acres. The Jalsa was held there and many men and women had already reached there prior to my arrival. The land was initially used as a poultry farm and its sheds were converted into barracks for the purpose of providing accommodation with doors and windows added to them as well. However, despite these arrangements, there was a shortage of space, but no one complained.

Many of those who were attending the Jalsa were well-off, including businessmen, school teachers and other professions, but if they couldn't find any arrangements for accommodation, they simply laid down their sheet on the floor and slept outside.

The Ghanaian people generally demonstrate a lot of patience but they exhibited patience even more so during these days [of the Jalsa]. Someone even enquired from one or two of them who had slept outside that they must have endured a lot of discomfort, but they said that they had come to attend the Jalsa which was being held in the presence of the Khalifa of the time, therefore what difference would two days of temporary hardship make; they were happy that Allāh the Almighty had granted them the opportunity to participate in the Jalsa.

People had also travelled from Burkina Faso to attend the Jalsa [in Ghana] and from various other neighbouring countries as well. I found out that those who had travelled from Burkina Faso was quite a large delegation and some of them did not receive any food. They were approximately 3,000 and this was the largest delegation that had travelled to Ghana, including 300 Khuddam who had travelled by cycle, covering a distance of 1600 kilometres. In any case, I instructed

one of the missionaries there that they should apologise to them for failing to provide them with food and that they ought to take care of them from now. When they conveyed the apology, they replied that the purpose for which they had travelled had been achieved. They said that food was no issue for they eat food every day – it is possible that owing to their straitened circumstances, they may not even have food to eat daily – but nevertheless, they said that it was not every day that one is able to partake of the spiritual nourishment which they were now receiving.

The Jamā'at in Burkina Faso has not been established for a very long time. In fact, at the time of my visit [to Ghana] it had only been 10-15 years since its establishment and now it must be around 30 years. However, they continue to excel in their sincerity, loyalty and love. Their financial condition can be gauged from the fact that throughout their stay of around 4 to 7 days, they remained in the same clothes they had travelled in and in their return journey as well. They had been slowly saving money, little by little, so they could travel for the Jalsa which was the Jalsa in the centenary year of Khilāfat and was being held in the presence of the Khalifa of the time and therefore, they wanted to make every effort to ensure they could attend.

Thus, who else can instil such love in people other than God Almighty?

Those Khuddam who had travelled by cycle, their level of sincerity is also evident by the fact that they continuously travelled for seven days, stopping at various locations. Among them were members who were even 50 to 60 years of age and two of them were children aged 13-14. Their Sadr Khuddamul Aḥmadiyya at the time was asked about their journey and it was mentioned that it must have been quite difficult. However, he replied that the early Muslims rendered countless sacrifices for the sake of Islām and they also desired that their Khuddam be ready to offer every kind of sacrifice. And so, they wanted to do something in the centenary year of Khilāfat which would enable them to express their sincerity and loyalty with Khilāfat and that they could tell the Khalifa of the time that they were ready to offer any kind of sacrifice and

accept any challenge.

When they were about to begin their journey, a representative of a television channel asked them that their cycles were in extremely poor conditions and were very basic cycles – they were not like the ones here in Europe – however the representative of the Jamā'at replied that though their cycles were in poor conditions but their faith and resolve was strong and they were completing this journey as a way of expressing their gratitude for being bestowed with the reward of Khilāfat. When the national television station published this news, the headline read: “Travelling for the sake of Allāh from Ouaga to Accra to commemorate the centenary year of Khilāfat.”

Ouaga is the capital city of Burkina Faso and Accra is the capital city of Ghana. It further mentioned that although their cycles were in poor condition, but their faith was extremely resolute. This was the headline which the newspaper published. These Aḥmadīs were not Aḥmadīs from birth or the progeny of companions, in fact they live thousands of miles away, in areas where there are not even proper roads or no roads at all to reach there. Some of them live in areas which do not even have access to water and electricity and having accepted Aḥmadiyyat only a few years prior, they demonstrated such examples of sincerity and loyalty that one is left astounded. In certain areas, their circumstances of extreme poverty have caused them great distress, however after having entered the community of the ardent devotee of the Holy Prophetsa, they have developed such sincerity that whenever it is a question of their faith, their resolve and determination is strong like a rock and they are always ready to offer any kind of sacrifice and are filled with such deep love. Thus, we should always pray that may Allāh the Almighty continue to increase them in their faith and loyalty and increase us all in our faith and loyalty as well.

A member from Burkina Faso, Issa Sāhib, did Bai'at in 2005. At the time, it had been three years since he had become Aḥmadi and he said:

“After three years, it is only today that

I have realised how fortunate I am and what I have truly found. It is not possible to express my happiness in words, because today I have seen and met the Khalīfa of the time.”

Among them were some whose love for Khilāfat was evident from the tears flowing from their eyes. Therefore, this is the level of sincerity and loyalty which is being developed in the newly established Jamā'ats. (*Khutbāt Masroor*, Vol. 6, pp. 181-186)

Last year, an individual tried to cause disorder by exploiting a misconception. Some of the youths of this very sincere Jamā'at became under his influence and started to act a little indifferently. Although they were still Aḥmadīs, they began to distance themselves from the *nizām* [administrative structure of the Jamā'at]. In any case, I sent a local missionary to them from Mali, Muaz Ṣāhib. He went there and explained to them that on the one hand they claim to have a bond with Khilāfat, and on other hand, they were trying to distance themselves from the *nizām* therefore this was not correct. Subsequently, almost all of them began to write letters of apology and they said that they became influenced owing to a misunderstanding and a lack of training, however they said that they had a relationship of utmost loyalty with Khilāfat and they could not even think of distancing themselves from Khilāfat.

By the grace of Allāh the Almighty, they once again became a part of the *Nizām Jamā'at*. Thus, it was owing to their lack of training that they deviated, otherwise when the matter was clearly explained to them, they immediately realised their error and expressed their full loyalty with Khilāfat. Moreover, they stated that even when they had distanced themselves, they did not detach from Khilāfat, but only from some of the office-bearers. Therefore, this is their level of loyalty and sincerity.

Similarly, those who had come from Gambia, Ivory Coast and various other countries, all expressed similar sentiments and emotions. Each of them were expressing their utmost sincerity, loyalty and devotion in their own unique way.

Huzoor<sup>aa</sup> previously mentioned this as well that during the occasion of the Jalsa in Ghana, there was quite a distance from our residence to the Jalsa Gah. Since it was a meandering road, therefore it was almost a distance of one kilometre. However, the women and men would line up and would have children lifted in their hands in order to convey their salām. There would be a display of such deep emotion. There were almost 50,000 women in attendance at the Jalsa of the centenary year of Khilāfat and they were all expressing their sincerity and loyalty with Khilāfat. Their deep love was evident from their eyes, their conduct and their faces. They also know how to safeguard their prayers and they would actively take part in the Tahajud prayer and congregational prayers.

When Huzoor<sup>aa</sup> travelled to Nigeria the second time, he travelled by road from Benin – or perhaps Huzoor<sup>aa</sup> believed it was related to the first visit in 2004 – in any case, Huzoor<sup>aa</sup> had stopped at a place where initially a stop was not planned, but it was mentioned that a new mosque had been constructed which they wanted me to see. Members had also gathered there and it was the desire of the men

Such were their emotions. However, after a short while, Huzoor<sup>aa</sup> told them all to quieten down and take their seats and it was only thereafter that the Aḥmadīs who were in their hundreds quietly sat down. Thus, such was their bond with Khilāfat (*Khutbāt Masroor*, Vol. 6, pp. 191-192).

People often assume that the people living in the USA are very materialistic and have very little connection with faith. However, Hazrat Khalīfatul-Masiḥ III<sup>th</sup> also narrated an incident of how he once received a letter with a threat and when this news became apparent to others, there were two Aḥmadi members who were professional security guards and they travelled there and stood guard outside his residence all night.

Nevertheless, the members of USA [Jamā'at] also have a lot of sincerity. Whenever I have visited USA, they have always expressed their sincerity and loyalty. Also, delegations from USA also come here to visit and express their sincerity and loyalty for Khilāfat. Thus, their practical example in itself refutes this notion that they are only immersed in worldly pursuits. The youths who were on duty spent their entire time with me

“After three years, it is only today that I have realised how fortunate I am and what I have truly found. It is not possible to express my happiness in words, because today I have seen and met the Khalīfa of the time.”

