

An informational, literary, educational, and training magazine of Ahmadiyya Muslim Community, USA

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ
القران الحكيم ٢:٢٥٨

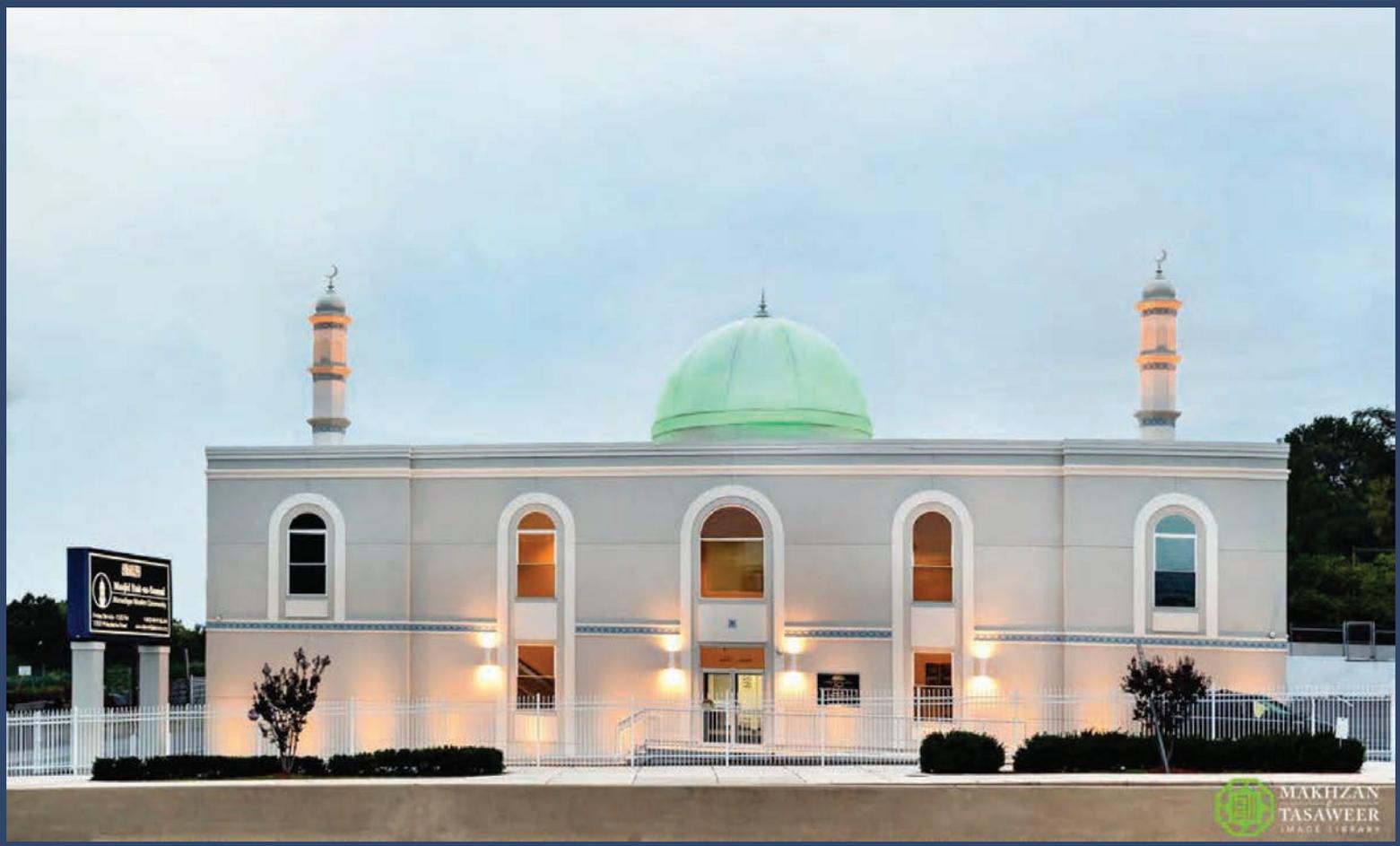
The Ahmadiyya GAZETTE USA

March-April 2019

Khilafat
Zakat

مسجد بيت الصمد بالٹيمور

Bait-us-Samad Mosque in Baltimore



Hadrat Mirza Masroor Ahmad, Khalifat-ul-Masih V, may Allah be his helper, opened these mosques during his 2018 tour of the US.



AHMADIYYA
MUSLIM COMMUNITY
United States of America

Muslims who believe in the Messiah
Mirza Ghulam Ahmad of Qadian

NATIONAL CALENDAR 2019

- 1 Jan—Tue—New Year’s Day—Long Weekend—Federal Holiday
- 5-6 Jan—Sat-Sun—Local Jamā’at/Auxiliary Activities Review of 2018 and Plan 2019 activities—Local/Aux—Jamā’at
- 11-13 Jan—Fri-Sun—Ansar Leadership Conference—National Auxiliary—Houston, TX
- 21 Jan—Mon—Martin Luther King Jr. Day—Long Weekend—Federal Holiday
- 27 Jan—Sun—Strat-un-Nabī Day—Regional—Jamā’at
- 2 Feb—Sat—Khuddām National Āmila Meeting—National Auxiliary—TBD
- 2 Feb—Sat—Regional Tablīgh Conferences—Tablīgh Department—Regional
- 2-3 Feb—Sat-Sun—Local Jamā’at/Auxiliary Activities—Local/Aux—Jamā’at
- 9 Feb—Sat—National Āmila Meeting—National Jamā’at—Dallas, TX
- 10 Feb—Sun—Regional Refresher Course—Regional Jamā’at—Dallas, TX
- 18 Feb—Mon—Presidents’ Day—Long Weekend—Federal Holiday
- 24 Feb—Sun—Muşliḥ Mau’ūd Day—Regional/Local—Jamā’at
- 2-3 Mar—Sat-Sun—Local Jamā’at/Auxiliary Activities—Local/Aux—Jamā’at
- 2 Mar—Sat—Waqf-e-‘Ardi Conference—Ta’līm-ul-Quran Dept—Philadelphia, PA
- 16 Mar—Sat—Quran and Science Symposium—AAMS and AWSA USA—Bait-ur-Rahman MD
- 16 Mar—Sat—National Āmila Meeting—National Jamā’at—Bait-ur-Rahman MD
- 17 Mar—Sun—Regional Refresher Course—Washington Metropolitan area Jamā’at Office Bearers and National Āmila members—Regional Jamā’at—Bait-ur-Rahman MD
- 24 Mar—Sun—Masih-i-Mau’ūd Day—Regn/Local—Jamā’at
- 29-31 Mar—Fri-Sun—Lajna Mentoring Conference (LMC)—National Auxiliary—TBD
- 30 Mar-1 Apr—Sat-Mon—Public Affairs Seminar 2019—National Jamā’at—Bait-ur-Rahman MD
- 5-7 Apr—Fri-Sun—Waqf-i-Nau Boys visit to Jāmi’a Aḥmadiyya Canada—Waqf-i-Nau Department—Jāmi’a Canada
- 6-7 Apr—Sat-Sun—Local Jamā’at/Auxiliary Activities—Local/Aux—Jamā’at
- 6-7 Apr—Sat-Sun—Khuddām/Atfāl Regional Ijtimā—Regional Auxiliary—Regional
- 13-14 Apr—Sat-Sun—Anşārullāh Regional Ijtimā—Regional Auxiliary—Regional
- 13-14 Apr—Sat-Sun—Khuddām/Atfāl Regional Ijtimā—Regional Auxiliary—Regional
- 13 Apr—Sat—Annual Waqf-i-Nau Evaluation and Parents Day—Waqf-i-Nau Department—Local
- 20-21 Apr—Sat-Sun—MIST Soccer Tournament—National Auxiliary—TBD
- 20-21 Apr—Sat-Sun—West Coast Quran Conference—Ta’līm-ul-Quran Dept—Chino, CA
- 26-28 Apr—Fri-Sun—National Majlis-e-Shūrā—National Jamā’at—Bait-ur-Rahman MD
- 29 Apr-3 May—Mon-Fri—Missionary Refresher Course—Missionaries—Bait-ur-Rahman MD
- 4-5 May—Sat-Sun—Local Jamā’at/Auxiliary Activities—Local/Aux—Jamā’at
- 6 May to 4 June—Ramadan
- 27 May—Mon—Khilāfat Day—Regional/Local—Jamā’at
- 27 May—Mon—Memorial Day Long Weekend—Federal Holiday
- 1-2 Jun—Sat-Sun—Local Jamā’at/Auxiliary Activities—Local/Aux—Jamā’at
- 5 Jun—Wed—Eid-ul-Fitr
- 8-9 Jun—Sat-Sun—Anşārullāh Regional Ijtimā—Regional Auxiliary—Regional
- 15 Jun—Sat—Khuddām National Āmilah Meeting—National Auxiliary—TBD
- 15 Jun—Sat—National Āmilah Meeting—National Jamā’at—Bait-ur-Rahman MD
- 15-16 Jun—Sat-Sun—President’s Refresher Course—National Jamā’at—Bait-ur-Rahman MD
- 21-23 Jun—Fri-Sun—National Tablīgh Conference—Tablīgh Department—TBD
- 21-28 Jun—Fri-Fri—5th Wāqifāt-e-Nau Girls Camp—Waqf-i-Nau Department—Philadelphia, PA
- 22-23 Jun—Sat-Sun—Spiritual Fitness Camps—Tarbiyat Department—Local
- 28-30 Jun—Fri-Sun—Khuddām/Atfāl National Ijtimā—National Auxiliary—Bait-ur-Rahman MD
- 4 Jul—Thu—Independence Day—Federal Holiday
- 5-7 Jul—Fri-Sun—JALSA SĀLĀNA – Canada—Toronto, Canada
- 5-7 Jul—Fri-Sun—JALSA SĀLĀNA – Germany—Germany
- 6-7 Jul—Sat-Sun—Local Jamā’at/Auxiliary Activities—Local/Aux—Jamā’at
- 6-12 July—Sat-Fri—National Youth Camp—Bait-ur-Rahman MD
- 12-14 Jul—Fri-Sun—JALSA SĀLĀNA – USA—National Jamā’at—Harrisburg, PA
- 24 Jul – 2 Aug—Wed-Fri—13th Waqf-i-Nau Boys Jami’a Orientation Camp—Waqf-i-Nau Department—Masjid Masroor South VA
- 2-4 Aug—Fri-Sun—JALSA SĀLĀNA UK—UK
- 3-4 Aug—Sat-Sun—Local Jamā’at/Auxiliary Activities—Local/Aux—Jamā’at
- 11 Aug—Sun—Eid-ul-Aḍḥa
- 17-18 Aug—Sat-Sun—Spiritual Fitness Camps—Tarbiyat Department—Local
- 17-18 August—Sat-Sun—West Coast Quran Conference, Chino CA
- 17-18 Aug—Sat-Sun—MKA Charity Walks—Regional Auxiliary—Regional
- 17 Aug – 1 Sep—Sat-Sun—Hifz Class—Bait-ur-Rahman MD, Houston, TX, Seattle, WA
- 23-25 Aug—Fri-Sun—Atfāl Regional Rallies—Regional Auxiliary—Regional
- 24 Aug—Sat—National Āmilah Meeting—National Jamā’at—Bait-ur-Rahman MD
- 24-25 Aug—Sat-Sun—Presidents Refresher Course—Bait-ur-Rahman MD
- 31 Aug – 1 Sep—Sat-Sun—Khuddām Nasir T20 Cricket Tournament—National Auxiliary—TBD
- 31 Aug – 2 Sep—Sat-Mon—Labor Day Long Weekend—Federal Holiday
- 6-8 Sep—Fri-Sun—Marital Matters Awareness—Rishta Nata Department—Regional/Local
- 20-22 Sep Tentative—Fri-Sun—National Anşārullāh Shūrā and Ijtimā—National Auxiliary—TBD
- 21 Sep—Sat—National Āmilah Meeting—National Jamā’at—Bait-ur-Rahman MD
- 27-29 Sep—Fri-Sun—Lajna East Coast Ijtimā—National Auxiliary—Bait-ur-Rahman MD
- 4-6 Oct—Fri-Sun—Khuddām National Āmilah Meeting—Khuddām Shūrā—National Auxiliary—Bait-ur-Rahman MD
- 5-6 Oct—Sat-Sun—Local Jamā’at/Auxiliary Activities—Local/Aux—Jamā’at
- 14 Oct—Mon—Columbus Day Long Weekend—Federal Holiday
- 25-27 Oct—Fri-Sun—Lajna Majlis-e-Shūrā—National Auxiliary—TBD
- 26-27 Oct—Sat-Sun—MIST Basketball Tournament—National Auxiliary—TBD
- 26-27 Oct—Sat-Sun—Local Quran Conference—Ta’līm-ul-Quran Dept—Jamā’at
- 26 Oct—Sat—National Āmilah Meeting—National Jamā’at—Atlanta, GA
- 27 Oct—Sun—Regional Refresher Course—Regional Jamā’at—Atlanta, GA
- 2-3 Nov—Sat-Sun—Local Jamā’at/Auxiliary Activities—Local/Aux—Jamā’at
- 8-10 Nov—Tentative—Fri-Sun—Jalsa Sālāna – Mexico—Mexico
- 11 Nov—Mon—Veterans Day Long Weekend—Federal Holiday
- 11-16 Nov—Mon-Sat—Missionary Refresher Course—National Missionaries—Houston, TX
- 19-20-21—Nov—Tue-Thur—Secrat-un-Nabi Events at Universities—Tablīgh Department—TBD
- 28 Nov – 1 Dec—Thur-Sun—Thanksgiving Long Weekend—Federal Holiday
- 7-8 Dec—Sat-Sun—Local Jamā’at/Auxiliary Activities—Local/Aux—Jamā’at
- 7-8 Dec—Sat-Sun—Khuddām National Āmilah Meeting—Fazl-e-Umar Qa’ideen Conference—National Auxiliary—TBD
- 7 Dec—Sat—National Āmila Meeting—National Jamā’at—Bait-ur-Rahman MD
- 8 Dec—Sun—Regional Refresher Course—Regional Jamā’at—Bait-ur-Rahman MD
- 20-22 Dec—Tentative—Fri-Sun—West Coast Jalsa Sālāna Los Angeles (Chino), CA—National Jamā’at—Los Angeles (Chino), CA
- 25 Dec—Wed—Christmas Day—Federal Holiday
- 26-28 Dec—Tentative—Thu-Sat—Jalsa Sālāna – Qadian, India—Qadian, India

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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USA

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Acronyms for salutations used in this publication

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

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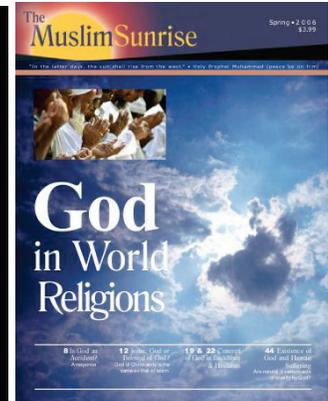
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Verse numbers in the references from the Holy Qur'an count Tasmiya at the beginning of a chapter as the first verse.

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Leadership

Positive Leadership

الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَآمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَاللَّهُ عَاقِبَةُ

الْأُمُورِ ﴿٢٢٤﴾

“Those who, if We establish them in the earth, will observe Prayer and pay the Zakat (obligatory almsgiving) and enjoin good and forbid evil. And with Allah rests the final issue of all affairs.” [22:42]

وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ﴿٢٢٥﴾

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً ۗ وَكُلًّا جَعَلْنَا صَالِحِينَ ﴿٢٢٦﴾

وَجَعَلْنَاهُمْ أَيْمَةً يَهْتَدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ ۚ وَكَانُوا لَنَا عِبِيدِينَ ﴿٢٢٧﴾

“And We saved him and Lot and brought them to the land which We blessed for the peoples. And We bestowed upon him Isaac, and as a grandson, Jacob, and We made all of them righteous. And We made them leaders who guided people by Our command, and We sent revelation to them enjoining the doing of good works, and the observing of Prayer, and the giving of alms. And they were worshippers of Us alone.” (21:72-74)

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ مِّن لِّقَائِهِ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ ﴿٢٢٨﴾

وَجَعَلْنَا مِنْهُمْ أَيْمَةً يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا ۗ وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٢٢٩﴾

“And We did give Moses the Book—be not therefore in doubt as to the meeting with Him—and We made it a guidance for the children of Israel. And We made from among them leaders, who guided the people by Our command, whilst they themselves were steadfast and had firm faith in Our Signs.” (32:24-25)

Negative Leadership

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٣٠﴾

“And when he is in authority, he runs about in the land to create disorder in it and destroy the crops and the progeny of man; and Allah loves not disorder.” [2:206]

كَيْفَ وَإِن يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا وَا لَا ذِمَّةَ ۗ يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَى قُلُوبُهُمْ ۗ وَكَثُرُهُمْ

فَاسِقُونَ ﴿٢٣١﴾

“How can it be when, if they [your adversaries] prevail against you, they would not observe any tie of relationship or covenant in respect of you? They would please you with their mouths, while their hearts refuse, and most of them are perfidious. (9:8)

Accountability of Leadership

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ ۗ فَمَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٢٣٢﴾

“Remember the day when We shall summon every people with their Leader. Then whoso shall be given his book in his right hand—such will read their book, and they will not be wronged a whit. (17:72)

On Obedience to Authority

666. Ibn Umar relates that the Holy Prophet said: A Muslim is obligated to hear and obey whether he likes it or not, except when he is required to do something that is sinful, in which case there 'is no obligation to hear or to obey (Bokhari and Muslim).

667. Ibn Umar relates: When we covenanted with the Holy Prophet to hear and obey, he would say to us: As far as you can (Bokhari and Muslim).

668. Ibn Umar relates that he heard the Holy Prophet say: He who fails to obey in any respect shall meet his Lord on the Day of Judgment and will have no excuse to offer: and he who dies without having sworn allegiance will die in error (Muslim). Another version is: He who dies having discarded his association with the community dies in error.

669. Anas relates that the Holy Prophet said: Hear and obey even if a negro slave whose head is like a grape is placed in authority over you (Bokhari).

670. Abu Hurairah relates that the Holy Prophet said: You are obligated to hear and to obey in prosperity and adversity, willingly or unwillingly, and even when you are treated unjustly (Muslim).

671. Abdullah ibn Umar relates: We were on a journey with the Holy Prophet and made camp, Some were busy putting up their tents, some were occupied with sports and others with their cattle when the herald of the Holy Prophet announced that it was time for the Prayer service. We gathered round the Holy Prophet and he addressed us, saying: Every Prophet before me was under obligation to instruct his people in that which he knew was good and to warn them against that which he apprehended was evil. As to you, you will be secure in the early part of your history and later you will encounter misfortune and that which you will dislike. One misfortune will make its predecessor appear light. One calamity will arrive and a believer will say: This is ruin; and it will pass and another will approach and he will say: This is the one, this is the one. Then he who desires to be rescued from the Fire and to enter Paradise should face his end while he believes in Allah and the Last Day, and should deal with others as he wishes to be dealt with. He who should have sworn allegiance to one leader and should have committed his hand and his heart to him should obey him to the limit of his capacity. If another should contest the authority of that leader he should be committed to the sword (Muslim).

672. Wail ibn Hujr relates that Salamah ibn Yahid Jo'ffi asked the Holy Prophet: Tell me, if our rulers should be such that they should require from us their due and should refuse to render to us our due, what would be your direction for us? The Holy Prophet turned away from him, but he repeated his question, whereupon the Holy Prophet said: Hear them and obey them. They are accountable for their obligations and you are accountable for yours (Muslim).

673. Abdullah ibn Mas'ud relates that the Holy Prophet said: There will be discrimination after me and things that you will dislike. He was asked: Messenger of Allah, how would you direct those of us who should encounter these things? He answered: Discharge your obligations and supplicate Allah for your rights (Bokhari and Muslim).

674. Abu Hurairah relates that the Holy Prophet said: He who obeys me obeys Allah and he who disobeys me disobeys Allah, and he who obeys my appointee obeys me and he who disobeys my appointee disobeys me (Bokhari and Muslim).

675. Ibn Abbas relates that the Holy Prophet said: If a person experiences something unpleasant at the hands of a ruler he should bear it with equanimity, for he who departs from obedience a hand's breadth dies in error (Bokhari and Muslim).

676. Abu Bakr relates that he heard the Holy Prophet say: He who dis honors the ruler is dishonored by Allah (Tirmidhi).

Gardens of the Righteous (Translation of Riyāḍ-ūṣ-Ṣāliḥīn), Muhammad Zafrulla Khan.

Salat Purifies the Spirit and Fast Illuminates the Heart

‘The month of Ramadan is that in which the Qur’an was sent down.’—Al-Baqarah, 2:186

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. [Malfūzāt, vol. IV, pp. 256-257]

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. One should supplicate:

Lord! this is Thy blessed month and I am being deprived of its blessings. I know not whether I shall be alive next year, or would find the opportunity of observing the fasts that I am missing. Do Thou bestow upon me, by Thy grace, the strength that should enable me to observe the fast.

I am sure that one with such a heart would be bestowed the needed strength by God Almighty. If God Almighty so wished He would not have prescribed limitations for the Muslims as He had prescribed for earlier peoples; but the purpose of the limitations is the promotion of the welfare of the people concerned. According to me the principle is that when a person supplicate God Almighty with perfect sincerity that he should not be deprived of the blessings of the month of Ramadan, he is not so deprived, and if such a one should become ill during the month of Ramadan his illness becomes a source of mercy for him, inasmuch as the value of every action is determined by the motive that inspires it. It behooves a believer that he should prove himself brave in the cause of God Almighty.

He who is heartily determined that he would observe the fast but is held back from doing so on account of illness while his heart yearns after the observation of the fast would not be deprived of the bounty resulting from the observation of the fast and angels would observe the fast in his place. This is a subtle matter. If a person finds the observation of the fast difficult on account of the slothfulness of his spirit and imagines that he is not in good health, and that if he misses a meal he would suffer from various types of disorders, such a one, who imagines that a Divine blessing would sit heavy on him, would not deserve any spiritual merit. On the other hand, a person who feels happy at the approach of the month of Ramadan and is eager to observe the fast, but is held back by illness from doing so, would not be deprived of the blessings of Ramadan.

Many people merely seek excuses and imagine that as they can deceive their fellow beings they can also deceive God. Such people make their own interpretations and deem them correct, but they are not correct in the estimation of God Almighty. The field of such interpretations is vast and a person given to them might become accustomed to the performance of the Salat throughout his life in a sitting posture and may abstain altogether from observing the fast. But God is well aware of the motive and design of a person whose conduct is inspired by sincerity and devotion. God Almighty knows that his heart is eager and He bestows plentifully upon him, for the eagerness of the heart is valuable in the estimation of God.

Those who seek excuses rely on their interpretations, but such interpretations have no value in the estimation of God Almighty. On one occasion when I continued observation of the fast for six months I met a company of the Prophets in a vision who admonished me against imposing so much hardship on myself and directed me to desist. Thus, when a person imposes hardship upon himself for the sake of God, He takes pity on him like the parents of a child and directs him to desist. [Malfūzāt, vol. IV, pp. 258-260] Essence of Islam II 313-315

The Blessings of Khilafat

The Holy Prophet (peace and blessings of Allah be on him) said that Prophethood shall remain among you as long as God shall will. God will bring about its end and follow it with Khilafat on the precepts of prophethood for as long as God shall will and then bring about its end. A tyrannical monarchy will then follow and will remain as long as God shall will and then come to an end. There will follow thereafter monarchical despotism to last as long as God shall will and come to an end upon His decree. There will then emerge Khilafat on precept of Prophethood.

