

# The Ahmadiyya GAZETTE

May-June- 2018

USA

Day on the Hill and Public Affairs Seminar 2018



## NATIONAL CALENDAR 2018

Revised 13 February 2018

1 Jan Mon	New Year's Day Long Weekend .....	Federal Holiday	7-8 Jul Sat-Sun	Local Jama'at/Auxiliary Activities.....	Jama'at..... Local
6-7 Jan Sat-Sun	Local Jama'at/Auxiliary Activities.....	Jama'at..... Local	7-13 Jul Sat-Fri	National Ta'lim/Tarbiyat Summer Camp .....	.....
12-14 Jan Fri-Sun	Ansar Leadership Conference Chino, CA... Auxiliary .....	National		Bait-ur-Rahman MD.....	Jama'at..... National
15 Jan Mon	Martin Luther King Jr. Day Long Weekend	Federal Holiday	13-15 Jul Fri-Sun	JALSA SALANA – USA Harrisburg, PA.....	Jama'at ..... National
21 Jan Sun	Seerat-un-Nabi Day .....	Jama'at..... Local	20-22 Jul Fri-Sun	Atfal-ul-Ahmadiyya Ijtima.....	Auxiliary ..... National
26-28 Jan Fri-Sun	Majlis-e-Sihat Weekend .....	Miami	21-22 Jul Sat-Sun	Spiritual Fitness Camp .....	Jama'at..... Regional
3-4 Feb Sat-Sun	Local Jama'at/Auxiliary Activities.....	Jama'at..... Local	26 Jul - 3 Aug Thu-Fri	12th Waqf-e Nau Boys Camp Bait-uz Zafar, NY	Jama'at ... National
10 Feb Sat	National Aamila Meeting Silicon Valley, CA .....	Jama'at..... National	3-5 Aug Fri-Sun	JALSA SALANA – UK	
10 Feb Sat Regional	Refresher Course Silicon Valley, CA (Afternoon)	Jama'at.... Regional	4-5 Aug Sat-Sun	Local Jama'at/Auxiliary Activities.....	Jama'at..... Local
15-17 Feb Thu-Sat	Public Affairs Seminar 2018.....	Jama'at..... National	5-18 Aug Sun-Sat	Hifz Class Philadelphia Mosque, PA .....	Jama'at ..... National
19 Feb Mon	Presidents' Day Long Weekend .....	Federal Holiday	10-12 Aug Fri-Sun	MKA National Ijtima .....	Auxiliary ..... National
25 Feb Sun	Muslih Mau'ud Day .....	Jama'at... Regional/Local	18-19 Aug Sat-Sun	Spiritual Fitness Camp .....	Jama'at..... Regional
3-4 Mar Sat-Sun	Local Jama'at/Auxiliary Activities.....	Jama'at..... Local	22 Aug Wed	Eid-ul-Adha	
10 Mar Sat National	Aamila Meeting Bait ur Rahman, MD .....	Jama'at..... National	25 Aug Sat	National Aamila Meeting Columbus, OH...	Jama'at..... National
16-18 Mar Fri-Sun	Lajna Mentoring Conference - TBD.....	Auxiliary ..... National	1-3 Sep Sat-Mon	Labor Day Long Weekend.....	Federal Holiday
16-25 Mar Fri-Sun	Tahrik-e-Jadid Pledges Finalized .....	Jama'at..... National	1-10 Sep Sat-Mon	Tahrik-e-Jadid Collection Campaign.....	Jama'at..... National
17-18 Mar Sat-Sun	MKA National Aamila Meeting .....	Auxiliary ..... National	7-9 Sep Fri-Sun	JALSA SALANA – Germany	
24 Mar Sat 5th Annual National Tarbiyat Meeting Bait-ur-Rahman, MD	Jama'at National		7-9 Sep Fri-Sun	Marital Matters Awareness .....	Jama'at..... Local
25 Mar Sun	Masih Mau'ud Day .....	Jama'at... Regional/Local	14-16 Sep Fri-Sun	MKA Shura .....	Auxiliary ..... National
30 Mar-1 Apr Fri-Sun	13th Waqf-e-Nau Visit to .....		21-23 Sep Fri-Sun	National Ansarullah Shura and Ijtima.....	Auxiliary ..... National
	Jami'a Ahmadiyya, Canada .....	Jama'at ..... National	22 Sep Sat National	Aamila Meeting Bait-ur-Rahman, MD .....	Jama'at..... National
7-8 Apr Sat-Sun	Local Jama'at/Auxiliary Activities.....	Jama'at..... Local	28-30 Sep Fri-Sun	Lajna East Coast Ijtima Bait-ur-Rahman, MD	Auxiliary ..... National
7-8 Apr Sat-Sun	East Coast Quran Conference Bait ur Rahman, MD	Jama'at ..... National	6-7 Oct Sat-Sun	Local Jama'at/Auxiliary Activities.....	Jama'at..... Local
14-15 Apr Sat-Sun	Local Quran Conference .....	Jama'at..... Regn/Local	7 Oct Sun	Tahrik-e-Jadid Day .....	Jama'at..... National
20-22 Apr Fri-Sun	National Majlis-e-Shura Bait-ur-Rahman, MD	Jama'at..... National	8 Oct Mon	Columbus Day Long Weekend .....	Federal Holiday
28-29 Apr Sat-Sun	Ansarullah Regional Ijtima .....	Auxiliary ..... Regional	21 Oct Sun	Religious Founders Day .....	Jama'at... Regional/Local
5-6 May Sat-Sun	Local Jama'at/Auxiliary Activities.....	Jama'at..... Local	26-28 Oct Fri-Sun	Lajna Majlis-e-Shura -TBD.....	Auxiliary ..... National
12 May Sat	National Aamila Meeting Chicago, IL .....	Jama'at..... National	27 Oct Sat	National Aamila Meeting Atlanta, GA .....	Jama'at..... National
12 May Sat Regional	Refresher Course Chicago, IL (Afternoon)	Jama'at..... Regional	27 Oct Sat Regional	Refresher Course Atlanta, GA (Afternoon)	Jama'at..... Regional
12-13 May Sat-Sun	Ansarullah Regional Ijtima .....	Auxiliary ..... Regional	3-4 Nov Sat-Sun	Local Jama'at/Auxiliary Activities.....	Jama'at..... Local
17 May to 14 June	Ramadan		9-11 Nov Fri-Sun	Jalsa Salana – Mexico .....	..... Mexico
26 May Sat	Khilafat Day .....	Jama'at... Regional/Local	11 Nov Sun	Seerat-un-Nabi Day .....	Jama'at... Regional/Local
28 May Mon	Memorial Day Long Weekend .....	Federal Holiday	12 Nov Mon	Veterans Day Long Weekend.....	Federal Holiday
2-3 Jun Sat-Sun	Local Jama'at/Auxiliary Activities.....	Jama'at..... Local	17 Nov Sa	6th Annual Quran & Science Symposium	
15 Jun Fri	Eid-ul-Fitr			Bait-ur-Rahman, MD .....	Jama'at ..... National
22-29 Jun Fri-Fri	5th Waqif-e-Nau Girls Training Camp ... ..		22-25 Nov Thur-Sun.....	Thanksgiving Long Weekend.....	Federal Holiday
	Al-Nasr Mosque Willingboro .....	Jama'at..... National	1-2 Dec Sat-Sun	Local Jama'at/Auxiliary Activities.....	Jama'at..... Local
29 Jun Fri	MKA National Aamila Meeting .....	Auxiliary ..... National	8 Dec Sat	National Aamila Meeting Bait ur Rahman, MD	Jama'at ..... National
30 Jun Sat	National Aamila Meeting Bait ur Rahman, MD ..	Jama'at ..... National	8-9 Dec Sat-Sun	Fazl-e-Umar Qa'ideen Conference.....	Auxiliary ..... National
30 Jun Sat Regional	Refresher Course (PM) Bait ur Rahman, MD	Jama'at ..... Regional	21-23 Dec Fri-Sun	West Coast Jalsa Salana Los Angeles (Chino), CA	
4 Jul Wed	Independence Day .....	Federal Holiday	25 Dec Tue	Christmas Day .....	Federal Holiday
6-8 Jul Fri-Sun	JALSA SALANA – Canada		26-28 Dec Wed-Fri	Jalsa Salana – Qadian, India	
6-8 Jul Fri-Sun National	Tabligh Conference South Virginia Mosque	Jama'at .... National			

# بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

# Ahmadiyya Gazette

USA

Vol. 70. No. 5-6. – Sha'bān – Ramaḍān – Shawwāl 1439 H – Hijrat – Ihsan 1397 HS – May/June 2018

**Patron:** Sahibzada Dr. Mirza Maghfoor Ahmad  
Amīr Jamā'at Aḥmadiyya USA

**Editorial Advisors:**

Mohammed Zafarullah Hanjra. Syed Shamshad Ahmad Nasir.

**Editor:** Syed Sajid Ahmad

**Assistant Editor:** Dr. Mahmud Ahmad Nagi

**Editorial Team:**

Haji Dhul-Waqar Yaquub. Dr Ijaz Tahir. Saiyed Burhan Qaderi.

Dr Wajeeh Bajwa. Hasan Hakeem. Tariq Sharif.

Sahibzadah Tahir Latif. Naveed Ahmed Malik, DC.

**Design Lead:** Latif Ahmed

**Graphics Team:** Rashid Arshad. Sumera Ahmad.

Naveed Malik, Silver Spring.

**Online Gazette:** Hammad Malik. Jaleel Akbar.

**IT:** Munawar Saqib

**Lajna Contact:** Syeda Bushra Sultana Ahmad

Visit us at [AhmadiyyaGazette.us](http://AhmadiyyaGazette.us)

The Ahmadiyya Gazette USA

Baitur-Rahman, 15000 Good Hope Road,

Silver Spring, MD 20905

Phone: 301-879-0110 FAX: 301-879-0115

e-mails: [gazette@Ahmadiyya.us](mailto:gazette@Ahmadiyya.us)

[publications@Ahmadiyya.us](mailto:publications@Ahmadiyya.us)

**Acronyms for salutations used in this publication**

- sa/s: Ṣallāllāhu 'Alaihi Wa Sallam  
(may peace and blessings of Allāh be upon him)
- as/a: 'Alaihis-Salām (may peace be upon him)
- ra: Raḍiyallāhu 'Anhu/'Anha  
(may Allāh be pleased with him/her)
- rh: Raḥimahullāhu Ta'ālā  
(may Allāh shower His mercy on him)
- aba: Ayyadahullāhu Ta'ālā Bi-Naṣrihil-'Azīz  
(may Allāh support him with His mighty help)

Verse numbers in the references from the Holy Qur'ān count Tasmiya at the beginning of a chapter as the first verse.

**Disclaimer:** The material presented herein reflects the original content of the authors. To the extent possible, Gazette staff has attempted to screen the material for accuracy and appropriateness but some oversights may have occurred. If the reader identifies a mistake and/or would like to comment on some of the material, please contact Gazette staff ([gazette@Ahmadiyya.us](mailto:gazette@Ahmadiyya.us)).

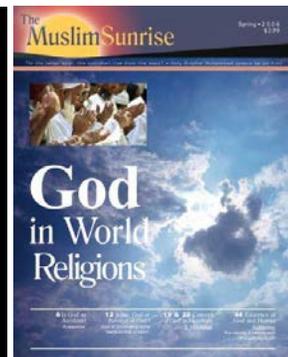
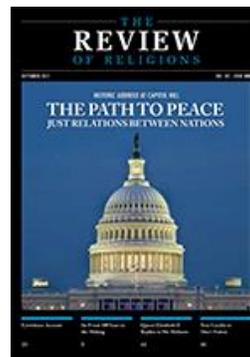
The Ahmadiyya Gazette USA is published by  
The Ahmadiyya Movement in Islam, Inc.,  
at Fazl-i-Umar Press, P.O. Box 226, Chauncey, OH 45719

Periodical Postage Paid at Chauncey, Ohio  
Postmaster: Send address changes to  
The Ahmadiyya Gazette  
P.O. Box 226, Chauncey, OH 45719-0026

## Table of Contents

Khilafat

KHILĀFAT—A DIVINE PROMISE.....	2
PROPHETHOOD.....	3
THE FUTURE OF AḤMADIYYAT.....	3
AḤMADIYYA KHILĀFAT .....	4
ATTAINING NEARNESS TO ALLAH THROUGH KHILĀFAT....	7
KHILĀFAT NEWS AND ANNOUNCEMENTS .....	9
WEEKLY GUIDANCE FROM ḤAḌRAT KHALĪFATUL-MASĪḤ V .....	20
ḤAḌRAT KHALĪFATUL-MASĪḤ II <sup>RA</sup> ON TABLĪGH .....	29
ACTIVITIES AND NEWS OF AḤMADIYYA MUSLIM COMMUNITY IN USA .....	30
HISTORY OF THE MEMORIAL DAY.....	32
JALSA SĀLĀNA, WEST COAST, USA, 2017 .....	40
ḤAḌRAT MUṢLIḤ MAU'UD <sup>RA</sup> ON TABLĪGH. ....	47
MY FATHER – HAJI ALLAH BAKHSH.....	48
EIGHT ANGELS GOVERN LAWS OF ALLAH IN THE UNIVERSE! .....	50
Saum .....	53



Subscribe or renew at [amibookstore.us](http://amibookstore.us)

## Khilāfat—A Divine Promise

There are verses which indicate that it is God's design that spiritual teachers, who are the heirs of the Prophets, should always continue to be available. For instance:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ ۗ وَ  
لِيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلِيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا ۗ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَن  
كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

**Translation:** Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and 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[An-Nur]: 56)

The Promised Messiah<sup>as</sup> explains: If a person reflects upon these verses he will realize that God Almighty has clearly promised the Muslims a permanent Khilāfat. If this Khilāfat were not permanent there would have been no sense in describing it as resembling the Khilāfat of the Mosaic dispensation....

A Khalifa is a reflection of a Prophet. As man is mortal, God Almighty designed that Prophets, who are more exalted and honored than all other beings, should be reflectively preserved forever. For this purpose, God instituted Khilāfat so that the world should at no time be deprived of the blessings of Prophethood. He who limits it to thirty years, foolishly overlooks the true purpose of Khilāfat, and does not realize that God did not design that the blessings of Khilāfat be limited to thirty years after the death of the Holy Prophet<sup>sa</sup> and that, thereafter, the world may go to ruin....

There are many other verses in the Holy Qur'an, which give tidings of a permanent Khilāfat among the Muslims, and there are also several Aḥādīth to the same effect. But what I have said already should suffice for those who accept established verities as great wealth.

There is no worse concept concerning Islam than to say that it is a dead religion whose blessings were confined only to its beginning. Can the Book that opens the door of perpetual good fortune inculcate so discouraging a doctrine that there is no blessing or Khilāfat in the future and that everything has been confined to the past? True, there will be no independent Prophets among the Muslims. But if there were also to be no Khilāfa' to demonstrate the proofs of spiritual life from time to time, that would spell the end of spirituality in Islam. It causes one's heart to tremble to imagine that Islam has now died and that no such people would arise in it, whose spiritual manifestations would be a substitute for miracles and whose inspiration a substitute for revelation, let alone that a Muslim should believe in any such possibility as a doctrine. May God Almighty guide those who are involved in such misguided thinking. (Shahadat-ul-Qur'an, Rūḥānī Khazā'in, vol. 6, pp. 352-356)

### Help Needed

The Muslim Sunrise team is looking to collect all past issues of the historic publication. In the last year alone we have located nearly 10 missing issues. Please take five minutes to perform these three easy steps:

1. Gather together all your pre-2006 issues
2. Check to see if each one is uploaded on our Past Issues webpage
3. Write to [archives@muslimsunrise.com](mailto:archives@muslimsunrise.com) if you have an issue that is not uploaded

Please help us preserve this rich history before it is lost. Thank you.

## Prophethood

عَنْ حَدِيثِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَكُونُ النُّبُوَّةُ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا اللَّهُ تَعَالَى ثُمَّ تَكُونُ خِلَافَةً، عَلَى مِنْهَاجِ النُّبُوَّةِ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا اللَّهُ تَعَالَى ثُمَّ تَكُونُ مُلْكًا عَاصِبًا فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا اللَّهُ تَعَالَى ثُمَّ تَكُونُ خِلَافَةً عَلَى مِنْهَاجِ النُّبُوَّةِ ثُمَّ سَكَتَ.

Ḥaḍrat Hudhaifa<sup>ra</sup> related: The Prophet Muhammad<sup>sa</sup> said: Prophethood shall remain among you as long as God wills. Then Khilāfat on the pattern of prophethood will commence and remain as long as He wills. A corrupt monarchy shall then follow and it shall remain as long as God wills. There shall then be a tyrannical despotism which shall remain as long as God wills. Then once again Khilāfat will emerge on the precept of prophethood. The Holy Prophet<sup>sa</sup> said no more after this. [Musnad Ahmad, Mishkāt, Chapter Al-Anzar Wa Al-Tahzir]

This Hadith not only reassures us about the reemergence of divinely guided Khilāfat but it also passes a historical judgment on what was to follow.

قَالَ عَلِيُّ، إِنِّي لَمْ أَرَزْ مَانًا خَيْرَ الْعَامِلِ مِنْ زَمَانِكُمْ هَذَا إِلَّا أَنْ يَكُونَ زَمَانٌ، مَعَ نَبِيِّ-

Ḥaḍrat Ali<sup>ra</sup> related: I do not find a better era than the present one in terms of better deeds unless the advent of a Prophet whose blessings shall be altogether different. (Musnad Ahmad)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُمَّتِي أُمَّةٌ، مُبَارَكَةٌ، لَا يُدْرَى أَوْلَاهَا أَوْ آخِرُهَا.

The Holy Prophet<sup>sa</sup> said about later days: My Ummah is a blessed Ummah. It cannot be foretold that this era is better or the era of later days. So the Holy Prophet<sup>sa</sup> announced glad tidings about both present and later days. (Jami'-us-Saghīr, Kanz-ul-'Ummāl)

In the words of the Promised Messiah<sup>as</sup>

## The Future of Aḥmadiyyat

I declare with full confidence and steadfastness that I am in the right and that with the Grace of Allah, I will emerge victorious in this struggle. As far as I can observe with my far-reaching sight, I see the entire world ultimately covered by the advancing step of my truth. The time is near at hand before I shall gain a resounding victory. It is so because another voice speaks in support of what I speak and there is another Hand which operates to strengthen my hand. This is not perceived by the world but I see it. In me vibrates the voice of a

heavenly spirit which instills each word I speak with life. There is commotion and upsurge in heaven which has fashioned out of a handful of dust, a puppet-figure whose movements are manipulated from on high. All those upon whom the door of repentance is not yet closed will soon see that I am not of my own accord. Can they be seeing with eyes which fail to recognize a man of truth? Can he be deemed alive who has no awareness of this Heavenly call. (Izāla-i-Auhām, Pt. II: Rūḥānī Khazā'in, vol. 3, p. 403)

Rest assured that this is a tree

planted by the Hand of God. He will never permit it to go to waste. He will not be satisfied until He has seen it through to its fullness. He will see to it that it is well irrigated and will build a protective fence around it. Thus, God will bless my followers with astounding progress and prosperity. Have you left any stones unturned? Had it been the work of man, this tree would have been cut and felled since long and no trace of it would have remained. (Anjām-i-Ātham, Rūḥānī Khazā'in Vol. 11, p. 64)

## Ahmadiyya Khilāfat

The Promised Messiah<sup>as</sup> said: Allah manifests two kinds of Powers.

1. First, He shows the Hand of His Power at the hands of His Prophets<sup>as</sup> themselves.
2. Second, when with the death of a Prophet, 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 quandary and their backs are broken, and some of the unfortunate ones choose paths that lead to apostasy, then it is that God for the second time shows His Mighty Power and supports and takes care of the shaken Jamā'at.

Thus, one who remains steadfast till the end witnesses this miracle of God. This is what happened at the time of Ḥaḍrat Abu Bakr Siddīq<sup>ra</sup>, when the demise of the Holy Prophet<sup>sa</sup> was considered untimely and many an ignorant Bedouins turned apostate. The companions of the Holy Prophet<sup>sa</sup>, too, stricken with grief, became like those who lose their senses. Then Allah raised Abu Bakr Siddīq<sup>ra</sup> and showed for the second time the manifestation of His Power and saved Islam, just when it was about to fall, and fulfilled the promise which was spelled out in the verse: *وَيُؤَيِّدُ بِنُورِنَا أُولَئِكَ فَهُمْ لَدُنَّا أَصْحَابٌ لَهُمْ وَهِيَ لَنَا أُمَّةٌ مُنْجِيَةٌ* that is, after the fear we shall firmly re-establish them (24[An-Nur]: 56)

The Promised Messiah<sup>as</sup> continues: So dear friends! Since it is way of God, from times immemorial, that God Almighty shows two Manifestations so that two false joys of the opponents be put to an end, it is not possible now that God should relinquish His *Sunnah* of old. So do not grieve over what I have said to you; and nor your hearts should 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 Judgment. 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 as promised by God in Barāhīn-e-Ahmadiyya. (Al-Waṣīyyat, Rūḥānī Khazā'in, vol. 20, p. 303–307)

Many conclusions flow from this writing of the Promised Messiah<sup>as</sup>.

1. The second manifestation refers to the Khulafā', because the Promised Messiah<sup>as</sup> writes, "Then Almighty Allah raised Ḥaḍrat Abu Bakr<sup>ra</sup> to show His second manifestation." By giving the example of Ḥaḍrat Abu Bakr<sup>ra</sup>, the Promised Messiah<sup>as</sup> makes it clear that the second manifestation means Khilāfat.
2. The Promised Messiah<sup>as</sup> does not limit the application of Āyat-e-Istikhlāf in the Holy Qur'an to those appointed directly by God; rather he gives it a general application and regards it as the type of Khilāfat which was bestowed upon Ḥaḍrat Abu Bakr<sup>ra</sup>. Thus, the chain of Khulafā'—which started with Ḥaḍrat Abu Bakr<sup>ra</sup>—is a manifestation of the promise made by Allah the Most-High in that verse.
3. It can also be concluded that it is destined that the believers will face trials and tribulations after the demise of the Prophets. These trials have been warded off through the Khulafā'. This ancient tradition must also be fulfilled in the Ahmadiyya Muslim Jamā'at. As the Promised Messiah<sup>as</sup> writes, "It is not possible that Allah the Most-High should change His eternal way." That is: the Jamā'at was destined to face a severe tribulation after the demise of the Promised Messiah<sup>as</sup>. A condition of fear would arise, but it would be turned into a peaceful situation in accordance with the eternal way of God. The fact is that the Jamā'at faced many a trial and Allah the Most High protected the Jamā'at through the Khulafā'. Thus, the eternal way of God was fulfilled.
4. These writings also show that the second manifestation would be granted continuation. Up to the Day of Judgment, Khulafā' will continue to appear in the Ahmadiyya Muslim Jamā'at. The organization of the Jamā'at will continue to gain strength upon strength and it will become so firmly established that the Khilāfat will continue up to the Day of Judgment as the Promised Messiah<sup>as</sup> writes, "It is eternal and its chain will not be broken up to the Day of Judgment."
5. The second manifestation would appear after the demise of the Promised Messiah<sup>as</sup>. The second manifestation would come after he is gone, as he writes, "That second manifestation cannot come until I go."

This writing also shows that the system of *Khilāfat* would be established in the Community of the Promised Messiah<sup>as</sup> and some of the *Khulafā'* would be from his progeny.

These sayings of the Promised Messiah<sup>as</sup> clearly prove that the system of *Khilāfat* is destined to continue after the Promised Messiah<sup>as</sup> and it would be the righteous *Khilāfat* in the form of individuals. Parliaments or societies

have never been established as *Khulafā'* nor would they be in future. (Nubuwwat and Khilāfat. Speeches in Urdu delivered on June 10, 1966 under the chairmanship of Ḥaḍrat Khalīfat-ul-Masīḥ III<sup>rh</sup>, pp. 27-36, translated by Munawar Ahmad Saeed.)

## Sayings of Ḥaḍrat Khalīfat-ul-Masīḥ I<sup>ra</sup>

Ḥaḍrat Khalīfat-ul-Masīḥ I<sup>ra</sup> said following about Khilāfat:

1. If you insist upon making the covenant with me then bear in mind that Bai'at means to be sold. On one occasion Ḥaḍrat Sahib [the Promised Messiah<sup>as</sup>] indicated to me that I should put the thought of my home out of my mind. Thereafter my entire honor and all thinking became attached to him and I have never thought of my home. Thus, Bai'at is a difficult matter. Concluding the speech, he said, "Remember all goodness proceeds from unity. A Jamā'at which has no leader is dead." (Badr, June 2, 1908)
2. After assuming the office of Khilāfat he said: I remind you again that the Holy Qur'an sets forth clearly that it is Allah Who appoints Khulafā'. Remember Adam<sup>as</sup> was made Khalifa by God, Who said: ...I am about to appoint a vicegerent [Khalifa] on earth... (Al-Baqarah, 2:31)
3. He said: Khilāfat is no light affair. You can derive no benefit by agitating this question. No one will make any of you Khalifa, nor can there be one in my lifetime. When I die it will be only that one concerning whom God so wills who will become Khalifa.... You have made a covenant with me. You should not raise the question of Khalifa. God has made me Khalifa and now I cannot be set aside by any of you, nor has anyone the power to set me aside. If some of you persist in your attitude then remember that I have with me those who like "Khalid bin Walid" will chastise you as rebels. (Badr, July 4, 1912)
4. There is another significant statement in explaining the pledge of allegiance to Khilāfat and remaining faithful to Khilāfat. A person wrote to him. Is it obligatory to take a pledge with you? He said: Whatever is commanded for the original pledge, does apply equally to the branch. The Companions of the Holy Prophet<sup>sa</sup> deemed it obligatory to take the pledge at the hand of the Khalifa before burying the body of the Holy Prophet<sup>sa</sup>. (Badr, March 3, 1911, p. 9)
5. In 1911 when he fell ill, he wrote a testament and handed it over to one of his pupils. He wrote: Khalifa: Mahmud. Upon recovery he tore this paper up, which had been sealed.
6. On March 4, 1914, He felt very weak. He asked for a pen and ink and wrote the following testament for his successor: My successor should be righteous, popular, learned and of good conduct. He should exercise forbearance towards the old and new friends of the Promised Messiah<sup>as</sup>. I have been the well-wisher of all of them so should he be. The public teachings of the Holy Qur'an and hadith should be continued. Greetings of peace. (Al- Hakam, March 7, 1914, p. 5)

(Nubuwwat and Khilāfat. Speeches in Urdu delivered on June 10, 1966 under the chairmanship of Ḥaḍrat Khalīfat-ul-Masīḥ III<sup>rh</sup>, pp. 36-41, translated by Munawar Ahmad Sa'eed, published by Islam International Publications Ltd.)

## Sayings of Ḥaḍrat Khalīfat-ul-Masīḥ II<sup>ra</sup>

### Obedience to Khilāfat

Realize that the faith is not the name of a particular item. The faith rather is to abide by and to be obedient to the words uttered by a representative appointed by God. If one says thousands of times that he pledges allegiance to the Promised Messiah<sup>as</sup> and says thousands of times that he has full faith in Aḥmadiyyat, his proclamation shall have no value in the eyes of God unless that person gives his hand to that person whom God wants to establish Islam in that era. Unless and until every person of the Jamā'at is obedient to him like a crazed individual, and does spend every moment of his life abeying him, he cannot deserve any type of distinction and grandeur. (Friday Sermon delivered on 25 October 1946 and published in Al-Fazl of 15 November 1946, p. 6)

## Sayings of Ḥaḍrat Khalīfat-ul-Masīḥ III<sup>rh</sup>

### God Promises Righteous Caliphate till the Day of Judgment

The first branch of the chain of Khilāfat of the Holy Prophet<sup>sa</sup> spanned thirteen Khulafā and Mujaddids and terminated on the advent of the Promised Messiah<sup>as</sup>. Everyone should locate the Mujaddid of the next century. But

if one in his search at the head of a century sees a face other than the Khalifa of the Promised Messiah<sup>as</sup> (who is Mujaddid of the last millennium) and is not the projection of him, he is not contemplating a true Mujaddid. It is the second branch of the first chain of Khilāfat and is part of Righteous Khilāfat which is continuing as a projection of the Promised Messiah<sup>as</sup>. The Promised Messiah<sup>as</sup> said: You continue to fulfill the condition of faith and good deeds; God promises you to the last days the second manifestation which is actually the Righteous Khilāfat. Through His Blessings, may the Jamā'at remain established on true belief, solid faith and pure actions so that the promise is kept in favor of Jamā'at till the Day of Judgment. (Closing address of the Annual Rally of Anṣārullāh, 27 October 1968, published in Monthly Anṣārullāh Rabwah on February 1969)

## Sayings of Ḥaḍrat Khalīfat-ul-Masīḥ IV<sup>rh</sup>

### Ahmadiyya Khilāfat shall continue to grow

I convey good news to you that there shall be no danger to Jamā'at Ahmadiyya in future In Sha Allah. Jamā'at has attained maturity in the eyes of God. No adversarial eye, adversarial heart or adversarial effort shall be able to harm even an iota of the Jamā'at. God willing, Jamā'at Ahmadiyya shall continue to grow with the same grace as assured by the Promised Messiah<sup>as</sup> that it shall continue to prosper for at least a thousand years. So, pray, sing songs of His praise and renew your pledges once again. (Al-Fazl, 28 June 1982)

## Sayings of Ḥaḍrat Khalīfat-ul-Masīḥ V<sup>aba</sup>

### Glad tidings about later days

Once the Holy Prophet<sup>sa</sup> said about the latter days: My Ummah is a blessed Ummah. It cannot be said whether its first era is better or the latter. (Kanz-ul-'Ummāl, Hadith No. 34446) So, the Holy Prophet<sup>sa</sup> announced glad tidings about latter days.

Will this latter time bring the blessings that were bestowed on the earlier ones by following in the footsteps of today's scholars and kings? Not at all. These people are worldly. These blessings will be achieved by following the person who will bring faith back to the world. Today who else is making an effort to establish faith in the world other than the system initiated by the true lover of the Holy Prophet, may peace and blessings of Allah be upon him, that is spreading the message of Islam in the world with peace, compassion and love and is trying to establish faith in the world. This is the mission of the Jamā'at of the Promised Messiah in this age of infidelity and disbelief and this is the work we should be doing and we are doing.

Allāh had given the Promised Messiah<sup>as</sup> the glad tiding that He would cause his mission to be successful. The Promised Messiah<sup>as</sup> wrote in Al-Waṣiyyat: "So dear friends! Since it is the Divine practice, from time immemorial, that God Almighty shows two Manifestations so that the two false joys of the opponents be put to an end, it is not possible now that God should relinquish His old 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 and will not end till the Day of Judgment. God 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 a disaster waiting to happen, yet it is necessary that this world continues to exist until all those things about which God has prophesied come to pass." (Extract from Friday Sermon of Khalīfat-ul-Masīḥ V<sup>aba</sup> dated 26 May 2017)

## Baby Born to Intisar Ahmad Malhi and Amtul Noor

My son Intisar Ahmad Malhi and daughter-in-law Amtul Noor are blessed with second baby girl on January 26, 2018. Ḥaḍrat Amīr-ul-Mu'minīn Khalīfat-ul-Masīḥ V<sup>aba</sup> graciously named her Tasneem Ahmad. Ch. Ghulam Haider Malhi

was her paternal great grand Father. Professor Mubarak Ahmad Tahir is maternal grandfather and Master Muhammad Ismail was her great grandfather. She is part of blessed scheme of Waqf-e-Nau. Requesting prayers for her healthy

and long life. May Allah make her delight of eyes for her parents and a devout follower of the Ahmadiyya Khilāfat. (Irhshad Ahmad Malhi Missionary USA)

## Attaining Nearness to Allah Through Khilāfat

People ask how they can attain nearness to God. Remember it well that if you will act according to what I say, you will attain divine nearness not only in the hereafter, but in this very world. God shall speak to you not only after your death, but He will also speak to you in this very world. So, reflect upon it carefully. I know, and it is customary among audiences, that after they happen to hear a good lecture, they say that it was very enjoyable or the speech was excellent, and so on. They are not able to realize the pain with which the speaker addresses them. The result of listening to the lecture should be quite different. The speaker speaks with a heart-felt agony, but those who listen evade the issue by saying that the speech was enjoyable. You have not come here to enjoy yourselves, nor have you come to attend some comical performances. Someone who has made this journey for this purpose shall be held answerable before God for the money that he spent on this journey. Therefore, you should listen to every lecture with due attention and open ears, and bear it well in mind and rather act upon it.