Issa Ṣāhib, Burkina Faso

and the children to shake my hand and the women also wanted to come forward and see me from close. However, due to the shortage of time, it was not possible to shake everyone's hand, but those who persisted in their efforts managed to shake my hand. There was a particular moment where the crowd was pressing ahead and one of the members of our entourage told one of the ladies to move a little back. However, this lady became so angry and it seemed as if she was about to lift him and throw him away and to say, “Who are you to come between me and my Khalīfa?”

throughout my tour. Some of them even risked their businesses and employments. There were some members who mentioned that they had only recently started a new job, but they couldn't get leave to attend the Jalsa and see me, therefore they left their jobs and came (*Khutbāt Masroor*, Vol. 10, p. 424).

Similarly, Khuddam from Canada display the same spirit. Hence, whether it be youth, children and women belonging to USA, Canada or any other country of Europe for that matter, everywhere one

can find such examples of sincerity and loyalty. However, this sincerity and loyalty cannot be instilled through human effort.

A few years ago, Huzoor<sup>aa</sup> delivered a sermon in Germany in which he spoke about displaying obedience and sincerity towards Khilāfat. In fact, it was not just addressed for the people of Germany, but for everyone and should be considered this way. However due to the situation there Huzoor<sup>aa</sup> gave a few examples from within Germany. In any case, Aḥmadīs from all over the world responded to this and wrote letters expressing their complete obedience and loyalty for Khilāfat. Similarly, the members in Germany also expressed similar sentiments. In fact, some of them particularly mentioned that as office-bearers they would at times offer their own interpretations and inferences of the directives they received and that in future they will Inshā'Allāh not act in this manner. May Allāh the Almighty enable them as well as the rest of the world to act according to this (*Khutbāt Masroor*, Vol. 12, p. 369).

Qasim Šāhib from Jordan writes:

The most beautiful and greatest proof of the truthfulness of the Promised Messiah<sup>as</sup> is that God Almighty Himself has instilled the love and obedience of Khilāfat in my heart. A few years ago when I decided to take the Baī'at, a thought crossed my mind about whether or not the Jamā'at was still established on the right path and fulfils the objectives of the Promised Messiah<sup>as</sup>. Up until that point, I had no idea about Khilāfat. Upon this, God Almighty showed me in a dream that Khalīfatul-Masiḥ was spreading peace and tranquillity and was issuing verdicts between those who quarrel and argue. After this, I placed my hand upon yours” – he wrote this to me – “and kissed the ring, upon which I instantly felt your love and kindness. An extraordinary sense of love was instilled in my heart for you, which is increasing day by day. I wish to renew my pledge of allegiance and distance myself from every person who

removes themselves from your obedience” (*Al-Fazl International*, 6 April 2018, p. 15, Jalsa Salana UK 2017, Second Day Address, Second Session).

In Bulgaria, our opponents have left no stone unturned in our opposition. After a long time, the Jamā'at has now been [officially] registered, whereas the registration had been cancelled previously. The mufti [Islāmic scholar, expert in the field of Jurisprudence] of Bulgaria even tried to persuade some Aḥmadīs to leave the Jamā'at by offering them something



Hazrat Khalīfatul-Masiḥ V<sup>aa</sup>

in return. However, by the grace of Allāh, not only are the Aḥmadīs there resolute in their faith, they express their sincerity even more than before and have demonstrated their relationship of loyalty towards Khilāfat Aḥmadiyya. One woman was visited by three men and they asked her to abandon Aḥmadiyyat and to join with them, and in return they even offered to provide her with assistance. In reply to them, this mujahida [one who strives in the way of God] answered firmly saying,

“Aḥmadiyyat is true and I have recently met my Khalifa. Furthermore, God Almighty has shown me several dreams in which He showed me that Aḥmadiyyat is true. Therefore, there is no way that I would leave Aḥmadiyyat” (*Al-Fazl International*, 1 November 2013, Vol. 20, edition. 44, p. 14, Concluding Address Jalsa Salana Germany 30 June 2013).

The current Missionary In-Charge of Benin writes:

In the recent Jalsa [gathering] for the new converts, Razzaq Šāhib who attended the event said, ‘In the world, if someone is faced with a problem, they would go to their chief. If he was unable to resolve the issue, he would go to the governor of the province and after that, he would go to the mayor and subsequently the minister. Eventually he would go to the president and even then, there is no certainty that he would listen or help. However, the system of the Aḥmadiyya Jamā'at is extraordinary. We have a Khalifa who understands the issues of every single person, irrespective of their language, race or background.’ He further stated, ‘It is owing to the blessings of the Khilāfat Aḥmadiyya that we are attached to the Holy Qur’ān and the Islām brought by the Holy Prophet<sup>sa</sup> has now reached us.’

Laila Šāhiba from France says:

I performed the Baī'at in 2017. Every morning, I read the letter you wrote to me, which has completely transformed my life.

In every prayer of mine, I pray for you be granted protection, help and support.” This prayer can only be offered as a result of Allāh’s grace bestowed by Him alone. “After taking the Baī'at I have become a new person altogether.

The missionary serving in the San region of Mali writes:

A member of our Jamā'at in Wolon, Abdur Rahman Kolibali Šāhib passed away

recently. A short while before his demise, he gathered all of his children and said, 'If I was younger and had the strength to walk about, I would go to the mission house and render any service the Jamā'at required of me.' He also advised his children that he had two months of outstanding Chanda and he is unsure what the future holds, thus they ought to pay the arrears so that he does not depart this world in debt. The third advice he gave his children was to remain attached to Khilāfat, and never show disloyalty to it and to always pay their Chanda [monetary contributions].

Amir Šāhib of The Gambia writes:

A lady named Rehmat Jalo Šāhiba performed the Bai'at and after she was informed about offering sacrifice in the way of God, she immediately took out 100 dalasi. She owns a small shop, but she gave Chanda, which was greater than her means and said that she only desired the love of Allāh and His Khalifa. She further said that it was owing to this love that she gave the Chanda and offered sacrifice in the way of God Almighty.

Izat Amān Šāhib from Tajikistan writes:

When my mother was 72 years old, she fell severely ill. Her health had deteriorated over the years due to her heart condition and anxiety issues. Owing to the verdict of the doctors, my relatives were not hopeful." He further writes, "Having met the Khalifa and because of this relationship, I was convinced that if I requested for prayers, it would certainly be accepted." He writes, "Nonetheless, when I wrote for prayers, I received a reply in which homeopathic medicines had also been prescribed. My mother recovered and at present she is 79 years old"; this was at the time he wrote this. "She even intends to go for Hajj. This was all due to having a relationship with Khilāfat and a result of prayers of the Khalifa that Allāh the Almighty has granted her a long life.

Allāh the Almighty demonstrates such signs in order to strengthen one's faith and conviction that the Promised Messiah<sup>as</sup> was truthful and sent by Allāh the Almighty.

Tahir Nadeem Šāhib has written an account

showing the love an Aḥmadi child has with Khilāfat. He states:

During a visit to Turkey, I had the chance to visit the home of an Aḥmadi family. I had only just sat down when a three or four-year-old child came and after greeting me, he whispered in my ear that he wished to send a letter to Huzoor and whether I would take it for him. I agreed to take the letter. At this, the child scribbled two lines on a piece of paper. When I asked what he had written in the letter he said, 'I have written that Huzoor, I love you.' Tahir Šāhib says he then gave the letter and the reply also went to them from me. He says that according to the child's father, when he received the reply to his letter, the child as well as the rest of the family were overcome with joy and could not contain their excitement.

Similarly, the Missionary In-Charge of Macedonia writes another incident about a child; he writes:

During a recent visit to Bosnia, owing to our preaching endeavours, I became acquainted with a Pakistani gentleman and met with him a few times. He told me that some time ago, he had met a family at Dubai Airport. They had a three or four-year-old daughter who was advising everyone to offer prayers and to speak the truth. When I learnt that the family belonged to the Aḥmadiyya Community, I asked the girl what was her greatest desire, to this she replied, 'I wish to meet my beloved Khalifa, who resides in London.' He then said that this had a lasting impression on him that a girl of such a young age only desired to meet with her Khalifa.

Likewise, recently, when I prohibited children playing a video game because of the harmful habits that can develop as a result of playing that, initially parents were worried as to how they would stop their children. However, many parents have written to Huzoor<sup>aa</sup> saying that after listening to my sermon, the children themselves said that since the Khalifa has prohibited that game, they would not play it. Even now, Huzoor<sup>aa</sup> receives many letters in which the children ask if they are permitted to play for such and such time. This shows that they have a realisation

that owing to their relationship with the Khalifa they are not to deceive him, nor do they do those things which the Khalifa has prohibited for their own sake.

The missionary from Honduras writes:

A local Aḥmadi, Percy Maurio was facing certain difficulties. Seeing his situation and his difficulties, I advised him to write to the Khalifa for prayers. He said that after writing the letter, most of his troubles resolved themselves. He said he was granted a hidden power and this increased him in his belief and conviction in Khilāfat.

