

وَ أَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا

Al-Nahl



Special Wasiyyat Edition

Scenes of Bahistī Maqbara (Heavenly Graveyard) at Qadian, India



Main Gate of Bahishtī Maqbara at Qadian.



A panoramic view of Bahishtī Maqbara at Qadian

Special Prayers of Hadrat Ahmad, ‘alaihi salam For Those Buried in Bahishti Maqbara

And I pray that God may bless it and that He may make this very piece of land Bahishti Maqbarah; may He make it the resting place of those members of the Jama‘at who 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 submitted themselves to God and who have brought about in themselves a holy change and who have, like the disciples of the Holy Prophet, sallallahu ‘alaihi wa sallam, set the example of faithfulness and truthfulness. Āmīn, O Lord of the World.

I pray again: O my Mighty God make this piece of land fit for the graves of those of my Jama‘at who are pure of heart and who have in reality become solely for you, and in their works there is no adulteration of the worldly objectives. Āmīn, O Lord of the World.

Again for the third time I pray: O my Mighty and my Benevolent! O God who is Forgiving and Merciful. Give in this land a piece for graves only to those who truly believe in this chosen one of Your’s and who have no trace of hypocrisy, of selfish desires, and of unfounded suspicions in their hearts; and as faith and obedience deserve to be followed and observed, they follow and observe it for your sake; and the condition of their heart is such that, [while alive,] they have sacrificed their lives for you and in your path; and with whom You are pleased; and about whom You know that they are totally lost in their love for You; and those who have a relationship of love for Your chosen one and have such devotion for him as they would not hesitate to shed their lives for him—a relationship based on loyalty, total respect and veneration; a relationship based on the fact that their hearts embrace faith with open bosoms without feeling any constraint. Āmīn, O Lord of the World.

About Al-Nahl

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Articles/Essays for the Al-Nahl

Literary contributions for publication in the Al-Nahl can be sent to the Editor at his address below.

It will be helpful if the contributions are saved onto a diskette in IBM compatible PC readable ASCII text format (text only with line breaks), MS Publisher, or in Microsoft Word for Windows and the diskette or CD is sent, or contents are e-mailed or attached to an e-mail.

References to other publications should include as much of the following as can be available: the name of the publication, volume and number, name of the author, the date and place of publication, the name of the publisher, and the page number(s).

Please, keep a copy of your submissions. We may not be able to return originals unless arranged with us previously.

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Articles may be edited as necessary. Authors need to contact the editor if they want to see the final version of their articles before publication.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَ أَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٧﴾
ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا ۚ يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ
فِيهِ شِفَاءٌ لِّلنَّاسِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٨﴾

And thy Lord has inspired the bee, *saying*, ‘Make thou houses in the hills and in the trees and in the trellises which they build, ‘Then eat of every *kind of* fruit, and then pursue submissively the paths prescribed by your Lord.’ There comes forth from their bellies a drink of varying hues. Therein is a cure for men. Surely, in that is a Sign for a people who reflect. (The Holy Qur’an, 16[Al-Nahl]:69-70)

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In this special issue on the system of Wasiyyat in the Ahmadiyya Community, we have used the word moosee, moosi, musee or musī (pronounced mū·sī) alternately for a person who enters this system, and at places we have used moosian (pronounced mū·sī·yāñ) as its plural. We have generally followed the RAS system of transliteration except for the word Hadrat and Hadhrat has been used alternately in the text.

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Cover Design by Rashid Arshed

Introduction

*Nasir M. Malik,
Sadr, Majlis Ansarullah, USA*

Dear Ansar Brothers:

Assalamu ‘Alaikum wa Rahmatullahi wa Barakatoh.

Our beloved Imam, Hadhrat Khalifatul Masih V, ayyadahullahu bi-nasrihil-‘aziz, announced on August 1, 2004, in the concluding address of 2004 UK Jalsa Salana, a grand goal of inspiring 15,000 more Ahmadi Muslims worldwide to become moosi within the next year and inspiring 50% of all chanda paying (earning) members to become moosi by 2008. Among others, Hadhoor, ayyadahullahu bi-nasrihil-‘aziz, called upon Majlis Ansarullah to assist the jama‘at in this noble campaign.

Therefore, I urge

- All ansar brothers to:
 - (a) attentively listen to Hadhoor’s above address, and
 - (b) carefully read the book, Al-Wasiyyat (The Will).
- All non-moosi ansar leaders to lead other ansar brothers by example and promptly join the blessed Nizam-i-Wasiyyat.
- All moosi ansar leaders to inspire their family members and other ansar brothers



within their circle of influence to become moosi without delay.

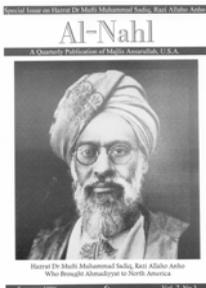
Remember, being ansar, time is of the essence.

May Allah enable us to win Allah’s pleasure by enthusiastically responding to Hadhoor’s historic call. Āmīn. I hope and pray that this special issue of Al-Nahl will become a catalyst in our humble efforts to that end. Insha-Allah.

I am grateful to all the contributors to this issue, especially, Brs. Anwer Mahmood Khan and Syed Sajid Ahmad. Please remember them all in your prayers as you enjoy this magazine. Jazakallah.

Wassalam,

Nasir M. Malik
Sadr, Majlis Ansarullah, USA
August 25, 2005



Special Issue of the Al-Nahl on the Life of
Hadrat Dr. Mufti Muhammad Sadiq, radiyallahu ‘anhu.
60 pages, \$2.

Special Issue on Dr. Abdus Salam.
220 pages, 42 color and B&W pictures, \$3.

Ansar

Ansar (Ansarullah News) is published monthly by Majlis Ansarullah U.S.A. and is sent free to all Ansar in the U.S.



Editorial

By *Anwer Mahmood Khan*

The beneficiaries of modern-day legal wills and trusts often look forward to the fortunes and treasures their loved ones leave behind for them. But often, these beneficiaries find themselves embroiled in constant and bitter disputes over the portions of wealth they are about to gain or lose. Many of these disputes are settled through extensive and expensive litigation.

It is ironic that among the various wills that are prevalent today, there exists one will in which the writer has left an unending treasure for not just his posterity but for mankind at large. Even after total equitable distribution each beneficiary of this will can be so wealthy that his wealth can surpass the wealthiest of the wealthy. What kind of will it is? Who wrote it? What are the contents of this document?

Before we offer any response, let us review the following assertions made by the will's writer:

“The real reason for the effulgence of my sympathy is the fact that I have discovered a mine of gold and jewels and it is a good fortune that I have found in that mine a priceless diamond full of luster. The value of that diamond is so great that if I were to distribute it amongst all my brethren of mankind, each one of them would become richer than the one who possesses in the world today the greatest quantity of gold and silver. What is that diamond? The true God. To get Him is to recognize Him, to have a true faith in Him, to seek Him in true love and to



get true blessings from Him... Therefore it is the greatness of my love that I offer mankind the treasure that I have discovered—a treasure, which is the key to all treasures and blessings of paradise. That the wealth I have discovered consists of true diamond and gold and silver, and no counterfeit about it can be easily ascertained; all those dirhams, dinars and jewels bear the Royal impress. I have such heavenly witnesses as are not possessed by anyone else... I call Allah the Creator of Heavens and Earth as my witness that I am from Him and He attests me with His signs. If anyone can compete with me in Divine Signs then I would be a liar. If anyone can equal me in the acceptance of prayers then I would be a liar. If anyone can measure up to my presentation of sublime concepts from the Holy Qur'an then I would be a liar. If any one could match in the manifestation of hidden treasures of the unseen that I describe ahead of time and are then fulfilled with Allah's Might and Power, I would

not be a representative of God.” (Arba‘een, pp 2-4)

The writer, Hadrat Mirza Ghulam Ahmad, alaihissalam of Qadian, having experienced the converse with the living God over 300,000 times, sought to share this priceless treasure through writing a small booklet entitled ‘The Will.’

In stark contrast to the design, write-up, focus, and scope of contemporary wills, Hadrat Ahmad alaihissalam itemized the beauties of Gracious God, portrayed the inner beauties of the Almighty, and established beyond the shadow of doubt His attribute of converse, forgiveness and the vast reservoir of His immense mercy. He would describe these attributes so as to immerse the inner souls of his readers in God’s ultimate Love. He then provided the following assurance to the beneficiaries of his will:

“Rejoice and be happy that the field of achieving nearness to God is vacant and there is no other competitor. Every nation is busy loving the world and to the things, which please God, the world is paying no attention. Now this is the time that those who wish to enter this door, mustering all their strength, should show their mettle and by doing so win a specially coveted prize from God.”

The present issue of Al-Nahl attempts to capture the manifestation of this sacred system of Wasiyyat worldwide. We reproduce for the first time the English translation of the final address of Hadrat Khalifatul-Masih V, ayyadahullah, that he delivered in the final session of Jalsa Salana

United Kingdom held in 2004. We are blessed with our beloved Imam’s special message for this issue. Dr. Ahsanullah Zafar, Amir USA, and Nasir Mahmood Malik, Sadr Majlis Ansarullah, USA, have also contributed their notes.

Eminent and distinguished scholars of Jama‘at Ahmadiyya have sent their valuable articles and notes for this Special Wasiyyat Issue. Among them are Mirza Wasim Ahmad Sahib, Nazir A‘la, Qadian, who has penned the article “Significance of Nizam-i-Wasiyyat.” Jama‘at Historian, Maulana Dost Muhahammad Shahid Sahib has traced the historic background of this Nizam and the Significant Firsts in Wasiyyat. Maulana Ataul Mujib Rashid Sahib has shed light on the details of Nizam-i-Wasiyyat through the writings of Hazrat Ahmad, alaihissalam.

The sum and essence of this sacred Nizam (system) indeed is Taqwa or righteousness. Syed Shamshad Nasir, Regional Missionary Southwest Region, has presented this theme in his article.

Nizam-i-Wasiyyat, by the Grace of Allah, is now established in 75 countries. We are fortunate to present a picturesque view of this Nizam in various countries.

We also present a list of Ansar Moosian in USA for the readers' prayers and for encouraging Ansar to excel each other in goodness, as the Qur'an instructs.

We hope that the readers of this issue will enjoy the contents and be motivated to join this blessed Nizam at their earliest. We certainly value your comments and will be obliged to receive them. We encourage you to share this magazine with your loved ones and friends who, in turn, would be motivated to join this New World Order in the Making.

Message for the Readers of the Al-Nahl Quarterly Magazine of Majlis Ansauallah USA

Hadhrat Mirza Masroor Ahmad, Khalifatul-Masih, ayyadahullahu binasrihil-'aziz.

2nd July 2005

السلام عليكم ورحمة الله وبركاته

I am very pleased to send you a message through Al-Nahl as I understand from Sadr Sahib Majlis Ansauallah that it is publishing a special edition on Al-Wasiyyat in July 2005.

The Promised Messiah عليه السلام has stated in Al- Wasiyyat:

At the time of the Holy Prophet صلى الله عليه و سلم there were also some very minor tests. For instance, it was the practice to render a token gift before consulting with the Holy Prophet صلى الله عليه و سلم. This was a trial for the hypocrites. We sense that, likewise, in the tests of this age, the ones who are sincere in their faith, who truly give their faith precedence over worldly matters, are the ones who will be exalted over others. They will be shown to have honoured their pledge of allegiance and they will make their truthfulness manifest. No doubt, this scheme is troublesome for the hypocrites and through it they will be exposed... But the ones who take the lead in this



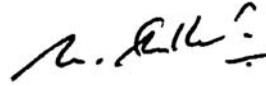
matter are the ones who will be counted among the righteous. And God will shower them with His Mercy till eternity. Finally it should be remembered that the days of tribulations are nigh. An earthquake is soon to strike and it will turn the land upside down. But in the sight of Allah, only they are true believers who before this chastisement prove that they have forsaken this world and that they have obeyed my instructions to the full. In His organisation, they will rank first and foremost. And I say to you in truth: The time is near when the hypocrite will regret that his love of this world made him ignore this commandment. At the time of this chastisement, he will cry out in great distress: 'Had I given all my fixed and moveable assets to escape this punishment.' Remember that faith is worthless which is born after this chastisement.

And alms-giving will be a mere vanity.

The choice is very clear for us all. We should listen to the words of the Promised Messiah عليه السلام. In order to reform ourselves and thus ensure the future of our future generations, we should join the institution of Wasiyyat in large numbers. We should also get our wives and children to sign The Will. If on the other hand, the fears about our possessions still haunt us and prevent us from joining this blessed Divine scheme, then our faith stands on very weak grounds. When there is no guarantee on our possessions or our lives, we have to put our

faith and trust in Allah above all other matters. If we wish to attain Allah's pleasure, we have to raise our faith to the levels of Hadhrat Abu Bakr and Hadhrat Khalifatul-Masih I (may Allah be pleased with them).

May Allah enable us to understand our responsibilities and help us in fulfilling our obligations. Āmīn.



MIRZA MASROOR AHMAD
Khalifatul Masih V

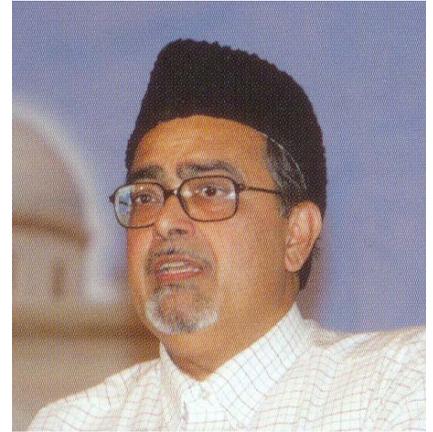
Message from the Amir, US Jama'ats

Hadrat Masih-i-Mau'ood ('alaihiṣṣalām) left a letter specially meant for each one of us, called 'Risala Al-Wasiyyat' (The Will). Let us heed its message.

We are foretold that, as a planting of God's own hand there would be people who will deride us, but the final glory will be ours. The special doors of Allah's blessings will be for us.

That each one of us as a human being (insān) is potentially able to receive God's gifts, similar to the Grace bestowed on the Promised Messiah ('alaihiṣṣalām).

He spoke in the divinely inspired language reminding us of our complete belief in the Powers of the Almighty's Grace and Mercy for all, but those doors would be special for such of us as commit to the system of Wasiyyat and commit to live with utter sincerity. Thus we will set ourselves on the path of His choosing and deserving of His special favors in our lives and in our hereafter.



(As always, Shaitan might whisper that we cannot achieve this, but ALLAH HAS TOLD US WE CAN!)

I invite every one of you to evaluate this message again, being presented in this special magazine edition, as an aide to reading the original Risala Al-Wasiyyat. May Allah help you and guide you to the protections and rewards of Wasiyyat. Āmīn.

Wassalam,
Khaksar,
Ahsanullah Zafar

Seek Forgiveness from Your Lord

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَهُوَ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي
الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا
ثُمَّ يَكُونُ حُطَمًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا
الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿٢١﴾

Know that the life of this world is only a sport and a pastime, and an adornment, and a source of boasting among yourselves, and of rivalry in multiplying riches and children. It is like the rain, the vegetation produced whereby rejoices the tillers. Then it dries up and thou seest it turn yellow; then it becomes worthless stubble. And in the Hereafter there is severe punishment for the wicked and also forgiveness from Allah, and His pleasure for the righteous. And the life of this world is nothing but temporary enjoyment of delusive things. (The Holy Qur'an 57:21)

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ
لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ۚ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ ذُو
الْفَضْلِ الْعَظِيمِ ﴿٢٢﴾

Vie, then, with one another in seeking forgiveness from your Lord and for a Garden the value whereof is equal to the value of the heaven and the earth; it has been prepared for those who believe in Allah and His Messengers. That is Allah's grace; He bestows it upon whomsoever He pleases, and Allah is the Lord of immense grace. (The Holy Qur'an 57:22)

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ

Surely, Allah has purchased of the believers their persons and their property in return for the heavenly Garden they shall have... (The Holy Qur'an 9:111)

Insignificance of the Material World

مَا مَثَلُ الدُّنْيَا فِي الآخِرَةِ إِلَّا مَثَلُ
مَا يَجْعَلُ أَحَدُكُمْ اصْبَعَهُ فِي اليمِّ فَلْيَنْظُرْ بِمَا يَرْجِعُ

mā ma·tha·lud·dun·yā fil·ā·khi·ra·ti il·lā ma·tha·lu
mā yaj·‘a·lu a·ha·du·kum is·ba·‘a·hu fil·yam·mi fal·yan·zur bi·mā yar·ji·‘u

The worth of this world compared to the worth of the life hereafter,
is as much as when one of you dips his finger in the ocean
and then looks at it after taking it out to see how much water is on it.

The Holy Prophet Muhammad, sallallahu ‘alaihi wa sallam
Ibn Majah Abwābuz-Zuhd, Bab Mathaluddunya

لَوْ كَانَتِ الدُّنْيَا تَعْدِلُ عِنْدَ اللَّهِ
جَنَاحَ بُعُوضَةٍ مَا سَقَا كَافِرًا مِنْهَا شَرْبَةَ مَاءٍ

lau kā·na·tid·dun·yā ta·‘di·lu ‘in·dal·lā·hi
ja·nā·ha ba·‘ū·da·tin mā sa·qā kā·fi·ran min·hā shar·ba·ta mā·‘in

If in the sight of Allah, the world has the value equal to that of the wing of a mosquito, He
would not have allowed a disbeliever to drink a mouthful of water of it.