I have always wished that God would enable me, even on my deathbed, to make it the last thing I say; and should I have to re-start by saying something, the same should be the first thing that I say. All worldly things as compared to it are worthless. The worldly gains and material advantages are all useless, and the means for self-indulgence and luxury are of no avail.

It has become a big problem nowadays that people think in terms of how enjoyable a lecture is. But O my dears! Having spent your money, you have not come here for the purpose of enjoyment or extravaganza; rather, your purpose coming here, and my purpose of

calling you here is quite different. If someone fails to understand this purpose, he surely has not come for us, but has come here to please his own self. He, who has come here merely for some enjoyment or for amusing himself with some extravaganza, has indeed committed a sin. If someone ever had such a thought, he must repent and seek forgiveness from Allah. A person, who wastes his money and time and leaves his homeland and dear ones only for the sake of amusing himself, will surely be held accountable before God for every single penny and moment that he spends as to why he laid Allah's bounty to waste. Therefore, ponder over it sincerely and bring about a transformation in yourselves. Do not listen to the lecture for the sake of amusement only.

All kinds of things are said in the lectures. Some are meant to be amusing also, but you should never wish that a lecture should only contain amusing things and that you will pay attention only to those things. Do not look for comedy or tragedy in a lecture; rather, pay attention to what the lecturer says. Should you feel uncomfortable at any point, reflect upon it; and should you like some point, react to it by acting upon it. Do not sit in a lecture only for listening to entertaining stories.

There is another problem with those who listen to these lectures, and that is that every listener thinks of himself as pure of all ills, and that the lecture is meant for those sitting around him. As a consequence, all of them leave the lecture empty-handed, and the lecture does not avail anything to anybody. Hence, every one of you should think that you are the first person to whom I am addressing this lecture and should think that whatever has been said has been said for you alone.

Should there be a saint in the audience, my address is meant for him; and should there be a person with the most base and impure morals, I am speaking to him as well. Those who think that an address is not meant for them, rather is meant for others, deprive only themselves.

It is narrated that, in order to test his courtiers' loyalty, a king ordered every one of them to pour a receptacle of water into a specific pond. When they left for their homes, all of them wondered why they should burden themselves with carrying a receptacle of water and pouring it into the pond. How could those ministers and elite for whom it was difficult to even lift a fallen handkerchief carry a receptacle of water! Every one of them thought that the pouring of merely one receptacle of water by him was not going to fill the pond anyway. Thousands will pour their receptacles. The king would never come to know whether someone poured his due or not, and so every one of them, having thought the same thing, failed to pour the water. Therefore, the pond remained dry. When the king arrived to inspect it, he found the pond to be completely dry. He reproached all the courtiers telling them to have shame and asking them if this was the way to execute an order. But instead of being ashamed and regretful, everyone started reproaching the others: 'Why didn't you pour your receptacle? I thought everyone would pour his, so it should cause no harm if I failed to pour mine. Your slackness has resulted in my disgrace.' Thus, every one of them tried to lay the blame for his own laziness and inefficiency upon the others.

Therefore, if all the listeners of lectures think that the address is not meant for them and someone else is

being addressed, the consequence will be that all will remain ignorant as ever. But if everyone should think that whatever has been said is meant for him and that it is incumbent upon him to act upon it, all will benefit from it. Despite this, if there is someone who fails to understand something, God shall cover his faults in view of the tiding conveyed in: لا تقي لي عيب من

[Saying of the Holy Prophet<sup>sa</sup> that no one attending a righteous company will be deprived of its blessings]. Due to the others being righteous and God-fearing the faults of those who are not so fortunate are also covered up. For instance, if the King's courtiers had poured their receptacles and a few had failed to do so, their default would have remained concealed. In short, whatever is said is meant for everyone, from the eldest to the youngest. No one should consider that others are the only ones being addressed. Only then can all of us truly benefit.

**Turn to Allah.** I now set forth what I invite you to, and what the important point is to which I have drawn your attention. Listen! It is just one word, and no more, and that is 'Allah'. I call upon you to turn to Him alone. All that I voice is for His sake alone. To call towards Him do I sound this bugle. Hence, he whom God enables and guides should come to me and respond to my call.

There are many things in the world which are very beautiful and pleasing to the eyes; but however beautiful a thing is, it has been created by God. It is God who has bestowed upon it such beauty and attractiveness. That is why there is nothing which can be on par with God's beauty and excellence. But despite the fact that God is the most beautiful and the most lovable of all, the most Benevolent and Beneficent of all, the world—incapable world—looks at Him with contempt and disdain. He is the Lord of all the

worlds, and before His glory and grandeur everything lies worthless, but the way He is being treated by the world is utterly deplorable.

Ḥaḍrat Khalīfat-ul-Masīḥ I<sup>ra</sup> used to relate about one of his teachers that he saw a dream when he was in Bhopal that he was standing near a bridge in the outskirts of the town. There he found a leper whose whole body had been infested with worms. The flies were resting on his body. He asked him who he was. He said that he was God, his Lord. He said that he had read so much praiseworthy about God in the Holy Quran; that He is so beautiful and there is none who is comparable to Him. What has become of His condition? God replied to him, 'My countenance that you are seeing is not the one I possess in reality. This is how I look through the eyes of the people of Bhopal.'

Examine yourselves closely, and analyze your actions, your words, your sayings; the time you are moving and the moments you are resting. How you see God as compared to the things that you love in this world, lest your view of God be the same as, or similar to, the people of Bhopal. Remember it well that God is entirely free and pure of all ugliness, vice and disfigurement.

**Story of Ḥaḍrat Adam<sup>as</sup>:** It is sad to see how some Muslims react to the story of Ḥaḍrat Adam<sup>as</sup> in the Holy Quran. Some Muslims ask why, on the instigation of the Satan, Ḥaḍrat Adam<sup>as</sup> caused us to be expelled from the paradise for the sake of a grain of wheat. They say if it were them [instead of Ḥaḍrat Adam<sup>as</sup>], they would not have been expelled. They ignore the fact that Satan caused not only Ḥaḍrat Adam<sup>as</sup> to be expelled from heaven, but is also trying to throw them out. They lament that Ḥaḍrat Adam<sup>as</sup> was charmed and deceived once by Satan, but they forget that they are themselves being deceived by him

every day and are always accompanied by him. They try to find reasons why Ḥaḍrat Adam<sup>as</sup> was deceived, but they do not know that Satan is always sitting by them and inciting them for evil. Instead of expressing discontent and speaking ill of Ḥaḍrat Adam<sup>as</sup>, they should lament their own selves. How could Ḥaḍrat Adam<sup>as</sup> expel people from the paradise? Everyone is expelled from the paradise on account of his own sins. No one is expelled due to anything that Adam<sup>as</sup> did.

The Christians believe that they inherited sin from Ḥaḍrat Adam<sup>as</sup>, and for that reason they were expelled from paradise. But God in the Holy Quran categorically states: Surely, We have created man in the best make. (95 [At-Tin]: 5)

The question now is if God had created man in the best make, how can He expel anyone from paradise as a punishment for the sin committed by someone else? Every child that is born in the world has his abode in the paradise. But then he destroys that home with his own hands and builds a home in hell. Therefore, you must never think that it was some other Adam<sup>as</sup> that was expelled from heaven; rather, it is you who are constantly chased by the Satan which ultimately causes many to be expelled from heaven. Whether someone has been captivated by Satan already or not, in both cases one has to remain vigilant to secure himself. Suppose that someone tells a group of people sitting together that one of them would be hanged. Now if every one of them were to keep sitting and assume that someone else, and not he, would be hanged, one of them will surely lose his life. But should all of them leave that place, they will all be saved, for who could have predicted which one of them was going to be hanged? (Barakat-e-Khilāfat, Speech delivered at Annual Convention of 1914, translated from Urdu by Ahmad Mustansir Qamar, Islam International Publications)

# Khilāfat News and Announcements

## Time has come to stop blaming only Muslims for the World's Problems

Ḥaḍrat Mirza Masroor Ahmad delivered keynote address at the 15th National Peace Symposium hosted by UK Jamā'at on 17 March 2018



- Ḥaḍrat Mirza Masroor Ahmad says inequality, extreme poverty, international arms trade and unjust foreign policies are the driving forces in radicalization
- Rise of far-right “evokes memories of dark days of the past”
- Islam rejects all forms of extremism & conflicts of today are ‘geo-political’ and not linked to religion
- World powers being blinded by short-sightedness and tunnel-vision

The event was held at the Bait-ul-Futūh Mosque in London with an audience of more than 900, from 31 countries, including 570 non-Ahmadi guests comprising Ministers, Ambassadors of State, Members of Parliament and various other dignitaries and guests.



During the event, His Holiness presented Angelina Alekseeva, the representative of Dr Leonid Roshal, a noted pediatrician from Moscow, Russia and Chairman of

international charity Fund to Help Children in Disasters and Wars, with the Ahmadiyya Muslim Prize for the Advancement of Peace in recognition of his outstanding medical and humanitarian services.

During his address, Ḥaḍrat Mirza Masroor Ahmad said that the Ahmadiyya Muslim Community would never cease its efforts to spread peace in the world. He urged world leaders and governments to “change their priorities” and to help ease the suffering of people in developing nations.

His Holiness vehemently condemned the international arms trade and said that those nations who were producing weapons being used in war-torn countries had “blood on their hands.” He also said that children born into extreme

poverty or in areas of conflict were easy and vulnerable targets for terrorist recruiters. His Holiness spoke of the dangers of extremism amongst Muslims and the increasing threat of far-right nationalists. His Holiness also refuted claims that Islamic teachings promoted any form of terrorism or extremism.

Speaking about the continued efforts of the Ahmadiyya Muslim Community to spread peace and to promote mutual respect and tolerance, Ḥaḍrat Mirza Masroor Ahmad said: “Our faith demands us to try and urge people, in all parts of the world, whether rich or poor, whether powerful or oppressed, whether religious or irreligious, towards peace and justice.”

Speaking about global

priorities, Ḥaḍrat Mirza Masroor Ahmad said: “In recent times, one of the issues that many politicians and intellectuals have debated and campaigned about, is climate change and specifically a reduction in carbon emissions. Certainly, striving to protect the environment and to look after our planet is an extremely precious and noble cause. Yet, at the same time, the developed world, and especially the world’s leaders, should also realize that there are other issues that must be tackled with the same urgency.”

“People living in the world’s poorest nations do not concern themselves with the environment, or the latest figures on carbon emissions; rather, they wake up each day wondering if they will be able to feed their children.”

Highlighting the long-term consequences of poverty, Ḥaḍrat Mirza Masroor Ahmad said: “We must not consider such hardship as other people’s problems. Instead, we must realize that the result of such poverty has severe implications for the wider-world and directly affects global peace and security. The fact that children have no option, but to spend their days collecting water for their families means that they are unable to go to school, or to attain any form of education. They are stuck in a vicious cycle of illiteracy and poverty that is seemingly endless and hugely damaging to society.”

“Frustrations are being preyed upon by extremists, who entice the impoverished with financial reward and by promising a better life for their families. Similarly, the targeting of illiterate youth means that the extremists have free rein to radicalize and brainwash them.”

“Poor nations must not be looked down upon, rather we should consider them as part of our family – our brothers and sisters. By helping the developing nations stand on their own feet, and by giving their people opportunities

and hope, we will actually be helping ourselves and safeguarding the future of the world.”

Referring to the rise of nationalism and the threat of the far right in the Western world, Ḥaḍrat Mirza Masroor Ahmad said: “As a result of recent terrorist attacks and widespread immigration to the West, there has also been a dangerous rise in nationalism in many Western countries, evoking fears of the dark days of the past. It is particularly disturbing that far-right groups have become increasingly vocal and have seen their membership rise and have even made political gains. They too are extremists, who seek to poison Western society, by inciting the masses against those who have a different color of skin or who hold different beliefs.”

“In addition, the rhetoric of certain powerful world leaders has become increasingly nationalistic and belligerent, as they have pledged to put the rights of their own citizens above all others. I do not dispute the fact that it is the responsibility of governments and leaders to look after their own people and to protect their interests. Certainly, as long as the leaders act with justice, and do not infringe upon the rights of others, attempts to better the lives of their citizens is a great virtue. However, policies that are based upon selfishness, greed and a readiness to forfeit the rights of others are wrong and a means of sowing discord and division in the world.”

His Holiness spoke of the hypocrisy rooted in the international arms trade and the danger it posed to the world. To boost their national economies, world powers were selling “inhumane” weapons that were destroying towns and cities and unjustly robbing millions of people of their futures.

He said that in countries like Syria, government soldiers, rebels

and terrorists were fighting one another but despite their divergent interests, they all had one thing in common – that the vast majority of their weapons have been produced externally in the developed world.

Ḥaḍrat Mirza Masroor Ahmad said: “Quite openly and proudly, the major powers are trading arms that are being used to kill, maim and brutalize innocent people. Regrettably, such nations are focused only on attempts to boost their economy and to maximize their nation’s capital, without pausing for thought at the consequences. They desperately seek to attain the largest possible contracts to sell destructive weapons that, once fired, do not distinguish between the innocent and the guilty. They proudly sell weapons that make no exception for children, women or the infirm. They shamelessly sell weapons that engulf and obliterate towns and cities indiscriminately.”

“Countless children are seeing their parents being killed in the most inhumane fashion and all they can do is wonder why their parents have been taken away from them. Thousands of women are left widowed, hopeless and vulnerable. What good can come of such devastation? All I see is a generation of children being pushed into the arms of those who seek to destroy the peace of the world.”



His Holiness said that scores of young children and teenagers in conflict-ridden nations were being orphaned through airstrikes. Such youths were bound to react and were being drawn into extremism.

“Instead of being in school,

getting an education, so that they grow into decent, law-abiding citizens, the only education an entire generation of children is getting, is how to master grenades or rocket launchers, how to do suicide attacks and how to wreak havoc in the world.

“At the beginning, I mentioned that a major focus of the international community is climate change and a desire to keep the air that we breathe clean. Is there anyone who thinks that heavy bombardment has no effect on the atmosphere? Furthermore, if peace ever does prevail in the war-torn countries, their towns and cities will have to be rebuilt from scratch, and this in itself will be a huge industry that will cause an increase in harmful emissions and pollution. Thus, on the one hand, we are trying to save the planet, yet with our other hand, we are senselessly destroying it. In light of all of this, I firmly believe that world powers are being blinded by short-sightedness and tunnel-vision.”

His Holiness also spoke of the repeated foreign policy errors made by certain Western countries. He said that the Iraq War had soon been exposed as based upon false pretences, whilst the intervention in Libya in 2011 had proven to be a complete failure resulting in the country becoming a “hotbed of extremism.”

His Holiness also warned about the risk of escalating tensions between the United States and North Korea. Even though the President of the United States had recently indicated a willingness to meet North Korea’s leader, His Holiness warned that there was no guarantee of a deal because hatred was “entrenched” on both sides. His Holiness said that even if a deal emerged between the United States and North Korea there was no guarantee it would hold, and, in this regard, he cited the Iran nuclear deal of a few years ago, which he

said was now “hanging by a thread.” Thus, he urged the leaders of all nations and their representatives to tread with caution and to pursue diplomacy and strive to de-escalate tensions.

Urging mankind to shy away from ever-increasing materialism and to promote equity and justice for all, Ḥaḍrat Mirza Masroor Ahmad said: “If we are to leave behind a legacy of hope for our children, and bequeath a peaceful world to our future generations, we, irrespective of our religion or beliefs, need to urgently change our priorities. Instead of being consumed by materialism and a desire for power, every nation, whether rich or poor, must prioritize the peace and security of the entire world above all else. Instead of embarking on an arms race, leading to death and destruction, we must join the race to save and protect humanity.”

“Instead of shutting down borders and ports in warring countries, causing for innocent children to be left starving and the sick being deprived of medical treatment, we must open our hearts to one another, knock-down the walls that divide us, feed the hungry and help those who are suffering.”

Condemning all forms of extremism carried out in the name of Islam, Ḥaḍrat Mirza Masroor Ahmad said: “Even though so-called Muslim terrorists claim to act in Islam’s name, I do not believe that we are witnessing a religious war; rather, the wars being fought, and atrocities committed, are only for geopolitical gains. The so-called Jihadi terrorists and extremist clerics serve only to tarnish the name of Islam and undermine the efforts of the vast majority of Muslims who are peaceful and law-abiding citizens.”

“Whilst I accept that the evil acts of some Muslims have greatly damaged society, I do not accept that it is only Muslims who are to

blame for the volatility of today’s world... Suffice to say, that now is the time that humanity distanced itself from the notion, that only Muslims are to blame for the problems in the world.”

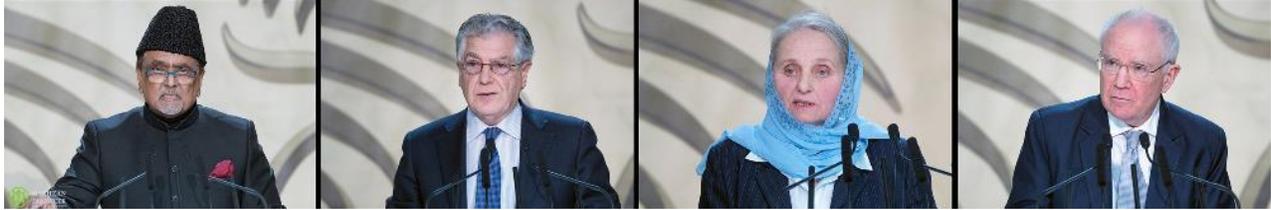
His Holiness concluded by presenting the example of the Founder of Islam, the Holy Prophet Muhammad (may peace and blessings of Allah be upon him). His Holiness described the brutal persecution faced by the Holy Prophet (may peace and blessings of Allah be upon him) and his followers in Makkah during the early period of Islam. For example, Muslims were martyred, were made to lie on burning coals and Muslim women had their bodies strewn to camels that were made to run in opposing directions.

Referring to the example of the Prophet of Islam (may peace and blessings of Allah be upon him), upon returning victoriously to Makkah, Ḥaḍrat Mirza Masroor Ahmad said: “When the Holy Prophet Muhammad (may peace and blessings of Allah be upon him) returned victoriously to Makkah, he did not take a single drop of blood in revenge; rather, according to the command of Allah the Almighty, he proclaimed that all of his tormentors and all those who had violently opposed Islam, were to be instantly forgiven. He declared that under Islamic rule, all people would be free to practice their own religions and beliefs, without any interference or cause for fear. His only condition was that each member of society remained committed to peace. He instructed that all people, no matter their caste, creed or color, were to have their rights protected and be treated with respect at all times.”

“This was the timeless and magnificent example of the Prophet of Islam (may peace and blessings of Allah be upon him) and it is this spirit of compassion, grace and mercy that Muslims and non-

Muslims need to adopt in the world today. It is this spirit of forgiveness and benevolence that all nations, whether large or small, rich or poor, need to develop. Only then will long-term peace be attainable.”

Prior to the keynote address,



Dr Aaron Rhodes, renowned Human Rights activist, co-founders Freedom Rights Project and President of the Forum for Religious Freedom Europe spoke about the persecution faced by the Ahmadiyya Muslim Community in Pakistan.

Dr Aaron Rhodes said: “I am gravely worried about the situation of Ahmadi Muslims in Pakistan and other countries. You are a community being punished for your moral and social achievements. You insist on political freedom for all, but are denied the right to vote and other citizens rights unless you forsake your most cherished, sacred vows. You stand for the rule of law, but endure murder, torture and discrimination, as perpetrators enjoy impunity and are encouraged

various dignitaries spoke about the importance of striving for peace and religious freedom in the world. Rafiq Hayat, the National President of the Ahmadiyya Muslim Community UK said: “The notion of ‘us versus them’ sows the seeds of

and protected by state authorities. You believe in religious freedom but are denied the right to profess your faith and risk prosecution if you defend yourselves. You are demonized, ostracized and marginalized.”

Dr Luigi de Salvia, Vice President of the World Conference of Religions Europe for Peace said: “This symposium that you organize annually, since 15 years, is one of the most important meetings in our continent. It is dedicated to reflection of risks and commitment related to the common good... I want to express all our fraternal solidarity to the members of the Ahmadiyya Muslim Community, victims of persecution, perpetrated by religious extremists. We will always be at your side in defending

division rather than unity. Our message to all who spread hate is clear, extremism and terrorism will not succeed and that through means of cohesion and unity we will defeat it.”

religious freedom of expression.”

Mrs. Angelina Alekseeva, the representative of Dr Leonid Roshal, recipient of the Ahmadiyya Muslim Prize for the Advancement of Peace, said: “It is very important for everybody to make every possible effort to strengthen worldwide peace in his own way... Dr Roshal has come to the decision to hand his award to a charitable fund which helps children with severe consequences of brain traumas and spinal traumas.”

The event concluded with a silent prayer led by His Holiness. Both before and after the proceedings, His Holiness met personally with various dignitaries and guests and held a press conference with members of media.

## Head of Ahmadiyya Muslim Community Lays Foundation Stone for new Administrative Block at Bait-ul-Futūh Mosque

Ahmadiyya Muslim Community to rebuild administrative area destroyed by fire



On 4 March 2018, the World Ahmadiyya Gazette

Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Hadrat Mirza Masroor Ahmad laid the foundation stone for the new administrative block at the Bait-ul-Futūh Mosque complex in Morden.

The administrative block, which will include multi-purpose halls, offices and accommodation facilities, is being rebuilt after a fire in September 2015 caused widespread damage at the site. Shortly after leading the Asr prayer

at the Mosque, Hadrat Mirza Masroor Ahmad laid the foundation stone at the site. Thereafter, the respected wife of His Holiness, Hadrat Amtul Sabooh Begum also laid a stone, followed by several central and national representatives of the Ahmadiyya Muslim Community. The event concluded with a silent prayer led by Hadrat Mirza Masroor Ahmad.

In his Friday Sermon following the fire, on 2 October 2015, Hadrat

Mirza Masroor Ahmad said: “It is essential for a true believer to understand the true meaning of patience. Patience does not mean that a person cannot feel regret or pain over a loss. Rather, it means that he or she should not be overwhelmed and consumed by despair to such an extent that they lose their senses and any hope.”

Ḥaḍrat Mirza Masroor Ahmad continued: “Of course, some regret is normal, but alongside it, a person

should seek to recover and to make a firm resolution to attain even greater heights in future. Thus, in the face of this trial, we should pledge and prove from our actions that we will successfully pass through this period with patience and by prostrating before Allah the Almighty.”

Ḥaḍrat Mirza Masroor Ahmad said: “As I mentioned before, a lot of damage was sustained during the fire. However, God willing, we will

soon build an even better and more beautiful building and we will be the ones who sincerely say Subḥānallāh (Holy is Allah) and Masha’ Allah (With the Will of Allah).”

The reconstruction work is due to start shortly and it is expected that the building will be completed and fully up and running within two years.

## Head of the Ahmadiyya Muslim Community delivers keynote address at the International Conference of charity *Humanity First*



More than 220 delegates attended the 3-day conference, held at the Bait-ul-Futūh Mosque in London on 3 March 2018, from 27 countries around the world.

During the keynote address, Ḥaḍrat Mirza Masroor Ahmad spoke of the objectives of *Humanity First*, outlining its mission to serve those in need, “*irrespective of caste, creed or color.*”

His Holiness said that conflict and inequality were rising across the world and that much of the world’s suffering was a result of the failings of mankind.

Ḥaḍrat Mirza Masroor Ahmad said: “In almost every part of the world, restlessness, anxiety and conflict are on the rise. Much of the disorder and suffering is entirely man-made and a direct result of the wrongful conduct and injustices perpetrated by humans. Wars are being fought, conflicts are erupting and horrific cruelties are being committed...Both domestically, and

at an international level, society is becoming increasingly divided and fragmented.”

“Catastrophic natural disasters are continuing to occur across the globe, wreaking havoc and causing indescribable devastation and grief. Thus, unquestionably, the world we are living is extremely volatile and turbulent.”

His Holiness said that *Humanity First* should be at the forefront of providing relief to all those suffering.

Ḥaḍrat Mirza Masroor Ahmad said: “Irrespective of the cause of the suffering, if we claim to be true Muslims, it is our obligation and paramount duty to assist all people who are facing difficulties and to strive to alleviate their pain and distress.”

The primary aspiration of *Humanity First* should always be to “*alleviate the physical and mental suffering of mankind.*” He described

‘*service to humanity*’ as an inherent and fundamental part of Islamic faith.

Ḥaḍrat Mirza Masroor Ahmad said: “Wherever people are facing material suffering and deprivation of any kind, *Humanity First* should seek to be at the forefront of providing aid and assistance. No matter where in the world, or which communities they hail from, *Humanity First* should seek to provide relief to those mired in poverty or hardship. This is your mission. This is your duty. This is your faith.”

His Holiness stated the very foundation of *Humanity First* was laid in order to fulfill the Islamic responsibility of selflessly serving mankind.

Ḥaḍrat Mirza Masroor Ahmad said: “Certainly, it was to fulfill this objective of serving others selflessly for which *Humanity First* was established. This is what sets you apart from other organizations

because you are not serving in Humanity First only due to your good nature or as a worldly duty, rather your service is actually a demand and calling of your faith.”

Ḥaḍrat Mirza Masroor Ahmad continued: “Islam requires us to bandage the wounds of those in pain, to remove the anxieties of those who are distressed and to show love and compassion without any desire for recognition or worldly reward. Thus, wherever any person is suffering or facing cruelty, it is your duty to be there to help and support them.”

Ḥaḍrat Mirza Masroor Ahmad called on the members of *Humanity First* to focus all their abilities towards bettering the lives of those who are less fortunate.

Ḥaḍrat Mirza Masroor Ahmad said: “At all times, we should utilize our capabilities and skills to the very maximum in order to remove the hardships of such innocent people and to comfort those stricken by grief. We should be there to wipe away the tears of those

who have been left bereft, heartbroken and vulnerable. We should be there to give hope to those who were previously hopeless.”

His Holiness praised the humanitarian projects established by *Humanity First* around the world, including the hospitals and medical camps it was running, as well as the clean drinking water it was providing in deprived and remote parts of the world.

His Holiness mentioned the *Nasir Hospital*, being built by *Humanity First* in Guatemala which will be opened soon. He instructed that *Humanity First* should ensure that the hospital proves sustainable and fulfills its mandate to serve mankind.

Ḥaḍrat Mirza Masroor Ahmad said: “In Guatemala, Humanity First USA has built the Nasir Hospital which is now close to completion. However, do not think that the construction is the end, rather it is only the end of the beginning. Now, you will need to

acquire doctors, nurses and other staff to ensure that the hospital does not become a white elephant but comes to fulfill its mandate and mission to serve the local people by providing high quality healthcare to them.”

His Holiness counseled of the importance of humility. He said that the success of *Humanity First* was not dependent on individuals, no matter how talented or capable, rather it was due to the Grace and Blessings of God Almighty. He said those who served in *Humanity First* should consider it a great privilege to serve others and to act upon the teachings of their faith.

Ḥaḍrat Mirza Masroor Ahmad said: “You should always keep in mind that whatever opportunities you have to serve are due to the Blessings and Favors of Allah the Almighty and because you are following the true teachings of Islam as taught to us by the Promised Messiah (peace be upon him).”



Ḥaḍrat Mirza Masroor Ahmad further stated: “Every Ahmadi Muslim who serves in Humanity First should remain forever grateful to Allah the Almighty for the opportunity to serve and to gain His blessings and rewards.”

Concluding his address, Ḥaḍrat Mirza Masroor Ahmad prayed: “I pray that Humanity First continues to go from strength to strength and fulfills its objectives of serving humanity, irrespective of caste, creed or color, throughout the

world. May Allah reward all of you for your sincere efforts and enable you to increase your service to humanity.

The event concluded with a silent prayer led by His Holiness.

## Head of Ahmadiyya Muslim Community addresses Muslim Youth Event (Waqf-e-Nau Ijtimā) in London (boys and girls)

Ḥaḍrat Mirza Masroor Ahmad says Waqf-e-Nau should become the “shining stars of Aḥmadiyyat”



On 25 February 2018, the World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Ḥaḍrat Mirza Masroor Ahmad addressed the concluding session of the UK National Waqf-e-Nau Ijtimā (gathering), an event held for male members of the Ahmadiyya Muslim Community in the UK who have pledged their lives for the peaceful service of Islam.

The event took place at the Bait-ul-Futūh Mosque in London and was attended by more than 1600 people, including over 1,400 members of the Waqf-e-Nau scheme.

During the address, His Holiness spoke of the high moral values Waqf-e-Nau should aspire to attain in order to bring about a moral and spiritual revolution within themselves and the wider world.

His Holiness said the number of Waqf-e-Nau boys in the UK was now over 3,200 and thus significant enough to bring about a positive spiritual revolution within the Ahmadiyya Muslim Community. However, His Holiness said, it required the Waqf-e-Nau to fulfill their pledge of devoting their lives

for the cause of their faith and to become “*shining stars of Aḥmadiyyat.*”

Ḥaḍrat Mirza Masroor Ahmad said: “After renewing your pledge (of Waqf-e-Nau), freely and independently, you must be mentally prepared for the sacrifices required and be ready to live your lives in full accordance with Islam’s teachings. Every member of Waqf-e-Nau should constantly have a fear of Allah in his heart knowing that He is watching everything that we do.”

In order to achieve the spiritual revolution and help spread the teachings of Islam, His Holiness emphasized the need for Waqf-e-Nau to join Jāmi’a Ahmadiyya, the Ahmadiyya Muslim Community’s college for training Imams.

His Holiness added that those in other fields also had a duty to increase their religious knowledge by studying the Holy Quran, the sayings of the Holy Prophet Muhammad (*may peace and blessings of Allah be upon him*) and the books of the Founder of the Ahmadiyya Muslim Community, Ḥaḍrat Mirza Ghulam Ahmad, the Promised Messiah (*peace be upon him*).

Ḥaḍrat Mirza Masroor Ahmad said: “All of you, whether you plan to enter Jāmi’a or not, must read the Holy Quran daily and try to read its commentaries, as well as studying the sayings of the Holy Prophet (may peace and blessings of Allah be upon him) and the books of the Promised Messiah (peace be upon him). Only then will you be in a position to guide and morally reform others. Only then will you be real assets in our efforts to spread the peaceful teachings of Islam and morally reform ourselves. Only then will you be ready to play your role in bringing forth a true spiritual revolution in the world.”

Explaining the values, the Waqf-e-Nau should seek to attain, Ḥaḍrat Mirza Masroor Ahmad said: “When you are young it is easy to become angry over small things, but as Waqf-e-Nau you should control your temper and show patience at all times. Furthermore, when you interact with other people, you should speak kindly and your conduct and manners should be exemplary. Seek ways to help and assist others and try to solve their problems. Consider the pain of other people as though it is your own and give comfort to them.”

Ḥaḍrat Mirza Masroor Ahmad further stated: “It is very easy to display good behavior in front of a few people occasionally or to appear open-hearted over those matters where you do not have a personal interest. However, the real test lies when you yourself have a personal interest or face some difficulties. It is at such times that the true character and moral fiber of a person is shown and so, as members of Waqf-e-Nau, you should remain truthful and good-mannered at all times and in all circumstances.”