During different periods of Islamic history many rulers called themselves Khalifa, yet the large majority of Muslims only consider the four Khulafa who followed the Holy Prophet (peace and blessings of Allah be on him) as the Rightly Guided Khulafa. That is, theirs was an era of guidance when the prevailing system was run in line with the model of the Holy Prophet (peace and blessings of Allah be on him) and in accordance to the teachings of the Qur'an. Later, circumstances changed and the aforementioned prophecy of the Holy Prophet (peace and blessings of Allah be on him) was fulfilled word for word. Indeed, as it was fulfilled in its former part, it was also to fulfill in its latter part. Seeing the decline of Muslims, God's mercy was stirred. God had sent the Holy Prophet (peace and blessings of Allah be on him) with a Shari'ah to last till the end of time, so His mercy stirred in once again establishing Khilafat on the precepts of Prophethood. We Ahmadis firmly believe that God's mercy was stirred to fulfill the promise He had made to the Holy Prophet (peace and blessings of Allah be on him) and through the

agency of the Promised Messiah (on whom be peace) Khilafat on the precepts of Prophethood was once again established on earth. God gave the Promised Messiah (on whom be peace) the title of Khatam ul Khulafa (seal of all Khulafa) because Khilafat was now going to ensue through him; a servant of the Holy Prophet (peace and blessings of Allah be on him).

We are fortunate that we have experienced fulfillment of the glad-tiding of Khilafat on the precepts of Prophethood and we are among those mentioned in the verse of Surah Al Jumu'ah: 'And among others from among them who have not yet joined them (62:4). We accepted the person about whom the Holy Prophet (peace and blessings of Allah be on him) said that he would bring faith back from the Pleiades and we were enabled to give greeting to the Messiah whom the Holy Prophet (peace and blessings of Allah be on him) sent greetings. We also have had the grace to take Bai'at of the Khulafa of the Promised Messiah (on whom be peace). All these blessings demand from every Ahmadi to bring about pure changes in him and this is the duty of all his followers so that they may fulfill the dues of Bai'at. The Promised Messiah (on whom be peace) was to bring faith down from the Pleiades and fill his follower's hearts with it. Each Ahmadi bears witness that this was accomplished. However, establishing this faith was not limited to the Promised Messiah's (on whom be peace) lifetime or to a few decades after him because after making his prophecy the Holy Prophet (peace and blessings of Allah be on him) said no more which signified that this Khilafat was to remain in all its glory till the Judgment Day.

It is thus the duty of each

person who takes Bai'at to always stay firm on it and adhere to Khilafat which operates in the ways of the Promised Messiah (on whom be peace). And also spread Oneness of God in the world. God sent the Holy Prophet (peace and blessings of Allah be on him) for this task and it was also for this task that his servant the Promised Messiah was sent and it was also indeed for this task that the Holy Prophet (peace and blessings of Allah be on him) foretold of Khilafat that would last till the Day of Judgment. Indeed, when the Promised Messiah (on whom be peace) gave his Jamā'at the sad news of his parting he also gave it the glad-tiding of Khilafat. He wrote:

Since it is the Sunnatullah, [way of God] from time immemorial, that God Almighty shows two Manifestations so that the two false joys of the opponents be put to an end, it is not possible now that God should relinquish His Sunnah of old' And he said: '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.' (The Will, p. 7)

When God sent the second Manifestation to establish faith in the world, He did not want opponents of faith to be joyous at faith being diminished once again. Thus Khilafat has been established by God after the Promised Messiah (on whom be peace) in order for faith to prevail. God also deemed it the duty of those who claim to adhere to the system of Khilafat to become its helpers and be resolute in safeguarding their own faith as well as taking the message of faith to others. We know full well that second Manifestation is a reference to Khilafat. The system of Khilafat is

connected to religious progress and it is a part of Islamic Shari'ah. We all know that religious progress of Jamā'at cannot take place without Khilafat. Permanence of Khilafat is part of faith. Those who rejected the air of noncompliance in the time of Hazrat Khalifatul Masīḥ I (may Allah be pleased with him) also knew these facts. Thank God by virtue of their strong faith their generations are now enjoying the beneficence of Khilafat. The greatest sacrifice in this regard was given by Hazrat Khalifatul Masīḥ II (may Allah be pleased with him). He endured terrible allegations made against him and below is how he related some of the account.

He said that he called for Maulawi Muhammad Ali after the passing away of Hazrat Khalifatul Masīḥ I (may Allah be pleased with him) and asked him not to create conflict regarding Khilafat. He asked him to limit his thoughts to having a Khalifa who would safeguard the Jamā'at and work for progress of Islam. He told Maulawi Muhammad Ali that he could forfeit his emotions for him on personal level but would not give up on matters of principles. He told him that he considered Khilafat a religious matter and put it to him that he had just had freedom from one Khalifa whose Bai'at he had had for six years. He said something that was permissible for six years could not now become forbidden. He told Maulawi Muhammad Ali to let go of whatever was contrary to faith and to be fair and carry on with the way [of Bai'at] that he had done thus far. He said as regards who would be beneficial as a Khalifa he would consent to whoever Maulawi Muhammad Ali agreed on.

When the meeting to elect the next Khalifa did not conclude for a long time people waiting outside started beating on the door and asked for a quick decision so that they could take Bai'at.

Hazrat Khalifatul Masīḥ II (may

Allah be pleased with him) related that he told Maulawi Muhammad Ali that the question before him should be who could be the next Khalifa and not should there be a Khalifa or not! Maulawi Muhammad Ali replied that Hazrat Khalifatul Masīḥ II only stressed upon this because he knew who the next Khalifa would be but he responded by saying he did not know and he would take Bai'at of whoever Maulawi Sahib chose. However, Maulawi Muhammad Ali was not to agree and he did not. Hazrat Khalifatul Masīḥ II (may Allah be pleased with him) told him he could not tear his heart open to show him what was in it. Ultimately Hazrat Mirza Bashir ud Din Mahmood Ahmad's name was chosen and he was persuaded to take Bai'at. He hesitated saying he did not even remember the words of Bai'at but someone told him he would help him words of Bai'at. Thus the seditious people lost out and the prophecy of the Holy Prophet (peace and blessings of Allah be on him) was fulfilled again.

The individuals who were distant from Khilafat were spiritual and temporal scholars and were also experienced and people of status. They took all the funds of the Jamā'at with them yet remained unsuccessful. Not only Maulawi Sahib left Qādiān, he and others also tried later to bring Khilafat down but could not succeed because God had promise that Khilafat would prevail. As they left emptying the coffers of the Jamā'at they looked at the building of Ta'limul Islam School, Qādiān and predicted that within ten years this building will be in the hands of either Arya Hindus or Christians. But God fulfills His promises with great glory and continues to fulfill it to this day. They talked about ten years, well, those ten years came and passed and many more decades came and passed and today, 101 years later, Qādiān is developing wonderfully in

spite of some most unfavorable circumstances including the partition of the sub-continent when Qādiān had to be left to few more than three hundred odd dervishes. Now modern, state of the art buildings are being built in Qādiān and millions are being spent on making new schools. It is not only in Qādiān, rather in the rest of the world too, great big buildings of Ahmadiyya Jamā'at connected to Khilafat show Divine support and succor for Khilafat. Germany is also seeking this beneficence where a couple of days ago their Lajna and Ansar purchased a five story building for ₹ 1.7 million. The funds in which opponents of Khilafat had left less than rupee one, two auxiliaries of a country's Jamā'at associated to that very Khilafat today spend such a large sum to purchase a building. If this is not Divine support, what else it is! As for those who broke away, their affairs fell in disarray and the pious-natured among them joined Khilafat then and continue to do so today.

Today Tabligh is taking place under the auspices of Khilafat e Ahmadiyya. While the name of Islam is being brought in disrepute by some around the world, it is Jamā'at Ahmadiyya connected to Khilafat which is presenting the true picture of Islam and thus God is corroborating the truth of Khilafat e Ahmadiyya. By opening up hearts of pious-natured people to the truth of the Promised Messiah, God not only corroborates the truth of Jamā'at Ahmadiyya but also the truth of Khilafat e Ahmadiyya.

Our missionary in Niger writes that a village chief arrived at a class held for imams. He was asked why he had come in place of an imam. He said he realized it was a class for imams but when he told his local imam about the class the evening before, the imam refused to attend saying Ahmadis were kafirs. The chief was astonished and saddened to hear this as in his capacity as

village chief he had allowed Ahmadīs to do Tabligh which, to his mind made him a worse kafir. He prayed profusely that night and had a dream which he later related on oath. In his dream the moon and stars descend down to his house but they have no light in them. A white clad person comes to his house and once he is there the moon and the stars give off astonishing light and brilliance. It enters his heart most forcefully that the person belongs to Ahmadīs. When he spoke to our missionary about this dream he was shown photographs and seeing photo of Huzoor he repeatedly said he was the person who had visited his house in dream.

Ameer Sahib of Gambia writes that people were informed of the advent of the Promised Messiah (on whom be peace) during Tabligh and conditions of Bai'at were read out to them. The village imam and chair of development committee said the Holy Prophet (peace and blessings of Allah be on him) had foretold the coming of the Messiah and Mahdi but it was the first time he was hearing about his advent. He was impressed with Ahmadiyyat and said Ahmadīs were true Muslims because they had the power of Khilafat. When he was shown Huzoor's photograph he said he daily watched Huzoor on TV. Following this many hundred took Bai'at.

During this week's inauguration of a mosque in Germany many local people, including politicians, teachers, business people and others expressed their views. One guest said she knew a lot of Ahmadīs and felt that she had a good idea of what Ahmadiyyat was about. However, listening to the Khalifa of Ahmadiyya Jamā'at impressed her as never before and her heart understood the reality of Islam. Huzoor said he is a humble person and is well aware of himself. He said he had no quality but God has promised to grant help and

support to Khilafat which God always has done and will continue to do for always.

The Promised Messiah (on whom be peace) also said that the second Manifestation is established by God and indeed we observe Divine support for it and those who believe in it will continue to observe this Divine support. Islam lost its glory when materialism and worldliness entered it. The beneficence of Khilafat is now here to stay but those who give precedence to world over faith will be deprived of it. God has promised to change state of fear in peace through Khilafat for those who will pay God's dues. Among these are observance of Salāt and not holding any partners with God. There are different preferences in the world and people are in pursuit of materialism and in their pursuit they use falsehood which is like associating partners with God.

Someone wrote in from Germany that he was doing Tabligh to someone who was convinced of all the truths. But when he was asked to take Bai'at he said he knew many Ahmadīs who did tax fraud and told lies and did other wrong things. He said these were not his ways and he could not join the Jamā'at. Although the person's response was not correct since he had understood what God and His Prophet said but did not accept it thus making himself culpable. However, Ahmadīs who follow wrong practices are doubly culpable and they need to self-reflect.

Huzoor said to office-holders and workers of Jamā'at that they have been blessed and enabled to serve the Jamā'at merely owing to connection with Khilafat. He said it was credulous for people to assume that their knowledge, intellect or hard work was behind any good results/success. In matters of faith there can be no blessing at all without Khilafat as it has been historically proven. It is love and

loyalty to Khilafat that attracts God's grace and brings about good results/success because Khilafat is a system God established. If office-holders feel any element of self-importance they should do istighfār. If the awareness of those with religious knowledge, wisdom of the wise, intellect of those with worldly knowledge and skill of experts brings extraordinary results in Jamā'at work, it is only and only due to connection with Khilafat because God has promised blessings in this regard. Knowledge and skill can work in worldly matters but in Jamā'at matters everything works due to the blessings of Khilafat.

Religious scholars should educate new comers and youngsters about true connection with Khilafat. Office-holders are also responsible to do this, some of whom have little knowledge of religion. Some people tell Huzoor that they hold such and such office. Huzoor tells them not say they hold such and such office but to say they serve in such and such capacity. People should develop in righteousness and in connecting to Khilafat. Some office-holders think it is sufficient to commemorate Khilafat Day once a year. Huzoor mentioned this earlier as well with reference to Hazrat Musleh Maud (may Allah be pleased with him) that adequate emphasis is not given to Khilafat in the Jamā'at. Since then some effort has been made but there is room for improvement.

Recently hundreds of Khuddam of various ages from Canada and USA came to meet Huzoor in London. Some of them had recently taken Bai'at. They stayed for three days. Following the visit their feelings changed, they expressed amazing sincerity and loyalty which was astonishing to behold. They also expressed their feelings on their return home and mentioned bringing about changes in themselves. They promised to be regular in Salāt, they promised to be

regular in their association with Jamā'at, they promised to continue and develop/enhance their connection with Khilafat. Previously neither had they been informed much about Khilafat nor had they had much experience. No doubt, meeting in person develops personal connection and love on both sides but if scholars and office-holders continue to mention the significance of Khilafat among the Jamā'at, faith is strengthened and polished. Office-holders talk about their own importance, men and Lajna both, but they do not instill

significance of Khilafat in hearts and mind as it should be instilled. If they do this their own significance will also increase. Missionaries, office-holders or those with religious knowledge should become helpers and supporters of Khilafat. It is wrong to assume that stressing the significance of Khilafat once is the end of the matter.

Hazrat Musleh Maud (may Allah be pleased with him) said it is incumbent on every believer who feels compassion for faith and sincerity for the Jamā'at and wishes for God's work to carry on with

dignity and Islam regains the honor it had in the time of the Holy Prophet (peace and blessings of Allah be on him) and the endeavors of the Promised Messiah (on whom be peace) in this regard are not negated, to work with the Khalifa night and day! He said words of the Khalifa should be relayed again and again and again to the Jamā'at until even those of little intelligence understand them. May God enable us to not only listen to the words of Khilafat but also practice them. (Friday Sermon Dated: May 29th, 2015)

Philosophy of the System of Khilafat

Atif Munawar Mir

A speech delivered during Jalsa Khilāfat on May 27th 2006 in Mississauga, Canada Mosque

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

According to this verse of the Holy Quran, when Allah makes Successors in the earth, the fear of people turns into peace and security.

In my speech, due to time constraint, I will only focus on how the Khilāfat initiated after the passing away of Hazrat Masīh Maud (as) is the source of unity, guidance and blessings for us all. How does

this Khilāfat give us security and peace of mind. Why Khilāfat is needed to turn our fear into security?

Finally, will this security in the form of Khilāfat will last forever?

The purpose of the institution of Khilāfat is to bring people closer to Allah. Allah sends prophets to remind people that Allah is the ultimate reality and everyone should completely devote oneself towards this ultimate reality. After the prophets complete their mission, the challenge is to maintain the unity of the community and to keep the community on the right path. This task requires a leader who has a strong faith and a high level of righteousness. Khalīfa is such a leader, who is elected by people but chosen by Allah.

Hazrat Masīh Maud (as) says: According to the Holy Quran, till the end of time, you will continue to

be blessed with spiritual life and material vision from God and the people of other religions and nations will receive this light from you. This spiritual life and material vision will empower you to invite others towards Islam. And such ability in you, in other words, is called Khilāfat.¹

Hence Khilāfat is the source of Tabligh, Talim and Tarbiyyat in the community.

¹ Tafsir Surah Maryam to Surah Ankabut by Hazrat Masīh Maud (as) (Page 291)

The most basic function of Khalīfa is to carry the message of the Prophet into the future without losing the spirit of the message. This task is best accomplished when the community is united and strong. And the community cannot be united and strong without the Institution of Khilāfat.

Preservation of Message & Unity of the Community

Think of your sports team or a department in your company. When a great captain in your hockey team

or an excellent manager in your company suddenly leaves for one reason or another, don't we feel sad

and experience uncertainty as to what kind of person will become our next leader. Will that leader be able

to successfully lead your team or department against the competition?

There is always a fear that someone will use this opportunity for one's own selfish gains. But once a good captain is chosen and the team unites under his leadership, the fear is replaced by a peace of mind.

Now imagine the passing away of a messenger of God. How must a community feel? How did Muslims feel when the perfect human being, Prophet Muhammad (PBUH), passed away from this world? How did Ahmadis feel when Hazrat Masīḥ Maud (as) passed away? When the prophet passes away, it is not just sadness of separation that the community faces, but also the fear whether the community is ready or capable to carry the message of the prophet to the rest of the world.

Another fear is that we might not be able to stay united and hence fail to protect and preserve the message of Allah let alone spread it. Since it is the message of Allah so Allah takes over the responsibility of preserving and spreading this message and hence He makes Khalīfa.

Khalīfa keeps the community united.

Need for Khilāfat Today when Perfect Religion is Established

At this point, however, a question may arise as to why we do need a Khalīfa to turn fear into peace, why do we need a Khalīfa when religion has been perfected for us. We have the Holy Quran. We have Hadiths. We have the books of the Promised Messiah. Why do we need Khalīfa to obtain right guidance? To answer this question, we need to understand the psychology of human nature. We believe that Allah has created us. Hence, He knows about the psychology of human nature more than anyone else.

Khalīfat-ul-Masīḥ IV (rh) says that in Islam this is quite clear like broad daylight and is a part of Islamic teaching that without unity and harmony you cannot rightly work on the teachings of Islam. When you go to the mosque for Namaz five times a day, there must be an Imam. Standing behind an Imam is a demonstration of unity among people. That is why the Holy Quran especially emphasizes the need of congregational prayer. Imam is given so much importance that if the Imam falters, the entire congregation must follow his mistake even if they know that a mistake has been committed.²

According to this excerpt of Khalīfat-ul-Masīḥ IV (rh), Imam is a necessary figure in a mosque, then how can the whole Muslim Ummah continue its journey without an Imam?

According to Khalīfa Sānī (ra): Khalīfa has two primary objectives. One is to save the Jamā'at from contamination of any kind and second is to unite and direct the individual powers of all members under one leadership.³

In other words, when the community is united and all the individual talents, skills and passions are channeled and coordinated and guided by Khalīfa,

it becomes easier for Jamā'at to achieve its goals.

Khalīfat-ul-Masīḥ I (ra), for instance, arranged for the education of the community by setting up religious newspapers and schools. When Jamā'at became bigger, it was Khalīfat-ul-Masīḥ II (ra), who established auxiliary organizations to ensure that new converts and current members and their children are taught the true Islam and Ahmadiyyat.

² http://www.alislam.org/library/khilafat_importance.html

³ Khutbate e Mahmood, Page 421

Khalīfat-ul-Masīḥ III (rh) established libraries and schools in Africa. Khalīfat-ul-Masīḥ IV (rh) established MTA for the spiritual training of Ahmadis and Tabligh to humanity across the globe. All these great achievements **are only** possible if the community is united under a leader and in turn these great achievements ensure that the message of Islam is transmitted to the whole world in its true form and spirit.

So far I have talked about the need of Khalīfa to preserve the message of Promised Messiah (as) and establish the unity of community.

Hazrat Masīḥ Maud (as) states in *Philosophy of Teachings of Islam*, and I summarize, that according to Allah, humans are born in the state of Nafse Amara. Now what is Nafse Amara? Nafse Amara is the state of mind. In this state, man is inclined towards evil and evil pulls the man away from the moral growth and perfection. The second state is Nafse Lawwama. We enter into Nafse Lawwama when we discard evil and educate ourselves with religious teachings. In this state, man tries to run his life based on high moral principles but can't achieve

complete success. The third state is Nafse Mutmainnah. In this state, the man is delivered from all weaknesses and is filled with spiritual powers and establishes a relationship with God Almighty.

All this discussion about three states boils down into this.

In simple words, some men live like animals. Some men, on the other hand, live like angels. Others are in the middle. They try to stay on the right path but often slip. Generally, it may be argued that most of us are in the middle. We know what is right and we know

what is wrong but often due to moral weakness or worldly temptations we make wrong choices.

That is why Allah says in the Holy Quran “continue to admonish, for admonition always help ” (87:10)

So that when we are presented in the court of Allah on the Day of Judgment we can't say to Allah that you should have reminded us about what is right and what is wrong.

It is the job of Khalifa to constantly admonish us particularly through weekly Khutbas to keep us on the right track. After listening to Khutbas, how many times we feel that we were stepping away from God but Khutba reminded us what good life is and how we should live it.

According to modern philosophy, humans have natural rights such as life, liberty and the pursuit of happiness. In other words, humans are free to choose their destiny, build their own future and choose a purpose that suits them. Allah is not in this picture.

On the other hand, Islam teaches us that we do have freedom but the exercise of freedom needs to be within the framework of the Holy

Quran and Hadiths. The constant guidance and admonishing of Khalifa prevents us from stepping outside that framework and pulls us back into the framework if we do slip. In our material lives, most of us succeed only when we are constantly admonished. Teachers remind us that we must study hard if we want to excel in the school. Counselors remind us that if we want good jobs we must develop required skills. Parents remind us that if we want to succeed in life we must work hard. All people in the world who really care about us constantly admonish us. Allah has appointed Khalifa and he constantly admonishes us what should we do to succeed in this life and the hereafter.

The principal function of Khalifa, therefore, is to look after the spiritual, moral, social and intellectual welfare of the people.

Khalifa Sānī (ra) says under the Islamic system of government Khalifa is separate from state. Under Islamic system, there will be a Head of State who will take care of political, social and economic matters. The system of Khilāfat will be a parallel structure whose sole job will be the spiritual welfare of

people and **the guidance to state.**

Thus we can say that Khalifa serves a crucial function in the affairs of society and state by constantly guiding us and admonishing us about moral and spiritual matters.

Khalīfat-ul-Masīḥ I (ra) says: Take the example of the solar system. All planets are revolving around the sun. The nature tells us that it is inevitable to have a central leadership for any organization. Look at the life of the companions of the Holy Prophet (PBUH). They all marched forward in spiritual and worldly matters due to the central leadership. Look around today, we have the same Holy Quran. We have the translation and interpretation of the Holy Quran and above all, we have the Sunnah of Holy Prophet (PBUH). But despite all this Muslims are victims of all kinds of humiliation. This is all because of one reason and that is the lack of Ameer whom everyone must obey.⁴

Will these blessings of Khilāfat continue forever?

⁴ Hayat e Nur (First Edition, Page 643-644)

CONCLUSION

Hadrat Muhammad (PBUH) made this prophecy about Khilāfat:

"Prophethood shall remain among you as long as Allah shall will. He will bring about its end and follow it with Khilāfat on the precepts of Prophethood for as long as He shall will and then bring about its end. A tyrannical monarchy will then follow and will remain as long as Allah shall will and then come to an end. There will follow thereafter monarchical despotism to last as long as Allah shall will and come to an end upon His decree. There will then emerge Khilāfat on precept of Prophethood." The Holy Prophet said no more (Musnad Ahmad)

Hadrat Muhammad (PBUH) had how accurately prophesized about Khulafā I Rashdeen and then how that Khilāfat will be corrupted. But then he prophesized the emergence of another Khilāfat but did not say what will happen to this Khilāfat.

However, in the book Al-Waṣīyyat, Hadrat Masīḥ Maud (as) says that Khilāfat after his demise will continue forever.

But in the same book, Hazrat Masīḥ Maud (as) says: Don't expect that Allah will help you; if you have even the slightest consideration of worldliness in your affairs, all your worship is useless. If you do so, you

are following Satan and not Allah. In that situation, you will only be like an insect on the earth and soon you will perish like an insect. Thus there will no God in you and God will be happy to wipe you out.⁵

Allah has granted us with the blessings of Khilāfat.

But it is up to us whether we benefit from it or not. Remember, the blessings alone will not take us to our destination.

That is why Allah has said this in the Holy Quran.

But as for those who follow guidance, He adds to their guidance, and bestows on them righteousness suited to their

condition (47:18).

Imagine a bird flying in the wind. When birds fly, the wind sometimes blows in the opposite direction and slows the bird down. Occasionally the wind does blow in the direction of the bird's flight. Think of yourself as a bird and think of the wind as the blessings of Khilāfat. The blessings in itself do not make us fly. We have to fly on our own and we have to fly in the right direction that is we have to fly towards our spiritual goals. Only then, the winds of the blessings of Khilāfat will help us to fly faster and smoother. So the blessings of Khilāfat are a favorable wind for the individuals of the Jamā'at as well as

for the Jamā'at as a whole. But these blessings come into play only when we do our part and struggle to move on the right path.

In other words, we have to prove ourselves worthy of the blessings of Khilāfat.

⁵ Al-Waṣiyyat (Urdu) Page 9

Hazrat Masīḥ Maud (as) says: Bai'at is only a seed. The seed can't become a fruit unless the soil is prepared and regularly watered and fertilized and constantly protected by the farmer. Unless a farmer does all these things he can't hope to reap the crop. Thus the crop will only belong to the one who remains a complete and whole time farmer. ⁶

In simple words, Bai'at is only the beginning and the final outcome of the journey depends upon how we take care of the seed and transform it into a rich crop.

