“Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth...”

Surah Al-Nur, Verse 56
Pledge Taken at the Occasion Marking the Khilafat Centenary of Khilafat-e-Ahmadiyya

On 27th May 2008, which marked the Centenary of Khilafat-e-Ahmadiyya, Hazur-e-Anwar, Hazrat Khalifatul Masih V (May Allah be his Helper) took a pledge of allegiance from the members of the Jama'at. The words of this pledge are presented below as a reminder for us all:

أَشْهَدَ أَنَّ لَهُ إِلَّا اللَّهُ وَحِيدَةَ لَهُ وَأَشْهَدَ أَنَّ مُحَمَّدًا عَبَّدَهُ وَرَسُولُهُ

I bear witness that there is none worthy of worship except Allah, Who is One and has no partner; and I bear witness that Muhammad is His Servant and Messenger.

Today on the completion of 100 years of Khilafat-e-Ahmadiyya, we make a solemn pledge, in the name of Allah the Exalted, that we shall continue to strive until the last moments of our lives for the propagation of Islam and Ahmadiyyat and shall convey the name of Muhammad, the Messenger of Allah (peace and blessings of Allah be upon him), to the ends of the world. For the accomplishment of this sacred obligation, we shall always keep our lives dedicated to God and His Messenger (peace and blessings of Allah be upon him) and, by offering the greatest sacrifice, shall keep the flag of Islam aloft in every country of the world. We also pledge that for the safeguarding of the system of Khilafat and for its consolidation, we shall continue to strive, till our last breath, and exhort our children and their progenies, to always remain attached to Khilafat and benefit from its blessings, so that Khilafat-e-Ahmadiyya continues safely till the end of time and the propagation of Islam continues till the Day of Judgment through the Ahmadiyya movement and the flag of Muhammad, the Messenger of Allah (peace and blessings of Allah be upon him), flies higher than all other flags of the world. O, God enable us to fulfil this pledge.

Allahumma Amin, Allahumma Amin, Allahumma Amin
From the Editor...

On 26th May 1908, in the small town of Qadian, India, a sense of immense fear overtook members of the Ahmadiyya Community as the devastating news of the demise of the Promised Messiah** spread. However, the Ahmadiyya Muslim Jama'at did not crumble; instead, the glorious manifestation that had been promised by Allah the Almighty came to pass on 27th May 1908, when the members of the community, through Divine guidance, elected Hazrat Hakim Maulvi Nur-ud-Din** as the first Khalifa of the Promised Messiah**. The fear and anxiety faced by the Jama'at was instantly turned into a state of security and peace.

We are extremely fortunate to be members of this blessed Jama'at who are the recipients of the blessings which come with following the guidance of the divinely appointed Khalifa. In his Friday Sermon on 25th May 2018 Hazrat Khalifatul Masih V (May Allah be his Helper) gave the following guidance to members of the Jama'at:

“We should always evaluate ourselves that are we fashioning our lives according to what God Almighty has instructed us to do in order to attain the favours associated with Khilafat. What are the standards of requirements? We have to assess our worship, the condition of our prayers, is our every word and action pure from associating partners with God, what are the standards of our financial sacrifices and what is the level of our obedience? Are we meeting the standards set by God Almighty and His messenger? Are we trying to achieve the standards which the Promised Messiah** desired from the members of his community?”

As members of the Ahmadiyya Jama'at and even more so as Waqfe Nau it is our duty to obediently follow every instruction given to us my our beloved Hazur**. May Allah enable us to do so. Ameen

In this Issue of Maryam Magazine we are focusing on the topic of the blessed institution of Khilafat, featuring the Address delivered by Hazrat Khalifatul Masih V** on the occasion of the Waqfaat-e-Nau Ijtema on 6th April 2019. This Issue also includes articles from the lives of the Khulafae-Ahmadiyya and the Role of Khilafat in Propagating Peace. I pray all Waqfe Nau read this Issue and benefit from its content.

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

(English translation by Hazrat Maulvi Sher Ali sahib*)
Hadith: A Saying of The Holy Prophet\textsuperscript{saw}

(May Peace and Blessings of Allah be upon Him)

Khilafat - Prophecy of the Holy Prophet Muhammad\textsuperscript{saw}

Translation: “Prophethood shall remain among you as long as Allah shall will. He will bring about its end and follow it with Khilafat 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 monarchial despotism to last as long as Allah shall will and come to an end upon His decree. There will then emerge Khilafat on precept of Prophethood.” The Holy Prophet said no more

(Masnad Ahmad)
“This is the Way of God. And since He created man on the earth He has always been demonstrating this Way by helping His prophets and Messengers and granting them predominance, as He says: Allah has decreed: ‘Most surely I will prevail, I and My Messengers.’ (Ch.58:V.22), that is, God has ordained that He and His prophets shall prevail. And by predominance is meant that, as messengers and prophets desire that God’s Hujjat (Will) is enforced on the earth and no one is able to oppose it, so in turn God with His powerful signs brings to light their (the prophets) truthfulness as well as the truth which they (the prophets) wish to propagate in the world and He lets them sow its seed with their own hands. However, He does not let it come to full fruition at their hands. Rather He causes them to die at such time as apparently forebodes a kind of failure and thereby He provides an opportunity for the opponents to laugh at, ridicule, taunt and reproach the prophets. And when they have done all they could do in the way of ridicule and reproach, then He reveals a second hand of His Power and creates such means by which the objectives which had to some extent remained incomplete are fully realised.

Thus He manifests two kinds of Powers. First He shows the hand of His Power at the hands of His prophets themselves. Second at the time when, after the death of a prophet, believers face difficulties and problems and the enemy gains force and thinks that now all is lost [as far as the mission of the prophet is concerned], and is convinced that it is the time when the community [of the followers of the prophet] will be wiped off the face of the earth, and even members of the community start dithering and plunge into despair, feeling so helpless, and a few of them who are unfortunate resort to apostasy, then God, for the second time, shows His Mighty Power and supports and takes care of the community which was about to fall. Thus a person, who remains steadfast till the end, sees this miracle of God. As it happened at the time of Hazrat Abu Bakr Siddiqra when the death of the Holy Prophetsaw was considered untimely and many ignorant bedouins turned apostate. The companions of the Holy Prophetsaw, too, stricken with grief, became like those who lose their senses. Then Allah raised Hazrat Abu Bakr Siddiqra and showed for the second time the manifestation of His Power and thus Islam, which was about to fall, was supported by Him and He fulfilled this promise of His which was given [in the verse]: ‘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.’ (Ch.24:V.56) That is, after the fear we shall firmly re-establish them.”

On 6th April 2019, Hazrat Mirza Masroor Ahmad, Khalifatul Masih V (aba), addressed the concluding session of the UK National Waqfat-e-Nau Ijtema organised by the Ahmadiyya Muslim Jama’at UK. The event took place at the Baitul Futuh Mosque, London and was attended by more than 1100 women and girls. The official transcript of the address delivered by Hazrat Khalifatul Masih V (aba) on this occasion is presented below.
After reciting Tashahhud, Ta’awwuz and Surah Al-Fatihah, Hazrat Khalifatul Masih V (aba) said:

“With the Grace of Allah Ta’alah, once again you are holding the Waqfat-e-Nau National Ijtema. I hope that you will have all benefitted from the various programmes and events that have taken place.

Just like other Ahmadi girls in the UK, you have grown up in this Western society; however, you are distinct from them in one significant respect, which is that your parents, prior to your birth, dedicated your future lives for the sake of your faith. Your parents prayed that Allah the Almighty enables you to serve Islam and to play a distinguished role in spreading its teachings far and wide. In light of this, always remember that you must constantly strive to learn and act upon the teachings of Islam.

For any Ahmadi, in fact, for any Muslim, the most basic obligation is to fulfil the rights of the worship of Allah. Thus, the very first thing I wish to remind you is that you must ensure that you are regular in offering Namaz five times a day. Further, you must offer Namaz sincerely and in a state of complete submission to Allah the Almighty and not in a hurried way just so you can claim to have fulfilled your obligation.

To truly fulfil the rights of worship, you must always keep at the forefront of your mind that you are bowing before Allah the Almighty, Who is All-Powerful and All-Hearing and you are presenting your heartfelt hopes and desires to Him. Certainly, the foremost aspiration of any member of Waqf-e-Nau, indeed of any true Muslim and of any person who has pledged their life to the service of Islam, should be to attain the nearness of Allah the Almighty. Consequently, it is of absolute importance that you always try to raise the standards of your worship.

The second principal point I wish to draw to your attention to is that you must bear in mind that the perfect teaching Allah the Almighty has bestowed upon us, in the blessed shape of the Holy Qur’an, is a universal, everlasting and timeless teaching. Every single instruction of the Holy Qur’an is according to human nature and it cannot be suggested that, because the Holy Qur’an was revealed over 1400 years ago, it is out of date or for a bygone era; rather, every word of the Holy Qur’an remains as applicable today as it did in the time of the Holy Prophet (sa). Nor is it right to say that because the Qur’an was revealed amongst the Arabs, it is only for the Arab people.
Where the Holy Qur’an’s teachings are for the Arab people, they are also for the people of Europe, the Americas, Asia, Africa and all parts of the world. Hence, in all respects, just as the Holy Qur’an was relevant and worthy of practice 1400 years ago, it remains the same today. Therefore, all Waqfat-e-Nau must entirely eliminate from their minds the belief that Islam is an old-fashioned religion or somehow backward. Instead of being a religion of the past, it is a religion of today and tomorrow and will remain until the end of time, Insha’Allah.

Accordingly, no matter what allegations or criticisms are levelled against Islam, you must never feel any embarrassment or complex over your faith. There is no allegation and no criticism that cannot be refuted. The reality is that Allah the Almighty has provided the answer to every charge or accusation made against Islam, whether by non-Muslims or non-religious people, in the Holy Qur’an itself.

Furthermore, we are extremely fortunate that in this era, the Promised Messiah (as) has enlightened us to the true meaning and interpretation of the Holy Qur’an and equipped us with the intellectual weapons to respond to those who oppose Islam or query it. Thus to understand the deeper meanings of the Holy Qur’an, it is essential you read the books of the Promised Messiah (as), as well as the other books published by the Jama’at. Certainly, in this era, it is only by reading the books of the Promised Messiah (as) and his Khulafa that we can truly comprehend our faith and respond to those who level false allegations against Islam.

Many of you are now in your teenage years, whilst some of you are now adults and have been blessed with your own children. As you have reached an age of understanding and maturity, you must make it a habit to set aside time every day to read the books or writings of the Promised Messiah (as), as they will furnish you with the necessary means to defend your religion. On many occasions, I have spoken of how Islam’s teachings are extremely comprehensive and far-reaching.
Indeed, the Holy Qur’an is filled from cover to cover with knowledge and direction pertaining to all aspects of your lives and the wider society. The Qur’an guides mankind all the way from the domestic family unit through to international relations. In the same way, Islam has taught us about the rights of the individual, including the rights of children and it has taught us about the rights of the collective, including the rights of government and public.

As I have said, the Promised Messiah (as) has expounded upon these teachings, so that the members of his Jama’at are able to understand their faith and defend it from any criticism or false charge. Hence, you should disregard any hesitation or fear and stand up with certainty and conviction in the truth of your faith and respond to those who seek to defame its pure teachings. Irrespective of whether you are working full-time for the Jama’at or not, as a member of Waqf-e-Nau, it is your duty to propagate the true and peaceful teachings of Islam through your words and conduct.