During the address, His Holiness said that a significant proportion of non-Muslims had misconceptions and concerns about Islam, which the Waqf-e-Nau should strive to eradicate and that they should join efforts to show that Islam is a religion of peace and compassion.

His Holiness also said that Waqf-e-Nau should have an exemplary relationship with Ahmadiyya Khilāfat.

Ḥaḍrat Mirza Masroor Ahmad said: “More than others, members of Waqf-e-Nau should seek the nearness and guidance of Khilāfat at all times. You should be examples of obedience and should strive to understand and fulfill whatever instructions the Khalifa of the Time gives to the members of the

Jamā’at.”

Reminding the gathering about the need for attaining high moral and spiritual values, Ḥaḍrat Mirza Masroor Ahmad said: “When it comes to morality and spirituality, always seek to progress and advance. Never think that you have achieved all that is required and have now fulfilled your objectives. Indeed, the Promised Messiah (peace be upon him) said that a true believer should never become satisfied but should always seek to increase his relationship with Allah the Almighty and to increase in righteousness. If you have this spirit then Insha’Allah [God willing] you will be successful because Allah the Almighty helps those who are ever restless in their efforts to gain His nearness.”

His Holiness said that Ahmadi Muslims should view the Holy Quran as the “*guiding light at all times*” and base their decisions on the teachings of Islam.

His Holiness stated that the Waqf-e-Nau are the ‘*future ambassadors*’ of the Ahmadiyya Muslim Community and so should set the best examples from childhood for others to follow.

Ḥaḍrat Mirza Masroor Ahmad said: “If your conduct is according to Islam then you will not only

benefit yourselves, but you will also be a means of pride for the Ahmadiyya Muslim Community and become an example to others as well. If you are moral and honest, other people will naturally be drawn towards you and you will be a means of inspiration to them.”



Concluding his address, His Holiness prayed for the Waqf-e-Nau and said: “At the end, I pray that may Allah grant you all the ability to fulfill that sacred pledge and bond that was first made by your parents prior to your birth and which you have since renewed. May all of you fulfill your duties and be amongst those who bring about a true and everlasting spiritual revolution in the world.”

The event concluded with a silent prayer led by His Holiness.

Earlier, various workshops, academic competitions and discussions took place during the Ijtimā.

## Head of Ahmadiyya Muslim Community Addresses Female Muslim Youth Event (Wāqifāt-e-Nau Ijtimā) in London



“Rather than being a restriction, Hijab is actually a supreme right” – Ḥaḍrat Mirza Masroor Ahmad

- Head of Ahmadiyya Muslim Ahmadiyya Gazette

Community urges Muslim women to understand their faith and states that Islam has granted “true equality” between the sexes

- Forced marriage “a grave violation of Islamic teaching”

On 24 February 2018, the World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Ḥaḍrat Mirza Masroor Ahmad, addressed the concluding session of

the UK National Wāqifāt-e-Nau Ijtimā, an annual event held for female members of the Ahmadiyya Muslim Community in the UK who have pledged their lives for the peaceful service of Islam.

The event took place at the Bait-ul-Futūh Mosque in London and was attended by more than 1600 women and girls, including over 1,200 members of the Waqf-e-Nau scheme above the age of 7.

During an inspirational address,

His Holiness spoke of the very high status of women according to Islamic teachings and described them as 'nation builders,' "Take pride in the fact that your primary duty is to raise the standards of the future generations by setting the very highest standards for them to learn from and follow... This is a great responsibility and challenge for all of you because you are the ones who can facilitate and unlock the doors to a spiritual revolution in society.

"Growing up in the Western world, Ahmadi Muslims should remember that the teachings of Islam were timeless and universal.

"By all means, adopt those things that are good in society, but never forget that our true guiding light is, and always will, be the Holy Quran, and that our true role model is Holy Prophet of Islam (may peace and blessings of Allah be upon him). Rather than following the superficial glamour of the world or being influenced by modern trends that come and go, we must follow and heed the everlasting and timeless teachings of the Holy Quran."

"Those nations considered to be extremely modern and developed are seen to be championing the rights of women, yet the fact that they failed to provide women with any rights whatsoever until modern times is often overlooked.

"When the men of these (non-Muslim) nations finally chose to grant some rights to women it was done more to show that they were in favor of equality, whereas the truth was that their slogans in favor of women were often hollow and insincere. Any rights granted to women in recent times have been the result of necessity, rather than any deep desire for progress and also as a means for the men to fulfill their own selfish desires. This is something that history has proven time and time again."

Highlighting the privilege of Muslim women not needing to be handed their rights by men, in comparison to non-Muslim women who had to campaign and seek their rights from men, Ḥaḍrat Mirza Masroor Ahmad said: "Ahmadi Muslim women should ask themselves that, who are men to bestow rights upon them, when their Creator, Allah the Almighty has Himself bestowed upon them all that they need and desire? They should understand that Allah has granted them true equality based on logic and wisdom."

Elaborating upon the high status of women in Islam, His Holiness explained that historically some other religions had made false and disparaging claims regarding women, such as the assertion that women did not possess a soul, were born sinners, or even that they were the root of evil.

Contrasting these illogical and highly offensive claims to the teachings of Islam, Ḥaḍrat Mirza Masroor Ahmad said: "Islamic teachings are crystal clear that women are not inferior to men in any way whatsoever. Thus, where the Holy Quran mentions 'believing men' it also mentions 'believing women'. This is true equality... When we compare and contrast the status bestowed upon women in Islam compared to other religions, it is like night and day."

His Holiness quoted many examples of the rights that Islam granted to women more than 1400 years ago, such as the right to education and the right to inheritance. Whilst it was often claimed that Islam denied women their rights, His Holiness stated that those who made such claims had only afforded women such rights in modern times.

His Holiness also categorically condemned any form of forced marriage and deemed the use of any form of coercion to force consent as entirely opposed to Islam's

teachings.

Ḥaḍrat Mirza Masroor Ahmad said: "When it comes to marriage, it is essential that the bride consents freely and happily without any form of coercion or pressure. Forced marriage is completely wrong and a grave violation of Islamic teaching."

Highlighting the need for Muslims to understand the teachings of Islam, Ḥaḍrat Mirza Masroor Ahmad said: "If you know your faith, you will soon realize that Muslim women are the most fortunate people, because their rights and their status have been established and eternally protected by Allah the Almighty and His noble Prophet (may peace and blessings of Allah be upon him)."

His Holiness said that Wāqifāt-e-Nau girls should play a leading role in becoming role models for other girls and become "the standard bearers for Islam and for women's rights in this era."

"You will be the ones who lead others towards genuine progress and development, rather than simply following the crowd towards meaningless material pursuits."

His Holiness also responded to those who criticized Islamic teachings of the segregation of men and women.

His Holiness referred to the ever-widening scandal of sexual abuse or harassment of women that had inspired the #MeToo campaign. His Holiness also spoke about how authorities in Berlin were forced to erect a separate 'safe zone' for women at New Year's celebrations, whilst 'women-only' concerts had been proposed in another European country.

Referring to the current scandal, Ḥaḍrat Mirza Masroor Ahmad said: "Men have sought opportunities to take advantage of women and to mentally or physically abuse them, and in some cases, it escalated to what can only be termed as torture... The question

is why were women abused across the world? The answer, whether they like it or not, is the free-mixing that took place which meant that the women were unable to safeguard themselves.”

In light of all this and the fact that allegations continue to be made against the teachings of Islam, His Holiness said that Wāqifāt-e-Nau should be “spearheading” the effort to explain the beauty of Islam “without any fear or complex.”

“You should openly proclaim the fact that you take pride in your

modest dress, in your Hijab and in keeping a distance from men. You should openly declare that these are the essential safeguards that Allah the Almighty has chosen in order to protect women and so rather than being a restriction, Hijab is actually a supreme right and protection afforded to Muslim women.”

Concluding his address, His Holiness emphasized the need the community faces for doctors and teachers. He called on Wāqifāt-e-Nau girls to train in these fields in order to help run the various

humanitarian schools and hospitals the Ahmadiyya Muslim Community has established around the world.

Ḥaḍrat Mirza Masroor Ahmad concluded his address and prayed: “I pray that you are the shining stars who leave a spiritual trail behind for others to follow and learn from.”

During the day a number of workshops were run for the girls to increase them in their religious and secular knowledge, including workshops by women from the Ahmadiyya Medical Association and Students Association.

## Sir Vince Cable and Sir Edward Davey have audience with Ḥaḍrat Mirza Masroor Ahmad



On 5 January 2018, the *Leader of the Liberal Democrats Party*, Sir Vince Cable MP visited the Bait-ul-Futūh Mosque where he met the *World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph)*, His Holiness, Ḥaḍrat Mirza Masroor Ahmad. Also present at the meeting was Sir Edward Davey MP.

During the meeting, held after His Holiness had delivered his weekly Friday Sermon, His Holiness expressed his grief and sorrow at the continued suffering of the people of Yemen, as a result of the continued warfare. His Holiness said that great cruelties were being inflicted and millions of people, including young children, were dying of hunger.

Ḥaḍrat Mirza Masroor Ahmad

said: “There is a humanitarian crisis taking place in Yemen and so a huge effort to help the innocent people is required. In this respect, Ahmadi Muslims are engaged in efforts to provide food and necessary supplies to the people according to our reach and capabilities. It is my hope that Governments and politicians also endeavor to help end the suffering of those people.”

Deeming the situation as ‘tragic’, His Holiness continued: “Great cruelties are taking place in Yemen and we should be clear on the fact that cruelty is cruelty no matter who is the perpetrator. Thus, whoever is inflicting such miseries and injustices should be condemned.”

During the meeting, His Holiness condemned the world’s

arms trade, which he said was fueling wars around the world.

Upon being asked by Sir Vince Cable if he had any message or theme that he would like politicians to focus upon, Ḥaḍrat Mirza Masroor Ahmad said: “My message is always the same – that we must all work for the common good and peace through love, compassion and justice. This is the great challenge of our time and we cannot give up.”

Also discussed during the meeting were the current state of British and American politics, as well as the continued ramifications of *Brexit*.

Following the conclusion of their audience with His Holiness, Sir Vince Cable and Sir Edward Davey were given a tour of the Bait-ul-Futūh Mosque complex by Rafiq

Ahmad Hayat, National President of the Ahmadiyya Muslim Community UK.

In an interview with MTA News following the visit, Sir Vince Cable said: “It is very important that we have a spiritual leader from the

Muslim faith (Ḥaḍrat Mirza Masroor Ahmad) here in the UK who preaches peace and harmony. It is very important, as I think there are probably a lot of British people who have been led to believe that Islam is violent and have a very

negative perception of it, and so I think what His Holiness is saying is a very powerful antidote to that view.” (Dr Abid Ahmad, Nazim Ishā’at, North East)

## Ḥaḍrat Khalīfat-ul-Masīḥ V<sup>aba</sup> with Secretaries of Tahrik Jadid USA



Sitting Left to Right: Kalim Rana, Mian Waseem, Dr. Abdus Salam Malik, Maulana Azhar Haneef, Ḥaḍrat Khalīfat-ul-Masīḥ V<sup>aba</sup>, Anwer Mahmood Khan, Mujeeb Ijaz, Dr. Mansoor Qureshi, Dr Ahsan Mahmood Khan.  
Standing Left to Right: Mohammad Afzal Ahmed, Ch. Tayyab Ahmad, Arif Naseem, Zaffar Ahmad Razzaq, Dr. Mubasher Mumtaz, Waseem Pall, Ayazul Haq, Luqman Abdul Jalal, Zeeshan Hameed, Fazlur Rahman Qureshi



Sitting Left to Right: Dr. Taha Ahmed, Kalim Rana, Dr. Mir Sharif Ahmad, Maulana Azhar Haneef, Ḥaḍrat Khalīfat-ul-Masīḥ V<sup>aba</sup>, Anwer Mahmood Khan, Mujeeb Ijaz, Khurram Shah, Dr. Hafeezur Rahman. Standing Left to Right: Dr. Zazar Bajwa, Javed Chughtai, Basharat Hameed, Sita Ahmad, Dr. Anwar Kashif, Zahid Aziz, Zakariyya Malik, Danish Malik, Rizwan Khan, Mazharul Haq, Dr. Atif Malik

# Weekly Guidance from Ḥaḍrat Khalīfatul-Masīḥ V

May Allāh be his Helper

Friday Sermon 12 January 2018 at Bait-ul-Futūh Mosque, London

## Companions of Holy Prophet<sup>sa</sup> were sincere & loyal of highest level

The Promised Messiah<sup>as</sup> says that the spiritual effect of the Holy Prophet<sup>sa</sup> was such as was never given to any other Prophet in the world. He cleansed and purified all those who were drawn to him. When we look at the Companions, we do not find even one among them who was a liar. Holy Prophet<sup>sa</sup> reformed a whole nation who as a result showed such examples of sincerity and devotion that they were willing to be cut down like lambs and sheep. This is why he was given the name Muhammad (the one who is highly praised). This is the face of Islām that we present to the world.

The Holy Prophet<sup>sa</sup> filled the earth with peace, fraternity and lofty morals. Even non-Muslims could not help but admit that the Holy Prophet<sup>sa</sup> turned extremely ignorant, barbaric and sinful people into human beings. Even today anyone who studies with fairness the extraordinary transformation of the Companions as a result of the spiritual influence of the Holy Prophet<sup>sa</sup>, will admit that he was truly a Prophet of God. The Promised Messiah<sup>as</sup> said that each and every one of them was worthy of being emulated.

The Companions exhibited the true meanings of sincerity and devotion. Holy Qur'ān says regarding them: "Men whom neither trade nor commerce makes oblivious of the remembrance of Allāh." (24:38)

On the funeral of Ḥaḍrat Khabbāb<sup>ra</sup>, Ḥaḍrat Ali<sup>ra</sup> said these historic words: "He accepted Islām with great love and zeal. He had the

honor to migrate and lived the life of a Mujahid. He passed through severe tribulations but exhibited the utmost perseverance." Ḥaḍrat 'Umar invited Ḥaḍrat Khabbāb<sup>ra</sup> to sit on his own seat and said that he was the only one worthy of that seat, except Bilal who also bore great hardship in the beginning of Islām. Ḥaḍrat Khabbāb<sup>ra</sup> said that Bilal was indeed worthy.

It is said regarding Mu'ādh bin Jabal<sup>ra</sup> that he used to offer Tahajjud and spent long hours of the night in worship. He would pray: "O my God, everyone is sleeping at this moment, You are the Living and Sustaining One, I seek your paradise. I am weak and feeble in running from the fire, O Allāh, grant me guidance from Thyself, the guidance that will accompany me even on the day of judgment." One Companion said that Allāh's relationship with Mu'ādh<sup>ra</sup> was strange; Allāh would grant him whatever he prayed for.

During the battle of Uhud we learn about the great love of Ḥaḍrat Talha<sup>ra</sup> who placed his hand in front of the Holy Prophet's face to protect him from arrows, and we also learn about the great role played by Ḥaḍrat Sham'as<sup>ra</sup> who stood in front of the Holy Prophet<sup>sa</sup> and took every blow on his own body. The Holy Prophet<sup>sa</sup> said: Sham'as<sup>ra</sup> was like a shield. He fought in front of me and behind me like a shield till his last breath. When the enemy attacked the Holy Prophet<sup>sa</sup>, Sham'as<sup>ra</sup> fought defending him and incurred serious injuries. He was brought to Medina but died of these wounds. The Holy Prophet<sup>sa</sup> said that, like the rest of the martyrs, he should be

buried in the same clothes he was wearing.

Another Companion Sa'eed Bin Zaid<sup>ra</sup> owned a piece of land which was the source of his livelihood. Adjacent to that was the land owned by a woman who laid claim to Sa'eed Bin Zaid's<sup>ra</sup> land as well, whereupon he said that he would not indulge in any dispute and gave up his land. He said that he had heard that when someone unjustly acquires even a handful of property, he will have to bear the weight of seven earths on the Day of Judgment. Therefore, he could not accept such a blame on himself. He prayed to be exonerated of the charge. It is reported that the woman became blind and died, which served as a warning for others.

Ḥaḍrat Usāma<sup>ra</sup> was the son of Ḥaḍrat Zaid<sup>ra</sup>. The Holy Prophet<sup>sa</sup> would place both him and Ḥaḍrat Hasan on each of his thighs, and pray: O Allāh, love these two, for I love them. Once he killed his opponent even when he recited the Kalima. When he related this to the Holy Prophet<sup>sa</sup>, he asked why he had killed him after he had recited the Kalima? He said it was because he had only recited the Kalima to escape being killed. At this the Holy Prophet<sup>sa</sup> said: "Did you carve open his heart to see what was in it?" He repeated this so many times that Ḥaḍrat Usāma<sup>ra</sup> says he wished he had not accepted Islām before that day. Today Muslims need to understand this. Muslims are killing Muslims. The Muslims cannot reform themselves unless they accept the Promised Messiah<sup>as</sup>.

## Remembering services of Şahibzāda Mirzā Khurshid Ahmad

Two days ago, a long serving servant of the Jamā'at, Şahibzāda Mirzā Khurshid Ahmad passed away. He was physical as well as the spiritual progeny of the Promised Messiah<sup>as</sup>. Everything is mortal and the only Being that abides forever is God. Nonetheless, blessed are those who try to make their worldly life purposeful. The Promised Messiah<sup>as</sup> says that the Holy Prophet<sup>sa</sup> once told Ḥaḍrat Fātima<sup>ra</sup>: You will not receive Allāh's pleasure solely because you are my daughter; to receive His pleasure you should try to mold your life according to His commandments. You should remain concerned forever that may Allāh accept your striving and your end is a good one.

I had a deep personal relationship with him and had a lot of opportunity to observe him. Last year when he came here to attend the Jalsa, he expressed his desire and prayer for a righteous end. He understood the spirit of Waqf and lived in keeping with that spirit. He passed away at the age of 85. He was a great-grandson of the Promised Messiah<sup>as</sup>, the grandson of Ḥaḍrat Mirzā Sultan Ahmad, eldest son of the Promised Messiah<sup>as</sup>, and the son of Ḥaḍrat Mirzā Aziz Ahmad. Mirzā Aziz Ahmad pledged Bai'at before his father.

He was born on 12th September 1932 in Lahore. On 21st April 1945, at the age of 12, when he was in 9th class, he signed the form pledging to devote his life. He did his Masters in English from Government College Lahore. He served T.I. College for 17 years as a teacher in the English department.

During the turbulent days of

1974, he stayed with Ḥaḍrat Khalīfat-ul-Masīḥ III<sup>th</sup> for 3 months.

On 30th April 1983 he was appointed Nāzir Khidmat Darweshan. From 1976 to 1988 he served as the Additional Nāzir A'lā. He also served in several committees. From 1988 to September 1991 he worked as Nāzir Umur 'Amma. From August 1992 to May 2003 he was Nāzir Umūr Khārījīyya. Then, after I became Khalīfa, I appointed him as Nāzir A'lā and Amīr Muqāmī Rabwah, and he fulfilled these duties in the most diligent manner. He was also member of the Iftaa Board and of the Qadā' Board for about 13 years. In 1973 he had the honor to perform Hajj.

Ḥaḍrat Khalīfat-ul-Masīḥ II<sup>ra</sup> said about him: "This boy from our family is a life-devotee. Allāh has enabled Mirzā Aziz Ahmad to provide high education to this son and he is doing his Masters. He has not yet passed, meaning that he has not yet completed, but he is doing Masters in English and it is said that he is very good in English. It is my intention that he should serve as a professor in the college afterwards."

Allāh gave him six sons, four of whom are working as Wāqifin.

His son Mirzā Sultan Ahmad writes that he had great love for Ḥaḍrat Khalīfat-ul-Masīḥ II<sup>ra</sup>. A few years ago he started having heart trouble. He had had it for a long time, but it was slowly growing more acute. Once he was in Okara when he complained of this condition and his son went to bring him back along with Dr Noori. They met him on the way and Mirzā Khurshid Ahmad said: I was praying all the way that I should reach

Rabwah and that my soul should depart at the feet of Ḥaḍrat Khalīfat-ul-Masīḥ II<sup>ra</sup>.

One night during his illness, he woke up greatly disturbed and said: I have just had a long dream wherein I saw people criticizing Ḥaḍrat Khalīfat-ul-Masīḥ II<sup>ra</sup>, but nobody was responding to them. He was deeply disturbed as to why people were not responding, and did not go back to sleep because of this. He often used to say that the opponents are deeply prejudiced against Ḥaḍrat Khalīfat-ul-Masīḥ II<sup>ra</sup>, more so than against the Promised Messiah<sup>as</sup>. This is because the opponents think, and rightly so, that Ḥaḍrat Khalīfatul-Masih II<sup>ra</sup> established and strengthened the institutions of the Jamā'at; and that if he had not done so, then, in the estimation of the opponents, the Jamā'at would have disintegrated.

One of his sons says: That he was part of the team that accompanied Ḥaḍrat Khalīfat-ul-Masīḥ IV<sup>th</sup> during the tumultuous days of 1984, and he used to say that in such difficult times both Ḥaḍrat Khalīfat-ul-Masīḥ III<sup>th</sup> and Ḥaḍrat Khalīfat-ul-Masīḥ IV<sup>th</sup> would never panic and would remain completely calm.

He was very punctual in prayers and only joined two prayers in case of an urgency. In view of the immense responsibilities of Nāzir-e-A'lā, even in his last days he enquired about the progress of the lawsuits involving the Jamā'at. He used to come to the office on time and work full hours.

May Allāh enable us also to fulfill our duty and live up to our obligations. Huzoor<sup>aba</sup> led his funeral prayer in absentia.

## The Philosophy and some preconditions to the acceptance of prayer

On one occasion while outlining the philosophy of prayer, the Promised Messiah<sup>as</sup> said that when a child cries and wails due to hunger, the milk floods into the mother's breast. The child doesn't even know the meaning of prayer, and yet its cries draw the milk. This being so, will our cries and supplications before Allāh not draw His blessings? The blind ones who pose as philosophers and scholars cannot see. If we reflect on the philosophy of prayer through the analogy of the mother and the child, it becomes very easy to understand.

Nāzīr Da'wat Ilallāh Qādiān writes that the Amīr of Hoshiarpur reports that a few years ago the people of the village were very distressed because of severe drought, and even the village-well was almost dried up. A Hindu of the village asked our Mu'allim to pray. They believed that if he prayed, rain would come. Allāh accepted his prayer and it rained within a few hours. Thus, God gave proof that He listens to prayers.

The Amīr of Fiji Islands writes that before he went on a tour of Tuvalu, the missionary there told him that this small island close to Fiji had not had rain for a long time. So he asked me to pray for rain. On that day at Isha we announced that the last *sajdah* would be devoted to prayer for rain. Allāh accepted our prayer and it rained that night and several times after that. This was despite the fact that the meteorological department had predicted a long dry spell.

Hafiz Muzammil, the missionary in Bandundu says that he, along with a local Mu'allim and two Khuddām were on the way to a village when heavy downpour started and it seemed impossible to move any further because of the

slippery road. We stopped at one place and prayed. Allāh heard our prayer and the rain suddenly stopped. We had been very worried, but with God's blessings we were able to reach the village in time and start our teaching and Tabligh program.

Wahab Tayyeb a missionary in Switzerland writes: The Jamā'at bought a piece of land for building a mosque in Zuchwil and organized a program where guests were invited for planting a tree as a symbol of peace. Heavy rain was predicted on that day, and since this was an outdoor program, this was a cause for worry. We also wrote to Huzoor<sup>aba</sup> for prayers. On day of the event, heavy rain started and there were no signs of it abating anytime soon. But on account of the prayers, Allāh caused the rain to stop an hour before the program. Thus the program was a success and the Jamā'at was introduced through local newspapers.

Mr. Mateen, a Mu'allim from Benin writes: A few days ago a new Ahmadī friend came and asked me to come to his house as his wife was very ill. I went there with my wife and found that his wife was prone to going into premature labor and had already lost two children. She was in a state of agony and had high temperature. I said that in such circumstances we offer supplications along with medical treatment, and we also write to our Imām requesting him for prayer. Thus invoking the names of Allāh as well as the name of the Holy Prophet<sup>sa</sup>, I started the prayer. After I finished the prayer, I recited Sūrah Al-Fātiḥa and blew upon some water and gave it to the lady. Allāh not only protected his wife but also blessed them with a boy.

The missionary from Belgium

writes: Mr. Dawood was very ill and was admitted to hospital. His liver, lungs and kidneys had failed. He also suffered a heart attack while in hospital and was put on the ventilator. Soon afterwards the doctors said that they could not do anything more for him. Upon this, the family asked the Jamā'at for assistance in arranging his funeral. I wrote to Huzoor<sup>aba</sup> for prayer and started praying myself along with the Jamā'at. The next day when we went to visit him along with Sadr Anṣārullāh and Secretary Tabligh, the doctor said that a miracle had taken place and that the medicine that the body had hitherto not been accepting had started to work and he was starting to recover. We said to the doctor that this miracle was a result of prayer.

Hafeezullah Bharwana, a missionary in Germany, writes: I met Mr. Ihsan, a new Ahmadī of Lebanese origin, and he told him about his difficulties regarding his asylum. The police had told him that he could be expelled at any moment. However, his faith was strengthened when God showed a miracle, and even though the police thought his asylum request would be rejected and he would have to go back, his request was accepted and he was granted asylum for three years.

The Promised Messiah<sup>as</sup> says that instances of the acceptance of prayer are found in the laws of nature. It is under this law that God sends living examples in every age. If we want to become living examples of the acceptance of prayer, we first have to fulfill some preconditions. The first precondition to prayer is righteous deeds and faith.

## The importance of initial verses of Sūrah Hā-Mīm and Āyat Al-Kursi

Huzoor<sup>aba</sup> recited initial 4 verses of Sūrah Al-Mu'min and verse 256 of Sūrah Baqarah: In the name of Allāh, the Gracious, the Merciful. Hā (The Praiseworthy) Mīm (the Lord of Honor). The revelation of the book is from Allāh, the Mighty, the All-Knowing, The Forgiver of sin and the Acceptor of repentance, severe in punishment, the Possessor of bounty. There is no God but He. Towards Him is the final return. (40:1-4)

Allāh—there is no God but He, the Living, the Self-Subsisting and All-Sustaining. Slumber seizes Him not, nor sleep. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that will intercede with Him except by His permission? He knows what is before them and what is behind them; and they encompass nothing of His knowledge except what He pleases. His throne extends over the heavens and the earth; and the care of them burdens him not; and He is the High, the Great. (2:256)

It is related by Ḥaḍrat Abu Hurairah<sup>ra</sup> that the Holy Prophet<sup>sa</sup> said: Whoever recites from Ha-Mim of Al-Mu'min up to *ilaih-il-maseer*, and also recites Āyat Al-Kursi in the morning will be protected till the evening on account of this. And whoever recites these verses in the evening will be protected till morning.

Ha-Mim are acronyms, also known as Hurūf Muqatta'āt and stand for Hameed and Majeed. Hameed means the one worthy of praise and to whom true praise belongs. The Promised Messiah<sup>as</sup> says: Let it be clear that Hamd is the praise that is due to one worthy of praise on account of his good action. It also applies to one who has made a gift out of his own will and done a

favor. Only He is praiseworthy and only He truly deserves praise who shows kindness not because of some need or some ulterior motive, but continues to shower countless blessings regardless of any compulsion. These meanings of Hamd are only applicable to God who is All-Knowing, All-Seeing. He is the true Benefactor, and all favors, first to last, emanate from Him, and all praise belongs to Him in this world and in the hereafter.

Strive to learn about God's blessings and His attributes and to seek ways of praising Him. Strive for this like a greedy person. And this is the secret that is only revealed to the seekers of guidance. This is your Lord and your Master who is Perfect in Himself and possesses all the perfect attributes and praises. He is the repository of Hamd and comprehends all praise and all that is praiseworthy.

Allāh says that He is Majeed, He is the Lord of Honor and Majesty. Majd is not used here in the ordinary human context referring to a man of great age; rather, in the context of Allāh, it means that He is worthy of worship and of high prestige Whom no one can be equal.

Then it says that He is the Forgiver of sins, therefore whoever bows down before him and seeks forgiveness for his sins. Whatever religious or spiritual light he is given is only for a time, and to keep it always with oneself one needs to offer *Istighfār*. The reason why Prophets offer *Istighfār* is also because they are aware of these things and are always fearful lest the mantle of light they have been given is taken away from them. To achieve this, the five daily prayers are essential. Those with insight know that prayer is a kind of Mi'raj.

*Istighfār* also means that no

apparent sin should be committed and the potential to commit sin should not materialize; that is to say no occasion for sin is born and no power to commit it is manifested. The secret behind the Prophets offering *Istighfār* is also that while they are indeed innocent, they offer it so that even in future the potential for sin should not arise. As for common people, *Istighfār* would mean that God may save them from the evil consequences of the sins and crimes they have committed.

Famines and all kinds of calamities that descend in the world are meant so that people may busy themselves in *Istighfār*... Aḥmadīs are going through difficulties, which means that we should pay more attention to our prayers and to *Istighfār*. *Istighfār* mean to truly seek forgiveness from the bottom of his heart and pray that he may not suffer the consequences of the sins he has committed, and to seek God's help that he may be able to do good deeds in future and be saved from transgression.

Allāh accepts Taubah. Taubah means to return to God seeking forgiveness for one's sins. When man comes to God with the pledge not to commit sin again and to always strive to avoid sin, then Allāh accepts the Taubah.

The Promised Messiah<sup>as</sup> has described: What day is more blessed than Friday and the two Eids? Let me tell you that it is the day of a man's *Taubah* or repentance which is the best of all and is better than any Eid. Whenever a person prays for another, this is also a kind of *Shafā'at* or intercession. According to the Holy Qur'an, *Shafā'at* means that a person prays for his brother so that he attains what he desires or some tribulation is removed from him.

## Remembering services of Mirza Ghulam Ahmad from the family of the Promised Messiah<sup>as</sup>

Ḥaḍrat A'isha<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> said: If hundred Muslims offer the Janazah for one who has passed away and they all seek forgiveness for that person, their intercession will be accepted. Once when a funeral procession was passing, people started praising the deceased person, upon which the Holy Prophet<sup>sa</sup> said that this person was bound for paradise.

I have received a lot of letters regarding the servant of the Jamā'at, life devotee, and obedient servant of Khalifa about whom I wish to speak today, and whose funeral prayer in absentia I will lead afterwards. As you know, Ṣaḥibzāda Mirza Ghulam Ahmad Sahib, son of Ḥaḍrat Ṣaḥibzāda Mirza Aziz Ahmad Sahib passed away a few days ago at the age of 78. He had been having heart problems for some time, but this time he suffered a cardiac arrest that resulted in his sudden demise.

He was the great-grandson of the Promised Messiah<sup>as</sup> the grandson of Mirza Sultan Ahmad Sahib, who was the eldest son of the Promised Messiah the son of Ḥaḍrat Mirza Aziz Ahmad Sahib<sup>ra</sup> and the paternal grandson of Ḥaḍrat Mir Muhammad Ishaq<sup>ra</sup>. He was also my brother-in-law. His mother Sahibzadi Naseera Begum was the eldest daughter of Ḥaḍrat Mir Muhammad Ishaq<sup>ra</sup>.

Huzoor<sup>aba</sup> said: All these relationships are in themselves not important, but what do make them important are the aspects of his character that I will speak about. He was a servant of the Jamā'at and a life-devotee. Even though he was weak due to illness and was bereaved by the recent loss of his

elder brother, when I appointed him Nāẓir A'la, he performed his duties in the most diligent manner. He attended the office regularly and performed all other duties as well. Just a day before his demise, he attended the prize giving ceremony at Madrasat-ul-Hifz, and also presided over a program of Khuddam-ul-Ahmadiyya in the evening. Even on the day he died, he visited several people, asked after the sick, and offered all five prayers in the mosque.