The guide of our journey has to be the Holy Quran, Life and sayings of Prophet Muhammad (PBUH), books of Promised Messiah but the leader and Imam has to be the Khalifa. May Allah help us improve our level of Taqwa so that we become the strong hands of Khilāfat-ul-Masīḥ and we continue to deserve the blessings of Khilāfat for all times to come. Ameen.

⁶ Malfūzāt, Vol. 4, Page 29 (Fourth Edition)

Khilafat In Ahmadiyyat

First of all it is important to explain what the word *Khilafat* means. We read in the Holy Quran that when God planned to appoint Adam (peace be upon him) as prophet, he said: I am about to place a Khalifa on earth. (2:31)

The Arabic word Khilafat from which the word (Khalifa) is derived means: 'he came after' or 'he stood in place of. This implies that God has created man with the purpose of appointing him as His vicegerent on earth to maintain order and enforce law and justice. He created man in the best form to achieve a very high spiritual destiny and He exalted him over all the other beings putting all the other creation in the universe at his service.

For man to be capable of discharging this great and sacred trust he had first to attain to Divine knowledge and obviously he could not achieve this without a correct conception and comprehension of his Creator. So it was necessary that God Himself should first have given man the knowledge of Divine attributes so that he could recognize his Creator and behold Him and attain His nearness.

To achieve this, God first implanted in man the free will and the needful capacity for the comprehension of His attributes, and then He gave him knowledge of those attributes. He endowed man with great natural powers and creative qualities to make unlimited moral progress and to rise spiritually so high as to become the mirror in which Divine attributes are reflected thus becoming fit to discharge his great responsibility.

But of course man needed the guidance of God to enable him to make proper use of his natural faculties and abilities and for this reason God sent down His guidance to mankind through revelation.

First, God chose a suitable person to be His representative in the world and He guided him to the right path that enabled him to reach a high moral and spiritual station so that He could manifest in his person Divine attributes and become the image of his Creator. Then He appointed him to be His messenger to the people to raise them also to the highest moral and spiritual levels through following his example and to enable them to form

a community which as one unit deserves to be the representative of the One God on earth. Then God could appoint this community for the guidance and illumination of the rest of the world.

So the institution of Khilafat is this bounty that God bestows on a nation or a community whose members are following the true Divine guidance properly. He gives them power and dominion over the other nations so that they can maintain order and establish His Unity in the world.

Through the ages God raised many prophets for this purpose. He could never leave mankind in a state of spiritual death. Whenever darkness overcame the world and people lost their spiritual relation with their Creator, God raised a prophet to reform them and He revealed to him His laws or in other words His religion to teach them how to worship Him and have a living relationship with Him and hence raise them from their spiritual death and enable them to attain the highest spiritual levels so as to become a manifestation of Divine attributes and hence deserve

to be called the Khalifas or representatives of God on earth.

Those prophets were sent to their own people and the laws or religions which God revealed to them were suitable for their time and circumstances. As man developed through the ages and the horizons of his mind expanded, he required further teachings to guide him.

When man reached the final stage of his development, it was necessary to send down the final universal law for the guidance of mankind for all times to come.

This mission needed the perfect man.

The Holy prophet (peace and blessings of Allah be upon him) was alone found capable of being entrusted with the revelation of this most perfect and final law because no other man was endowed with those great qualities which were indispensable for the full and adequate discharge of this great responsibility.

With the advent of the Holy Prophet, the Holy Quran was revealed. It contained the teachings of Islam, the complete and perfect religion.

The message of the Holy Prophet was not for a certain group of people or for a particular length of time but it was a universal message addressed to all mankind for all times.

The Holy Quran contains all the Divine guidance that man could possibly need and it is also full of prophecies and promises from God, some of which were fulfilled and others are still yet to be fulfilled in the future.

As Islam is the perfect and final religion, God promised that Muslims would be granted both spiritual and temporal leadership in the world.

In the Holy Quran we read: Allah has promised to those among

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

This promise was given to the true believers who do good works. Allah said in this verse that He will make them Successors in the earth as He made Successors from among those who were before them and that He will establish for them their religion which He has chosen for them. He will give them security and peace after their fear and they will worship Him and not associate anything with Him.

For the fulfillment of this promise, Allah ordered the believers to observe Prayers and give Zakat and obey Allah and His Messenger in all matters. When they will fulfill these conditions the boon of Khilafat will be bestowed upon them and they will be made the leaders of nations. Their state of fear will be replaced by confidence of safety and security and Islam will reign supreme in the world and above all the Oneness and unity of God will become firmly established on earth.

God made this promise at a time when Islam was very weak and idols were being worshipped throughout Arabia and the Muslims, being small in number, feared for their very lives and yet in the course of only a few years this promise was fulfilled.

Though the promise was made to the whole Muslim nation, the institution of Khilafat was to take a palpable form in the person of certain individuals who would be the successors of the Holy Prophet (peace and blessings of Allah be

upon him) and the representatives of the whole nation as if they were Khilafat personified.

The Khilafat of Islam was established in the time of the Holy Prophet and after his death the Muslims elected his first Successor, Hadrat Abu Bakr (may Allah be pleased with him) and the Islamic Khilafat continued for some time during which Islam spread not only in Arabia, but in all the known world at that time.

But as time passed, Muslims started to forget the teachings of their religion and corruption found its way into their beliefs. They drifted away from the right path of Islam, and hence they no longer fulfilled the conditions necessary for the continuation of Khilafat among them and hence, they lost this great blessing.

But as the Holy Prophet is now humanity's sole guide for all times to come, his Khilafat must continue to exist in one form or another in the world till the end of time.

The promise of God was bound to be fulfilled. Hence God has continued through the centuries, to raise reformers from among the Muslims. They were like Successors or Khalifas of the Holy Prophet. Their main mission was to reform the Muslims and correct their beliefs which were corrupted through the centuries and guide them to follow the right path of Islam. As the time passed, however, the Muslims' condition deteriorated further. They lost their power and dominion and they became disunited and weak. They fell under the rule of the other nations. They also disagreed among themselves on the true teachings of their own religion. So they needed a special reformer to come and judge between them upon that which they disagreed and to put them back on the right path of Islam. He would unite them together so that they could regain their strength and power to rise again and bring the

true Islam back to the world.

Our age has witnessed this great spiritual reformer or Khalifa in the person of Hadrat Mirza Ghulam Ahmad, the Promised Messiah. Being the perfect reflection of the Holy Prophet, God appointed him to revive the religion of Islam and unite the whole world under its banner. He corrected the wrong beliefs of the Muslims and taught them how to have a living relationship with their Creator. He established the Ahmadiyya Muslim Community in the year 1889 and thus he planted the seed of the tree of the Khilafat of Ahmadiyya or the True Islam. This is like the nucleus around which all the righteous people will gather. It is not only meant for Muslims but it is meant for all mankind. Its optimum purpose is to unite all the people of the world under the banner of Islam and ultimately to establish the Oneness and Unity of God firmly on earth.

After the death of the Promised Messiah, the Ahmadi Muslims elected his first successor Hadrat Maulana Nuruddin and hence the true Khilafat of Islam continued in the world among Ahmadi Muslims. He was succeeded by Hadrat Mirza Bashir-ud-Din Mahmood Ahmad, then Hadrat Mirza Nasir Ahmad and we are now, by the Grace of Allah, in the time of his fourth successor Hadrat Mirza Tahir Ahmad, our beloved Khalifa (may Allah give him long life and crown all his efforts with success). (This article was published in 1992. Since 2003, we have been blessed with Hadrat Mirza Masroor Ahmad as Khalifatul Masīḥ V)

Today Ahmadi Muslims are the only people in the world who can claim that they are enjoying the blessings of the true Khilafat of Islam.

The true Khalīfas of Allah have some special characteristics. They

are appointed through God's own decree in the sense that the hearts of believers become inclined towards them and they voluntarily accept them as their Khalīfas.

Through their prayers and missionary efforts, they firmly establish the religion which their mission is to serve. They enjoy equanimity and peace of mind amidst hardships and persecution. They worship God alone and in the discharge of their great responsibilities they fear no one and they carry on their duties undaunted and without being discouraged or dismayed by the difficulties that stand in their way.

Khilafat is one of the most vital Islamic principles, as the Institution of Khilafat in Islam is the main instrument by which God has ordained to fulfill His promise about the great future and the final triumph of Islam.

It is a great Divine blessing. With it there is solidarity, cohesion and unity among Muslims. But of course the Khalifa alone cannot establish Khilafat on earth. To achieve this he needs true obedient followers. If Muslims do not show proper appreciation of Khilafat by giving support and obedience to their Khalīfas they will forfeit this great Divine boon and in addition will draw the displeasure of God upon themselves.

The Holy Quran emphasizes this fact and mentions that for the establishment of Khilafat in Islam, it is required from the Muslims to obey Allah and His Messenger. This teaches us the status and position of the Khalifa in Islam. Being the Successor of a Prophet, he must be given unconditional obedience. His followers are not only bound to obey him personally but it is also their duty to obey his representatives and whoever he appoints to perform certain tasks for the Community.

Disobedience of the Khalifa is

tantamount to the disobedience of God who appointed His Khalifa.

The Holy Quran has made this point clear to us when relating the story of Iblis (Satan) who refused to submit to Hadrat Adam (peace be upon him) when God ordered him to do so. In this story the characteristic to submit to the man who was appointed by God as His Khalifa.

In the same way any person disobeying the Khalifa of God or any of his representatives, at any time, will be developing these satanic qualities of Iblis.

It is the duty of every true Muslim to keep close relationship with the Khilafat of Islam through the obedience and service of the Khalifa of the time who is the living representative of God. This will strengthen his own relationship with God. If every Muslim does this, the unity and cohesion of the whole community will be established and it will remain as one strong unit to attract and invite others to join its fold and gradually all mankind will come under the banner of Islam. Thus the Unity of God will be established and the optimum purpose of the creation of man will be fulfilled.

The kingdom and dominion of the world will be bestowed upon the followers of the true Islam and they will become the leaders of mankind. It is God's plan and His decree and no one can frustrate Divine decree. As long as Khilafat will endure among Muslims as an active force, Muslims will march from success to success.

May Allah enable us all to carry out our duties in the best way so that we can enjoy this great blessing of Khilafat till the end of time. Amen. (The Review of Religions, Jan., 1992)

Khilafat News and Announcements

Jamia Ahmadiyya UK, Germany and Canada Convocations Ceremony



On 29 April 2019, the 7th Convocation Ceremony for Jamia Ahmadiyya UK, the 8th Convocation Ceremony for Jamia Ahmadiyya Canada and the 4th Convocation Ceremony for Jamia Ahmadiyya Germany took place in a combined event at the UK college premises in Haslemere, Surrey. Hazrat Mirza Masroor Ahmad presided over the ceremony and delivered the keynote address.

During the ceremony, 17 graduates from Jamia Ahmadiyya UK, 6 graduates from Jamia Ahmadiyya Canada and 18 graduates from Jamia Ahmadiyya Germany were presented with their 'Shahid Degree' certificates by Hazrat Mirza Masroor Ahmad and were thus enrolled as official Missionaries and Imams of the Ahmadiyya Muslim Community.

Following the presentation, Hazrat Mirza Masroor Ahmad delivered a faith-inspiring address, in which he reminded the young Imams that they should continually seek to increase and progress their knowledge and understanding of their faith.

His Holiness brought to attention the heavy responsibility that now lay upon the life devotees and the need to realize the overall objective of their mission.

“You have dedicated your lives for the sake of that Messiah and Mahdi who was sent by God Almighty for the renaissance of Islam. You have devoted your lives for the sake of fulfilling his mission. So this is a great responsibility that you have taken upon yourselves.”

“By devoting your lives, you have presented yourselves to be the support of the true Khilafat which was to be established after the advent of the Promised Messiah (peace be upon him) who came in accordance with the prophecies of the Holy Prophet Muhammad (peace and blessings be upon him).”

A key theme emphasized by His Holiness throughout the address, was that the Missionaries ought to serve their faith with a spirit of true sincerity and absolute fidelity. His Holiness impressed its importance and shone particular light on the example of Prophet Abraham (peace be upon him).

“Allah the Almighty has praised Prophet Abraham (peace be upon him) in the Holy Quran where He states, ‘Abraham who fulfilled the commandments’ because he fulfilled the covenant which he had made to Allah the Almighty. Now fidelity to your faith demands that you too should fulfil this covenant that you have made. And this

cannot be fulfilled simply through mere words, rather lifelong devotion and a spiritual Jihad (struggle) will be required.”

Hazrat Mirza Masroor Ahmad also said that personal efforts alone would not result in success, rather obedience, sincerity and God’s help were the means to bring about a change for the better in the world.

“Constant prayer and the establishment of a personal relationship with Allah the Almighty too are essential for your success. A person cannot achieve true fidelity and loyalty to his faith until he prays earnestly and creates a personal relationship with God seeking His help in attaining the highest standards of faithfulness.”

His Holiness drew the attention of the new graduates towards the importance of self-assessment and improvement.

“We must regularly assess ourselves. We should see whether or not we are advancing in our love for Allah the Almighty. We should not make hollow claims or pay mere lip-service to our faith. Rather we must self-analyse and ask ourselves, ‘Are we consumed by the love of Allah? Are our hearts immersed in it? Are we endeavouring to fulfil the rights of Allah the Almighty? Are we trying to attain the high standards

required of His worship?”

“I hope that by the grace of Allah you will always and forever continue to strive towards becoming submerged in the love of Allah the Almighty and will try to consistently rid yourselves of the material desires of this world.”

Whilst speaking of the need to improve in their spirituality, His Holiness also emphasized the need for the young missionaries to develop true compassion for humanity. His Holiness said true sympathy and empathy towards others would enable the Missionaries to forge strong bonds with the younger members of the Ahmadiyya Muslim Community and the wider society.

“You should hold compassion in your hearts for humanity more than all others. It is sympathy for humanity that will enable you to widen your circles and to increase the ties of brotherhood with others. It will allow you to attach the youth to yourselves which will better enable you to help them with their moral and spiritual training. People will come closer to you if they see your kindness and consideration towards them.”

His Holiness said that when it comes to matters of faith, one should be free of all hypocrisies and never make compromises. His Holiness advised that the Imams must become like “firm mountains”

in their resolve to follow the teachings of Islam.

His Holiness reflected on the spiritual and moral state of the world and said that mankind is in desperate need of guidance and the graduating Imams must play their role in guiding people towards morality.

“Nowadays, majority of the world is engulfed in a race towards materialism and has forgotten God Almighty and thus is mired in spiritual darkness. In such times it is your responsibility to become the guiding stars of the night. This is the task of those who have presented their lives for this purpose.”

“In this day and age you have been made the spiritual leaders of the world by God Almighty. He desires that you may become the center towards which people flock to gain religious knowledge and to increase in spirituality. This demands that you create a bond of love with God Almighty and increase in your spirituality.”

Reminding them about their objectives, His Holiness said the young Imams must not only guide people of the Ahmadiyya Muslim Community towards improving their obedience to the teachings of Islam, but also must inform others about the beautiful and peace-loving teachings of Islam.

“You must follow not the world,

but let the world follow you! Continue to follow and spread the teachings of Islam with determination and perseverance. You must make the world follow the light of the teachings of Islam, rather than bowing down to materialism and worldly ideologies.”

“Indecency and immodesty are becoming widespread in the name of so-called ‘freedom’. You have been brought up in the West and so you know this well and now it is your duty to combat this spiritual decline. Material progress is tantamount to ignorance if it lacks the blessings of God Almighty.”

His Holiness said that truly civilized and educated are those who follow the teachings given by God Almighty through His Messengers and it is through the Holy Prophet Muhammad (peace and blessings be upon him) that humanity witnessed uncivilized people not only become civilized, but reach the pinnacle of civilization and morality.

“We ourselves should be the first to follow the teachings of Islam without any fear or complex as we are the ones who have pledged to spread its message to the corners of the earth.”

His Holiness concluded his address by praying for the young missionaries.



Historic Moment–Islamabad in Surrey becomes the New Headquarters and Centre of the Ahmadiyya Muslim Community



The Ahmadiyya Muslim Community is pleased to announce that on 15 April 2019, after a period of 35-years, the Headquarters of the Ahmadiyya Muslim Community moved from the Fazl Mosque in Southfields, London to Islamabad in Tilford, Surrey.



History was made when the *World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph)*, His Holiness Hazrat Mirza Masroor Ahmad departed from the Fazl Mosque shortly after 6 pm and travelled directly to Islamabad where he arrived at 6.55 pm and was greeted by hundreds of Ahmadi Muslim men, women and children, all overjoyed to welcome their spiritual

leader to the new headquarters.

Upon arriving, His Holiness waved towards the Ahmadi Muslims and appreciated the poems recited by young children in praise of Allah the Almighty. It was a special and momentous occasion in the history of the Ahmadiyya Muslim Community.



Later, His Holiness led the *Maghrib* and *Isha* prayers at the newly built Mubarak Mosque (*The Blessed Mosque*).

Earlier, hundreds of Ahmadi Muslims bade an emotional farewell to His Holiness as he departed from the Fazl Mosque, which had been the Community's center since the migration of the Fourth Khalifa in

1984.

Whilst there was undoubted sadness amongst the residents living near the Fazl Mosque, the overwhelming emotion was of gratitude to Allah the Almighty for again fulfilling the revelation of the Founder of the Ahmadiyya Muslim Community that '*Expand thy house*', foretelling the future progress of the Ahmadiyya Muslim Community.

Apart from the Mosque, various central offices of the Ahmadiyya Muslim Community will be based at Islamabad. A large multi-purpose hall and a residential complex has also been built at the site.

As one [historic](#) chapter comes to an end, another one opens. Under the leadership and guidance of Ahmadiyya Khilafat, all Ahmadi Muslims are joined together in their belief that the new era will see the continued prosperity and success of the Ahmadiyya Muslim Community.

Huzoor Addresses Concluding Session of IAAAE Annual Symposium



On 27 April 2019, Hazrat Mirza Masroor Ahmad, ayyadahullah, addressed the Annual Symposium of the European chapter of the *International Association of Ahmadi Architects and Engineers (IAAAE)*. The symposium took place at the Bait-ul-Futuh Mosque in south-west London.

During his address, Hazrat Mirza Masroor Ahmad praised the work of IAAAE and its volunteers and reminded them about the importance of developing a bond with God Almighty and increasing their commitment to serving humanity.

His Holiness expressed his pleasure that IAAAE had expanded its work in the recent years and was taking on bigger and more complex projects in some of the most underdeveloped parts of the world.

His Holiness mentioned that aside from its humanitarian projects, which include installing new and rehabilitated water pumps, harnessing solar energy and developing model villages, the IAAAE was also playing a significant role in designing and constructing Mosques and other buildings of the Ahmadiyya Muslim Community.

“With the Grace of Allah, wherever in the world the IAAAE is

servng, its members are working in an exemplary fashion and with a spirit of true service and dedication. In this regard, I pray that may Allah the Almighty enable you to continually increase the scope of your work and expertise.”

Amongst the recent completed projects of IAAAE, His Holiness cited large Mosque complexes recently completed in Tanzania and Mali.

His Holiness also commended the IAAAE for having completed the development of 20 *model villages* in some of the remotest parts of the world.

“The members of the IAAAE are working with great diligence, care and with a sincere desire to serve the Ahmadiyya Muslim Community and to alleviate the suffering of people who are living impoverished and desperately tough lives. In fact, some of the volunteers do not even claim for expenses and so, apart from sacrificing their time and providing their professional expertise free of charge, they are even bearing the costs of travel personally.”

“Unquestionably, such devoted people are working with the spirit of a true Waqf (life devotee) of the Ahmadiyya Muslim Community. I

greatly appreciate their sincere efforts and I pray that may Allah the Almighty reward them immensely for this service and bless their efforts manifold.”

His Holiness reminded the volunteers about the need to constantly improve their standards of worship of Allah the Almighty.

“I wish to remind all of you that it is of the utmost importance that you pay special attention to establishing a true and lasting connection with Allah the Almighty and remain ever grateful to Him and continually strive to improve the standards of your worship.”

“Your sole focus should not be the material work you are doing but rather building your personal relationship with Allah the Almighty should always remain your paramount objective. If you sincerely aspire to attain the nearness of Allah the Almighty you will see how He blesses your efforts and you will come to see the most beautiful fruits of your labour.”

His Holiness concluded his address by praying for the continued progress of IAAAE and that future generations are able to serve with even greater passion.

“May you all prove to be great assets for the Ahmadiyya Muslim

Community and may the younger generations step forward in great numbers to follow in the footsteps of the older members who have offered years of service. May they learn from the positive examples of their elders and serve with even greater passion, energy and skill than their predecessors so that the work of the IAAAE continues to go from strength to strength.”

Earlier, a report was presented by Mr Muhammad Akram Ahmedi, the *Chairman of the IAAAE*

(*European Chapter*), in which he outlined the main activities and projects of the IAAAE during the past year. He informed that the theme of the symposium was ‘*Education for sustainable development*’ and lectures were delivered on the importance of sustainability, including the impact of smartphone production and use on the environment.

He also informed that in the past year the IAAAE had worked on model village projects in Benin,

Mali and The Gambia, providing various facilities, including sanitation, agriculture, electricity and clean drinking water in remote African villages.

Various other projects were also being run simultaneously including *Water for Life* where 167 water pumps were established.

The event concluded with a silent prayer led by Hazrat Mirza Masroor Ahmad.



E-donation: Make donations online

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ahmadiyya.us/chanda

Friday Sermons Delivered by Khalīfatul-Masīh V^{aba}

4 January 2019 at Bait-ul-Futūh on Waqf-i-Jadīd

Announcement of the beginning of the new year of Waqf-i-Jadīd, discussion of financial sacrifice in Islam, and the mention of the financial sacrifices of the members for the last year.

The members of the Jamā'at were able to make a total sacrifice of £9.134 million. There was an increase of £271,000 from last year's total collection. Pakistan has continued to maintain its top position, however apart from them, the first ten positions of the countries is as follows:

1. UK

Germany held first position for Tahrik-e-Jadid and Amir Sahib [UK] said that In Sha Allah they would come first in Waqf-e-Jadid and by the grace of God Almighty they have come top by a great margin. May God Almighty bless the members of the Jamā'at and

their wealth, and enable to them to excel in the future as well.

2. Germany

3. USA

4. Canada

I should mention to USA here that there is a very small margin of difference between them and Canada. If they do not make any extra effort then having once held the first position, they dropped to third position, but in future they could perhaps fall even further behind.

5. India

6. Australia

7. Indonesia

8. A country from the Middle East

9. Ghana

10. A country from the Middle East

In terms of contribution per person, the positions are as follows:

1. USA

2. Switzerland

3. Australia

The positions of the first ten Jamā'ats in USA for their total contribution are as follows:

1. Silicon Valley

2. Seattle

3. Detroit

4. Silver Spring

5. Central Virginia

6. Boston

7. Dallas

8. Laurel

9. Georgia Carolina

10. York

11 January 2019 at Bait-ul-Futūh.

Mention of the Companions of the Holy Prophet, may peace and blessings of Allah be upon him.

Mention of Sister Aliya Shaheed

After this, I will now mention about a pioneering noble Ahmadi woman from America and will also lead her funeral prayers after the Friday prayers. Her name was Sister Aaliya Shaheed sahiba, wife of the late Ahmad Shaheed sahib. She passed away on 26 December. God Almighty had bestowed her with a long life and enabled her to serve [the Jamā'at] and also protected her from any handicap. She was 105 years old. May Allah Almighty exalt her rank. To Allah we belong and to Him shall we return.

Amir Sahib USA has written about her that she pledged allegiance in 1936, and from 1963-66, served at Sadr Lajna [National President of the Ladies Auxiliary Organization]. Similarly, her services spanned 50 years in which she had the opportunity to serve in

various capacities, ranging from General Secretary to Secretary Ta'lim and Secretary Finance, Sadr Lajna Muqami, and Secretary of Khidmat-i-Khalq. She always maintained a strong connection with the Jama'at and Khilafat, and always remained vigilant and ready for every type of sacrifice. She was an extremely kind and loving woman. She had committed to memory the early accounts of the Jamā'at Ahmadiyya USA, which she often used to narrate.

She was always in search of knowledge. She spent her time in the upkeep of the Mosque, cooking, offering daily prayers. It was not the case that she only tried to gain knowledge, but she humbly used to perform Waqar-e-Amal, and serve the Jama'at with her own hands. Cleaning the Mosque and cooking

were her roles.