The Holy Prophet Muhammad, sallallahu ‘alaihi wa sallam
Tirmidhi, Abwābuz-Zuhd, Bab Ma Ja’a Fee Hawan-id-Dunya ‘Alallah

الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَ جَنَّةُ الْكَافِرِ

ad·dun·yā sij·nul·mu·‘mi·ni wa jan·na·tul·kā·fi·ri

World is believer’s prison and infidel’s paradise.

The Holy Prophet Muhammad, sallallahu ‘alaihi wa sallam
Muslim (Kitābuz-Zuhd), Tirmidhī (Abwābuz-Zuhd),
Ibn Mājah (Abwābuz-Zuhd), Ahmad bin Hanbal.

Some Admonitions of The Promised Messiah, 'alaihissalam, For Moosian

From "The Will" written by Hadhrat Mirza Ghulam Ahmad, 'alaihissalam



God desires to draw all those people whether they belong to Europe or Asia who inhabit various habitations of the world and who have virtuous nature to the Unity of God and unite men, His servants, in one Faith. This is the very purpose of God to achieve that I have been sent to the world. So you, too, pursue this end, but with kindness, moral probity and by stressing on prayers.



And let you, too, partake of the Holy Spirit by compassion and by purifying your souls. Because without the Holy Spirit true Taqwa cannot be attained.



And, totally shedding all base desires of the self, choose for the sake of winning the pleasure of God that path compared to which no path can be narrower and straighter.



Don't fall in love with the pleasures of the world, for they take you away from God.



For the sake of God choose life of austerity. The pain that pleases God is better than the pleasure that makes God angry. And that defeat which pleases God is better than the victory that invites the wrath of Allah.



Renounce the love that brings you nearer to the wrath of Allah.



If by purifying your hearts you will come to Him, then He will help you whichever path you tread and no enemy shall ever be able to harm you.



You can never ever win the pleasure of Allah unless you, relinquishing your desire, abandoning your pleasures, sacrificing your honor, disowning your wealth, discarding your life, bear such hardships in His way as make you suffer pangs of death. But once you had suffered hardships for Allah, you will come in the lap of God like a beloved child. And you will be made heirs of those pious persons who have preceded you. The door of every blessing will be opened to you. But there are few who belong to this category.



What benefit is there for a man in indulging himself in the useless activity of claiming with his tongue that he seeks God while he has no sure footing with his Lord.

Look, I say to you truly and sincerely that a person who mixes with his Faith any worldly matter to adulterate it [the faith] is ruined. And for that soul Hell is very near all of whose intentions are not for God—rather some of them are for God and others are for the world. Thus if you have an iota of worldly adulterations in your intentions then all your worship is in vain.



But if you shall in reality die by killing your base selves then you shall appear in God and God shall be with you. And the home where you live will be blessed; and God's mercy will descend on the walls that are the walls of your houses. And that city shall be blessed where such a person lives.



If your life, your death, and every action and movement of yours and your kindness and your anger will be for God and God alone and if, in no trouble or difficulty you shall put God to test and shall not sever your relationship with Him—rather, under these trials, you will step forward towards God—then, I truly say to you that you will become a chosen people of God.



You, too, are human as I am human and that very God Who is mine is yours. So don't lay waste your noble capacities.



If you will be totally inclined towards God, then, be reminded—and I say it in accordance with the wishes of God—that you shall become a chosen people of God.



Let the Greatness of God take root in your hearts and confess His Unity not with your tongues alone but with your actions, too, so

that God, too, shows to you His Mercy and Kindness in His Divine Actions.



Refrain from malice. And treat human beings with true compassion and benevolence.



Adopt every path of righteousness for who knows from which of these paths you will be accepted.



So blessed is one who believes in what God says and does not fear the trials that he suffers on his way to God; for the coming of trials is essential so that God may try you to see who is true in his declaration of Bai'at and who is false. Whoever slips at a trial, he would do no harm to God whatsoever and ill luck would take him to hell. Were he not born, it would have been better for him.



But all those who remain steadfast till the end—they will be shaken with quakes of calamities, and storms of misfortune will batter them, people will jeer and mock them, and the world will treat them with extreme hatred—shall at last come out victorious. And doors of Blessings shall be opened to them.



God addressed me and said that I should inform my Jama'at that those who believed and their belief is not adulterated with worldly considerations and is free from hypocrisy and cowardice and is such as it does not fall short of any stage of obedience, these are the people who belong to those who are favorites of God. And God says that these are the very people who have a sure footing with their Lord.

Establishment of Majlis-i-Moosian

*Excerpts from the Addresses of
Hadhrat Khalifatul-Masih III, rahimahullahu ta'ala*

In 1969, Hadhrat Khalifatul-Masih III, rahimahullahu ta'ala, established "Majlis-i-Moosian" and described its purpose as follows:

There exists a deep and lasting relation of all Moosis with the understanding of the Holy Qur'an, enlightening oneself with the light of Qur'an and seeking blessings and bounties emanated from the Holy Qur'an. Likewise the propagation of the light of Quran is also one of their responsibilities. For this reason, I have decided to merge the two schemes of Talimul-Quran and temporary Waqf with the organization of Moosis. And, as such, I assign all these tasks to them. Therefore today, trusting in Allah and with His Grace, I announce the initiation of an organization of Moosis in all such Jama'ats where Moosis live. This Majlis, with mutual consultation, will elect its Sadr. This elected official would be the Secretary Wasaya in each Jama'at. Among his responsibilities will include enrolling new Moosis and organizing a meeting of the members under the direction of the Center. In these meetings they will exchange with each other the vast array of responsibilities of a Moosi, that is to say responsibilities of an individual for whom Allah's glad



tidings tell us that he is the heir of all bounties, blessings and Grace of Allah...

To propagate the light of the Holy Quran is the prime duty of a Moosi individually, and now it is the first and last responsibility of Majlis Moosian. Furthermore it is an additional responsibility for this Majlis to oversee that a maximum number of Moosis and other non-Moosis should participate in this temporary Waqf scheme...

The third responsibility I assign today to every Moosi who knows the recitation of Holy Qur'an is to teach others who do not yet know how to recite. This should be performed in an organized way and proper reports should be sent to the related Nizarat. Again, in August 1969, he further added:

The temporary Waqf scheme that is designed to study and teach the Holy Qur'an has a deep link with the Nizam of Wasiyyat."

Basis of Al-Wasiyyat in the Holy Qur'an

Hadrat Khalifatul-Masih, IV, rahimahullah.

In response to a question, “Was “nizam-i-wasiyyat” ever mentioned in the Qur’an or the sayings of Muhammad, and are people who are allowed to be buried in Bahishti Maqbarah guaranteed to go to Heaven?”, Hadrat Khalifatul-Masih IV, rahimahullah, offered a twelve-minute reply that can be heard at www.askislam.org. A brief excerpt of that response is presented below:

“The Holy Qur’an has clearly mentioned a bargain between Allah and His servants, and the Nizam-i-Wasiyyat or any such system which has been initiated or founded at the behest of Allah, a direct injunction from Allah, falls under that category.

And that verse is:

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَرْبَعِ لَهْمِ الْجَنَّةِ

Exactly the Nizam-i-Wasiyyat is mentioned. Allah has bought from the believers their lives and their wealth, for what price? Because Allah will give in return to them, Jannah [Paradise]. (9:111)

Bahishti Maqbara means the Maqbara or graveyard of those who have been promised Jannah. There is no certificate of Jannah issued by Bahishti Maqbara office or by any one. That is totally wrong; don't consider that whoever has been issued a certificate, he has received a certificate of Jannah. His certificate refers to this verse. We hope that Allah will keep His promise if this man has kept his promise. And the certificate is only to that effect. We don't know whether this man who joined Nizam-i-Wasiyyat has



actually kept his part of the promise or not, but hoping so, apparently to the best of our knowledge, he has done so; therefore, we have every right to say that if he kept his part of promise Allah will positively keep His promise and bestow upon him the Jannah.

The system is based on the traditions and instructions of Holy Prophet Muhammad, sallallahu ‘alaihi wa sallam, and agrees to those limitations. You cannot will more than one-third of your property. According to Islamic Jurisprudence, you have a right to interfere in your own property to some extent but not beyond. According to the system of will of the Holy Qur’an, you cannot interfere in that system inasmuch as those people who are mentioned there, they have a fixed portion of inheritance. No man has a right to change that ratio and proportion.

You have a right to give one-third of your total property to somebody else depriving your lawful inheritors that right of inheritance. When you will, one-third of your property goes to somebody else. That is not only permissible in the Holy Qur’an, some



A view of Bahishti Maqbara, Qadian

rules and regulations have been laid out there about it. Whenever death approaches you, you should will, about what? About that property in which you have the right of interference.

According to this verse, and according to the interpretations drawn from traditions of Holy Prophet, sallallahu ‘alaihi wa sallam, Hadhrat Masih-i-Mau‘ood, ‘alaihiassalam, under Allah’s guidance, fixed it to be one-third. Not more. So beyond one-third of Wasiyyat is not accepted by Jama‘at Ahmadiyya, if someone wills that his entire property after his death should go to Jama‘at, his offer will be rejected unless he is a

Kalala, where he leaves no inheritor; in that case his property will come to Jama‘at, which is a special situation.

One-tenth is considered a very good example of sacrifice. One-third is the maximum beyond which you are not permitted.

In fasting, I have found a similarity with one-tenth sacrifice. Out of 12 months, we keep fast for one month. It was the practice of Holy Prophet, sallallahu ‘alaihi wa sallam, to add six more fasts to the month so that will be exactly one-tenth of the year. Add six fasts to one month of fasting, so out of 360 days of the lunar system, this is how they become exactly one-tenth. This is what I learned as one-tenth of sacrifices.”

THE WILL

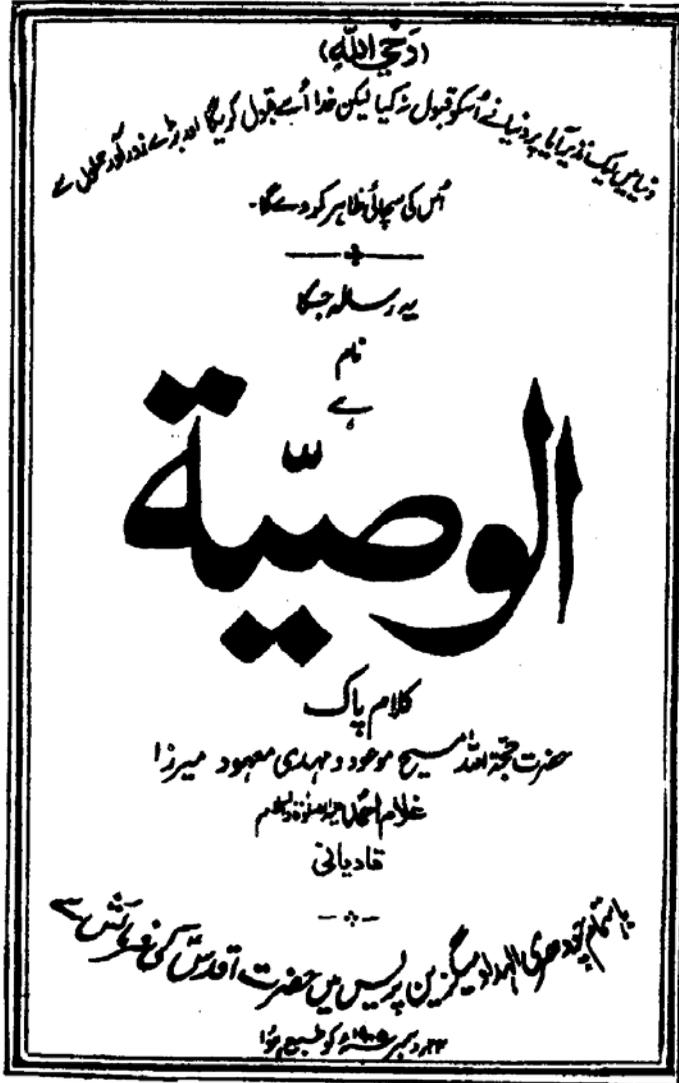
by

HADHRAT MIRZA GHULAM AHMAD

THE PROMISED MESSIAH AND MAHDI

Founder of the Ahmadiyya Muslim Jama'at

پیشینہ نقل



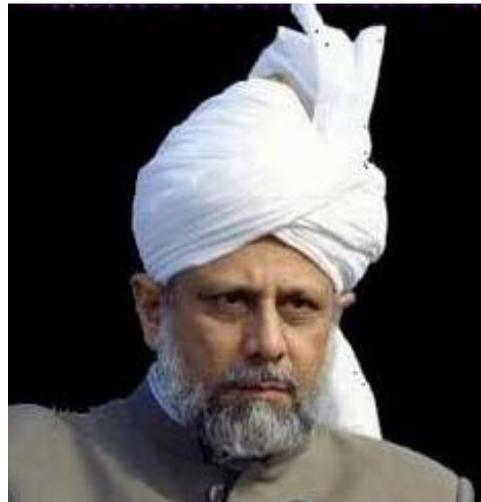
Cover of the first edition of the book Al-Wasiyyat published in December 1905.

Ahmadiyya System of Wasiyyat

*An Address By Hadhrat Khalifatul-Masih V,
ayyadahullahu binasrihil-aziz*

*Translation by Waseem Ahmad,
Noblesville, Indiana*

Huzur ayyadahullahu binasrihil-aziz delivered this address at the closing of the Annual Jalsa U.K. on 1st August 2004 held at Tilford, Surrey, U.K. The translation of the excerpts from Promised Messiah's (alaihissalam) booklet Al-Wasiyyat [The Will] included here is the same (with a few minor modifications) as the one presented in the latest revised edition of this book published in England in December 2004. Please note that if the translator for the purpose of clarification added any explanatory words or phrases, they were put in square [] brackets.



It is a sign of Divine communities that they are always striving to fulfill the commandments of Allah in some way, and to somehow win Allah's pleasure. And it is the desire of each and every one who joins a Divine community seeking Allah's love, to always seek out actions that are dear to Allah, in order to attain His nearness and love. The Imam of present times—who was bestowed with the true understanding of the Holy Qur'an, and who truly understood the Holy Prophet (may Allah's Peace and Blessings be on him)—pointed our attention to this matter and told us about the commandments of Allah, and the ways of following these commandments to achieve a blessed end result. And he advised his community with heartfelt compassion, to not consider enamoring the mirth and amusement of this world, or acquisition of material possessions, to be the only reasons of your existence. Nay, these things are

created to test you, so that the difference between the faithful believer and non-believer becomes apparent. If a faithful believer strives to acquire these worldly possessions, then such a struggle is limited to the extent of acquiring only the necessities of life. Allah has bestowed different capabilities on everyone in a society. He has created human beings as the most excellent among His creations, and has thus made their needs unique as well. Due to the unique capabilities, every one of us holds a unique responsibility, a unique role. Someone is rich, while the other is poor. While you are acquiring these worldly possessions, you should keep in mind that those rich ones, who have an abundance of these possessions, should take care of your other brothers, so that along with meeting our other obligations, we can simultaneously meet our obligations regarding the rights of our fellow humans. Thus a faithful believer should

always keep two concerns in the forefront, these being the worship of Allah, and compassion for His creations. If these two concerns have been addressed then consider your purpose of existence fulfilled, and on this account you will be counted among those who march towards their good ending. And Allah never lets such persons to fade away, rather, He places them among those near to Him, and after their demise He makes them heirs to the everlasting paradises.

We know that we have numerous duties towards worshipping Allah and towards showing compassion for His creations. We keep hearing this at many occasions that we should impart these duties so that we can be safe from (as well as eradicate) the attacks and enticements of Satan in the society. In the present times, Satan tempts us by making the immoral things look so attractive in the society, that it seems very difficult to walk on the path of righteousness. While avoiding these difficulties, there are many paths to acquiring righteousness. Following these paths enables one to achieve goodness. Where the Satan tries to mislead us in various ways, the loved ones of Allah keep guiding us towards the right paths so that we can continue to progress in the direction of our good ending, and we become the heirs of Allah's paradises, and in this way we can reach such a situation and time where Allah will say:

“Those excelling in this struggle will be counted among the righteous— and Allah’s blessings will be on them forever.”

HADRAT MIRZA GHULAM AHMAD,
‘alaihissalam,
THE PROMISED MESSIAH AND MAHDI
Founder of the Ahmadiyya Muslim Jama‘at
Al-Wasiyyat (‘THE WILL’)

فَادْخُلِي فِي عِبَادِي ۖ وَادْخُلِي جَنَّتِي ۗ

So enter thou among My chosen servants, And enter thou My Garden.