It has always been my experience that when worldly and materialistic people, who consider themselves to be extremely advanced and educated, are presented with the true beautiful teachings of Islam, they cannot help but be impressed. Particularly,
considering the raging conflict and division in the world, when we present Islam’s peaceful and compassionate teachings, it has an extraordinary effect. Many people are left astonished and overwhelmed by the magnificence of Islam’s benevolent teachings.

Thus, as sincere Ahmadi Muslim girls and ladies, and as members of the Waqfaat-e-Nau scheme, you should never hold any form of inferiority complex about your religion. Never entertain the thought that your religion is somehow backward or out of touch with the modern world. Conversely, the more you take pride in your religion and the more you live your lives according to the teachings of Islam, the more others will respect you and this is how your honour and dignity will be established in the world. Surely, there is no Islamic teaching that should cause any complex or apprehension to emerge in your minds.

Never worry for a second that others might taunt you or consider you to be a laughing stock because of your religious beliefs.

If they mock, let them!

Some people criticise or deride pardah and hijab, whilst others disparage our way of offering Namaz. Unfortunately, some young Ahmadis, particularly teenagers, develop an inferiority complex or feel humiliated and rejected by such ridicule. However, if you are ever mocked for acting upon your religion, you should never take it as a personal humiliation; rather, you should consider it to be a badge of honour and feel pride in the knowledge that you have stayed strong in your faith in the face of adversity. Showing patience and keeping your head held high in such circumstances is the true means of establishing your honour and self-respect in the world. We are the fortunate ones, as we have not forgotten our values.

Today, most people, especially in the Western world, have lost their true religious identity. Even those who claim themselves to be followers of religion are living lives that bear no correlation to their faith. Whilst many young members of Western society still
identify as Christians, in reality, the vast majority are not following the teachings of Christianity and have no affinity or link with the Church. In fact, a consequence of the lack of interest in religion amongst today’s youth has been that as the older generation, who were more religiously inclined, have passed on, many churches have been left uninhabited to the point that they are being sold on the open market to the highest bidder. They fail to realise that selling a sacred place of worship is not a trivial or insignificant matter.

Furthermore, in the name of so-called freedom, today’s society considers itself to be extremely advanced and progressive and believe they have reached the height of civilisation. Yet, in reality, as society has moved away from religion, moral standards have declined in parallel. In terms of morality and virtue, instead of advancing, modern societies are suffering from deep decay. By separating from God Almighty, humanity is rapidly moving away from basic standards of common decency.

For example, in modern society, it is very normal for children to disrespect their parents and not listen to them. Even a basic level of respect that a child should have for his parents and for his elders is eradicating. This too is classed as ‘freedom’ and ‘independence’. Increasingly, data shows that if parents are firm with their children, it leads to the involvement of the local authorities or even the police being called. As a result, the family unit is breaking down.

Is it a measure of success if more children are being taken into social care or if the authorities are being required to act?

Is this progress? Is this development?

Is this the great achievement of our time?

Now, belatedly, society is starting to understand the harmful consequences of absolute freedom. For example, after observing families being destroyed and the complete lack of respect amongst children for their elders, a few people in Western society are starting to voice their concerns about this issue.

Always remember that the peace of society is directly connected to the peace within families, within that society. Peace in the home is based on good morals and
mutual respect, between a husband and his wife and between the parents and their children. Thus, always keep in mind that, as members of Waqf-e-Nau, it is essential that you manifest the highest morals at all times.

All of you, whether you are children, teenagers or adults, must fulfil the rights of your parents, your siblings and other family members. Those who are married must treat their children and spouse with love, fulfil their rights and ensure that their home is a mirror reflection of Islam’s teachings. As I said before, always remember, that fulfilling the rights of Allah the Almighty and acting upon His teachings, which are immersed within the incomparable treasure that is the Holy Qur’an, must always take precedence in our lives.

Hence, you must read the Holy Qur’an, the commentaries of the Promised Messiah (as) and of his Khulafa and take pride in the fact that you are the worshippers of a Living God and follow a noble Prophet (sa) whose teachings will remain forevermore, Insha’Allah. Take pride in the fact that your religious belief is your means of success and salvation, both in this world and in the next life. Certainly, if you live your lives according to the teachings of the Holy Qur’an, you will come to observe paradise within your own homes and daily lives.

I also wish to remind the parents of Waqf-e-Nau children that they must continually reflect upon the fact that they have pledged their children for the sake of Islam, and so if they do not set a pious example for their children, they will have failed to discharge their duties. They will be blameworthy for the failure of their children to grow into true assets for our Jama’at. To dedicate your child is to make a lifelong commitment to increase your own standards of righteousness, so that you are role models for your children. Similarly, many Waqfat-e-Nau are now married and have their own children, and so they must solemnly ponder over the pledge first made by their parents, which they have now made for their own progeny, and constantly strive to raise their children in the best possible fashion and set a personal example of piety for them to follow and learn from.

If you live your lives in this way, it will ensure the continued progress and prosperity of our Jama’at, Insha’Allah. The high status of women in Islam is such that it is only through
their noble efforts that the coming generations will remain attached to their faith. Only if mothers play their crucial roles can the great values of our religion remain firmly instilled in our future generations. Otherwise, we could suffer the same fate as other religious communities, who have lost their traditions and values over time.

As I said, Christians are selling churches, whilst some Jewish communities are doing the same with their synagogues. Consequently, if we do not remain devoted to our faith and do not set positive examples for the future generations then our mosques will become empty and hollow shells just as the churches and places of worship of other religions have become. However, Insha’Allah this will never happen because it is the promise of Allah Ta’alah that Islam will remain a living religion until the Day of Judgement.

This is why He sent the Promised Messiah (as) to revive the true teachings of Islam and after his demise, the institution of Khilafat was re-established by Allah the Almighty. Hence, it will not be that our mosques are sold off or that the progress of our Jama’at will cease. Yet, the lives of those Ahmadis who are neglectful of their duties and who do not remain attached to their faith will be squandered and their future generations will be lost to the materialistic world.

Thus, as Ahmadi women and girls, as mothers and daughters, and as Waqf-e-Zindigi you must understand your duties. Even if you are not working full-time in a Jama’at department, you are all Waqf-e-Zindigi and so you must strive to increase your religious knowledge so that you can act upon your faith and instil Islamic values within your children.

Be righteous. Observe the highest morals. Always speak the truth.

Uphold Islamic principles and strive to be better Muslims every single day of your lives.

Only then can we ensure that our children and the generations who follow are in safe hands and will grow to be a source of pride for our Jama’at.
Always remember that, for both believing men and believing women, it is necessary to keep Taqwa (righteousness) at the forefront of your mind, which means to strive towards attaining every form of goodness and virtue.

Thus, endeavour to be the most truthful, the most hard-working and most faithful servants of Islam.

Consider it your lifelong duty to spread the true message of Islam.

May Allah the Almighty enable all of you to live righteous lives and to draw ever closer to your Creator.

According to His command, may you nurture the generation that lies in your laps in a way that ensures that the Jama’at’s spiritual, moral and intellectual standards continue to rise and that no Ahmadi child moves away from the teachings of Islam and wastes their life.

May Allah the Almighty enable all of you to act upon the true teachings of Islam and to be shining stars of Ahmadiyyat and to be a continued source of pride for our Jama’at-Ameen.”
AL-WASSIYAT

The Will is the English rendering of the booklet ‘Al-Wasiyyat’ written by Hazrat Mirza Ghulam Ahmad, peace be upon him in 1905. In the booklet, glad tidings of the second manifestation of Divine grace in the form of Khilafat are given. It also gives details of a grand scheme, as well as introducing the establishment of a graveyard named as the Bahishti Maqbarah. The English translation was first published in Pakistan and the first UK edition of English translation was published in 1997. The present edition with an updated translation including translators’ footnotes was published in England in 2005 by Islam International Publications Ltd.

ABOUT THE AUTHOR

Born in 1835 in Qadian (India), Hazrat Mirza Ghulam Ahmadas, The Promised Messiah and Mahdi, remained dedicated to the study of the Holy Qur’an and to a life of prayer and devotion. Finding Islam the target of foul attacks from all directions, the fortunes of Muslims at a low ebb, faith yielding to doubt and religion only skin-deep, he undertook vindication and exposition of Islam. In his vast corpus of writings (including his epoch-making ‘Brahin-e-Ahmadiyya’), his lectures, discourses, religious debates etc., he argued that Islam was a living faith and the only faith by following which man could establish contact with his Creator and enter into communion with Him. He announced that God had appointed
him the Messiah and Mahdi as mentioned in the prophecies of the Bible, the Holy Qur’an and Ahadith. In 1889 he began to accept initiation into his Community which is now established in more than two hundred countries. His more than eighty books are written mostly in Urdu, but some are in Arabic and Persian.

BACKGROUND AND INTRODUCTION
Towards the close of 1905, the Promised Messiah had a number of revelations which foretold the Promised Messiah about his approaching end in this world. On 18th October, he saw in a vision a new clay vessel containing some clear water at the bottom of it, not more than two or three mouthfuls of water was left in it. Water means the water of life. The demise of a prophet in a Jama’at is always felt more than an earthquake. (Review of Religions, December 1905, p.480) Consoling the Jama’at about his approaching end, the Promised Messiah said: “It is always the way of God that He manifests His Glory twice. The first time when the prophet comes and then the second time it occurs when the prophet goes away. Just like the Holy Prophet, when he joined his Creator, the Glory of God was manifested for the second time when Hazrat Abu Bakr took over.” (Al-Wasiyyat, p.6,7, Ruhani Khaza’in, vol. 20, pp. 304-305) The Promised Messiah’s reference to Divine manifestation twice was clearly a tiding about the institution of a regular Khilafat in the Movement. The Promised Messiah said: “That second manifestation cannot come till the time I go, and when I go, God will send the second Divine manifestation which will remain with you forever.” (Al-Wasiyyat, p.7, Ruhani Khaza’in, vol. 20, p. 305)

THE BOOK
The Promised Messiah was divinely directed to write a book outlining a structure of a permanent system whereby the work of propagation of Islam and dissemination of the Divine message as contained in the Holy Qur’an continues forever. Thus, he announced the setting up of Nizam-e-Wasiyyat. The Promised Messiah laid down conditions for his followers should they choose to become part of this blessed and spiritual system. He prayed fervently for such individuals who had forsaken the world for the sake of God. He also outlined how Majlis Kar Pardaz will handle the burial of the Ahmadas who have joined this system in Bahishti Maqbrah (a cemetery for heavenly people). The Promised Messiah further wrote: “Almighty God wills it that all those who inhabit different parts of the earth, whether it be Europe or Asia, and are right-minded, should be drawn into a community of belief in the Unity of God and gathered (under the banner of) one faith. This is the object for which God has sent me into this world.” (Al-Wasiyyat, p.8, Ruhani Khaza’in, vol. 20, pp. 306-307) He, therefore, had set aside...
a piece of his property as his contribution for the graveyard. He prayed to God that He may bless it and make it “Bahishti Maqbarah,” a real heavenly abode, and that it might be the final resting place of his followers who are pure in heart, who have in reality preferred their faith to this world and who have, in truth, forsaken the world and have brought about a true and sincere transformation within themselves. He laid down certain conditions for testators:

• Every testator must contribute at least one-tenth of his income towards the fund.
• He must contribute at least one-tenth of the property he leaves behind.
• He must be a pious man who shuns all forbidden courses, unlawful practices, shirk or any other heresy.
• If it is proved to the managing body that an entrant had nothing to contribute but had devoted his life to the cause of Islam and was really a sincere follower, he would be entitled for burial in this graveyard, even without the contribution.