She strived to her utmost in promoting unity and sisterhood of the members of Lajna, for which she wrote numerous individual letters to members of Lajna in her final days." Sadr Lajna writes that there was one verse of the Holy Qur'an which she used to often repeat which I've heard from her as well, [Arabic] She reports that she would always repeat this. That is, Verily, Allah loves those who fight in His cause arrayed in solid ranks, as though they were a strong structure cemented with molten lead.

The Sadr Lajna has written "Sister Aaliyah would tell us that – during her time- as 98% of Lajna members had only recently joined the Jama'at by way of pledging allegiance, in the beginning, they would only enjoin them to offer the

five daily prayers and keep fasts in the month of Ramazan. Likewise, instead of making them wear the Hijab from day one, we would start by bringing their attention to wearing appropriate clothing, telling them to first make their clothing suitable. Then the next step would be to wear the Hijab.” Unlike a trend that has commenced nowadays that those even wearing the Hijab have began taking it off. She -on the other hand- would guide them from one step to the next striving to provide spiritual training.

Then, Sister Aaliyah put great effort in teaching basic recitation of the Qur’an by preparing daily teaching programs. Like this, those Lajna members who would finish learning the basic recitation of the Holy Qur’an, she would bring their attention daily towards covering some commentary of the Holy Qur’an. ‘On 23rd March 2008 she spoke to the members of Lajna stating that all the followers of the Promised Messiah(as) around the world gathered in the mosques and mission houses on 1st January to offer the tahajjud prayers as an act of thanksgiving, so why can we not do this once again this year, as it marks one hundred years since the Khilafat of our beloved Promised Messiah (as) was established?’ She further writes, ‘O my Allah! Remove

all hurdles in the progress of Ahmadiyyat and grant us that victory which You have promised us. Our Promised Messiah (as) has laid the foundations for this Jama’at and united us all as one body. It is due of him that we Ahmadis feel the pain of one another, help each other in times of difficulty, pray for one another, partake of the happiness of another and are aggrieved by the suffering of another. By the grace and mercy of God Almighty we are one.’

She then wrote in her message to the new converts in Lajna Ima’illah there, ‘It is God Almighty’s special favor and I am extremely fortunate to have witnessed the progress of the Jama’at with my own eyes. God Almighty has graced us by choosing our Jama’at for the propagation and service of Islam. Every week we have the opportunity to listen to the Khilafa of the time and advance in our worldly affairs and progress in our faith by acting upon his instructions.’ In the end she wrote, ‘I pray O my Master! Remove all hurdles in the progress of Ahmadiyyat. Make us the true portrayal of our faith and grant us countless helpers.’ Thus, she played a special role, with the circumstances there, in keeping the African-American new converts together.

Another Ahmadi, Dr Rashida Ahmad, who is also originally from America, states: “She herself would strictly adhere to the teachings of Islam but would advise others in a very loving manner. The love of God Almighty was reflected from her every action and deed.”

Another Lajna member, Khulatul Sahiba, writes: “I became acquainted with Aliyah Sahiba when I first came to USA in 1949. I was eight years old at the time when I first met her. She was extremely loving and friendly and had a personality that would leave a positive impression on others. She had an extremely long-held and firm bond with Khilafat. She would mention about her correspondence in letters with Hazrat Muslih Mau’ud (ra). Her services for Lajna Ima’illah USA will always be remembered. She had an astounding spiritual persona and despite being a hundred years old, she would attend the Jalsas [annual conventions] which serves as a model for us.”

May God Almighty elevate her status. And, the spirit and passion she had to serve the Jama’at—which her son also mentioned—may God Almighty instill that in her progeny as well.

18 January 2019 at Bait-ul-Futūḥ

Mention of Sahabah of the Holy Prophet, may peace and blessings of Allah be upon him.

25 January 2019 at Bait-ul-Futūḥ

Mention of Sahabah of the Holy Prophet, may peace and blessings of Allah be upon him

1 February 2019 at Bait-ul-Futūḥ

Mention of Companions of the Holy Prophet, may peace and

blessings of Allah be upon him. Demise of Professor Saud Ahmad Khan.

8 February 2019 at Bait-ul-Futūḥ

Mention of Companions of the Holy Prophet, may peace and blessings of Allah be upon him.

15 February 2019 at Bait-ul-Futūḥ

Mention of Companions of the Holy Prophet, may peace and blessings of Allah be upon him. Difference between gift and inheritance. Disturbance in

Bangladesh in regards to Jalsa there.

22 February 2019 at Bait-ul-Futūḥ

Elaboration of the prophecy of the Muslih-i-Mau’ud.

1 March 2019 at Bait-ul-Futūḥ

Mention of the Companions of the Holy Prophet, may peace and blessings of Allah be upon him.

8 March 2019 at Bait-ul-Futūḥ

Mention of the companions of the Holy Prophet, may peace and

blessings of Allah be upon him and discussion about the alleged spell.

15 March 2019 at Bait-ul-Futūḥ

Mention of the Companions of the Holy Prophet, may peace and blessings of Allah be upon him.

22 March 2019 at Bait-ul-Futūḥ

Details of the advent of the Promised Messiah.

29 March 2019 at Bait-ul-Futūḥ

Mention of Companions of the

Holy Prophet, may peace and blessings of Allah be upon him.

5 April 2019 at Bait-ul-Futūḥ

Mention of Companions of the Holy Prophet, may peace and blessings of Allah be upon him.

Full original text of Friday Sermons by the Caliphs of Ahmadiyya Islam is available in print in Al-Fazl International, Al-Fazl Rabwah and Badr. These publications are also available online at alislam.org under periodicals. Translations and summaries of Friday Sermons are available in various languages on alislam.org under Friday Sermons. Weekly Al-Fazl International (Urdu) can be subscribed at amibookstore.us or by sending a check for \$120 to Faiza Bajwa (Al-Fazl International), 188-15 McLaughlin Avenue, Hollis NY 11423.

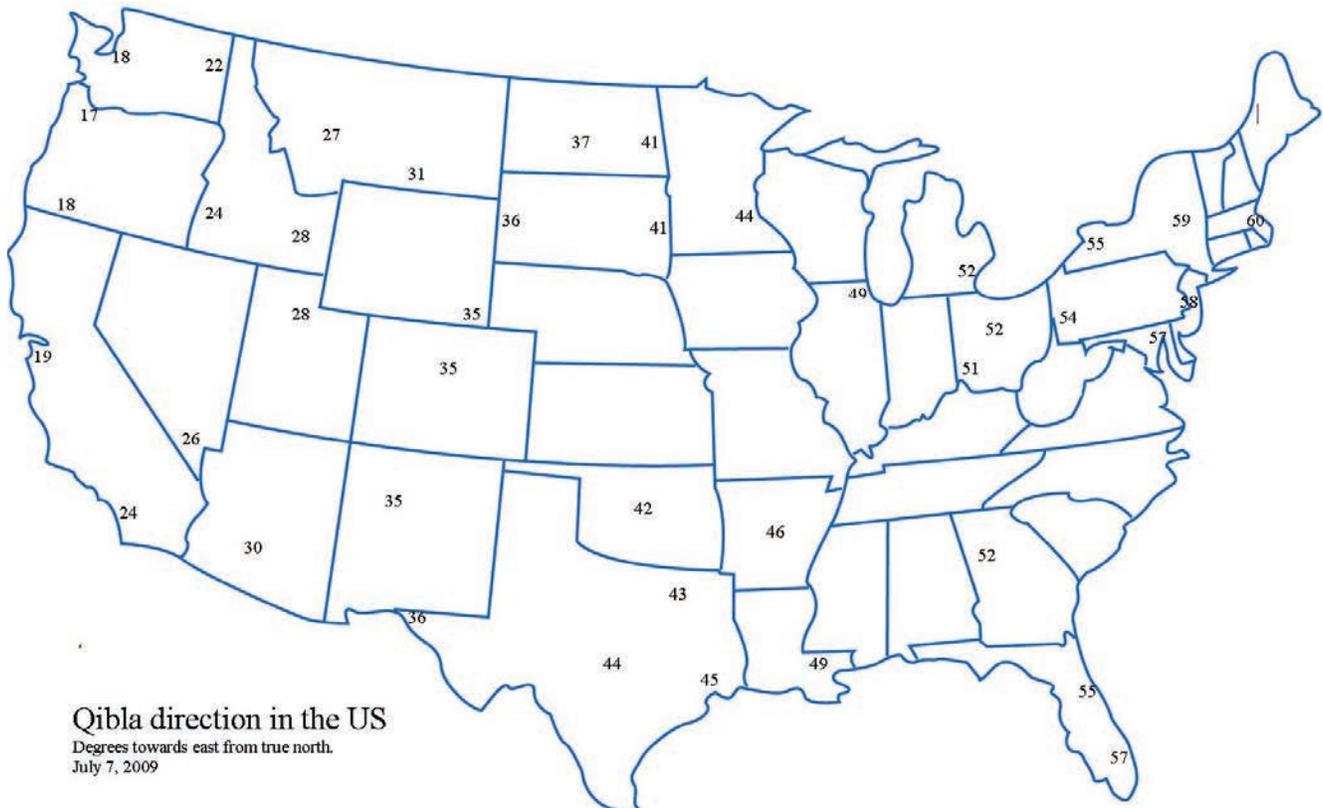
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Approximate Qibla Directions in the US

These days apps in cell phones can show Qibla direction at any place. Map below shows approximate Qibla directions from the true north (geographical, not magnetic) at various place in the US. In general, the Qibla direction moves away from north towards east as we move from the west of the country to the east of the country, and vice versa.



Activities and News of US Ahmadiyya Muslim Community

Franklin TX Tornado Relief Efforts by MKA and Humanity First



Majlis Khuddam-ul-Ahmadiyya USA, Gulf Region, in collaboration with Humanity First USA, provided disaster relief to the effected homeowners of Tornado that hit Franklin, TX.

Franklin, TX, is a small rural town 100 miles Northeast of Austin, about 140 miles Northwest of Houston and 150 miles South of Dallas/Fort Worth. Tornado hit the area on 13 April 2019. 27 Khuddam from Gulf Region went to Franklin

TX on Saturday 20 April 2019 and provided disaster relief.

Khuddam spent whole day there and helped with debris cleanup of four homes and distributed emergency relief supplies in the area.

The atmosphere there was very emotional and sad as some of the houses were completely destroyed, homeowners had their life worth of savings shredded by the tornado right in front of their eyes, and

others houses were partially damaged. The town was divided by a highway from the middle and area north of the highway was completely untouched by the tornado.

One is completely amazed by the Almighty Powers and ways by which Allah Ta'ala shows it, and how little and non-existent a human is.

May Allah keep us all always in his protection. Ameen! (Talha Saifi)





Honor for Dr. Abdul Majid Shah

Citation for the Office of the Secretary of Defense Medal (the highest Civilian Service Award): “Recognized for exceptional civilian service as Associate Director of Network Technology and Deputy Director for DoD Laboratories and Science, Technology, Engineering and Mathematics (STEM) within the Office of the Under Secretary of Defense for Research and Engineering from May 2009 to December 2018. Dr. Shah provided scientific leadership and technical expertise in the area Technology Transfer and STEM. He also provided program and policy guidance, strategic planning and management oversight for more than \$500 million invested annually in the military services and Defense Agencies. His contributions to the DoD Technology Transfer and STEM education as well as to the Department of Defense, Federal and International Community in the assured tactical communications and networking technology domain will serve the Department for many years to come. The distinctive service accomplishments of Dr. Syed A. Shah reflect great credit upon himself and Department of Defense.



Birth Announcement

Ata-ul-Salaam Bhatti and Hina Latif of Richmond, VA Jamaat are happy to announce the birth of their son, Ata-ul-Hafeez Bhatti. The family requests prayers for their son to be happy, healthy and a righteous servant of Allah, inshallah.



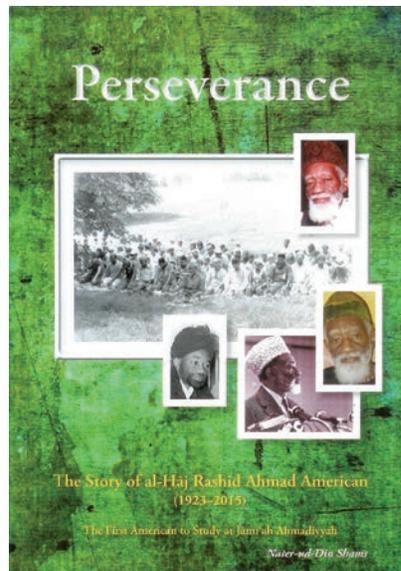
Hadrat Khalifat-ul-Masih, ayyadahullah, at the Ansar Village in Jubba MD

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Having no place to stay, I would routinely show up at the Mosque for the daily Fajr prayers at 4:30 am.



Quite frequently, my knocking on the door would earn me the blessings of waking up the others for prayers, and on the occasions that no one answered the door, I would offer my prayers on the Mosque porch alone.

The story of Br Rashid. Now available from amibookstore.us. US \$ 4.

Advice for Muballigheen [Missionaries, Preachers]

Waseem A. Sayed, PhD, National Tabligh Secretary

Note by Compiler: A careful and complete reading of these prove that the one giving these advices was indeed worthy of occupying the office of Khilafat-e-Masīḥ-e-Mau'ūd (peace be on him). Huzoor gave a most detailed exposition, the writer was a novice and it was not possible to have the material reviewed, yet I am satisfied that much of the meaning of the discourse of Huzoor has been captured. The readers should read and act on the advices because every member of the Jamā'at is in reality a Muballigh - a missionary.

Have Absolute Reliance on Allah - He Himself will Become Your Surety:

It is my own experience that when a need arises God Almighty sends from somewhere or the other. God Almighty Himself causes the hearts of the people to move, but this does not happen for those who depend on others. But yes, when someone relies on Allah, the Exalted, then Allah, the Exalted, makes arrangements for such a one.

Hazrat Maulvi Sahib used to say that once some need arose, I prayed for it in the Prayer and as I lifted up the prayer rug I found one pound sterling there, so I took it and spent it to fulfill the need that I had. So God Almighty Himself makes arrangements. He sends down revelation on someone, shows a dream to someone else and in this way fulfills the need of the person. And sometimes it happens that the need itself disappears and no longer remains. The initial stage is indeed this that the person's needs do not increase but if needs appear, then such arrangements are made as to erase those needs. For example a person is sick and money is needed for medicines for that person. Prayers are made. The sick person becomes whole and the need for money disappears. So the preliminary stage is indeed this, that the need does not arise.

The first insight is that the person just does not become in need of depending on the people. The second insight is that the people's attention turns towards the person. God Himself causes for arrangements to be made through the people for such a one. You can do a comparison of the Scholars of our Jamā'at and the others - the people themselves come to present gifts to our Scholars while the others go around begging.

There was once a Peer [head of a religious order] who went to the house of one of his followers and the practice of this follower was that whenever his Peer would come he would gift him one Rupee, but that day he offered him only half a rupee. The Peer refused to take it and said that he would only take one rupee. So he was being given half a rupee but kept asking for one rupee. After some time the follower said, 'ok, I will not give you anything.' The whole night that Peer stayed outside the house and got soaked in the rain that fell during the night and in the morning said, 'ok, give me the half rupee.' So this is the condition of those who depend on others than God.

This is an account of the days of the earthquake, we were staying in the garden outside and a need arose that the Promised Messiah (as) had to fulfill and he said, 'what if we take on a loan..,' and then said, '.. but when the loan amount will have been consumed, what will we do? So let us go and beg from God.' When he returned after Prayer, he said the need has been fulfilled. I met a person after the prayers who was wearing completely dirty clothes .. he said, 'Assalamoalaikum,' and handed me a bag and considering his condition, I thought it would contain some pennies, but when I opened it, I found that it contained 200 Rupees. So this is how God Almighty fulfills the needs of His servants who rely on Him absolutely. You must never rely on anyone else.

People ask by their tongue and also by their manner of looking - you must never ask even with your way of looking. Thus, when you will do this, then God Almighty will Himself make arrangements for you. And when you attain this condition, then, when someone will come to give you something, he will not be thinking that he is placing you thereby under an obligation, but will consider himself to be under an obligation to you.

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Zakāt

Translated from Fiqh Ahmadiyya by Dr. Lutf Rehman.

Edited by Dr. Wajeeh Bajwa/Syed Sajid Ahmad

Translations of the sections of Fiqh Ahmadiyya published in the Ahmadiyya Gazette previously:

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

Second part on Fasting in Ahmadiyya Gazette USA, .

Section on Hajj in Ahmadiyya Gazette USA, .

These issues of the Ahmadiyya Gazette USA are available online at ahmadiyyagazette.us.

Spending in the Way of God

Spending in the way of God is not only an act of great charity and ensures national prosperity; it also is a financial worship. Destruction overtakes the nations that are in the habit of hoarding money and resources and do not spend freely for the national needs and other good works for the benefit of the public; disorder, conflict, division, and discontent become their destiny and they live in misery.

One's wealth is given to him by the Almighty God and is just like a trust in his possession. If God wants to take a portion of it back by asking his servant to spend some of it in his way, if he would do so with a happy heart and with full content, it would be a source for blessings and increase in the bounties of God.

According to *اَلْخَلْقُ عِيَالُ اللّٰهِ*ⁱ, all human beings are same before God. They all have equal ownership in the bounties of this world. Because of the resources and ability they are not equal in possession of these bounties. Some have more than others. One has better skills and can earn more while the other cannot do so and has less. Because of this disparity, the weaker person cannot be deprived of his share in the bounties of God. The following

verse of the Holy Qur'an points towards this,ⁱⁱ

وَفِيْ اَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ
وَالْمَحْرُوْمِ

Therefore, it is incumbent upon the wealthy to give away the share of the poor in their wealth. This would be better for them and therein lays the real protection for their wealth.

The poor and the needy have been directed not to look at the wealth of others with greed and jealousy nor try to get it by deceit and deception. The wealthy have been directed to care for the poor and the needy in their society and do not let them live in deprivation of food, clothing, and shelter. If wealthy people want the poor to obey the commandment of God and not to snatch their wealth, then it is incumbent upon them to obey the commandment of God to spend their wealth to reduce poverty and destitution in the society. There are many economic issues facing the world today, the most important of them all is unequal distribution of wealth. A section of the society is very rich whereas another section is extremely poor. Due to this unnatural distribution, the two sections of the society are pitched against each other. The feelings of deprivation, jealousy, revenge, and

suspicion rise to spill over as calls for revolution. The world is not getting any better. On the one hand, the rich are making and hoarding more wealth with their resources and on the other hand, the poor are trying to sell their labor and skills and looking for someone who would pay them fair wages.

The best method of bridging this divide is spending in the way of God. It strengthens the idea that everyone is deserving of their rights and it should be given to him. No one should be left feeling deprived and robbed.

Islām has laid great stress on spending in the way of God and has appointed its goal. The one who spends in this manner should do so only for the sake of God. No desires of worldly recognition should be present, otherwise, selfishness, greed, deceitful earnings, and habit of boasting will not go away.

To help support the system of spending in the way of God and to establish it for the long term, Islām prescribes simple living free from ostentation and displayⁱⁱⁱ.

لَا تُسْرِفُوْا اِنَّهٗ لَا يُحِبُّ
الْمُسْرِفِيْنَ

Do not be excessive in your living. God does not like excess.

Islam directs to abandon the ways of excess. If personal expenses

ⁱⁱ In their wealth, there was a share for those who begged and for those who could not ask. The Holy Quran, 51 [Al-Dhāriyāt] : 20.

ⁱⁱⁱ The Holy Qur'an, 6 [Al-An'ām] : 142.

ⁱ Creation is family of God.

are too much then how can one find the desire to spend in the way of God. Large amounts of wealth are not enough to satisfy a person's excessive desires.

Types of Spending in the Way of God

In the Islāmic terminology, spending in the way of God is the other name of Ṣadaqāt. There are many types of it.

- 1) Spending for the national needs. Need is an important condition for this. If the nation is facing perils and the religious leadership asks its followers to bring whatever they have to support the national cause, it is incumbent upon everyone to bring whatever they have. In the verse of the Holy Qur'an,^{iv} God points to this fact.

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ

God has bought the souls and wealth of the believers in exchange for Paradise.

- 2) Spending from the savings and spare wealth. There are two types:
 - a. Voluntary spending which is determined by donos themselves such as voluntary charity (Nafli Ṣadaqāt). Additionally, spending in gratitude. Favors and gifts are included in this category.
 - b. Mandatory spending that a Muslim must carry out such as compulsory donations to run the system of the organization and which are levied after Majlis Shūrā has suggested them and the Khalīfa of the time has accepted those suggestions.
- 3) Government taxes also fall in this category.
- 4) Moreover, feeding and care of the family, relatives, wages of workers, Fitrana, Fidyā,

Kaffarah, and Nadhr are also included in this category.

- 5) A special spending in the way of God is that which is named Zakāt. The detail of this spending is given below:

Zakāt is the most important spending from the savings. It is mandatory for every Muslim who has the minimum amount of wealth in savings (Niṣāb (نِصَاب)). Whether a society needs it or not, it is a standing expense. Therefore, Zakāt will be mandatory even when all the needs of the society are being met with other means. This expense has been mandated so the individuals develop the habit of spending in the way of God. The root of greed, miserliness, and stinginess is removed. The purpose of Divine instruction is fulfilled. The society does not have to rely on greedy and bellicose individuals.^v

كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ

Difference between Zakāt and Income Tax

Zakāt means to purify, to nurture, and to bring to prosperity. A Muslim, who pays Zakāt for the sake of God, saves himself from the greed of hoarding wealth. He purifies his wealth by removing the share of others from it and gets the blessings from God. He helps to create peace in the society by providing for the needs of the poor and the needy. This creates an atmosphere of security and stability and helps to increase trade and commerce resulting in national progress.

A Muslim pays Zakāt as worship and feels happiness and gratitude towards God for his blessings and future help. Most of these elements are missing while paying income

tax. People try to pay as little income tax as possible. Since the determination of the percentage of income tax is in the hands of people, the element of justice and equity is missing. This can create discontent for both sides.

Zakāt is levied on savings and ensures circulation of the capital. It promotes better distribution of wealth, investment and trade. Income tax, on the other hand, is levied on income and results in less investment. It promotes hoarding of wealth and less money in circulation. Unemployment increases and the purchasing power of the common man is severely curtailed. Zakāt results in increased incentive to work and enhances the national wealth and prosperity.

Instructions of Qur'an about Zakāt

God has mentioned Zakāt in several verses of the Holy Qur'an. Some of them are mentioned below:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Take alms out of their wealth, so that you may cleanse them and purify them thereby. And pray for them; your Prayer is indeed a source of tranquility for them. And Allāh is all hearing and all Knowing.^{vi}

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

The example of those who spend their wealth for the cause of Allāh is like a grain of corn which

^{iv} The Holy Qur'an, 9 [Al-Taubah] : 2

^v The Holy Qur'an, 59 [Al-Hashr] : 8.