His life as a life-devotee began in May 1962. He got his Master's degree in Political Science from Government College Lahore. Then he passed CSS exam with high marks. Thereafter, Ḥaḍrat Khalīfat-ul-Masīḥ appointed him as the Managing Editor for Review of Religions Rabwah. He also instructed him that having attained secular knowledge; he should also get religious knowledge. Hence he learnt Hadith and religion from Ḥaḍrat Sayed Mir Dawood Ahmad Sahib, who was the editor of the Review of Religions and also his maternal uncle.

Mirza Ghulam Ahmad served as Nāẓir Ta'lim and Additional Nāẓir Iṣlah-o-Irshad Muqāmi. He also served as Nāẓir Diwān from 1996 to 2018 when he was appointed Nāẓir A'la. From 2012 to 2018 he served as Sadr Majlis Kārpardāz. Then, after the demise of Mirza Khurshid Ahmad, I appointed him as Nāẓir A'la, Amir Muqāmi and Sadr Anjuman Ahmadiyya. During the time of Ḥaḍrat Khalīfat-ul-Masīḥ IV<sup>rh</sup>, he often served as acting Nāẓir A'la and acting Amir Muqāmi.

He served as a member of Majlis Waqf-e-Jadīd and as its President from 2016 to 2018. He

was a Vice President and then President from 2004 to 2009 in Anṣarullāh. In Khuddam-ul-Ahmadiyya, he served as Muhtamim at various times, then as Vice President for one year, and then as President from 1975 to 1979. He also served as editor of The Review of Religions. He had the honor to serve as Private Secretary to Ḥaḍrat Khalīfat-ul-Masīḥ III<sup>rh</sup>. He was President of the Khilāfat Library Committee, as well as of the Buyūt-ul-Hamd Society Rabwah. He was also Director of Fadl-e-Umar Foundation. He also served in Jalsa Sālāna for many years as Nā'ib Afsar and Nazim Mihnat. By the grace of Allah, he performed these duties very diligently. He was also President of the Tabarrukāt Committee. He was member of the committee for compiling Register Rawayat of the companions of the Promised Messiah. He was member of the Ifta' committee as well as the Tarikh-e-Ahmadiyyat Committee. He was Secretary of the Khilāfat Committee. He also served as the supervising managing director of Al-Shirkat-ul-Islamiyya. In 1989, he, along with Mirza Khurshid Ahmad Sahib and two other workers in the Anjuman, had the honor of being imprisoned for a few days in the cause of Allah under the article 298c.

Ḥaḍrat Khalīfat-ul-Masīḥ IV<sup>rh</sup> related a dream in a Friday sermon. He said that he had been thinking of ways to increase his workload when in a dream he saw Mirza Ghulam Ahmad whom he knew to always give sound advice. Ḥaḍrat Khalīfat-ul-Masīḥ IV<sup>rh</sup> says: He was also the one who advised me to do my own translation of the Holy Qur'an rather than add notes to Tafsir-e-Saghīr.

## The blessings of Āyat-ul-Kursi & last three chapters of Holy Qur'ān

Before going to sleep, the Holy Prophet<sup>sa</sup> would recite Āyāt-ul-Kursi and the last three chapters of the Holy Qur'ān, Sūrah Al-Ikhlās, Sūrah Al-Falaq and Sūrah An-Naas. Every Muslim should adopt the practice of the Holy Prophet's Sunnah.

We Ahmadīs should be particular doing this. Considering the circumstances, we are going through, prayers, Salāt and remembrance of Allah is necessary.

Ḥaḍrat Ayesha<sup>ra</sup> relates: Each night when the Holy Prophet<sup>sa</sup> would lay down on his bed, he would bring together his two palms and blow his breath on them and recite **قُلْ هُوَ اللهُ أَحَدٌ** and **قُلْ أَعُوذُ بِرَبِّ اللَّيْلِ** and **قُلْ أَعُوذُ بِرَبِّ النَّاسِ** rub his hands over his body. He would start from his face and going down as far as his hands could reach and repeated this three times. He did this with such regularity that during the Holy Prophet's<sup>as</sup> last illness, Ḥaḍrat A'isha<sup>ra</sup> would recite these prayers and blow into the hands of the Holy Prophet<sup>sa</sup> and rub his hands over his body.

Ḥaḍrat Abu Hurairah<sup>ra</sup> relates: The Holy Prophet<sup>sa</sup> once said: Come together and I shall recite unto you one-third of the Holy Qur'ān. Everyone was called to the mosque and when they were assembled the Holy Prophet<sup>sa</sup> came out and recited **قُلْ هُوَ اللهُ أَحَدٌ** and went back inside. Listen carefully, that Sūrah Al-Ikhlās is equal to one-third of the Holy Qur'ān. Why did the Holy Prophet<sup>sa</sup> declare it to be one-third of the Holy Qur'ān? This chapter establishes oneness of God, and Tauhid has been described in comprehensively. And when one believes the Holy Qur'ān to be the word of the One God and tries to follow it, he truly understands Tauhid and becomes established upon it. One should not think that

having recited Sūrah Al-Ikhlās one has in fact recited one-third of the Holy Qur'ān, rather what it means is that, after reciting it, you should become firmly established on Tauhid.

Ḥaḍrat Abu Hurairah<sup>ra</sup> relates: I was with the Holy Prophet<sup>sa</sup> when he heard someone reciting **قُلْ هُوَ اللهُ أَحَدٌ** hearing this, the Holy Prophet<sup>sa</sup> said: "It has become incumbent." I asked, "What has become incumbent?" He said, "Paradise has become incumbent upon him who recites Sūrah Al-Ikhlās."

Ḥaḍrat Suhail bin Sa'd<sup>ra</sup> relates: A person came to the Holy Prophet<sup>sa</sup> and complained about his destitution. The Holy Prophet<sup>sa</sup> said to him: When you enter your house and there is someone inside, say As-Salamu 'Alaikum, and if there is no one there, then say Salām to yourself, you will be rewarded for this. And then recite **قُلْ هُوَ اللهُ أَحَدٌ** one time. The man did as he was told, and consequently Allāh blessed him with such abundance. He was able to help his neighbors as well.

The Promised Messiah<sup>as</sup> says that the word Samad means that everything other than Him is contingent and bound to perish. Some people think that the word Samad denotes independence. His independence lies in the fact that He neither dies nor perishes, nor is there anything like Him.

Ḥaḍrat Uqba bin Amir<sup>ra</sup> relates: Once during a journey I was walking ahead of the Holy Prophet<sup>sa</sup> holding the reins of his ride, I heard the Holy Prophet<sup>sa</sup>, "O Uqba, recite!" I turned my attention to him so that I could recite what the Holy Prophet<sup>sa</sup> was saying. Again, the Holy Prophet<sup>sa</sup> said the same. Then again, the Holy Prophet<sup>sa</sup> said the same. Upon this I asked, "What should I recite?" The Holy Prophet<sup>sa</sup>

said: Recite surah **قُلْ هُوَ اللهُ أَحَدٌ**. He then recited this surah to the end; and then he recited surah **قُلْ أَعُوذُ بِرَبِّ اللَّيْلِ** to the end, and I read along with him. He then recited **قُلْ أَعُوذُ بِرَبِّ النَّاسِ** to the end and I recited it with him. Then he said: No one has ever sought God's refuge with words such as these. There is no better way to seek God's refuge.

The Promised Messiah<sup>as</sup> says: You, who shall be the target of the enemies, should pray in these words: I seek refuge with Allāh from the evil of the creation and from internal and external enemies; and with the Lord of dawn, who has the power to disseminate light. This is the spiritual light that emerged with the advent of the Promised Messiah<sup>as</sup>. I also seek refuge with God from the evil of the night, which is the night of the rejection of the Promised Messiah<sup>as</sup>. This includes the enemies of Islām who object to its teachings, and on the other hand there are the Muslim Ulema who continue to insist on their error and busy themselves inciting people against the Promised Messiah<sup>as</sup>. May Allāh grant us the understanding.

Huzoor<sup>aba</sup> said: May Allāh enable every one of us to understand this subject and to follow the Sunnah of the Holy Prophet<sup>sa</sup>, so that we can understand true meaning of Divinity and never bow down to anyone other than Him. We should consider Him to be the source of all powers, and not just with our minds, rather we should prove with our actions that He alone is the source of all power and light and the Bestower of all grace. May we never wander in darkness and misguidance. May we forever remain attached to the gift of Khilāfat given to us. May Allāh save

us from the mischief of everyone who wishes us harm, be it religious mischief or worldly mischief. May Allāh protect us against the evil of the jealous one. May we always take God Almighty to be our Lord and our Sustainer and remain under His

protection. May we take God Almighty to be greater than all kings and have firm faith in His dominion. May we worship Him, as is His due and strive every moment to be under His refuge. May we be saved from the mischief of those

who create confusion and mistrust. May we protect our hearts from all misgivings and seek Allah's refuge against this. May Allāh enable us to recite these verses regularly before going to sleep and blowing them on ourselves. Āmīn.

## Friday Sermon 23 February 2018 at Bait-ul-Futūh Mosque, London

### Why do we celebrate the day of 20th February?

20th February is the day when the Promised Messiah<sup>as</sup>, having received the news from God, foretold the birth of a son and published an announcement to that effect on 20 February 1886. We celebrate Muṣliḥ Mau'ūd Day on this day and hold Jalsas in celebration of the fulfillment of a great prophecy. This day is not his birthday which is on 12 January 1989. I thought it necessary to explain this because some young people sometimes ask why, when we celebrate Muṣliḥ Mau'ūd Day, do we not celebrate the birthdays of other Khalifas.

With regard to his status in the eyes of Ḥaḍrat Khalīfat-ul-Masīḥ I<sup>ra</sup>, I will cite an account related by Pir Manzoor Muhammad Sahib<sup>ra</sup> the author of Yassarnal-Qur'ān. About six months prior to the demise of Ḥaḍrat Khalīfat-ul-Masīḥ I<sup>ra</sup>, He said to Ḥaḍrat Khalīfat-ul-Masīḥ I<sup>ra</sup> that, after having read the Announcement, he had come to know that Miān Sahib, i.e. Ḥaḍrat Bashir-ud-Din Mahmood Ahmad was the Promised Son. Hearing this, Ḥaḍrat Khalīfat-ul-Masīḥ I<sup>ra</sup> said: I already know this. Do you not see that I meet Miān Sahib in a special way and hold him in high regard? Pir Sahib<sup>ra</sup> wrote down these words and presented them to Ḥaḍrat Khalīfat-ul-Masīḥ I<sup>ra</sup> to sign them. Ḥaḍrat Khalīfat-ul-Masīḥ I<sup>ra</sup> wrote that he had said these words to Brother Pir Manzoor Muhammad Sahib<sup>ra</sup> and then signed it dated 10 September 1913. On the evening of 11 September 1913, a day after the

above-mentioned episode, Ḥaḍrat Khalīfat-ul-Masīḥ I<sup>ra</sup> was lying down and I was massaging his feet. Without any prior conversation, Ḥaḍrat Khalīfat-ul-Masīḥ I<sup>ra</sup> said to me: Do not publish this yet until a time when there is opposition.

Ghulam Husain Sahib, an elder from Sialkot, wrote to Ḥaḍrat Khalīfat-ul-Masīḥ II<sup>ra</sup> after he announced that he was Muṣliḥ Mau'ūd. He said: My dear leader and guide, Ḥaḍrat Khalīfat-ul-Masīḥ II<sup>ra</sup>, Musleh Mau'ūd! Having read the Al-Fazl of 30 January, I am deeply grateful to Allāh for having made true a dream of mine. Huzoor<sup>as</sup> might remember that during the lifetime of Ḥaḍrat Khalīfat-ul-Masīḥ I<sup>ra</sup>, in the office of Fadl and in the presence of the late Shadi Khan Sahib<sup>ra</sup> of Sialkot, I had congratulated you, for Allāh had shown me in a dream that you would be the Khalīfa after Ḥaḍrat *Khalīfat-ul-Masīḥ I<sup>ra</sup>*. I had also related this dream to Ḥaḍrat *Khalīfat-ul-Masīḥ I<sup>ra</sup>* and Hamid Shah Sahib<sup>ra</sup>. God be praised that Huzoor<sup>as</sup> himself has now announced in 1944 that he is the Muṣliḥ Mau'ūd, for I had known with certainty even during the life of Ḥaḍrat *Khalīfat-ul-Masīḥ I<sup>ra</sup>* that he was God's Khalīfa and Muṣliḥ Mau'ūd.

Ḥaḍrat Sheikh Noor Isma'il<sup>ra</sup> of Sarsah relates: I heard from the Promised Messiah<sup>as</sup>, not once, but many, many times, that the son mentioned in the prophecy is Miān Mahmood. And we also heard him say that Miān Mahmood is so full of

religious zeal that I specially pray for him.

Ḥaḍrat Muṣliḥ Mau'ūd<sup>ra</sup> did not claim to be Muṣliḥ Mau'ūd until God told him. He said: Indeed, because so many of the signs foretold by the Promised Messiah<sup>as</sup> have been fulfilled, many in the Jamā'at said that the prophecy relates to me. But I had always held that until God clearly instructs me to make such a claim, I will not do so. Finally, the day came when God decided that I make the announcement. In a Jalsa in Hoshiarpur he said: "In accordance with the commandment of God, I swear by His name and announce openly that, according to the prophecy of the Promised Messiah<sup>as</sup>, God has declared me to be that Promised Son, who was going to spread the name of the Promised Messiah<sup>as</sup> to the corners of the world." Then, during the Jalsa in Lahore, he said: "I swear by the One and Supreme God — to swear falsely in Whose name is merely the work of the accursed ones, and whoever makes a false claim in His name cannot escape His punishment — that God informed me in Lahore, at the house of the Advocate, Sheikh Bashir Ahmad Sahib, at 13 Temple Road, that I am indeed the fulfillment of the prophecy of Muṣliḥ Mau'ūd, and that I am that very Muṣliḥ Mau'ūd through whom Islām would reach the corners of the earth and the unity of God would be established in the world."

## Moral Standards of The Holy Prophet

If we look at the practical example of the Holy Prophet<sup>sa</sup>, we see astonishing (moral) standards. Looking at his domestic life, we find him admonishing his wife for mocking the short height of another wife, as this would cause emotional pain to the other; and then advising one wife not to show even the slightest displeasure at the actions of the other wives. On occasion he teaches children high morals by telling them not to destroy other people's fruit by throwing stones at the trees, and that if there is extreme hunger then one can pick up the fruit that has fallen on the ground. But, above all, he prayed that a situation never comes upon them when they have to pick up fruit to eat and that God Himself provides for you. In this way he taught the children to turn to God for the fulfillment of their desires rather than unlawfully taking what belongs to others.

Huzoor<sup>aba</sup> said: Falsehood is a sin and truthfulness is a lofty moral. In order to foster love for truth from the very childhood, the Holy Prophet<sup>sa</sup> gave the following advice. A Companion narrates an incident of his childhood. Once, the Holy Prophet<sup>sa</sup> came to our home. But after a little while whilst the Holy Prophet<sup>sa</sup> was still present, I, due to my immaturity, wanted to go and play outside. Hence, to stop me from leaving this blessed environment, my mother said, "Come here and I will give you something." Upon this, the Holy Prophet<sup>sa</sup> asked, "Do you wish to give him something?" My mother replied, "Yes, I will give him a piece of date." Upon this, the Holy Prophet<sup>sa</sup> said, "If this was not your intention and you merely said this in order to call the child, you would have been guilty of the sin of falsehood." Once the Holy Prophet<sup>sa</sup>

said to a man that if you are unable to refrain from every vice, then just stop uttering falsehood.

Your high morals will only be recognized when you consider yourself a servant and employ all your abilities in the service of the people. But where do we see such standards? The office-bearers of our Jama'at should be mindful of this. High morals are recognized in two states: the state of tribulation and hardship and the state of ease and abundance. The one who in times of tribulation shows patience and seeks to please Allāh, he shows high morals. And the one who, while enjoying abundance and power, remains humble and upholds justice, will be considered a highly moral person. The Holy Prophet's morals divided into the Meccan and Medinite periods. In Mecca he showed great perseverance in the face of the greatest hardships he suffered at the hands of the enemy. Despite their extreme persecution, he treated them with kindness and compassion and did not falter in his duty of conveying Allah's message to them. Then when he was granted power in Medina he forgave most of his enemies.

The Holy Prophet<sup>sa</sup> is the most perfect role model in that he perfectly manifested all the lofty morals. This is why Allāh said in his praise: انكلمني بحق الطيب (Al-Qalam: 5). These are the high moral standards that a true Muslim should always bear in mind and practice.

Morals are of two kinds. The first are those demonstrated by the newly educated people of today who act hypocritically and flatteringly when meeting someone, whereas their hearts are full of malice. These are contrary to the teachings of the Holy Quran. The second kinds of morals are those that come from

true sympathy without any hypocrisy or flattery. The Promised Messiah<sup>as</sup> says that morals are the key to other virtues.

The question is often asked as to how to treat parents who are not Ahmadīs and are actively opposing it. The Promised Messiah<sup>as</sup> while advising a man about his parents said: Pray for them and be sympathetic to them. Show them morals a thousand times higher than before and convince them of the truth of Islam through your holy example. Islam does not stop you from serving your parents.

The Promised Messiah<sup>as</sup> says: Pride is another evil that deprives people from virtue and incurs Divine displeasure. He says: The Sufis say that there are demons of ill morals in man. When one starts to get rid of them, the last one to leave is that of pride or egotism which only leaves by the grace of God and man's fervent prayers. For some, pride is born out of wealth and they look down upon others who are less fortunate. Sometimes pride is born out of family association where a person considers himself to be of a superior race than others. Sometimes pride is born out of knowledge, whereby one is quick to point out a wrong word uttered by another and cries out that this person cannot even speak correctly.

Abandoning of the morals is sin and evil. If you discard the morals, this will lead to sin and misconduct and you will be deprived of the ability to do good. For instance, when a person commits adultery, he doesn't realize how much pain he causes to the woman's husband. Sometimes a thief steals and does not leave a poor man with anything to eat. Sometimes he deprives a poor man of what he has accumulated over years.

## Remembering the Companions of The Holy Prophet<sup>sa</sup>

Ḥaḍrat Abu Bakr<sup>ra</sup> gave all wealth in the way of God and wore only a blanket, and what did God give him in return? He made him the king of Arabia and gave new life to Islām through him. In short, the sincerity, devotion, steadfastness of these people is an example for every Muslim to emulate. The lives of the companions were such that their example is not to be found among the Companions of any other Prophet.

Look, the word is a transitory abode (no one lives forever), but its true pleasure is only experienced by those who sacrifice it for his sake. This is why God spreads in the world the acceptance for those who are close to Him. In short, all worldly honor is given to those who are willing to abandon everything for the sake of God and their honor and acceptance is instilled in people's hearts. Those who give up for the sake of God are given everything.

Ḥaḍrat Abbād bin Bishr<sup>ra</sup> was a Companion from among the Ansār. He was blessed with martyrdom at the age of 35. Relating an event regarding his worship and Tilāwat, Ḥaḍrat A'isha<sup>ra</sup> says: One night when the Holy Prophet<sup>sa</sup> woke up for Tahajjud, he heard someone reciting the Holy Quran in the mosque. The Holy Prophet<sup>sa</sup> used to wake up for Tahajjud at a very early hour. He said, "This is the voice of Abad." I also said that it seemed to be his voice. The Holy Prophet<sup>sa</sup> then prayed for him: "O Allāh, have mercy on him."

Ḥaḍrat Abbād<sup>ra</sup> believed, on account of a dream he had, that he would attain martyrdom. Ḥaḍrat Abu Saeed Khudri<sup>ra</sup> relates: Ḥaḍrat Abbād<sup>ra</sup> once told me that he had seen a dream that the heaven had been rent asunder and that he had

entered therein, after which it came back together in its original state. He said that he believed on the basis of this dream that God will grant him martyrdom. This dream came true during the Battle of Yamama where he fought bravely and attained martyrdom. Ḥaḍrat Abu Saeed<sup>ra</sup> says that his face was so riddled with sword wounds that it was not recognizable and that his body was distinguished by some mark he had on his body.

Ḥaḍrat Abdullah bin Amr<sup>ra</sup> was a Companion from among the Ansār. It is related that before embarking on the Battle of Uhad he said to his son: I will be the first to attain martyrdom. Perhaps he had had some dream to this effect or Allāh had told him. He said, "After my death, take care of your sisters. And I have taken a loan from a certain Jew, return it to him from the harvest of my date palm orchard." This was their love for Allāh and their level of piety in fulfilling the rights of others. He instructed his son to pay the debt he owed to some Jew. Only after paying the loan would he inherit his blessings.

Similarly, regarding the passion to offer sacrifice and martyrdom of Ḥaḍrat Amr bin Jamuh<sup>ra</sup> it is stated that he would walk with a limp due to a leg injury. He was in a lot of discomfort. His sons did not let him partake in the Battle of Badr due to this handicap. When the disbelievers marched to fight in the Battle of Uhud he said to his sons: "You can do whatever you like but I will not listen to you and I will most definitely take part in this battle." Therefore, he met the Holy Prophet<sup>sa</sup> and requested: "My sons keep me from partaking in the battle due to an issue in my leg. However, I would like to join you in

doing this Jihad. And he stated: "By God, I wish that Allāh Almighty fulfills what my heart desires and grants me martyrdom. I will enter heaven due to my injured leg." The Holy Prophet<sup>sa</sup> said: Jihad is not obligatory for you due to this handicap. However, if this is your desire, then you may join." His desire was surely fulfilled, and he was martyred in the battlefield of Uhud.

Ḥaḍrat Abu Talha<sup>ra</sup> was a companion from amongst the Ansār and was famed for his archery. He displayed great skill of archery during the Battle of Badr. The Holy Prophet<sup>sa</sup> would say that "place arrows in front of Abu Talha<sup>ra</sup>" as he would use arrows quickly and would also hit the intended targets. He also had the opportunity to shield the Holy Prophet<sup>sa</sup> during the Battle of Uhud. Ḥaḍrat Talha<sup>ra</sup> kept his hand in front of the Holy Prophet's face. Thus Ḥaḍrat Abu Talha<sup>ra</sup> also had the opportunity to stand bravely in front of the Holy Prophet<sup>sa</sup> and prove his valor. He fought fearlessly and would seek out the most dangerous places on the battleground.

Ḥaḍrat Ubayy bin Ka'b<sup>ra</sup> enjoyed a special status in terms of his relationship with Allāh. It is related in Sahih Bukhari that the Holy Prophet<sup>sa</sup> said to him: Allāh has commanded me to recite the Holy Qur'ān to you. Ḥaḍrat Ubayy<sup>ra</sup> responded with wonder: "Has God, the Lord of all the worlds, named me personally that you should recite the Holy Qur'ān to me?" The Holy Prophet<sup>sa</sup> said: Yes, Allāh has mentioned your name. Thereupon Ḥaḍrat Ubayy wept with emotion. The Holy Prophet<sup>sa</sup> then recited to him surah Al-Bayyinah. When someone later said to Ḥaḍrat Ubayy<sup>ra</sup>, you must have been

overjoyed at this event, he responded, “When Allāh commands us to be happy at witnessing His grace and blessings, then why would I not be happy?”

The Promised Messiah<sup>as</sup> says, “Since all progress is gradual, the Companions also progressed gradually. The Holy Prophet<sup>sa</sup> desired that his Companions should

attain perfection, but there was a time when this was destined to happen. The Promised Messiah<sup>as</sup> says, “When we look at the Companions, they were simple and straightforward people. Like a utensil that has been rubbed and polished, their hearts shone with Divine light and were free of all evil of the self. Indeed, they were the

true manifestation of the verse “He indeed Surely, he prospers who augments it.” (91:10)

The Companions showed such sincerity that not only did they turn away from idol worship and creature worship but the very love for the world died in their hearts and they began to behold the Divine.

Full original text of Friday Sermons by the Caliphs of Ahmadiyya Islam is available in print in Al-Faḍl International, Al-Faḍl Rabwah and Badr. These publications are also available online at [alislam.org](http://alislam.org) under periodicals. Translations and summaries of Friday Sermons are also available in various languages on [alislam.org](http://alislam.org) under Friday Sermons. In the US, please contact Faiza Bajwa to subscribe to Al-Fazl International. E.-mail: [fh0294@yahoo.com](mailto:fh0294@yahoo.com). Phone: (718) 813-0700. Mail: 188-15 McLaughlin Ave., Hollis NY 11423. Urdu texts have also been published in book format as *Khutbāt-i-Nūr*, *Khutbāt-i-Maḥmūd*, *Khutbāt-i-Nāṣir*, *Khutbāt-i-Ṭāhir* and *Khutbāt-i-Masroor*. They can be ordered from [amibookstore.us](http://amibookstore.us) or can also be found at [alislam.org](http://alislam.org) under Urdu Books.

## Ḥaḍrat Khalīfatul-Masīḥ II<sup>ra</sup> on Tablīgh

“How great is this Grace and Mercy of God that that work, which for centuries remained undone, came to be given to us, without any excellence of ours, and without any effort on our part, and even without any sacrifice of ours. Blessed are those mothers who gave birth to the Ṣaḥāba, the Companions, who took the Oath of Allegiance on the hands of the Noble Messenger, peace and blessings of Allah be upon him, and then they went forth so that they may bring the lost and wandering creatures of God Almighty and reunite them with Allah, the Exalted. Similarly blessed are the mothers who gave birth to those children who came to believe in the

Promised Messiah<sup>as</sup>, may peace be on him, and upon whom was bestowed that same task which was accomplished by the Revered. Ṣaḥāba Keeping in mind the greatness of this work and in light of the weakness of our efforts, no person can comprehend in their minds the results that are about to come into being through us. And the tasks we are given are looked down upon by the world today because they consider their accomplishment to be impossible. Who today can contemplate that Europe will abandon atheism and will come one day come to bow before the threshold of Allah, the Exalted? Who is there who will believe that,

one day, abandoning materialism, the Far East will begin to worship the One God. But when all this will have come to pass, the world will begin to accept its grandeur. But at that time it will not be said that a small, indeed tiny, Jamā’at brought this about, but rather, it will be said that the Ahmadīs defy description, that indeed they were a unique creation. Just as it is said about the Ṣaḥāba that they defy description, who can compete with them? Thus, Allah, the Exalted, has conferred upon us this immensely great Grace and it is the duty of every single one of us that we should appreciate it dearly.” [Ḥaḍrat Khalīfatul-Masīḥ II<sup>ra</sup>, *Anwār-ul Ulūm*, Vol. 14, Ch. 7]

## Allah granted Son to Mr. & Mrs. Ali Yasar Khan of Rochester MN

I am pleased to inform you that Allah has blessed Mr. and Mrs. Ali Yasar Khan of Rochester, Minnesota with a baby boy on February 21, 2018. Both mother and child are

doing fine. They have named their son as Hamza Ali Khan. Join me in congratulating Mr. & Mrs. Ali Yasar Khan. May Allah grant him long, healthy, prosperous life, and he ever

remains attached to the Jamā’at. May Allah keep them in His protection. Amin. (Muhammad Abdul Khaliq, President Minnesota Jamā’at)

# Activities and News of Ahmadiyya Muslim Community in USA

## Message from Imam Azhar Haneef, Nā'ib Amir US Jamā'at

During recent Friday Sermon, Huzoor<sup>aba</sup> recited Ayat-ul Kursi and the first four verses of (2[Surah Mu'min]: 256) then said that according to an authentic Hadith, whoever recites these portions of the Holy Quran in the morning will

be (Divinely) protected till evening, and whoever recites them in the evening will be protected till the morning. Given our current situation, this is imperative for us. Therefore, every member of Jamā'at is requested to memorize and recite

these verses morning and night. Kindly share this message with all members. May Allah accept our prayers and keep us under His benign protection. Amin

## Detroit Regional Interfaith Voice for Equity event

“Ahmadiyya Muslim community is peaceful and spreads peace and abides by the law of the land.” Said Imam Shamshad A. Nasir of Masjid Mahmood in Rochester Hills.



Detroit Regional Interfaith Voice for Equity event was held on Jan 18<sup>th</sup>, 2018 at Serenity Christian Church (24120 N Chrysler Dr., Hazel Park, MI 48030). The event started at 10 AM. Apostle John Harvey, the host of the event initiated the program with prayers followed by an Introduction of all the participants.

The chairman, Pastor Aramis Hinds, Breakers Covenant welcomed all the participants and provided a high-level overview on the group DRIVE (DRIVE is an interfaith, non-partisan regional collection of congregations in the Detroit Metropolitan Area (Wayne, Oakland, Macomb Counties). We believe that faith communities have a role in shaping a healthy, just, and

equitable region for all the people who live here.

Greeted the audience with happy New Year and prayers that may God enables everyone to live with love, respect and peace. Imam Shamshad then clarified and explained the True teachings of Islam Ahmadiyyat about peace, respect to each other's and loyalty to once country in which they reside. He said: “We belong to a religious community (Ahmadiyya Muslim Community) and have no connection with politics. Based on the teachings of the Holy Qur'an, we follow our God, Prophet, and everyone in the authority. We are loyal to our country where we live with the goal of achieving peace in this world. We are thankful that we have freedom to practice our faith here, in USA.

Ahmadiyya Muslim community does not believe in strikes, rallies or protests against the government. Any such issues are dealt with dialogues, discussions and such interfaith events etc. There are many misconceptions about Muslims in this age and our goal is to meet and join such interfaith events to address these issues by sharing the knowledge, meeting each other and learn what we do”

Chairman Pastor Aramis Hinds, Secretary, Rev. Louise R. Ott

acknowledged the message of Imam Shamshad Nasir and commented in favor and aligned with helping each other by joining hands. Sec. Rev. Louise also announced that we accept the invitation of Ahmadiyya Muslim Community To host this our meeting and gathering in their Mosque in Rochester Hills on March 15<sup>th</sup>, 2018 and the lunch will be served to all. All present accepted happily this announcement.

35 members participated in the program. The program ended with prayers by Apostle John Harvey, followed by Lunch and Social hour. More than 75 pamphlets about Introduction to Islam and Ahmadiyyat and Jihad were distributed to the audience. 2 copies of selected sayings of the Prophet Muhammad<sup>sa</sup> also given to two religious leaders. Many religious leaders met with Imam Shamshad during social hour and expressed their feelings of gratitude. One leader said: I'm really inspired by your message and really looking forward to meet with your congregations. Another leader said: I am facing similar challenges as your community and really like to come to your mosque with my congregations to remove our misunderstandings.

# Why US should lead on protecting Rohingya Muslims

By Reps. Jackie Speier (D-CALIF.) and Peter King (R-N.Y.)



Over the past six months, the world has witnessed one of the gravest human rights catastrophes in a generation. According to a recent report by Doctors Without Borders, since Aug. 25, 2017, over 688,000 Rohingya Muslims have fled the northern Rakhine State of Myanmar, with as many as 13,769 Rohingya Muslims killed. That includes 730 children under the age of 5, and 354 Rohingya villages burned or destroyed. Amnesty International has identified several crimes against humanity committed by members of Myanmar's military against the Rohingya Muslim population, including forcible deportation, enforced disappearances and abductions, forced starvation, and deprivation of livelihood and sexual violence. According to the United Nations Special Envoy on Human Rights in Myanmar, the atrocities committed by the military bear "the hallmarks of a genocide."

Shockingly, the *de facto* civilian government, led by Myanmar's Counselor Aung San Suu Kyi, has refused to recognize the atrocities committed by military operatives against Rohingya Muslims or that Rohingya Muslims are a minority community worthy of state status and legal protection. She has ignored irrefutable evidence of ethnic cleansing, and in so doing, has emboldened Myanmar's military to persist in committing crimes against humanity with impunity. This is all the more concerning given recent discussions

regarding the proposed repatriation of Rohingya refugees.