A managing body was also instituted to keep a faithful record of all contributions, the funds, and manage all affairs concerning the graveyard.

**SPECIMENS OF WRITING FROM THE BOOK ‘THE WILL’**

“God’s Word informs me that many calamities will occur and many disasters will descend on the earth—some during my lifetime and some after I have gone. And He will promote and advance this Jama’at to the full. A part of it will happen at my hands, and some after me. This is the Way of God. And ever since He created man on earth He has always been demonstrating this Divine practice. He helps His Prophetsas and Messengersas and grants them success and predominance.” (The Will, p.4-5)

“So do not grieve over what I have said to you; nor should your hearts be distressed. For it is essential for you to witness the second Manifestation also, and its Coming is better for you because it is everlasting the continuity of which will not end till the Day of Judgement. And that second Manifestation cannot come unless I depart. But when I depart, God will send that second Manifestation for you which shall always stay with you just as promised by God in Brahin-e-Ahmadiyya.” (The Will, p.7)

“I came from God as a Manifestation of Divine Providence and I am a personification of His Power. And after I am gone there will be some other persons who will be the manifestation of the second Power [of God]. So, while waiting for the second Manifestation of His Power, you all together keep yourselves busy praying.” (The Will, p.8)

“And I pray that God may bless it and that He may make this very piece of land the Bahishti Maqbarah; and make it the resting place of such members of the Jama’at as are pure of heart and who have in reality given precedence to Faith over the world and who have renounced the love of the world and have submitted themselves to God and have brought about in themselves a holy change and, like the companions of the Holy Prophetas, have set the example of Faithfulness and Truthfulness, Amin, O Lord of the world.” (The Will, p.23)

**SAMPLE GLOSSARY**

**ANJUMAN:** The administrative body of the Jama’at.

**ARSH:** The Divine Throne—in one meaning, denoting attributes of Allah that exclusively belong to Him, for example, Ar-Rahman (The Gracious).

**BAHISHTI MAQBARAH:** The Heavenly Graveyard.

**BAI’AT:** Oath of Allegiance.

**BID’AT:** An unwarranted innovation in matters of faith and religion.

**BRAHIN-E-AHMADIYYA:** The first book of the Promised Messiah, published in four parts in 1880, 1882 and 1884.

**HUJJAT:** Literally Argument. Here it means Will, Purpose of God.

**HUJJAT:** Literally Argument. Here it means Will, Purpose of God.

**SHIRK:** To associate partners with God.

**SILSILA AHMADIYYA:** The entire Jama’at represented by the Promised Messiah and Khulafa who succeed him

**SUNNAH:** Practice, Way, Law, of God.

**TAQWA:** Literally means ‘fear of God’. However, it signifies that a true believer fears God lest he should earn God’s displeasure and that he always tries to please Him.
A New Markaz
Precious Moments with Huzoor
By Asif M Basit, Courtesy of Al Hakam London, Published 19th April 2019

Hazrat Amirul Momineen, Khalifatul Masih Vaa delivered a Friday Sermon on 12 April 2019 in the Baitul Futuh Mosque. A series of sermons had been delivered on the Companionsra of the Holy Prophetsa and on this day too, the Companionsra were the focus of the sermon.

Towards the end of the sermon, Hazrat Khalifatul Masih Vaa informed the Jamaat that of the meanings of the revelation vouchsafed to the Promised Messiahas:

One interpretation was that along with the expansion of the Jamaat’s tasks, Allah would bestow physical expansion also. And in light of this very meaning, Huzooraa said, Allah had bestowed upon the Jamaat a new Markaz in Islamabad, Tilford. With that, Huzooraa urged the Jamaat to pray that Islamabad lived up to its name – an abode of Islam.

Thereafter, Huzooraa said:
“In a few days, I shall leave London for Islamabad.”

This one sentence caused emotions to surge, especially for those who, like me, had become accustomed to the streets surrounding the Fazl Mosque; those who, like me, had to make at least one trip to the Fazl Mosque a day and those who, no matter where they were headed, would prefer to acquire the route travelling past the Fazl Mosque.

Above and beyond all emotions, however, was the delight of a new Markaz and the expansion of the Jamaat.
That very same evening, I was informed that I had a mulaqat on Monday, 15 April. I had an inkling that this mulaqat could well be my last mulaqat in Huzoor’s Fazl Mosque based office.

What didn’t go through my mind whilst thinking about this! Attempting to conceal these emotions, I found myself ready on the day to enter Huzoor’s office for my mulaqat. All important matters were discussed.

Huzooraa mentioned a recent group mulaqat with German Ahmadis and referred to an answer he had given to a question on the issue of taqdir – divine decree. Huzooraa said:

“I wanted to draw their attention to a fact that Hazrat Musleh-e-Maudra mentioned in one of his couplets:

(Don’t just sit and weave plans; go out and grab your fate.)

“We should aim to make our destiny along with maintaining determination, effort and prayers, rather than sitting idly and awaiting our fate.”

Thereafter I presented a few more pending issues, which Huzooraa graciously gave guidance on. Then came the subject of Islamabad.

Here, I asked a question that had etched itself in my heart for some time:

“An ordinary human being remains uncertain about even the smallest decisions, but the Khalifa has to make huge decisions, for example, shifting the Markaz from one place to another…”

Huzooraa replied:

“The Khalifa has to bear in mind the entire Jamaat before making a decision. When the idea initially occurred to me of shifting the Markaz to Islamabad, I gave it great thought. At times I felt that it may not be suitable, while at other times I felt that the time was not fitting. Sometimes I would reflect on whether we should even shift to Islamabad or to some other location. Then I would pray to Allah that He bestow guidance so that we adopt the best method. Thereafter, Allah reassured me about establishing the Markaz in Islamabad, and thus, this decision was made easy. The hurdles that had initially made it difficult to move soon began to disappear. The biggest hurdle was one related to the local council, but Allah caused that too to vanish. After that, everything began to go smoothly and very soon the new Markaz began to take shape.”

A pause followed this – the pause in which to interrupt is somewhat disrespectful. Alhamdolillah, I did not interject and Huzooraa graciously carried on:

“After my sermon, those who had played an active role in purchasing the land of Islamabad in the time of Hazrat Khalifatul Masih IVrh are writing to me saying that Hazrat Khalifatul Masih IVrh expressed his desire many a time that Islamabad serve as the Markaz. However, at that time, there were many constraints. There were so many restrictions by the local council that to adhere to all those became an impossibility. I am writing back to all such people saying that Allah has appointed a fixed time for everything. Here, too, it is all about what is destined. The fruits of the labour done back then had an appointed time. We carried on with our determination and very soon the time that Allah had appointed for this arrived. In this manner, Allah blessed all the efforts and determination.”

The moment Huzooraa mentioned the shift of Markaz in his Friday Sermon, the thought occurred to me that people must have written intriguing opinions and facts to Huzooraa in this
regard. Obviously, I did not have the courage to ask such a blunt question to Huzoor, and even if I did, I would have done so very apprehensively, and the moment would have been squandered. By God’s grace, Huzooraa himself added:

“Some people have said that Rabwah served as the Markaz for almost 35 years and now, almost the same period has passed for this Markaz, and it is time to move. People are writing many different points to me.”

After a slight pause, Huzooraa said:

“People with an interest in linguistics and languages have also written to me. Mirza Muhammad-uddin Naz Sahib wrote that Islamabad is based in Tilford. In English, Tilford means a fertile piece of land, adjacent to a river. He said that the Hadith that refers to a person named Harith who would appear from beside a river, is perhaps an indication to this move.”

After the mulaqat, when I searched the meaning of Tilford in the dictionary, it read, “From a fertile ford” (ferTILE-FORD perhaps became Tilford).

Then I searched for the Hadith which my beloved Imamaa had made a reference to. In Izala-e-Auham, Hazrat Mirza Ghulam Ahmad, the Promised Messiahaa says:

“It says in Abu Daud’s Sahih that a person named Harith, that is Harith who lives beside a river ... shall come forward, who shall give strength to the people of the Prophet; whose assistance and support will be the foremost duty of every believing person.”

The individual about to dwell on the lush green ford is Amirul Momineen, Khalifatul Masih-ul-Maudaa and has vast experience and education in agriculture.

In the sermon, Huzooraa also urged members to pray that this land of Islamabad became a centre for the propagation of Islam.

With all these points before me, I recalled a sitting with Jamia Ahmadiyya UK in which a student asked Huzooraa:

“Huzoor, do you still have an interest in agriculture?”

Huzooraa replied:

“I do, but now you are my crops.”

I gathered all these memories and the deeper meanings of Islamabad being situated in Tilford.

The mulaqat was almost coming to a close. Along with the delight of Huzoor’saa move to Islamabad was another thought that had made its presence felt in my mind. It became difficult to word – so difficult that I only managed to say:

“Huzoor, now the Fazl Mosque...”

May Allah always keep my Imamaa happy for he bestowed such an answer to my incomplete question, the wording of which is worthy of being engraved on stone:

“The significance and importance of the Fazl Mosque can never diminish. Including Hazrat Musleh-e-Maudaa, four Khulafa have led prayers in this mosque and prayed to Allah. This is an asset that cannot be taken away from this mosque. In my sajdas [prostrations] whilst praying in this mosque, I always pray to Allah, ‘O Allah, fulfil the desire Hazrat Musleh-e-Maudaa had when establishing this mosque; accept the prayers he made in this mosque; accept the prayers of all the Khulafa who prayed here.’ I even pray that the prayers said by the Khulafa in this mosque are always attached to this mosque and that we continue to reap the fruits of those prayers and become worthy recipients.”
The mulaqat came to a close and I left that office.

I only had two mulaqats with Hazrat Khalifatul Masih IVrh and they both took place in that very office.

My very first mulaqat with Hazrat Khalifatul Masih Vaa took place in that office; my Waqf-e-Zindagi was accepted in that office; when I was assigned responsibilities by Huzooraa and had to report to or seek guidance from him, I always returned to that very office.

As a Waqif-e-Zindagi, I was taught to walk in that office. For 16 years, the rust on my soul was continuously cleansed. My master, who is aware of my weaknesses and flaws, graciously attempted to purify me in that office.

With respect to my spiritual ailments, I always sought guidance on remedies in that office. In that office, I fell in love with this person. In that office, I learnt the true meaning of love for Khilafat and the grandeur of Khilafat.

All these memories flickered through my mind; however, memories are limited to emotions. The happiness that is paired with reality is far superior and powerful.

The reality is that Allah has bestowed on the Jamaat a new Markaz and has enabled us to establish the Qasr-e-Khilafat (residence of Khilafat) in the heart of Christianity, rather, in the heart of disbelief. From here shall project the rays of Islam and illuminate the world.

I end with the poetic couplets of Hazrat Musleh-e-Maudra written in 1920 when the land that now holds the Fazl Mosque was purchased:

مرکز شکوک سے اسلام جہاد ایہ
دکان کیا ہوگا خرم سے نہ ہوگا کیا?
نور کے ساتھ ہے جدایا ایہ ہم ہم
ہیں یا خند خند یا جس کے ہم?