^{vi} The Holy Qur'an, 9 [Al-Taubah] : 103.

grows seven ears, in each ear a hundred grains. And Allāh multiplies it even more for whomsoever he pleases. And Allāh is bountiful and all knowing. vii

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ
ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَنْبِيئًا مِّنْ
أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا
وَإِبِلٌ فَآتَتْ أُكُلَهَا ضَعْفَيْنِ فَإِن لَّمْ
يُصِبْهَا وَابِلٌ فَطُلَّ ط وَاللَّهُ بِمَا
تَعْمَلُونَ بَصِيرٌ

And the case of those who spend their wealth to seek the pleasure of Allāh and to strengthen their souls is like the case of a garden on elevated ground. Heavy rain falls on it so that it brings forth its fruits two fold. And if heavy rain does not fall on it, then light rain suffices. And Allāh sees what you do. viii

قُلْ إِنَّ رِزْقِي يَبْسُطُ الرِّزْقَ لِمَنْ
يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ
لَا يَعْلَمُونَ

Say, "Verily my Lord enlarges the provision for whomsoever he pleases and reduces it for whomsoever he pleases, but most people are ignorant." ix

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ
بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ
وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ط أُولَئِكَ
سَيَرْحَمُهُمُ اللَّهُ ط إِنَّ اللَّهَ عَزِيزٌ
حَكِيمٌ

And believing men and women are friends of each other. They

vii The Holy Qur'an, 2 [Al-Baqarah] : 262.
viii The Holy Qur'an 2 [Al-Baqarah] : 266
ix The Holy Qur'an, 34 [Saba] : 37.

enjoin good and forbid evil and observe Prayer and pay Zakāt and obey Allāh and his messenger. It is these on whom Allāh will have mercy. Surely Allāh is mighty, wise. x

وَعَدَ اللَّهُ الْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكِنٍ
طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ ط وَرِضْوَانٍ مِّنْ
اللَّهِ أَكْثَرُ ط ذَلِكَ هُوَ الْفَوْزُ
الْعَظِيمُ

Allāh has promised to believers, men and women, gardens beneath which rivers flow, wherein they will abide, and delightful dwelling places in gardens of eternity. And the pleasure of Allāh is greatest of all. That is the supreme triumph. xi

وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ
وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ
اللَّهِ ط فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ
يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ
فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ
وَأُظْهَرُهُمْ ط هَذَا مَا كُنْتُمْ
لِأَنْفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ
تَكْتُمُونَ

And those who hoard up gold and silver and spend it not in the way of Allāh—give to them tidings of a painful punishment. On the day when it shall be made hot in the fire of hell, and their foreheads and their sides and their backs shall be branded and it shall be said to them, "This is what you collected for yourselves. So now taste what you used to collect." xii

x The Holy Qur'an, 9 [Al-Taubah] : 71.
xi The Holy Qur'an, 9 [Al-Taubah] : 72.
xii The Holy Qur'an, 9 [Al-Taubah] : 34-35.

وَمِنْهُمْ مَّنْ عٰهَدَ اللّٰهَ لَئِن اٰتٰنَا
مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُوْنَنَّ مِنَ
الصّٰلِحِيْنَ ﴿١٠٦﴾ فَلَمَّآ اٰتٰهُمْ مِنْ فَضْلِهِ
بَخِلُوْا بِهٖ وَتَوَلَّوْا وَهُمْ
مُّعْرِضُوْنَ ﴿١٠٧﴾ فَاَعْقَبَهُمْ نِفَاقًا فِى
قُلُوْبِهِمْ اِلٰى يَوْمٍ يَلْقَوْنَهٗ بِمَا
اَخْلَقُوْا اللّٰهَ مَا وَعَدُوْهُ وَبِمَا كَانُوْا
يَكْذِبُوْنَ ﴿١٠٨﴾

And among them are those who made a covenant with Allāh, saying, "If he gives us of his bounty, we would most surely give alms and be of the virtuous." But when he gave them of his bounty, they became niggardly of it, and they turned away in aversion. So he requited them with hypocrisy which shall last in their hearts until the day when they shall meet him, because they broke their promise to Allāh, and because they lied. xiii

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ
بِمَا آتٰهُمْ اللّٰهُ مِنْ فَضْلِهِ هُوَ خَيْرًا
لَّهُمْ ط بَلْ هُوَ شَرٌّ لَهُمْ ط سَيُطَوَّقُونَ مَا
بَخِلُوْا بِهٖ يَوْمَ الْقِيٰمَةِ ط وَاللّٰهُ مَبِثَّاتُ
السَّمٰوٰتِ وَالْاَرْضِ ط وَاللّٰهُ بِمَا
تَعْمَلُوْنَ خَبِيْرٌ ﴿١٠٩﴾

And let not those who are niggardly with respect to what Allāh has given them of his bounty, think that it is good for them. That with respect to which they were niggardly shall be put as a collar around their necks on the day of resurrection. And to Allāh belongs the heritage of the heavens and the earth, and Allāh is well aware of what you do. xiv

الَّذِيْنَ يَبْخُلُوْنَ
بِمَا آتٰهُمْ اللّٰهُ مِنْ فَضْلِهِ
يَكُوْنُوْنَ اَعْنَاقًا

xiii The Holy Qur'an, 9 [Al-Taubah] : 75-77
xiv The Holy Qur'an, 3 [Al-Imran] : 181.

مَغْفِرَةً مِّنْهُ وَفَضْلًا ط وَاللَّهُ وَاسِعٌ
عَلِيمٌ

Satan threatens you with poverty and enjoins upon you what is foul, whereas Allāh promises you forgiveness and bounty. And Allāh is bountiful and all knowing.^{xv}

وَمَا آتَيْتُمْ مِّن رَّبًّا لَّيْبُوا فِي
أَمْوَالِ النَّاسِ فَلَا يَزِيدُوا عِنْدَ اللَّهِ
وَمَا آتَيْتُمْ مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ
اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ

Whatever you pay as interest that it may increase the wealth of the people, it does not increase in the sight of Allāh; but whatever you give in Zakāt seeking the favor of Allāh – it is these who will increase their wealth manifold.^{xvi}

رَجَالٌ لَا تُلَّهُمِهِم تِجَارَةٌ وَلَا
بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ
وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا
تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ
لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا
وَيَزِيدَهُم مِّن فَضْلِهِ ط وَاللَّهُ يَزِدُّ
مَن يَشَاءُ بِغَيْرِ حِسَابٍ

By men, whom neither merchandise nor traffic diverts from the remembrance of Allāh and the observance of Prayer, and giving of Zakāt. They fear a day in which hearts and eyes will be agitated. So that Allāh may give them the best reward of their deeds, and give them increase out of his bounty. And Allāh does provide for whomsoever he pleases without measure.^{xvii}

Zakāt is Wājib (Essential)

^{xv} The Holy Qur'ān, 2 [Al-Baqarah] : 269.

^{xvi} The Holy Qur'ān, 30 [Al-Rūm] : 40.

^{xvii} The Holy Qur'ān, 24 [Al-Nūr] : 38-39.

There is no prohibition in Islām about earning money. It only prohibits hoarding of wealth and not spending it. If one saves for his future needs and a year passes on this savings, Zakāt becomes obligated. Allāh the Almighty points to this in the Holy Qur'ān,^{xviii}

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً
تُطَهِّرُهُمْ وَتُزَكِّيهِمْ

Take alms out of their wealth, so that you may cleanse them and purify them thereby.

Wealth on Which Zakāt is Levied

The wealth for Zakāt can be of two types, subtle and apparent:

1. Subtle wealth is cash, gold, and silver (may be in any form such as jewelry or utensils).
2. Apparent wealth is as follows:
 - a. Animals such as camels, cows, buffaloes, sheep, and lambs provided they feed on common or government grounds and do need to be fed at home.^{xix}
 - b. Produce that grows in the soil such as wheat, barley, rye, rice, dates. Grapes and honey collected from wild honeybees.^{xx}
 - c. Minerals which are in the possession of individuals such as iron ore mine or copper ore, tin and oil wells.
 - d. The money and assets being used in trade and commerce.

Zakāt on apparent wealth can only be collected by the government. This is why when

^{xviii} Holy Qur'ān, Al-Taubah Verse 103

^{xix} Weather horses and donkeys are included in the wealth of Zakāt and what is the rate of Zakāt upon them is debatable.

^{xx} It is debatable if other cash crops such as cotton, sugar cane, oil seeds, rubber plant, various vegetables, and fruits are subject to Zakāt. It could be debated and principal of deduction can be used to make a determination.

government applies land use taxes or income tax on the businesses, no additional Zakāt is applicable unless the rate of tax is less than Zakāt. In this condition, the difference should be calculated and paid to the government upon demand or voluntarily. This will be source for reward and blessings.

Governments are not able to monitor subtle wealth, such as cash, jewelry, and precious stones. It is a personal responsibility of a true Muslim. This type of Zakāt can be given away to the poor and the needy on one's own discretion or can be given to the religious or charitable organizations for use. A better way is to send all such Zakāt to the Khalīfa of the time for proper distribution to the poor and the needy. All religious scholars accept that distribution of Zakāt is the prerogative of the leader of the time.^{xxi}

Conditions for Zakāt

The produce of land such as different types of staples, dates, grapes, and honey incur Zakāt when they are harvested and the minimum necessary for Zakāt is met. They can be stored for years afterwards without any further Zakāt.

The other possessions which are liable for Zakāt such as money, gold, silver, business assets, and animals will incur Zakāt only when the quantity reaches the threshold and they remain in the possession of the person for full one year. Zakāt will be levied each year on them.

Another condition for the animals is that they should be grazing on the common or government grounds, and they are not being fed by the owner. Moreover, they should not be in use to carry burdens or till the land.

The Zakāt on animals is applicable in those lands where

^{xxi} Tashrīh al-Zakāt, Page 136.

there are open grazing grounds and large numbers of animals are raised for commercial use in these areas such as milk, meat, or other uses.

The Threshold for Zakāt (Niṣāb)

For cash, gold, and other investments, the standard is silver. The threshold is 657.5 grams of silver. If one has this amount of silver, or money that can buy this amount of silver, Zakāt will be incurred. The rate of Zakāt will be 2.5% of the total value. For example, if 657.5 grams of silver can be bought with \$400, then 2.5% of this will be \$10.

Gold and silver jewelry used by women will not incur any Zakāt if it was occasionally loaned to some poor person for use during the year.

The Promised Messiah (may peace be upon him) said, "The jewelry which is used regularly does not incur Zakāt. That which is stored and used only sparingly one should pay Zakāt for it. If jewelry is used and loaned to poor women occasionally, some believe that there is no Zakāt for such. It is better to pay Zakāt on the jewelry which is in personal use and is not loaned to others. This is the practice in my household. Zakāt is paid every year for the jewelry. There is no dispute about paying Zakāt on the jewelry which is kept in savings just like money."^{xxii}

Government has the right to collect Zakāt on the investments and it determines the rate according to its need. Just for the sake of guidance, it will be beneficial to look at the principals of determination of rate of Zakāt on investments proposed by the religious scholars of Islām.

Zakāt is applicable on that money only which is used in the manufacturing of the goods and in

^{xxii} Fatāwā-i-Aḥmadiyyah. Vol. 1, Page 168. Al-Hakam, 17 November 1905.

their buying and selling. Buildings, equipment, offices, furniture, paper, and stationary are exempt. The investment in cars, trucks, buses, shops, and rental houses is also exempt. Other necessities and items of personal use such as residential house, clothing, furniture, cars, books, no matter how expensive, are exempt too.

In a running business, Zakāt can be calculated in the following manner: The money which was invested should be tracked monthly and then divided by 12. Zakāt will be 2.5% of the resulting figure.

Example: \$250 was invested in the beginning which remained in use for the twelve months. Two months later \$20 was added to this investment and it remained for the ten months. Another \$500 was added to this investment two months later which remained in use for the remaining eight months. At the end of the year this is how Zakāt will be calculated:

$$\$250 \times 12 = \$3,000$$

$$\$20 \times 10 = \$200$$

$$\$500 \times 8 = \$4,000$$

$$\text{Total} = \$7,200$$

Divide this figure by 12. Answer is \$600.

Zakāt will be 2.5% of this figure which will be \$15.

Niṣāb or Threshold of the Produce of the Land

Scholars have divided the land into two types. First are those lands which were acquired as a result of war but instead of giving it away to the soldiers, they were left in the control of the government. It was given for agricultural use to those people who were the original owners. The produce of such land will incur Kharāj (tax) and the rate will be determined by the government which can change according to the need.

Second type of land is called 'Ushr such as lands of Arabia or the lands which were distributed among

the Muslim soldiers and they became the owners. The produce of such lands will incur a 10% Zakāt or 'Ushr provided the land is irrigated by rain only and produces at least 750 kg of produce. If less is produced, no Zakāt will be incurred. If land is irrigated by canals or a water spring, then the rate of Zakāt will be half, that is, 5%. This Zakāt will be applicable only if the government has no taxes on this land. If government has levied tax on this land then there will be no Zakāt as two permanent taxes cannot be applied on the same asset.

As mentioned before only that produce will incur Zakāt that can be stored such as grain, dry fruit, dates, raisins, etc. Perishables such as vegetables and fresh fruits will not incur Zakāt. If the land is rented, Zakāt will be applied to the total production and profit divided after paying Zakāt.

Honey from wild bees that do not require any expense will incur Zakāt if at least 10 bags are collected. Zakāt will be one bag for every ten. Honey produced from bees maintained for this purpose will not incur any Zakāt.

Rate of Zakāt and Niṣāb of Zakāt for the Animals

Animals for which Zakāt is necessary are farm animals such as camel, cow, bull, sheep, goat, and lamb, etc. There are different opinions in the matter of horse, donkey, and mule. Some have included them, others have not. Zakāt will be necessary on these animals only if they graze in the natural environment and there is no need to feed them at home.

Niṣāb

For camels the number is five. If one has less than five camels then Zakāt is not due. The detail is as follows:

Assets	Zakāt Due
Number of camels between 5 and 9	One goat or its market value
Number of camels between 10 and 14	Two goats or their market value
Number of camels between 15 and 19	Three goats or their market value
Number of camels between 20 and 24	Four goats or their market value
Number of camels between 25 and 35	One year old she-camel or its market value
Number of camels between 36 and 45	Two year old she-camel or its market value
Number of camels between 46 and 60	Three year old she-camel or its market value
Number of camels between 61 and 75	Four year old she-camel or its market value
Number of camels between 76 and 90	Two, two year old she-camels or their market value
Number of camels between 91 and 120	Two, three year old she-camels or their market value
After this for every forty camels, one she-camel (two year old) and for every fifty camels one three year old she-camel has to be given in Zakāt.	

Cows and buffalos:

They are considered one category. This category also includes bulls. Their Zakāt is determined by the total number of the animals. If all the bulls, cows

and buffalos together make up the minimum number, Zakāt will be applied even if individually the number of animals is less. Cow will represent this category. There is no Zakāt for less than thirty cows. For

every thirty cows one one-year-old cow is Zakāt and for every forty cows, one two-year-old cow is Zakāt.

Assets	Zakāt Due
Number of cows between 30 and 39	One one-year-old cow or its market value
Number of cows between 40 and 59	One two-year-old cow or its market value
Number of cows between 60 and 79	One two-year-old cow or its market value
Number of cows between 80 and 89	Two two-year-old cows or their market value
Number of cows between 90 and 99	Three one-year-old cows or their market value
Number of cows between 100 and 109	One two-year-old cow and two one-year-old cow or their market value.
The count will continue accordingly.	

Zakāt for goats:

Goat, lamb, ram, and sheep will all be one category. Their Zakāt will

be calculated based upon their collective number. The number of

sheep for Zakāt is forty. There is no Zakāt for less than forty sheep.

Assets	Zakāt Due
Number of sheep between 40 and 120	One sheep or its market value
Number of sheep between 121 and 200	Two sheep
Number of sheep between 201 and 300	Three sheep
Then for every hundred sheep one sheep is given in Zakāt.	

Miscellaneous Matters

Assets in Different Categories

If one has assets in more than one category and none of them meets the minimum requirements for Nişāb in that category, Zakāt will not be applied even if the combined value of these assets far exceeds the Nişāb in one category.

Example: If one has four camels, twenty nine cows, thirty nine goats and 650 gm silver, Zakāt will not be due on any of this. The total value of these assets will not be used to assess Zakāt. These will be considered separate categories and each category has its own threshold for Zakāt.

What is Considered a Year?

The year for the purpose of Zakāt is the lunar year. The starting point of the year is not the first of Muharram. The year starts when one acquires an asset equal to the Nişāb. This is the time when the year for that particular asset would begin. At the completion of twelve

lunar months, the Zakāt will become due on that asset. If the nature of the asset changes before the end of the year, the year will also change. It will begin again from the date the new asset was acquired.

Example: A person came into possession of ten thousand rupees (Pakistani currency) in the month of Rabi' al-Awwal (ربيع الأول). After six months, in the month of Sha'bān he bought animals in exchange for that money. Now the year will begin in Sha'bān for the new asset. The Zakāt will become due after he owns them for twelve months. However, if one sells them before the completion of the year and buys utensils for trade, the year will begin again from that time.

If the nature of the asset keeps changing before a year is completed then Zakāt will not become due.

Purpose of Zakāt on the assets is to ensure that hoarding does not occur. It discourages holding a commodity for long and encourages a quick turnover.

If one is in possession of an asset and during the year the value of that asset decreases but comes back up before the end of the year and becomes more than the Niṣāb, then Zakāt will be due. The decrease in value during the year will not be material.

If an asset is lost during the year or is stolen or does not remain in one's possession for any reason, but before the year ends the owner gains its possession again, the Zakāt will be due on that asset. If he does not find that asset for many years, or has lent it to someone or mortgaged it or money is due from the buyers, then Zakāt will be due only in the year he gains possession.

Someone asked about Zakāt on the money in the business which is still due from the buyers. Promised Messiah (may peace be upon him) replied:

“Zakāt is not due on the money which is in suspense until one gains

full possession. A trader however, should not avoid Zakāt by way of tricks. After all he pays for living expenses according to his status. He should make an honest estimate by considering his available assets and those not in his possession and keep God happy by paying appropriately. Some try to play tricks with God. This is not right.”^{xxiii}

If the loan on someone is more than all his assets and income then Zakāt is not due until the loan is paid off.

Assets of a Minor or Mentally Disabled Person

If the guardian of such a person invests these assets in business then Zakāt is due according to common principal, otherwise, Zakāt is not due on those assets as it would defeat the purpose of helping the minor.

Pronouncements

What is Zakāt?

This is the wealth that is taken from the rich and given to the poor.

يُؤَخَذُ مِنَ الْأَمْوَالِ وَيُرَدُّ إِلَى الْفُقَرَاءِ

This is a teaching based upon a high compassion. This helps strengthen the Muslims. The rich are obligated to pay. Even if it was not obligatory, compassion demands help for the poor and the destitute. My observation is that if a neighbor dies of hunger no one cares. They are only concerned with their own comfort. I cannot stop from saying what God has instilled in my heart. Compassion is a high moral value. God says:^{xxiv}

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ

^{xxiii} Fatāwā-i-Aḥmadīyah, Vol. 1. Page 168.

^{xxiv} The Holy Quran, 3 [Āl 'Imrān] : 93.

You cannot attain good unless you spend your precious assets in the way of God.

This is not how to please God that if a Hindu's cow becomes ill, he gives it in the way of God.

There are many who give away rotten food to the poor and think they are doing charity. Such actions are not acceptable to God nor such charity. He clearly has said,

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ

No action is virtuous until you spend from your precious assets in the way of God to spread the message and for helping the creation.^{xxv}

Question: How to determine Zakāt on gold? What is its Niṣāb?

Answer: Silver is the standard for the gold. If one has gold equal in value to 52.5 Tolā [180 troy grains (11.663 8038 grams) or exactly 3/8 troy ounce] silver then Zakāt is due. The gold should not be in the form of jewelry which is commonly used and also given to others for use.

Question: At the beginning of the year, one had money equal to Niṣāb. During the year, it increased. Is Zakāt due on the increased money?

Answer: If money increases during the year such as ten thousand become fifteen thousand, then Zakāt will be due on fifteen thousand even if the additional five thousand was received only few days before the end of the year. The additional income will be counted with the original. The requirement of one year will not be necessary for it.

Question: Is provident fund or fixed deposit liable for Zakāt? What about the current account?

Answer: Loan, fixed deposit, security deposit, and provident fund

^{xxv} Fatāwā-i-Masīḥ-i-Mau'ūd, Page 126. Badr 1908.

are not liable for Zakāt. They are liable for Zakāt in the year they are received.

Imām Malik in his book Mautah writes:

الْأَمْرُ الَّذِي لَا اِخْتِلَافَ فِيهِ
عِنْدَنَا فِي مَسْئَلَةِ الدَّيْنِ إِنْ صَاحِبَهُ لَا
يُرَكِّبُهُ حَتَّى يَقْبِضَهُ صَاحِبُهُ لَمْ
يَجِبْ عَلَيْهِ إِلَّا زَكَاةٌ وَاحِدَةٌ

We agree that the money which remains with the borrower for many years is not liable for Zakāt. It is liable for Zakāt only for the year in which it is received.

It is same with the security deposit or fixed deposit. Imām Malik has presented a Ḥadīth in support of his position. One element of Zakāt is to ensure that the assets are not sitting with a person. He is forced to use them in business and let others benefit from them. Otherwise, Zakāt will eat away his money. It is obvious that loans and fixed deposits achieve this purpose. Therefore, such capital is not liable for Zakāt. If Zakāt was applied to such capital then all of it will disappear in Zakāt after sometime. This is not the purpose of the Sharī'ah.

Zakāt on loan?

A question was presented before Promised Messiah (may peace be upon him) that a person has loaned some money. Is he liable for Zakāt on that money? He answered: No.^{xxvi}

Zakāt on Jewels and Houses

A question was presented: Is Zakāt due on a share of five hundred rupees in a house? He answered, "There is no Zakāt on jewels or houses."

Zakāt on commodities and buildings

^{xxvi} Al-Badr, 21 February 1907. Fatāwā Masīḥ-i-Mau'ūd, Page 128.

Replying to a question the Promised Messiah (may peace be upon him) said that there is no Zakāt on the buildings even if it is expensive. There is Zakāt on the income if it is rented. Similarly the business inventory kept in the building is also not liable for Zakāt. Ḥaḍrat Umar (may Allah be pleased with him) used to take account every six months and only income was liable for Zakāt.

Jamā'at chanda and Zakāt

Question: If one includes Zakāt in the Chanda 'Ām or Chanda Waṣīyyat, is it necessary to pay Zakāt separately?

Answer: Zakāt is the minimum financial charity which is obligatory for those who meet the requirements. It is spent with the permission and system of Khalīfat of the day. Chanda on the other hand is based upon the need of the Jamā'at. If there is need then it is levied otherwise not. For this reason, it is not proper to include Zakāt in Chanda. This is also the instruction of the central treasury.

The Use of Zakāt

In the early days of Islām, the collectors would collect Zakāt and leaving some for the local needs the rest was deposited in the central treasury which would spend it according to the instructions of the Prophet (may peace and blessings of Allah be upon him) and after him the Khulafā. The Zakāt money can be spent by the government for all those needs which are necessary to take care of the people.

Allāh has provided guidance for spending the Zakāt money in the following verse of the Holy Qur'an:^{xxvii}

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ
وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا

^{xxvii} Holy Qur'an, 9 [Al-Taubah]: 60.

وَالْمَوْلَقَةَ قُلُوبُهُمْ وَفِي الرِّقَابِ
وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ
السَّبِيلِ ط قَرِيضَةً مِّنَ اللَّهِ ط وَاللَّهُ
عَلِيمٌ حَكِيمٌ

The charity is only for the poor and the needy and for those who are appointed to collect it. And for those whose hearts are to be reconciled and for the freeing of slaves and for those in debt, and for the cause of Allāh, and for the wayfarer – an ordinance from Allāh. And Allāh is all knowing and wise.

There are eight categories mentioned in this verse where Zakāt money can be used.

1. The Poor (Al-Fuqarā)
This means those who are poor and who are dependent upon others to make ends meet. They do not have enough even for their daily basic needs.
2. The Needy (Masākīn)
A person who is in need because of his circumstances and requires help to get back on his feet, such as a worker who needs help to get back to his work such as tools, etc.

Another meaning of this is a person who does not inform others of his difficult circumstances. He is a picture of the verse of the Qur'an:

تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ
النَّاسَ إِحْسَابًا

This verse is provides guidance for the government that they should not just help those who raise loud voices and ignore those who remain quiet.

3. The Administrators (Al-'Āmilīna 'Alaiḥā)
The workers who are employed for the collection of Zakāt can be paid from these funds. The department of the government for this purpose and the people of the treasury can be paid from Zakāt money.
4. Reconciling the Hearts (Al-Mu'allafati Qulūbuhum)
To encourage and help those who are in difficult

circumstances because of accepting Islām. For example, if some people accept Islām but the opponents destroy their businesses and cause financial hardship for them, it would be proper to help them with Zakāt money.

5. For those in Bondage (Fīr-Riqāb)

The word means, neck. Those who have been enslaved by others because of their circumstances and are unable to help themselves such as slaves and prisoners or those who are under the burden of extreme debt. Zakāt money can be used to free these people from their burden.

6. Those in Debt (Al-Ghārimīn)
One who has fallen on hard times because of an accidental loss and needs help. He can be provided relief from Zakāt money.