Affari Šāhib from Morocco writes, "You have enlightened my heart and my entire life with the blessings and mercy. I am grateful to God Almighty Who has granted me guidance. When I see you, I become intoxicated with an extraordinary feeling. I have never sat with you nor ever spoken to you. Undoubtedly, this is true love that has been bestowed by God. May Allāh always grant you His help and succour."

Iman Šāhiba from Yemen writes:

I love Huzoor<sup>aa</sup> more than myself, my children and my family. He is the peace and comfort of my heart. I am hopeful that God Almighty will ensure that all matters return to normal. The advent of the Promised Messiah<sup>as</sup> and the Khulafā' after him, was in order to bring about peace and reconciliation after the discord and so that the burden of our saddened hearts may be removed. My condition is similar to the saying of the Holy Prophet<sup>sa</sup> when he said, 'O Allāh! I care for nothing other than for You not to be displeased with me.' I pray to God Almighty to be included among the fortunate ones whom you love and are pleased with their family.

# SEVEN RANKS OF SPIRITUAL DEVELOPMENT

Hazrat Mirzā Bashīrud-Din Mahmūd Aḥmad<sup>ra</sup>

The following is an extract from the book [Blessings of Khilāfat](#), which comprises of an English rendering of two profound speeches of Hazrat Muṣleḥ Mau'ūd<sup>ra</sup>. The first speech entitled "Objective of Human Life" expounds upon the seven ranks of spiritual development.

I will now state the seven stages of spiritual development that the Holy Qur'ān has stated. Elaborating on these seven stages, the Holy Qur'ān explains how if man ignores them, he falls into the abyss of spiritual deterioration; and how if he should follow them, he commences on an upward journey of continuous spiritual progress. The more understanding he gains of these stages, the more fruitful his efforts and deeds become.

## FIRST RANK

At the first stage of spirituality, man is like an inanimate substance. This is the lowest of the stages. Such people are devoid of any sense for distinguishing between right and wrong. However one tries to make them understand, all such efforts prove useless, for such people are inherently unable to progress. They do not even see dreams or receive revelation. The following verse is indicative of such people:

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنْ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنْ مِنْهَا لَمَا يَشْقُقُ فَيَمْخُجُ مِنْهُ الْمَاءُ وَإِنْ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَنِ الْمُتَعَمِّلِينَ ﴿٧٥﴾

(Surah Al-Baqarah, 2:75)

[Then your hearts became hardened after that, till they were like stones or harder still; for of stones indeed there are some out of which gush forth streams, and of them there are some out of which flows water when they cleave asunder. And indeed, of them there are some that

humble themselves for fear of Allāh. And Allāh is not unmindful of what you do.]

That is, these people are so corrupt that they have become like stones, and are now devoid of every seed of prosperity. Even a small seed when planted in the ground and watered, turns into a big tree; but a stone however one tries, can bring him no benefit.

Therefore, the lowest of the spiritual stages of man is the one where man is devoid of consequences for his actions and loses all sense of accountability. Islam wants to inculcate such sense and knowledge in man so that he may become conscious of what he is doing at all times, but those people who belong to this stage are not possessed of any such sense or knowledge. They are slaves to their whims and keep changing courses as it suits them. When hungry, they fill their stomachs. When they feel sleepy, they go to sleep. When they feel like having sex, they have sex. This is why they are not deserving of any reward from Allāh.

## SECOND RANK

The next stage resembles plants. Man is composed of different elements. Some elements come from non-organic matters, whereas some come from plant life and then some others from animals. That is why the most balanced diets contain elements of all three of these things. Since the body is composed of organs that develop from these elements, they exercise a kind of influence in their

lives. Sometimes animalistic behaviour prevails over spiritual behaviour and man becomes like animals; whereas, at times, animalistic tendencies are suppressed and buried under the vegetable organism, and he sinks further into materialistic pursuits. Sometimes he is swayed by an influence that likens death and he takes on a character that exhibits no signs of life. His heart becomes hardened. Like a stone which can be thrown by people in any direction, he too is tossed in one direction or the other by the vicissitudes of life. Such a person becomes totally unaware of himself.

Then when one takes a step toward progress and shuns the condition that likens the dead, a kind of energy develops in him that causes him to flourish. So there are two kinds of people: those who are like stones and are devoid of any sense of life; and then there are those who are like plants and behave like sentient beings. It is now a proven fact after much experimentation that plants too have life. They certainly possess it, though it is not of such fine quality that is found in animals. To prove this, one can give the example of sensitive plant that is called *lajwanti* in Urdu, whose leaves shrink when touched. This shrub belongs to a family of plants that have reached a stage of life very close to animals. This shows that trees too are sentient, and some of them are more developed in terms of sensory perceptions than others. Similarly, some other plants also resemble animals, such as sponge whose food also is made of

organic materials. Some even term the sponge as being an animal, for though it is a plant, it has developed itself to a stage that is very close to being an animal. In short, these precepts make it clear that plants too are sentient. The difference between the two is that though plants have sensory perception, they cannot protect themselves against any danger. The leaves of lajwanti or touch-me-not do shrink when they are touched, but are not capable of running away from danger to save them. Likewise, a person sometimes may not be fully devoid of spirituality, yet he is unable to safeguard himself against any attack of sinfulness. This is due to his being depleted of spirituality. The Holy Qur'an speaks of such people in the following verse:

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٩﴾

(Surah Al-A'raf, 7:199)

Meaning that these opponents are such that you invite them to guidance, but they hear not. You think they have the ability to see, but the fact is that they see nothing. The literal meaning is to hear, but the purpose of hearing is to obey.

That is why it implies that they will not believe, and that they simply do not have the ability to acquire faith. Indeed these are people who, though possessed of some spirituality, are unable to protect themselves. Having eyes, they are unable to benefit from them.

### THIRD RANK

Then there is a stage higher than this, which is the animal stage. At this stage, man tends to behave like animals, in that he is a more conscious being than plants are. Should someone call him, he is able to hear, but will not be able to understand. Should you decide to injure him, he will run away, but still cannot fully provide for himself means that can permanently protect him against such harm. It is natural on the part of man to keep thinking of ways to get rid of those things which he considers harmful; but as for animals, they are simply unable to create anything or make any progress. Regarding such people, God says:

لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٨٠﴾

(Surah Al-A'raf, 7:180)

That is: they have hearts, but they do not benefit themselves therewith. They have eyes, but they avail themselves not therewith. They have ears, but they do not use them to their advantage. They have all these things, but lack human wisdom. Instead, they only possess such wisdom as is found in animals. When faced with fear, they take to their heels, but are unable to find means to protect themselves in future.

This means they prostrate at the Divine threshold when faced with fear and trepidation and manage to protect themselves against such suffering, but are unable to protect themselves permanently. They turn to God only when they are hit with some calamity.

### FOURTH RANK

After this stage, one enters another stage where he becomes more conscientious. This is a stage that lies at the midpoint. There are three more stages after it, and three before it. At this stage, man becomes a conscious being and is fully aware and cognizant of his actions, though at times he is completely overtaken by Satan. This means that sometimes he is drawn towards vice and sometimes towards good; but he is not easily overpowered by vice, for he has developed the ability to recognize evil. About this state of man, God says:

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُم مُّبْصِرُونَ ﴿٢٠٢﴾

(Surah Al-A'raf, 7:202)

As to those who are righteous, when a suggestion from Satan assails them, they remember God: and behold! they begin to see things rightly.

This is the stage of man where he is prone to forgetfulness. In other words, we can call this stage as *nafs lawwamah*, or the reproving self. About such people God says that they quickly seek refuge with Allāh if they are ever attacked by Satan, and this is what the righteous should always do.