As the co-chairs of the Congressional Ahmadiyya Muslim Caucus, we condemn the human rights abuses perpetrated against Rohingya Muslims in Myanmar. No one should face discrimination or violence because of his or her ethnic background or religious beliefs. **We applaud the leadership of the worldwide spiritual leader of the Ahmadiyya Muslim Community, His Holiness Mirza Masroor Ahmad, who has urged the international community to help Rohingya Muslims in Myanmar attain their basic human rights and freedoms.** Other global faith-based leaders, including Pope Francis, the Dalai Lama, and Archbishop Desmond Tutu, have also condemned the brutal persecution of Rohingya Muslims.

The U.S. is poised to act in an unprecedented manner to put an end to the atrocities leveled against Rohingya Muslims in Myanmar. We were heartened to see that U.S. Secretary of State Rex Tillerson unequivocally condemned members of Myanmar's military and rightly referred to the persecution as an "ethnic cleansing." The next step is for Congress to enact appropriate and effective legislative measures that ensure limits to multilateral assistance to Myanmar's military, impose necessary trade restrictions, enforce visa bans and financial sanctions on military operatives involved in human rights abuses, report on accountability for crimes

against humanity, and secure additional humanitarian assistance to Rohingya Muslim refugees. That is why we are both co-sponsors of H.R.4223, the BURMA Act, introduced by our colleague Rep. Eliot Engel (D-N.Y.).

Since 2014, the Bipartisan Ahmadiyya Muslim Caucus has fought to defend the human rights of oppressed religious minorities all over the world. The Caucus was born out of advocating for the rights of Ahmadi Muslims, who also face persecution, human rights abuses, and threats to their religious freedom around the world, simply for practicing their peaceful faith. In Algeria, 266 Ahmadi Muslims have been arrested on account of their faith in recent months. In Pakistan, Ahmadi Muslims face institutionalized religious repression, including criminal prosecution and imprisonment under anti-blasphemy and anti-terrorism laws, police torture, voter disenfranchisement, and publication bans.

There is perhaps no more inspiring example of the strength of unity than that of persecuted communities standing up for one another. This week, we were encouraged to see hundreds of Ahmadi Muslims from across America gather on Capitol Hill to demand justice for their Rohingya Muslim brothers and sisters. In the face of systemic state-facilitated persecution around the world, the Ahmadiyya community continues to promote peace and pluralism. The

work of the Ahmadiyya Muslim Caucus mirrors this commitment to protecting international religious freedom for all. That is why we support efforts on Capitol Hill to ensure freedom and accountability in Myanmar.

We firmly believe the crisis of the Rohingya Muslims in Myanmar

is both a moral imperative and an issue of national security. We cannot ensure the protection of our homeland unless we remove extremism at its root, especially in a region that is home to millions of people of different faith traditions. In America, we have a proud tradition of religious tolerance and

the freedom to practice religion without fear of persecution. We must all work to combat religious intolerance, no matter the victim, the circumstance, or the location. We all deserve the dignity of faith. (Amjad Mahmood Khan, Serving National Public Affairs Department)

## History of the Memorial Day



Memorial Day, as a formal holiday, is an American holiday. It is celebrated to remember military service members who have died in the line of duty. Memorial Day was originally called Decoration Day, as the holiday was centered on decorating the graves of those who had fallen in the Civil War.

There is much debate as to the location where the Memorial Day originated. Sometime during the late years of the Civil War (1861 – 1865), groups began decorating the graves of their loved ones who had died in battle. Depending on the source, there are perhaps over a dozen locations that claim to be the town where the practice began being observed – the birthplace of Memorial Day. Some of these towns include Columbus, Mississippi; Macon, Georgia; Richmond, Virginia; Boalsburg, Pennsylvania; and Carbondale, Illinois.

There is evidence that the tradition could have started in towns in either the North or the South. VA.gov states that on April 25, 1866, in Columbus, Mississippi, a local group of women went to decorate the graves of Confederate soldiers. They noticed barren graves of Union soldiers and decided to place flowers there in remembrance.

Another site, [usmemorialday.org](http://usmemorialday.org), states that a hymn published in 1867 called “Kneel Where Our Loved Ones are Sleeping” carried a dedication “To the Ladies of the South who are Decorating the Graves of the Confederate Dead.” Wikipedia says that by 1865 the practice was already widespread in the North. It is likely that the tradition began in many locations independently, with many variations on the same idea. Over time, as word spread, these traditions could have expanded from town to town.

In 1866, in a town in New York called Waterloo, a drugstore owner named Henry Welles suggested that the town shops close on May 5 to commemorate the soldiers buried at Waterloo Cemetery who had died during the Civil War. Two years later in Waterloo, on May 5, 1868, General John Logan issued a declaration that Decoration Day should be observed nationwide. The declaration said that May 30th would be designated as a day to decorate the graves of “comrades who died in defense of their country.” According to History.com, President James Garfield gave a speech at Arlington National Cemetery on that day. In 1966, President Lyndon Johnson and the Congress of the United States stated that Waterloo was the official birthplace of Memorial Day, and the official date of origin was May 30, 1868.

In 1882, the name of the

holiday was changed from Decoration Day to Memorial Day. After World War I, the holiday was expanded to remember soldiers from all American Wars. In 1971, Richard Nixon made Memorial Day a national holiday that was to be celebrated on the last Monday in May.

Memorial Day is celebrated across the United States. Regardless of where it originated, it is an important holiday that remembers those that died for the country, and serves to remind people of the costly price of war. There are many formal ceremonies that take place in observance. Most of these are held in local communities, and can be found by contacting a local Veterans of Foreign Wars office or local city government agency. A few traditional events are listed below.

Laying of the wreath at Arlington Cemetery – Often, the President of the United States will lay a wreath at Arlington Cemetery on the annual observance of Memorial Day. This will usually be accompanied by a speech. This year the Memorial Day shall be celebrated on 28 May 2018.

Remembrance and Moments of Silence – People nationwide participate in parades and still partake in decorating graves with wreaths or flowers. Many people will pause for moments of silence in memoriam.

## **“If we all follow the teachings of our own religion, peace will be achieved,” says Imam Shamshad of Ahmadiyya Muslim Community.**



In accordance with Marten Luther King Jr Day activities in January, Ahmadiyya Muslim Community in Dayton Ohio collaborated with local Jewish and Christian Communities to hold an interfaith event centered around the philosophy of Dr. King as is reflected in Judaism, Christianity & Islam. A similar event was held in 2017 as well on the same theme and with the same community partners. Hon. Judge Walter Rice (federal judge) was the chairperson for this interfaith dialogue,

The president of Dayton Ahmadiyya Muslim Community Dr Qudoos Shahid welcomed all the speakers and guests and explained the purpose of the gathering. Rabbi Joshua Ginsberg of Beth Abraham Synagogue was the first speaker and Rev Dr. Richard Baker of the Westminster Presbyterian Church was the second speaker who from their book and church policy mentioned about the social activities and giving helping hands to the needy people of the town. The third speaker was Imam Shamshad Nasir who represented the Ahmadiyya Muslim Community in a gathering of around one hundred people held at the Fazl-e-Umar Mosque 637 Randolph St, in Dayton Ohio this year. The key points of his speech were that whilst all religions have a beautiful message it is really

the action on this message that is lacking. He urged the audience to follow their teachings and engaged the audience with powerful personal stories. He presented Islamic teachings while answering a wide variety of questions ranging from sexual orientation, to salvation to solutions to social ills and how to motivate people to good deeds. He also presented the guest speakers and the moderator of the program with a gift of the book Life of Muhammad on behalf of the Ahmadiyya Muslim Community of Dayton.

One of the guest Ms. Sue Sutton said after the meeting: “Thank you to the Ahmadiyya Muslim community for hosting the dialogue last night. I appreciate the social justice work done by all the religions. The audience was passionate about their own social justice work. It is uplifting to know that many good people are working hard for justice and good will between all people. The dinner that is served on Thursday nights is an act of compassion”

“And thank you, all of the people at the mosque who always make us feel so welcome. I found the program, speakers and audience to be quite inspiring” said by another guest Bonnie Rice

“Thanks to Ahmadiyya Muslim Community for hosting and doing

such a wonderful job. I think I share everyone's feeling that last night was special and a blessing to all. I look forward to more times when we can work together,” said Ms. Betty Hoevel.

Thanks to all for a wonderful evening filled with a spirit of peace and unity and a desire for positive change. Another guest Peggy Sisson said.

Ms. Sara Frease remarked that “I am grateful for: the organizer's, & the Ahmadiyya Muslim community for their hospitality & hosting the event, the enlightening speaker's & subsequent discussion, for everyone who provided snacks & drinks & all the attendees who are committed to strengthening our common belief that action will further justice & caring for our neighbors & strangers.

Tuesday evening was a wonderful, encouraging event! Thank you, members of the Ahmadiyya Muslim Community, for your gracious hospitality and thanks to all who helped and participated in any way. I was surprised by some of the questions -- particularly the ones off topic for that evening.

It was a wonderful event. Thank you for bringing community together. Said Tara Feiner

It was a wonderful program, we both were moved by the

presentations, and were thoroughly delighted by the Muslim speaker...such a holy man. We are

all brothers and sisters in the God of Abraham, Faithfully, Paula & John Humphrey (Report by Dr Abdul

Qudoos Shahid Dayton Ohio)

## Detroit Regional Interfaith Voice for Equity Leadership Retreat



It was held on Jan 21, 2018, at Metropolitan United Methodist Church in Detroit, MI. Five members of Ahmadiyya Muslim Community of Rochester Hills, MI participated in the retreat.

The event started at 3 PM. Pastor Rev. Louis Forsythe, of the host church and Chairman of the DRIVE, welcomed the interfaith leaders and thanked them for their time and coming in to join the retreat. He then invited Imam Shamshad Nasir of the Ahmadiyya Muslim Community to kick off the meeting with prayers. Imam Shamshad, after a brief introduction of the Ahmadiyya Muslim Community that: we believes in Mirza Ghulam Ahmad the long awaited Messiah<sup>as</sup> of the age, has come and Community believes strongly to spread the peace with action and teachings, imam also explained that Holy Prophet Muhammad<sup>sa</sup> said that true believer is the one from whose tongue and

hand other peace loving are safe, than he recited first Chapter of the Holy Quran and some other prayers from the Holy Quran and the prayers of Holy Prophet Muhammad<sup>sa</sup>, in regards to peace, guidance and help from God Almighty and presented the translation of the recited verses and prayers.

“Ahmadiyya Muslim community is a progressive, peaceful and inclusive community and believes in the freedom of religion as per the teachings of the Holy Quran,” said Imam Shamshad A. Nasir of Ahmadiyya Muslim Community of Rochester Hills.

Imam Shamshad later added” Let’s all pray for the much-needed peace in this country and around the world as these days there are so many parts of the world facing challenges.”

The chairman and other Faith leaders mentioned in the meeting that they are excited and looking

forward to have 15th March meeting of the Interfaith in Ahmadiyya Muslim Mosque in Rochester Hills.

More than 88 interfaith leaders and representative attended the retreat. Imam presented 2 copies of life of Muhammad<sup>sa</sup>, 2 copies of the Philosophy of the teachings of Islam, one-selected sayings of the prophet Muhammad<sup>sa</sup> and some pamphlets to different leaders.

The chairman DRIVE, Pastor Aramis Hinds, Breakers Covenant welcomed all the participants and provided a high-level overview on the group DRIVE (DRIVE is an interfaith, non-partisan regional collection of congregations in the Detroit Metropolitan Area (Wayne, Oakland, Macomb Counties). We believe that faith communities have a role in shaping a healthy, just, and equitable region for all the people who live here. (Report by Muhammad Ahmad, Detroit)

## Bait-ul-Ahad Bedford Ohio hosts guests from Ghana & Sudan

Muslim must follow Prophet Muhammad’s<sup>sa</sup> example in daily life and be kind to fellow beings and neighbors” said Imam Shamshad of the Ahmadiyya Muslim Community. Masjid Bait-ul Ahad at 297 center Rd Bedford Ohio hosted the guests from Ghana and Sudan on the

occasion of celebration of the life and teachings of the prophet Muhammad<sup>sa</sup>. Regional Missionary and Imam of the Ahmadiyya Muslim Community of Great Lakes region was the guest speaker. Imam explained the teachings of the Holy Prophet<sup>sa</sup>, which encouraged the

believers to be kind and nice to all fellow beings regardless of faith color and race, he said we should not hesitate to help each other in good deeds and promote peace within ourselves. In addition, he also categorically mentioned some Muslims are not following the

teachings of Prophet Muhammad<sup>sa</sup>. This in hence is setting a bad example on Muslims in the western society. 10 guests which constitutes

seven men and three ladies attended the meeting. The president of the Ahmadiyya Muslim Community Dr N. Rahmatullah,

Urged the members always that our members must convey the message of Islam to all in the Neighborhood. (Report by Ahmad Sita Cleveland)

## Dr. Nasim Rehmatullah chairs a session on Press and Media

Dr. Nasim Rehmatullah chaired a session on Press & Media at the inaugural National Public Affairs Conference UK. Attached is the picture from the event. (Muhammed A. Chaudhry)



## Ahmadiyya Muslim Americans spend holidays serving neighbors “love for all, hatred for none”

Despite subfreezing temperatures on New Year’s Eve 2018, Ahmadiyya Muslim Americans set out to hand deliver gifts of Holiday cards and chocolates around our Ahmadiyya Bait-ul-Amn, “House of Peace” Mosque in Meriden. With prayers of “peace be with you” and well wishes of “a happy and healthy New Year”, the Ahmadiyya Muslim Community

continues to advance their spiritual jihad by giving from their hearts and winning hearts in return. Neighbors lit up with smiles, shook each other’s hands, and even embraced the Ahmadiyya Muslims, thankful for their moving and sincere sentiments and loving gestures. Our motivation was simply that Prophet Muhammad<sup>sa</sup>, Messiah Ahmad<sup>as</sup>, and the Khalifa

of Islam and worldwide head of our Community, Ḥadrat Mirza Masroor Ahmad, inspire us Muslims to be good & generous to neighbors by reaching out to them in service and to always avail opportunities in spreading peace to all with no strings attached as advised in the Holy Quran.

## Austin, Texas Book Festival 2017



Texas Book Festival 2017 was held on Sat, Nov 4th and Sun, Nov 5th 2017, in Austin downtown near

Texas State Capitol.

Two booths: 1 Men, 1 Lajna

Visitors: Men’s booth – approx. 65 / approx. 5 per hour – *a visitor is defined as someone who actually stopped at the booth, spoke to us or browsed the books.* Lajna booth – approx. 130 / approx. 10 per hour.

Books sold/given away: 50+.

Volunteers: 2 or more per booth. Imam Rizwan Khan Sahib volunteered on Saturday.

Books Ordered: \$373.00. Books Sold – not all that were ordered: \$322.00



## Copies of “Life of Muhammad” Gifted to the citizens of Caro Michigan



This gift of Life of Muhammad<sup>sa</sup> is for the citizens of Caro, I m pretty sure if any one who reads this book, will end his/her misunderstandings about Islam and Prophet Muhammad<sup>sa</sup> said Imam Shamsahad of Ahmadiyya Muslim Community of Detroit.

Ahmadiyya Muslim Community of Rochester Hills, Michigan visited CARO, MI area district library on Feb 9, 2018, and gifted 35+ copies of the book “Life of Muhammad.” In

a brief ceremony, due to their desire Imam Shamsahad Nasir of the Ahmadiyya Muslim Community presented a box containing 35+ book of the Life of Muhammad<sup>sa</sup> to Erin Schmändt, Director Caro Area District Library and Melissa Armstrong, Assistant Director Caro Area District Library for the citizens of the town.

Imam Shamsahad Nasir spoke briefly with the library leadership that Ahmadiyya Muslim Community is committed to removing any misunderstanding regarding Islam or Muslims and welcomes any opportunity to meet and answer any questions from the residents. He said, “I hope that people will read the book and get the true insight into the life of the Prophet Muhammad<sup>sa</sup> and benefit

from it”

Both Erin Schmändt, Director Caro Area District Library and Melissa Armstrong, Assistant Director thanked the members of Ahmadiyya Muslim Community for delivering the books as a gift to the residents and the library. She said that she truly appreciate the gift of books and hopes to build a strong working relationship with Ahmadiyya Muslim Community in future.

The delivery of books to the library provided was in response to the demand from the attendees of the outreach program held earlier in January. (Report by Muhammad Ahmad Detroit Michigan)

## Love For All Hatred For None #MEETAMUSLIM

“I only talk to people like me!”



I love exploring cities on foot and can happily spend a dozen hours or more walking a new city or a place I haven’t been for a while.

My walks have allowed me to get to know hundreds of cities around the world and meet thousands of people and, over the years with the help of locals, I’ve discovered coffee shops, bakeries, restaurants, shops, gardens, museums and galleries I would have never experienced. Some of the people I’ve met have become lifelong friends.

Wherever I’ve been, I’ve always felt welcome and safe and when, on rare occasions, the hair on my arms has bristled as a potential sign of danger, I’ve simply moved along and gotten myself to safety.

So, last weekend, when I found myself in Charlotte, North Carolina, with a day off before a speech to the leadership of a Fortune 100 company, I decided to explore a city I hadn’t visited in ten years and what a place it’s turned out to be. Skyscrapers soar, construction cranes hover and hum, old buildings have been given new life, art and culture abounds and that day, tens, if not hundreds of thousands of people, filled the streets of the Fourth Ward celebrating a warm winter’s day in t-shirts, shorts and jeans. Everyone was smiling and laughing, happily carrying on and sampling street food from the many food trucks. I smiled to myself and thought, “What a city this has become!”

My joyful thoughts were interrupted when a man’s voice called out, “Hey would you like to meet a Muslim?”

I turned around and saw three clean-cut young men holding a sign inviting me to engage in conversation. I walked over and offered the only Arabic greeting I could remember, “As-salaam Alaykum,” which means, “peace be with you.”

For the next twenty minutes we shared our life stories, talked about places we’d been, what we do for a living and what we hope to get out of life. And, as you suspect, they all wanted the same things I’ve always wanted; health, family, success, security, good friends and lots of love. As our conversation wound down, I asked if I could take a picture and get a selfie with them and they delightfully obliged.

As I said goodbye and wished them well, I turned and was stopped

in my tracks by a sullen looking guy in his mid-fifties, who rather menacingly said, “What the hell were you doing talking to them. You’re no GD Muslim!”

I replied in a friendly way that my motto is to talk to anyone, anywhere, anytime about anything, explaining that I like engaging with people.

He said, “You’re friggin stupid and that bunch should go back to where they came from.

I calmly explained to him that, ‘that bunch’ are accomplished professionals, were very nice and most importantly, they’re from *here*.

My answer wasn’t good enough and he hatefully spewed, “I don’t

care if they were born here, I still want them out!”

I smiled and asked if I could get a selfie with him like he’d seen me get one with the guys and his response was, “I’m not having my picture taken with a GD Muslim lover,” adding, “now, get out of my GD way, I have to get on my bus,” and he angrily stomped away to board his bus.

I stood there stunned for a few minutes trying to digest what had just taken place and walked away with a few thoughts:

I guess Charlotte should be happy that if the guy was on a bus tour he wasn’t from there. When he was in Sunday school, didn’t this guy learn John 15:12, “This is my

commandment that you love one another as I have loved you.”

I sure love walking the streets of cities; it allows you to keep your pulse on what’s really going on and sometimes that’s good and sometimes it’s bad. Later, when I spent some time on the company’s website I learned that it promises that customers will be traveling with *likeminded* people. Is that code? I hope that isn’t the case.

For the record I’m a Christian, a lifelong Lutheran, member of St. Mark’s Lutheran in San Francisco, and worshipped the next morning at another St. Marks, this one in Charlotte, where I offered up a prayer for this unhappy man.

## Edward Weaver, College Student, Joins Ahmadiyyat

### How Mr. Edward Weaver came to embrace Ahmadiyya Islam?



About 2 months ago I received a phone call from Edward that he wanted to convert to Islam. It was

out of the blue, so I asked him a few questions over the phone in terms of how he got my number, where did he hear about us etc etc. Coincidentally we had CCTI that evening so I invited him to it but he couldn’t make it that afternoon so we met another day at a coffee shop.

We discussed a few things and I asked him why he was interested in Islam and who introduced him to Islam? He said I have a friend in Kentucky USA who told him about Islam in general but not about Ahmadiyyat. His friend is a non-Ahmadi. But it was Allah’s will that he become an Ahmadi Muslim.

In terms of why he was interested in Islam was that he said whenever I used to go to church

they would teach us against Islam or other religion and that seemed to be wrong. So he stopped going to the church.

I asked few more question about what are his parent perception in this regard. He said that my parents are happy for me and support me. I gave him “Philosophy of the Teachings of Islam” to read and told him if he you have any questions, feel free to ask. Tabligh with him went on for some time and I told him that whenever you are ready tell me that and we will sign the form. Al-Ḥamdu Lillāh he called me yesterday and said he was ready to sign the form and accept Islam Ahmadiyyat. (Imam Khalid Khan)

## Fast and Salat

**Both fasting and Salat are forms of worship.** The fast affects powerfully the body and *Salat* affects powerfully the soul. *Salat* generates a condition of burning and melting of the heart, and is, therefore, a higher form of worship than fasting. The latter fosters the capacity for visions. [The Promised Messiah<sup>as</sup>. Malfūzāt, vol. VII, p. 379]

## Majlis-i-Şihhat USA



The goal of Majlis-e-Şihhat established in USA under the directives of Ḥaḍrat Khalifat-ul-Masih (aba) is to promote sports activities among Ahmadi families in America. Regional, National and International events play important role to motivate kids to compete for excellence. We desire to make our national team to be a role model for our kids, not only for physical fitness but also for best behavior and discipline.

Endeavoring to live up to the vision of Ḥaḍrat Khalifat-ul-Masih (aba), Majlis Şihhat USA focuses on Spiritual and Physical aspects of Jamā'at members striving to set higher standards for the members of Ahmadiyya Muslim Community. To keep this spirit high this year the Majlis Şihhat T20 tournament was held from Jan 26-28th at Central Broward Regional Park & Stadium

## Waqf-e-Ārḍī

As Muslims that believe in the Messiah and being under the sanctity of Khilafat, we were always taught the imperative value of service and sacrifice. Whether that is service towards our parents, our neighbors, our friends or the greater community, it was instilled in us from our formative years. Nothing

Ahmadiyya Gazette

in Florida. Seven Teams from different regions of the country participated in the event where sportsmanship and brotherhood was at full display.

Gulf beat New Jersey by 8 runs in the first Semi-final and South Virginia beat West Coast by 60 runs to qualify for the finals. In finals South Virginia batted first and scored 150/ runs for the loss of 6 wickets, in reply Gulf got bowled out for 119 runs and lost the game by 31 runs.

Hence South Virginia won the Tournament, proving that skill, sportsmanship and leadership does bring desired results. Nadeem Butt from South Virginia A was the highest scorer of the tournament with 240 runs with the help of two sparkling centuries. Intesar Khan from NJ region was the highest wicket taker with 10 wickets in the

embodies that spirit of sacrifice and service for an Ahmadi more than the Waqf-e-Ārḍī scheme. sAn Ahmadi youth growing up ni Queens, New York, I would always hear that word being used by my parents and Jamā'at elders. yM earliest memory of the scheme is my parents donating towards the cause.

tournament.

This tournament helped identify and short list new talent for US Cricket Team for the Annual Masroor International Cricket Tournament to be held in London in May 2018. We would also like to encourage members to join us for the Annual Masroor International Cricket Tournament from May 2-7, 2018 in London where 400 plus players from all over the globe compete for the trophy. Follow [@MajliseSehatUSA](https://twitter.com/MajliseSehatUSA) on Twitter for updates

You can register for different Sports including Cricket, Hiking, Hunting, Basketball, etc., at

[www.ahmadiyya.us/department/s/majlis-e-sehat](http://www.ahmadiyya.us/department/s/majlis-e-sehat)

(Report by, Bashir Shams, Vice Chairman Majlis-e-Şihhat USA)

However, I had no proper context as to why it was so paramount to our Jamā'at and its effect on the worldwide community. As the years passed, I heard a plethora of stories of different individuals that were Waqf and had dedicated their lives to this blessed scheme.

For me, these stories of our Ahmadi men and women devoting their lives to the cause of the Jamā'at and volunteering themselves, and the often the lives of their families, lit a flame of zeal for the Jamā'at. Just hearing their accounts hardship and tribulations for the sake of our Jamā'at really motivated me to reevaluate myself as an Ahmadi. As I watch these dauntless men and women persevering immense privation and

predicaments, I frequently asked myself: Am I doing enough for the Jamā'at? The most profound story and experience I had heard was of my grandfather. His dedication to the Jamā'at and commitment to the Waqf-e-Ārdī scheme took him to Sierra Leone, Africa. He endured tremendous destitution and afflictions. He valiantly encountered his new life and wholeheartedly abided by the directives of Khilāfat. He stayed away from his family for

numerous years. Until this day, he happily narrates this passage of his life with a smile and radiance emanating from his face. This is what Waqf-e-Ardi means to me: the sacrifice of one's self in the way of Allah for the sake of the Jamā'at, and an extraordinary scheme for only extraordinary people to embark upon. The spirit of sacrifice comes from within. (Ali Najmul Huda Kahloon – Baltimore)

## The Passing away of Tariq Bhatti

It is with great sadness that we inform the Majlis that our dear brother, Tariq Bhatti, has passed away at the age of 38. Tariq was battling cancer since his diagnosis approximately a year ago. Tariq was

involved in serving the Jamā'at in various capacities, including National Muhasib, and most recently, served as Qā'id for the Houston North Majlis. Those who knew Tariq knew him for his

patience, fortitude, charisma, and his contagious smile. Tariq is survived by his wife and four children. *“Surely, to Allah we belong and to him we shall return.”*

## Donation Request for Institute of Special Education, Rabwah,

An Institute for Special Education, Rabwah has been operating since November 2013 for the education and treatment of children with special needs. Apart from regular classes in this school, vocational training is also given along with various therapy units that have been setup there. For the time being, this institute has been operating from a 3-storied small building. The three-storied building is absolutely not suitable for the

children with special needs; also it is extremely difficult to even provide the necessities in the current building. A new building that will be equipped with modern amenities is being considered for development, the cost of which in local Pakistani currency will be approximately 150 Million Rupees.

Huzoor-e-Anwar<sup>aba</sup> has given the approval to include donations from the well to do Ahmadi's living abroad apart from the members of

the Pakistan Jamā'at itself.

Kindly share this current scheme with the members of your Jamā'at. Whoever desires to and out of their own accord can participate in this cause, shall do so. However, this shall not cause any decrease in the mandatory Chanda collection (Lazmi Chanda). Jazākumullāh. (Mubarak Ahmad Zafar, Additional Wakīl ul Mal, London)

## Salat Purifies the Spirit and Fast Illuminates the Heart

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ (2:186)

The month of Ramadan is that in which the Qur'an was sent down as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever of you is present at home in this month, let him fast therein. But whoso is sick or is on a journey, shall fast the same number of other days. Allah desires to give you facility and He desires not hardship for you, and that you may complete the number, and that you may exalt Allah for His having guided you and that you may be grateful. (English Translation by Maulawi Sher Ali<sup>ra</sup>)

“This verse indicates the greatness of the month of Ramadan. The *Sufis* have recorded that this is a good month for the illumination of the heart. One who observes the fast has frequent experience of visions in this month. The *Salat* purifies the spirit and the fast illumines the heart. The purification of the spirit means that one may be delivered from the passions of the self that incites to evil; and the illumination of the heart means that the gates of vision may be opened so that one may be able to behold God.” [The Promised Messiah<sup>as</sup>, Malfūzāt, vol. IV, pp. 256-257]

# Jalsa Sālāna, West Coast, USA, 2017

## Chino Mosque, December 2017:

This year West Coast Jalsa Sālāna was held on Dec. 22, 23, and 24 at this mosque. It was 32<sup>nd</sup> Sālāna Jalsa West Coast, USA. Ahmadiis of all ages and genders attended the Jalsa. Total attendance of the Jalsa participants was 1,882, representing 55 chapters of USA and 7 countries around the world. The number of Ahmadi attendees was 1,592, and 290 non-Ahmadi guests also attended the Jalsa. Over 1,500 people got the blessing of watching the proceedings of the Jalsa thru online streaming arranged by MTA, USA team.



The registration desk for the guests of the Promised Messiah started at 11 am. Each guest was registered and issued name tags at the registration desk. Lunch was ready for the guests by 12 noon and after Friday prayer it was reopened for the guests who arrived after Friday prayer. The Friday prayer was scheduled at 1 pm, half an hour earlier than the usual time. Asr prayer was combined with Friday prayer. After the combined prayers people started gathering around the flag hosting place. The flag hosting ceremony was held at 2:20 pm right after Friday and Asr combined prayers.

**Flag Hosting Ceremony:** At 2:20 pm before the start of regular program of the Jalsa, Jamā'at flag was hosted by Nā'ib Ameer Azhar Haneef. When flag was being raised the members raised the slogans God is Great, God is Great. This ceremony ended with silent pray

Ahmadiyya Gazette

lead by Nā'ib Ameer Azhar Haneef.



**Frist Session, Friday, Dec. 22<sup>nd</sup>** started at 3:30 pm after Friday prayer and lunch. Nā'ib Ameer Dr. Hamid Ur Rahman presided the session. The session started with the recitation of the Holy Quran by Asim Ahmed Ansari of LA Inland. The recitation followed by English translation of the same verses by Rahman Abdul Aleem of LA Inland. Urdu poem from Durr-i-Sameen was recited by Mahmood Chaudry of LA Inland and English translation of the same couplets was rendered by Zakariya Sayed.



Nā'ib Ameer Dr. Hameed ur Rahman gave introductory speech explaining the history of Jalsa Sālāna and the philosophy behind this annual event. Then he led the audience in silent prayer for the success of the event. Ibrahim Naeem was the only speaker in the 1st session. He spoke on the theme of the Jalsa which was "Allah, Al-Wali (God—The Friend)." In his speech he emphasized that we human need God for our success, without close relationship with Him we are nothing.

**Guest Session:** This year guest session was held on the first day of

the Jalsa. This session was three hours long including exhibition tour and dinner. Total of 290 guests participated from different walks of life. This was the largest number of guests so far participated in any West Coast Jalsa Sālāna. Over 90% of them belonged to different cities of the Inland Empire, which included 6 Mayors, representatives from Police department and LA County Sheriff and many interfaith Religious leadership. Other attendees were LA County controller John Chang who is running for governor of California, Two California State Assembly-member. Two members of House of Representatives, 31<sup>st</sup> and 35<sup>th</sup> CA congressional districts sent messages which were read out by their representatives.



The session was presided by Nā'ib Ameer, Dr. Hamid Ur Rahman. It started with the recitation of the Holy Quran by Imam Tariq Mahmood Malik followed by English translation of the same verses by Isra Siddique. In his opening remarks Nā'ib Ameer, Dr. Hamid Ur Rahman very warmly welcomed the guests to 32<sup>nd</sup> Jalsa Sālāna of Jamā'at Ahmadiyya, West Coast.

Nā'ib Ameer and Missionary In Charge Imam Azhar Haneef was the main speaker of this session. He spoke very eloquently on the topic "Justice, Kindness, and Kinship." He said that Islam does not claim to monopolize universal truth; it

doesn't claim to have all and only truth ever revealed to mankind. In fact it says that God has been revealing Himself to all people, all places, and all the times. But the message has always been the same." Then he quoted the holy faith leaders, like Buda, Krishna, Moses, and Jesus from their respective scriptures and reminded the audience by asking a question. Are we fulfilling our responsibility towards the justice and peace in the world as all the scriptures demanded?



Amjad Mahmood Khan, National Secretary Public Affairs introduced the guests. Some of the guests were invited to the podium to express their views. Guest recognized the Jamā'at efforts to bring peace and harmony in the society thru interfaith dialogue.



The first guest he invited to the podium was California State Assembly member from 52<sup>nd</sup> District, Freddy Rodriguez. He presented certificate of recognition to Dr. Hamid Ur Rahman, Nā'ib Ameer and he read out the contents of commendation. He thanked for the invitation to the Jalsa and inspirational speeches.