“A call to God’s unity is heard from the centre of polytheism; watch the sun rise from the West”

“How will darkness prevail before light; the tyranny of old gods is now to see its end.”
Personal Reflections with Khilafat

These incidents and narrations have been taken from the diaries written by respected Abid Khan Sahib, who has had the honour of travelling with Hazrat Khalifatul Masih V (May Allah be his Helper) on various occasions.

“...Blessed to be in Hazur’saba presence”

Telling me about accepting Ahmadiyyat, Davina Anisha Sahiba said: “I accepted Ahmadiyyat earlier this year on my 38th birthday. I love our message of ‘Love for All, Hatred for None’ and I love the Promised Messiah” and I love his Fifth Khalifa very dearly. I feel like I have found my tribe!”

Davina Anisha Sahiba continued: “It was amazing to see Hazuraba today. He is so pleasant and soft and he met my young kids with so much affection. I felt blessed to be in Hazur’saba presence and he gifted me a pen, which has his name on it. I will treasure it for the rest of my life.”

[USA-Guatemala 2018 Diary Part 1, A Personal Account by Abid Khan]

“...An example for all Mankind”

At 7.15pm, after the first session of Jalsa Salana had concluded, Hazuraba came out of his residence and proceeded to his office at the Jalsa site. I was standing outside Hazur’saba residence at the time and so I had the privilege to walk with Hazuraba to his office. As Hazuraba walked up a staircase to the third level he paused for a few seconds and looked down at the thousands of Ahmadies who were walking in the main lobby area on the ground floor. A handful of people looked up and saw Hazuraba and excitedly waved towards him but the vast majority had no idea that Hazuraba was looking down at them. I wished that they would look up and see how Hazuraba was lovingly looking down at them. Yet the vast majority remained oblivious and continued to proceed none the wiser. Personally, it was a very special few seconds, being able to stand next to Hazuraba as he looked down and appreciated the Jalsa atmosphere and seeing his people.

[Germany Belgium 2018 diary Part 1, A Personal Account by Abid Khan]
how Hazuraba continues to care for his family and loved ones and fulfils his familial duties despite being so busy. In fact, anyone who has seen Hazuraba from close range will testify to the fact that the way Hazuraba cares and loves for his family is an example for all mankind. Like in every other aspect of his life, Hazuraba follows the noble example of the Holy Prophet of Islam (saw) and the Promised Messiah (as). I was glad Mansoor was feeling better and I said to him that I was sure Hazuraba would have prayed for his quick recovery.

[Germany Belgium 2018 diary Part 2, A Personal Account by Abid Khan]

“...Spirituality emanates from him”

One man I met was a German guest, Norbert Wagner, who was attending the Germany Jalsa for the eighth time. He told me that the reason he kept coming back was to hear Hazur’s address each year and that this time he had particularly valued Hazur’s guidance because professionally Mr Wagner was an immigration lawyer. Mr Wagner said: “The comments of the Khalifa on this extremely complex issue of immigration were so balanced and are an inspiration. He has taken a very problematic issue and solved it by stating that no one party is to blame for the immigration crisis, rather both sides, immigrants and hosts, have a responsibility to one another. I really liked how he said that immigrants must try to integrate and contribute to their new societies and that governments should not ignore the frustrations of the existing citizens. I like the style and personality of the Khalifa a great deal.

He is very patient, calm and poised and spirituality emanates from him.”
[Germany Belgium 2018 diary Part 2, A Personal Account by Abid Khan]

Innocent Sentiments of two Young Girls

I heard the voice of a young Arab girl seated on the far side of the hall. Her voice quivered with emotion, as she addressed Hazuraba in English. She said: “I don’t have a question. I just want to say that it makes me very happy when I see you smile and I love you.” Appreciating the innocence and sentiments of the young girl, Hazuraba responded by saying: “Allah Taalah bless you. And I love you too.” It was a beautiful and tender moment. No one present could help be affected by the loving interaction. Thereafter, a young Syrian girl, aged 9, took the microphone and informed Hazuraba that she wished to present Hazuraba with a picture she and her sister had drawn for him. After introducing herself, her voice began to falter and within a few seconds she was completely overcome with emotion. She began to rub her eyes to wipe away the tears. At that moment, the emotions of everyone in the hall rose to the surface as we observed this young girl so emotional at seeing Hazuraba. Most lovingly, Hazuraba called her to the front so she could present her drawings. As she approached him, Hazuraba lovingly and tenderly showed a great deal of affection towards her and accepted her gift of the drawings.

[Germany-Belgium 2018 diary Part 2, A Personal Account by Abid Khan]
The Institution of Khilafat

“Allah has promised to those among you who believe and do good works that He will, surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear...”

(The Holy Qur’an, Ch.24, V.56)

The Holy Qur’an is filled from cover to cover with guidance and knowledge of the unseen. It contains stories of the past and prophecies of the future. The verse quoted above also contains a truly grand prophecy, which acts as a means of reassurance to the righteous people of the world. This verse is commonly known as ‘Ayat-e-Istiklaaf’ and in these words the grand promise of Khilafat is given to mankind. The verse promises Muslims of the future that, if they are good, they will be granted ‘Successors’ who will continue the mission of the Holy Prophet Muhammad (peace and blessings of Allah be upon him).

The Establishment of Khilafat-e-Rashideen

It is a universal and complete principle that every man must die. No man is
immortal and this principle applies to the Prophets of Allah, just as much as it applies to any other human being. Thus, after fulfilling his mission, the Holy Prophet Muhammad saw also passed away. This was surely the greatest trial that Islam would ever face, for he, the Prophet of Islam saw, had changed mankind forever. He had revolutionised the hearts of his companions. From a state of ignorance, the Holy Prophet saw had brought them to a state of purity. They had followed his every command and through such obedience they had been transformed. Yet, upon the woeful news of the Holy Prophet’s saw demise, they were grief-stricken and shocked. Their world had collapsed and the state of peace they felt had instantly switched into a state of fear and insecurity. Hazrat Umar ra was one of the bravest and strongest out of the Holy Prophet’s companions, yet upon hearing of the death of his master, he lost all control and drew out his sword. In that moment of despair, he threatened to kill anyone who dared to say that the Holy Prophet saw had died. Upon this, Hazrat Abu Bakr Siddique ra gently pushed him aside, ascended the steps of the mosque and addressed all those who had gathered. The words he spoke showed his total belief in God Almighty. He said: “O people, verily whoever worshipped Muhammad, behold! Muhammad is indeed dead. But whoever worships God, behold! God is alive and will never die.” He then recited verse 145 of Surah Aal-e-Imran: “And Muhammad is only a Messenger. Verily all Messengers have passed away before him. If then he dies or is slain, will you turn back on your heels?” Upon hearing these words, the Companions immediately felt consoled. Hazrat Umar ra, who had lost all control, suddenly understood what had happened and put his sword down. The ultimate moment of crisis had passed and then the companions gathered to select a leader to guide and unify them.

With the help of Divine guidance, they elected Hazrat Abu Bakr Siddique ra to be their Khalifa, although he himself desired no office or title. He had been the closest companion of the Holy Prophet saw and thus his grief would have been greater than anyone else’s. However, when it became clear that he was the choice of the companions, he accepted their nomination, as he knew himself better than anyone that Khilafat was essential for the continuation and propagation of Islam. That day marked the establishment of the institution of Khilafat-e-Rashideen (The Rightly Guided Successors), which continued for around thirty years.

Establishment of Khilafat-e-Ahmadiyya

The Promised Messiah, Hazrat Mirza Ghulam Ahmad of Qadianas, fulfilled his mission of bringing Islam out of a period of darkness, as he re-established the true teachings of Islam. He had formed the Ahmadiyya
Muslim Jama’at, a community that understood the rights owed to God Almighty and the rights owed to His Creation.

On 26th May 1908, in a small town of India named Qadian, it seemed as though the clocks had gone back over 1300 years. The feelings of grief and shock that were felt at the time of the demise of the Holy Prophet(saw) had once again returned, as the true and loving servant of Prophet Muhammad(saw) had passed away. Upon the demise of the Promised Messiah(as), a state of panic and confusion manifested itself. His companions were distraught and the entire future of the community was at risk. In his book Al-Wasiyyat (The Will), which was written a few years previously in 1905, the Promised Messiah(as) had prepared his community for this very moment. In that book, he wrote that whenever a prophet passed away, it was natural for his community to think that they would break up and come to an end. At that time the opponents of the community would be filled with joy and happiness, for they too would think that their problems had been solved and the community, which they had persecuted, would now die a natural death. The Promised Messiah(as) nevertheless, very conclusively, stated that Allah would not allow this to happen.

He wrote: “When with the death of a Prophet, difficulties and problems arise and the enemy feels stronger and thinks that things are in disarray and is convinced that now this Jama’at will become extinct and even members of the Jama’at, too, are in a quandary and their backs are broken, and some of the unfortunate ones choose path that lead to apostasy, then it is that God, for the second time, shows His Mighty Power and supports and takes care of the shaken Jama’at...So do not grieve over what I have said to you; nor should your hearts be distressed. For it is essential for you to witness the second Manifestation also, and its coming is better for you because it is everlasting, the continuity of which will not end till the Day of Judgement. And that second Manifestation cannot come unless I depart” (Al-Wasiyyat, p.5-7).

Thus, when the time came and the devastating news of the demise of the Promised Messiah(as) spread, the Ahmadiyya Muslim Jama’at did not crumble. Instead, the glorious manifestation that had been promised, came to pass on 27th May 1908, when the members of the community, through Divine guidance, elected Hazrat Hakim Maulvi Nur-ud-Din as the first Khalifa of the Promised Messiah(as). The fear and anxiety faced by the Jama’at was instantly turned into a state of security and peace. So once again the promise made in Ayat-e-Istikhlaaf had been fulfilled in the most magnificent manner. The opponents of the Ahmadiyya Muslim Jama’at though continued for some time to exhibit happiness.

Upon hearing about the election of Hazrat Khalifatul Masih Ira, ‘The Curzon Gazette’ declared: “Now, nothing is left of the Mirzais and their
head has been cut off. The man who has been elected as their Imam is not capable of doing anything except teach you the Qur'an in a mosque” (Tahrik-e-Ahmadiyyat, Volume III, p.221).

For such ignorant people, the teaching of the Holy Qur'an was viewed as a worthless activity. However, it was because of his knowledge of the Holy Qur’an that the first Khalifa of Ahmadiyyat was able to fulfil his role with such wisdom and foresight. Upon each trial that he faced, his conviction and total belief in the Word of Allah was the reason for his success. That is why, instead of being offended by this newspaper report, he instead remarked that “May God so will that I should teach you the Qur'an”.

A Personal Account

On 19 April 2003, I witnessed the demise of a Khalifa for the first time, when our beloved fourth Khalifa, Hazrat Mirza Tahir Ahmadas passed away. I was in Rabwah when I heard this devastating news and it felt like nothing I had ever felt before. The sense of panic and fear was uncontrollable. For the first time, I was scared for our Jama'at. Over the next few days, along with other members of my family, we sat and watched MTA all day long and saw the scenes of thousands of people converging at the Fazl Mosque in London. Then on the night of 22 April 2003, which was early the next morning in Rabwah, we heard on MTA, that Sahibzada Mirza Masroor Ahmad Sahib had been elected as Hazrat Khalifatul Masih Vaba. The relief and peace that I felt was instantaneous and as I watched MTA I saw the same feeling of relief on the faces of countless Ahmadis. I will never forget that feeling that, for the first time, felt as though I recognised the true value of Khilafat. Just as the Qur’an had promised, it became clear to me that Khilafat was an institution that instantly turned fear into peace and security.