(The Holy Qur’an, 89[Al-Fajr]:29-31)

The Promised Messiah ‘alaihissalam has informed us of these ways, and I will mention them briefly in the very words of the Promised Messiah ‘alaihissalam. I have chosen mostly the excerpts of the speech that the Promised Messiah ‘alaihissalam delivered at the end of the Annual Jalsa of A.D. 1904. He said:

“From my side, I have the same continual advice for my Jama‘at that I have given before on many occasions, that the life is short, and

grand and noble deeds need to be accomplished. Thus, effort should be made to achieve a good ending. A good ending is such a goal that the path to it is covered with many thorns. After a human arrives in this world some of the time is spent in a state of unawareness. This time of unawareness is the time of childhood when the child is not aware of the world and its affairs. After this time, when the child grows up it reaches a certain stage that may not be the age of unawareness like the childhood, but is rather an intoxicating season of adolescence. This intoxication

creates such stupor even during this stage of awareness, and the person becomes so senseless, that he is overcome by the Nafs-i-Ammarah [the self that incites to Evil].

After this, there is a third state at which unawareness again takes hold after the reign of awareness, and the senses and other faculties become defected.

This is the time of old age.

A lot of people lose their senses during this time and their abilities become ineffectual. Some people even show signs of insanity. There are many families in which sixty or seventy year olds start losing control of their senses. Even if this does not happen, due to the weakening of a person's faculties and waning of ones abilities in old age, a person becomes oblivious while being awake, and weakness and indolence start taking effect. A person's life is divided into only these three periods, and all three of these periods are full of dangers and obstacles. Hence, realize how difficult is the process of reaching a good ending."

Here the Promised Messiah 'alaihissalam has mentioned three periods of a person's life. He talked about three stages. The first stage of a person's life is the one from birth until childhood. During this stage there is no deep understanding of issues since there is no ability to distinguish between right and wrong and good and evil. After this comes the stage of adolescence. Stepping in this

stage, the new youngsters right away get this notion that they are free to do whatever they will, to the extent that even here in Europe the teenagers start considering themselves superior to all creations as soon as they enter this stage. Thus, due to these same travesties, in the current news there is an ongoing discussion of creating new laws for such teenagers. Hence, first the society itself gave them free rein, letting them go out of control and letting loose the Nafs-i-Ammarah [the self that incites to Evil], thus eliminating the very sense that forms the awareness of basic morality. And as a consequence, evil and immoral behavior started prevailing. When this sense ceases to exist, then no longer is there any awareness of what is moral, immoral or evil. And once such tendencies become rooted then no matter how much effort you may make it becomes extremely difficult, if not impossible, to purge them. These evils remain in one form or the other, unless there is a special mercy shown from Allah. Our children are also growing up in this same society, and sometimes even they are swept away by this flood of immoralities. There may be just a few such cases, but why even a few? It is not only the boys in early adolescence, but sometimes even perfectly well married men, who have children, get involved in such evils. And instead of imparting their duties towards their own children, they waste their earnings in the way of alcohol and gambling, and other evils and intoxicants. The Promised Messiah 'alaihissalam said that such people have lost their purpose of existence. Then there is a third kind of people who have entered old

age and some of them even realize that as they enter this new stage, they should do some good. But at this stage their bodies are so weak that they are no longer capable of maintaining that same quality of virtuous deeds that one has the ability to perform in younger days. And thus such a life passes without a purpose, and finally arrives the time of death. A child can imitate the grownups, and sometimes copying them may even say the prayers. But once a person reaches old age he is even incapable of doing this. The Promised Messiah ‘alaihissalam says, this proves the fact that childhood and old age are those stages of life during which the higher goals of a human existence cannot be achieved, and hence this leaves only the adulthood stage. If this time is spent properly, a person can establish elevated standard of worship of Allah, and can also set up lofty norms of human service. Therefore, if you want to improve your life here as well as in the hereafter, and want to be counted among the servants of Allah, and want to have a guarantee for your progeny’s righteousness, then strive to act on the commandments of Allah, from the age of adulthood till before reaching old age.

The Promised Messiah ‘alaihissalam further stated,

“There is only one state which is in-between these [adulthood and old age] two stages, that is, the prime of life when a person can accomplish any deeds because at this time the capabilities are well developed and imbibed with strengths. But it is this time that Nafs-i-Ammarah is in company.”

That is, your self that incites to Evil is at

hand.

“And it attacks the person in various ways.”

A person’s ardent desires push him towards evil.

“And it tries to keep him under its influence. This is the time for accountability, and for doing something towards a good ending. This stage is surrounded by such calamities, that unless extraordinary efforts are made, this time can lead you to hell and make you a nonbeliever.”

It will make you a wretched person. By not acting on these teachings one will become a miserable person.

“Yes, if you do pass this stage with excellence and alertness and complete mindfulness, then there is a hope that, with Allah’s Grace and Mercy, a good ending will be reached. Since the initial stage is a time of unawareness and ignorance, Allah will not hold it into account. Allah Himself has said:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Allah burdens not any soul beyond its capacity. (The Holy Qur’an, 2[Al-Baqarah]:287)

There will be sluggishness and laziness due to old age during the final stage of a person’s life. But at this stage the Angels will enter into his account the same emotions and thoughts that he had during the days of his youth. In his youth, if he is swift in doing virtuous deeds, has

fear of Allah, follows His commandments and stays away from the forbidden things, then even if he becomes sluggish in performing such actions during old age, considering him incapacitated, Allah will reward him the same way as before.” (Malfoozat, Volume IV, p. 199, The New Edition).

It is evident from the above discussion by the Promised Messiah ‘alaihissalam that the most useful and the most beneficial time of one’s life for fulfilling our duties towards Allah as well as towards our fellow humans, is the time when our body is strong. At such a stage one has enough strength to attend to Allah’s worship, as well as to establish high standards of serving humanity. One is capable of making sacrifices for the sake of Allah’s religion, as well as establishing its elevated standards. Generally, this stage is the stage of adulthood that spans from the age of fifteen years to the age of forty-five or fifty, or at the most up to the age of sixty. Every one has different capabilities based on each individual’s physical strengths. During this time, an advantage can be taken from the person’s experience. Among the described ages, during the fifty to sixty years of age a person’s strength is not the same as before and the level of effort is not the same as in one’s youth. However, benefit can be gained from a person’s experiences. And thus you can see that even the governments have laws of keeping the workers generally until the age of sixty and then they retire them. So how does one make use of this time of adulthood in such a way as to have a good

ending? The Promised Messiah ‘alaihissalam has also shown us the ways of achieving this. He said:

“There is no doubt at all that this period of adulthood and prime of life is a time that is made worthless by Nafs-i-Ammarah [the self that incites to Evil]. But at the same time, if there are any useful days at all, then it is the days of this period. Qur’an attributes these words to the Prophet Joseph ‘alaihissalam:

وَمَا أْبْرِيْ نَفْسِيْ اِنْ النَّفْسَ لَأَمَّارَةٌ بِالسُّوْءِ
إِلَّا مَا رَحِمَ رَبِّيْ

‘And I do not hold my own self to be free from weakness—surely the soul is prone to enjoin evil—save that whereon my Lord has mercy. (The Holy Qur’an, 12[Yusuf]:54)

That is, ‘I cannot consider my self to be beyond accountability, because Nafs-i-Ammarah always incites towards Evil. Only the person who is shown the Mercy of my Allah, can escape from its evil plots.’ This clarifies that mere human efforts are not enough to save one from the evils and passions of present times. Rather there is a very enormous need for prayers. Merely, apparent piety—which involves a person’s own effort and struggle—is of no use, unless Allah’s Grace and Mercy accompany it. The truth of the matter is that the actual piety and righteousness is the one that is granted by Allah. This is

how the real piousness and the real righteousness are achieved. Otherwise, isn't it true that many clothes that are completely white and in spite of being white they can be soiled. Similarly, superficial righteousness and piety follow the same example." (Malfoozat, Volume IV, p. 200, The New Edition)

That is, a garment may be white but it can be soiled.

Then the Promised Messiah 'alaihissalam said:

"In order to achieve this true righteousness and piety, it is necessary to make an effort during the prime season of adulthood, when there is a strength and vigor in a person's faculties and there is a longing and burning in the heart. To make this effort at such an age is the act of an intelligent person, and this is the purpose for which Allah has given us our intelligence."

After this, the Promised Messiah 'alaihissalam said that there are three ways of maintaining righteousness, and a person can accomplish virtuous deeds by following these ways. What are these three ways? He said that the first way is planning. The Promised Messiah 'alaihissalam said:

"In order to achieve this goal (as I have mentioned many times previously), first it is necessary that a person does not intentionally jump into the abyss of sin, otherwise he will surely be destroyed. The person who intentionally, and willfully, chooses to follow the evil path or jumps in this abyss and takes this

poison will definitely be annihilated. Such a person will not stand deserving of sympathy either from this world or from Allah. Therefore, it is important and extremely necessary, especially for our Jama'at (which is chosen by Allah as a role model, and is intended to be an example for the coming generations), as far as is possible, to abstain from keeping bad company, to refrain from bad habits and to exhort oneself towards doing good. In order to achieve this objective, one should plan as much as possible, and one should not leave any stone unturned in this mission. Remember, such planning is also a hidden act of worship—do not look down upon it... The people who do not plan and prepare for avoiding evil are as if they are accepting evil. And because of this, Allah also moves away from them."

The Promised Messiah 'alaihissalam said:

"I am accurately stating that when a person keeps on struggling in spite of being imprisoned in the clutches of Nafs-i-Ammarah, then in Allah's view his Nafs-i-Ammarah is considered to have become Nafs-i-Lawwama [the Reproving Self], and it achieves this admirable evolution. It evolves to the Nafs-i-Lawwama [the Reproving Self], from the Ammarah that was cursed, or the Nafs-i-Ammarah that was loathsome even after all the planning and preparation. It becomes the Nafs-i-Lawwama that has the honor of

being sworn on by even Allah.”

This means that at one time there was a rein of evil and then there starts to appear a sense of self-admonition in the heart. The Promised Messiah ‘alaihissalam said,

“This is not a small honor. Thus, in order to achieve the true righteousness and piety, the first essential requisite is to plan and to avoid evil as much as is possible. Leave bad habits and bad company. Leave such locations that are the cause from such plots. Struggle as much as there are ways to plan in this world, and do not tire of it, do not leave it.”

Some people readily pass the judgment that a certain person’s prayers and actions are only for creating a good impression. So let such people pass these judgments. Even if a person’s praying is for creating an impression, but the innermost intention is reformation, then a time will come for that person when these same prayers will become sodden with fear of Allah. It is Satan who keeps creating your doubts and worries regarding other people’s perceptions of you and your actions. Thus if you are teased about this even once, you may stop going for prayers. Usually, this habit occurs in the adolescents.

The second method of reformation and of fulfilling your obligations is prayers. The Promised Messiah ‘alaihissalam said:

“The second method of attaining piety and a good ending, as taught by Allah is that of prayer. Thus pray as much as is possible. This method is

of great utility, since Allah Himself has promised that:

ادْعُونِي أَسْتَجِبْ لَكُمْ

‘Pray unto Me; I will answer your prayer.’ (The Holy Qur’an, 40[Al-Mu’min]:61)

Praying is the act that all Muslims should be proud of. Other people have neither any appreciation for praying, nor can they have any pride and admiration regarding this technique. Rather, this pride and admiration is felt only by Islam. The other religions are completely oblivious of it.”

Then, the Promised Messiah ‘alaihissalam said:

“Only that person prays who understands his responsibilities and accountabilities. As for a person who considers himself free of any accountability, now why should such a person pray?”

Here the Promised Messiah ‘alaihissalam is pointing out that Muslims know the fact that whatever reward or punishment given to a Muslim is a consequence of his own actions. That is why he himself toils, and at the same time tries to obtain Allah’s help through prayers as well. A person, who does not even believe that his rewards and punishments are dependent upon his actions, will hardly be attracted towards prayers.

After this, the Promised Messiah ‘alaihissalam even showed us how to pray. He said:

“Do keep in mind that this praying

is not meant to be mere repetitive oral recitation. Rather, this is a phenomenon due to which a heart becomes filled with the fear of Allah and the soul of the one who is praying flows like a stream only ending at the doorstep of Allah, and there it seeks strength from Him to cover its weaknesses and deficiencies. And it requests for vigor and fortitude and forgiveness from the All-Powerful Allah. This is the condition that in other words can be called a kind of death. Once this stage is reached, then know with certainty that the door to the acceptance of your prayers has been flung open, and special strength and grace and fortitude are granted to you to fight evil and to accomplish good deeds. This method is the most effective of all methods.

This means that the doors to the acceptance of prayers are opened when a person becomes meek and exceedingly subservient to Allah and starts supplicating humbly. That is why the Promised Messiah ‘alaihissalam said to take on an attitude of being totally immersed in Allah, so that when you will pray from within the depths of Allah’s embrace, you will only have Allah in your heart and consequently your desire and yearning for this world will vanish. And thus every step that you will take will be a step towards righteousness.

The Promised Messiah ‘alaihissalam further emphasized,

“A big hurdle is that people are entirely unaware of the true essence of prayer. And that is why a lot of

people in present times have ceased to believe, because they do not see the efficacy of prayer. Also, another reason of their skepticism is their claim that whatever is ordained by Allah is going to happen anyways, and thus there is no need for praying. But, I know quite well that this is entirely an excuse. They say so because they do not have the experience of praying and are ignorant about its worth. If such people are confident in their belief [regarding preordained destiny] then why do they seek the cure when they are sick? Upon getting sick with dangerous illnesses, they run to the doctor. To be more precise, I assure you that it is these very people who most fervently seek the remedy.”

In worldly matters if certain events are preordained, and are bound to happen anyhow, then one should not try to cure diseases. That is why the Promised Messiah ‘alaihissalam mentions here that sometimes even those who do not believe in prayers state that Allah has already decided on the outcome of a certain matter, thus there is no need to pray about it. If that is the case, the Promised Messiah ‘alaihissalam says, then one should not seek a cure when an illness occurs. Thus, making such a statement is only the result of ignorance. The Promised Messiah ‘alaihissalam says that indeed a destiny ordained by Allah is bound to be fulfilled. But who knows what is the destiny set by Allah regarding a certain matter? Since we do not have this knowledge, we should fully adopt the strategies that Allah has taught us. He said that among all these,

the most effective strategy is the prayer. But the issue is the same; you should perform the prayer the way it is supposed to be performed.

What are the appropriate etiquette according to which a prayer should be said? Regarding this matter, the Promised Messiah ‘alaihissalam states,

“I am definitely aware that there are a lot of people in this world who fall far short of the point where the prayer becomes effective. And being tired, they give up praying and thus on their own derive the conclusion that there is no effectiveness of the prayers. I say that this is their own mistake and weakness. Unless there is enough of the amount, whether it is a poison or an antidote, it will not have any effect. Can a very hungry person expect to feel satiated by just eating a morsel, or by eating just an ounce of food? Similarly, how can the thirst of a very thirsty person be quenched by just one drop? Rather, enough food needs to be eaten for one to feel full, and enough water has to be drunk for a person to feel quenched, and only then can a person feel satisfied.”

The Promised Messiah ‘alaihissalam said:

“Similarly, while praying one should not become discouraged and troubled, and soon give up because of being tired. Instead, one should not stop until the prayer has shown its full effect. The ones who tire or become anxious are making a

mistake because these are the traits of those who lose out. In my view praying is a very noble action. And based on my own experience, I can state that this is not a product of fantasy. At the point where all other human efforts fail in overcoming an obstacle, through prayers, Allah can make the task easier. I convey to you the certainty that prayer has tremendous effectiveness. Healing from disease can be achieved through it. The worldly worries and difficulties are eliminated by it. It protects you from the conspiracies of the enemy. There is nothing that cannot be achieved through prayers. Above all, it purifies a person and bestows a belief in the living Allah. It saves you from sin and gives you fortitude to be righteous. Extremely fortunate is the person who has faith in prayers, because it is he who witnesses extraordinary and amazing facets of Allah’s Nature. Such a person comes to believe in Allah after witnessing the Power and Benevolence of Allah.

Allah has taught us a prayer in the very beginning of the Holy Qur’an, and this points to the magnificence and importance of prayer. Without prayers a person cannot achieve anything. Allah states:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
الرَّحْمَنِ الرَّحِيمِ ۝ مَلِكِ يَوْمِ الدِّينِ ۝

All praise belongs to Allah, Lord of all the worlds, The Gracious, the Merciful, Master of the Day of Judgment. (The Holy Qur'an, 1[Al-Fatihah]:2-4)

Here, Allah's four attributes, that are considered the most important among all attributes, are mentioned.

Rabbil-'alamīn [Lord of all the worlds] indicates that Allah is the Lord of each and every particle in the universe. 'Ālam is a term used for anything regarding which information can be obtained. This shows that there is nothing in this world that is out of the Domain of Allah. He is the Lord of all, including all physical as well as spiritual entities. He is the one who nurtures every thing according to its requirements. Just as he nurtures the body, he also grants wisdom and divine revelations for the sustenance and contentment of the soul.

The Holy Qur'an states that Allah is Raḥmān [the Gracious], which means that Allah's Blessings exist even prior to any actions on our part. Before we are even born, all the essential things for our life, like the earth, the moon, the sun, the air, the water, and many other things are already present.

Next, the Holy Qur'an states that Allah is Raḥīm [Merciful], that is, Allah does not allow the virtuous deeds of any one to go waste. Rather, He rewards such acts."