Mayor of Chino City along with her Police Chief were invited to podium. They also commended the efforts of the Jamā'at for the interfaith meetings and Jamā'at participation in other social works which promotes peace and harmony in the society. The Mayor presented the appreciation certificate to Dr. Hamid Ur Rahman, Nā'ib Ameer.



Then, Mayor of Pomona City Tim Sandoval was invited on the podium to express his feelings. He said that we are forever grateful for the love, the compassion that you represent and you bring, not only to our city, but throughout this region. And as I am learning more and more not in this country but throughout the world.



Before inviting Mayor Carey Davis, Mayor of San Bernardino, the stage secretary who is our National Secretary Public Affairs also reminded the audience about the tragic incident of Dec. 2nd, 2015 in San Bernardino and to counter the effects of this tragedy and antiterrorism we launched eleven points True Islam campaign. He said, "from this very podium our community launched a campaign

called True Islam... It was against the backdrop of very terrible tragedy which is the horrific shooting that took place not very far from here in the City of San Bernardino and that effort is an eleven-point campaign to define the core principal of Islam that stand in perfect harmony with American values and in perfect contrast with hateful ideology of violent extremists. ... We also have first response faith community and first responders which include our public officials and our clergy, many of whom are here acted and reacted. Data shows that the surge of extremism and hate crime that trend which was rising Nationally did not rise in this county. After this reminder he invited the Mayor Carey Davis to share his thoughts.



Mayor of San Bernardino City, Carey Davis in response to Jamā'at's efforts mentioned by our PA Secretary, said that we realized that as violence disrupts our communities, love is what really helps to heal. And the great outpoint of love, compassion, and kindness I think emanated from that event... we do have challenges but I do believe that it is the religion and the faith which binds us together.



California State Assembly Congresswoman from 47<sup>th</sup> District, Eloise Reyes in her short speech especially thanked Dr. Hamid Ur Rahman for the invitation to the Jalsa Sālāna. She said that the work you do in educating our communities on the truth of Islam of the faith, is so important, truly remarkable. To express her passions towards kindness she quoted Amelia Earhart who said, *“A single act of kindness throws out roots in all directions, and the roots spring up and make new trees. The greatest work that kindness does to others is that it makes them kind themselves.”* And that’s what we want to do she said. She also presented certificate of recognition to Jamā’at for its services to the community.



Paul Leon, Mayor of City of Ontario came on the podium with his wife. This is the first time he attended the Jalsa Salana. He appreciated and thanked for the invitation. He said that we must accept equality at all levels and stop thinking about ourselves better than anybody else.



Dr. Lynne Kennedy, Mayor of Rancho Cucamonga City reiterated that for total change one has to change both inside out and outside in. She said that if you want the state of excellence for your mind, body, soul, spirit you have to make

changes on the inside and on the outside. Our outward behavior must represent our inner beliefs. For example, our faith, if we really believe Love For All Hatred For None, patience, kindness, mercy. If we really believe that, that’s our faith yet we lose our temper the minute somebody cuts us in the parking lot or on the freeway or we don’t get our way and our behavior and our action does reflect our heart. Our mind and body have to be alienated. You can’t do one without the other.



Chino Hills City Council Member Ray Markaz thanked for invitation and appreciated our slogan Love For All Hatred For None.



L. A. County Sheriff Jim McDonalds could not attend the Jalsa due to his busy schedule. But he sent his representative, Commander John Stedman with his message.



The Commander came on the podium with two Deputies and read

the message from the Sheriff.

In his message Sheriff thanked for the invitation and said that both the peace officers and religious communities has same task of creating peace and harmony in the society.



He further said that His Holiness Khalifat-ul-Masih the 5<sup>th</sup> is an example of peace and love by building bridges between different religions communities and it can be seen here in the mosque. He also quoted from Ḥaḍrat Khalifat-ul-Masih’s keynote address delivered in front of both houses of the United States Congress. In which Khalifat-ul-Masih the 5<sup>th</sup> said, *“its my prayer that we all understand the responsibility and play our role in establishing peace and love and for the recognition of our Creator in this world.”*



California State Treasurer John Shane said that we are brothers and sisters in our humanity. We share a history and we share a future and we share this moment to decide what the future should be. We have to make sure that this generation passes the torch to our children and grandchildren that lights the fire above and within, so they understand what their both promise and hope, and love is and that is ecumenical and universal.

Sam Jammal, candidate of US Congress 39<sup>th</sup> Congressional District

said that we are the America here in this room where there are people from so many different faiths, different religions, all walks of life come together to have a discussion of love.



Rabbi Hillel Cohn, a leader of Jewish faith greeted the audience with As-Salamu Alaikum and said that I commend you for your real commitment to religious diversity to the betterment of our community for your interaction with local officials, law enforcement agencies and your act of association with religious leadership.

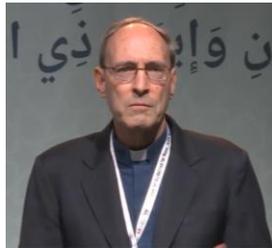


Father Manuel Cardoza, on behalf of Bishop of Catholic Diocese of San Bernardino, and Catholic community of San Bernardino and Riverside thanked for the invitation. He further said that he has always seen a bond of gracious hospitality, love and welcoming attitude here in Baitul-Hameed Mosque.



Stage secretary introduced the Ahmadiyya Gazette

next guest Pastor Scottie Lloyd of Lutheran Church and hailed the services of Lutheran Church of USA for serving humanity, immigrants and refugees and in recognition to that Humanitarian Award given to Lutheran Church USA by Jamā'at Ahmadiyya during US annual convention earlier this year.



Pastor Scottie Lloyd, Lutheran Church San Bernardino greeted the audience with As-Salamu Alaikum and thanked for the invitation. He said that regardless to what Holy Book we refer to all support these three attributes of faithful people yearning to be intimacy with God. He was referring to the theme of this session of the Jalsa Sālāna.

Master Hang Troung, Buddhist Founder of Compassion Services Society, San Bernardino talked about his experience of meeting with Ḥaḍrat Mirza Masroor Ahmad Khalifatul-Masih V.



The final speaker of this session was Professor Brian Levin, Director Center for the Study of Hate and Extremism, San Bernardino. He quoted Ḥaḍrat Mirza Masroor Ahmad Khalifat-ul-Masih where said, ***“in the face of hate anniversary it is our faith which compels us to respond with love and to manifest peace at all time.”***

Regular Guest Session ended with silent prayer lead by Nā'ib

Ameer, Dr. Hamid Ur Rahman.



Before the dinner guests were invited to exhibition arranged specially for the guest. This small exhibition was arranged to give a glance of our history by the help of picture and books to our valued guests. Guest were briefed by Jamā'at members. Guest walked thru the exhibition and went to Tahir Hall where delicious dinner was waiting for them.



***“The primary purpose of this Jalsa is to enable every sincere individual to personally experience religious benefits. They may enhance their knowledge and - due to their being blessed and enabled by Allah, the Exalted - their perception of (Allah) may progress. Among its secondary benefits is that this congregational meeting together will promote mutual introduction among all brothers, and it will strengthen the fraternal ties within the community.”***  
*(Prayers of Promised Messiah for the attendees of Jalsa)*

**Second Day, Sat., Dec., 23<sup>rd</sup>** started with Tahajjud Prayer at 5:10 a.m. Tahajjud prayer was led by Abdul Rauf of Phoenix, Arizona. Next in program was Fajr prayer at 6 a.m. which was followed by the Dars-ul-Quran by Syed Raza Ahmed of Silicon Valley. Breakfast was served at 8 in the morning.

Today there were two separate sessions; one for men in the main

marquee (men's Jalsa Gah) and the other for women in their respective women's marquee (women Jalsa Gah). Each session had its own program and agenda.

**Morning Session** was presided by Wasim Ahmad Malik, Nā'ib Ameer. The session started with the recitation of the Holy Quran by Naveed Ahmed of Silicone Valley. It followed by the English translation by Luqman Malik of LA Inland Empire.

Urdu poem was recited by Mazhar ul Haq of LA Riverside and the English translation of the Urdu poem was rendered by Karl Joseph.

At 10:20 a.m. Imam Khalid Khan of By Point spoke on the subject "Holy Prophet<sup>PBUH</sup> Messenger of Peace." He mentioned many incidents of atrocities against our Holy Master Prophet Muhammad<sup>PBUH</sup> against which the Holy Prophet Muhammad<sup>PBUH</sup> had always shown the exemplary benevolent response and behavior.

At 10:45 a.m. second speaker of this session was Waqas Malik from Seattle who spoke on the topic, "The companions who found God in their youth."



He spoke about many great companions of Prophet Muhammad<sup>PBUH</sup> by mentioning faith inspiring incidents from their lives which proved how strong the believe and the faith they had in the God Almighty. He gave faith inspiring examples from the lives of the companions of Prophet Muhammad<sup>PBUH</sup> and the companions of Promised Messiah<sup>PBOH</sup>.

At 11:10 a.m. Mansoor Malik of

Seattle recited Urdu poem and the English translation of the poem was done by Umer Momen of Silicone Valley.

At 11:20 a.m. Imam Azam Akram of Seattle spoke on the topic "How to rid one's self of the vices of arrogance and pride." He said that Promised Messiah<sup>PBOH</sup> has said that pride and arrogance is tantamount to Shirk.

He mentioned faith inspiring incidents from the lives of the companions of Prophet Muhammad<sup>PBUH</sup> which proved how strong the believe and the faith they had in the God Almighty. He gave faith inspiring examples from the lives of the companions of Promised Messiah<sup>PBOH</sup> also.



At 11:45 a.m. Rana Iqbal spoke on the responsibilities of fathers. His topic of speech was "Raising Religious Generation—A Father's Role." He concluded his speech with reference from 5th Caliph where he said, "it is seen that the reasons for evil in our homes, and that upbringings of our children is mostly due the morals and behavior of men. If you would like to have religious environment in your homes and better upbringings of your children then it is incumbent on men to make themselves better. Men needs to establish their own role model especially for boys. Similarly, it is very important to keep a very close eye on your children and their behavior. Earnest prayers for your children are also vital."

This session of the Jalsa ended with announcements. Next was lunch and the Dhuhar and Asr prays

we combined at 1:30 p.m.

**Afternoon Session, Dec., 23<sup>rd</sup>, 2017.** This session was presided by Imam Azhar Haneef, Nā'ib Ameer & Missionary In Charge. The session started at 3 p.m. with the recitation of the Holy Quran by Mohammed Shaboti of LA West and English translation of the recited verses was rendered by Fahad Karamat or LA West.



At 3:10 p.m. Urdu poem was recited by Naveed Janjau of LA Riverside and English translation of the same poem was rendered by Anique Ahmad Tahir of LA Riverside.

At 3:15 p.m. Aftab Jamil or Silicon Valley spoke on the topic "Simple Lifestyle—A Way to Peace & Security." To prove his point, he gave many references from daily life attractions and admonishing from the Holy Quran to stay within the limits of simple which guarantees the peace and security of the society.

At 3:45 p.m. Dr. Tanveer Ahmed of Detroit spoke on the topic "Harms of Intoxicants." As a Medical Doctor he explained in details harms of intoxicants on human body, mind, and ill effects on the personality and society.

Last speaker, Muzafat Siddiue came on the podium at 4:05 p.m. His topic was "Khilafat A Guiding Light." The last item of the session was announcements and silent prayers. Maghrib and Isha prayers were combined at 5:15 p.m. followed by dinner at 6 p.m.

**Sunday, Dec., 24<sup>th</sup>, 2017.** The day started with the Tahajjud prayer at 5:15 a.m. lead by Monas Chaudry

of LA East. Fajr prayer was at 6 a.m. followed by Dars-ul-Quran by Dr. Rehan Amir or Las Vegas. Breakfast was served at 8:00 a.m.



**Concluding Session** started at 10:00 a.m. presided by Dr. Nasim Rehmatullah, Nā'ib Ameer. This was the last session of three-day Jalsa Sālāna of West Coast, USA. It started with the recitation of the Holy Quran by Nauman Mubashar of LA Inland. The English translation of the recitation was rendered by Jawad Malik of LA Inland.



At 10:10 a. m. Badar Ahmad of LA West was invited to recite Urdu poem. The English translation of the same poem was rendered by Nasirullah Ahmed, National Waqf-e-Jadid Secretary.



At 10:20 a.m. Imam Azhar Haneef, Nā'ib Ameer & Missionary In Charge delivered a speech on the topic of "Global Wars & Warnings—

Powerful Testimony of True Messiah."



He very eloquently described the warnings of wars and natural calamities mentioned in the Holy Quran and Hadith of Prophet Muhammad<sup>PBUH</sup> and glad tidings of coming of Promised Messiah attached with that. Then he substantiated it with the incidents happening all over the world and around us in our time and age to prove it as testimony of the time of true Messiah. Then he substantiated it with the incidents happening all over the world and around us in our time and age to prove it as testimony of the time of true Messiah.



The next speaker was Dr. Waseem Syed, National Tabligh Secretary. At 10:50 a.m. he was invited to the podium to speak on the topic "Calling Nations Towards God."

He stressed in his speech that if we want our next generation to remain steadfast to the Jamā'at then it is imminent for us to do the Tabligh. He said that we always think that Tabligh is helping others find the truth - and it is. But I think that it is essential that we recognize that Tabligh is about also our own very survival. Let us not make the

mistake of thinking that not doing Tabligh is an option if we want our progeny remain attached to Islam Ahmadiyyat and continue to believe in God.



At 11:20 a.m. Imam Irshad Malhi was invited to the podium to speak on the topic "Zikr-e-Habib." In his deliberations he reminded us many very faith inspiring incidents of Promised Messiah<sup>PBOH</sup>.



It was evident from the incidents were full of love, compassion, bravery, humility, fear of God Almighty, and nearness to Allah and the Prophet Muhammed<sup>PBUH</sup>.



At 11:50 a.m. Nā'ib Ameer, Dr. Nasim Rehmatullah took the podium for his concluding address.

He thanked the West Coast administration for inviting him to the Jalsa.

In his concluding address he

said that Promised Messiah<sup>PBOH</sup> emphasized the fact that *if you want to evolve spiritually and if you want to maintain spiritual stability you must use forced effort called 'irtiqā'.* And we must pray and we must associate with the people who are righteous, consistent with injunctions of the Holy Quran.”



At the end of his address he mentioned a Hadith of Prophet<sup>PBUH</sup> in which Holy Prophet<sup>PBUH</sup> has said that people of paradise will have only one regret that they did not have enough Zikr in this world.



Before concluding prayer, he told a proverb, “happy moment praise God, difficult moment seek God, quiet moment worship God, painful moment trust God, every moment remember God.”



The last session ended with silent prayer led by Nā'ib Ameer, Dr. Nasim Rehamtullah.

12:30 p.m. Zuhr and Asr Prayers were combined and at 12:45 p.m. lunch was served to the guests of Promised Messiah; with that

three days annual convention concluded.



**Sunday, Dec., 24<sup>th</sup>, 2017.** The day started with the Tahajjud prayer at 5:15 a.m. lead by Monas Chaudry of LA East. Fajr prayer was at 6 a.m. followed by Dars-ul-Quran by Dr. Rehan Amir or Las Vegas. Breakfast was served at 8:00 a.m.



**Concluding Session** started at 10:00 a.m. presided by Dr. Nasim Rehmatullah, Nā'ib Ameer. This was the last session of three-day Jalsa Sālāna of West Coast, USA. It started with the recitation of the Holy Quran by Nauman Mubashar of LA Inland. The English translation of the recitation was rendered by Jawad Malik of LA Inland.



At 10:10 a. m. Badar Ahmad of LA West was invited to recite Urdu poem. The English translation of the same poem was rendered by Nasirullah Ahmed, National Waqf-e-Jadid Secretary.

At 10:20 a.m. Imam Azhar Haneef, Nā'ib Ameer & Missionary-In-Charge delivered a speech on the

topic of “Global Wars & Warnings— Powerful Testimony of True Messiah.”



He very eloquently described the warnings of wars and natural calamities mentioned in the Holy Quran and Hadith of Prophet Muhammad<sup>PBUH</sup> and glad tidings of coming of Promised Messiah attached with that. Then he substantiated it with the incidents happening all over the world and around us in our time and age to prove it as testimony of the time of true Messiah. Then he substantiated it with the incidents happening all over the world and around us in our time and age to prove it as testimony of the time of true Messiah.



The next speaker was Dr. Waseem Syed, National Tabligh Secretary. At 10:50 a.m. he was invited to the podium to speak on the topic “Calling Nations Towards God.”



He stressed in his speech that if we want our next generation to

remain steadfast to the Jamā'at then it is imminent for us to do the Tabligh. He said that we always think that Tabligh is helping others find the truth—and it is. But I think that it is essential that we recognize that Tabligh is about also our own very survival. Let us not make the mistake of thinking that not doing Tabligh is an option if we want our progeny remain attached to Islam Ahmadiyyat and continue to believe in God.



At 11:20 a.m. Imam Irshad Malhi was invited to the podium to speak on the topic “Zikr-e-Habib.” In his deliberations he reminded us many very faith inspiring incidents of Promised Messiah<sup>PBOH</sup>.

It was evident from the incidents were full of love, compassion, bravery, humility, fear

of God Almighty, and nearness to Allah and the Prophet Muhammed<sup>PBUH</sup>.



At 11:50 a.m. Nā'ib Ameer, Dr. Nasim Rehmatullah took the podium for his concluding address.



He thanked the West Coast administration for inviting him to the Jalsa.

In his concluding address he said that Promised Messiah<sup>PBOH</sup> emphasized the fact that *if you want*

*to evolve spiritually and if you want to maintain spiritual stability you must use forced effort called 'irtiqā'. And we must pray and we must associate with the people who are righteous, consistent with injunctions of the Holy Quran."*

At the end of his address he mentioned a Hadith of Prophet<sup>PBUH</sup> in which Holy Prophet<sup>PBUH</sup> has said that people of paradise will have only one regret that they did not have enough Zikr in this world.

Before concluding prayer, he told a proverb, “happy moment praise God, difficult moment seek God, quiet moment worship God, painful moment trust God, every moment remember God.”

The last session ended with silent prayer led by Nā'ib Ameer, Dr. Nasim Rehmatullah.

12:30 p.m. Zuhr and Asr Prayers were combined and at 12:45 p.m. lunch was served to the guests of Promised Messiah; with that three days annual convention concluded.

## Ḥaḍrat Muṣliḥ Mau'ud<sup>ra</sup> on Tabligh

“I once drew the attention of the Jamā'at to the need for every Ahmadi to try to bring one person to Ahmadiyyat every year. Upon hearing this, Maulawi Muhammad Abdullah Sahib, who was from among the Companions of the Promised Messiah, stood up and said that in one year I will not make just one Ahmadi, I will make 100 Ahmadīs.”

“So when he came to the next Jalsa, he had with him at that time one man whom he had brought to do the Bai'at. He said that you may inquire from the office that I have had 99 Bai'ats accomplished before this, this is the one hundredth person whom I have brought to do the Bai'at. My PLEDGE has been fulfilled.”

Ḥaḍrat Khalifatul-Masīḥ II<sup>ra</sup> goes on to

say: “Maulawi Muhammad Abdullah Sahib was called Maulawi, without doubt, but he was an ordinary farmer - but he possessed great zeal for Tabligh.”

“Now look! If a farmer can make a hundred people enter the fold of Ahmadiyyat in one year then a missionary should feel shame even after making a hundred Ahmadīs in a year. Thus, you should not be content and happy by making one or two Ahmadīs.”

“It is reported in the Ahādīth that the Holy Prophet<sup>sa</sup> said that Allah, the Exalted, says: I deal with My servant according to the expectation that My servant has from Me.”

“If you will be happy having made one Ahmadi then Allah, the Exalted, will give

you one Ahmadi.”

“If you will be happy with two, then He will give you two.”

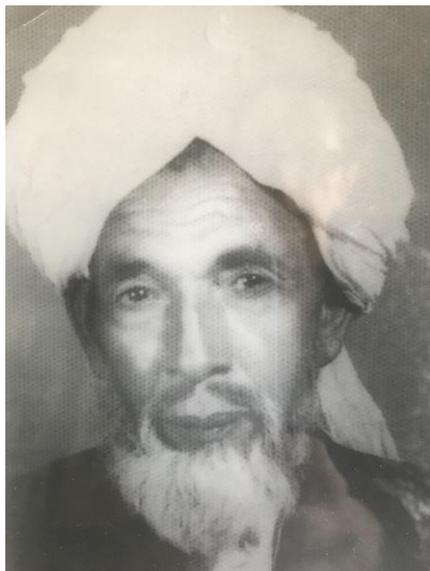
“But if you are not happy even after having gotten ten million and you pray that,

“O God! I will only be happy when You grant me 500 million,” then God Almighty will treat you in like manner.”

“So do not be proud that through you one or two people entered the fold of Ahmadiyyat but rather you should not rest contented till through you thousands, nay hundreds of thousands of people do not enter the fold of Ahmadiyyat.” (Friday Sermon, Ḥaḍrat Khalifat-ul-Masīḥ II<sup>ra</sup>, October 28, 1955)

# My Father – Haji Allah Bakhsh

Bashir Ahmad – Jamā'at North New Jersey



In compliance to the instruction of our beloved Khalifat-ul-Masīh IV, Ḥaḍrat Mirza Tāhir Ahmad<sup>th</sup>, I record some of my memories about my father, Haji Allah Bakhsh of Chandar Kee Mongolee – District: Sialkot, Pakistan. He was born around 1886 and was the single surviving son of his parents, along with a sister Karim Bibi. Both converted to Ahmadiyya Islam in 1905, in spite of a bitter opposition from their father who was, although, a wise man but more considerate of worldly gains. So he was very much angry and upset for the main reason that “one should have a religion guide (peer) near his home, so that he could finish his farming work in the morning, go to the peer at noon to pay respects, and come back before evening to take care of the cattle. But my son has accepted a peer, about 70 miles away from our village. So, whenever he will go there, it would take him at least a week. Therefore, our farming work would be ruined meanwhile.”

He expelled his son from the home the next morning. My father hid himself in a cornfield outside the village. Then our grandfather's fatherly love compelled him to

search for his only son. He mounted his horse and went out to search for him. Our father saw him passing by and came home when he had gone a little further. Our grandfather returned home in the evening after a futile search and got very angry with his son saying, “You have caused me a great trouble, while you are sitting in homely comfort, I will take you to task.”

On the next day, he took him to his Peer in Baddo-Mahli, a small town 6 miles away from our village so that the peer could help to revert my father back to Sunni Islam. The Peer boasted, “Look boy! We are spiritual people and have direct communion with Allah. If Mirza Ghulam Ahmad had been a true Promised Messiah<sup>as</sup>, we would have accepted him before other people. His is an imposter (God Forbid) and a hoax to hoard money from people. Therefore, reject him immediately and seek forgiveness from Allah.” There upon, our father quoted the hadith “Your Imam Mahdī would be from among you.” Moreover, he recited the Qur'anic verse and said that Jesus Christ had died certainly. Therefore, Promised Messiah<sup>as</sup> must come from the Muslim Ummah. The Peer then said, “Quran states that Jesus had gone to Heaven alive and will come to reform the Muslims.” My father demanded the exact quote from the Quran but the Peer could not find the verse due to his ignorance. Then my father showed him the verse from the Quran and explained its true meaning. Finally, the Peer said to our grandfather, “He is a hard nut to crack. Take him back home. He will soon realize his folly of accepting Mirza after some time and reject him.” But, his own folly and ignorance never materialized.

Our father's acceptance of

Ahmadiyyat is a greatly faith enhancing event. He was studying in a school about 4 miles away from our village. He, along with some other students, used to go there on foot daily. There happened to be a companion of the Promised Messiah<sup>as</sup>, named Chaudhury Allah Ditta<sup>ra</sup> of a village Khanowali, situated on the way to school. Ch. Allah Ditta<sup>ra</sup>, accompanied those students daily to their school and preached to them about Ahmadiyya Islam regularly. He would preach all day in that village and again accompany the students back home in the afternoon. He carried out this noble work for years. Consequently, several students aged 16-20 years, accepted Ahmadiyya Islam through his sincere effort, including our father. That was the high resolve, devotion and enthusiasm with which the companions of the Promised Messiah<sup>as</sup> spread his message with such dedication, although they had no formal schooling but learnt about the true Islam from the Promised Messiah<sup>as</sup>.

My father performed Hajj, a pilgrimage to Mecca and Medina in 1928. The immediate reason for this holy journey arose when non-Ahmadi mullahs vehemently but falsely blamed Ahmadīs of performing Hajj in Qādiān instead of Mecca. On the behest of our father, several dedicated Ahmadīs of the area agreed to perform Hajj immediately to prove practically of the falsehood of those mullahs. He was delegated to get permission from Ḥaḍrat Muṣliḥ Mau'ūd<sup>ra</sup> for this journey and also to ask him if the Hajj expenses could be donated for the preaching of Islam. Huzoor categorically rejected this idea/conjuncture and directed them to go to Mecca for the performance of Hajj. This event is recorded in the biography of Huzoor.

In addition to formal secular schooling, our father learnt the Holy Quran with translation and recited it daily. He also studied books of Hadith, books of the Promised Messiah<sup>as</sup>, and daily Al-Fazl on a regular basis. Acceptance of Ahmadiyyat and consequent religious studies enhanced his faith and foresight and broadened his views. Thus, he acquired prudence in religious as well as worldly matters. Some examples are:

1. He taught us Holy Quran and Ṣalāt himself in spite of his very busy schedule of farming work, which was the best in the area. Consequently, ours was the most prosperous family of the village by the Grace of Allah.
2. He used to take us regularly to the mosque for congregational prayer and thus strengthened our attachment to our religion, that is, Ahmadiyya Islam.
3. Another great sacrifice he made which enhanced our faith was really astonishing. He sent all of his three sons to Qādiān for education during the greatest worldwide economic depression of the 1930s when his only cash crop, wheat, could be sold for Rs. 1.50 per Mond (37 kg) only. I wonder how he could meet our expenditure of tuition fees, boarding, and lodging. It was really a great sacrifice on his part, particularly because of the fact that farming at that time was entirely labor-intensive. But he preferred to educate his sons and hired labor for his farming work. Thus, he instilled faith in our hearts deeply.
4. My father dedicated his eldest son Chaudhury Mohammad Ishaque, after he passed his matriculation examinations from Ta'lim-ul-Islam High School, Qādiān. He was among the first batch of Wāqifin under Taḥrīk-e-Jadīd and served as missionary from 1938-1941 in Hong Kong and China. Later

Ahmadiyya Gazette

on, he served the Jamā'at in Qādiān, Bombay, and Rabwah.

5. My father took me to Qādiān on horseback in 1939. It was a Golden Jubilee year of Ahmadiyyat foundation and Silver Jubilee of the 2<sup>nd</sup> Khalifa. That year, the annual Jalsa was of 4 days duration. On the 3<sup>rd</sup> day of Jalsa, December 28<sup>th</sup>, 1939, Ahmadiyya Flag (Lowaye Ahmadiyyat) was hoisted by Huzoor for the 1<sup>st</sup> time in the history of Ahmadiyyat. This flag was totally prepared by the companions of the Promised Messiah<sup>as</sup>, right from sowing the cotton seed; watering it; picking, ginning; carding; threading by Ahmadi women (under the supervision by Ḥaḍrat Amman Jan<sup>ra</sup>); weaving into cloth; dyeing and sewing. That occasion of the flag hoisting highly energized the attendees of the Jalsa and they raised many slogans of Allahu Akbar, Ahmadiyya Islam Zindabad, Muhammad Rasoolullah, Sallallahu Alaihi Wa Sallam, and Mirza Ghulam Ahmad Ki Jai. Then Ḥaḍrat Ch. Zafrulla Khan<sup>ra</sup> presented a sum of 300,000 Rupees to Huzoor for the propagation of Ahmadiyya Islam abroad.
6. My father had a great respect and spirit of sacrifice for his religious obligations. In 1939, he started building a new local Ahmadiyya Jāmi'a mosque and gave an advance of 500 Rupees to the Ahmadi owners of a brick kiln, verbally deciding that they would provide the total quantity of bricks required for the completion of the building at the prevalent rate of 1000 per Rupees 7. Due to the World War II, prices of all commodities rose rapidly. Thereupon, kiln owners refused to provide bricks at the agreed rate. So my father took the case to Qada at Qādiān, who gave an adverse

verdict because there was no documentary proof of the agreement. My father lodged an appeal before Ḥaḍrat Musleh Mau'ūd<sup>ra</sup> who not only shamed the kiln owners but also the Qiza and remarked, "I know Haji Sahib personally. He is a truthful man. Moreover, it is not a case of his personal gain. He is pursuing this case for building a house of Allah. As such, kiln owners must supply total bricks at the agreed rate for completion of the mosque." It may be noted here that those kiln owners were such fast friends of my father that whenever they needed money for their business, he would give them cash free of gain. If the cash were not handy, he would give them some golden ornament to sell and receive cash thereof. But he did not hesitate to prosecute them and sacrificed his fast friendship when the question of his religious duty arose.

7. When I passed my intermediate Examinations in 1947 and was waiting at home for an admission for further studies, India was partitioned into Bharat and Pakistan, Due to unjust division of Punjab, bloody communal riots broke out here also, which were rampant all over India already. There upon a call for volunteers came from Qādiān – the international headquarters of Jamā'at Ahmadiyya, for its security. In response thereof, I preceded to Qādiān on August 14<sup>th</sup>, 1947 with 15 other Khuddam on foot, as the railway was not operating due to heavy rains and riots. We travelled this distance of about 70 miles in two days and reached Qādiān safely, although several large groups of Sikhs called Jathas (for killing Muslims) were freely roaming

around our way. I performed our security duty until the end of October 1947.

My eldest brother, Chaudhury Mohammad Ishaque was already residing in Qādiān, along with his family. When our father heard of an attack on Qādiān in September 1947 he wrote a dedicated and inspiring letter to us, urging us “if both of you were martyred safeguarding the holy places you have attained your goal. But if you are still alive, the enemies should not reach our holy places unless both of you died protecting them. In that case, I will send my 3<sup>rd</sup> son Usman Ghani for that sacred cause.” Look at the shining example it is of “I shall prefer my faith over all worldly things.” This letter has been published in Ahmadiyya History Volume II, page 139.

8. My father was not only a Mūsi himself but his whole family was Mūṣis. My mother, elder brother, and sister are all buried in Behishtī Maqbarah Rabwah

and our aunt Karim Bibi is buried in Behishtī Maqbarah Qādiān. My elder brother, Usman Ghani, and I are still alive and we are also Mūṣis. My father was also a member of Panj Hazari (5000) of Taḥrīk-i-Jadīd.

9. My father served as Secretary Finance and Tabligh for his Jamā’at for about 60 years until he died in October of 1971. I still remember his efforts for collecting Chanda and strenuous efforts holding a Tablighī Annual Jalsa of all area Jamā’at’s. He also preached Ahmadiyya faith vigorously to non-Ahmadis and held debates with them in spite of his very busy schedule of farming. Consequently, several people converted to Ahmadiyya Islam.
10. My father was highly respected by the entire village folk. Even non-Ahmadi aggrieved wives came to him for redressing high-handedness of their husbands. He was a senior member of the village Panchait and settled people’s disputes of

division of property, etc., and met their writing requirements happily. He was also a Juror of District Session Court for about 20 years from 1940-1960. He excused himself due to difficulty in hearing, saying that he could not now render fair and just opinions in murder cases. This position was a great honor during British rule of India.

All of the above-mentioned facts clearly show his total devotion to his faith and prudence in teaching and training of his sons and daughter, which was rare at that time. Thus, he instilled spirituality as well as hard work by example in his progeny, who are all now well off in foreign countries except a grandson who is in Pakistan, looking after our farm. All 3 of his sons built houses in Rabwah and several of his grandchildren have been serving the Jamā’at in various capacities. May Allah bless him in Heaven and continue to raise his status there due to his exemplary good deeds in this world.