### FIFTH RANK

Thereafter, man progresses further and advances to the point where he becomes like an angel. He becomes so watchful that Satan is no longer able to overpower him. His knowledge about God increases to a degree that he begins to act upon all of His commandments, and just as angels work in accordance with , he too fulfils his obligations in terms of every Divine commandment. At this stage, forgetfulness can never overtake him. Indicating this, God says:

أَفَمَنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِنَ رَبِّكَ الْحَقُّ كَمْ هُوَ أَعْيَىٰ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿٢٠٤﴾ الَّذِينَ يُؤْتُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْعَيْثَاقَ ﴿٢٠٥﴾ وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ﴿٢٠٦﴾ وَالَّذِينَ صَدَرُوا بِإِتِّعَاءٍ وَجْهَ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَ عَلَانِيَةً وَ يَذَرُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ لَهُمْ عُقْبَى الدَّارِ ﴿٢٠٧﴾ جَنَّتٌ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٢٠٨﴾ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ﴿٢٠٩﴾

(Surah Ar-Ra'd, 13:20-25)

That is, O Prophet, who knows that what has been revealed to you from your Lord is the truth, how can you be like that blind person who does not consider it to be true? Only those truly benefit from Our words who are gifted with understanding—that is, those who are filled with wisdom and insight. They fulfil their covenants with Allāh and do not break them. They follow what God commands them to do and fear their Lord. They dread the evil reckoning. They persevere in seeking the pleasure of their Lord, observe prayer and spend out of what they have been given, secretly and openly. They exert to repel evil with good, and spread goodness. It is these who shall have the best reward in the paradise. Their abode there will be everlasting. They are blessed with such a high spiritual station that their reward will not be confined to them. Many of their relatives who might not have been able to do enough good [in this world] will be elevated in rank due to them. Their relatives will be provided an abode where they themselves will be. This will happen because they tried to make the people righteous and made efforts to bring them to the right path. In return for what they did, God will not only raise their own

spiritual stations, but will also raise the stations of those related to them.

The Holy Prophet<sup>sa</sup> has said: In paradise, I will be accompanied by ‘Ali and Fātimah. That is because God says that He will be kind to even the relatives of those who look after His creation in this world. The next statement by God is very wonderful. Everything is attracted to its own kind. God states that when these people will enter paradise, the angels will swiftly move towards them. The angels are bound to fall in love with them, for they are those possessed of angelic spirits. They will rush towards them saying, ‘peace be on you, for you remained steadfast’. Here, God has stated in clear terms that such people will possess the station equal to that of the angels—and the station possessed by the angels is indeed very high.

#### SIXTH RANK

Man, then, progresses further and excels even higher when he becomes aware of his spiritual station. It is then that he does not only safeguard his self against vice; he rather comes to understand that his being is mere nothing. Having realized this, he surrenders himself completely to God. It is this state of man about which the sufi’s have said that man begins to partake of divine attributes. The Holy Qur’an has thus elaborated this rank:

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرٌ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٣﴾

Nay, whoever submits himself completely to Allāh, while he is excellent in conduct, shall have his reward with his Lord. No fear shall come upon such, neither shall they grieve. (Surah Al-Baqarah, 2:113)

Hazrat Ibrahim<sup>as</sup> [Abraham], who was a Prophet of God, reached this stage. Allāh says about him:

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ ۖ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣٢﴾

(Surah Al-Baqarah, 2:132)

That is, when God said: *أَسْلِمْ* [submit], Hazrat Ibrahim<sup>as</sup> replied [I have submitted to the Lord of the worlds]. Hence, one station of man was such that he can be counted as being from among the angels. At that stage he thought he could do

something so he asked for an order to be given. But this is a station at which one says that he is mere nothing, and that he will act as commanded by God. Now, since he will act as God tells him to act, all of his actions will be God’s actions; for the pen only inscribes what the writer wills. It is said that there was a soldier who would move his sword so quickly and forcefully that he could cut all four legs of a horse with one stroke. When the king’s son saw the scene, he asked for the sword. The man was hesitant to give it to him, but the king asked him to hand over the sword to the boy. When the prince moved the sword, nothing happened. The soldier said that the reason he did not want to give him the sword was that there was nothing so special about the sword. He said that the sword would cut all four legs of the horse because of the hands that were using it. Even if he, were given another sword, he could still demonstrate the same, for there was nothing special about the sword; rather, it was his own hand wielding it that possessed the strength to cut. The same is the condition of man when he hands himself over to God. All his actions then become God’s actions. This is the reason that some foolish people, who fail to understand this phenomenon and try to impede the work of such people, are absolutely annihilated. One, who has attained this station, is no longer in need of any angels.

It is related about Hazrat Ibrahim<sup>as</sup> that the angel Gabriel visited him and asked if he needed anything. He replied if he needed anything, he would ask directly from God. At this the angel Gabriel told him to pray. Abraham replied, ‘Isn’t God aware of my circumstances? Why should I pray? When God is already aware of all my needs, why should I ask Him for anything?’ In short, while on the path of spiritual progress, man goes so far that he ascends above and beyond even the angelic qualities. He then becomes an embodiment of divine attributes, and gives himself into the hands of God like a weapon which moves and strikes as God will. To challenge such a person is to invite a contest with God. Every action of such a person is devoted to seeking Allāh’s pleasure. It is this spiritual station of which the Holy Prophet<sup>sa</sup> said that when man, having progressed, comes

to be so close to God, God becomes his ears, hands and feet. The one, who becomes his enemy, becomes an enemy to God; and one who becomes friends with him, becomes friends with God. It was to this station in view of which God said to the Promised Messiah<sup>as</sup>: ‘one who pays not heed to you, in fact he is heedless of me, for My attributes have manifested in you. For this reason, to denounce you is equal to denouncing me.’ This is a station at which man is completely overtaken by his Lord.

#### SEVENTH RANK

There is only one station higher than this, and it is described by God as:

لَمْ أَنْشَأْهُ خَلْقًا آخَرَ ۖ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٥٠﴾

(Surah Al-Mu’minun, 23:15)

...then We developed it into another creation.

It is very hard to describe this spiritual state. At this station, man is granted a new creation, and is once again blessed with new faculties. At the stage earlier than this, he spoke when God told him to speak; but at this stage he is blessed with such an elevated station and purity of heart that Allāh the Almighty turns whatever he utters into a Divine decree. At this stage, man becomes a beloved of God. That is why many words which such people speak out of their own inference are fulfilled by God. This is what has been indicated in this verse:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣٢﴾

(Surah Āl-e-‘Imran, 3:32)

Say, ‘If you love Allāh, follow me: then will Allāh love you and forgive you your faults. And Allāh is Most Forgiving, Merciful.’

That is, O Prophet! Say to them ‘I am the beloved of God, and if you also wish to be loved by Him, then follow me.’

At this stage, man is not only an embodiment of Divine attributes, his spiritual progress attains to a point where he severs his ties with all other things beside God, and one cannot reach God except through him.



In short, these are the stages of man's spiritual senses which God has illustrated in the Holy Qur'an. The more one excels in them, the more his spiritual station is raised. The Holy Prophet<sup>sa</sup> had attained to such a high stage of spiritual progress that he described it as:

تنام عيني ولا ينام قلبي

or that 'my eyes asleep, but my heart is always awake.' He would sleep sometimes, but then offer the prayers without making ablution. His heart was blessed with such transcendent spiritual enlightenment that his senses would remain absolutely pure even while asleep. That is why when he was asked why he had started the prayer without making ablution, whereas before that he was snoring during the sleep. He said, 'My eyes sleep, but the heart remains awake.' He would always be in such a state of vision that many a time he would get to know the inner state of the hearts of those offering prayers behind him. This is evident from the authentic ahadith. Hence, when in such a state of spiritual

enlightenment, one can never suffer from remissness. God has thus spoken of this stage:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۗ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۗ

(Surah An-Najam, 53:4-5)

That is, when someone becomes Our true servant, then his words are not his but Ours. He no longer speaks from his own desire.

This stage marks the pinnacle of human excellence. I advise you that if you desire spiritual progress, you should try to enhance your spiritual senses. Sin takes birth when one is devoid of these spiritual senses. Take for instance prostitutes. They too give alms, but do they get the reward? No, never! The reason is that their alms are not based on a desire to seek divine pleasure; rather it is to avert punishment. If their alms were based on the true intent for seeking divine pleasure and fear of the Almighty, why would they commit adultery in the first place?

About Hazrat Abu Bakr<sup>ra</sup> the Holy Prophet<sup>sa</sup> said, 'He has not gained excellence due to prayers; rather on account of that which lies in his heart.' As for prayers, they were offered by other people as well. Even today, we see non-Ahmadis offering prayers. Let alone the stage attained by the Companions of the Prophet<sup>sa</sup>, do they attain to the stage of even an ordinary believer? They are not even worthy of the rewards that can be attained by performing minor services to the believer. In fact, most of them are wicked and sinful. There is no other reason for their being unrighteous except that they are not conscious of what they are doing.