The next Attribute of Allah is Mālikī Yaumid-dīn [Master of the

Day of Judgment], that is, Allah is the one who rewards us and He is the one who is the Master of the Day of Judgment.

After mentioning so many attributes of Allah, we are urged to pray to Him. When a person starts to believe in Allah and these attributes of Allah, an inevitable passion and urge develops in the soul of such a person, which then bows down towards Allah in prayer.

After this, we are advised to say

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

ihdi nassirātal-mustaqīm [Guide us in the right path]. This indicates that there is a great need for prayer for incurring Allah's Blessings and for the manifestation of His Grace. Thus you always need to be fervent about praying, and to never tire of it.

Hence, prayer is the second aspect of self-reformation, and of the struggle towards a good ending through the blessings of virtuous deeds. The greater the faith and reliance in Allah and perseverance in praying, the more magnificent will be the results and harvest of praying. All the difficulties of the person who prays in such will vanish, and the one praying will reach an elevated level of righteousness. This fact is absolutely true that unless Allah purifies a person, he cannot become righteous. Only with Allah's blessings and help can the carnal passions be put to an end. And such blessings and help of Allah are

gained through prayer, and such strength is acquired only through prayer.”

The Promised Messiah ‘alaihissalam said:

“Especially, our Jama‘at should never ever be oblivious of the value of prayer.”

He added:

“Thus prayer is a forceful proof of the existence of Allah. Allah thus mentions in the Holy Qur’an:

وَأِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

And when My servants ask thee about Me, say ‘I am near. I answer the prayer of the supplicant when he prays to Me. (Holy Qur’an, 2[Al-Baqarah]:187)

The answer [to the prayers] from Allah is sometimes received in the form of true and virtuous dreams, and sometimes through visions and revelations. Above all, Allah’s Omnipotence and Divine Powers are evinced through prayers.

Thus, prayer is a great treasure and a force. In numerous places in the Holy Qur’an we have been urged regarding prayer, and the accounts of such people who escaped from their difficulties due to prayers, have also been narrated. The nucleus of the lives of the Prophets, and the actual and true reason of their triumphs is this same prayer.”

Then the Promised Messiah ‘alaihissalam continues:

“Therefore, I advise you to keep

praying for the enhancement of your spiritual and physical power. Due to your prayers such a transformation will come about that, with Allah’s Blessings, a good ending will be achieved.

The Promised Messiah ‘alaihissalam added that the third method of achieving righteousness is:

“The companionship of the righteous people. Hence, Allah states in Holy Qur’an that stay with the righteous people. There is a unique influence of the companionship of the righteous. The truthfulness and faithfulness of such people impacts others and helps in eradicating their weaknesses.”

I have given a detailed sermon on this topic, and even this gathering and Jalsa are examples of this [companionship of righteous people]. May Allah give all of us the ability to benefit [from this companionship] and make us righteous and grant us the ability to spread the truth as well.

The Promised Messiah ‘alaihissalam said:

“These are the three techniques of protecting your faith from the assaults by Satan. These [methods] give strength to your faith, and unless they are utilized, there is always a concern that Satan may attack and steal your faith away. Therefore, it is extremely necessary that you step forward firmly, being cautious of the satanic attacks. The person who does not arm himself with these three ‘weapons,’ I have a

premonition, such a person may incur harm through a chance attack by Satan.”

Hence, the Promised Messiah ‘alaihissalam has pointed out the three techniques [of protecting your faith]. The first technique comprises one’s own struggle to evade evil. In the current surroundings of the society thousands of evils await hungrily. At every street, at every road, in schools, in colleges, at workplaces; thus, there isn’t a single place left where we can be considered safe from evil. Some times a person has no evil intentions, or at least does not have an intention to knowingly indulge in evil, but the circumstances may drag him into evil. For example, the uninhibited meeting between unmarried men and women can cause problems. Here, in these countries, the environment is such that sometimes girls accuse men of evil intentions and charge them of inflicting excesses against them. On the other hand, sometimes men say inappropriate things about girls or women. Therefore, Islam has decreed that such interactions between men and women to be altogether improper. There should be such a sense of modesty that it should protect you from evils, and from the accusations of evil doing as well.

The second method of avoiding evil and of achieving a good ending through the blessings of good deeds is the method of prayer. A person is moved towards prayer only when his heart is filled with fear of Allah and with righteousness. Whenever such a person sees evil, his heart is filled with fear of Allah and he tries to avoid this evil by bowing down and asking for Allah’s help. And then just as the Promised Messiah

‘alaihissalam said, the prayer should be such that the soul melts and gushes towards Allah. The Promised Messiah ‘alaihissalam has characterized salāt [namāz] as the best way of praying. He stated at one point that Salat itself is the prayer and namaz is the core of worship. The prayers should not be mere oral repetitions, rather, they should be in accordance with the commands of Allah, which are that we should appear before Him and say our prayers five times a day. And we should continue to seek His help in refining and purifying ourselves.

The third method that moves one towards righteousness is the companionship of the righteous people. As I mentioned earlier, nowadays this method can include lectures, conventions, Jalsas, any gatherings where the elders talk about morals and virtues, reading and understanding of the Holy Qur’an and the Ahadith, and reading the books of the Promised Messiah ‘alaihissalam. Sometimes it requires a lot of work to understand the writings of the Promised Messiah ‘alaihissalam. Any such meetings that help promote such understanding should be attended, and such means adopted. By adopting such measures, you can avoid evil. Just avoidance of evil or sin should not be the ultimate goal; rather the actual goal should be attaining righteousness. The goal of a true believer is not just avoiding major sins or just accomplishing a few key moral deeds. Rather, a person who claims to have faith, and claims to have become a true believer, is in a constant effort to avoid even the minutest and the most miniscule of sins, and to even adopt the tiniest of moral virtues. Such a person considers everything to be in vain unless the narrow road to righteousness

is followed single-mindedly.

The Promised Messiah ‘alaihissalam has mentioned that it is not a great virtue to just avoid the major sins like theft, adultery, backbiting, dishonesty and immorality. And thus one should not be smug at having avoided these sins. There are many people who have no association with religion and still they avoid such major sins. The Holy Qur’an, which we believe to be the final law-giving Scripture, aims to make us meet the requirements of lofty morals.

The Promised Messiah ‘alaihissalam says,

“But that Jama‘at (whose members have been mentioned by Allah in the Holy Qur’an as the people who conducted such righteous deeds that Allah was pleased with them and they were pleased with Allah) was not created by just avoiding sins. These people deemed the worth of their own lives trivial compared to the value of gaining Allah’s pleasure. They gave up their own ease and comfort in order to benefit the creations of Allah. Only after doing this did they reach such elevated ranks that the declaration rang out:

رَضِيَ اللهُ عَنْهُمْ وَرَضُوا عَنْهُ

Allah is well-pleased with them and they are well-pleased with Him. (Holy Qur’an, 98[Al-Bayyinah]:9)

“Therefore, you should not consider this one aspect enough for yourself. Yes, first do avoid the sins, but then strive and struggle to

accomplish virtuous deeds, and then invoke Allah’s Help and Blessings through prayers. Until a person meets both these requirements (that is, accomplishing virtuous deeds, while shunning sins), he cannot be called a true believer. This verse surely portrays a true and a perfect believer:

أَنْعَمْتَ عَلَيْهِمْ

... those on whom Thou hast bestowed Thy blessings, ... (Holy Qur’an, 1[Al-Fatihah]:7)

Now ponder whether these Blessings were showered because of just the avoidance of sins like stealing and robbery, or are there more profound implications in this? Nay, it includes such glorious rewards as the direct communication and conversation with Allah.”

This means that such a deep relationship with Allah is established that a person can talk to Him, as well as listen to Him.

Then, the Promised Messiah ‘alaihissalam says:

“If avoidance of major sins was considered enough by Allah, then the instructions to pray for achieving the status of an‘amta ‘alaihim [those on whom Thou hast bestowed Thy blessings] would not have been mentioned, because its loftiest and ultimate pinnacle and status is direct conversation and communication with Allah. The excellence of the prophets was not that they merely

refrained from stealing and robbery; rather, they had no match in their love and faithfulness to Allah. Thus with the instructions for this prayer Allah taught us that virtuous deeds and rewards fall under a separate category. Until a person strives to acquire these, he cannot be called a righteous and a pious person, and he cannot be counted among the ranks of those who were rewarded by Allah. After this Allah said:

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۗ

... those who have not incurred Thy displeasure. (Holy Qur'an, 1[Al-Fatihah]:7)

The Holy Qur'an has expanded on this at another place by stating that the nature of a true believer reaches its perfection by taking two kinds of potions. One of these potions is called 'Kafoori' and the other one is called 'Zanjabeeli.' The 'Kafoori' potion is such that by drinking it the inner self becomes completely tranquil and it loses all signs of fervor towards evil. Just as camphor has the ability to douse poisons (which is why it is called 'Kafoor'), similarly, this 'Kafoori' potion douses the poison of sin and evil. And it suppresses and neutralizes the toxic refuse that can rise and annihilate a person's soul. The other kind of potion is the 'Zanjabeeli' potion, which stirs up a passion and gives rise to a strength and vigor in a person to accomplish virtuous deeds.

Therefore,

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝

(Holy Qur'an, 1[Al-Fatihah]:6-7), is the real goal and objective, and it corresponds to the 'Zanjabeeli' potion. And

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۗ

(Holy Qur'an, 1[Al-Fatihah]:7) is the 'Kafoori' potion."

The Promised Messiah 'alaihissalam stated that we should keep these minor sins in our view as well. Often these evils attack secretly, and once a person is overcome by these it becomes very difficult to free one's self. This is as if one is praying

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝

but is not taking any practical steps to stamp out these hidden evils. The Promised Messiah 'alaihissalam stated:

"A person may even abandon the major sins but some sins are so subtle and concealed that first of all they are identified with great difficulty, and secondly, discarding them appears even harder."

The Promised Messiah 'alaihissalam said:

"It is these subtle and disguised evils that keep a person from incurring Allah's Blessings. These [subtle sins] are the moral shortcomings that come forth during our social interactions, and minor issues and disagreements lead to the rise of grudges, hatred, jealousy,

deceit and arrogance, and one starts looking down upon ones brothers. One may become vainglorious and conceited (losing sight of the real objective, which was sincerity), at being praised by others for having said (for only a few days) his prayers with great enthusiasm. Another example is of a person, upon whom Allah bestowed great wealth or knowledge, or he gained some familial reverence, and as a result he starts looking down upon his brother (who did not have all these advantages), and he zealously starts pointing out his brother's weaknesses. Arrogance, having many colors, exists in one form in one person and another form in another. A scholar shows it through his knowledge, and tries to bring down his brother by criticizing him on the basis of some academic argument. That is, in one way or another he tries to harm and defame his brother by criticizing him. He spends his days and nights searching for his weaknesses. It is such subtle sins that are very difficult to eradicate, and the Shari'ah considers them unacceptable.

The Promised Messiah 'alaihissalam further stated,

“Getting rid of these [subtle sins] and dying are as if one and the same.”

Thus one can be freed from these evils only through Allah's Mercy after tremendous

struggle and prayers.

“And until one is liberated from these sins one cannot fully achieve the purification of the soul, and one cannot deserve the rewards and blessings that come from Allah only after such purification of one's inner-self. Based on their own estimates, some people assume that they have gotten rid of these immoralities.”

There are many elders who apparently teach and preach righteousness. However, it is quite surprising to observe them during the proceedings of 'Qada' or any other such events, involving someone against whom they have some ongoing grudges. These elders sometimes use such foul language that it perturbs the listener. The Promised Messiah 'alaihissalam said,

“Some people conclude that they have rid themselves of these moral evils. But whenever they happen to get involved in a confrontation with a dim-witted person they become exceedingly fiery and then spew such vulgarities that one cannot even imagine. Hence, you realize that they have achieved nothing, and that they are devoid of the inner purity that guides to complete righteousness. This goes on to show also that the purification of the inner-self is extremely difficult and is impossible to achieve without Allah's Blessings. The incurrence of such Blessings involves the same three aspects [as mentioned earlier], that is, first the personal effort and planning, second

the prayer and third the companionship of the righteous.”

Thus, in order to acquire Allah’s Blessings, bow down in front of Him, and pray. Beseech His Wisdom from Him. Once you recognize His Blessings, your inner-self will also be purified.

The Promised Messiah ‘alaihissalam further expanded on this subject saying:

“In reality, this filth of inner passions, appearing in many forms, including impudence, arrogance and deceitfulness, does not die away until Allah’s Blessings arrive. And this toxic refuse is not incinerated until the fire of Wisdom annihilates it.”

This means that this waste and this filth inside the human mind and thoughts cannot be burnt down and cannot be eradicated until there is a fear of Allah, and until His awe resides in our hearts. When this happens, Allah will shower His Blessings, and with His own help enable us to eliminate these evils. The Promised Messiah ‘alaihissalam said:

“In whomsoever this fervor of Divine Wisdom is lit up, that person starts getting cleansed of such moral weaknesses. And even though being of a higher rank in society, he begins to consider himself unimportant, and starts counting his own self as insignificant. He does not consider his own abilities and qualities to be the reason of his enlightenment (which he received through the Divine Wisdom).

Thus, the Promised Messiah ‘alaihissalam says:

“In my view, this is a wonderful

way of purging yourself and it is impossible to find a better method following which one can stop showing conceit and arrogance of any kind, be it based on the level of education, ancestry or wealth. When Allah blesses one with the clarity of vision, it becomes evident to him that every ray of light that can eradicate the darkness of ignorance always descends from Heaven, and humans are always dependent on this Heavenly Light. Our eyes cannot see anything unless the sunlight (that also descends from above) is present. In the same fashion the spiritual light, that eliminates every form of moral darkness and replaces it with the radiance of righteousness and piety, also descends from Heaven. I state with absolute honesty and surety that a person’s righteousness, faith, worship and piety all descend from Heaven. And this is all dependent on Allah’s Blessings which He may continue to shower if He wills, or He may take it away.”

Based on his knowledge from Allah, the Promised Messiah ‘alaihissalam described the System of Wasiyyat as one of the means of purging oneself of sins. I shall expand on this later on during this discourse. The Promised Messiah ‘alaihissalam said:

“Hence, the true enlightenment is the stage where one sacrifices one’s ego and considers one’s own self insignificant. Then one bows down in front of Allah, and with great humility and meekness seeks Allah’s

Blessings and prays for that light of Divine Wisdom that incinerates the passions of the inner-self and gives rise to a glow and inner strength and passion for accomplishing virtuous deeds. Then as a result, if Allah's Blessings are bestowed upon him and he is able to acquire a certain degree of enlightenment, he should not turn to arrogance and haughtiness; rather there should be a further deepening of his meekness and humility. This is so because the meeker the person becomes, the more the Divine qualities and resplendence descend upon him, giving him enlightenment and vigor. If a person possesses this conviction, then there is a hope that with Allah's Blessings his moral condition will be enhanced. To consider oneself important in this world equates to arrogance, and due to this attitude a condition is reached where one starts scorning and deriding others.

The Promised Messiah 'alaihissalam had a great desire to uplift his Jama'at to an elevated level of righteousness and humbleness. He yearned for all members of the Jama'at to have their heads forever bowed with humility at the doorstep of Allah, to become seekers of Divine Wisdom, and to develop genuine compassion for His creations. The Promised Messiah 'alaihissalam desired all this so greatly that he continuously guided the Jama'at along this path. He further elaborated about this matter:

“I repeat all these matters over and over again because the main reason why Allah has chosen to create this Jama'at is that He may re-establish the true Divine Wisdom that was lost to the world, and to restore the true righteousness and piousness which can not be found in present times. Arrogance is rampant in today's world and the 'Ulamā [religious scholars] are prisoners of their own pride and conceit. Even the state of the Fuqarā [spiritual sages] is turning peculiar. They are no longer concerned about the nurturing of the soul, rather their attention and focus is more limited to the body. Consequently, the remedies and rituals preached by these sages are so far off that these cannot be traced back to the teachings of the Prophets. I can surely see that purification of the heart is the least of their concerns and their main focus is only the body, without any trace of spirituality. Such rituals and practices cannot purify the heart, nor can they grant any True and Divine Wisdom. Therefore, the present era is entirely devoid of the true essence. The traditions of the Prophets that were to be followed have been entirely forsaken and forgotten. Now Allah desires to bring back the era of prophethood and re-establish righteousness and piousness, and Allah has chosen to do so through this Jama'at. Thus it is incumbent

upon you to pay attention to the real reformation, following the ways taught to us by the Holy Prophet, sallallahu ‘alaihi wa sallam.”

The Promised Messiah ‘alaihissalam further explained:

“There are only two main components and aspects of the Sahri‘ah, whose upholding is very important for us. One of these aspects is our obligations to Allah, and the other is our obligations to our fellow humans. Our duty towards Allah is to not consider any one His partner in regards to our love, obedience and devotion to Him, as well as in regards to His Unity, His Nature and His Attributes. And our duty towards our fellow beings is that we should not show any arrogance, dishonesty and cruelty of any kind towards our brothers. In other words, there should be no defect in the moral component of our obligations. These may seem like merely a couple of phrases, but they are very very difficult to act upon.” (Lecture by the Promised Messiah ‘alaihissalam at the Annual Jalsa 29th December 1904, Malfoozat Vol. IV, pp. 197-214, New Edition).