With the Grace of Allah, the Jama’at of the Promised Messiahas has gone from strength to strength. Today, the Jama’at has millions of followers in over 200 countries. The Ahmadiyya Muslim Jama’at is distinct from all other sects of Islam, and indeed all other religions, because it is unified at the hands of the true Khilafat.

The spiritual father of every Ahmadi Muslim worldwide, the Khalifa, is the person who shares in our times of joy and in our times of sorrow; he furnishes more love to us than our families. Thus, it is the duty of all Ahmadi Muslims to seek every opportunity to grow closer to our Khalifa. The way to achieve nearness is through obedience, because if we are obedient to him, then we are obedient to the Promised Messiahas and to the Holy Prophet Muhammadas. In effect, if we are obedient to the Holy Prophetas, then we are ultimately obedient to Allah Almighty.

By Dure Jamal Mala
On 7th February 1920, he called upon the Jama’at to contribute towards the building of a mosque in London

Born in the village called Bhera

Completed his Masters of Arts from Oxford

The founding Headmaster of the Ahmadiyya Secondary School Salaga, Ghana

Obtained the Shahid degree from Jamia Ahmadiyya at Rabwah.

Established the first foreign mission in London

Royal Physician to the Maharaja of Jammu and Kashmir

Was elected as khalifa on 10th June 1982

Completing his Masters Degree in Agricultural Economics in 1977

Founded the Fazle Omar Foundation

September 1912, he travelled to Egypt, thence to Mecca and performed the Hajj

Studied at the School of Oriental and African Studies at London University

Attended Taleemul Islam High school when it first started

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Fill in the blanks:
The word Khilafat means ___________, and the Khalifa is a successor to a ___________ of Allah whose goal is to carry to completion the tasks of reformation and moral training that were seeded by the prophet. Just as ___________ appoints a prophet, it is He who appoints a Khalifa as well. He chooses the person who is most eligible to become a Khalifa, and ___________ a group of pious believers into manifesting His Will through a process of selection of the Khalifa. It may seem that the Khalifa is chosen by a group of pious people, but it is in fact the _________ of Allah that guides them to choose the Khalifa of His choice. Once a Khalifa is selected, he remains a Khalifa for the rest of his ________. Khilafat establishes the _________ of Allah on earth, and the Khalifa strives to uphold that authority within the community of _________.
The first ________ successors after The Holy Prophet Muhammad ﷺ are known as the "__________ Khilafat". Hazrat Abu Bakr’s Khilafat lasted a little over _________ years and successfully maintained the Muslim unity after the death of The Holy Prophet ﷺ. Hazrat Umar bin Khattab’s Khilafat established an effective system of Islamic administration and governance by forming a consultative body of advisors to the Khalifa and dividing the Islamic state into provinces. As Khalifa, Hazrat _________ oversaw the reproduction and propagation of the throughout the Muslim state. Hazrat Ali ibn Abi Talib’s Khilafat was the cousin and son-in-law of the Holy Prophet ﷺ, he sought to establish peace after Hazrat Uthman’s _________. The successors after the Promised Messiah are known as "Khilafat-e- Ahmadiyya".

assassination

life

two

prophet

followers

Allah

Authority

Succession

guides

four

Holy Qur’an

Guided

Hazrat Uthman
Hazrat Maulawi Hakim Hafiz Al-Haj Nur-ud-Din Sahibra1 was a man of many titles, a man of many virtues and a man of God. He was born to a noble family in 18412. He was the 34th male descendant of Hazrat Umar3, the second Caliph of our beloved Prophet Muhammad5aw. In addition to this his mother belonged to the A’waan family, which historians trace back to Hazrat Ali4, the fourth Caliph of our beloved Master5aw. His admirable ancestry of Farooqi and AlviS was eminent in his character, he was bold and courageous and had a deep thirst for knowledge. From an early age his intelligence was prominent, which only grew stronger with age. Thus through acquiring knowledge, his love for Allah, the Holy Qur’an, our beloved Prophet Muhammad5aw, Islam, the Promised Messiah5aw and the Jama’at, grew and swelled to such an extent that he became the Mu’min (believer) all of mankind should strive to be.

Love for God, God’s love for him
Whilst studying Hazrat Maulawi Nur-ud-Din Sahib’sra life, the notable relationship that stands out is his bond with Allah the Almighty. He was a God-fearing and devoted man, spending much time in the remembrance of Allah, consequently God showered His blessings upon His humble servant. His life depicts countless incidents where, through Divine Help, many of his difficulties were removed. On one occasion, when Hazurra was aiming to set up a clinic in Behra he was told by a physician that, due to religious opposition his clinic would never start up. Not paying any heed and having firm
faith in God, he promoted his clinic by applying surma (kohl) to the eyes of local residents who were suffering from eye disease. This was the very first day of the clinic and Hazur recalled the incident as such, “then people started streaming in for consultations about other diseases, and by sheer, Divine Grace and blessings, I had a great success and made a great beginning”.

Another incident of Hazur being the recipient of God’s Divine Grace is evident when he owed a loan of one hundred and ninety five thousand rupees to a Hindu Seth. As Hazur had just been released from his Royal Physician duties at Jammu, it seemed impossible for Hazur to repay the loan in full. As a first installment he sent five rupees, which was all he had, at which the Hindu Seth remarked, “it is a mockery that you are sending five rupees”. In response Hazur promised that when he would have the funds, he would repay the loan in full. Meanwhile, God’s Divine Grace was at work. It so happened that a Hindu approached Raja Amar Singh regarding a contract on a forest of trees in Jammu. The Raja remarked that this contract would only be granted if ninety-five percent of the profits would be shared with Hazur. The Hindu agreed, and thus was granted the contract. When the Hindu took Hazur’s share of profits to him, the amount equaled exactly to the loan he owed to the Hindu Seth. Hazur refused to accept any future profits, but as he was entitled to his share, he only requested the Hindu to pay off his debt to the Hindu Seth. These small examples indicate how Allah the Almighty sheltered Hazrat Hakim Maulawi Nur-ud-Din Sahib under His Divine Grace and blessings.

Love for the Holy Qur’an

The Holy Qur’an was another aspect of Hazrat Hakim Maulawi Nur-ud-Din Sahib’s pious life. The love he had for this Holy book was remarkable. He was born in a family where the love for the Holy Qur’an was the most prized possession, evident in the fact that his 10 nearest male ancestors were Huffaz-e-Qur’an. His mother began teaching him the Holy Qur’an with translation and Islamic jurisprudence from an early age. Later in his life he often used to say that he had heard the Qur’an recited by his mother while he was in her womb and had imbibed love for the Qur’an with his mother’s milk. He was blessed to have memorised the 30 parts of the Holy Qur’an, hence becoming another Hafiz in the long line of Huffaz. He was granted such remarkable memory that, during a journey of roughly thirty days, he began to memorise the Holy Qur’an and with absolute commitment he was able to commit 14 parts of the Holy Qur’an to memory. His love for the Holy Qur’an was not limited to mere memorisation but he made great efforts to spread the Holy Qur’an, such that on many occasions he would spend out of his pocket to promote it. Through this absolute commitment one can glimpse on the great significance of the Holy Qur’an to Hazur, it was his spiritual food and was of great solace and comfort to him.

Love for the Holy Prophet

Naturally, a believer in God and the Holy Qur’an would have affection for God’s beloved Prophet Muhammad saw. Hazur’s love for the Holy Prophet saw was surely of the highest degree, which may be given resemblance to the love of a child for his parents. One reflection of this attachment can be seen by the fact that Hazur had four visions of the Holy Prophet Muhammad saw. One, when he was in the Holy Land in the prime of his youth. Second, when he was to marry a widow and sought guidance on the matter. The third time, he saw him in a vision when he was in Jammu. The fourth vision goes as such, “Hakeem Sahib saw that he was in Jammu in front of a grocery shop. There was a wooden plank, where the Holy Prophet Muhammad saw was seated. The Holy Prophet saw Hakeem Sahib passing by and accosted him “Buy flour from us.”...Thereafter, Hakeem Sahib posed a question to the Holy Prophet saw, whether he taught any special thing to Hazrat Abu Huraira (a companion of the Holy Prophet saw who is reputed to have recorded the largest number of Hadith) whereby he could remember by heart all the minutest details of the ‘Sayings’. The Holy Prophet saw said, “yes”. Hakeem Sahib requested that he would like to know the same thing so that he was able to remember all the Ahadith. The Holy Prophet saw said, “We can whisper it in your ear.” Hakeem Sahib brought his ear nearer to the Holy Prophet saw, thereupon the Holy Prophet touched his ear with his mouth...Hakeem Sahib realised that acting upon the Hadith was the best way to remember them”. His visions reflect that he
was an honest and true man, a devoted and pure Muslim, a true believer since not all have the privilege and honour to have visions of the Holy Prophet'saw.

**Love for Islam**

Hazurra was a devoted servant of Islam. In his search to increase his Islamic knowledge he went far and wide, spent years in excelling in the understanding of his beautiful religion, Islam. When he travelled to Mecca he acquired knowledge of the Ahadith from various scholars, for example, he studied Sahih Muslim from Sheikh-ul-Hadeeth Syed Hussain Sahib. He also formed a very firm attachment with Shah Abdul Ghani Sahib who had “commanding and comprehensive knowledge of Islam”13 and studied under his supervision for almost a year. This profound man who Hazurra admired was also the 27th carrier of the Forty Hadith, and Shah Abdul Ghani Sahib passed on this treasure to Hakim Sahib, thus becoming the 28th carrier of the Forty Hadith14. Another aspect of his love for Islam can be seen by his efforts to join various Anjumans (societies) in order to defend the honour of Islam and spread its true teachings. The first Anjuman he joined was in 1881, established by Maulawi Muhammad Hussain Batalvi Sahib, called the Anjuman-I-Isha’at-I-Islam. The objective of this Anjuman was to set up schools for the teaching of Islam and to produce literature and distribute it in India and abroad. He took great interest in writing for this Anjuman, spreading the word of Islam. He joined another Anjuman in 1884, called the Anjuman-I-Himaayat-I-Islam, the objective of which was to safeguard and protect Islam against the onslaught of Christian Missionaries and the Arya Samaj. He fervently wrote pamphlets and articles defending Islam. From his fervent efforts to defend and propagate Islam, one can gauge that Hakim Sahibra was a true believer and lover of Islam.

**Love for the Promised Messiah**

The love Hazur had for the Promised Messiah was exemplary. When Hazrat Khalifatul Massih I read the Promised Messiah's literature, he immediately left to meet him and inquire about his message and claim. He recalls his union with him as this, “as soon as I beheld him, my heart testified that this was Mirza and I would lay down my life for him”. We have determined Hakim Sahibra to be a man of true knowledge of Islam, thus his instant acceptance of the Promised Messiah speaks volumes regarding the Promised Messiah’s claim. He immediately wanted to take Bait’at at the hands of the Promised Messiah, but the Promised Messiah said he had not received Divine instructions to do so yet. Hakim Sahibra left with the promise that when the Promised Messiah would take Bait’at, he would be the first to pledge his allegiance. This promise was upheld and he became the first member to enter the Ahmadiyya Movement.