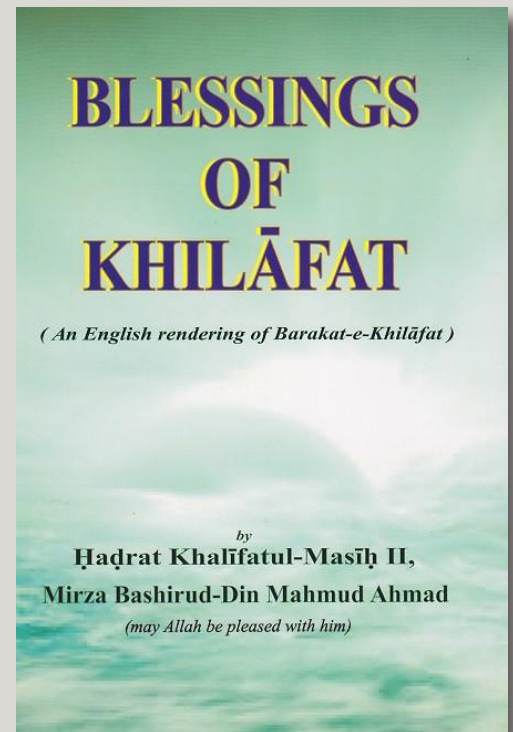
You need to be conscious of what you do. None of your actions should be based on mere habit or tradition. Instead, all of them should be performed with a view to seeking divine pleasure. For your convenience, I must also elaborate here the ways to achieve this goal; but before I speak of them, I must also explain that some people suffer a serious misunderstanding.

## BLESSINGS OF KHILĀFAT

BY HAZRAT MIRZĀ BASHĪRUD-DĪN MAḤMUD AḤMAD  
KHALĪFATUL-MASĪH II<sup>ra</sup>

English translation of *Barakāt Khilāfat*

This book consists of the addresses of Hazrat Khalīfatul-Masīh II<sup>ra</sup> during the first Jalsa Sālāna of his Khilāfat in 1914. Huzoor<sup>ra</sup> gave a detailed account of the events after the demise of Hazrat Khalīfatul-Masīh I<sup>ra</sup> and his election to the august office. Huzoor<sup>ra</sup> also addressed the issues facing the Jamā'at – Politics, marriages between Ahmadīs and non-Ahmadīs, Zakāt, settlement of disputes, doctrinal issues, and several others. His insights on these points are as pertinent today as they were then.



# JALSA MASĪH MAU'ŪD 2021, JAMĀ'AT VAUGHAN

Ghulam Ahmad Abid, Secretary Ishā'at Vaughan

March 23<sup>rd</sup> is commemorated by the Ahmadiyya Muslim Jamā'at every year. It is on this day that the Promised Messiah<sup>as</sup> launched his Divine mission to revive the true teachings of Islām in the world. Like all other Jamā'ats, Vaughan also celebrated this day and held a General Body Meeting for the purpose of discussing different aspects of this subject. This Jalsa was held virtually on the 23 March, 2021, and the program began at 8 PM. Upon the request of Respected Muhammad Zubair Mangla Şāhib, Local Amir Jamā'at Vaughan, Maulana Abdul-Rashid Anwar Şāhib, Missionary In-Charge Canada presided over the Jalsa. The program began with recitation of Surah Al-Jumu'uah verses 1-5 by Raza-ur-Rehman Dard Şāhib of Halqa Vaughan East. The English translation was presented by Umer Farooq Şāhib of Halqa Woodbridge South, and the Urdu translation was presented by Rana Muhammad Zikriya Şāhib of Halqa Maple. After this, Imran Hafeez Şāhib of Halqa Kleinburg beautifully recited a poem titled "Munajaat aur Tabligh Haqq" written by the Promised Messiah<sup>as</sup>. The English translation of the poem was presented by Farass Chaudhary Şāhib also of Halqa Kleinburg. Following this, the Ten Conditions of Bai'at were read out; first in Urdu by Respected Tariq Ahmad Mohsin Şāhib, Professor Jāmi'a Ahmadiyya Canada and then in English by Respected Adam Abid-Alexander Şāhib, Local Missionary Vaughan.

The first speech of the program was delivered by Respected Murabbi Arslan Warraich Şāhib, Missionary Vaughan on the topic of "The Signs of Masīh Mau'ūd<sup>as</sup>."

Murabbi Şāhib began his speech by reciting verse 22 of Surah Al-Mujadilah chapter 58: "Allāh has decreed: Most surely I will prevail, I and my Messengers. Verily Allāh is Powerful Mighty."



Murabbi Arslan Warraich Şāhib

Murabbi Sahib said that since the beginning of time, no prophet has ever made a claim without facing opposition from every direction. In order to prove the truthfulness of His messengers, God Almighty helps and supports them by manifesting extraordinary signs. This practice has never changed, and indeed the examples of this Divine support have been witnessed throughout the history of prophets—from prophet Noah<sup>as</sup> successfully reaching safety during the great flood to prophet Abraham<sup>as</sup> surviving the fire.

Divine support and help is also evident at every step in the life of the greatest of all the prophets, the pride of the world, the Seal of the Prophets, Muhammad, the Chosen One<sup>sa</sup> when the blood thirsty enemies were attacking from all sides, and plotting to kill him.

When the Promised Messiah<sup>as</sup> initiated

his mission spreading the word of Allāh and reforming mankind, the Lord of the heavens took this commission upon Himself and through His mercy and guardianship, the Promised Messiah<sup>as</sup> succeeded in his claim. Respected Murabbi Şāhib quoted verses 45-47 of Surah Al-Haqqah from the Holy Qur'ān where Allāh says: "And if he had forged and attributed any sayings to Us, We would surely have seized him by the right hand, and then surely We would have severed his life-artery." He explained that the same criteria applies to the claim of the Promised Messiah<sup>as</sup>. If he published the revelations he received, and lived long after their publication, and God did not only spare him but even helped him, then we have to admit that he was a true one sent by God.

Murabbi Şāhib presented an excerpt from *Noah's Ark*, a book of the Promised Messiah<sup>as</sup> and said, that these are the words of the divine messenger of this age. It was about him that the Holy Prophet<sup>sa</sup> had said that even if faith were to go up to the Pleiades, he would surely find it. He is the light of this age and so he affectionately called him our Mahdi.

In the end he said that each one of us has a responsibility and a role to play in the fulfilment of the divine promises given to the Promised Messiah<sup>as</sup>, and he prayed that may Allāh enable us to stand witness to these fulfilments. Amīn!

The second speech was delivered by Maulana Mirza Muhammad Afzal Şāhib, Missionary Vaughan on the topic of "Zikr Habib." At the beginning, Respected Murabbi Şāhib recited verse 119 of Surah Taubah in which Allāh says, "O



Maulana Mirza Muhammad Afzal Şāhib

you who believe, fear Allāh and be with the truthful.” He said that interestingly, being with someone is usually thought to be a physical relationship, but when it comes to being with those people who are forever living, you do not need to have a physical relationship, it is your faith and your feeling and your entire being and personality in their company. *Zikr Habib* literally means talking about your beloved, and today since we are celebrating Masīh Mau’ūd day, I will be talking about his personality and a few incidents which I have chosen to walk through.

One thing which is obvious in his lifestyle which he wanted to inculcate in us and plant in us was the remembrance of Allāh, and specifically the five daily prayers. When we see his entire life, it is very obvious that this was one of the things that he would never miss. This is one of the things that he would always talk to the companions about and when they would come up to him he would say to them that make sure you take care of your prayers. It is once narrated by Hazrat Ummul Mu’minīn<sup>ra</sup> the wife of the Promised Messiah<sup>as</sup> that one day the Promised Messiah told her that I was once appearing in a court. While I was waiting, the time for prayer came so without any hesitation I started my prayer. While I was engaged in prayer my name was being called in the court but I kept praying. He said that when I finished my prayer, I saw that one of the employees of the court was standing next to me and he said to me, congratulations, you have won the case. Here the Promised Messiah<sup>as</sup> proved to all of us that when you give the preference to God and you give the importance to your prayers like this, rest assured that God will take care of you.

Respected Murabbi Şāhib continued by saying that, as you and I know, whenever we get the chance to see our beloved Huzoor Anwar<sup>aa</sup>, we request his prayers. If you look at the life of the Promised Messiah<sup>as</sup> he was busy all his life. One of his companions Hazrat Maulvi Muhammad Ibrahim Bakapuri Şāhib<sup>ra</sup> says that I once said Huzoor, I often forget things and I don’t know what to do. He said that Huzoor<sup>as</sup> looked at me and smiled, and then he said what you should do is offer this prayer:

رب كل شيء خادمك رب فاحفظني وانصبرني وارحمني

He then mentioned an example of the Promised Messiah’s<sup>as</sup> humility related to Mira Bakhsh and said that with this incident, the Promised Messiah<sup>as</sup> taught us that we need to understand that those who become dust, they are the ones who find God and the Promised Messiah<sup>as</sup> lived that life to prove it to us.