7. In the way of Allāh (Fī Sabīlillāh)

This includes all those tasks of the government which it has to undertake to provide order and security to its people. Zakāt money can be spent in accomplishing all of those tasks.

8. The Wayfarer (Ibn-is-Sabīl)

The needs of the travel and the traveler can be provided from Zakāt money such as building of roads and bridges, rest facilities along the roads, providing security of the road, providing for the food for the travelers and information facilities.

This is a general guide. The sovereign has the authority to spend all of Zakāt money on any one or all of these needs according to his determination.

Zakāt for the Progeny of the Prophet (may peace and blessings of Allah be upon him)

A question was asked that if a poor person belongs to the descendants of the Prophet (may peace and blessings of Allah be upon him) can he accept help from Zakāt money?

Promised Messiah (may peace be upon him) said, it is in fact prohibited. If situation is dire and he is suffering from starvation, then it is permitted. God says, ^{xxviii}

إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ

The verdict from Ḥadīth is that it should not be given. If he can get other sustenance, then he would not need Zakāt. Extreme need is special circumstances. ^{xxix}

The Zakāt should be spent through a central authority. This was the practice of the Holy Prophet (may peace and blessings of Allah be upon him), Ḥaḍrat Abū Bakr (may Allah be pleased with him), and Ḥaḍrat Umar (may Allah be pleased with him). If someone wants to spend Zakāt to help a poor locally he should first get permission from the central authority. A poor person who belongs to the progeny of the Prophet (may peace and blessings of Allah be upon him) can be given Zakāt only with the permission of the Khalīfa of the time. The issue is to provide help. From which fund is

a separate matter. In early Islām the treasury used to get funds from various sources. The family and relatives of the Prophet (may peace and blessings of Allah be upon him) were provided help from funds other than Zakāt. Zakāt money was not spent on them. When this system broke down then this setup disappeared too. Imām Abū Ḥanīfah has issued such a verdict. ^{xxx}

A teacher of Qurʾān can be paid from Zakāt money. The poor students can be given scholarships from Zakāt money.

Since the circumstances have changed after the Holy Prophet and the Rāshidūn, some scholars accept this for reason of necessity. Ḥaḍrat Masīḥ-i-Mauʾūd (may peace be upon him) and Ḥaḍrat Khalīfat-ul-Masīḥ II have also accepted the reason of need and not general acceptance. Ḥaḍrat Khalīfat-ul-Masīḥ II has expressed his displeasure in Tafsīr Kabīr upon this carelessness of the Muslims and considered it a cause of national decline. ^{xxxi}



^{xxviii} The Holy Quran, 6 [Al-Anʿām] : 120

^{xxix} Al-Hakam, 24 August 1907. Fatāwā Masīḥ Mauʾūd, Page 127.

^{xxx} Nail al-Autār, Kitāb al-Zakāt, Ch 4, Page 173.

^{xxxi} Tafsīr Kabīr, Surah Al-Baqarah, Page 131.

Why Ban Cousin Marriages?

Dr. Faheem Younus, Contributor. Muslim, professor, doctor and philanthropist
Huffington Post, 01/28/2013 12:53 pm ET Updated Mar 30, 2013

Never go to a barber shop while you are still mulling over controversial news like, “Obama invokes gay rights in inaugural address.”

Because your mind may sputter an even more controversial question like, “Why then we smother the discussion on the topic of first cousin marriages?”

And if the question is asked out loud, you may get a response like, “well, you don’t have to be an Einstein to know that incestuous relationships lead to diseases in the babies.”

This actually happened to me last week. In one succinct sentence, my barber spelled out the three oft repeated reasons to justify banning cousin marriages. That they cause diseases, that they are incestuous, and that banning such marriages is a no brainer. But there is only one problem: all three reasons should be debunked.

I know some of you feel grossed out. But just allow me a few minutes. Don’t smother the conversation. Read on please.

And let’s be clear. I don’t intent to *promote* cousin marriages. But when 25 US states *ban* such marriages in a free society, we ought to at least have a conversation about it.

I believe the “Disease-Incest-Einstein” line of American reasoning to ban such marriages deserves a rebuttal. So let’s confront them one by one.

Disease: The risk of birth defects in children born to first cousins is increased from a baseline of 3-4 percent to 4-7 percent according to the National Society of Genetic Councilors (NSGC). In this

modern age, this risk could be mitigated by mandating — as the State of Maine has done — pre-marital genetic testing. The NSGC, however, considers the risk to be so insignificant that it does not recommend additional testing or screening.

But wait. It gets complicated. Because the risk of birth defects increases with other scenarios too.

As the maternal age exceeds 35, the incidence of fetal abnormalities creeps up to the 4-7 percent range. Should we also ban such women from having children then?

Hereditary diseases are more prevalent in certain ethnicities: cystic fibrosis in Caucasians, beta thalassemia in Italians, sickle cell in Blacks, phenylketonuria in Irish and Tay-Sachs in Ashkenazi Jews. Why then, allow these groups to freely marry within the same ethnicity?

Incest: As you cross the scientific hurdles, you will be confronted with a mountain of taboo cloaked in words like “gross,” “icky,” “yucky.” But where do such taboo feelings originate from? Not a single verse in the Torah, Bible or Quran — books revered by three billion followers of the three Abrahamic religions — prohibits cousin marriage, which were common in Jewish, Christian and Islamic history. The Bible even mentions various accounts of cousin marriages, such as Jacob and Rachel, Milcah and Nahor, and Jacob and Leah, in the book of Genesis. And please don’t quote the incest prohibitions listed in Leviticus 18. It never mentions first cousins.

Granted, the fact that something is “allowed” does not

always mean that it is socially accepted. So if you still feel grossed out by the thought of marrying your cousin, that’s ok. Hold on to your personal feelings; why impose them on others in a free society?

Einstein: This is the ultimate argument made in support of banning cousin marriages. It’s so obviously wrong that “You don’t have to be an Einstein to figure it out.” In the evidence driven societies we have a different word to describe such claims: myth. Myths are best broken by data. The fact that 20 percent of global marriages take place between first cousins and most societies, including Europe and Canada, consider cousin marriages to be legal should give us a pause.

I personally know of Americans —from different backgrounds—who have either married their cousin (and kept the fact as hidden as possible) or are in an intimate relationship with one. One could argue whether there is any moral or scientific equivalence between same sex marriages and cousin marriages, but our society’s apathy to the latter’s “closet” is appalling.

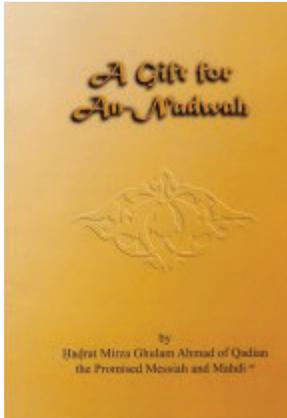
I have learned my lesson. America has no appetite to have a rational conversation over the topic of cousin marriages. And I am certainly not having this discussion in the barber shop again. Because after all the research for this article, I realized that actually, you *have to be* an Einstein in order to believe that there is nothing wrong with cousin marriages. Why?

Because in 1919 Einstein married Elsa Löwenthal—his first cousin.

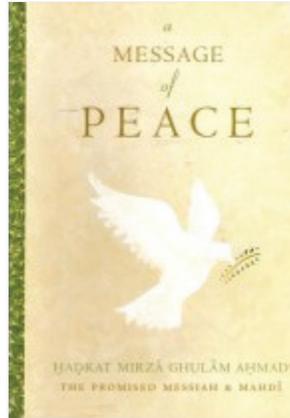
Have you read all the books of the Promised Messiah?

May peace be upon him

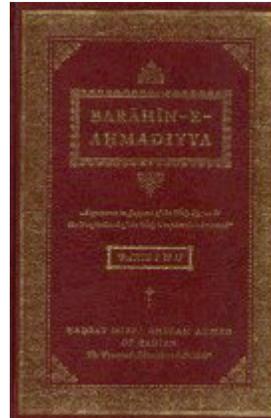
Promised Messiah and Imam Mahdi Ḥadrat Mirza Ghulam Ahmad, may peace be upon him, says, “Our books are compiled after due research and after a full analysis of facts. They are designed to draw seekers after truth to the path of truth. They must reach people who happen to have been infected by hostile writings, some of them on the brink of spiritual ruin. Especially must those countries receive our books and receive them soon which happen to have been infected most dangerously by the poison of misguidance, so that all those interested in a search of truth have the books soon enough in their hands. This purpose cannot be served if we decide to push the publication and circulation of books only through sales. A business outlook in such a matter in any case seems unworthy and objectionable.” (Victory of Islam, Page 45, Published in 1891)



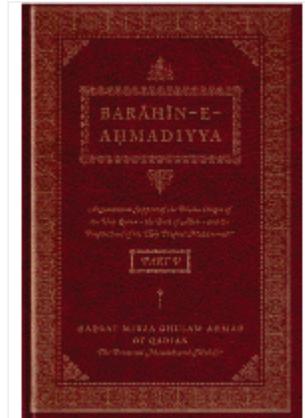
A Gift for Al-Nadwah



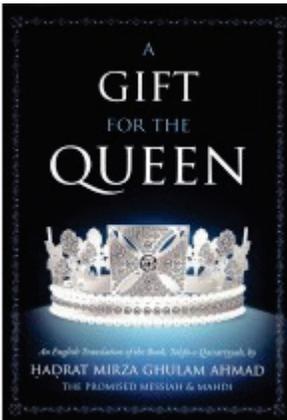
A Message of Peace



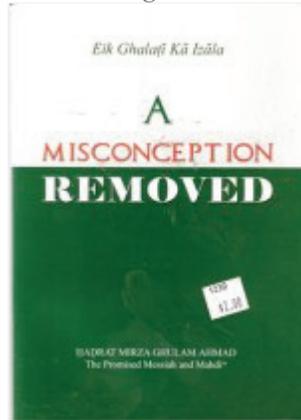
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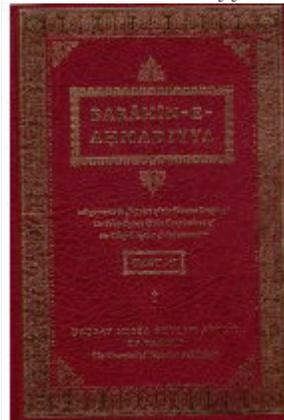
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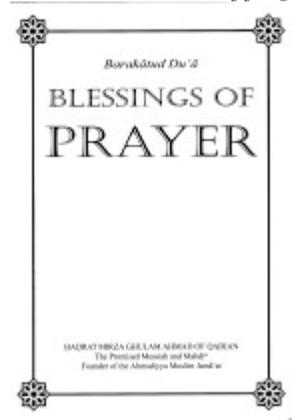
A Gift for the Queen



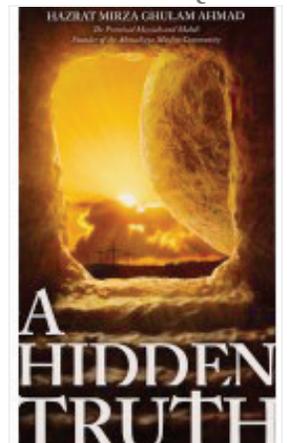
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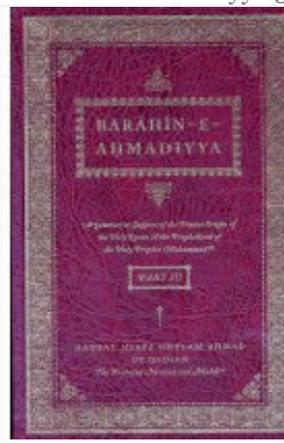
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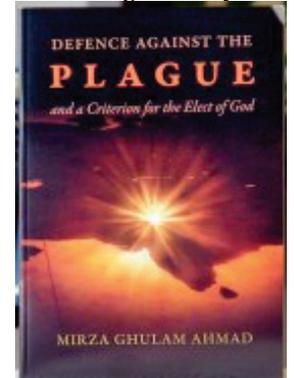
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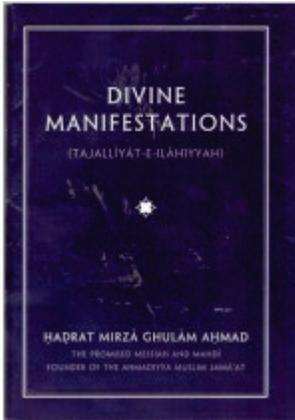
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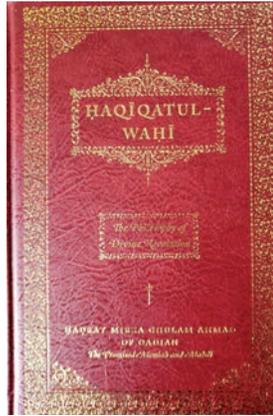
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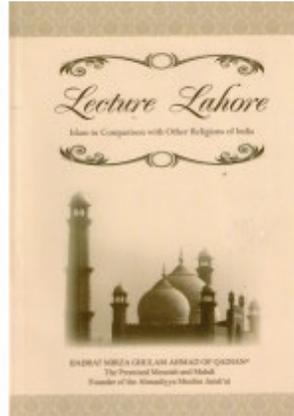
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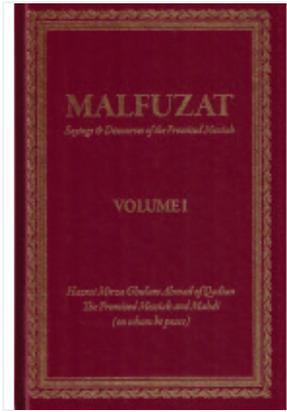
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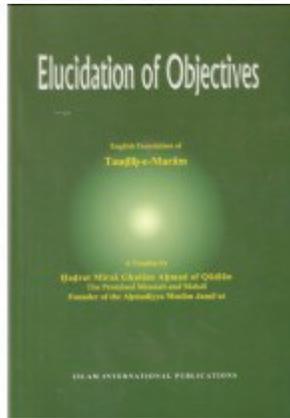
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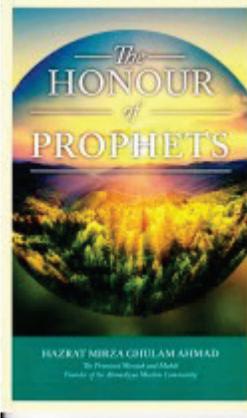
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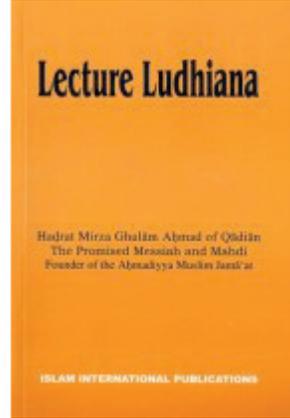
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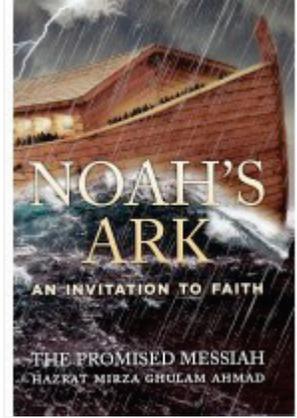
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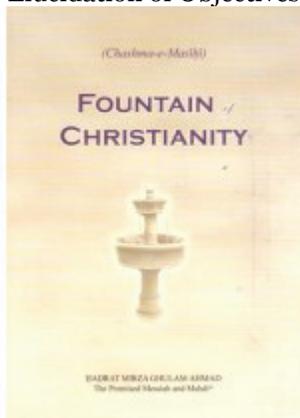
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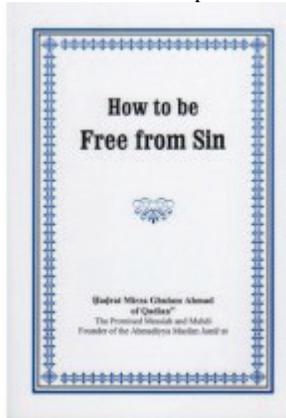
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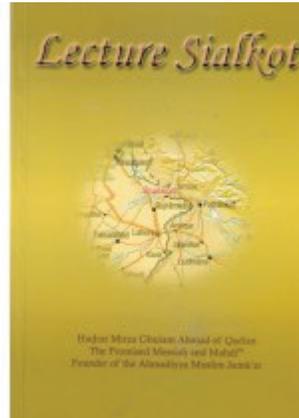
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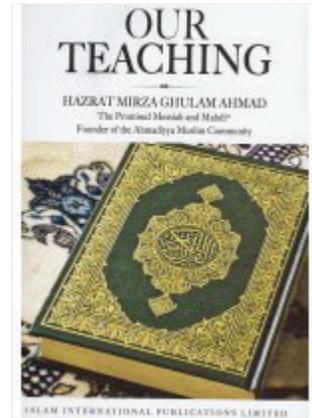
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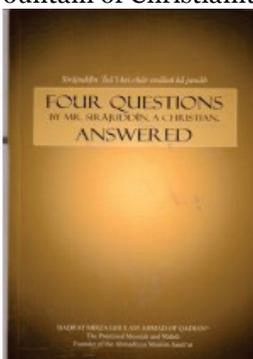
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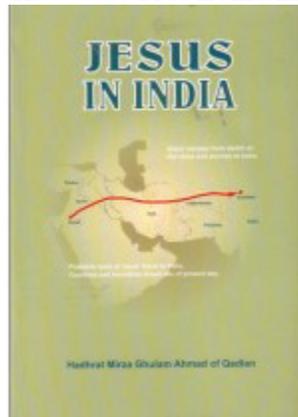
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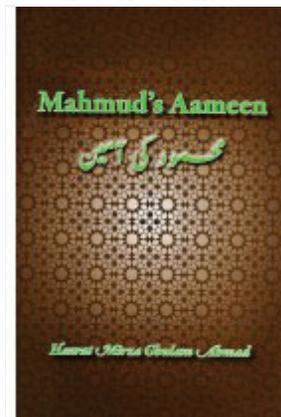
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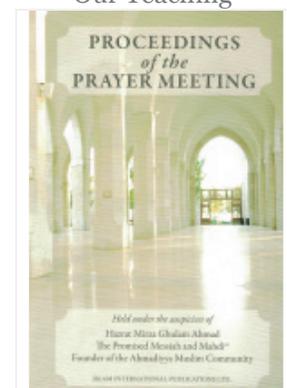
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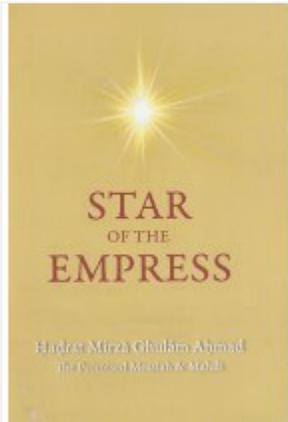
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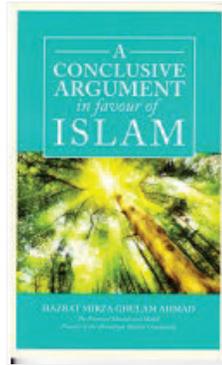
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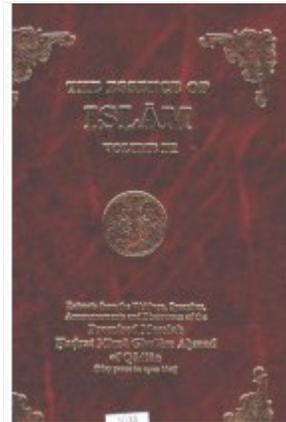
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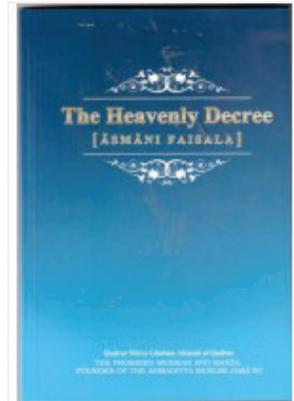
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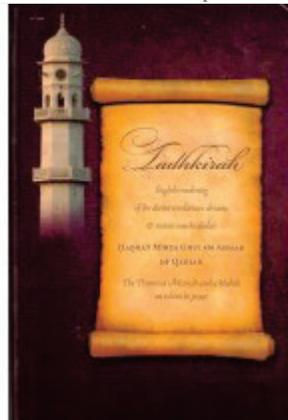
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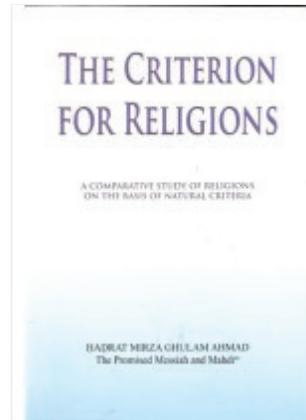
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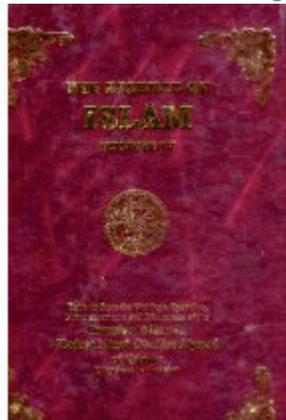
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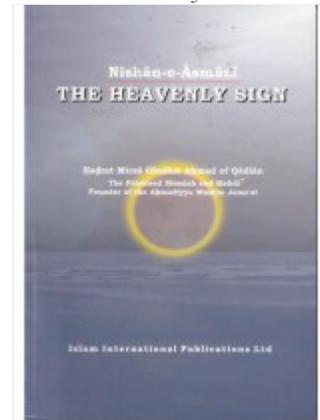
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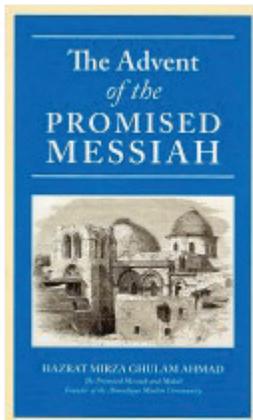
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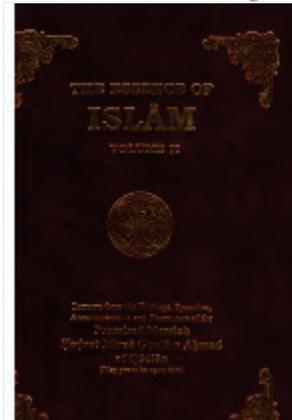
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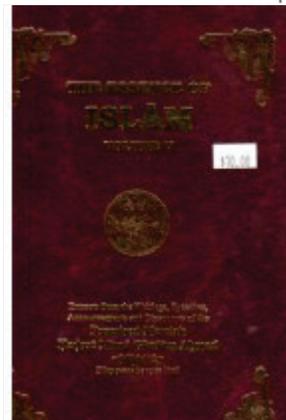


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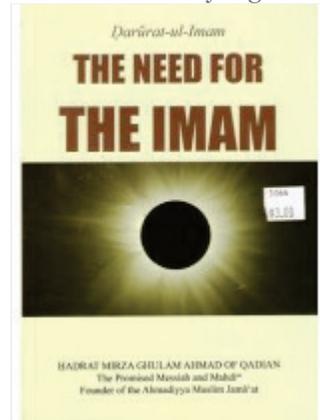


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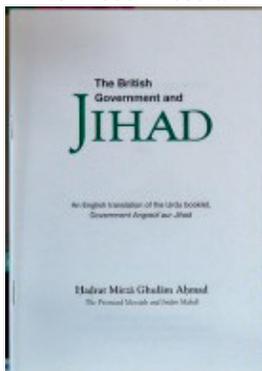
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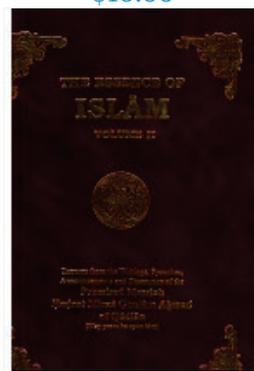
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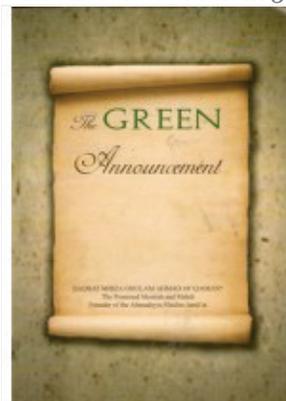
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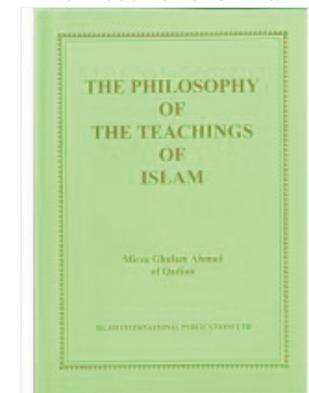
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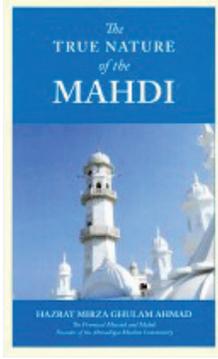
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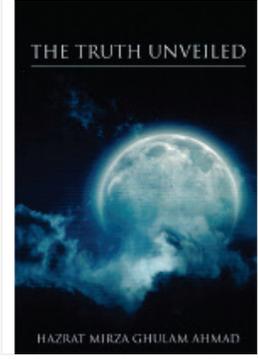
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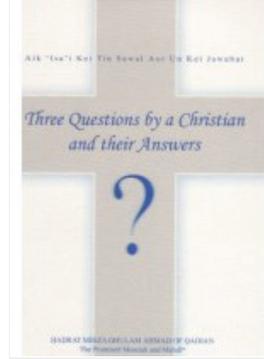
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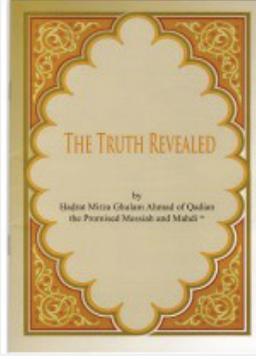
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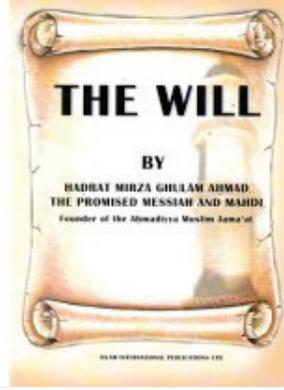
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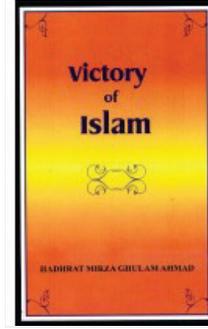
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Holy Prophet^{sa}, an Exemplary Worshipper of Allah

Mnahil Khan, CVA, Halqa Manassas

At the Jalsa Seerat-un-Nabi in January, 2019, an essay writing competition took place between Central and North Virginia Jama'at members on the topic of "Holy Prophet ^{s.a.} as the exemplary worshiper of Allah." The participants had the option of writing their essay in English or Urdu. I received a total of 17 entries from Atfal, Khuddam, Nasirat, Lajna Imai'llah and members of Ansarullah. The top position was scored by Ms. Mnahil Khan of Central Virginia Jama'at who submitted her essay in English. (Faran Rabbani, Missionary Virginia Region)

“Refuse to be content with just the knowledge of God but insist on experiencing his presence.” (Kerri Weems)

With the rapidly growing changes occurring in human life on a daily basis, there is a dire need for observance, perseverance, as well as practical application of multiplied efforts towards developing a bond and worshipping Allah in a way that it creates secure attachments with Him. However, a typical query that emerges amongst the masses is how to pray in a way that brings upon most effective results. No matter what age, or level of maturity, this question may arise in countless hearts, looking for a light toward the path of righteousness.