The Promised Messiah and Hakim Sahib’s relationship was in similitude to the relationship of the Holy Prophet’saw and Hazrat Abu Bakr. Hazrat Hakim Sahib had utmost respect and love for the Promised Messiah and when the Promised Messiah requested Hazrat Hakim Sahib to migrate to Qadian permanently, he showed complete obedience. Although Hakim Sahib was constructing a house and a medical clinic in Behra at that time, he abandoned the project to be closer to the Promised Messiah.

**Love for the Jama’at**

Hazrat Hakim Sahib sacrificed his heart and soul for the progress of the Jama’at, especially after becoming the first Caliph of the Community. He wanted the Jama’at to advance in every aspect so that the true message of Islam could be spread. After the sorrowful demise of the Promised Messiah, it was no surprise that his most devoted servant, Hazrat Hakim Sahib was made his first successor. Hakim Sahib’s first steps after becoming the Caliph were to address all the organisations that the Promised Messiah had formed. The first and utmost priority was given to the Madrasa Ahmadiyya (Ahmadiyya School). In such a school, young men would be trained and taught Islam thoroughly, to produce highly qualified scholars, and this institution stands to this day. Hazrat Hakin Sahib also set up Bait-ul-Maal (Treasury) with the purpose of collecting all funds and Zakat donations, which were separated from Sadaqat, with rules and regulations to govern its administration, so that the Jama’at would be able to cope with its financial requirements. From an early age he was fond of books and in his first year of Khilafat, Hazur set up a public library in
Qadian. Hazrat Hakim Sahibra was a very caring and compassionate person by nature and character. He cared for the welfare of children, the poor and needy. On one occasion he gave guidance on a matter as follows, “When mango stones, which have been planted in the earth, sprout in the rainy season, you know that children pull them out and make whistles out of them. Five or six years later when the planted stone has taken firm root even a strong man would find it difficult to pull it out”. Hazurra gave this example in relation to one’s habits. His advice was for parents to inculcate good and decent habits in their children from a young age as it is easier to form such habits at a younger age, rather than after reaching adulthood. His personal interest in the welfare of the future generation of Ahmadi children is just one of many ways one can tell that he loved the Jama’at wholeheartedly.

**Love for Humanity**

Hakim Sahibra chose a field where he could serve humanity in the best way possible. He was a physician, who helped the ill and ailed to recover and heal. He was a renowned Hakim of his time, a physician with great skill and ability in his field of work. He did not care whether he was treating the poor or rich, young or old, all were given the same respect. Shaikh Yaqub Ali Irfani Sahib stated regarding Hakim Sahibra that, he had the same sympathy and affection for everyone. Many a time the poor were treated free of charge. Another aspect through which one can gauge Hakim Sahibra’s love for humanity was that, he wanted humanity to see the right path to Allah the Almighty. In one Friday Sermon on 18th November, 1910 he said, “It is my intense desire that I should find that this community loves Allah, obeys His messenger Muhammadaw and understands the Qur’an”. This desire, if followed, could change a person’s life for the better, and Hakim Sahibra had exactly that in mind. He launched various newspapers so that the true message of Islam could reach all types of demographics. In addition, he began sending missionaries around India to personally convey the message of the Promised Messiahait. These were just some of many aspects Hakim Sahibra launched to pull humanity towards their Creator and guide them on the right path.

The best way to summarise the objectives of this noble, pious and righteous man, Hazrat Maulawi Hakim Nur-ud-Din Sahibra, is in the following words as expressed by Hazur himself, “may [we] the community continue to prosper. May they [we] be steadfast and be bound together in love. May they [we] be inspired by the Holy Spirit, and be safeguarded against earthly and heavenly calamities, and be protected by Thee against spiritual trials. May they [we] continue victorious with Thy help”.

A study of this great man leaves no doubt in the understanding of a couplet of the Promised Messiahait which he beautifully states,

“How good would it be if every member of the Community were a Nur-ud-Din
So would it be if every heart were filled with the light of the certainty of faith”.

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12. Maulana Dost Muhammad Shahid, Taarikh-i-Ahmadiyyat, v.4 pg. 100
13. Maulawi Hakim Nur-ud-Din, Mirqatul Yaqeen , ed 1962, pg 120
17. On an occasion of Eid
18. The Promised Messiah, Nishaan-i-Aasmani, (p. 47)
Books of Short Essays by Hazrat Musleh Maud
(May Allah be pleased with him)

Uzma Khan

‘God Almighty gave the glad tidings to the Promised Messiah\textsuperscript{a} of a Promised Son. God Almighty foretold about this son that He will be the one who possesses special qualities, who is a true servant to his faith, will attain long life and will continue the works and mission of the Promised Messiah\textsuperscript{a}. This prophecy was not just about the birth of a son, rather it was to foretell the birth of an extraordinary son who would lay the foundations to a spiritual revolution in the world’.

(Hazrat Mirza Masroor Ahmad\textsuperscript{a}, Friday Sermon 22nd February 2019)

Over a period of 52 years of Khilafat, the Promised Son and Reformer, Hazrat Mirza Bashiruddin Mahmud Ahmad (May Allah be pleased with him) delivered numerous speeches and lectures, which contain immense knowledge and guidance for us all. Whilst we should strive to attain insight from all of the available Jama’at literature, a great place to start would be the following five books. They cover a spectrum of subjects in a concise manner, including proofs of the existence of God, the Holy Prophet’s\textsuperscript{saw} glorious life and the magnificent destiny promised by Allah the Almighty for the Ahmadiyya Community.

1. Signs of the Living God
Signs of the Living God is comprised of two short essays in which Hazrat Musleh Maud\textsuperscript{a} details various prophecies of the Promised Messiah’s\textsuperscript{a} claim and shows that God manifested the same signs through him that were manifested at the hands of the prophets of the past. In the essay ‘Mighty Signs of the Living God’, Hazur\textsuperscript{a} elaborates the significance of the commonly known revelation ‘I shall carry your message to the four corners of the earth’, as well as explaining the prophecy about the fall of the Tsar of Russia. Furthermore, the ‘Signs of Divine Wrath’ essay covers prophecies about the First World War and the manifestations of earthquakes in the advent of the Promised Messiah\textsuperscript{a}.

2. Ten Proofs for the Existence of God
In the current times, where mankind is speedily deviating from religious views and falling into atheism, believing in the play of chance with no sense of guidance or direction, Ten Proofs for the Existence of God convincingly provides evidence for the contrary. From the principle that the loved ones of God always meet with success, to the moral awareness of human beings, to the fine-tuning of the universe, Hazrat Musleh Maud\textsuperscript{a}, sets forth ten Qur’anic arguments to show, with compelling force, that the existence of God can be established with full certainty and in a manner which is beyond refute.
3. A Call to Faith
A Call to Faith is an inspiring and authoritative collection of short essays by Hazrat Musleh Maud, where he calls on the Muslim world to accept the message of the Promised Messiah and eschew the doctrine of the second coming of Jesus, in order to bring about the revival of Islam. In four chapters, namely, 1. ‘A Call to Faith I’, 2. A Call to Faith II: Attacks against the Holy Prophet, 3. A Call to Faith III: Enmity behind the Veil of Friendship and 4. A Call to Faith IV: Enemies in the Guise of a Friend, Hazur captures the attention of the reader in a lively, vibrant and insightful manner and reinforces the value of the guidance given to us by Allah the Exalted as he describes ‘the most distinguished quality of Islam is that it is a living religion’.

4. Muhammad the Great Exemplar
The life of the Prophet Muhammad is one of the central guiding pillars of Islam. For generations, Muslims have reflected on and sought inspiration from his words and actions in order to achieve a relationship with God. In this fascinating series of short essays, Hazrat Musleh Maud contemplates the Holy Prophet’s role as a man, a prophet, a recipient of revelation and through the eyes of his enemies. Drawing on accounts of his life, his teaching and through comparisons with other revered religious figures, he shows that the Holy Prophet was indeed a model for humanity, the best of all prophets and the greatest exemplar. Hazur also briefly touches on the preservation of the Holy Qur’an and compares it to other scriptures to establish that the Holy Qur’an is a divine book that can be considered a miracle.

5. Ahmadiyyat Destiny and Progress
The Ahmadiyya Movement in Islam is one of the most powerful and dynamic religious forces in the world today. Ahmadiyyat: Destiny and Progress is a lively and essential read for everyone to gain insight into the historical context and the adversity and opposition faced by the community in its nascent years (chapter 1. ‘Word of Purity’ and 2. ‘Who Can Halt the Will of God’). It articulates the promise of a glorious future in which Ahmadiyyat will triumph over the world’s religions (chapter 3. ‘Jama’at Ahmadiyya Will Spread to the Corners of the Earth’). Furthermore, it addresses questions regarding certain fundamental points of belief such as the purpose of the advent of the Promised Messiah and loyalty to Khilafat (chapters 4. ‘The Magnificent Progress of the Jama’at’, 5. ‘The Life and Purpose of Ahmadiyyat’ and 6. ‘Ahmadiyyat Will Live On’). Hazur articulates himself very clearly and firmly to the reader, eradicating any doubts or question regarding the magnificent destiny determined for Ahmadiyyat by Allah the Exalted.

I would like to strongly encourage everyone to read these five books, which are compact in size and travel-friendly. Each book very concisely presents the in-depth and comprehensive beliefs of our faith and evidences of the existence of God and truth of our community.

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Hazur’s Love for the Community

Mr B. A. Rafiq Saib, wrote in his book “A Glimpse into the Life of Hazrat Khalifatul Masih III – A Former Private Secretary Recalls”:

“Hazur loves all humanity but as members of the community are nearer to Hazur, his affection is unreserved for the young and the old, the healthy and the weaker members, the rich and the meek and the new converts and those who have been Ahmadis for decades now. It is the warmth of his glowing personality and his ever-loving nature which endears all those who have come into contact with his presence. Even he relishes every opportunity to meet the community.”

“In Rabwah once, thousands of people were anxiously awaiting the chance of meeting Hazur in person. The first appointment had been booked for eleven in the morning. But at ten o’clock Hazur had an acute attack of bodily weakness and Dr Mirza Munawar Ahmad came to see him. For an hour, Hazur was given medicine and Dr Mirza Munawar Ahmad recommended that all official engagements be cancelled and the appointments deferred. But Hazur observed that people had come from far away places to meet him and that he would see them even if he had to recline on a bed. So, in spite of the medical opinion, this selfless person met each and every one of the people. He did not retire until he had met everyone. This is not an isolated case but I have been a witness to similar occasions practically every day when Hazur has granted audience. He has no care for his comfort nor for food. His only desire appears to be to meet his beloved community and to comfort and console them with his audience”. 1

The Khalifa and Jama’at are One

Following is an excerpt from the concluding speech of Hazrat Mirza Nasir Ahmad, Khalifatul Masih III, delivered at the final day of the Annual Rally of Majlis Khuddamul Ahmadiyya on 6th November 1977, at Masjid Aqsa, Rabwah, Pakistan.