Hazrat Munshi Zafar Ahmad Şāhib<sup>ra</sup> from Kapoorthala, narrates that once the Promised Messiah<sup>as</sup> was in the court of a Hindu magistrate. He asked the Promised Messiah<sup>as</sup> that you have published a revelation in which you say that “I will humiliate anybody who will try to humiliate you.” He asked, is this what God told you? The Promised Messiah<sup>as</sup> answered, yes. He again asked the same question and the Promised Messiah<sup>as</sup> said yes, no doubt. Then, he went to the next step and asked “how about me if I did it?” The Promised Messiah<sup>as</sup> said yes, anybody.

He then mentioned a light hearted moment between the Promised Messiah<sup>as</sup> and his wife Hazrat Ummul Mu’minīn<sup>ra</sup> narrated by a lady named Amatur-Rehman Şāhib<sup>ba</sup>. Respected Murabbi Şāhib said that how beautiful is this, that a man of God spends his time with his wife, with this type of lighter mood. We all should follow this beautiful example of the Promised Messiah<sup>as</sup>.

Then, respected Murabbi Şāhib spoke about the generosity of the Promised Messiah<sup>as</sup> and he presented a hadith about spending in the way of Allāh. He informed the attendees that markaz has decided to

build a new Jamia building. Come forward and seek Allāh’s blessing from heaven directly, by spending your wealth in his



Maulana Abdul-Rashid Anwar Şāhib

way. In the end, he prayed, May Allāh bless all of you. May Allāh bless us so that we become examples for all the Candian Jamā’ats.

Following this speech, Kamran Ashraf Chaudhry Şāhib of Halqa Woodbridge North made some announcements.

Before silent prayers, respected Maulana Abdul-Rashid Anwar Şāhib delivered a short concluding address. He quoted a hadith and presented its translation. He then said this is a very important period we are passing through; and we are fortunate we live in this time of the Khalīfa of Allāh, the Imām Mahdi. This is the time of the victory of Islam. There are many examples of companions of the Promised Messiah<sup>as</sup> who travelled to visit him, and did the Baī’at. He mentioned Hazrat Syed Mehmood Alam Şāhib<sup>ra</sup>, who decided to go to Qadian to visit the Promised Messiah<sup>as</sup>. He travelled from Bihar mostly on foot. When he arrived in Qadian, his feet were very bruised and covered with blood but he was extremely happy, and said how fortunate I am that I have visited the Promised Messiah<sup>as</sup> and did Baī’at. Today, Huzoor Anwar<sup>aa</sup> himself comes to our homes through MTA. We should listen, and follow his instructions and understand that this is the time of the victory of Islam. We must fulfill our responsibility to spread the message of Islam. We should keep ourselves and our children attached with Khilāfat. May Allāh help us to do so. In the end, Respected Missionary In-Charge Şāhib led the silent prayers. The estimated attendance was 1,100.



# Aḥmadiyya Muslim Jamā'at Press Releases

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Mubarak Mosque, UK

## MAJLIS ANSARULLAH AUSTRALIA HAVE HONOUR OF VIRTUAL MEETING WITH WORLD HEAD OF AḤMADIYYA MUSLIM COMMUNITY

**O**n 6 March 2021, the National Majlis 'Āmila (Executive) of Majlis Ansarullah Australia (Aḥmadiyya Muslim Elders Association) and regional leaders were granted a virtual official meeting and audience with the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalīfa (Caliph), His Holiness Hazrat Mirzā Masroor Aḥmad<sup>aa</sup>.

His Holiness<sup>aa</sup> presided the meeting from his office in Islāmabad, Tilford, whilst the 'Āmila members joined from the Khilāfat Hall at the Baitul Huda Mosque complex (national headquarters) at Marsden Park, a suburb in the Greater Sydney region.

During the 65-minute meeting, all present had the opportunity to speak to His Holiness and the National 'Āmila members were able to present a report about their respective departments and to receive the guidance and instructions of His Holiness on a range of issues.

During the meeting His Holiness<sup>aa</sup> emphasised the need for Majlis Ansarullah members to focus on the five daily prayers.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

The Ansar should be worried about the Hereafter and so 100% of them should be doing their five daily prayers...Their age is increasing and so they should be concerned even more than others. A poet once said, 'As the bird of time flies higher, the shadow of one's age fades along.' So, if you think about this, it should create a sense of deep anxiety and anguish. Therefore, say to the members of Ansarullah that, at the very least, they should offer the five daily prayers and those who are able to, should offer it in congregation. If their prayer centre or Mosque is too distant, they should arrange for the prayers to be offered in congregation in their homes. In this way, their next generation will automatically develop within themselves an understanding of the great importance and significance of the five daily prayers.

His Holiness<sup>aa</sup> further outlined the responsibilities of Majlis Ansarullah members in improving the moral training of their family members.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

The Ansarullah members should be encouraged to adopt a habit of reciting the Holy Qur'ān. They should analyse their own family to see if their children are reciting the Holy Qur'ān and offering the daily prayers.

This is also part of the responsibility of the members of Majlis Ansarullah. Similarly, there should be some arrangements made for regularly reading excerpts from the writings of Promised Messiah<sup>as</sup> or other religious teachings in the home (dars).

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> continued:

As we move further away from the time of the Promised Messiah<sup>as</sup>, the responsibility to train one's children lays

even heavier upon the shoulders of the members of Ansarullah in order for them to appropriately take care of their future generations. If Majlis Ansarullah does not fulfil its duties in this regard it will lead to grave problems, as our members would become engrossed in worldliness in the years ahead.

As the meeting progressed, His Holiness<sup>aa</sup> instructed the Waqar-e-Amal Secretary (Dignity of Labour) to start a nationwide drive to plant trees in vast numbers. His Holiness said it was particularly important to plant trees given the fact that bushfires have ravaged many forests in Australia in recent times.

His Holiness<sup>aa</sup> also advised for Ansar members to be encouraged to take up bike-riding to improve their health and also to help the environment.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

“Encourage the members of Ansarullah to use bicycles. At least on short distances they should use bicycles instead of using cars and motorbikes or something else. So, Majlis Ansarullah should also play its role to clean the environment by using bicycles.”

One of the attendees asked His Holiness<sup>aa</sup> what the members of Majlis Ansarullah could do to lower divorce rates amongst Aḥmadi Muslims.

In response, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

The cause of many divorces is the fact that materialism and worldliness have taken root, whilst patience and forbearance are being discarded. Mistakes and faults are made by both the men and the women. Though they pledge to give precedence to their faith over the world, they do not heed the saying of the Holy Prophet Muḥammad<sup>sa</sup> that when finding suitable matrimonial matches, they should always give precedence to faith over materialism, physical beauty and wealth. If they were to keep this in mind there would be less problems.

One person asked why the world was

not turning towards the message of the Promised Messiah<sup>as</sup> in the way that it should be, despite the fact that punishments are descending upon the world.

In response, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said that in bygone eras people also failed to heed the message of the prophets and so they were punished by God Almighty.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

The Promised Messiah<sup>as</sup> has written that if people do not heed the message, the punishments of God Almighty will continue to afflict mankind and it would lead to their destruction. The Promised

“Our responsibility is to propagate the message of Islām and to reach every single person” – Hazrat Mirzā Masroor Aḥmad<sup>aa</sup>

Messiah<sup>as</sup> has also stated that it is not absolutely necessary even that people must accept Islām and the Aḥmadiyya Muslim Community for divine punishment to be averted. Rather, if people fulfil the obligations of Allāh the Almighty and His people, and if they desist from indulging in indecency and sins, even then God Almighty’s mercy will manifest itself and people will be saved.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> continued:

In the recent past, I have written letters to world leaders in which I informed them with reference to the writings of the Promised Messiah<sup>as</sup> that if the people do not pay heed to fulfilling the rights of God and His Creation, then the punishments of Allāh the Almighty will descend. Even now you can see that when Covid-19 came, or when any natural disaster occurs like a tsunami, storm or earthquake, some people do turn fleetingly towards religion and call out for the name of God in whichever way they know. They try to reform themselves so that they may fulfil the rights of one another and of Allāh. However, when the punishment subsides, they go back to their old materialistic ways.”

Continuing, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

Such a state of affairs has been mentioned in the Holy Qur’ān that when a punishment is inflicted upon a people, they pray and call out for Allāh that if He removes the affliction, they will reform themselves. However, when the punishment is averted, they again become indulged in materialism. This is the current state of the worldly people. Eventually, if they do not pay heed and do not understand, they will be destroyed. Nations before too have been ruined and now again they are being devastated and gradually they will disappear, whilst pious people will

continue to reform themselves.