The journey towards heaven from earth may seem like a long and arduous one without proper guidance. However, the appropriate guidance has, is, and always will be present for humanity in the image of Holy Prophet Muhammad (sa) and his teachings. God created man as the best possible form of creation, instilling the utmost faculties that can enable people to become humble abodes of Allah. Nevertheless, this a tremendous responsibility on the shoulders of humankind. To fulfill this obligation divine guidance is needed, one that has been presented in the form of the Holy Prophet (sa). The Prophet (sa) along with The Holy Quran is the final guiding ray towards happiness for humanity both in this world and the next. The proper guidance for all of humanity has, is, and always will be present in the image of Holy Prophet Muhammad (sa) and his teachings. Hence, it is

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of the utmost importance to learn about the Holy Prophet (may peace and blessings of Allah be upon him) and highlight the exemplification of his laudable life and exemplary form of worship.

The Prophet (may peace and blessings of Allah be upon him) presented himself in a way that provided the best human values, displaying through his nature and creating a guiding path towards the people around him and his followers. Discovering the different aspects of his life indeed resulted in creating the real value and righteous path of humankind to follow upon. This path enlightened us in a way that reiterated again and again as to why he indeed is considered an exemplary worshiper of Allah and wanted his followers to be an image of all that is pure on earth. Maybe because

The Holy Prophet (may peace and blessings of Allah be upon him) was a representation of love. He provided nothing but love and respect for his family, loved ones, and strangers. He loved humanity as a whole, showing adoration towards the oppressed and the marginalized. However, a love that dominated throughout his heart and radiated from his body was the love of Allah. It was in his love for Allah that he embedded and professed due to which even to this day he remains and will remain, the prime example of worshipper for everyone else to imitate. The immense love that he entailed within himself found multitudes of expression through his worship. It was one of the most pleasurable aspects of life for him personally, as his devotion

included a private and intimate conversation with Allah. His worship saw no end, never growing tired of his obedience and service. Hazrat Aisha (may Allah be pleased with her) once stated:

“The Messenger of God would be speaking to us, and we would be speaking to him until the time for prayer would set it, and then it was as if he did not know us and we did not know him.” Bihar al-Anwar, vol. 84, p. 257

Gratitude, a word that is so simple yet has such a profound meaning. However, the real sense of this word was exhibited and sonorously displayed through the actions of the Holy Prophet (may peace and blessings of Allah be upon him). The expression of appreciation and gratitude was shown by the Prophet (may peace and blessings of Allah be upon him) to every individual who extended towards him even an ounce of kindness. Most of all, his whole life was devoted to the thanks His Creator for each favor bestowed upon him. In one of his narrations, it is stated:

‘Contemplate those who have less than you and not those who have more than you, lest you belittle the favors of Allah conferred upon you.’ (Bukhari and Muslim).

Even before taking upon the mantle of Prophethood, love and worship of his Lord possessed each and every fiber of the Holy Prophet (sa). Starting from early childhood, and transitioning towards boyhood and youth, the Holy Prophet's (sa) life was the complete juxtaposition of the corrupt society that he was a

member of. Never having engaged in any immoral, unethical or frivolous activities of his fellow citizens, the Holy Prophet (sa) took upon the option to solitary confinement in the Cave called Hira where he would spend several days at a time with the sole purpose of worshipping and praying to his sole Creator. It indeed was in the Cave of Hira, that the Holy Prophet received the Divine Invitation into the ministry and religion of purity.

To many followers, worship might just be praying to Allah in the form of the five daily prayers however, the Holy Prophet (sa) negated this thought process that as much as prayers are vital for worship there are other aspects which need to be considered and added to follow in the footsteps of the exemplar of worship. As much as he loved the Almighty, the Holy Prophet honored the words of Allah just as much. The mere sound of the Holy Quran being recited brought upon intense emotions to the point where his eyes would only be filled with tears. Whenever talking or listening to conversations about God his body and mind would saturate with passion, love, and devotion towards the Supreme Being. The passion reached heights where even his enemies in Makkah would often comment, 'Muhammad is intoxicated with the love of his Lord.'

The life of the Holy Prophet (may peace and blessings of Allah be upon him) could be considered a blank canvas that was thoroughly painted by his love, affection, and ultimate devotion to Allah. The responsibilities on his shoulders held a very heavy burden on his body and soul, where a large part of his life was spent trying to fulfill the duties presented upon him yet, the greater portion of his day and night was spent in the worship, remembrance, and praise of Allah Almighty. Leaving the comfort of his bed at midnight, burning the

midnight oil all hours of the night and submitting himself to worship until it was time to go to the mosque for morning prayers is how Holy Prophet (sa) spent time in worship and recognition. Praying till the mat was wet with his own tears, till his chest heaved like that of an infant crying for his mother and standing so long that his feet were swollen and a source of extreme pain, the Prophet(sa) stopped at nothing to ensure that he played his part in gaining approval of his Creator. His condition often brought upon concern and worry from those around him however when Hazrat Aisha expressed a mild protest regarding the prolonged periods, the Holy Prophet (may peace and blessings of Allah be upon him) answered:

“If Allah has, by His Grace and Mercy, conferred His love and nearness upon me, is it not my duty in return to be always rendering thanks to Him?”

It has also been narrated that: One night, the Prophet (peace and blessings be upon him and his family) was in the home of one of his wives (Umm Salamah). After a little of the night had passed, Umm Salamah saw that the Messenger of God was not in bed. She got up and went looking for him. All of a sudden she noticed that he was standing next to the room with his hands raised, his eyes full of tears and he was saying the following; “O God, don't take away the good you have given me. O God, don't please my enemies and those who are jealous of me. O God, don't allow their evil from which you saved me to come back. O God, don't leave me to myself, even for one moment.”

At this point, Umm Salamah began crying. The Prophet said, “Why are you crying, Umm Salamah? She said, “May my father and mother be your sacrifice, why shouldn't I cry? Even though you have such a high station and the fact that God has forgiven your past and

future sins, you talk to God in this way (it is more appropriate for us to fear God and to cry in His presence).”

The Prophet said, “How can I be safe when God left Prophet Jonas (peace be upon him) to himself for only a moment when that which afflicted him took place.”

Through each and every single conversation regarding the topic an undeniable truth emerges like breath of fresh air. An irrefutable piece of truth presents itself time after time announcing that the Holy Prophet's devotion to Allah Almighty consisted only of truth, love and sincerity. His presence and actions explained the meaning of this universe and introduced our Creator with His names and attributes. If we know God in His true sense, it is only because of the will of Allah and through the actions and words of the Holy Prophet (may peace and blessings of Allah be upon him). Similarly, if we know that a perfect man exists it is through the Prophet (may peace and blessings of Allah be upon him) himself, and how to be the perfect man and represent the universal values, it is again through his exemplary life.

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Ills of Modern Society and How to Safeguard Against Them

Omar Farooq, Jamia Ahmadiyya Canada

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

Corruption has appeared on land and sea because of what men's hands have wrought, that He may make them taste the fruit of some of their doings, so that they may turn back from evil. (30:42)^{xxxii}

Head lowered like a branch fully laden with ripe fruits, a triumphant ruler rode upon his horse into a city that had persecuted, shunned, and exiled him. Yet he spoke no harsh word, raised no sword, and desired no wealth, for his aim had never been such. Indeed his opponents had suffered a horrible defeat, however, his true victory was in the fulfillment of a prophecy made long before him as he *“shined forth from mount Paran, and he came with ten thousands of saints.”*^{xxxiii} In a mere ten year period a nation rose from the ashes of a dead society, a vile and degenerate world, devoid of all light, akin perhaps to a black hole obliterating the light of morality and righteousness into its bottomless pit of nothingness and oblivion. No society bears more striking resemblance to our own modern global village of moral and spiritual decrepitude, where Satan's claws are extended forth clasp upon the throat of morality, virtue, and belief, than this one. Yet, such a phenomenon manifested upon the sands of Arabia over 1400 years ago that the dead became alive, the blind began to see, and the deaf began to hear. Hence, it is entirely befitting that in order to find the lost light and life amongst the rampant darkness and death in our

world, we must turn the dial of time back, once more, fourteen hundred years. For it was upon the sands of Arabia long ago, that the solution to all evils, ills, and vices that have risen again to plague society at a hitherto unbeknownst intensity and scale was miraculously manifested by the nurturing and moral training of our master, the seal of the Prophets, the Holy Prophet Muhammad ^{saw}. It is regarding this wonderful miracle that the Promised Messiah ^{as} writes beautifully:

صَادَفْتُهُمْ قَوْمًا كَرُوثَ ذَلَّةٍ
فَجَعَلْتُهُمْ كَسَبِينِكَةِ الْعِثْيَانِ

You found them to be a group of people who (because of their sins) were despicable like dung.

But (due to your spiritual power) you transformed them into an ingot of pure gold.^{xxxiv}

It may not be possible to do justice to this vast topic by attempting to discuss every moral issue and ill facing our society. It is in fact impossible for human beings to even comprehend the innumerable ways in which we are forever increasingly plunging into certain moral and spiritual decay. Hence, it is only fitting that we should look upon the only One who knows all and sees all, Allah the Almighty. Allah, the Most Gracious, has blessed us by simplifying the whole complicated affair into a mere three words in the following verse:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ
وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

^{xxxiv} Translation from Basics of Religious Education – Fifth Ed. Pg. 298, S. Abdul Hadi, pub. 2008 by AMJC

Verily, Allah enjoins justice, and the doing of good to others; and giving like kindred; and forbids indecency, and manifest evil, and wrongful transgression. He admonished you that you may take heed. (16:91)^{xxxv}

This verse lucidly defines for us the various aspects of all evil and sin: *Fahsha* (indecency), *Munkar* (manifest evil), and *Baghy* (wrongful transgression). The Holy Qur'an also teaches us which steps must be taken in order to combat the various evils. Islam seeks to provide total cure from these ills, hence, it also deals with specific ills and vices and clarifies for us what our response to them should be and what their solution is. Furthermore, the greatest quality of Islamic teachings is that it truly strikes at the root of all problems and solves all issues and matters by demolishing their root and base. Hence, in order to understand and find a working, pragmatic method to safeguard against modern world's moral ills, it is imperative to explore all these aspects. The Promised Messiah ^{as} has explained multiple times that the root of all sin is a lack of *Ma'rifat* (deep understanding), hence, in order to uproot evils and vices, we must first gain knowledge and understanding into their true nature and ill effects on our body and spirit. Once a state of understanding and recognition is reached regarding any harmful action, we naturally will avoid this action and any path that leads to it. For example, if we are certain that cobras inhabit a place, none would dare even take the path that crosses this place. Hence, recognition and

^{xxxii} Holy Quran 30:42, Ḥaḍrat Maulawī Sher Ali^{ra}

^{xxxiii} The Holy Bible, Deuteronomy 33:2 (KJV)

^{xxxv} Holy Quran 16:91, Ḥaḍrat Maulawī Sher Ali^{ra}

understanding lies at the root of safeguarding ourselves from such evils. Hadrat Muslih-i-Mau'ud^{ra} states:

"بدیوں سے بچنے کے لئے اس بات کی اشد ضرورت

ہے کہ خدا تعالیٰ کی کامل معرفت ہو"^{xxxvi}

"In order safeguard against ill deeds, it is imperative to gain a perfect recognition of God"

Fahsha are such moral evils as pertain to the individual and his/her personal wrong-doings. As Hadrat Khalifat-ul-Masih II^{ra} has explained in *Tafsir-e-Kabir* under this verse, in this category fall all ills that may not be affecting other members of the society, but may be done in secret and their circle of influence is the person committing them. There is no lack of such shameful immoral action in our society. In fact all around such heinous propaganda to jump into this abyss is apparent as puts any decent person to shame. This category of moral ills include all matters related to sexual misconduct – masturbation, hyper-sexualization, premarital and extramarital relations –, may include addictions, and various other issues. *Munkar* (manifest evil) points to such evils as not only effect the individual, rather negatively affects others as well. Let us first understand the ill effects of these moral evils on our body and spirit, for as Hadrat Musleh Mau'ud^{ra} has explained, lack of understanding and true recognition is the mother of sins. Recent studies which have been reproduced time and again show that by the age of 20, 75% of Americans have premarital relations and by the age of 44 that percentage jumps to 95%. Among those 25% of Americans who abstained up until the age of 20, 81% were no longer celibate by

^{xxxvi} Tafsir-e-Kabir, Vol 7, pg. 643, printed 2004

the age of 44.^{xxxvii} Approximately 30-60% of all married persons in the United States of America had an affair and did not remain faithful to their partners.^{xxxviii} Premarital relations have a strong connection with extra-marital relations, because, due to the culture of dating and breaking-up, they make light of the bond of marriage which can be broken whenever desired. Hence, the rate of divorce also rises. Which destroys families, and such children as grow up in these broken family systems, often grow up to repeat the same wrongful behaviors, thus beginning the cycle anew. Islam places an abundance of importance upon family systems, because they are the building blocks of a society and the center for the moral training of future generations. As these building blocks crumble under the nonchalant, 'playful' and careless behavior of dating and cheating, it only escalates immorality and the domino effect of moral destruction keeps claiming one generation after another. As premarital relations and affairs have risen so have the divorce rates naturally risen. It is estimated by some studies that in the earlier 20th century the divorce rate was under 5%, however, now studies suggest that in the United States, divorce rates are as high as 40% - 50%.^{xxxix}

^{xxxvii} Finer, Lawrence B., Dr. "Trends in Premarital Sex in the United States, 1954–2003." Public Health Reports (2007) National Centre for Biotechnology Information. U.S. Library of Medicine. Web. Sep. 2018.

^{xxxviii} Buss, David M., Dr., and Todd K. Shackelford, Dr. "Susceptibility to Infidelity in the First Year of Marriage." Journal of Research in Personality 31 (1997): Print.

^{xxxix} PolitiFact New Jersey. "[Steve Sweeney claims two-thirds of marriages end in divorce](#)". *Truth-O-Meter*. Retrieved September 16, 2018.

As far as pornography is concerned, no statistics are required for this. It is a disease so rampant that seldom is safe from it. Simply thinking about this evil, reveals that it is also directly connected to divorce, hyper-sexualization and objectifying of women, and, worst of all, assault and violence cases against women. In a study on Rolling Stone's magazine, In the 1960's it was found that 11 percent of men and 44 percent of women were sexualized, meaning they were purposefully portrayed in an overtly over-sexualized manner. In the 2000's the numbers increased to 17 percent of men being portrayed in such a manner and an astounding 83 percent of women^{xl}. That is a devastating 55% increase, how can we imagine that it would be without any ill effects? All such immoral behaviors are creating a society which accepts and celebrates lustful thoughts and behaviors, be that in music, media or entertainment. This in turn destroys the moral base of the society and severs the connection with God Almighty, which is the grandest and most ill effect of all evils. Hence, Islam lays stress upon modesty and purity of thoughts. The Holy Qur'an calls adultery an abominable sin and forbids it, and striking at the root of all deeds, it guides regarding stopping the entrance of such thoughts into the mind. Before instructing women to cover their beauty and not display it, it states:

"Say to the believing men that they restrain their looks and guard their private parts. That is purer for them. Surely, Allah is Well-Aware of

^{xl} Donovan, Patricia. "Study Finds Marked Rise in Intensely Sexualized Images of Women, Not Men." University at Buffalo News Center. University of Buffalo, 16 Sep. 2018. Web.

what they do.”^{xli}

However, we must treat the problem at its grand level, so that a cure can be found which may be applicable not only in specific situations, rather may be effective against all issues. Allah, the Almighty, states in his blessed word:

اِنَّ مَا اَوْحِيَ اِلَيْكَ مِنَ الْكِتَابِ وَاَقِمِ الصَّلَاةَ اِنَّ
الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللّٰهِ اَكْبَرُ
وَاللّٰهُ يَعْلَمُ مَا تَصْنَعُونَ

Recite that which has been revealed to thee of the Book, and observe Prayer. Surely, Prayer restrains one from indecency and manifest evil, and remembrance of Allah indeed is the greatest virtue. And Allah knows what you do. (29:46)^{xlii}

In the simplest words, to answer our question of ‘how to safeguard against ills’, it is quite clearly stated in the verse quoted above, *Salāt*. *Salāt* is the answer that God Almighty has given us in order to protect ourselves from both indecency and manifest evil. Hence, it is the most potent cure available to us in order to combat all forms of moral ills in our society, for these two categories encompass most of our modern society’s issues. For a cure to be considered worthy of applying to such a massive issue, two things are necessary in order to testify to its potency and effect. Firstly, is the source of this cure reliable and good? Secondly, is this proven to be working? In the case of the first question, the source is the Almighty and All-knowing God of all the worlds, the Creator and Master of everything, therefore, we must agree that the source is the best possible one. To answer the second question, we need only look at a mere 23 years of a once insignificant deserted peninsula

^{xli} Holy Quran 24:31, Ḥaḍrat Maulawī Sher Ali^{ra}

^{xlii} Holy Quran 29:46, Ḥaḍrat Maulawī Sher Ali^{ra}

known as Arabia which would rise to become the leaders and teachers of the entire world, because a man of God taught them this simple cure. It not only transformed their personal lives but also their national identity. Where they once drank alcohol like water five times a day, it was replaced with five times of this same cure, and the results are evident to every person, friend or foe. The Promised Messiah ^{as} states:

"نماز کیا ہے؟ ایک قسم کی دعا ہے جو انسان کو تمام

برائیوں اور فواحش سے محفوظ رکھ کر حسنات کا

مستحق اور انعام الہی کا مورد بناتی ہے" ^{xliiii}

What is Namaz? It is a type of prayer which safeguards a person from all evils and indecencies, making them worthy of goodness and receiver of divine blessings”

Hence, when we speak of any type of indecency and moral ill that may be rampant in our society and various ways to safeguard ourselves, the message of God Almighty and his prophet, the Imam of the age, is crystal clear; *Salāt* is the answer. The Promised Messiah ^{as} further explains:

"نماز تو وہ چیز ہے کہ انسان اس کے پڑھنے سے ہر

ایک طرح کی بد عملی اور بے حیائی سے بچایا جاتا

ہے" ^{xliiv}

“Namaz (prayer) is such a deed that by observing it, a person is saved from every type of evil deed and indecency”

This fact is also supported by the greatest servant of the Promised Messiah ^{as}, Ḥaḍrat Khalifat-ul-Masīḥ I ^{ra}, he states in the

^{xliiii} Tafsir Ḥaḍrat Masīḥ-e-Mau’ūd, Vol 2, pg. 425, printed Aug. 2004

^{xliiv} Al-Hakam Vol 12, dated 10 January 1908, p. 4

commentary of this verse:

Salat has been made obligatory for the purpose of safeguarding against manifest evil (Munkar) and indecency (Fahsha)”^{xliv}

Now that it has become abundantly clear from all these references that in fact it is *Salāt* that is our greatest shield against all evils, we must understand how. How is it that a mere composition of movements, standing, bowing, and prostrating, while saying some words in another language can possibly be considered a shield against all vice and evil? In order to understand this, we must understand the truth and essence of prayers and its various parts. Islamic prayer known as *Salāt* is not a simple exercise, rather every single part of it bears grand wisdoms in it, and it provides the solutions to all forms and shapes of problem one may experience living in any society and at any time in the world. Illuminating upon this topic, Ḥaḍrat Khalifat-ul-Masīḥ I ^{ra} beautifully sums up this entire matter in the following words:

Alongside physical cleanliness, washing hands and face, cleaning nostrils, and purifying private parts, Namaz teaches that as I have made myself physically clean, I should also purify and clean myself internally and reach true purity. And then remembering, in the presence of Allah the Almighty,...that he is the Lord (of all the worlds), his (attributes of) graciousness and mercy, and His powers manifesting from nation to nation, and reflecting upon one’s own responsibilities, one prepares their heart, and places their hands upon their chest and stands before God humbly. If this type of prayer is offered, then such effect and influence is born from it as is mentioned in: Indeed *Salāt*

^{xliv} Haqa’iq-ul-Furqan p. 337 verse 29:46

restrains one from indecency and manifest evil.^{xlvi}

Physical cleanliness taught by prayer is particularly mentioned in this excerpt, which is an extremely important aspect of safeguarding oneself from moral evils. The Holy Prophet ^{sa} is reported have said that cleanliness is half of faith, therefore, this highlights for us that it must have an effect on our moral state as well. In fact, cleanliness has a deep connection with purity of mind and abstaining from lustful thoughts and eventual sexual misconduct. Islam clearly stresses cleanliness throughout one's daily actions, and in fact this starts quite early in age. As according to one Hadith prayer is to be taught to a seven-year-old, and becomes obligatory at age 10.^{xlvii} Hence, with prayer the stress upon cleanliness should also be kept in mind. This age is particular of interest, at this age a child generally learns of their private parts and girls sometimes even start having periods. Regarding the cleanliness of the child and its effect on them, Ḥaḍrat Khalifat-ul-Masīḥ II ^{ra} states in *The Way of Seekers*:

“Let the child have a clean body. Its impact on his mind will be great. As a consequence, the child will come to have a clean mind and will become immune to sins which are caused by uncleanness. Medical research bears out that a child commits their first sin because they are dirty. Dirt irritates the anal passages which the child rubs and manipulates. They find pleasure in the process and becomes conscious of sex. They can be safeguarded against sexual errors to a very large extent if they are kept clean. This training must begin the very day they are born”^{xlviii}

^{xlvi} Haqa'iq-ul-Furqan p. 339, verse 29:46

^{xlvii} Abu Dawood, Kitab-us-Salāt

^{xlviii} The Way of Seekers, pg.51, Ḥaḍrat Mirza Bashir-ud-Din

The Promised Messiah has explained regarding the importance of cleanliness while speaking about prayers:

“As long as uncleanness remains in a person, Satan remains in love with him”^{xliv}

There are various other ways that prayer protects us against moral ills. Ḥaḍrat Khalifat-ul-Masīḥ II ^{ra} has explained in the commentary of this verse (29:46), that prayer surely saves one from impurities and indecencies. It also saves us on an individual level and on a collective level, because the time spent in prayers, especially congregational, will take time away from other activities and keep our minds focused on God. Also, he mentions, that *Salāt* contains many supplications, hence, these supplications shall be a source of not only personal but collective reformation. Then, *Salat* (prayer) also contains recitation of the Qur'an and professing God's glory and praise, which has a very strong effect on the heart^l. The most influential effect of *Salāt*, however, is it:

“Grants the human heart a shining light and with its help, a person can abstain from evils and bad deeds”^{li}

Then, he explains that this is due to the prayers that *Salāt* contains “through which the glory of Allah the Almighty and him being truly worthy of love becomes manifest upon the person”^{lii}

As far as addictions are

Mahmud Ahmad ^{ra}, Islam International Publications, 2002 ed.
^{xliv} Tafsir Hazrat Masīḥ-i-Mau'ūd, Vol 2, p. 422, printed 2004
^l Tafsir-e-Kabir, Vol 7, pg. 643, printed 2004

^{li} Tafsir-e-Kabir, Vol 7, pg. 643, printed 2004

^{lii} Tafsir-e-Kabir, Vol 7, pg. 643, printed 2004

concerned, nothing need be said regarding their physical and spiritual harms. That is an obvious and well understood fact. Addictions impair individuals on every level, and block the process of conscious thought, it is for this reason a person is told to stay away from prayer in the state of intoxication.^{liii} When something affects one's prayer, then that impairs their ability to defend against other evils as well, hence, addictions in this manner give birth to countless evils. *Salāt* offers a solution against this as well. Where the other effects have been discussed above, it is very interesting how *Salāt* ties in with popular habit-reformation techniques and knowledge. The premise for most of habit reformation techniques is quite simple; since habits are based on habit loops, starting from a cue, then a routine, ending with a reward. Researchers such Charles Duhigg, author of *The Power of Habits*, suggest that in order to reform a habit, we simply need to replace the routine while keeping the same outcome and cue. Let us now look at *Salāt*. Most addicts and drunks indulge because they desire to alleviate a stress or other feeling from their life, their action provides them with pleasure and temporary relief. Now, what if the cue – stress, loneliness etc. – was followed by another routine that resulted in the same reward of pleasure and stress alleviation? The Holy Qur'an states:

“Aye! it is in the remembrance of Allah that hearts can find comfort”^{liv}

^{liii} The Holy Qur'an 4:44

^{liv} Holy Quran 13:29, Hazrat Maulawī Sher Ali^{ra}

The Promised Messiah ^{ra} explains regarding prayer:

“It is impossible for the sight to rise towards indecencies. Meaning, such pleasure and comfort is attained that I do not understand how I should express it (in words)”^{lv}

This is not merely a theory, in fact, this was displayed beautifully in the lives of the companions of the Holy Prophet ^{sa}, when prayer became their safe-haven, their hobby, and their passion, it annihilated all other desires. It is to this effect that The Promised Messiah ^{as} writes:

تَرَكَوْا الْعَيْشَ وَبَدَّلُوا مِنْ ذَوْقِهِ
ذَوْقَ الدُّعَاءِ بِلَيْلَةِ الْأَحْزَانِ

(Following your instructions) they gave up their (habit of) evening drink and, in exchange for drinking pleasure,

They adopted the (practice of deriving) pleasure for prayers in the nights of grief^{lvi}

In conclusion, Islamic moral philosophy is quite simple; do not do things that take you away from God, and do things that take you towards God. All moral ills take one away from God, therefore, they are to be shunned entirely, because God himself is to be loved above all. His attributes, or as mentioned in the Holy Qur'an *Sibghatullah*, are to be adopted in one's life in order to become closer to him and save oneself from evil, this is the greatest weapon against moral decay and societal evils. In order to achieve this, God Almighty provided us with the gift of *Salāt* and the other types of worship such as fasting, *Zakat*, and *Hajj*. All of these are merely expressions of love for God, and teach us to adopt his love in our

^{lv} Al-Hakam, 1-12 April 1899, pp. 4-5

^{lvi} Translation from Basics of Religious Education - Fifth ed. P. 300, Sheikh Abdul Hadi, pub. 2008 by AMJ Canada



lives, and therefore are not the cure in themselves, rather, they allow us to reach the cure; love of God. All of Islamic moral philosophy is encapsulated by this simple understanding. At the end of the Biblical verse quoted in the beginning, it states “*from his right hand went a fiery law for them.*” This completes the prophecy, and states that the law given by him will be a “*fiery law.*” As Muslims, this should not be very difficult to understand, almost every Ramadān we are reminded that *Ṣaum* (Fast) and *Salāt* (prayer) means burning, because they burn away sins. This was the law of the Holy Prophet ^{sa}, it burned away all evil, and he didn't just theorize what this teaching would achieve, he practically showed its power and cleansed away the rust and dirt stuck upon the hearts of the Arabs for centuries. It is not the movements or words of prayer or the act of fasting that safeguard us against evils, rather it

is because these are forms of worship which connect us to God and allow us to recognize and love him. It is for this same reason that Promised Messiah ^{as} himself is a source of safeguarding and protecting against all evil and threats to our spiritual health and therefore we must make our bond with him stronger. We must become part of the house for which Allah himself has promised that “*I shall protect whoever is within the fold of this house.*” We must gain such a connection with our Imam that no modern ill of this society is able to harm us, for he himself states:

“I am the impregnable fortress for this age, whoever enters my fold will be protected”^{lvii}

^{lvii} Faṭḥ-i-Islām: Ruhani Khazā'in Vol. 3, p. 34

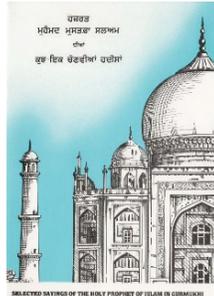
Books in Gurmukhi



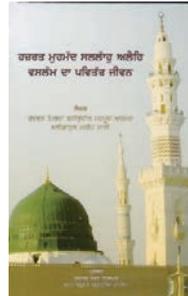
Holy Quran with Gurumukhi Translation



Preface to the Gurumukhi Translation of Quran



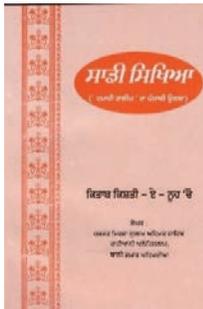
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Life of Muhammad (pbuh)



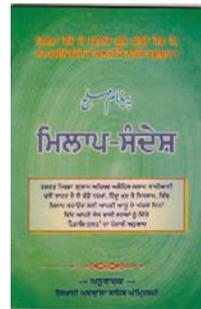
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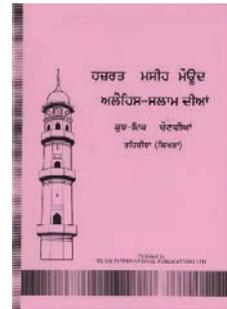
Our Teaching



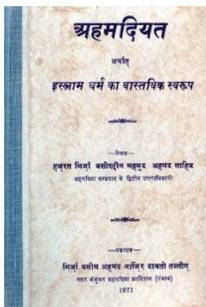
The Philosophy of the Teaching of Islam



A Message of Peace



Selection from the Writings of the Promised Messiah ^A



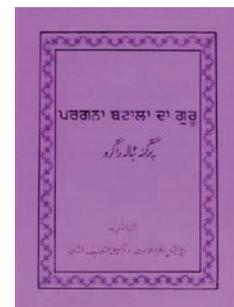
Ahmadiyyat or True Islam



A Message of Peace and a Word of Warning



Salat, Gurumukhi Translation



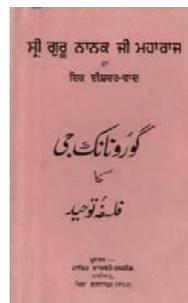
Pargana Bataalai Daa Guroo



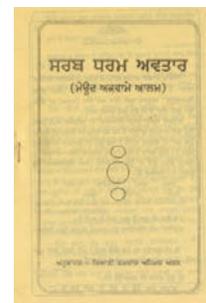
Common Features of Islam and Sikhism



Baba Guru Nanak's Witness About Islam



Baba Guru Nanak's Concept of Unity



Sarb Dharam Avataar

Ahmadiyya Movement in Islam, 15000 Good Hope Road, Silver Spring MD 20905

Information on Islam: alislam.org

27/7 TV Broadcast: mta.tv

Source for books on Islam: amibookstore.us

Mosque Etiquette

1. Mosque is an Islamic place of worship reserved for Prayers, remembrance of Allah, recitation of the Holy Quran and other religion related activities. No activity should be carried out that in any way violates its religious sanctity.
2. There should be no discussion on any worldly matters in the mosques. As far as possible, one should spend time in Prayers, remembrance of Allah and religious discussions. However, national and educational issues can be discussed as necessary as long as Prayers of the worshippers are not disturbed.
3. The Holy Prophet Muhammad (may peace and blessings of Allah be upon him) guided us to pray in the following words while entering the mosque:

بِسْمِ اللَّهِ الصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Meaning, I enter in the name of Allah seeking blessings and peace for the Prophet of Allah. O Allah, forgive my sins and open the gates of mercy for me. Amin

4. A saying of the Holy Prophet tells us that one can earn rewards by offering two *Rak'at* as a welcome to the mosque (Tahiyat-ul-Masjid). This Prayer is voluntary and is not mandatory.
5. It is strictly prohibited to pass so close to a person offering Prayer that disturbs his Prayer. If necessary, one should pass a bit further away from the place for prostration.
6. It is quite undesirable to make noise, speak loudly or to engage in an activity that distracts worshippers from their Prayers.
7. Mosque should be kept clean and tidy as much as possible. Occasionally, its atmosphere should be purged with fragrance. Mosque should be kept clear of every foul and pungent smelling material.
8. The Holy Prophet (may peace and blessings of Allah be upon him) urged that one should not come to the mosque after eating anything that creates unpleasant smell. He used to advise that as much as possible one should come with neat and clean body and clothes and, if possible, use perfume.
9. It is highly undesirable to spit or blow nose in the mosque or on the stairs and pathways that may result in causing filth.
10. Buying and selling or engaging in related conversation is forbidden in the mosque.
11. It is undesirable to make an announcement in the mosque about a lost item.
12. As far as the legal opinion is concerned, shoes can be brought in the mosques subject to the condition that they are neat and clean. Presently the mosques are designed with proper flooring, etc., therefore, under these conditions it is not desirable to bring shoes in the mosques under normal circumstances.
13. It is not desirable that those who reach the mosque after others try to go in front of them by jumping over their heads and shoulders.
14. Such young children should not be brought to the mosque who make noise or make the mosque dirty with their urine or stool.
15. Friday sermon is a part of Prayer. Attendees should listen to the speech of Imam attentively and should not indulge in any dialogue and conversation. If need arises to quiet someone, it should be accomplished using a signal.
16. The Holy Prophet (may peace and blessings of Allah be upon him) guided us to recite this prayer while exiting the mosque اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ وَرَحْمَتِكَ meaning, O Allah I seek your favor and mercy.

Humble, Mirza Bashir Ahmad, 4 August 1936. Nazir Ta'lim-o-Tarbiyat, Jamā'at Ahmadiyya Qādiān.

(Translated by Dr Mahmud Ahmad Nagi. Columbus OH)

Spelling Common Islamic Terms in English

Bismillāh-ir-Rahmān-ir-Rahīm بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ : In the name of Allah, the Gracious, the Merciful.

As-Salāmu ‘Alaikum Wa Raḥmatullāh Wa Barakatuhu وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ Peace be with you and mercy of Allāh and His blessings. Jazakallah جَزَاكَ اللَّهُ to a male, Jazakillah جَزَاكَ اللَّهُ to a female, Jazakumullah جَزَاكُمْ اللَّهُ to any and all. May Allah reward you. Inna Lillahi Wa Inna Ilaahi Raji‘un إِنَّا لِلَّهِ وَأَنَا لِيَوْمِ الْجُمُوعِ In Sha’ Allah إِنَّ شَاءَ اللَّهُ. Ma Sha’ Allah مَا شَاءَ اللَّهُ. Al-Hamdu Lillah الْحَمْدُ لِلَّهِ. Barakallahu Lakum بَارَكَ اللَّهُ لَكُمْ. May Allah bless it for you. Yarahmkallah يَرْحَمُكَ اللَّهُ for male, Yahamkillah يَرْحَمُكَ اللَّهُ for female, Yarhamkumullah يَرْحَمُكُمْ اللَّهُ for all. Salat صَلَاة. Tahajjud تَهَجُّدُ. Fajr فَجْر. Zuhr ظُهْر. Asr عَصْر. Maghrib مَغْرِب. Isha عِشَاء. Nafl نَفْل. Fard فَرَض. Sunnah سُنَّة. Witr وِتر. Tarawih تَرَاوِيح. Takbir تَكْبِير. Adhan أَذَان. Jumu‘ah/Jum‘ah جُمُعَة. Masjid مَسْجِد mosque. Ramadan رَمَضَان. Saum صَوْم. Iftar إِفْطَار. Iftari إِفْطَارِي. Sahar سَحْر time before daybreak. Suhur/sahur سُحُور : last (light) meal before daybreak during Ramaḍān. ‘Id or Eid عِيد. ‘Id-ul-Fitr عِيدُ الْفِطْرِ. Hajj حَج. ‘Id-ul-Adha عِيدُ الْأَضْحَى. ‘Id Mubarak عِيدُ مُبَارَك. Fitrana فِطْرَانَة. Fidyah فِدْيَة. Zakat زَكَاة. Fiqh فِقْه. Shari‘ah شَرِيْعَة. Qaul-i-Sadeed قَوْلٌ سَدِيد. Sallallahu ‘Alaihi Wa Sallam صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ may peace and blessings of Allah be upon him (s.a.w.). ‘Alaihis-Salam مَسْلَامٌ عَلَيْهِ السَّلَام may peace be upon him (a.s.). Masih-i-Mau‘ud مَسِيحٌ موعود Promised Messiah. Muslih-i-Mau‘ud مُصْلِحٌ موعود Promised Reformer. Hadrat/Hazrat حَضْرَت. Khalifa خَلِيفَة. Khilafat خِلَافَة. Radiyallahu ‘Anhu/‘Anha/‘Anhum رَضِيَ اللَّهُ عَنْهُ may Allah be pleased with him/her/them. Rahimahullah رَحِمَهُ اللَّهُ may mercy of Allah be upon him. Ayyadahullahu Ta‘ala Be Nasrihil-‘Aziz أَيَّدَهُ اللَّهُ تَعَالَى بِنَصْرِهِ الْعَزِيز. Imam إِمَام. Jama‘at جَمَاعَة. Maulawi مَوْلَوِي. Muballigh مُبَلِّغ. Murabbi مُرَبِّي. Bai‘at بَيْعَة Initiation. Jami‘ah جَامِعَة. Jalsa Salana جَلْسَة سَالَة Annual Convention. Ijtima اجتماع Rallye. Ijlas إِجْلَاس meeting. Tilawat تِلَاوَة recitation from the Holy Quran. Nazm نَظْم poem. Ansarullah لَجْنَة إِمَامِ اللَّهِ. Khuddam-ul-Ahmadiyya خُدَّامُ الْأَحْمَدِيَّة. Atfal-ul-Ahmadiyya أَطْفَالُ الْأَحْمَدِيَّة. Lajna Ima‘illah لَجْنَة إِمَامِ اللَّهِ. Nasirat-ul-Ahmadiyya نَاصِرَاتُ الْأَحْمَدِيَّة. ‘Alam-i-In‘ami عِلْمُ الْإِنْعَامِي. Khutbah خُطْبَة. Majlis-i-Sihat مَجْلِسُ سِحْت. Amilah أَمَلَة. Ameer أَمِير. Imarat إِمَارَة. Shura شُورَى. Jasla Salana جَلْسَة سَالَة. Sadr صدر. Qa‘id قَائِد. Nazim نَاطِم. Muhtamim مُهْتَمِم. Muntazim مُنْتَظِم. Na‘ib نَائِب. Nizarat نِظَارَة. Ta‘lim تَعْلِيم. Isha‘at إِشَاعَة. Umur Ammah أُمُور عَامَة. Qada قَضَا. Qadi قَاضِي. Tarbiyat تَرْبِيَة raining. Tabligh تَبْلِيغ Outreach. Umur Kharijiyya أُمُور خَارِجِيَّة Public Affairs. Khidmat-i-Khalq خِدْمَة خَلْق. Ithar إِيْثَار. Tahrik Jadid/Tahreer-i-Jadeed تَحْرِيك جَدِيد. Daftar دَفْتَر. Waqf Jadid/Waqf-i-Jadeed وَاقْف جَدِيد. Wasiyyat وَصِيَّة. Wasaya وَصَايَا. Ja‘idat جَانِيْدَة. Rishta Nata رِشْتَة نَاتَة Matrimonial Matters. Ta‘limul-Quran. Waqf-e-Nau/Waqf Nau وَاقْف نَو. Diyafat/Ziyafat ضِيَاْفَة. Sam‘i Wa Basari سَمْعِي وَ بَصْرِي. Audio and Video. Mal مال Finance. Sadaqa صَدَقَة. Chanda چَنْدَة. Chanda Am چَنْدَة عَام. Musi/Moosee مُوسِي. Musiyyah/Moosiyyah مُوسِيَّة. Purdah (Parda) پَرْدَة. Hijab حِجَاب. Niqab نِقَاب. Haya حَيَا modesty. Nikah نِكَاح. Khul‘ خُلْع. Talaq طَلَاق. Baitullah بَيْتُ اللَّهِ. Ka‘bah/Ka‘abah كَعْبَة. Bait-ur-Rahman بَيْتُ الرَّحْمَنِ. Bait-ul-Hameed بَيْتُ الْحَمِيد. Bait-un-Naseer بَيْتُ النَّصِير. Bait-ul-Amn بَيْتُ الْأَمْن. Bait-ul-Aman/Bait-ul-Amaan بَيْتُ الْأَمَان. Bait-ut-Tahir بَيْتُ الطَّاهِر. Bait-ul-Ahad بَيْتُ الْأَحَد. Bait-us-Salam بَيْتُ السَّلَام. Darudh-Dhikr/Dar-uz-Zikr دَارُ الدِّكْرِ. Bait-ul-Jami‘ بَيْتُ الْجَامِع.

Welcome the First Hundred Years of the Aḥmadiyya Khilāfat with Prayers and Supplications

A Spiritual Program Announced by *Ḥaḍrat* Mirzā Masroor Aḥmad, Khalīfatul-Masīḥ V, ayyadahullāhu ta‘ālā binaṣrihil-‘azīz

❶

Keep a naflī fast
(non-obligatory, optional fast)
in the last week of every month.

❷

Offer two raka‘āt naflī Ṣalāt
before dawn or after Zuh̄r or after
‘Ishā.

❸

Recite Sūrah al-Fātiḥah
at least seven times a day.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝

مَلِكِ يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

bis-mil-lā-hir-raḥ-mā-nir-ra-ḥīm
al-ḥam-du lil-lā-hi rab-bil-‘ā-la-mīn
ar-raḥ-mā-nir-ra-ḥīm
mā-li-ki yau-mid-dīn
iy-yā-ka na‘bu-du wa iy-yā-ka
nas-ta-‘īn

ih-di-naṣ-ṣi-rā-tal-mus-ta-qīm
ṣi-rā-tal-la-ḥi-nā an-‘am-ta ‘a-lai-him
ghai-ril-magh-ḍū-bi ‘a-lai-him
wa laḍ-ḍāl-līn

In the name of Allah, the Gracious,
the Merciful.

All praise belongs to Allah,
Lord of all the worlds,
The Gracious, the Merciful,
Master of the Day of Judgment.
Thee alone do we worship and Thee
alone do we implore for help.

Guide us in the right path—
The path of those on whom Thou
hast bestowed Thy blessings, those
who have not incurred Thy
displeasure, and those who have not
gone astray. [1:1-7]

❹

Recite at least eleven times a day
the supplication:

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا

وَ انصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ۝

rab-ba-nā af-riḡ ‘a-lai-nā

ṣab-rañw-wa ṭhab-bit aq-dā-ma-nā
wan-ṣur-nā ‘a-lal-qau-mil-kā-fi-rīn

O our Lord, pour forth steadfastness
upon us, and make our steps firm,
and help us against the disbelieving
people. [2:251]

❺

Recite at least 33 times a day the
prayer:

رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا

وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۚ إِنَّكَ أَنْتَ الْوَهَّابُ ۝

rab-ba-nā lā tu-zigh qu-lū-ba-nā
ba‘da idḡ ha-dai-ta-nā wa hab la nā
mil-la-dun-ka raḡ-mah—
in-na-ka an-tal-wah-hāb

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

❻

Repeat at least 11 times a day the
prayer:

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ

وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ

al-lā-ḥum-ma in-nā naj-‘a-lu-ka
fi nu-ḥū-ri-him wa na-‘ū-dḡu bi-ka
min shu-rū-ri-him

O Allah, we make Thee our shield
against them, and take refuge in
Thee from their mischief.

❼

Repeat at least 33 times a day the
prayer:

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

as-taḡh-fi-rul-lā-ha rab-bī min kul-ḡ
ḡhan-biñw-wa a-tū-bu il-laiḡ

I beg pardon from Allah, my Lord,
from all my sins and turn to Him.

❽

Repeat at least 33 times a day the prayer:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

sub-ḡā-nal-lā-hi wa bi ḡam-di-hī
sub-ḡā-nal-lā-hil-‘a-zīm—
al-lā-ḡum-ma ṣal-li ‘a-lā
mu-ḡam-ma-diñw-wa ā-li
mu-ḡam-mad

Holy is Allah, worthy of all praise,
Holy is Allah the great. Allah, bestow
Thy blessings on Muḡammad and the
people of Muḡammad.

❾

Repeat darūd at least 33 times a day:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ

إِنَّكَ حَمِيدٌ مَجِيدٌ

al-lā-ḡum-ma ṣal-li ‘a-lā
mu-ḡam-ma-diñw-wa ‘a-lā ā-li
mu-ḡam-ma-dīn,
ka-mā ṣal-lai-ta ‘a-lā ib-rā-hī-ma
wa ‘a-lā ā-li ib-rā-hi-ma,
in-na-ka ḡa-mī-dum-ma-jīd

O Allah, bless Muḡammad and his
people as Thou didst bless Abraham
and his people. Thou art indeed
Praiseworthy, the Exalted.
al-lā-ḡum-ma bā-rik ‘a-lā

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ

إِنَّكَ حَمِيدٌ مَجِيدٌ

mu-ḡam-ma-diñw-
wa ‘a-lā ā-li mu-ḡam-ma-dīn
ka-mā bā-rak-ta ‘a-lā ib-rā-hī-ma
wa ‘a-lā ā-li ib-rā-hī-ma
in-na-ka ḡa-mī-dum-ma-jīd

O Allah, Prosper Muḡammad and his
people as Thou didst prosper
Abraham and his people. Thou art
indeed Praiseworthy, the Exalted.