“… We take the Imam Jama’at Ahmadiyya and the Jama’at Ahmadiyya as synonymous. It means that the Khalifa of the age and the Jama’at Ahmadiyya are combined to form one body. It is the task of the Khilafat to struggle for the removal of Jama’at’s troubles. The Khalifa of the age has to pray for you. At times he passes through such conditions when week after week he spends the entire night in supplicating for your concern, as he actually did during the 1974 trials. I think I could not sleep for a full two months as these months were spent in supplications. So, the Khalifa of the age is the person who should partake in your grief as well as in your happiness. He should be the one who is supplicating for your mundane welfare in accordance with the prayer of the Holy Quran (2:202): “Our Lord, grant us the good in this world” and also praying for your spiritual betterment as the prayer continues in the above verse with the words:

1 A Glimpse into the Life of Hazrat Khalifatul Masih III, Pg 16
It is wrong to think that the Khalifa of the time and the Jama’at Ahmadiyya are two different things. Allah the Exalted has favoured the Jama’at with tremendous grace. Jama’at Ahmadiyya and the Imam Jama’at Ahmadiyya are two names of one and the same thing. It is with the combination of both that one thing is formulated, which is a symbol of coordination. The project of taking the grand revolution to its climax essentially requires coordination to achieve success.

There should be no internal dissension in the Jama’at. The injunction: And hold fast, all together, by the rope of Allah and be not divided (The Holy Qur’an 3:104) must always be kept in view and dissension must be avoided from all directions.

Secondly, there should be coordination in all projects planned and tasks performed for the dominance of Islam. For instance, there is a project which is to be started in June of, next year, Insha Allah, wherewith Christianity is to be invited towards Islam under a special project. The project is ready. Now as the entire Jama’at is united, the mutual consultation of the Jama’at and myself prepared the project and it is being implemented.”

Acceptance of Prayer

During the 1967 tour, Hazrat Mirza Nasir Ahmad addressed the Annual Conference of the United Kingdom Ahmadiyya Community and said: "I often pray during the sajda. I pray 'O God, in respect of those who have written to me, please relieve them of their anxiety, sickness or worries about their examinations. In respect of those who wanted to write to me but could not, please shower Thy Mercy on them as well. And please show mercy on those who become averse or lazy'. I say this prayer because I have a relationship with everyone and deep in my heart lies love and affection for all. Within this short period, God through His Grace fulfilled their needs through my humble supplications. The people on whose behalf my prayers were accepted belong everywhere, here and in Africa. From Africa, someone wrote that he had six daughters but no son. I prayed and sometime later a son was born to this person. Only a fool would say that this was a fluke. But we say that even if it be a fluke, it is in evidence of Islam which proves that Islam is a living religion”.

Prayer of the Heart

A prayer of Hazrat Mirza Nasir Ahmad:

I pray that your hearts may be purified and that all vices and corruptions and evil incitements may be removed from you, that the Satan of arrogance, vanity, and self-seeking and selfishness should forsake your breasts and the ornaments of humility, unselfishness and meekness should prepare your breasts for the reception of your Lord, and then Allah should descend upon them and fill them with every type of blessing. May He illuminate your hearts and souls with every type of light. May God cause fountains of human sympathy and compassion to burst forth from your pure breasts so that the whole world should become the beneficiary of your selfless service.

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2 Khilafat and Mujaddidiyyat, An Exposition, Hazrat Mirza Nasir Ahmad, Pg 10-12
3 A Glimpse into the Life of Hazrat Khalifatul Masih III, Pg 10
4 The Review of Religions, April 1992
Truly, the Khalifa is chosen through the Will of Allah the Almighty and, therefore, holds a special place in the sight of Allah. With this, he is given a distinct status with regards to the acceptance of prayers. He tirelessly works day and night to help individuals and society to adopt the attributes of Allah, thus, this special favour is granted to the Khalifa. Our community is fortunate in this regard that they not only see, but experience these magnificent phenomena in their everyday life.

Allah the Almighty listens to the Khalifa’s prayers and assists him against all challenges. In the Holy Qur’an, Allah the Almighty says:

And your Lord says: ‘Pray unto Me; I will answer your prayer. But those who are too proud to worship Me will surely enter Hell, despised.’ (Ch.40, V.61)

By the Grace of Allah the Almighty, our Jama’at members are blessed to be able to request Hazur’s prayers for requests, with the firm belief that Hazur’s prayer will be accepted and answered by Allah the Almighty. For example, a young man called Abbas who had recently moved to Holland from Rabwah met Hazur for the first time in his life. He said:

“Just moments ago I was seated before the greatest person in the world. It was impossible for me to speak but somehow, I managed to raise my voice to ask for Hazur’s prayers. That is enough because I truly believe Hazur’s prayers will protect me for the rest of my life. Those few seconds will change my life forever.”

Hence, every single member of our Jama’at, including young children, women and men, has experienced the acceptance of Hazur’s prayers in one form or other. This may be through attaining success in business, educational achievements, betterment in health or any other unfortunate circumstances confronted in life, such as difficulty in child bearing and many other troubles. To think that Hazur spends literally every second engaged in his worry and concern for the millions of Ahmadi Muslims across the world, is something that one can never thank Allah the Almighty enough for. No doubt many of our problems and many issues we face are resolved only because of the love and prayers of our Khalifa.

Speaking of the unique relationship between Hazur and Ahmadi Muslims, Hazur-e-Anwar said:

“Which leader or dictator is there who keeps a personal connection with each of his citizens? On the other hand the Khalifa of the time maintains a personal connection with Ahmadi Muslims from amongst every race and from all parts of the world. It is Khilafat alone that cares for and feels the pain of every Ahmadi Muslim and prays for them.”

An incident was related by Naeeem Sahib, whose son was unwell. He said: “Hazur is so busy and has the burden of the entire Jama’at on his shoulders and yet he loves each Ahmadi so much that he contacted us in the remote village of Thailand, where we were staying to enquire about our son.”
I swear that only Khalifatul Masih can be so compassionate, loving and kind.’’

Hazurah also spoke about his own love and connection with the members of the Jama’at and said:

“Before sleeping at night there is no country of the world that I do not visit in my imagination and no Ahmadi for whom I do not pray whilst sleeping and whilst awake. I am not doing any favour because this is my duty and may Allah enable me to ever increase in assuming my responsibilities.

The only reason I have said this is to make it clear that there can be no comparison between Khilafat and other worldly or secular leaders.’’

Allah the Almighty granted the Promised Messiahas a vast scale of acceptance of his prayers, as a sign of his prophethood and also bountiful acceptance of the prayers of his Khulifa. The heavenly sign of hearing and accepting the prayers of Hazrat Masih Maudas has been evidently continued at an exceptional extent in his Khulfa. Thereby, not 100, nor 1000 but 100,000 incidents of the acceptance of prayers of the Khulfa-e-Ahmadiyya exist. In this article, I have collected a handful:
1) Sudden Change in Weather

During Hazur’saba visit to Africa in 2004, Hazuraba travelled from Nigeria to Benin. At his arrival at the mission house, it was time for Asr prayers, although heavy rain was pouring down and it was difficult to even stand under the open marquees, which were set up for prayers. Hazuraba stepped out and enquired about the preparation for Asr prayers. Ameer sahib told him that the rain was very heavy and the marquee for prayers was ready but due to the rain, there was difficulty. Upon this, Hazuraba looked up at the sky and replied, after 10 minutes we will read prayers, and went back inside. Only 2-3 minutes had passed and suddenly the rain stopped, the sky begun to clear and with a blink of an eye, the sun begun to shine and prayers were held in the same marquee.

2) Recovery from Illness

An African-American Ahmadi lady from Baltimore said: “In our Jama’at we just witnessed a miracle due to the prayers of Hazuraba. One of our Ahmadi ladies became paralysed and the doctors said there was no hope that she would recover. However, whilst the doctors gave up hope, we never did and so we wrote to Hazuraba for prayers. Allah surely listens to Hazur’saba prayers and so only a few weeks later we received word that the Ahmadi lady was recovering and just before coming to the UK we learned that she is now walking again! The doctors all said that it is a miracle that cannot be explained! Alhamdolillah.”

3) An Emotional Meeting

Adeela Sahiba’s tears flowed from her eyes whilst narrating: “In my life I have faced many difficulties but every time I wrote to Hazuraba and thereafter always my problems used to vanish or get solved somehow. Each time it seemed as though a miracle had occurred. I bear witness to the truth of Khilafat as I have seen how Hazur’saba prayers are answered.”

4) Life After Husband’s Martyrdom

Rabia Sahiba narrates: “Undoubtedly, the past 6 years have been extremely tough but when I look back at this period, I consider the martyrdom of my husband to have been an immense blessing upon me and our family. The greatest example of this has been the love and care we have received from Hazuraba. I will never forget the day Hazuraba called us after the martyrdom - I was left completely astounded and shocked. I had not even the slightest thought that someone like me would ever have the opportunity to speak to my Khalifa and so that day I realised what a great honour martyrdom really is. The pain of my husband’s loss was great but the love of Khilafat shielded us and healed our grief.”

Speaking about the blessings of Hazur’saba prayers, Rabia sahiba said: “Today, I am living on my own with three young children and I am in a country far away from where I was brought up.

Yet, me and my children are happy and we are doing well. This is proof that Allah listens to the prayers of Khalifa-e-waqt, otherwise it would have been impossible for someone like me to migrate half-way across the world to a place that I did not know at all. Alhamdolillah, our life is now peaceful, it is blessed and above all, we know that Allah is with us.”

5) Personal Experience

Just like every other student in the Jama’at, throughout my educational period, I wrote letters to Hazuraba, requesting for prayers for achieving good marks. Upon completing my second year at University, I presented my certificate of excellence in a mulaqat to Hazuraba. Hazuraba held the certificate in his hand and after reading the remarks by the Dean of the University, he asked me: “Will you be able to get a gold medal from me?” I was stunned as I did not once think about applying for the Jalsa Salana Taleem awards during my educational period. After the mulaqat, I worked tirelessly and achieved very high marks, Alhamdolillah,
and was ranked in the top two achievers in my cohort. This qualification sufficed and I was eligible for the Jalsa Salana Academic Awards. I applied in time for the 2015 Jalsa Salana UK and was presented with the medal, a certificate and a copy of the Holy Qur’an signed by Hazur

Not only do the Jama’at members benefit from Hazur’s prayers but also, all over the world where Hazur visits, Ahmadi’s and non-Ahmadis are astonished and blessed with his presence and acceptance of his prayers. Hazur has said:

“Only through prayer and the worship of Allah will our efforts and our work be blessed. This is the secret to our success. Without Allah’s Grace and Mercy we cannot achieve anything.”

1) Good News!

Ameer Sahib Spain relates that the architect who is associated with the construction/development works at Basharat Mosque, Pedro Abad, is a married, young Spanish man. After a number of years of marriage, the couple still did not have any children and were quite depressed due to this situation. His attention was drawn to the extra ordinary blessing Ahmadis enjoy by virtue of the prayers of our beloved Khalifatul Masih. He was told that Allah Almighty answers Hazur’s prayers because he is appointed by Allah the Almighty. He was advised to write a letter to Hazur requesting for him to pray that he and his wife were blessed with children. This young architect, Rafael Leon, obediently sent a letter to Hazur requesting for prayers.

Alhamdolillah, only a week after he wrote to Hazur-e-Anwar Allah blessed them with the glad tidings that his wife was expecting. Now they are parents of a lovely girl, she is 4 years of age. The architect came to attend Jalsa Salana UK in 2015, he met Hazur-e-Anwar and had a family photograph taken with Hazur.