His Holiness<sup>aa</sup> emphasized that Aḥmadi Muslims must continue to peacefully deliver the message of Islām.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

Our job is to warn people and to deliver the message of Islām. Our responsibility is to propagate the message of Islām and to reach every single person. After that, it is up to Allāh the Almighty to guide people. We should continue our work with diligence and by doing so we would fulfil our obligations. We should also pray that Allāh the Almighty may guide the people and that nations may be saved from destruction... If we fulfil our obligations with diligence and devotion then we will not be held responsible for others.

## MAJLIS KHUDDAMUL AḤMADIYYA NIGERIA HAVE HONOUR OF VIRTUAL MEETING WITH WORLD HEAD OF AḤMADIYYA MUSLIM COMMUNITY

**The National ‘Āmila of Majlis Khuddamul Aḥmadiyya have official meeting with His Holiness<sup>aa</sup>**

**O**n 7 March 2021, the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> held a virtual online meeting with the National ‘Āmila (Executive) of Majlis Khuddamul Aḥmadiyya Nigeria (Aḥmadiyya Muslim Youth Auxiliary), as well as regional Qaideen.

His Holiness<sup>aa</sup> presided the meeting from his office in Islāmabad, Tilford, whilst the ‘Āmila members joined the meeting virtually from the Lajna Hall in Ojokoro in Lagos, Nigeria.

During the 40-minute meeting, all present had the opportunity to speak to His Holiness<sup>aa</sup> and the National ‘Āmila members were able to present a report about their respective departments and to receive the guidance and instructions of His Holiness<sup>aa</sup> on a range of issues.

As the meeting concluded, His Holiness<sup>aa</sup> emphasized the importance of devising



Syednā Hazrat Khalifatul-Masiḥ V<sup>aa</sup> presiding the virtual meeting

comprehensive plans to assist with the moral and spiritual enhancement of the members of Majlis Khuddamul Aḥmadiyya.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

All your Mohtamimeen (National Secretaries) should study the constitution of Majlis Khuddamul Aḥmadiyya and see

exactly what their duties are. Thereafter, you should make your plans according to the constitution. In your next ‘Āmila meeting you must analyse what are the shortcomings of your work and where you must strive to improve. So make a countrywide plan and then work hard to achieve your targets.

## MEMBERS OF MAJLIS ATFALUL AḤMADIYYA USA HAVE HONOUR OF A VIRTUAL MEETING WITH THE HEAD OF THE AḤMADIYYA MUSLIM COMMUNITY

**His Holiness<sup>aa</sup> gives guidance on a range of contemporary issues affecting young people in society**

**O**n 28 March 2021, the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> held a virtual online meeting with members of Majlis Atfalul Aḥmadiyya from the United States aged between 10 and 15.

His Holiness<sup>aa</sup> presided the meeting from his office in Islāmabad, Tilford, whilst the members of Majlis Atfalul Aḥmadiyya were gathered at the Baitur Rahman

Mosque in Silver Spring, Maryland, which serves as the national headquarters of the Aḥmadiyya Muslim Community USA.

Following a formal session starting with recitation of the Holy Qur’ān, members of Majlis Atfalul Aḥmadiyya had the opportunity to ask His Holiness<sup>aa</sup> a series of questions regarding their faith and contemporary issues.

His Holiness<sup>aa</sup> was asked how a person can supplicate to God Almighty in a way that

their prayers are accepted by Allāh the Almighty.

In response, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

The Holy Prophet Muḥammad<sup>sa</sup> has himself taught us how to supplicate that when you are praying you should first send Durood upon the Holy Prophet Muḥammad<sup>sa</sup>... In one of the sayings of the Holy Prophet Muḥammad<sup>sa</sup> it is said that, ‘Your supplications will remain suspended in the

air if you do not recite Durood [salutations upon the Holy Prophet Muḥammad<sup>sa</sup>] with your prayer. So the best way for your supplication to be accepted by Allāh the Almighty is that you recite Durood and then pray for whatever else you want to seek guidance on or Allāh's help.

One boy, who mentioned he was memorizing the Holy Qur'ān, asked how he could better serve the cause of the Aḥmadiyya Muslim Community as a Waqf Nau and eventually as a someone who had committed the memorisation of the Holy Qur'ān to heart.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

The Holy Qur'ān is the Word of Allāh the Almighty and so, by memorising it your mental capabilities will improve and you will gain wisdom and knowledge. Therefore, you should continue to memorise the Holy Qur'ān and when you memorise it, you should also learn its translation and seek to understand its meanings.”

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> further said:

As I said, when you memorise the Holy Qur'ān it increases your wisdom, provided you are memorising it for the sake of gaining the pleasure of Allāh and for the sake of attaining the knowledge of Allāh's Book. So, on the one hand Allāh the Almighty will be pleased with you and, on the other, your intellect and understanding will become broader. And when your knowledge and wisdom increases, you will naturally become a useful asset for the Aḥmadiyya Muslim Community. So in whichever capacity you will serve and whatever education you have, you will be a very good asset for the Aḥmadiyya Muslim Community if you memorise the Holy Qur'ān.

Another attendee asked what the reason is that the Caliphs of the Aḥmadiyya Muslim Community and the Promised Messiah<sup>as</sup> wear a dress of turban and sherwani (traditional long coat-like garment).

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

A turban was a tradition in the time

“The Holy Qur'ān is the Word of Allāh the Almighty and so, by memorising it your mental capabilities will improve and you will gain wisdom and knowledge.

when the Promised Messiah<sup>as</sup> was alive. So the Caliphs of the Aḥmadiyya Muslim Community wear the turban to continue that tradition. There is no special significance of the turban itself; only that the Promised Messiah<sup>as</sup> used to wear one. This is why the Caliphs also wear the turban.

Speaking about wearing the sherwani, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

One thing you should also remember is that the Promised Messiah<sup>as</sup> and the first and second Caliphs of the Aḥmadiyya Muslim Community never wore a sherwani. Rather, they used to wear a long coat. Only the third Caliph, the fourth Caliph and then I have worn sherwani. Sherwani is not a tradition but it is a good and appropriate dress which matches shalwar and kameez and this is why we wear it.

Another child asked what practical steps should be taken to inculcate the love of Allāh the Almighty and the Holy Prophet Muḥammad<sup>sa</sup> in one's hearts above all else.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

As I have already said, if you want to have your prayers accepted, you should invoke Durood upon the Holy Prophet Muḥammad<sup>sa</sup>. Further, to gain the love of Allāh the Almighty and the Holy Prophet Muḥammad<sup>sa</sup>, you should practice all the commandments given by Allāh the Almighty in the Holy Qur'ān.

There are many commandments and injunctions in the Holy Qur'ān, almost 700 or more. If you are practicing all of them, you will gain the love of Allāh the Almighty. That is one thing. The other very important thing is that you must offer the five times daily prayers regularly and concentrate your attention fully towards Allāh the Almighty. Your prayers should be very much filled with a deep love for

Allāh the Almighty... So try to make your life according to the teachings of the Holy Qur'ān. This is how you can gain the love of Allāh the Almighty and the love of the Holy Prophet Muḥammad<sup>sa</sup>.

One of the Atfal asked His Holiness<sup>aa</sup> how he is able to answer so many questions in great detail during the various meetings and question and answer sessions His Holiness<sup>aa</sup> holds.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

I learn quite a lot of things from you people. When you ask a question, then it comes into my mind that what should be the answer. Further, if you are reciting the Holy Qur'ān regularly, there are quite a number of points which immediately come to mind that have been explained in the Holy Qur'ān. Or if you read the Hadith then sometimes you will remember a Hadith in respect of the particular subject and sometimes the books of the Promised Messiah<sup>as</sup> have also explained some of the subject matters which are under question during the questions and answers.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> continued:

Sometimes when I feel that I cannot answer the question fully and appropriately then I try to learn more about that subject. I don't feel shy if a question is asked by a small child and I cannot answer it fully. Then I would go home and read relevant books and find out the answer and if possible, I will write back to the person with the correct answer.

Someone asked where heaven is, to which Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> replied:

Allāh the Almighty has said in the Holy Qur'ān that there is heaven in this world and in the Hereafter. What is heaven? When you do good actions and please Allāh the Almighty, then Allāh the Almighty

gives you its due reward and so when you do a good deed, it becomes a heaven for you...

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> further stated:

Allāh the Almighty has mentioned that heaven spans the skies and the earth. When the companions of the Holy Prophet Muḥammad<sup>sa</sup> asked that 'If heaven is spanning across the skies and the earth, then where is hell?' The Holy Prophet Muḥammad<sup>sa</sup> replied that just as there is a day and night, so too is there heaven and hell.

One boy asked His Holiness what he could do to become a good Waqf Nau.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

You should offer the five daily prayers, read the Holy Qur'ān daily and understand and memorise as much as you can. Do good deeds. Be polite and gentle to your

siblings and to your fellow classmates and schoolmates.