## Eight Angels Govern Laws of Allah in the Universe!

**Khalid M. Sheikh PhD, Los Angeles**

“On that day the great Event will come to pass. And the heaven will cleave asunder, and it will become frail that day. And the Angels will be standing on the side thereof, and above them on that day EIGHT Angels bear the Throne (Arsh) of thy Lord.”(69 [Al-Ḥāqqah]: 16-18)

One morning, while I was reciting the Holy Quran verses 16-18, of Sūrah Al Haqqah, I came across the verse referring to “eight Angels” and made an effort to understand the meaning of eight Angels and sought help from the scholars of Quran.

A number of scholars in translating the Quran, over the Ahmadiyya Gazette

years have presented their interpretation of “Eight Angels” in this verse. I present here some of the references; I find interesting.

“Quran is silent as to who or what “the eight” are on whom this manifestation rests. Some of the earlier commentators assume that they are eight Angels, while still others frankly admit that it is impossible to say whether “eight or eight thousand” are meant (Al Hasan Al-Basri, as quoted by Zamakhshari). Possibly, we have here an illusion to eight (unspecified) attributes of God or aspects of His Creation...” (The Message of Quran, translation by Muhammad Asad; page 889)

“The Angels represent manifestations of Divine Glory. The number eight has perhaps no special significance, unless it is with reference to the shape of the “Throne.” The Oriental Throne is often octagonal and its bearer would be one on each corner. Or it is a square Throne; there might be four bearers and four in relief at any given time, making eight in all.” (The Holy Quran- Text, Translation and commentary by Abdullah Yusuf Ali. The American International Printing Company, Washington D.C. page 1599)

“... God’s attributes of similitude, which have been described here as the bearer of the

Divine Throne are:

Rabbul-Alamin (Creator and sustainer of the World)

Al Rahman (The Gracious, fulfills the needs of man)

Al Rahim (The Merciful)

Maliki Yaum-id-Din (Master of the Day of Judgment)

These are the Divine attributes by which the world subsists and which mainly concerns man's life and destiny. In view of their majesty, awfulness and greatness these four Divine attributes will have double manifestations on the Day of Judgment. As Divine attributes are manifested through Angels, therefore eight Angels are mentioned to be the bearers of the Throne of God on that great day." (The Holy Quran- with English translation and commentary, published under the auspices of Ḥaḍrat Mirza Tāhir Ahmad<sup>th</sup>, Vol. 5 Page 2676)

While describing "Angels" in general, I find the following description of Angel's intellectual and it is very informative:

"... In fact, the administration of the huge universe, right from its inception through the entire course of the billions of years of its evolutionary history, requires an enormous organization of constant attention and control. This is performed by innumerable angels (forces), who literally govern the vast universe and its intricate system of laws, as agents of God" ("An Elementary study of Islam" by Ḥaḍrat Mirza Tāhir Ahmad<sup>th</sup>, Islam Independent Publications, Islamabad, Tilford, Surrey; 1985, 1997, 2003, 2010)

While pondering on these explanations for "Angels" in the present verse my thoughts went to four fundamental forces, we read in physics class, where we were told that the physical make of the universe, in which we live, consists of matter including rocks, trees, air, water etc. There are four known

Ahmadiyya Gazette

forces that interact with matter to define our universe. The four fundamental forces, as these are commonly known, have been identified in our present Universe, namely, electromagnetism, weak nuclear force, strong nuclear force and gravity (or gravitational force). Each of the forces has different properties. These four fundamental forces play central role in making the Universe what it is today, without these forces, all matter in the universe would fall apart and float away.

In some other verses of Quran, Allah also points out that every entity in this universe, whether biological or physical, has been created in pairs:

"And We created pairs of everything that you may contemplate. (51 [Al-Dhariyāt]: 50)

"And who has created everything in pairs" (43 [Al-Zukhruf]: 13)

"Holy is He Who created all things in pairs, of what the earth grows, and of themselves, and of what they know not." (36 [Ya Sin]: 37)

"He Who created pairs of everything ....." (43[Al-Zukhruf]: 12)

In light of the above verses, if each fundamental force has a pair (or negative force) then there are a total of "eight forces" that govern the whole universe. May be the Quran, in the verse under discussion, is referring to these four fundamental forces and their pairs (negative forces) that makes eight forces or "eight Angels"?

I wonder if it makes sense!

With my very limited knowledge of science and hardly any knowledge of Quran and Arabic language, I tried to seek support from Quran for the concept of four fundamental physical forces governing the Universe. While searching through the Islamic literature, I came across that the

Islamic scholars have presented following verses from Quran that point to the entity and nature of Angels:

***The Angels obey Allah and do not do anything without Allah's will or permission; Chapter; 66; verse 7.***

"O ye who believe, save yourselves and your families from a fire whose fuel is men and stones, over which are appointed angels, stern and severe Who disobey not Allah in what He commands them and do as they are commanded."

So, do these four fundamental forces. Every force always does the same function assigned to them.

***The Angels are divided into classes and are ranged in ranks;***

"By those who range themselves in ranks, ....."(37 [Al-Saffat]:1)

Again, in chapter 37:

"And verily we are those who stand ranged in ranks", (37 [Al-Saffat]:166)

So are these four fundamental forces. These forces have variations in their strength and speed.

***The Angels occupy a definite position, and serve a definite purpose:***

"And there is not one of us but has an appointed station" (37 [Al-Saffat]:165)

Every force has their assigned function.

***The Angels do not commit sin nor do they behave arrogantly,***

"And whatever is in the heavens and whatever creature is in the earth submits (humbly) to Allah, and the angels too, and they do not behave proudly. They fear Allah above them and do what they are commanded." (16 [Al-Nahl]:50-51)

So, do these four fundamental forces perform their functions as prescribed to each wavelength of the electromagnetic spectrum.

***The Angels do not have knowledge of unseen or future:***

"They said: Holy art thou! No

May-June 2018

knowledge have we except that thou hast taught us; surely thou art all Knowing and Wise.” (2 [Al-Baqarah]: 33)

These four fundamental forces also do not have the knowledge of unseen. They execute exactly they are meant for.

***The Angels executes the commandments of the Creator.***

“... Then they managed the affair entrusted to them.” (79 [Al-Nazi’at]: 6)

These four fundamental forces also execute the actions or perform the duties assigned by nature.

***The Angels possess varying types of qualities or characteristics; some perform two or three or four different functions;***

“... Who employs messengers, having wings two, three or four...” (35 [Fatir]: 2)

These four fundamental forces are also of varying strength and speed.

It is quite apparent from the above verses of Quran that four fundamental forces may be called Angels as characteristics of Angels as presented in the above verses of Quran may be applicable to these forces as well?

On further research, I found that Ḥaḍrat Mirza Ghulam Ahmad, the Promised Messiah<sup>as</sup> wrote extensively on cosmic forces and Angels in “Āīna-e-Kamālāt-e-Islam,” pages 161 to 185, and “Taudīḥ-i-Marām”, pages 72, 73.

I present hereunder some of his Quotes:

“By the command of All Mighty Allah, the reigns of all natural activities in the universe are given to Malaika (Angels). All the time, the Malaika are busy bringing about the changes in the universe to facilitate the basic needs for the betterment and nourishment of the humanity.”

“All cosmic bodies including the Sun, the moon and the stars are actively involved in the development, growth and nourishment of all the non-living and living beings on the earth and the universe. It is a known fact that cosmic bodies exert their influence all the time on all that is present in the universe, including non-living, plants and animals and humans. As physical world is benefiting from these forces similarly our spiritual world is also affected by these forces.”

“Not only human development but the development of whole of the universe, including their physical and spiritual aspects, require resources and means to accomplish their existence in this universe. Some Qur’anic verses prove that those forces are named as Malā’ika (Angels). Though forces are diverse, but have a very close connection with cosmic bodies. Some of these forces bring winds, some help in rains and some bring about quite a few other universal phenomena.”

These quotes were written more than hundred years ago when the concept of Four Fundamental Forces was probably in its inception but Huzoor very clearly pointed towards these forces as “closely

related to the cosmic bodies” and called these forces as “Angels.” “Nasim-e-Da’wat”, pages 456 to 457.

All Four Fundamental Forces in this universe and their counter parts make it a total of “eight forces” or “eight Angels” supporting the Throne (‘Arsh) of Allah as mentioned in these verses of Quran.

Huzoor<sup>as</sup> did write:

“Some Qur’anic verses prove that those forces are named as Mala’ika.” (Nasīm-e-Da’wat, page 455)

This interpretation of verses 16-18 of chapter Al-Haqqah seems rather novice then again, Quran is a dynamic discourse and with advances in human knowledge and new scientific discoveries the interpretation of Qur’anic verses will also adapt to the changing dynamics of the times.

Is it possible that the scholars of Islam, over the years, had been stressing the spiritual and moral aspects of the Qur’anic teachings and did not look into the physical aspects or forces mentioned in Quran? Whereas Qur’anic knowledge, revealed by the Creator of the universe, encompasses both spiritual and physical aspects of the Universe and it makes sense to interpret Quran for both these aspects. If this is the case, then in my opinion, the modern Science is very much in tune with the teachings of Quran revealed to our beloved Prophet Muhammad<sup>sa</sup> around fourteen hundred years ago.

**(Readers are welcome to submit comment on the above article.)**

## **The purpose of the prescribed expiation of missing a fast**

On one occasion I began to reflect on the purpose of the prescribed expiation of missing a fast and I conceived that the expiation is prescribed so that one may be bestowed the capacity and the strength to observe the fast. God Almighty alone can bestow such strength and everything should be sought from God Almighty. He is the All-Powerful; if He so wills He can bestow the strength for observing the fast on one who is afflicted with tuberculosis. The purpose of the prescribed expiation is that one may be bestowed the strength for the observation of the fast, and this can be achieved only through the grace of God Almighty. [The Promised Messiah<sup>as</sup>, Malfūzāt, vol. IV, pp. 258]

# Fasting (Şaum)

Translated from Fiqh Ahmadiyya by Dr. Lutf Rehman.

Edited by Dr. Wajeeh Bajwa/Syed Sajid Ahmad

First part of the section on Fasting can be found in Ahmadiyya Gazette USA, May-June 2016.

## Intent (*Niyyah/Niyyat*) for Fast

**Question:** Is it necessary to have intent for fasting?

**Answer:** Huzoor [Hadrat Khalifatul-Masih II<sup>ra</sup>] said,

“Intent is essential for fasting. There is no reward without intent. Intent is in the heart. One can eat until a white light appears on the Eastern horizon separate from the darkness. If one is careful but someone creates a doubt afterwards, the fast will still be accepted. The time between eating and Fajr Şalāt at the time of the Holy Prophet (may peace and blessings of Allah be upon him) used to be equal to recitation of 50 verses of the Holy Qur’ān.”<sup>1</sup>

If a person slept throughout the day without any food or was so busy in his work for the entire day that he did not eat or drink, this starvation cannot be considered a fast. He had no intent of fasting.

**Question:** At the time of Şaḥarī (Şaḥūr/Suḥūr in Arabic, Şaḥarī in Persian/Urdu) there was no intention to fast but during the day around 10 or 11 in the morning, a person made an intent to fast; is this acceptable?

**Answer:** The intent of fast should be made before sunrise. If there is an excuse, such as, he did not know Ramaḍān was starting that day or he overslept and upon waking found out that that was the first day of fasting or some similar excuse, then he can make his intent before midday provided that he had

nothing to eat or drink since Fajr time.

Ḥaḍrat Umar narrates: 2

عن ابن عمر عن حفصة عن النبي صلى الله عليه وسلم أَنَّهُ قَالَ مَنْ لَمْ يَجْمَعْ الصِّيَامَ قَبْلَ الْفَجْرِ فَلَا صِيَامَ لَهُ. رواه الخمسة.

The Holy Prophet (may peace and blessings of Allah be upon him) said,

“Only that person is fasting who had a firm intent to fast before Fajr.”

Another Ḥaḍīth says,<sup>3</sup>

أَنَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَدْخُلُ عَلَى بَعْضِ أَرْوَاجِهِ فَيَقُولُ هَلْ مِنْ عَدَاءٍ فَإِنْ قَالُوا لَا قَالَ فَإِنِّي صَائِمٌ

Sometimes the Prophet (may peace and blessings of Allah be upon him) used to come home and ask if there was something to eat. If the answer was in the negative, he would say, “Then I shall fast today.”

This narration makes it clear that if there is an excuse, the intent can be made to fast during the day too. However, these fasts of the Holy Prophet (may peace and blessings of Allah be upon him) were voluntary fasts.

Once, the news was received that the moon of Ramaḍān was sighted the day before in an area of the city of Medina. Upon this, the Holy Prophet (may peace and blessings of Allah be upon him) said that those who had not eaten anything should make the intent to fast and those who had eaten should make up for this fast.<sup>4</sup>

**Questions:**

1) A person makes the intent for a voluntary fast but is unable to eat Şaḥarī. Should he fast?

2) One was sick during the night in the month of Ramaḍān. At Şaḥarī time he was feeling better. Should he fast?

3) If one misses Şaḥarī for the Fard (obligatory) fast, should he fast?

**Answer:** 1) Şaḥarī is Masnūn (Sunnah) not essential or Wājib. If one misses or cannot eat Şaḥarī, he can still fast. 2) If one is feeling better at the time of Şaḥarī, he should fast. The intent of fast means intent before Fajr.

**Question:** Is it necessary to eat Şaḥarī?

**Answer:** There is no blessing in the fast without eating Şaḥarī. In case of need and valid excuse, it is permitted to fast without eating Şaḥarī. Ḥaḍrat Anas relates that the Holy Prophet (may peace and blessings of Allah be upon him) said,<sup>5</sup>

تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَةً

“Eat Şaḥarī as there is blessing in it.” In another Ḥaḍīth it is said that Allāh and His angels send blessings on those who eat Şaḥarī.<sup>6</sup>

## Intent of Fasting at a Later Time

**Question:** A person posed a question that he was inside of his house and was certain that there was still time to keep the fast. He ate something and made his intent to fast. Later someone told him that at that time the white light had already appeared in the sky and it was late for the fast. What should be done?

**Answer:** The Promised Messiah (may peace be upon him) said, “In these circumstances, his fast is valid. There is no need to fast again as he was careful to the best of his ability and there was no bad intention.”<sup>7</sup>

<sup>1</sup> Al-Fazl, July 28, 1914

<sup>2</sup> Nail al-Autar

<sup>3</sup> Muslim, Kitāb al-Şaum

<sup>4</sup> Abū Dāwūd. Kitāb al-Sayam

<sup>5</sup> Bukhārī, Kitāb al-Şaum

<sup>6</sup> Aujaz al-Masalik

<sup>7</sup> Badr, Feb 14, 1907. Fatāwā Masīh Mau’ud Page 126

**Question:** In the verse of the Holy Qur'an **ثُمَّ أَتَمُوا الصِّيَامَ إِلَى اللَّيْلِ**, what is the meaning of **اللَّيْلِ** in the Arabic lexicon and what was the practice of the Holy Prophet (may peace and blessings of Allah be upon him) in the matter of Iftār?

**Answer:** In the lexicon **اللَّيْلِ** means **من مغرب الشمس الى طلوع الشمس** meaning the time between the sunset and sunrise. However, the practice of the Holy Prophet (may peace and blessings of Allah be upon him) and the collective tradition of the entire Muslim nation show that in this verse the whole night is not referred to. It means a part of the night in which the fast will be opened. Looking carefully at this Qur'anic expression, this is the time of the beginning of the night just after sunset, as the word **الى** means, to fast until the night and it will end with the beginning of the night. Aḥādīth also support this interpretation. The Holy Prophet (may peace and blessings of Allah be upon him) said,<sup>8</sup>

إِذَا أَقْبَلَ اللَّيْلُ وَأَدْبَرَ النَّهَارُ وَعَابَتِ الشَّمْسُ فَقَدْ أَفْطَرَ الصَّائِمُ.

As soon as the night comes from the east, and the day goes away in the west, meaning when the sun disappears one should end the fast. Again, it is said,<sup>9</sup>

لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَلُوا الْفِطْرَ

As long as the people will end the fast early, good and blessing will remain in them.

A Ḥadīth in Ibn Majah says that the Holy Prophet (may peace and blessings of Allah be upon him) said, "Jews and Christians open the fast late. Muslims should not do so."

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَلُوا الْفِطْرَ عَجَلُوا الْفِطْرَ فَإِنَّ الْيَهُودَ يُؤَخِّرُونَ

(ابن ماجه كتاب الصوم باب ما جاء في تعجيل الافطار)

A Ḥadīth in Tirmidhi says that the Holy Prophet (may peace and blessings of Allah be upon him) used to make special effort to open the fast early.<sup>10</sup> This is the unbroken practice of the Holy Prophet (may peace and blessings of Allah be upon him) and all Sunni scholars agree on this.

### Prohibition of Fasting During Travel

Promised Messiah (may peace be upon him) considered fasting during travel, a disobedience. He said, "If a sick person or one travelling would fast, they would surely be considered disobedient." This pronouncement of the Promised Messiah (may peace be upon him) is based upon the verse of the Holy Qur'an **فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ**<sup>11</sup>.

The essence of the traditions of the Holy Prophet (may peace and blessings of Allah be upon him) also supports this. Those who fast in the month of Ramaḍān during travel have been called **عُصَاة**<sup>12</sup> by the Holy Prophet (may peace and blessings of Allah be upon him). Those traditions which seem to allow this have been determined to be of an earlier time by Imām Zihri.<sup>13</sup>

قال الزهري وكان الفطر آخر الامرين واما يؤخذ من امر رسول الله صلى الله عليه وسلم بالآخر فالآخر

Promised Messiah (may peace be upon him) has declared Qādiān as the second home for those Aḥmadīs who travel from outside. They can fast while staying there. If they don't, this would also be permitted.

Traveling to one's second home is also a travel and it is not permitted to fast. Those who arrived in Qādiān before Iftār time and they were fasting, Promised Messiah (may peace be upon him) asked them to break their fast.

All those whose work involves traveling, such as crew of a train, drivers, pilots, or government agents who need to travel from one place to another as part of their duty, will not be considered travelers and should fast in the month of Ramaḍān.<sup>14</sup>

Explaining the regulation of fasting during travel, Promised Messiah (may peace be upon him) said,

"If it is traveling in a train and there is no hardship, then one can fast, otherwise one should take advantage of the leave given by God Almighty."<sup>15</sup>

**Question:** If a person who is fasting needs to go on a journey, can he break his fast?

**Answer:** During Ramaḍān, one should avoid travelling as far as possible and go on a journey only in case of necessity. It is one's own decision whether a journey is necessary. He alone is answerable before God. No one else can make this determination. As for the travel, no one should be fasting.

### Starting the Journey While Fasting

Ḥaḍrat Khalifatul-Masīh II said,

"My belief and view about travel is that if it starts after Saḥarī and ends before evening, it is not travel as far as Fast is concerned. Sharī'ah prohibits fasting during travel but does not prohibit travel during fasting. A travel that begins after Saḥarī and ends before Iftār is not travel. One can travel while fasting but cannot fast while traveling."<sup>16</sup>

**Question:** Can one fast while traveling? How long is the travel in which one should not fast?

**Answer:** One should not keep a fast of the month of Ramaḍān while traveling. However, it is preferred not to eat or drink in public as a mark of respect for Ramaḍān. Travel or its

<sup>8</sup> Bukhārī, Kitāb al-Ṣaum. Muslim and Tirmidhī

<sup>9</sup> Bukhārī

<sup>10</sup> Tirmidhī

<sup>11</sup> Holy Qur'an, Al-Baqarah, Verse 185

<sup>12</sup> Muslim, Kitāb al-Ṣaum

<sup>13</sup> Muslim

<sup>14</sup> Decision of Majlis Afta. No. 26. Feb 26, 1967

<sup>15</sup> Al-Hakam, Dec 24, 1900

<sup>16</sup> Al-Fazl, Sep. 25, 1942

length is not defined in Shari'ah. It has been left to the individual.<sup>17</sup>

### Summary

There are four possibilities of travel during fasting.

- 1) If one is traveling, walking on foot, or riding on his ride, he should not fast as it is necessary to avoid fasting in this condition.
- 2) If one makes a break in the travel and stays at a place, he can fast. There is permission to either fast or not to fast.
- 3) If the travel starts after Saḥarī and ends before Iftār and one gets back home, then he can fast.
- 4) If one stays at a place for more than fifteen days, he should fast.

### Sick and Traveler

Promised Messiah (may peace be upon him) said, "One who fasts in the month of Ramaḍān while he is traveling or is sick, he disobeys a clear commandment of God Almighty. God has explicit instructions for the sick and the traveler not to fast. He should fast only after the travel ends or when he becomes healthy. One should follow this instruction of God as salvation depends on the Grace of God and no one can get it only based upon his actions. God has not mentioned whether the illness is minor or major, nor whether travel is short or long. This instruction is general and one should follow it. If a sick person or a traveler will fast, they will be considered disobedient."<sup>18</sup>

### Age for Fasting

Ḥaḍrat Khalīfatul-Masīḥ II said, "Some make their young children fast. However, every instruction has some rules and regulation. In my view some instructions start at the age of four and some from seven to twelve years of age. There are some instructions which start from age fifteen to eighteen. In my view, the fasting starts from age fifteen to eighteen which is the age of maturity. Habit to fast should be

developed from the age of fifteen and fasting should be considered mandatory at age eighteen. I remember when we were young we wanted to fast, but Promised Messiah (may peace be upon him) did not allow us to fast. Instead of trying to persuade us he was strict in this matter. For their physical development and health, children should not be allowed to fast. When they achieve their full strength which is around fifteen, then they should start fasting gradually; keeping some fasts in the first year and more in the next, and so on. Gradually they should be made regular in fasting."<sup>19</sup>

An old person who is extremely weak or a young child who is still in the stage of growing should not fast. But a person who is healthy should fast. If he does not fast, he is committing a sin.<sup>20</sup>

### A Pregnant Woman, Child, and a Student

"Only the sick and the traveler are exempt in the Holy Qur'ān from fasting. There is no mention of a nursing mother, or a pregnant woman. The Holy Prophet (may peace and blessings of Allah be upon him) has included them in the category of the sick. Those children who are young and still growing are also included in this category. Those children who are weak and are preparing for their exams are under great stress. Many become like sick. There is no sense in fasting for them."<sup>21</sup>

**Question:** A student who is busy preparing for his exams, should he fast?

**Answer:** We have not been commanded to abandon our daily routine for the sake of fast. Therefore, if it is very hard for a person to fast while doing his daily routine work, he would be considered in the category of sick. He is responsible for his actions and God will deal with him according to his intent. One will decide for himself.

A person, who gets sick if he fasts, even when he was not sick before, will not have to fast. If he is constantly in this state of health, he will not have to fast at all. If this happens only in one season, he should fast in some other season. He should decide with righteousness that this is not just an excuse but a genuine cause.<sup>22</sup>

**Question:** Sometimes in Ramaḍān farmers have lot of work such as sowing or harvesting and some people do hard labor and they cannot fast. What is the instruction for them?

**Answer:** Promised Messiah (may peace be upon him) said,

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ. The

matter of these people is hidden. Everyone should evaluate his situation. If he can employ someone in his place he should do so. Otherwise he would be included in the category of the sick. He should make up for these fasts when he can. عَلَى

الَّذِينَ يُطِيقُونَهُ means, those who do not have the strength."<sup>23</sup>

A person asked the Promised Messiah (may peace be upon him) about fasting while one has diabetes? He answered, "Fasting is not permitted in illness. Diabetes is a very dangerous illness."<sup>24</sup>

### Long Standing Illnesses

There are some illnesses in which one continues to do his daily routine, such as some old and long-standing illnesses. These are not considered an excuse for not fasting. Once the Promised Messiah (may peace be upon him) was asked, if the travel of an employee will be considered an excuse if he travels in line of his duty? He replied,

"His travel will not be considered an excuse. It is part of his work. There are

<sup>17</sup> For more detail of travel, please refer to the chapter "Making up for Salat"

<sup>18</sup> Badr Oct 17, 1907

<sup>19</sup> Al-Fazl, April 11, 1925

<sup>20</sup> Al-Fazl, Feb 2<sup>nd</sup>, 1933

<sup>21</sup> Al-Fazl Vol 18, No 88

<sup>22</sup> Al-Fazl, May 22, 1922

<sup>23</sup> Al Badr, Sep. 26, 1907

<sup>24</sup> Al-Fazl, July 15, 1915

some illnesses in which one is able to do all his routine work. Some soldiers also have such illnesses but they keep on with their work. They may have diarrhea for few days, but continue to work. If one continues with his other work, why can he not fast? These are just excuses of those who do not wish to fast. Most certainly it is an instruction of the Holy Qur'an, that one should not fast while sick or traveling and I insist upon this, so there is no disrespect to this instruction. However, those who could fast, but do not make an excuse because of this instruction and make no effort to complete their count are sinners just like those who do not fast without an excuse. Every Aḥmadī should make up for all those fasts which he missed because of a valid excuse or carelessness.

Some scholars believe that the leftover fasts from the last year cannot be made up.<sup>25</sup> I believe that if someone could not fast due to ignorance, it can be excused. However, if someone intentionally did not fast, there is no making up (Qaḍā) of these fasts just as there is no makeup (Qaḍā) for those Ṣalāt which were left intentionally. However, if he forgot or made a mistake of understanding, he can fast."<sup>26</sup>

### Fidya and Fasting

Promised Messiah (may peace be upon him) said,

"Once I thought about Fidya. It became apparent on me that it helps in fasting. Only God can provide help. One should only ask God for help. He is all Powerful. If he wishes he can give strength to a sick to fast. If one is missing the opportunity to fast, he should pray, "O God! This is a blessed month and I am missing its blessings. I may

not be alive next year and may not be able to make up for these missed fasts." He should ask God for help. I believe that God will provide strength to him. If God so wished he would not have made regulation for us just as in the past. However, these regulations are for our good. I believe when one beseeches God with sincerity and honesty, God does not keep him from blessings. If he gets sick in the month of Ramaḍān in these circumstances, this sickness becomes a blessing for him. Every action is based upon intent. One should prove himself willing before God. If a person cannot fast but he wanted to from the bottom of his heart, angels would fast on his behalf provided he is not making an excuse. God will not keep him from his reward. This is a fine distinction. If one finds it difficult to fast due to his own laziness and thinks he may be sick or he can get sick, he turns away from God's blessings. A person who was excited and was waiting for the arrival of Ramaḍān, but could not fast because of illness, he is not at a loss before God. There are many in this world who make excuses and believe they can deceive others and God. But they are mistaken. The chapter of excuses is vast. One can offer Prayers all his life while sitting and never fast in the month of Ramaḍān. But God is aware of his intent. One who is sincere and honest, God knows him and rewards him abundantly. Sincerity is a valuable trait."<sup>27</sup>

### Fidya (Expiation)

"If one is sick or in a condition where fasting could make him sick, such as a pregnant woman, or a nursing

mother, or a frail old person, or a young child, he should not fast. If such a person has means, he should feed a person. If he does not have means, then his intent alone will be sufficient.

If the excuse was temporary and is removed, one will have to make up for the missed fasts, even if he had paid the Fidya. Paying of Fidya does not make up for the fast. It is merely in place of the lost opportunity to carry out this worship along with others in the month of Ramaḍān. It can also be in celebration of the fasting. One who pays Fidya while fasting earns more reward as he is giving thanks to God. One who pays because he could not fast is paying to make up for the lost fast.

These excuses are of two types, temporary and permanent. Fidya should be paid in both. Once the excuse is removed, one should also fast. Even when one pays Fidya when the excuse is removed in a year, or two, he should fast unless the illness was temporary in the beginning but with time, it became permanent. In this situation Fidya will be sufficient."<sup>28</sup>

**Question:** Who owes Fidya of Ramaḍān? An elderly, frail, weak, chronic patient, pregnant woman, or nursing mother who cannot make up before the next Ramaḍān? A person who was sick for few days and could not fast and will make up after Ramaḍān once healthy, does he owe Fidya? What is the amount of Fidya?

**Answer:** The general instruction is that a person should fast as well as pay Fidya if he has means. Fasting is mandatory while paying of Fidya is Sunnah. The Fidya is not necessary for a person who has a short and temporary illness and could not fast for few days unless he dies before making up for these fasts. In this

<sup>25</sup> Bidayatul-Mujtahid

<sup>26</sup> Al-Fazl Aug. 16, 1948

<sup>27</sup> Fatawa Aḥmadīyyah Page 175.

<sup>28</sup> Al-Fazl, Aug. 10, 1945

situation, his survivors will have to pay Fidyah or fast for his missed fasts.

The mandatory Fidyah of Ramaḍān is only for those who have means and who are not expected to make up for the missed fasts in the near future, such as an old, frail person, or a permanently sick person, or a pregnant woman, or a nursing mother.

Scholar Ibn Rushd writes in "Bidayatul-Mujtahid":<sup>29</sup>

أَمَّا حُكْمُ الْمُسَافِرِ إِذَا أَفْطَرَ فَهُوَ الْقَضَاءُ  
بِاتِّفَاقٍ وَكَذَلِكَ الْمَرِيضُ لِقَوْلِهِ تَعَالَى "فَعِدَّةٌ  
مِنْ أَيَّامٍ أُخَرَ"

The writer of 'Aujaz-ul-Masālik says,<sup>30</sup>

الْحَامِلُ وَالْمَرْضِعُ إِذَا أَفْطَرَا مَا دَا  
عَلَيْهِمَا وَهَذِهِ الْمَسْتَلَّةُ لِلْعَلَمَاءِ فِيهَا أَرْبَعَةٌ  
مَذَاهِبٌ أَحَدُهَا إِتْنَاهَا يُطْعِمَانِ وَلَا قَضَاءَ  
عَلَيْهِمَا وَهُوَ مَرُوءِيٌّ عَنِ ابْنِ عَبَّاسٍ  
وَفِي الْحَدِيثِ أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ  
إِنَّ اللَّهَ وَصَّعَ عَنِ الْمُسَافِرِ شَطْرَ الصَّلَاةِ وَعَنِ  
الْحَامِلِ وَالْمَرْضِعِ الصَّوْمِ 31

The instruction about the amount of Fidyah is,

مِنْ أَوْسَطِ مَا تَطْعَمُونَ أَهْلِيكُمْ

This principal should be kept in mind. Imām Abū Ḥanīfah has made a determination of this. It is equal to little over three pounds of wheat. This would be Fidyah for one missed fast that will be sufficient for two meals.

It is not necessary to give Fidyah to a poor person who is fasting. The purpose is to feed a poor and hungry person. He may or may not be able to fast. Fidyah is mandatory for those who can pay. Those who cannot pay, repentance, prayer, remembrance of God, and regret will be sufficient.

### Permanent Sick and Traveler

Promised Messiah (may peace be upon him) said, "Those who are sick or traveling and do not believe that they will be able to make up for these missed fasts such as a frail, old person, or a weak pregnant woman who knows that she will be unable to

fast due to nursing the child after birth and the year will pass, it is permitted for such a person to pay Fidyah as he or she is unable to fast at all.

Fidyah is only for those who are old and weak or others who can never fast. It is not proper for anyone else to just pay Fidyah and not fast. Only paying Fidyah for those who will recover from their illness and will be able to fast is opening the door of trouble."<sup>32</sup>

**Question:** One who will be paid Fidyah for fasting also has received Fidyah from someone else. What is the instruction in this matter?

**Answer:** The idea of paying someone to fast in your place is wrong. The actual purpose is that if someone cannot fast, he should feed a deserving person, two meals for every missed fast or pay for those two meals. It is not necessary for the person who receives the Fidyah to fast on his behalf. If that person is old, weak or too young, he will not fast and still be eligible to receive from Fidyah because of his poverty. If a person who received the Fidyah also fasts, it will be source for increased reward. It is not a necessary condition.