2) Recovery from Illness and Injury

The Spanish construction manager at Pedro Abad was diagnosed with cancer. Hazur-e-Anwar sent homeopathic medicines for him and prayed for him, Alhamdolillah he recovered. Similarly, one of the Spanish site foremen’s hands got stuck under a heavy concrete beam. Alhamdolillah, he also recovered fully by virtue of the prayers and medicines Hazur-e-Anwar advised.

3) Gratitude for Hazur’s Prayers

A politician from the Governor of Guatemala told Hazur about his experiences in Jalsa Salana UK 2016. She said: “Your Holiness, I thank God for the feelings of humanity he has instilled in your heart because all of mankind is benefitting from your love and prayers.”

4) Prime Minister of Canada

Before running for the leadership of the Liberal Party, Justin Trudeau had come to meet Hazur in Peace Village in 2012. Remembering this meeting, Hazur said: “When I first met you in Peace Village, I prayed for you and said that one day you will be Prime Minister. Perhaps you do not remember.” Hearing this, the Prime Minister responded: “Your Holiness, I do remember it very well.”

5) Man of God

His wife, Mrs. Susan Burgess said: “Your leader’s speech was marvellous but he does not have an easy task because there is so much negativity about Islam in the world.”
At the same time, you can see he is determined to fulfil his mission and I got the feeling that he will not give up, whether it takes one year or whether it takes 100 years! I really liked how he said that the biggest weapon that Muslims have are prayers. He is truly a man of God!²

6) Worldwide Religious Leader

At the first National Peace Symposium held in Canada, a number of the guests were not only appreciative but also extremely emotional. For example, a Filipino lady could not hold back her tears and her sentiments were also broadcast on an MTA clip that was widely viewed. The lady said: “I have been following His Holiness by watching his programmes on the internet... I kept saying to my friends that I wish to meet His Holiness and finally I met him today. I even got his signature and I am so emotional and so blessed. His message is so strong, it is really sharp and it is so good that we have a leader, a worldwide religious leader that wants nothing but for us to love and for peace for humankind.”³

Hazar-e-Anwar⁴ constantly reminds us to pray for the Jama’at but also the circumstances this world is in, in order to prevent massive destruction. In the Holy Qur’an, Allah the Almighty says:

And when My servants ask thee about Me, say: ‘I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.’ (Ch.2, V.187)²

Therefore, as Waqifaat-e-Nau, it is our duty to obey the Khalifa of the time and always remember to follow his command of praying to Allah the Almighty to seek help and protection for the Jama’at, its members and to sustain world peace. May Allah enable us all to build a strong relationship with Hazur⁵ and always write to him to request for prayers for spiritual and worldly affairs. Ameen.

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By Uzma Khan
RESPONSIBILITIES OF THE PARENTS OF THE WAAQIFEEN

“Dedicating children to Allah is a very serious matter. It is not a trifling matter. Remember that the people who offer sacrifices with love and sincerity adorn their offerings in proportion to their love. Sacrifices are a kind of gift. When you go to the market for shopping and you purchase ordinary household items, those are not given to you in wrapping paper or decorated with ribbons. But when you tell the shopkeeper that you are buying a gift, the shopkeeper wraps it in a beautiful manner. Sacrifices are like gifts and must be adorned accordingly. You must have seen that people decorate goats and sheep and some put jewellery on them before taking them to the place of slaughter. Some put garlands of flowers on them and adorn them in diverse ways. The ornamentation for human ‘sacrifice’ is of a different kind. The human soul is embellished with Tawwa (love and awe of Allah). It is the love of God that embellishes and adorns the human soul. Therefore, before these children are old enough to be put under the supervision of the Jama’at, it is the great responsibility of their parents to groom and adorn them in a befitting manner, so that the wishes of their heart of offering an extraordinary ‘sacrifice’ to Allah in an appropriately magnificent manner may be realised.”

IMPORTANCE OF INCULCATING HIGH MORALES

“...Waaqifeen should not only possess all the qualities that should be present in all the members of the Jama’at but they should excel in those qualities. In various sermons, I have been presenting different programs about morals or high morals. Keep those in mind while training these children. Briefly, every child in the Waqf-e-Nau scheme should love truthfulness and hate lying. It should be as if he was nurtured this hatred (for falsehood) in his infancy. As radiation penetrates an object entirely, truthfulness should radiate from the loving arms of the father and penetrate the heart of the child. This means that parents will have to be more truthful than before because parents of all Waaqifeen-e-nau might not be at that high level of truthfulness that is required of the true believers (mameneen).”

“Teach these children to be jovial and pleasant. Acrimony and Waqf cannot go hand in hand. Ill-tempered Waaqifeen-e-zindagee always create problems in the Jama’at and sometimes even dangerous mischief. Therefore, good-humour and forbearance, that is, the ability to tolerate what someone says, are the two qualities that are very essential for Waaqifeen children. Humour is good but it should be pious humour. There are several ways in which piety can be maintained in humour but at the moment I have particularly two in mind. Firstly, one should not be in the habit of entertaining oneself or others by telling dirty jokes. Secondly, humour should have refinement (lataqaffat). In Urdu, the word lataqaffat (refinement) is also used to mean humour and pleasantry. We call a joke ‘lataeefa’. Lateefa means something that is refined. Curtness and crudity
are related to grossness (kasaafat) rather than refinement (lataatf). In the civilized Indian families with good traditions, whenever a child related an unrefined joke, he was told it was not a lateefa but a kaseefa and buffoonery. There is a great difference between good humour and buffoonery."

TEACHING TOLERANCE
"We want Waaqifeen who are in the habit of suppressing anger right from early childhood, who are not contemptuous of those who have less knowledge and have the patience to listen to an opposite opinion and evince tolerance. Patience also requires that when they are asked something they should not immediately open their mouth in response. Instead, they should think for a while before replying. If these manners and morals are taught in childhood, they become part and parcel of nature. Otherwise even the most learned person, sometimes remains devoid of these ordinary good manners in spite of his great knowledge.

It is a common observation that when someone is asked a question, he gives an immediate reply even if he does not know the answer. Often, when someone is asked whether a certain thing has been done, the answer is; 'Yes, it's been done'. It may be that this person only knows that the task was supposed to be done and does not know if has actually been accomplished. Waaqifeen with this habit can create serious problems."

Extract from the Friday Sermon delivered on February 17, 1989

THEIR GOOD MANNERS SHOULD WIN THE HEARTS OF PEOPLE
"Teach affable manners to your children so that they can talk sweetly and their love can conquer the hearts of people and move the hearts of strangers and even of enemies. In this way they can penetrate the high society. Otherwise, neither tarbiyat (training) nor tabligh (propagation) is possible. Some Muballagheen (missionaries) are blessed with this ability, so even in a brief meeting with the great dignitaries of their countries they are able to captivate them and as a result great opportunities for tabligh become available to the Jama'at."

Extract from the Friday Sermon delivered on September 8, 1989

NEITHER SPEECH NOR PRAYER CAN HAVE NOBILITY WITHOUT A NOBLE CHARACTER
"At several places the Holy Qur'an clearly tells us that neither speech nor prayer can have a noble quality without a noble character. At one place in the Holy Qur'an Allah says that your prayers cannot soar to the heavens unless your noble character helps them do so. Herein lies a profound secret of the acceptance of prayers. At another place the Holy Qur'an says that pleasant speech is good and preaching is impossible without it, but it has to be coupled with good conduct. In fact, the fundamental philosophy behind the two (praying and propagation) is the same: which is if Allah listens to prayers only when they are accompanied by noble deeds, otherwise the prayer has no power, then how will the human beings listen to you (without it)? They are far less compassionate, far less merciful, and far less inclined to give attention. In fact there is no comparison between the two. How will they overlook your faults? Allah listens to the prayers of some people despite their weaknesses and sometimes He even answers the prayers of the people with evil characters. But men rarely do so. No matter how bad their own character might be, if they find even a minor fault in someone who exhorts them to do good they exaggerate it and reject all his good exhortations just because of that one fault. The Holy Qur'an tells us that acceptance of prayers is dependent on nobility of conduct. This is not a negation of exceptions. Since Allah's Mercy is infinite whenever He pleases He listens to the prayers of whoever He wants to. But human beings are usually more hard-hearted and more critical and they are touched by elegant words only when they perceive that the speaker is a man of noble character."
Heartfelt Incidents from the Life of Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV

(May Allah have mercy on him)

Concern for Each Member of the Community

[Account taken from the late Rafiq Safeer Sahib, when speaking about his daughter’s childhood illness]

“I was at home the next day when there was a call for me. When I asked who it was from, I was told it was Hazur’s! I ran to the phone very concerned about taking up Hazur’s precious time. He spoke to me in a very loving way like a father. He enquired about Farah’s latest condition. I explained to him what had happened and that she was recovering slowly now. Hazur also praised Allah and said that he has been praying all night for Farah using the words ‘Allah is ko Esa ka Sans do’ meaning ‘Oh Allah - give her the breath of Jesus.’ He explained that, just as God had saved Jesus from certain death on the cross, He could also save my daughter. Hazur then explained that whilst he was praying, he had a sudden feeling of relief which overtook him and he knew that Allah had accepted his prayers. What a miracle!”

Hazur’s Concern for the Ordinary Worker

Another Ahmadi relates that when Hazur was visiting Spain for a few weeks, he was charged with the responsibility of taking some items from the UK to him. He recalls he made the delivery and since his flight was on the next day, he stayed in Pedro Bad overnight. When walking to the mosque the next morning, Hazur spotted him and asked him when he was departing. He also enquired if he had taken any breakfast to which the worker replied with a negative. As Hazur continued to proceed to the mosque, he mentioned this to another official with him saying you know that he has not had any breakfast and he has such a long journey ahead of him. The worker was very pleased that Hazur was being very considerate. After the prayers Hazur again beckoned the worker and gave him the key to his office instructing him to wait there which he promptly did. The worker felt that Hazur was probably going to fetch some items to take back to the UK. However, a few minutes later, the worker recalls, the door opened and there was Hazur, tray held in hand laden with a full English breakfast that apparently he had prepared himself. With this he invited the worker to start eating while he attended to his mail. That breakfast, the worker claims, was the most memorable breakfast he has ever had. It also vividly illustrated the concern and loving attention Hazur gave to ordinary workers of the Jama’at.”

Prayer written by Hazrat Khalifatul Masih IVth, during a Period of Illness

“It is a special favour of Allah the Exalted that He inspires such love in the hearts of people for the Khalifa of the time that the community feels great distress at the thought of his pain and having forgotten its own problems, suffering and difficulties get ever engrossed in prayers for him. May Allah bestow on all of you who have been praying for me His choicest blessings and special favours. May He ever keep you and your dear ones in the shelter of His mercy and may He protect you from all pain and suffering and may He bestow all happiness and every joy on you. Ameen, O Most Merciful Lord.”

Accounts taken from various members of the Jama’at, noted in the Syedna Tahir Souvenir Edition.
Our Khalifa

Our Khalifa, Masih's Successor
A Stream of Knowledge
A World of wisdom
A man of Peace
A man who Teaches
Our Khalifa Our Hazoor
He comes every Friday
He helps us in every way
He is the Man of His words
Our Khalifa Our Soul
He speaks to us
He gives us Guidance
An Hour a Week
A new Essence a new Reality
Our Khalifa Our Mentor
He keeps us united, We Love him the Most

Sajia Majeed, 9