The Promised Messiah ‘alaihissalam said:

“Take heed, this world is only temporary, every one here is destined to depart this life. The graves are summoning you with their loud screams. Every person ends up meeting his own destiny. Our time here is so unpredictable, and our life

is so fragile, that how can there be a certainty of being alive for the next six months or even for the next three months? There is not even the guarantee of being alive for your very next step of your walk. So if such is the case that there is no knowledge regarding the time of death, and its certainty and unavoidability is unequivocal, then it is the responsibility of a prudent person to always be prepared for it. This is why it has been mentioned in the Holy Qur’an that:

فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٣﴾

‘...So let not death overtake you except when you are in a state of complete submission.’ (Holy Qur’an, 2[Al-Baqarah]:133)

Success cannot be achieved until a person keeps his account with Allah cleared, and fully imparts these two kinds of obligations. As I mentioned earlier, there are two kinds of obligations, first our obligations to Allah and second our obligations to our fellow humans. Furthermore, our obligations to our fellow beings are also of two kinds. The first category includes our obligations to our brothers in faith, whether they are our brothers, fathers or sons, they all share a common spiritual brotherhood. The second category includes our obligations to the entire human race, and our true compassion for it. The most important part of our obligations to Allah is that we should worship Him, and this worshipping

should not be based on any personal interest. Rather, this worshipping should happen even if the concept of Hell or Heaven did not exist, and this should not affect the intensity of the special love that exists between the creation and its Creator. Therefore, the question of Hell or Heaven should not arise in the case of such obligations. My belief regarding the compassion for humanity is that one's heart is not cleansed entirely unless one prays even for the enemy." (Malfoozat, Vol. II, pp. 68, New Edition).

Thus, as the Promised Messiah 'alaihissalam stated, it is the obligation of the Jama'at to pay attention to the true reformation. And what is the true reformation? The true reformation is the one that has been taught to us by the Holy Prophet sallallahu 'alaihi wa sallam, and it includes a component of our obligations to Allah. As I mentioned earlier, our obligation to Allah is that we should worship Him with sincerity and follow His commandments, and establish His Unity in this world. It should not be the case that on one hand by saying

قُلْ هُوَ اللَّهُ أَحَدٌ ۝

we are announcing to the world enthusiastically that Allah is One and there is none like unto Him, and telling the people that if they wish to protect their progeny they should turn towards the One Allah and worship Him Who is your Creator; but on the other hand our own hearts hold numerous idols inside, our actions are opposite to our

preaching, we show laziness in saying the five daily prayers, and we ourselves do not have complete faith in the attributes of Allah. We should not be, on one hand, making claims that Allah is All Knowing, while on the other hand indulging in a conduct as if Allah is completely unaware of our actions. Once a firm belief in the attributes of Allah is attained, the love for Allah and true obedience to Him inevitably and spontaneously emerges. Also keep in mind that our obligations to the humankind are also very important. Your hearts should not give rise to any kind of conceited thoughts regarding your brothers, rather as the Promised Messiah 'alaihissalam stated, your heart should be clear of any rancor even for your enemy. Even the notion of usurping their rights and cheating them should not arise in your heart, and you should not stand liable for committing even the slightest cruelty upon your brothers.

During this past year I have tried to the best of my ability to elucidate and to point your attention to the fundamental moral virtues. And whosoever has heard these sermons cannot claim to be unaware of the ways of meeting the obligations to Allah, to His Prophet sallallahu 'alaihi wa sallam and to the humankind. These ways have been explained considerably on the basis of knowledge from Holy Qur'an and Hadith. I reiterate once more that feel the compassionate yearning of the Promised Messiah 'alaihissalam. Create an affectionate attitude within yourself. Pay attention to your obligations to Allah and to the humankind, so that in the Heavens you may be counted

among the pious, and so that you may be ranked among those who strive for reaching a good ending. May Allah grant us the ability to make sacrifices for each other, and may He grant us the capacity to stand in the ranks of those who were showered by His Blessings; or else we will be considered among those who only verbally recite

وَمَا طَافُوا الْأَرْضَ إِلَّا لِيُنذِرُوا
وَلِيُنذِرُوا الَّذِينَ كَفَرُوا

while in their hearts they do not consider it possible for themselves to be counted among these [who were showered with Allah's Blessings], nor do they feel any need or desire to be included in such ranks. One should always keep the reality of death in one's view as well. If there is awareness about death then there will also be an awareness of the obligations towards Allah and the humankind. Thus, one should assess oneself every day, because the obligations towards Allah can only be fulfilled and be considered worthy of Allah's approval if we are fulfilling our duties toward humankind simultaneously.

The Promised Messiah 'alaihissalam said:

“Every one should contemplate daily regarding the degree of one's attention to such matters, and regarding the level of one's compassion and dealings with one's brothers. A great portion of the responsibility resides on a person's shoulders. It has been mentioned in Hadith that on the Day of the Judgment Allah will say, ‘I was hungry and you did not feed Me. I was thirsty and you did not give Me water. I was sick and you did not inquire after Me.’ The people who

will be asked this question will say, ‘O our Lord when were You hungry and we did not feed You? When were You thirsty and we did not give You water? And when were You sick and we did not inquire after You?’ Then Allah will say, ‘A certain servant of mine was in need of all these things but you did not show any compassion towards him. Compassion for him would have been your compassion for Me.’ Allah would similarly address another group saying ‘Well-done! You showed compassion towards Me. I was hungry and you fed Me. I was thirsty and you gave Me water.’ This group will ask, ‘O our Lord, when did we do all this to you?’ Then Allah will reply, ‘The compassion you showed towards a certain servant of Mine was actually compassion towards Me.’

In fact, showing compassion toward Allah's creations is a very noteworthy action, and Allah is very fond of such actions. Could there be a greater reward [for such actions] than Allah showing His Own Compassion towards such a person in return? Usually it happens the same way in this world that if a servant of a person visiting the person's friend is not treated properly by that friend, then will that person be happy with his friend? No, not at all, even though he did not himself get mistreated by his friend. On the contrary, treating the servant well would be equivalent to treating

his owner well. Similarly, Allah does not like if someone is heartless toward His creations that are very dear to Him. Therefore, whosoever shows compassion toward the creations of Allah wins Allah's pleasure and approval in return.

Hence, moral behavior is the stepping-stone for all progress and in my opinion this is the aspect of our services to humankind that reinforces the other aspect, that is, our duty to Allah. Allah sustains the faith of the person who shows moral behavior in his dealings with people. If a person, while striving to attain Allah's pleasure, shows compassion towards a weaker brother, then this selfless act of affection will strengthen his faith. But it should be kept in mind that the moral behavior adopted just for show-off and flaunting, is not for Allah, and such morality does not carry any benefit because of a lack of sincerity." (Malfoozat, Vol. IV, pp. 215-216, New Edition).

The Promised Messiah 'alaihissalam said:

"I have read in 'Tadhkiratul-Auliya' about a saint who narrated, 'Once it rained for many days. During these days of heavy rain I saw an eighty-year-old man—who was a fire worshipper—casting birdseeds for the sparrows. Thinking that the actions of a non-believer do not carry any significance, I asked him if he expected to receive any reward in return of this action. The

fire worshipper replied, "Yes, for sure.'" The same saint states that later on he went for Hajj and happened to see the same fire worshipper circling the Ka'ba. He recognized the saint and said, 'See, did I not get the reward in return of those birdseeds?' meaning that the same birdseeds became the cause of him coming to Islam.

Similarly, it is mentioned in a Hadith that a companion asked the Holy Prophet sallallahu 'alaihi wa sallam, 'During the time of my ignorance, I gave away a lot of money, will I receive any reward in its return?' The Holy Prophet sallallahu 'alaihi wa sallam responded, 'It is the very consequence of that charitable giving that you became a Muslim.' This explains that Allah does not disregard even a minor act of sincerity. This also proves that compassion and caring for humankind results in safeguarding one's obligations to Allah." (Malfoozat, Vol. IV, pp. 216, New Edition).

Therefore, always keep in mind that as demanded by the standards of civility as well, only a person with very deep compassion for Allah's creations can be labeled as a person with high moral standards. The Promised Messiah 'alaihissalam has greatly enlarged this circle of influence for compassion.

The Promised Messiah 'alaihissalam stated

that you should not limit your compassion to only the Muslims; rather, you should be compassionate towards all humans created by Allah, regardless of who they are. Even if a person, who wrongs you, ever falls in need of your compassion and help, then you should show your compassion even to him. Moreover, his mistreatment of you necessitates your display of compassion. A strong feeling of sympathy for that person should arise in your heart upon seeing his maltreatment towards you, and with this feeling of sympathy you should pray to Allah, ‘O Allah I do not know why this person holds a grudge and enmity and hatred towards me, and this fire is eating him up inside. Save him from his torment and grant him peace of mind. Grant him wisdom and understanding, and protect even his progeny from his sins and their ill affects.’ When you are praying like this for someone and are feeling someone’s pain, according to the Promised Messiah ‘alaihissalam, only then can it be said that you are following the commandment of Allah that should be followed by a true believer, that is:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ

‘Verily, Allah enjoins justice, and the doing of good to others; and giving like kindred’ (Holy Qur’an, 16[Al-Nahl]:91)

First of all, you should always uphold justice and equity, because this is a moral virtue, and you should be good towards whoever is good to you. Then, you should keep in mind that a true believer always keeps advancing forward and his steps never stop moving forward. And the more you will continue to improve your morality, the more

you will progress in your faith.

The Promised Messiah ‘alaihissalam said:

“Beyond this level, there is a next level at which you treat him [that is, your enemy] even better. This is called benevolence. Although the rank of benevolence is higher than that of justice, and it is a virtuous act of great significance, but it is possible that a person who is benevolent at one time might someday turn around and make you feel obliged to him. However, there is a rank higher than these two [justice and benevolence], that is, a person does the good deed out of utter love in such a way that it does not include even a hint of pretentiousness. This is comparable to a mother raising her child. She does not desire any reward or compensation in return of her care, quite the opposite, there is a natural fervor because of which she sacrifices her peace and comfort for the sake of her child.”

The Promised Messiah ‘alaihissalam further stated:

“Virtuous actions should thus be such that they become part of our nature, because when an action progressively becomes natural it reaches its pinnacle of perfection. Always remember that Allah loves virtuous deeds very much and He wishes that compassion should be shown towards His creations. If He were fond of sin, He would have strictly enjoined sinning. But His Nobility is free of such blemishes.”

So the Promised Messiah ‘alaihissalam has asked us to be aware of the fact that his real mission is to establish such a Jama‘at that is not just chasing after this world, but is also concerned with the life hereafter. We, the members of this Jama‘at should be concerned about being answerable to Allah after our death, and our actions should be such that they take us towards a good ending. And when we appear in front of Allah, we should not be empty handed. He said for us to pay attention to two matters for embellishing our actions. We will be counted among those who win Allah’s pleasure if we act accordingly. And what are these two matters? The first one includes our duties to Allah, that is, to worship Him, to declare His Unity, to keep ourselves immersed in fear and awe for Him and to strive to attain His pleasure. The second one includes our duties towards humankind and eradication of turmoil from the society. As a consequence of this [that is, meeting the obligations to humankind] you will emerge as having met your duties towards Allah and of having won His pleasure as well. You hear about this and already know about it as well, but still you do not find the ability to impart your duties towards Allah and humankind the way they should be imparted. Therefore, the Promised Messiah ‘alaihissalam said that there are three ways of achieving this. First, keep in mind that one has to make an effort to accomplish a task. One has to strive in order to achieve worldly goals. You have to prepare for a long time for worldly exams and only then you are able to pass the test. If you are unable to get grades required for

admission into a particular program then there is an effort to improve the grade. So, keep in mind that you will have to make an effort to fulfill Allah’s commandments. But since this is a matter regarding Allah’s orders, you will not succeed merely because of your own planning and striving. You can achieve these goals only through Allah’s Benevolence and Mercy, for which you will have to bow down in front of Him, to supplicate Him in tears, and to pray profusely to Him. And when, along with your efforts, you will engage in praying then you will move forward towards joining the ranks of those who abide by Allah’s commandments. But, bear in mind that Satan will continue to place hurdles in your path at this stage as well, and will continue to beguile you. Therefore, along with your efforts and prayers, also strive to benefit from the companionship of the righteous people. Try to participate in the righteous gatherings and sit with such righteous people who will call you towards righteousness and who themselves conduct righteous deeds. So, in this way you will keep progressing through the stages of righteousness and will become deserving of Allah’s pleasure. (Lecture by the Promised Messiah ‘alaihissalam at the Annual Jalsa, 29th December 1904).

As I have mentioned earlier, these excerpts that I have summarized here are from a lecture of the Promised Messiah ‘alaihissalam that he delivered during the 1904 Annual Jalsa. During this Jalsa the Promised Messiah ‘alaihissalam with heartfelt compassion, pointed the Jama‘at’s attention toward the matter of achieving a

good ending. However, exactly one year from this event, as I briefly alluded to earlier, Allah told him to instruct the Jama'at to uphold their righteousness. There is another means of attaining Allah's nearness and achieving righteous ending, which will be helpful to you in upholding your righteousness and in bringing about prior changes within yourself. Rather, this is a very important recipe, which will create means of propagating Allah's teachings, as well as creating the means of imparting our duties to humankind. This recipe is the system of Wasiyyat. The Promised Messiah 'alaihissalam explained its importance as:

“Glad tidings for you, that the field of winning Allah's Love is vacant. Every other nation is in love with this world, and this world is not concerned with the matter that wins Allah's pleasure. Those who want to enter forcefully through this door now have an opportunity to display their mettle and earn a special reward from Allah.” (Al-Wasiyyat, Roohani Khaza'in, Vol. 20, page 308, London).

Thus, while initiating the system of Wasiyyat, the Promised Messiah 'alaihissalam also gave us the good news that the system provides a means of attaining Allah's Love, and therefore if you desire to achieve a special reward from Allah then join this system and enter through this door. At another instance the Promised Messiah 'alaihissalam said:

“The issues of this world have never been entirely resolved by anyone, nor will anyone be able to do this in the future. The worldly

people do not understand why we came to this world and why we will depart it. Who can make them understand when Allah has not given them this understanding. Conducting the worldly business is not sin, but in reality a true believer is the one who gives preference to his faith, and just as he worries night and day about succeeding in this insignificant and tainted world to the extent that he even worries while lying on his bed and feels great remorse if he fails to succeed, that true believer stays just as engrossed in the worries about his faith. To love this world is to be in a great delusion. There is not knowing when the death will come.”

(Maktoobat-i-Ahmadiyya, Vol. 5, No. 4, Book No. 9, pages 72-73).

Some people's attention is always focused on only earning a living and on fulfilling their carnal desires, and there is no concern about fulfilling Allah's commandments and other religious matters. Here the Promised Messiah 'alaihissalam is explaining that humans forget that a time has also been set for death, and therefore they pay no attention towards attaining a good ending by winning Allah's pleasure.

The Promised Messiah 'alaihissalam said:

“And you too should partake of the Holy Spirit by compassion and by purifying your souls, because without the Holy Spirit, true Taqwa cannot be attained. And, totally shedding all base desires of the self, choose for the sake of winning the pleasure of Allah that path compared to which no path can be narrower

and straiter. Do not fall in love with the pleasures of the world, for they take you away from Allah. For the sake of Allah choose a life of austerity. The pain that wins Allah's approval is better than the pleasure that incurs His anger. And that defeat which pleases Allah is better than the victory that invites His wrath. Renounce the love that brings you nearer to the wrath of Allah. If by purifying your hearts you will come to Him, then He will help you whichever path you tread and no enemy shall ever be able to harm you. You can never ever win the pleasure of Allah unless you, relinquishing your desires, abandoning your pleasures, sacrificing your honor, disowning your wealth, discarding your life, for Allah's sake take on such a hardship that it makes you feel the pangs of death in this very life of yours. But once you have suffered hardships for Allah, you will come in the lap of Allah like a beloved child. And you will be made heirs of those pious persons who have preceded you. The door of every blessing will be opened to you. But there are few who belong to this category. Allah addressed me and told me that Taqwa is a tree such as should be planted in the heart. The very water that nourishes Taqwa is the water that irrigates the whole garden. Taqwa is a root such that if it does

not exist every thing becomes meaningless; and if it remains intact then nothing is lost. What benefit is there for a man in indulging himself in the useless activity of claiming with his tongue that he seeks Allah while he has no sure footing with his Lord. Look, I say to you truly and sincerely that a person who mixes with his Faith any worldly matter to adulterate it [the faith] is ruined. And for that soul Hell is very near all of whose intentions are not for Allah—rather some of them are for Allah and others are for the world. Thus, if you have an iota of worldly adulterations in your intentions then all your worship is in vain. In such a case you do not follow Allah. Rather you follow Satan. Never ever expect that when you are in such a condition Allah will help you. Rather in this condition you are a worm of earth and in no time you will be perished in the same way as worms of the earth perish. And Allah shall not be in you. Rather Allah will be happy to have you destroyed. But if you actually bring a death upon your ego, then you shall appear in Allah and Allah shall be with you. And the home where you live will be blessed; and Allah's mercy will descend on the walls that are the walls of your houses. And that city shall be blessed where such a person lives. If your life, your death, and every action and movement of yours and your

kindness and your anger will be for Allah and Allah alone and if, in no trouble or difficulty you shall put Allah to test and shall not sever your relationship with Him—rather, under these trials, you will step forward towards Allah—then, I truly say to you, that, you will become a chosen people of Allah. You, too, are human as I am human and that very Allah Who is mine is yours. So don't lay waste your noble capacities. If you will be totally inclined towards Allah, then, be reminded—and I say it in accordance with the wishes of Allah—that, you shall become a chosen people of Allah. Let the Greatness of Allah take root in your hearts and confess His Unity not with your tongues alone but with your actions, too, so that Allah, too, shows to you His Mercy and Kindness in His Divine Actions. Refrain from malice. And treat human beings with true compassion and benevolence. Adopt every path of righteousness for who knows which one of these paths will lead you to acceptance.” (Al-Wasiyyat, Roohani Khaza'in, Vol. 20, pages 307-308, London).