### Intentionally Breaking the Fast

One who breaks the fast intentionally after beginning the fast, is considered a great sinner. For such a person, "Kaffarah" will be necessary for repentance. He will have to fast for sixty consecutive days or will have to feed sixty deserving persons according to his status, or he will have to give each one of them 4 lbs of wheat or its value in money. Real and honest regret is the essence of repentance. If this is achieved and he does not have the ability to feed sixty people, he should rely on God's mercy and grace. In this situation, just repentance will be sufficient. It is mentioned in a Ḥadīth that a person came to the Holy Prophet (may peace and blessings of Allah be upon him) and started complaining, "I

have been ruined!" The Holy Prophet (may peace and blessings of Allah be upon him) asked, "Who has caused you to ruin?" He said, "I have been intimate with my wife while fasting." The Holy Prophet (may peace and blessings of Allah be upon him) asked, "Can you free a slave?" he said, "No." The Holy Prophet (may peace and blessings of Allah be upon him) asked, "Can you fast for sixty consecutive days?" He said, "No. If I could control myself and my passion, this would not have happened." The Holy Prophet (may peace and blessings of Allah be upon him) said, "Then feed sixty poor people." He said, "My poverty does not permit that." Then the Holy Prophet (may peace and blessings of Allah be upon him) said, "Sit here." In the meanwhile, a person walked in with a basket full of dates. The Holy Prophet (may peace and blessings of Allah be upon him) asked him to pick up that basket and give it to the poor and the deserving. He picked up the basket and said, "Who would be more impoverished than me. I am the most deserving in the city of Medina. The Holy Prophet (may peace and blessings of Allah be upon him) laughed on his plea and said, "Go and feed it to your family."

**Question:** In the month of Ramaḍān a person had intercourse with his wife who was fasting even when she told him that she is fasting. What should be done?

**Answer:** The fast of the wife will be invalidated. If she was not willing, then she will not be obligated "Kaffarah" as a punishment. She will have to keep that fast again. If she was willing then she will have to comply with "Kaffarah" (expiation) and fast for sixty days, or feed sixty poor people. The husband is obviously guilty. He should repent and not do so again and also comply with "Kaffarah."

**Question:** If someone breaks his fast due to extreme thirst, will he need to comply with "Kaffarah"?

**Answer:** If someone breaks the fast due to extreme thirst, he will have to make up for that fast. However,

<sup>29</sup> Bidayatul-Mujtahid Vol. 1

<sup>30</sup> Aujaz al-Masalik Sharḥ Muwatta Page 37

<sup>31</sup> Tirmidhī, Kitāb al-Ṣaum

<sup>32</sup> Fatawa Aḥmadiyyah. Page 187

there is no “Kaffarah” or Fidyah in this circumstance. “Kaffarah” is necessary only when a person breaks his fast intentionally and without cause. In this circumstance, it will be necessary for him to make up for his mistake and fast for sixty consecutive days. If he is unable to do so then he should feed sixty deserving people.

**Question:** I thought that today was ‘Īd. I had breakfast at eight in the morning and went to offer ‘Īd Prayer. Then I found out that the ‘Īd is tomorrow. I immediately made my intent for the fast and did not eat or drink anything until sunset. Is my fast proper and acceptable?

**Answer:** It is necessary for fast not to eat or drink anything between sunrise and sunset with the intention to fast. Since you ate during the day by mistake, no sin was committed. However, it was not fast either. You will have to make up a missed fast.

**Question:** Is it prohibited for the person who is fasting to have any type of injection? Are the vaccinations provided by the government permitted?

**Answer:** God has permitted not to fast during an illness and make up after Ramaḍān, then why one has to do so during Ramaḍān when he is ill. The only reason for an injection is that one is ill, or it is necessary to prevent an illness, or the government is providing injections to control the spread of disease. In all of the above circumstances one can end his fast. There is no question of injection during a fast.

An injection which is administered in the skin is permitted such as small pox. However, an intravenous or intramuscular injection or enema will cause the fast to break.

### Conditions in Which the Fast Does Not Break

Miswak (toothbrush made from a piece of a branch of a tree), dry or wet, putting medicine in the eyes, smelling a perfume, swallowing phlegm, or dust in the mouth does

not affect the fast. Promised Messiah has said that using antimony during the day is “Makrūh”<sup>33</sup> (undesired, better not done). This is also mentioned in Ḥadīth.

Similarly vomiting, minor surgery, smelling perfume or chloroform (a medicine) does not cause the fast to break but they have been disliked. These actions are “Makrūh” [undesirable].

Rinsing the mouth, cleaning the nose with water, using perfume, using oil on the beard or head, taking multiple showers, looking in a mirror, getting a massage, or kissing are not prohibited. These actions do not cause the fast to break and they are not “Makrūh” [that is, undesirable]. If a person had intercourse with his wife and could not take a shower, he can fast without it.

**Question:** Is it permitted to use toothpaste during fasting or applying ointment on a wound?

**Answer:** Toothpaste is not favored. It is permitted to use toothbrush without the toothpaste and rinsing the mouth. An ointment can be used on external surfaces.

**Question:** Does snorting powdered tobacco break the fast?

**Answer:** It is “Makrūh” and objectionable to snort powdered tobacco while fasting.

### Eating During Fast by Mistake

If one eats during fasting by mistake, his fast will continue without any flaw. If one starts to eat by mistake the people around him should not remind him as God is giving him food. Why should they stand in the way? The Holy Prophet (may peace and blessings of Allah be upon him) said,<sup>34</sup>

إِذَا كَلَّ الصَّائِمُ نَاسِيًا أَوْ شَرِبَ نَاسِيًا  
فَإِنَّمَا هُوَ رَزَقٌ سَأَقَهُ اللَّهُ إِلَيْهِ وَلَا قِضَاءَ عَلَيْهِ  
وَلَا كَفَّارَةَ.

Meaning if a person who is fasting, eats or drinks by mistake, he should not worry. This was the food

provided to him by God. He has no punishment nor a need to make up.

If someone ends his fast before time thinking sun has set or some other misunderstanding and then finds out that the sun had not set, he will have to make up the fast. He will not be considered sinful for this mistake nor will he have to carry out “Kaffarah.”

**Question:** Does donating blood causes the fast to break?

**Answer:** Just by donating blood the fast does not break. Since donation of blood causes weakness, one should end his fast in this situation. Donating blood is sometimes necessary to save someone’s life, one can fast later. This is a permission granted by God. Not donating blood due to the excuse of fasting is no virtue.

**Question:** Should the leftover fasts of Ramaḍān be completed continuously one after the other without breaks or can they be carried out with breaks?

**Answer:** If fasts of Ramaḍān are left over due to travel or illness, it is necessary to complete them afterwards. It is not necessary to fast all of them continuously. They can be completed one at a time with breaks.

### The Timings of the Fast in Unusual Places

The missionary in Scandinavia was sent the following ruling (Fatwah) of Ḥaḍrat Khalīfatul-Masīh II<sup>ra</sup>.

- 1) In a place like this the instruction is to keep fast for twelve hours. Do not wait for the sunrise or sunset. Fix the time for Sahar and Iftār and similarly for Ṣalāt. This is the instruction of the Holy Prophet (may peace and blessings of Allah be upon him)<sup>35</sup>.
- 2) Muslims living all over the world are instructed to fast during the month of Ramaḍān. They eat before sunrise and then fast until sunset. After sunset they are permitted to eat. This instruction applies to those areas where daylight is less than

<sup>33</sup> Al-Fazl July 28, 1914

<sup>34</sup> Dar Qutni, Kitāb al-Ṣaum

<sup>35</sup> Ref. No. 2960. Aug. 27, 1957. Folder: Dini Masa’il.

24 hours and where day and night are distinct from each other within the 24 hours of the day. Those places where day or night lasts for 24 hours, an estimated time should be used<sup>36</sup>.

### I'tikāf

The literal meaning of I'tikāf is to be confined in one place or to stay at one place. In the Islāmic tradition, I'tikāf means to “fast with the intent to worship and to stay in the mosque.”<sup>37</sup>

الَلَّبْتُ فِي الْمَسْجِدِ مَعَ الصَّوْمِ وَنِيَّةِ  
الْإِعْتِكَافِ

Just like fasting, I'tikāf is also found in other Faiths. It is said in the Holy Qur'an,<sup>38</sup>

وَعَهَدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا  
بَيْتِي لِلطَّائِفِينَ وَالْمُكَافِينَ وَالرُّكَّعِ السُّجُودِ-

We had a covenant with Ibrāhīm and Ismā'il that they would keep my house clean and purified for those who perform the circuits (Ṭawāf) and those who remain there in for devotion (I'tikāf) and those who bow (Rukū') and those who prostrate (Sajdah) in Prayer.

It is said in the Holy Qur'an about Ḥaḍrat Maryam (may peace be upon him)<sup>39</sup>

وَأَذْكُرُ فِي الْكِتَابِ مَرْيَمَ ط إِذِ اتَّخَذَتْ مِنْ  
أَهْلِهَا مَكَانًا شَرْقِيًّا. فَاتَّخَذَتْ مِنْ دُونِهِمْ  
حِجَابًا

Ḥaḍrat Maryam (may peace be upon him) left her family and resided in a secluded place for a while for worship, where she was given the good news of a great son.

Before his ministry, the Holy Prophet (may peace and blessings of Allah be upon him) used to stay in the cave of Ḥirā for worship. This was a type of I'tikāf. One can sit in I'tikāf on any day and at any time. To sit in I'tikāf in the last ten days of Ramaḍān is Sunnah.

Ḥaḍrat Ā'isha says, about the I'tikāf of the Holy Prophet (may

peace and blessings of Allah be upon him)<sup>40</sup>

كَانَ يَعْتَكِفُ الْعَشْرَ الْآخِرَ مِنْ رَمَضَانَ  
حَتَّىٰ تَوْفَاهُ اللَّهُ ثُمَّ اعْتَكَفَ آزْوَاجُهُ مِنْ بَعْدِهِ

The Holy Prophet (may peace and blessings of Allah be upon him) used to sit in I'tikāf in the last ten days of Ramaḍān. This was his practice until his death. After his death, his wives continued this practice.

Holy Prophet (may peace and blessings of Allah be upon him) used to instruct those, who were seeking 'Lailatul-Qadr,' to sit in I'tikāf in last ten days of Ramaḍān.

قِيلَ لِي أَنَّهُ فِي الْعَشْرِ الْآخِرِ فَمَنْ أَحَبَّ  
مِنْكُمْ أَنْ يَعْتَكِفَ فَلْيَعْتَكِفْ. فَاعْتَكَفَ  
النَّاسُ مَعَهُ

The Holy Prophet (may peace and blessings of Allah be upon him) said, “I have been informed that the 'Lailatul-Qadr' is in the last ten days of Ramaḍān. Whoever among you wants to sit in I'tikāf, let him do so in the last ten days of Ramaḍān.

The companions used to sit in I'tikāf with the Holy Prophet (may peace and blessings of Allah be upon him) in the last ten days of Ramaḍān.

Ḥaḍrat Abū Saeed Khudri narrates,<sup>41</sup>

إِعْتَكَفْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
الْعَشْرَ الْأَوْسَطَ مِنْ رَمَضَانَ قَالَ فَخَرَجْنَا  
صَبِيحَةَ عَشْرِينَ قَالَ فَخَطَبَنَا رَسُولُ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ صَبِيحَةَ عَشْرِينَ فَقَالَ إِنِّي  
رَأَيْتُ لَيْلَةَ الْقَدْرِ وَإِنِّي نُسَيْتُهَا فَالْتَمِسُوهَا فِي  
الْعَشْرِ الْآخِرِ فِي الْوَتْرِ -فَأِنِّي رَأَيْتُ إِنِّي اسْجُدُ  
فِي مَاءٍ وَطِينٍ -الخ

“We sat in I'tikāf in the middle ten days of Ramaḍān along with the Holy Prophet (may peace and blessings of Allah be upon him). On the morning of the 20<sup>th</sup> of Ramaḍān we came out. The Holy Prophet (may peace and blessings of Allah be upon

him) said, “I have witnessed 'Lailatul-Qadr' in my dream. I do not remember the date but I was prostrating in water and mud (meaning there would be rain on that night). You should seek 'Lailatul-Qadr' in the odd nights of the last ten days.”

There is not a prescribed length of time for I'tikāf. One can sit in I'tikāf for any number of days<sup>42</sup>. The number of days of I'tikāf which the Holy Prophet (may peace and blessings of Allah be upon him) used to be in I'tikāf was at least ten days.

Ḥaḍīth<sup>43</sup>:

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْتَكِفُ فِي  
كُلِّ رَمَضَانَ عَشْرَةَ أَيَّامٍ فَلَمَّا كَانَ الْعَامُ الَّذِي  
قُبِضَ فِيهِ اعْتَكَفَ عَشْرِينَ-

Holy Prophet (may peace and blessings of Allah be upon him) always used to sit in I'tikāf for ten days in the month of Ramaḍān. In the year he died, he sat in I'tikāf for twenty days.

I'tikāf should begin with Fajr Prayer on the 20<sup>th</sup> of Ramaḍān. Since Holy Prophet (may peace and blessings of Allah be upon him) sat in I'tikāf for ten days, this number can be completed only if we start on the morning of the 20<sup>th</sup> of Ramaḍān. Holy Prophet (may peace and blessings of Allah be upon him) used to begin his I'tikāf on the morning of the 20<sup>th</sup> of Ramaḍān. Ḥaḍrat Ā'isha (may Allah be pleased with him) says,<sup>44</sup>

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْتَكِفُ فِي  
كُلِّ رَمَضَانَ عَشْرَةَ أَيَّامٍ فَلَمَّا كَانَ الْعَامُ الَّذِي  
قُبِضَ فِيهِ اعْتَكَفَ عَشْرِينَ-

Ḥaḍīth<sup>45</sup>:

إِذَا رَأَى أَنْ يَعْتَكِفَ صَلَّى الْفَجْرَ ثُمَّ دَخَلَ  
مُعْتَكِفَهُ-

When Holy Prophet (may peace and blessings of Allah be upon him) intended to do I'tikāf, he would go to his place of I'tikāf after Fajr Prayer. The most appropriate place for

<sup>36</sup> Introduction. Tafṣīr al-Qur'an, page 455.

<sup>37</sup> Hidayah. Bab al-I'tikāf.

<sup>38</sup> Al-Baqarah. Verse 126

<sup>39</sup> Quran, Sura Maryam, Verse 17-18.

<sup>40</sup> Bukhārī and Muslim

<sup>41</sup> Bukhārī, Bab al-I'tikāf.

<sup>42</sup> Hidayah. Page 190. Fiqh Madhahib Arba'a. Ch 1. Page 946. (Urdu)

<sup>43</sup> Bukhārī, Bab al-I'tikāf

<sup>44</sup> Bukhārī, Kitāb al-I'tikāf fi Shawwal

<sup>45</sup> Muslim

I'tikāf is the mosque as it is said in the Holy Qur'an<sup>46</sup>:

وَأَنْتُمْ عَلَيْكُمْ فِي الْمَسَاجِدِ

Since mosques are dedicated for the worship of God, these are the best places to sit in I'tikāf. This is the instruction in the traditions too. Ḥaḍrat Ayesha (may Allah be pleased with him) says:<sup>47</sup>

لَا اِعْتِكَافَ إِلَّا فِي مَسْجِدٍ جَامِعٍ

In case of need, I'tikāf can be at a place other than the mosque. Ḥaḍrat Khalīfatul-Masīḥ II<sup>ra</sup> says, "I'tikāf can be at a place other than the mosque, but one will not get the reward of the mosque."<sup>48</sup>

A woman can sit in I'tikāf in the mosque but it is better for her to dedicate a place for Prayers in her home and sit in I'tikāf there.

أَمَّا الْمَرْأَةُ فَتَعْتَكِفُ فِي مَسْجِدِ بَيْتِهَا

A person who is sitting in I'tikāf at the mosque should not leave the mosque except for using the bathroom. He should not leave the mosque even for bathing or grooming.

During I'tikāf if a woman enters her monthly menstrual cycle, she should stop her I'tikāf. She should not be in the mosque in such circumstances.

The person sitting in I'tikāf should spend most of his time in worship and Prayers and not waste time in useless gossip. He should not be completely silent either, as Islām does not mandate silence in fasting.

ولا يتكلم إلا بخير ويكره له الصمت

لأن صوم الصمت ليس بقربة

### The Importance of I'tikāf

The Holy Prophet (may peace and blessings of Allah be upon him) said, "The one who sits in I'tikāf is making a statement as if he would not go away until God will have mercy on him."<sup>50</sup>

اخرج البيهقي عن عطاء الخراساني قال ان مثل المعتكف مثل المحرم القى نفسه

بين يدي الرحمن فقال والله لا ابرم حتى ترحمي

Holy Prophet (may peace and blessings of Allah be upon him) also said, "One who sits in I'tikāf just for one day only for the sake of God: God will place three ditches between him and the Fire of Hell and the distance between them would be more than from east to the west."<sup>51</sup>

مَنْ اِعْتَكَفَ يَوْمًا اِبْتِغَاءً وَجَدَ اللهُ جَعَلَ اللهُ بَيْنَهُ وَبَيْنَ النَّارِ ثَلَاثَ خَنَاقٍ اَبْعَدُ مِمَّا بَيْنَ الْحَافَتَيْنِ

The Holy Prophet (may peace and blessings of Allah be upon him) said, "The one who sits in I'tikāf is saved from all sins. He keeps on getting reward for all the good deeds from before the I'tikāf as if he is still doing them."<sup>52</sup>

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي الْمُعْتَكِفِ هُوَ يَعْتَكِفُ عَنِ الذُّنُوبِ وَيَجْرِي لَهُ مِنَ الْحَسَنَاتِ كَعَامِلِ الْحَسَنَاتِ كُلِّهَا

### Proclamations

**Question:** Is it permissible to sit in I'tikāf at your local mosque instead of the central mosque?

**Answer:** It is necessary for proper I'tikāf to be in a mosque where regular congregational Prayer occurs. There is a Ḥaḍīth:<sup>53</sup>

لَا اِعْتِكَافَ إِلَّا فِي مَسْجِدٍ جَامِعٍ

There is no I'tikāf except in a mosque where regular congregational Prayer occurs.

Almost all scholars agree upon this.<sup>54</sup>

**Question:** Can one sit in I'tikāf at home if there is no mosque in the area?

**Answer:** If there is no mosque in the area such as an Aḥmadī living alone or a few Aḥmadīs congregate for Prayers in someone's home and there is no mosque then it is permissible to sit I'tikāf in that part of the house which was reserved for

Prayers. God has knowledge of our limitations and rewards accordingly.

**Question:** Can a woman sit I'tikāf in a private place inside the home?

**Answer:** If there is no mosque or if there is not adequate facility in the mosque for the women, then she can sit I'tikāf designating a place in her home.

As far as possible every Aḥmadī home should have a designated place for worship. This can be the mosque for the residents of that home. The women can pray there and men can also offer their Nafl and Sunnah in this area. In case of tribulations, this area should be used for supplications. This practice is very rewarding and many companions of the Prophet (may peace and blessings of Allah be upon him) used to do so.

**Question:** Is it permissible for an elderly person who cannot fast to sit in I'tikāf in the mosque?

**Answer:** Normally, fasting is a requirement for I'tikāf. Ḥaḍrat A'isha (may Allah be pleased with him) narrated that I'tikāf is not valid without fasting.<sup>55</sup>

This is also supported by the following verse of the Holy Qur'an,<sup>56</sup>

ثُمَّ أَنْتُمُ الصَّيَامَ إِلَى النَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَلَيْكُمْ فِي الْمَسْجِدِ

Moreover, we do not have any indication that the Holy Prophet (may peace and blessings of Allah be upon him) or his companions ever sat in I'tikāf without fasting. This is the view of Ḥaḍrat Ibn 'Abbās and Ḥaḍrat Ibn 'Umar among the companions. Among the leaders of jurisprudence, Imām Malik and Imām Abū Ḥanīfah have the same view. Elders of Aḥmadiyya community have also adopted this view. On the contrary, Imām Shafī'ī, Imām Aḥmad, and Hasan Baṣrī do not consider fasting necessary for I'tikāf. These elders present the following narration by Ḥaḍrat 'Umar in their support. He said, "Once I had promised one night of I'tikāf. I

<sup>46</sup> Al-Baqarah. Verse 188.

<sup>47</sup> Abū Dāwūd. Kitāb al-I'tikāf.

<sup>48</sup> Al-Fazl, March 6, 1962

<sup>49</sup> Hidayah, Bab al-I'tikāf.

<sup>50</sup> Durr Manthur, Page 202. Vol 1.

<sup>51</sup> Durr Manthur, Page 202. Vol 1.

<sup>52</sup> Ibn Majah, Kitāb al-I'tikāf

<sup>53</sup> Abū Dāwūd

<sup>54</sup> Nail al-Autar. Ch 4. Page 468

<sup>55</sup> Abū Dāwūd. Kitāb al-I'tikāf

<sup>56</sup> Holy Qur'an, Al-Baqarah. 188

asked the Holy Prophet (may peace and blessings of Allah be upon him), should I do so? He said, "Yes." So, he did it. <sup>57</sup> It appears from this narration that fast is not necessary for I'tikāf, as there is no fast at night. According to these alders, even few moments of I'tikāf is also valid. <sup>58</sup>

**Question:** Can one sleep on a bed while in I'tikāf at the mosque?

**Answer:** During the days of I'tikāf, it is permissible to place a bed in a corner or other reasonable place in the mosque for sleeping. There is no harm in it as long as it does not obstruct the worshippers.

Ḥadīth: <sup>59</sup>

إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا  
اعْتَكَفَ طَرِحَ لَهُ فِرَاشَهُ وَيُوضِعُ لَهُ سَرِيرَةً  
وَرَاءَ أُسْتَوَاتِ التَّوْبَةِ

When the Holy Prophet (may peace and blessings of Allah be upon him) used to sit in I'tikāf, his bed was set behind a pillar in the mosque, which was called "pillar of repentance."

**Question:** It is mentioned in the Ḥadīth that one can go out of the mosque during I'tikāf for essential bodily functions. What are the essential bodily functions?

**Answer:** Ḥadīth: <sup>60</sup>

كَانَ لَا يَدْخُلُ الْبَيْتَ إِلَّا لِحَاجَةِ الْإِنْسَانِ إِذَا  
كَانَ مُعْتَكِفًا

Meaning, the Holy Prophet (may peace and blessings of Allah be upon him) would not come home during I'tikāf, except for essential bodily functions.

One such function is the need for going to the bathroom. All scholars agree that it is permissible to go out of the mosque for this reason.

If one is sitting in I'tikāf at the local mosque, it is permissible to go to the central mosque for the Friday Prayer. For other needs such as Dars-ul-Qur'ān or participation in other Prayers, or for grooming, hair cutting, eating, visitation of the sick, or participating in the funeral Prayer, there is disagreement. Most scholars do not consider it proper to

leave the mosque for any one of these secondary needs. It is also in keeping with the spirit of the I'tikāf.

**Question:** It is commonly understood that a person sitting in I'tikāf should not leave mosque except for special circumstances such as for bathroom or for being a witness in a court of law where a delay might be harmful. Some have also granted permission for attending funeral Prayer. Without these restrictions the underlying purpose of I'tikāf would be lost. Some elders do not care for these restrictions and some even continue their office work. Please give the correct guidance?

**Answer:** Complete isolation is the best in I'tikāf. Ḥadīth A'isha (may Allah be pleased with him) used to say that keeping in line with the practice of the Prophet (may peace and blessings of Allah be upon him), one sitting in I'tikāf should not leave the mosque; not for visiting the sick nor for funeral Prayers. He can go for essentials such as bathroom needs. <sup>61</sup>

Some scholars have expanded the essentials and included some other tasks such as appearing in a court of law for the following reasons:

- 1) There is no explicit prohibition in these matters by the Holy Prophet (may peace and blessings of Allah be upon him).
- 2) The meaning of the term "I'tikāf" only implies that one should stay at the mosque with the intent to worship.
- 3) Some traditions point to other human needs for which one can leave the mosque. Once Ḥadīth Safiyyah (may Allah be pleased with him) went to see the Holy Prophet (may peace and blessings of Allah be upon him) in the mosque during I'tikāf. She remained there for quite some time talking. When she was ready, the Holy Prophet (may peace and blessings of Allah be upon him) accompanied her to the home. The home was a good distance away from the mosque. <sup>62</sup>

- 4) If an Imām is convinced of a special permission then in case of need it can be availed. The following Imāms are included in these: Ḥadīrat Ali (may Allah be pleased with him), Sa'eed Ibn Jubir, Qatadah Ibrāhīm Nakha'ī, Hassan Baṣri, and Imām Aḥmad. <sup>63</sup>

Therefore, those who are unable to sit the highest level of I'tikāf keeping with the practice of the Prophet (may peace and blessings of Allah be upon him) due to their urgent and important work can sit the lesser level of I'tikāf so they are not left out without any reward. In such circumstances, they can sit in I'tikāf with the intent of going out of the mosque to attend to their important work. The permissions granted by the Promised Messiah (may peace be upon him) and Ḥadīrat Khalīfatul-Masīḥ II<sup>ra</sup> probably relate to this second type of I'tikāf.

**Question:** Can one attend college for learning or teaching during I'tikāf?

**Answer:** Some things are optional and one has the choice to do them or not. If one chooses to do such acts, it is essential to observe all the regulations. I'tikāf is one such act. One can choose to sit in I'tikāf or end it if necessary. One cannot sit in I'tikāf in the traditional sense and let his own desires interfere.

The word I'tikāf means to stay at the mosque for a period of time with the intent of worship and reward. A stay of only a few minutes could also be I'tikāf. However, during the traditional I'tikāf which is practiced in the last ten days of Ramaḍān, one cannot leave the mosque except for extreme need which does not include going to the college.

Ḥadīth: <sup>64</sup>

السُّنَّةُ عَلَى الْمُعْتَكِفِ أَنْ لَا يَعُودَ مَرِيضًا  
وَلَا يَشْهَدَ جَنَازَةً وَلَا يُمَسَّ امْرَأَةً وَلَا يُبَاشِرَهَا  
وَلَا يَخْرُجَ لِحَاجَةٍ إِلَّا لَا بُدَّ مِنْهُ. وَلَا إِعْتِكَافَ  
إِلَّا بِصَوْمٍ وَلَا إِعْتِكَافَ إِلَّا فِي مَسْجِدٍ جَامِعٍ

One who is sitting in I'tikāf should not go to visit the sick,

<sup>57</sup> Bukhārī, Kitāb al-I'tikāf.

<sup>58</sup> Nail al-Autar. Ch 4. Page 268.

<sup>59</sup> Ibn Majah, Kitāb al-I'tikāf.

<sup>60</sup> Muslim, Kitāb al-Taharat

<sup>61</sup> Abū Dāwūd. Kitāb al-Siyam. Bab al-Mu'takif

<sup>62</sup> Abū Dāwūd. Bab al-Mu'takif

<sup>63</sup> Aujazul-Masalik. Ch 3, Page 112

<sup>64</sup> Abū Dāwūd, Kitāb al-I'tikāf

should not go for the funeral Prayer, and should not go to his wife. He should not leave the mosque except for bathroom needs. It is necessary to fast for the I'tikāf. I'tikāf should be at a mosque where regular congregational Prayer occurs.

Ḥaḍrat A'isha (may Allah be pleased with him) says,<sup>65</sup>

إِنْ كُنْتُ لَا دَخْلَ الْبَيْتِ لِلْحَاجَةِ وَالْمَرِيضِ فِيهِ فَمَا أَسْأَلُ عَنْهُ إِلَّا وَأَنَا مَارَةٌ.

Ḥaḍrat A'isha (may Allah be pleased with him) says,

“When I used to come home to use the bathroom and if there was someone sick at home, I would enquire of them just in passing (did not stay/stop).”

The permission granted by the Promised Messiah (may peace be upon him) in regards to visiting the sick is probably in keeping with the above practice.

**Question:** What is the Masnoon [practice of the Holy Prophet (may peace and blessings of Allah be upon him)] for I'tikāf?

**Answer:** Masnoon I'tikāf is the one which is exactly like the practice of the Holy Prophet (may peace and blessings of Allah be upon him) and which is explained in the Aḥādith. The Prophet (may peace and blessings of Allah be upon him) used to spend last ten days of Ramaḍān in the mosque and would not leave the mosque except for the bathroom needs. This type of I'tikāf is in keeping with the practice of the Prophet (may peace and blessings of Allah be upon him).

If one is unable to do this because of his circumstances then it can be modified. If one cannot spend all ten days, he can do nine or eight or less. He would still be worthy of reward from God. If one cannot fast, he can earn reward by spending time in the

mosque in remembrance of God. Similarly, those who cannot spend an entire day in the mosque they can spend as much time as is available to them. The scholars have explained these exceptions to encourage and keep the spirit of I'tikāf strong.

**Question:** If bathroom facility is not available close to the mosque can one go far for this?

**Answer:** One should not leave the mosque except for the bathroom needs. Otherwise, the I'tikāf will not be in keeping with the practice of the Holy Prophet (may peace and blessings of Allah be upon him). Of course, one would still be rewarded for spending time in the mosque for worship.

**Question:** Can one go home for meals or bring food from the market?

**Answer:** If there is no arrangement for food it can be brought from home or from the market.

**Question:** If there is no facility for shower at the mosque, can one go home for showering?

**Answer:** If one considers shower a necessity then he can leave the mosque and go home for this. Wuḍū is already included in the necessities.

**Question:** Is it permitted to have a haircut in the mosque while sitting in I'tikāf? Does this affect the sanctity of the mosque?

**Answer:** There is no objection to getting a haircut during I'tikāf although it has been discouraged inside the mosque. It is against the respect and sanctity of the mosque. This is the position of most scholars. It is written in Aujazul-Masalik.<sup>66</sup>

وَيُكْرَهُ حَلْقُ الرَّأْسِ فِيهِ مُطْلَقًا أَوْ مُعْتَكِفًا كَانَ أَوْ غَيْرَ مُعْتَكِفٍ ..... وَذَلِكَ لِحُرْمَةِ الْمَسْجِدِ

Getting a haircut in the mosque is discouraged because of the respect and honor of the mosque. It is not

prohibited in I'tikāf to have a haircut.

When Holy Prophet (may peace and blessings of Allah be upon him) felt the need to groom his hair during I'tikāf, he would hang his head outside the mosque and Ḥaḍrat A'isha (may Allah be pleased with him) would comb his hair from her room which was adjacent to the mosque.

The Promised Messiah (may peace be upon him) was asked, “Can a person sitting in I'tikāf talk about his business?” He answered, “Only in extreme need and to care for a sick and for the bathroom needs.”<sup>67</sup>

The author of “Hidayah” writes,<sup>68</sup>

لَا بَأْسَ بِأَنْ يَبِيعَ وَيَبْتِئَا فِي الْمَسْجِدِ مِنْ غَيْرِ أَنْ يَحْضُرَ السَّلْعَةَ

Ḥaḍrat Khalīfatul-Masīḥ II<sup>ra</sup> says,

“I'tikāf starts on the morning of the twentieth. Sometimes it is ten days and sometimes eleven... Once the Holy Prophet (may peace and blessings of Allah be upon him) came out to inform others of “the moment of acceptance of prayers.” Two men were fighting in the street. He said, “Upon seeing you two, it has slipped my mind [what was the moment of acceptance of prayers].” However, he said that this moment is in the last ten days of Ramaḍān. Sufi elders have written that this moment comes in other times too but there is a special moment in the last ten days of Ramaḍān. Based upon his experience the Promised Messiah (may peace be upon him) said, “This moment occurs during the night of the twenty-seventh.”<sup>69</sup>

<sup>65</sup> Ibn Majah, Kitāb Ṣaum

<sup>66</sup> Aujaz-ul-Masalik

<sup>67</sup> Badr, Feb 21, 1907

<sup>68</sup> Hidayah. Page 191. Vol 1

<sup>69</sup> Al-Fazl, Nov 3, 1914