One of the Atfal members asked His Holiness about an incident from the life of the Holy Prophet Muḥammad<sup>sa</sup> when he went to preach in a town called Tai'f. The town's chiefs rejected him and cruelly pelted him with stones. When the Holy Prophet Muḥammad<sup>sa</sup> took some rest in a garden, an angel appeared and asked if he should destroy the town because its people had tormented the Holy Prophet Muḥammad<sup>sa</sup>.

The boy asked His Holiness why the Holy Prophet Muḥammad<sup>sa</sup> prevented the angel from destroying the people of Ta'if.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> replied:

This was the mercy of the Holy Prophet Muḥammad<sup>sa</sup>, because Allāh the Almighty says in the Holy Qur'ān that the Holy Prophets<sup>sa</sup> is a mercy for the whole of mankind. Those people who are against

Islām say that Islām is a cruel religion, but this incident shows that even those who brutally treated him and injured him, even then he did not try to take revenge. It shows how vast his mercy was and how merciful he was.

Highlighting another aspect of the incident, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

Further, the Holy Prophet<sup>sa</sup> said to the angels, 'You wait, if these people do not accept me, their progeny will accept me.' And this was a prophecy also and it came true. After the victory of Mecca, those people accepted Islām. Now you can see the progenies of those people are Muslim. So that was the purpose of not destroying those people.

As the meeting concluded, His Holiness<sup>aa</sup> said that those who could not get the chance to ask questions could write to him and he would respond to their questions in writing.

## LAJNA IMA'ILLĀH GERMANY HAVE HONOUR OF VIRTUAL MEETING WITH WORLD HEAD OF AḤMADIYYA MUSLIM COMMUNITY

**O**n 27 March 2021, the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> held a virtual online meeting with members of the National 'Āmila (Executive) of Lajna Ima'illāh Germany (Aḥmadiyya Muslim Women's Auxiliary).

His Holiness<sup>aa</sup> presided the meeting from his office in Islāmabad, Tilford, whilst the 'Āmila members joined from the Baitus Subuh complex in Frankfurt, which serves as the National Headquarters of the Aḥmadiyya Muslim Community in Germany.

During the meeting, His Holiness<sup>aa</sup> outlined the various responsibilities assigned to the respective Lajna 'Āmila members and gave guidance on improving the

“Upon the fulfilment of 100 years of Lajna Ima'illāh, every member of Lajna and Nasirat should be fully involved in the affairs of the Aḥmadiyya Muslim Community and should be acting upon our teachings”

– Hazrat Mirzā Masroor Aḥmad<sup>aa</sup>

activities of their departments.

Speaking to the National Secretary Khidmat Khalq, responsible for service to humanity, His Holiness said that similar to Lajna Ima'illāh UK – who are building a maternity hospital in Sierra Leone – Lajna Ima'illāh Germany should strive to fund a

major humanitarian project in Africa.

Addressing the National Secretary responsible for the moral and spiritual training of new converts to the Aḥmadiyya Muslim Community, His Holiness said that new converts will be impacted by their in-laws and so there should be a focus on



trying to better the moral and spiritual training of the families they marry into.

His Holiness<sup>aa</sup> also advised the Secretary Tarbiyyat, responsible for the general moral and spiritual training of Aḥmadi Muslims, to tailor their religious training in a way that is appropriate to each individual.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

Assess how many, and to what extent, the Lajna members practice and express their religion and are regular with regards their prayers, recitation of the Holy Qur’ān and the standard of their religious knowledge. Then similarly assess how many of them are at a lower level than this. See how many of them follow the required standards of Purdah or Hijab according to the Islāmic teachings. You cannot have the same approach for every person.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> further stated:

You should have a Tarbiyyat programme for those who observe Purdah and are practicing their faith and then you should have a separate programme for those who are at a lower level. You should guide them and train them according to their circumstances and suited to their particular needs and requirements. Furthermore, you should guide converts according to their particular circumstances. So you will need to develop various religious and moral training programmes to suit the needs of all members.

Speaking to both the Student Affairs Secretary and also the Waqf Nau Secretary, His Holiness<sup>aa</sup> said that they should encourage more students to go into medicine so they can go on to serve in the hospitals and medical facilities of the Aḥmadiyya Muslim Community in deprived parts of the world.

His Holiness<sup>aa</sup> directed the Sehat Jismānī Secretary, responsible for Health and Fitness, to motivate the Lajna members to be active and to regularly exercise. His Holiness<sup>aa</sup> said that older members should go out for regular walks.



Syednā Hazrat Khalifatul-Masiḥ V<sup>aa</sup> presiding the virtual meeting

As the meeting concluded, one ‘Āmila member asked how they could best celebrate the 100 years of the establishment of Lajna Ima’illāh that is approaching in December 2022.

In response, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> stated:

What truly matters is that upon the fulfilment of 100 years of Lajna Ima’illāh, every member of Lajna and Nasirat should be fully involved in the affairs of the Aḥmadiyya Muslim Community and should be acting upon our teachings. All of them should be regular in the worship of Allāh and in reciting and acting upon the Holy Qur’ān. Every member should have the strongest possible bond with the Aḥmadiyya Muslim Community.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> continued:

Of utmost importance is that upon the completion of 100 years of Lajna Ima’illāh, no person should be able to raise their finger and say that though 100 years have been completed and they are celebrating their centenary, however only 75% of their members or 50% of their members

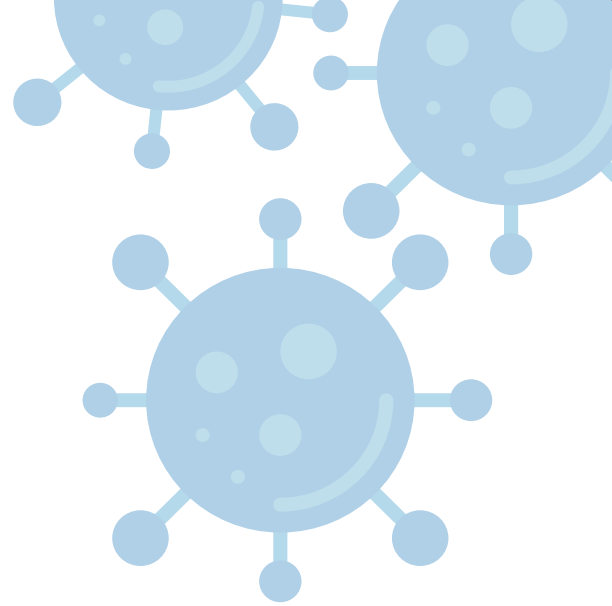
are actually involved in their activities... So, the most important way to honour and mark 100 years of Lajna Ima’illāh is to ascertain the true standards of faith of your members. You should make a scheme for this.



**Humanity First**  
*Serving Mankind*

# COVID-19 Fact Sheet

stay home • stay safe • help others  
 #HFCares



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



## SOME ARE AT HIGH RISK

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

This includes seniors and those with the following conditions:

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

## HOW TO REDUCE YOUR RISK



### STAY HOME

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

- Clean and disinfect high touch surfaces in your home regularly

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

- Avoid touching high touch surfaces

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



## HYGIENE MEASURES

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

## BE PREPARED



### PLAN AHEAD

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



## COMMUNICATE

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



## STAY INFORMED

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

**Visit [canada.ca/coronavirus](https://canada.ca/coronavirus) for more info**

# PRAYERS FOR THE CURRENT PANDEMIC

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

In the current situation, whereas Syedna Hazrat Khalifatul-Masih V (May Allah be his Helper!) has advised us to take other precautionary measures, Huzoor<sup>aa</sup> has also urged us to turn to Allah in repentance and pray.

Therefore, some prayers from the Holy Qur'an, Ahadith and prayers of the Promised Messiah<sup>as</sup> are given below:

## Prayer of Hazrat Ayub<sup>as</sup>

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

أَلَيْسَ مَسْنَى الضَّرِّ وَأَنْتَ أَرْحَمَ الرَّحِمِينَ

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

## Prayer of Hazrat Moses<sup>as</sup>

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

أَنْتَ وَلِيُّنَا فَاعْفُرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغُفْرِينَ

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

## Prayer for Protection against All Harms

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

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

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

## Prayer for Protection from Pandemics

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

يَا حَفِيظُ - يَا عَزِيزُ - يَا رَافِقُ

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

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ

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

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

رَبِّ كُلِّ شَيْءٍ خَادِمَكَ رَبِّ فَاحْفَظْنِيْ وَانصُرْنِيْ وَارْحَمْنِيْ

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

## Prayer for Deliverance from Sufferings and Illness

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ  
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

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