The Promised Messiah 'alaihissalam said this at the time of initiating the system of Wasiyyat. According to a Hadith, the Holy Prophet sallallahu 'alaihi wa sallam said:

“The worth of this world compared to the worth of the life hereafter, is as much as when one of you dips his finger in the ocean and then looks at it after taking it out to

see how much water is on it.” (Tirmidhi, Kitabuz-Zuhd, Bab Ma Ja'a Fee Hawan-id-Dunya 'Alallah).

So if this world is not even worth this much then how much should we emphasize on our struggle to obtain Allah's pleasure? The object that we are chasing does not have any worth, and the matter that should be our real objective is far from our attention. It is actually Allah's approval that can take one towards a good ending.

The Promised Messiah 'alaihissalam continued in Al-Wasiyyat:

“God addressed me and said that I should inform my Jama'at that those who believed and their belief is not adulterated with worldly considerations and is free from hypocrisy and cowardice and is such as it does not fall short of any stage of obedience, these are the people who belong to those who are favorites of God. And God says that these are the very people who have a sure footing with their Lord.” (Al-Wasiyyat, Roohani Khaza'in, Vol. 20, page 309, London).

Thus, according to these words of the Promised Messiah 'alaihissalam if after listening to his advice and after knowing his wishes, a person does not bring about a change within, then, the Promised Messiah 'alaihissalam says such a person is a hypocrite, that he says one thing and does another. And if a person shows perfect obedience and accepts all the teachings sincerely, then such a person is the one who moves towards Allah with righteousness and who is willing to sacrifice everything he

owns for the sake of Allah's pleasure.

In the same publication [Al-Wasiyyat], upon being informed by Allah regarding the chosen people with complete faith in Allah, the Promised Messiah 'alaihissalam mentioned that such people would actually be the dwellers of Paradise. The Promised Messiah 'alaihissalam wrote this treatise in A.D. 1905 when the system of Wasiyyat was initiated. And stating the purpose of writing this treatise, he said, Allah has informed me that my time is near. So, now the system of Khilafat will begin which will complete the work after I am gone. And secondly, to carry on this movement a Jama'at of such righteous people will continue to be raised. Such people have been mentioned before, and they will attain the high standards of spirituality as well as high standards of financial sacrifices. Because of the uniqueness of such persons Allah has labeled them as the dwellers of the Paradise. And because of this reason they will have a separate graveyard where they will be buried. That is the reason why the Bahishti Maqbarah [graveyard for the dwellers of Paradise] came into being.

Hence, this is a system that is meant to reaffirm the confidence in attaining Allah's Love. This is a system that is meant for the Jama'at that makes sacrifices for the faith. And this is the Jama'at that serves the grief-stricken humanity of this world. So, after listening to these teachings, every Ahmadi should ponder and evaluate how much thought and effort should be put into joining this system. Some people say that the standard of our righteousness is not yet at the

level that we can meet the standard set by the Promised Messiah 'alaihissalam. So, such people should know that this system is such a revolutionary system that if you sincerely join it, and after joining it you strive to improve yourself, then through the blessings of the system, their spiritual change will take days where it would have taken years, and will take hours where it would have taken days. Therefore, Ahmadis should join this system also for the purpose of their reformation. And they should benefit from the prayers of the Promised Messiah 'alaihissalam for the people who join this system.

In 1905 the Promised Messiah 'alaihissalam said:

“And I was shown a spot in the vision and was told: this is the spot of your grave. I saw an angel who was measuring the ground and arriving at a certain spot, he said to me: this is the place of your grave. Then I was shown a grave which was brighter than silver and all its clay appeared to be silver and it was said to me: This is your grave. I was shown a place that was named Bahishti Maqbarah, and it was conveyed to me that it contained the graves of such selected members of the community who are destined for heaven.”

He continued:

“And I pray that God may bless it and that He may make this very piece of land Bahishti Maqbarah; and make it the resting place of those

members of the Jama‘at who 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 submitted themselves to God and who have brought about in themselves a holy change and who have, like the disciples of the Holy Prophet sallallahu ‘alaihi wa sallam set the example of Faithfulness and Truthfulness, Āmīn, O Lord of the world.”

“I pray again: O my Mighty God, make this piece of land fit for the graves of those of my Jama‘at who are pure of heart and who have in reality become solely for you and in their works there is no adulteration of the worldly objectives, Āmīn, O Lord of the world.”

And then he said:

“Again for the third time I pray: O my Mighty and my Benevolent! O God who is Forgiving and Merciful, give in this land a piece for graves only to those who truly believe in this chosen one of Yours and who have no trace of hypocrisy, of selfish desires and of unfounded suspicions in their hearts; and as faith and obedience deserve to be followed and observed, they follow and observe it for your sake; and the condition of their heart is such that, [while alive] they have sacrificed their lives for you and in your path; and with whom You are pleased; and about whom You know that they are totally lost in their love for You; and

those who have a relationship of love for Your chosen one and have such devotion for him as they would not hesitate to shed their lives for him—a relationship based on loyalty, total respect and veneration and a relationship based on the fact that their hearts embrace faith with open bosom without feeling any constraint, Āmīn, O Lord of the world.”

He continued:

“And because very great tidings have been given to me about this graveyard and because God did not only say that this graveyard is Bahishti [abode of those who will go to the Heaven], but also said

أَنْزَلَ فِيهَا كُلَّ رَحْمَةٍ

that is every kind of blessing has been descended on this graveyard, and there is no blessing which is not shared by those who are buried in this graveyard, God has inclined my heart through His Wahiy-i-Khafi [A non-verbal revelation which is a kind of Divine Inspiration] towards the idea that for the burial in the graveyard some conditions should be prescribed and only those would be admissible who, because of their truthfulness and their perfect righteousness, comply with them. These are three conditions and are binding on all:

“The first condition is that whomever desires to be buried in this graveyard should contribute towards

the expenses of its maintenance according to his/her capacity. Such contributions are demanded only from people who desire to be buried herein, and not from others... there should be an Anjuman [The executive body of the Movement] which should be responsible to spend the funds from such income (which would be raised from time to time) as it deems fit for the propagation of Islam and for spreading the Unity of Allah.”

“The second condition is that from among the Jama‘at only those will be buried in this graveyard who make a testamentary disposition that one tenth of his/her entire property shall, under the directions of the Movement, be devoted to the propagation of Islam and carrying out of the teachings of the Qur’an. It will be open to every righteous person whose faith is perfect to provide for this purpose in his Will more than one tenth, but it shall not be less.”

He said:

“It is the promise of Allah that He will cause the Movement to flourish, so it is expected that abundance of funds will be forthcoming for the propagation of Islam. Every matter pertaining to the proposals about the propagation of Islam, going into the details of which will be premature, will be paid for out of these funds.”

Now a time is here when these matters

have begun to emerge as realities. And there are matters other than the ones mentioned above by the Promised Messiah ‘alaihissalam that are coming forth and showing where else these funds can be used. As the Promised Messiah ‘alaihissalam stated, along with the propagation of Islam, these funds can be spent in the service of humanity.

Then he said:

“Do not think that these things which I have said are inconceivable. No, they are the Will of that Mighty One Who is the Lord of the earth and the heaven. I am not worried and grieved how and from where these funds would come, nor am I grieved about how such a community will be raised who, inspired by faith, shall demonstrate such heroic feats.”

So the Promised Messiah ‘alaihissalam held this expectation regarding you, that such a Jama‘at will arise (and this will surely happen) that will display such heroic deeds and will join the organization with fervor and, while setting examples of sacrifices, will become seeker of Allah’s pleasure.

The he said:

“The third condition is that every such person shall lead a righteous life and abstain from all that is prohibited and shall not do anything that amounts to association of something with Allah or to an innovation in the faith. He should be a true and sincere Muslim.”

And then the fourth condition (this actually is its footnote) is:

“Every righteous person who

owns no property and is unable to render any financial service (to the community) can be buried in this graveyard, provided that it is established that, while alive, he continued to serve the Faith with dedication and was righteous.” (Al-Wasiyyat, Roohani Khaza’in, Vol. 20, pages 316-320, London).

In 2005 one hundred years will have passed, insha’allah, since the establishment of this system. I mentioned earlier that the Promised Messiah ‘alaihissalam initiated this system in 1905, and as I pointed out at various places the Promised Messiah ‘alaihissalam has given the glad tidings to those who join this system of Wasiyyat. He was very confident about the Jama‘at that it will get, and will surely continue to get, such righteous people who will offer such financial sacrifices for the sake of Allah, and who will also progress spiritually. However, the members of the Jama‘at are not joining the system at the rate that they should have. I have become concerned because of this. And I have decided to put some statistics in front of you so that you may also become concerned. These numbers indicate that even after the passing of ninety nine years, from 1905 up until today [2004], only around 38,000 Ahmadis have joined the system of Wasiyyat. Next year it will be, insha’allah, hundred years since the inception of this system of Wasiyyat. It is my wish, and I want to urge you to join this Divine system for purifying your lives and for purifying the lives of your progeny. Step forward, and during this one year at least fifteen thousand new Wasaya should take place, so that we can claim to have received at least fifty

thousand Wasaya during the hundred years. And as a consequence, such true believers emerge about whom it can be said that, harkening to the call of the Messiah ‘alaihissalam, they set up noble standards of sacrifices.

Suggestions were received from a lot of people that in 2008 one hundred years would have completed since the inception of Khilafat, and at that time a hundred year jubilee of Khilafat should also be celebrated. So, a committee is already working in that. When it will submit its report then I will know what are its suggestions. But my wish is that in 2008 when hundred years would have passed since the establishment of Khilafat, insha’allah, in every country of the world, in every Jama‘at at least fifty percent of the earning members who pay Chanda should have already joined this grand and noble system of the Promised Messiah ‘alaihissalam, and would have become the promoters of spirituality and setters of noble standards of sacrifices. This will also be a humble offering to Allah from the Jama‘at that the Jama‘at will be presenting to Allah as a token of gratitude on the completion of the hundred years of Khilafat. And as the Promised Messiah ‘alaihissalam mentioned that people who are concerned about achieving a good ending and who offer their prayers should participate in this scheme. As mentioned earlier, Khuddam-ul-Ahmadiyya, Ansarullah (second level, that is, saff-eduwawm) and Lajna Ima’illah should participate enthusiastically. If at the age of seventy or eighty years, when a person is at the verge of death, one joins the system of Wasiyyat then he will only have leftovers to offer. It is hoped that the young Ahmadis as

well as the women will try hard in this matter. I am especially addressing the women that along with their own selves, they should strive to include their husbands and children in this grand revolutionary system. From the worldly point of view, if you want to estimate the importance of this system then I refer you to a book ‘Nizam-i-Nau’ [‘The New System’] that is based on the lecture delivered by Hadhrat Musleh Mau‘ud at the annual Jalsa. Upon reading this book, you will realize that the slogans being raised about the various ‘isms’ and organizations around the world are all worthless. And if there is such a revolutionary system in the present era that can become the source of comfort for the world, and that can bring tranquility to the soul, and that can truly make a claim of serving humanity, then it is the system of Wasiyyat as presented by the Promised Messiah ‘alaihissalam. The Promised Messiah ‘alaihissalam has advised as well as forewarned greatly, the people who do not value this system.

The Promised Messiah ‘alaihissalam said:

“Indeed He has willed that by this scheme He shall distinguish between the hypocrite and the believer. And I too feel that those who, having been informed of this Divine program, immediately and without hesitation, become anxious to subscribe the tenth part of their property in the way of Allah—nay, they even show greater fervor in the cause of Allah—set a seal [of approval] on their faith. Allah says:

اللَّهُمَّ
 أَحْسِبِ النَّاسَ أَنْ يَبْرُلُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ
 لَا يُفْقَهُونَ ﴿٢٩﴾

Do men think that they will be left alone because they say, ‘We believe,’ and that they will not be tried? (Holy Qur’an, 29[Al-‘Ankabut]:2-3)

And this trial is nothing. The disciples of the Holy Prophet were tried by the demand that they should sacrifice their lives and they offered their heads to be cut off in the cause of Allah. Then how far away from the truth is the thought that why all and sundry should not be allowed to be buried in this graveyard without their having made any sacrifices. If such doubts were justified, then why did God Almighty lay down the foundation of trials in every period? In all times He has wished to distinguish the corrupt from the good. Hence even now He did it so.”

Then he said:

“Finally, it needs to be reminded that the days of calamities are near and a severe earthquake that will turn the earth upside down is imminent. Hence those who, before witnessing the Divine chastisement, shall see to it that their being of those who leave the World for Allah is established and shall also prove how sincerely they have obeyed my commandment, will be written in His Book as those who are the first and foremost in

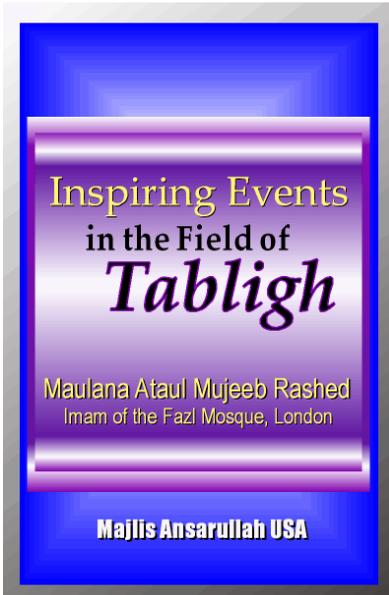
their spiritual rank. And I say to you, truly and sincerely, that the time is near when a hypocrite who, having loved the world, evaded this commandment will at the time of chastisement cry and say, ‘I wish I had given all that I possessed—all my movable and fixed assets—in the way of God so that I were saved from this chastisement.’ Remember, after witnessing this punishment faith will be of no use and alms and charity will be in vain. Look, I warn you of an imminent chastisement of God. Make haste and stock up on your [spiritual] provisions so that they may serve you. As for me, I have no intention to take possession of your wealth. Rather you shall give to the Anjuman your wealth for the propagation of the Faith and shall be rewarded with a life in Heaven. There are many who, for their love

of the World, shall ignore my commandment but shall soon be taken away from this world—then at the last hour they shall cry out ...

هَذَا إِمَّا وَعَدَّ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٣﴾

‘This is what the Gracious God had promised, and the Messengers, indeed, spoke the truth.’ ” (Holy Qur’an, 36[Al-Yasin]:53) (Al-Wasiyyat, Roohani Khaza’in, Vol. 20, pages 328-329, London).

Thus, ponder and contemplate. Ask for Allah’s forgiveness for the laziness, and the blunders that have been committed so far. And answering the voice of the Promised Messiah ‘alahissalam, join this system of Wasiyyat as soon as possible. And thus protect your self and also your progeny. And partake of the Blessings of Allah also. May Allah Bless us with the ability to do this. Āmīn, thumma āmīn.



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The Significance of the Ahmadiyya System of ‘Wasiyyat’

*Hadrat Mirza Waseem Ahmad,
Nazir-i-A‘la and Amir Jama‘at Qadian*

Translation by Waseem Ahmad, Noblesville, Indiana

The translation of the excerpts from Promised Messiah ‘alaihissalam’s booklet Al-Wasiyyat [The Will] included here is the same (with a few minor modifications) as the one presented in the latest revised edition of the book published in England in December 2004. Please note that if the translator for the purpose of clarification added any explanatory words or phrases, they were put in square [] brackets.



The Almighty Allah has revealed numerous prophecies in the Holy Qur’an that were meant to be fulfilled in the present times. The completion of these [prophecies] is becoming explicitly evident during this current age. For instance Allah said:

وَإِذَا الْجَحِيمُ سُعِّرَتْ ﴿١٣﴾

And when Hell-Fire is set ablaze,
(The Holy Qur’an, 81[Al-Takwir]:13)

The first explanation of this verse is that on the Day of Judgment the Hell-Fire will be flared up. And the second explanation is that towards the end of time the greater part of the world’s population being engaged in various types of sins, would be flaring up the Hell-Fire by inciting Allah’s wrath. Every intelligent and discerning person can perceive this during the present times.

Alongside this, Allah had also given these glad tidings and joyous news:

وَإِذَا الْجَنَّةُ أُنزِلَتْ ﴿٣١﴾

And when Paradise is brought
nigh...

(The Holy Qur’an, 81[Al-Takwir]:14)

Among various explanations of this verse, one is that in that era such a system will be initiated that would be comparable to bringing the Paradise closer to humans, and will make the paths leading to it [the Paradise] easier and straightforward. On the Day of Judgment this commandment of Allah will be issued:

وَادْخُلْ جَنَّتِي ﴿٣١﴾

And enter thou My Garden.

(The Holy Qur’an, 89[Al-Fajr]:31)

Therefore, this verse is applicable to the System of Wasiyyat that was initiated by the Promised Messiah ‘alaihissalam, since due to this system the acquirement of Paradise has been made faster and easier. Whoever so desires can enter into this system and whosoever wants can turn this nearness into separation from one’s self [ego]. And its sign

was mentioned as:

عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ﴿٥٠﴾

Then every soul will know what it has produced.

(The Holy Qur'an, 81[Al-Takwir]:15)

That is, everyone will come to know that how many requirements concerning faith and righteous actions will have to be met, and what fraction of the wealth and property one will have to sacrifice in order to attain Paradise.

Our master, the Holy Prophet (may Allah's Blessings and Peace be upon him) gave these glad tidings regarding the prophesied Messiah 'alaihissalam:

'He will inform the people of his Jama'at regarding their ranks in Paradise.' (Muslim)

These prophesies of the Holy Qur'an and the Hadith were fulfilled when the Promised Messiah 'alaihissalam published a booklet titled 'Al-Wasiyyat' on 20th September 1905, and presented a comprehensive and far-reaching system to the Jama'at that is widely known as the 'System of Wasiyyat.'

One of the objectives of this system was the establishment of a graveyard in accordance with the glad tidings from Allah. In this regard, the Promised Messiah 'alaihissalam stated that:

"And I was shown a spot in the vision and was told: This is the spot of your grave. I saw an angel who was measuring the ground and arriving at a certain spot, he said to me: This is the place of your grave. Then I was shown a grave that was brighter than silver and all its clay appeared to be silver and it was said

to me: This is your grave. I was shown a place that was named Bahishti Maqbarah, and it was conveyed to me that it contained the graves of such selected members of the community who are destined for heaven." (Al-Wasiyyat, page 19)

"I have in my heart a desire to establish a graveyard for my Jama'at just like the one that was established in Madina. As Sheikh Sa'di said: "Badān rā ba naikān bakhshad karīm." This is also a means of attaining forgiveness that has been considered acceptable according to the Shari'ah." (Maktoobat-i-Ahmadiyya, Vol. 5, page 860).

The Promised Messiah 'alaihissalam established certain conditions and directives under the system of Wasiyyat, some of which are listed below:

- ... from among the Jama'at only those will be buried in this graveyard who make a testamentary disposition that one tenth of his/her entire property shall, under the directions of the Movement, be devoted to the propagation of Islam and carrying out of the teachings of the Qur'an. (Al-Wasiyyat, page 23).
- ... every such person shall lead a righteous life and abstain from all that is prohibited and shall not do anything that amounts to association of something with God or to an innovation in the faith. He should be a true and sincere Muslim. (Al-Wasiyyat, page 23).
- Every righteous person who owns no property and is unable to render any financial service (to the community) can be buried in this graveyard, provided that

it is established that, while alive, he continued to serve the Faith with dedication and was righteous. (Al-Wasiyyat, page 23).

- Let it be made clear that it is the Will of Allah that such as have perfect Faith should all be buried in one place, so that the future generations, having seen them all buried in one place, should rejuvenate their own faith and so that their [that of deceased] great achievements—that is the deeds which they performed for the sake of Allah—always remain in the knowledge of the people. (Al-Wasiyyat, page 25).
- ... no one should wonder how by just being buried in this graveyard one can enter Heaven? The idea behind it all is not that this piece of land will make anyone worthy of Heaven; rather the Word of God means that only those will be buried here who are already worthy of Heaven. (Al-Wasiyyat, page 25).
- ... if a person ... dies in another country from where it is difficult to bring his/her body his/her will shall remain valid and in the eyes of Allah he/she will be, as it were, considered buried in this graveyard. And it shall be permissible that in his/her memory a headstone—made of bricks or stone—be erected with inscription stating facts about him/her. (Al-Wasiyyat, page 29).

Among the purposes of establishing the system of Wasiyyat, an important purpose was to create a spirit and enthusiasm for sacrifice in the heart of the members of the Jama'at, for propagating the message of

Islam and the Holy Qur'an in the entire world. And one of the requirements for this was to dedicate at least one-tenth of one's property and wealth toward the Ahmadiyya Jama'at. Hence, the Promised Messiah 'alaihissalam stated:

“The executive responsible for the funds raised by the bequests shall not be permitted to spend them for purposes other than those pertaining to the objectives of Ahmadiyya Movement and of these the objective of the propagation of Islam will take precedence over all others.” (Al-Wasiyyat, page 29).

When the Promised Messiah 'alaihissalam revealed the system of Wasiyyat and the booklet 'Al-Wasiyyat' was still in the process of being written, a consternation arose in the hearts of some who were deficient in their faith, that only a very few people will join this system and not enough funding will be accumulated for the propagation of Islam. Eradicating such notions ahead of time, the Promised Messiah 'alaihissalam prophesied:

“Do not think that these things that I have said are inconceivable. No, they are the Will of that Mighty One Who is the Lord of the earth and the heaven. I am not worried and grieved how and from where these funds would come, nor am I grieved about how such a community will be raised who, inspired by faith, shall demonstrate such heroic feats. Rather I am worried that after I am gone persons who will be entrusted with

these funds may not, seeing the abundance of funds, stumble and fall in love with the world. So I pray that such honest people may always be found by the Movement, who work for God alone.” (Al-Wasiyyat, page 22).

Here it seems appropriate to mention another incident. When the Promised Messiah ‘alaihi-salam had finished writing the booklet ‘Al-Wasiyyat’ he gave the manuscript to Khawaja Kamaluddin for reviewing. While reading the manuscript when he came to the phrase quoted above, he became overwhelmed, and striking his hands on his thighs he cried out in rapture:

“O Ahmad! You have strengthened the foundation of Ahmadiyyat.” (Nizam-i-Nau)

Every bygone day is a witness to the fact that every single word of the prophecy mentioned earlier was fulfilled and continues to be fulfilled. After the establishment of the system of Wasiyyat, the sincere members of the Jama‘at have donated their properties amounting to millions of rupees to the Jama‘at, and this trend is still continuing. Even the enemies of Ahmadiyyat have acknowledged this fact. Hence, during the Khilafat of Hadhrat Musleh Mau‘ood radiyallahu ‘anhu, a Pakistani newspaper noted:

“The third aspect of the Qadiani organization is that system of propagation which has made this

Jama‘at an international Jama‘at. In this context the reality should be clearly understood that all the Jama‘ats in India, Kashmir, Indonesia, Israel, Germany, Holland, Switzerland, America, England, Damascus, Nigeria, African regions and Pakistan accept Mirza Mahmud as their Khalifa. And some of their Jama‘ats and individuals in some other countries have donated millions of rupees worth of properties to Sadr Anjuman Ahmadiyya Rabwah and Sadr Anjuman Ahmadiyya Qadian.” (Al-Mimber, Lyalpur, 2nd March 1956, page 10).

Ansar brothers, as you are all aware that in 2008 a century would have completed since the establishment of the system of Wasiyyat. And because of this very reason, on 1st August 2004 during the closing speech of the U.K. Annual Jalsa, Hadhrat Khalifatul-Masih V ayyadahullahu binasrihil-‘aziz had urged those members of the Jama‘at who had not yet joined the system of Wasiyyat, to participate in it. Therefore, it is requested of the members of the Jama‘at in general, and the Ansar in particular, to soon join this Divine and Blessed scheme, because they are at such a stage of their lives where there is no more room for further waiting. May Allah Grant us the ability to accomplish this (Āmīn).

The Holy Prophet Muhammad, sallallahu ‘alaihi wa sallam said, If I had gold the equal of Uhud, it would please me that I should have nothing left of it with me after the passage of three nights except something that I might retain for the payment of a debt. (Bukhari and Muslim)

Divine Nizam of Wasiyyat— A historic perspective

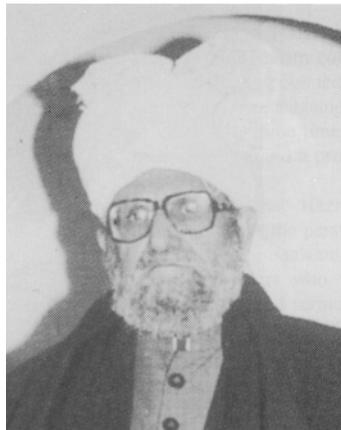
*Maulana Dost Mohammad Shahid, Rabwah,
Pakistan*

Background:

The year 1905 was an extremely dismal and trying year in the history of Ahmadiyyat when, not only the government of British India, but also the entire country was prepared to annihilate Ahmadiyyat from the face of this earth. Although the census of Ahmadis reached 400,000, but most of the elders among them were financially poor. There was only one middle school for Ahmadi children and a small cottage as Langar Khana for the guests who would walk 16 miles by foot to reach Qadian. The financial state of these central institutions was so dismal that Hadhrat Masih-i-Mau'ood 'alaihissalam had to make an announcement that he could not see the dismal state of the school, and that of Langar Khana that was also engulfed in serious crisis. In spite of the fact that Hadhrat Nawab Mohammad Ali Khan personally donated Rs. 80 per month, the wages of the teachers could not be adequately paid and a substantial loan remained on the school.

(Announcement, October 16, 1903; Majmoo'a Ishtiharat, Vol III, pages 505-6).

With regards to the boarding house of the school, an appeal was made through Al-Hakam (January 31, 1906, p 7) to raise 60 rupees to purchase a dining table for the students, an additional Rs. 40 to pay the fee for entrance examination for the needy students.



In this disturbing state of affairs, Divine revelations were repeatedly informing Hadrat Ahmad that the time of his demise was near and he was instructed to lay the foundation of a Heavenly Graveyard for the final resting places of those sincere members who had presented exemplary sacrifices. Furthermore, with a latent revelation, Hadhrat Ahmad was revealed those conditions, the following of which would purify members and improve their spiritual lot to a degree that they would be permitted to be buried in this heavenly graveyard.

After receiving these revelations, Hadhrat Ahmad wrote a booklet that was published on December 20th, 1905 in which he explained in comprehensive yet brief language the entire plan. As the financial condition of the Jama'at could not possibly meet the expenses of the establishment of a large graveyard, Hazoor Aqdas, in ready compliance with this Divine directive, donated a large piece of his personal property for this purpose. For the long-term management of the income and expenditure of Moosis, he established a holy institution called Sadr Anjuman Ahmadiyya Qadian. In

this way, a permanent arrangement to enhance the progress of Islam, the publication of the knowledge of the Holy Qur'an and other religious literature, and meeting the needs of godly missionaries would be undertaken.

**Establishment of Nizam-i-Wasiyyat
in the Backdrop of
Acutely Trying Times**

Describing the period of extreme trials and tribulations of every kind, Hadhrat Ahmad gave a glad tiding to the Jama'at about a very bright future that lay ahead in the following words:

“Rejoice and be happy that the field of achieving nearness to God is vacant and there is no other competitor. Every nation is busy loving the world and to the things which please God the world is paying no attention. Now, this is the time that those who wish to enter this door, mustering all their strength, should show their mettle and by doing so win a specially coveted prize from God. Don't think that God will let you go to waste. You are a seed of the Hand of God which was sown in the earth. God says that this seed will grow and blossom and its branches will spread in all directions and it will become a huge tree. So blessed is one who believes in what God says and does not fear the trials which he suffers on his way to God. For the coming of trials is essential so that God may try you to see who is true in his declaration of Bai'at and who is false. Whoever slips at a trial, he would do no harm

to God whatsoever and ill-luck would take him to hell. Were he not born, it would have been better for him. But all those who remain steadfast till the end—they will be shaken with quakes of calamities, and storms of misfortune will batter them, people will jeer and mock them, and the world will treat them with extreme hatred—shall at last come out victorious. And the doors of Blessings shall be opened to them.”

During a time when, to a secular eye, it appeared impossible for a poor Jama'at to bear the seemingly limitless financial responsibility through Wasiyyat., Hadhrat Ahmad, 'alaihissalam, made this bold and majestic declaration:

“It is the promise of God that He will cause the Movement to flourish, so it is expected that abundance of funds will be forthcoming for the propagation of Islam. Every matter pertaining to the proposals about the propagation of Islam, going into the details of which will be premature, will be paid for out of these funds. And when a party of those who are made responsible for discharging these duties passes away, then those who will succeed them shall be bound to render all those services in accordance with the instructions of Ahmadiyya Movement. These funds shall also be used to help those orphans, the poor, and the new converts into the Ahmadiyya Community who do not have sufficient means to support

themselves. And it shall be permissible to augment these funds through trade and commerce.

Do not think that these things which I have said are inconceivable. No, they are the Will of that Mighty One Who is the Lord of the earth and the heaven. I am not worried and grieved how and from where these funds would come, nor am I grieved about how such a community will be raised who, inspired by faith, shall demonstrate such heroic feats. Rather I am worried that after I am gone persons who will be entrusted with these funds may not, seeing the abundance of funds, stumble and fall in love with the world.” (Al-Wasiyyat, First Print, pages 17-18, Roohani Khazain Vol. 20, p 319)

Hadhrat Ahmad’s

Words of Warning—

an Awe-Inspiring Message:

On January 6, 1906, Hadhrat Ahmad, the Promised Messiah and the World reformer gave the following message in Al-Wasiyyat:

No doubt this institution [of Wasiyyat] will be very hard on the hypocrites by which they will be exposed and after their death, whether they are men or women, they will certainly not be buried in this graveyard... But those who excel in this matter will be accounted among the righteous and till eternity God’s blessings will envelope them.

Finally, it needs to be reminded that the days of calamities are near

and a severe earthquake that will turn the earth upside down is imminent. Hence those who, before witnessing the Divine chastisement, shall see to it that their being of those who leave the World for Allah is established and shall also prove how sincerely they have obeyed my commandment, will be written in His Book as those who are the first and foremost in their spiritual rank. And I say to you, truly and sincerely, that the time is near when a hypocrite who, having loved the world, evaded this commandment will at the time of chastisement cry and say, ‘I wish I had given all that I possessed—all my movable and fixed assets—in the way of God so that I were saved from this chastisement.’ Remember, after witnessing this punishment faith will be of no use and alms and charity will be in vain. Look, I warn you of an imminent chastisement of God. Make haste and stock up on your [spiritual] provisions so that they may serve you. As for me, I have no intention to take possession of your wealth. Rather you shall give to the Anjuman your wealth for the propagation of the Faith and shall be rewarded with a life in Heaven. There are many who, for their love of the World, shall ignore my commandment but shall soon be taken away from this world. (Al-Wasiyyat, Second edition, Appendix, pages 26-27, July 9, 1908)

Participants of Early Members in the New World Order:

Based on the authentic historic record, the first participant to Nizam-i-Wasiyyat was Hadhrat Baba Hasan Mohammad Sahib Ojalvi, radiyallahu ‘anhu, (who performed Bai‘at in 1899 and died on July 20, 1950). Hadhrat Baba Sahib was the father of Maulvi Rehmat Ali Sahib, the first Missionary to Indonesia.

The expansion of Nizam-i-Wasiyyat during Hadhrat Ahmad’s life in foreign countries is as follows:

Australia

Hadhrat Haji Hasan Moosa Khan Sahib radiyallahu ‘anhu; Bai‘at: October 1903; Date of Wasiyyat March 13, 1906; died August 18, 1945 at the age of 82; buried in Perth, Australia.

Afghanistan

Naimat Bibi Sahiba daughter of Syed Ahmad and wife of Sahib Noor who was the son of Hadhrat Noor Ahmad Kabli; Date of Wasiyyat: July 5, 1906; Khayal Bibi Sahiba, mother of Syed Noor Ahmad Kabli Sahib; Date of Wasiyyat: July 5, 1906

Arabia

Seth Abu Bakar Yusuf Sahib, Jeddah, Date of Wasiyyat: April 6, 1908

During the second Khilafa’s time, the Nizam-i-Wasiyyat spread to East Africa in 1925, England on February 19, 1939, and Syria in 1942. Details are as follows:

East Africa

Nawab Begum Sahiba wife of Dr. Mohammad Ali Khan buried in Mumbasa. Her date of Wasiyyat was October 22, 1925.

England

An English Ahmadi Abdullah Arkast initiated by Mirza Barkat Ali, Amir Jama‘at

Iraq in 1934; date of Wasiyyat: February 19 1939; died at Arabel in 1958.

Syria

Syed Munirul Hasani son of Syed Nooruddin Al-Hasani ul Husaini, Bai‘at: 1927; Date of Wasiyyat: November 4, 1942, died: April 9, 1988; Khizar son of Shaikh Alal Garq born in 1904 in Haifa, initiated at the hands of Hadhrat Khalifatul-Masih II; Date of Wasiyyat: June 24, 1964; Nasir Bin Abdul Qadir Audah, Kababeer, a born Ahmadi emigrated to Damascus; Date of Wasiyyat June 24 1964; Nazmia daughter of Alhaj Nooruddin of Damascus; initiated in 1933; Date of Wasiyyat June 26, 1964 at the age of 43; born in Syria.

By the Grace of Allah, Nizam-i-Wasiyyat is now global and is progressing in the world of Ahmadiyyat so much so that not only the members but outside observers are also moved. Without any exaggeration it could be stated that the sun never sets on Nizam-i-Wasiyyat, nor will it ever. Insha’llah.

A Moving Incidence

A prolific writer, Respected Giyani Ibadullah Sahib does not need any introduction. Sardar Dewan Singh, Editor, Riasat magazine wrote about Giyani Sahib thus:

“He is an authority on Sikh literature” (‘The unforgettable,’ Samanabad, Maktab She‘r-o-Adab, 1957).

Giyani Sahib related an inspiring incidence thus:

“During 1960-61, Sikhs arranged a big rally near Qadian at Bohri Sahib. In this gathering a graduate of National College Amritsar hurled abuses against Hadhrat Masih-i-Mau‘ood ‘alaihissalam. Sikh Giyani,

a sincere and educated man from the audience, strongly refuted what was said about Hadhrat Masih-i-Mau'ood 'alaihissalam. He continued that the abusive language used by the man was totally against the teachings of Hadhrat Baba Nanak and Guru Garanth Sahib. With a high pitch he further continued and said that although he was an insignificant Savik of Sikh religion, he had very strong feelings of respect and affection for Hadhrat Mirza Sahib, even more than his own Guroos. The reason is that Nanak Sahib, Guru Angad Sahib, Guru Amardas Sahib, Guru Ramdas Sahib, Guru Arjan Sahib, Guru Hargoband Sahib, Guru Harrai Sahib, Sri Harkrishan Sahib, Guru Tej Bahadur Jee, and Guru Goband Singh Sahib all were great Gurus. Their quality was that they all were able to attract people in their lives towards them. But the grave of Hadhrat Mirza Sahib has such a power and greatness that due to its magnetic attraction, the corps of dead bodies are reaching Qadian from Europe and America and Africa, and this process is continuously on the rise."

Listening to these comments of this elderly Giyani, all the attendees were completely silent and dumbfounded and no one dared to say anymore. (Fa Subhānalladhī Akhdhal-A'ādī [Thus Holy is He who disgraced my enemies].)

Now when this scheme has been in operation for the last century, the secular eye

is startled that during this long period of ten decades many significant schemes that were backed by powerful governments have been wiped out from the face of this earth; this scheme is continuously progressing in leaps and bounds and against all odds, and dreadful assaults.

Fulfillment of a 2000 Year Old Prophecy of Jesus Christ

In the end, it is important to relate an age-old prophecy made by Jesus Christ whose repeated manifestations began since March 1989. This is truly a great milestone of a great revolutionary nature in the history of religions. One link of this chain is the Centenary of Nizam-i-Wasiyyat that will be celebrated in 2008 Insha'Allah. Our beloved Imam Hadhrat Khlaifatul-Masih Al-Khamis has appealed to all the Jama'at members that by the centenary date at least 50% of all Chanda paying members must join this sacred scheme.

The text of Jesus' prophecy is as follows:

"Said the woman: O Lord perchance thou art the Messiah. Jesus answered: "I am indeed sent to the house of Israel as a prophet of salvation: but after me shall come the Messiah, sent forth for all the world: for whom God hath made the world. And then through all the world will God be worshipped, and mercy received, insomuch that the year of jubilee, which now cometh every hundred years, shall by the Messiah be reduced to every year in place." (The Gospel of Barnabas, Lonsdale and Laura Rags, Oxford

Clarendon Press 1907)

Concluding Prayers

In the end we pray that the very purpose for which Hadhrat Promised Messiah, 'alaihissalam, initiated this sacred Nizam be fulfilled in our lives. Hadhrat Ahmad stated the purpose of his advent thus:

“God desires to draw all those people whether they belong to

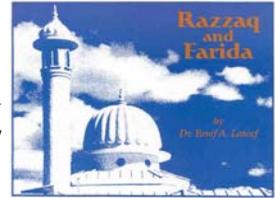
Europe or Asia who inhabit various habitations of the world and who have virtuous nature to the Unity of God and to unite men, His servants, in one Faith. This is the very purpose of God to achieve which I have been sent to the world. So you, too, pursue this end, but with kindness, moral probity and by stressing prayers.”

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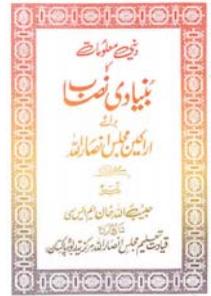
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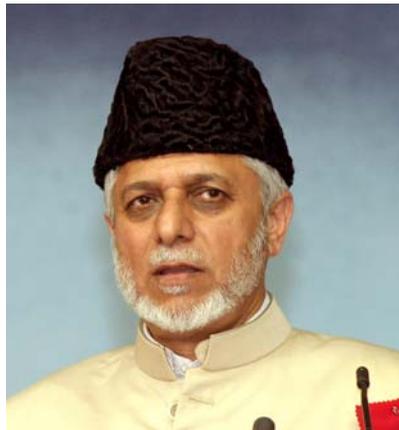
The Significance and Prominence of the System of Wasiyyat—in the Light of the Book ‘Al-Wasiyyat’

Ataul Mujeeb Rashed

Translated by Waseem Ahmad, Noblesville, Indiana

The translation of the excerpts from Promised Messiah’s ‘alaihissalam booklet ‘Al-Wasiyyat’ [The Will] included here is the same (with a few minor modifications) as the one presented in the latest revised edition of the book published in England in December 2004. Please note that if the translator for the purpose of clarification added any explanatory words or phrases, they were put in square [] brackets.

The book Al-Wasiyyat has an exalted status and a prominent position among the more-than-ninety publications of the Promised Messiah ‘alaihissalam, the Leader of the present era and our Master. The Promised Messiah ‘alaihissalam wrote this book in 1905. The backdrop of this book is formed by those revelations that were repeatedly received by the Promised Messiah ‘alaihissalam, and in which it was revealed to him that the time of his demise had arrived. Generally, the worldly people would get worried upon hearing such news, but the reaction of the pious servants of Allah is completely different. On this occasion the Promised Messiah ‘alaihissalam wrote this brilliant and magnificent book ‘Al-Wasiyyat,’ and while informing them about the revelations foretelling the nearness of his demise, he reassured the members of the Jama‘at that there was no need for alarm on hearing this news because we believe in a Living Allah who is Eternal and is Self-Subsisting and All-Sustaining. However, the All-Powerful, the Omnipotent and the Gentle and the All-Knowing Allah did bless the



Promised Messiah ‘alaihissalam with two glad tidings in order to dispose of any natural worrying on part of the Promised Messiah ‘alaihissalam and the members of the Jama‘at. In doing this Allah also clearly demonstrated that He Himself appointed the Promised Messiah ‘alaihissalam and that this movement is like a plant planted by the Hand of Allah, and is bound to grow and progress continuously, and spiritually conquer the entire world eventually. One glad tidings is regarding the establishment of a Divine system of leadership (that is, the Khilafat) to which the Promised Messiah ‘alaihissalam has referred to with the term “the Second Manifestation.” The second glad tidings is related to the establishment of the system of Wasiyyat, for the preservation and enhancement of the spiritual life. The Promised Messiah ‘alaihissalam has explained both these glad tidings and expanded on the related matters in the book Al-Wasiyyat. Although, this book consists of only forty standard-size pages, it is brimming with statements of extraordinary magnificence.

It is intended (to the extent of the ability granted by Allah) in this treatise, to elaborate on the subject of the significance and prominence of the system of Wasiyyat, in light of the excerpts from the book Al-Wasiyyat as listed below.

In the very beginning of this book, the Promised Messiah ‘alaihissalam wrote:

“I have deemed it appropriate to write a few words of admonition and advice for my friends and other such persons as may wish to derive benefit from my words.”

These words indicate that the Promised Messiah ‘alaihissalam wrote this book with heartfelt love, as guidance, and especially those members of the Jama‘at are addressed here, who are referred to by the Promised Messiah ‘alaihissalam in the loving term of ‘friends.’ That is, these devoted people who claim to love the Promised Messiah ‘alaihissalam are addressed first in this book, then, the general message of this book is extended further to other people whether they belong to the Jama‘at or not.

In his words quoted below, the Promised Messiah ‘alaihissalam has also indirectly pointed out that people should always try vigorously to benefit from his writings and words. His words and his writings are not inconsequential. At another place the Promised Messiah ‘alaihissalam has stated something about his writings that should always be kept in mind by the members of the Jama‘at. He stated:

“In support of my voice, there is another Voice that is speaking. And my hand is being supported by another Hand that is not seen by the world, but I am seeing it. A Divine

Spirit speaks within me, that give my every word and my every utterance a life.” (Izāla-i-Auhām, page 403)

The Promised Messiah ‘alaihissalam wrote:

“To begin with I commit to writing the divine revelation which informed me of my impending demise and which thereby motivated me to undertake this task.” (Al-Wasiyyat, page 1)

In this statement, the Promised Messiah ‘alaihissalam mentioned the background of writing this book and stating his advice in it. He stated the revelation in Arabic and as well as in Urdu, and mentioned that whereas on one hand this divine revelation had informed him of his death (naturally causing everyone to worry), on the other hand this revelation had moved him to write these admonitions which will provide extraordinary assurance and tranquility of heart for those who will follow and act upon them. That is, all this work (establishment of the system of Khilafat as well as the system of Wasiyyat) is according to the Will of Allah.

In the revelation to the Promised Messiah ‘alaihissalam, Allah said:

“We shall always cause to remain the manifest signs to testify your truthfulness.” (Al-Wasiyyat, page 2)

This statement indicates that both these systems that will be established by the Will of Allah, will not just be among the many signs of Allah, but will be clear and unambiguous signs such that the world will always observe their magnificence, and the existence of these signs will never cease. The system of Khilafat and the system of Wasiyyat will always continue to exist.

Furthermore, it is clarified that both these signs will become testaments to the truthfulness of the Promised Messiah ‘alaihissalam, and due to both of them the truthfulness of the Promised Messiah ‘alaihissalam will continue to become more and more evident.

After the glad tidings regarding the establishment of the system of Khilafat in the Jama‘at, and its extraordinary and inspirational progress, the Promised Messiah ‘alaihissalam mentioned:

“I was shown a place which was named Bahishti Maqbarah,” (Al-Wasiyyat, page 22)

This clearly indicates that the name of the graveyard for those who join the system of Wasiyyat is Bahishti Maqbarah, and that this name is given by Allah. Here, Promised Messiah ‘alaihissalam’s way of phrasing it clearly indicates that Allah assigned the name for this sanctified location and then informed the Promised Messiah ‘alaihissalam through His Angels.

Then, the Promised Messiah ‘alaihissalam wrote about the Bahishti Maqbarah:

“...it was conveyed to me that it contained the graves of such selected members of the community who are destined for heaven.” (Al-Wasiyyat, page 22)

This statement clarifies that this knowledge was given to the Promised Messiah ‘alaihissalam by Allah that the pious people who will be buried there will be among those holy men for whom the words ‘destined for heaven’ have been used. This topic has been mentioned various times in

this book of the Promised Messiah ‘alaihissalam, and by studying all these instances together it becomes evident that only heavenly and holy people meeting the conditions of the system of Wasiyyat (as set by the Promised Messiah ‘alaihissalam under the guidance of Allah), will be enabled to gain the honor of being buried in this blessed graveyard. The person who fails to meet these standards, and is not blessed by Allah to be saintly, will have an impediment of one sort or the other placed in the path of his burial here.

The Bahishti Maqbarah, established under the system of Wasiyyat has furthermore the distinction that three times the Promised Messiah ‘alaihissalam said truly heartfelt and wisdom-filled prayers for it. The words of the first prayer are:

“And I pray that God may bless it and that He may make this very piece of land Bahishti Maqbarah; and make it the resting place of those members of the Jama‘at who 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 submitted themselves to God and who have brought about in themselves a holy change and who have, like the disciples of the Holy Prophet, sallallahu ‘alaihi wa sallam, set the example of Faithfulness and Truthfulness, Āmīn, O Lord of all the worlds.” (Al-Wasiyyat, page 23)

In this prayer the Promised Messiah ‘alaihissalam has prayed for the blessedness

of the Bahishti Maqbarah and for it truly becoming a holy graveyard, and also that this becomes the resting place for the people of the Jama‘at who are pure-hearted. Here, he also mentioned the qualities of the pure-hearted people so that all these matters are very clear to every Moosi [person joining the system of Wasiyyat], so that the Moosi is not content with just joining the system of Wasiyyat, but continually strives to acquire these qualities.

The words of the second prayer are:

“I pray again: O my Mighty God make this piece of land fit for the graves of those of my Jama‘at who are pure of heart and who have in reality become solely for you and in their works there is no adulteration of the worldly objectives, Āmīn, O Lord of all the worlds.” (Al-Wasiyyat, page 23)

Even in this loving prayer, the Promised Messiah ‘alaihissalam has again referred to a few qualities so that this matter is impressed on the minds that what are those virtuous qualities the acquirer of which will truly be worthy of these prayers. Being pure hearted is mentioned the second time in this prayer, which indicates that the Promised Messiah ‘alaihissalam considered this a crucial requirement for joining the system of Wasiyyat, and truly becoming a pure hearted person is the fundamental attribute of a true Moosi.

The words of the third prayer of the Promised Messiah ‘alaihissalam are:

“Again for the third time I pray: O my Mighty and my Benevolent! O God who is Forgiving and Merciful give in this land a piece for graves

only to those who truly believe in this chosen one of Yours and who have no trace of hypocrisy, of selfish desires and of unfounded suspicions in their hearts; and as faith and obedience deserve to be followed and observed, they follow and observe it for your sake; and the condition of their heart is such that, [while alive] they have sacrificed their lives for you and in your path; and with whom You are pleased; and about whom You know that they are totally lost in their love for You; and those who have a relationship of love for Your chosen one and have such devotion for him as they would not hesitate to shed their lives for him—a relationship based on loyalty, total respect and veneration and a relationship based on the fact that their hearts embrace faith with open bosom without feeling any constraint, Āmīn, O Lord of all the worlds.” (Al-Wasiyyat, page 23-25)

This third very moving prayer also refers to certain extraordinary qualities that are extremely necessary for making one a true Moosi for the sake of Allah, in the actual sense. A comprehensive evaluation of these qualities makes it evident that the qualities of the pure hearted people mentioned by the Promised Messiah ‘alaihissalam in the first two prayers are all like the stepping stones for reaching the exalted status of righteousness and that one cannot even think of purifying one’s Nafs [inner self] without treading on these paths.

Another aspect that is worth noticing is that the Promised Messiah ‘alaihissalam has

prayed three times with deep compassion and fervor for those fortunate ones who will be buried in the Bahishti Maqbarah. This fact in itself is quite extraordinary, and it illuminates quite well the prominence and significance of the entire system of *Wasiyyat*. At the conclusion of all the three prayers the Promised Messiah ‘alaihissalam has specially used the term ‘O Lord of all the worlds.’ This is also an important observation which indicates that the entire system of *Wasiyyat* was initiated with the guidance and instructions from the ‘Lord of all the worlds,’ and that its foundations were fortified by the humble prayers [of the Promised Messiah ‘alaihissalam].

One more noteworthy characteristic of these three prayers is that they list the qualities that the Promised Messiah ‘alaihissalam intended to see in a Moosi, and which are actually the prerequisite for attaining the privilege of *Wasiyyat*. If a Moosi does not initially have these qualities, then this point must always be remembered that these characteristics should become the motto of the Moosi, and with all sincerity the Moosi should try to adopt all these qualities.

In regards to the Bahishti Maqbarah, the Promised Messiah ‘alaihissalam said that:

“... very great tidings have been given to me about this graveyard and because Allah did not only say that this graveyard is Bahishti, but also said that every kind of blessing has been descended on this graveyard, and there is no blessing which is not shared by those who are buried in this graveyard...” (Al-*Wasiyyat*,

page 25)

This shows that Allah Himself has named the Bahishti Maqbarah, and many significant glad tidings have been granted to the Promised Messiah ‘alaihissalam regarding this matter, and every kind of Divine Blessing has been showered on it. All these details are testament to the greatness and the exalted status of the Bahishti Maqbarah, and bear witness to its prominence. Therefore, the Promised Messiah ‘alaihissalam further elaborated that because of his Wahiy-i-Khafi [a non-verbal revelation which is a kind of Divine Inspiration], he set three fundamental requirements for those who could be buried in this sanctified graveyard:

The first requirement is of some financial contribution which will be the first stepping stone towards spending in the way of Allah.

Making a testamentary disposition that one tenth of the person’s entire property is donated to the Jama‘at, this being the second distinguished stepping stone towards spending in the way of Allah.

The third condition set by the Promised Messiah ‘alaihissalam is that the person who is to be buried [in the Bahishti Maqbarah] should be righteous and should abstain from all that is prohibited and shall not do anything that amounts to association of something with Allah or to an innovation in the faith. He should be a true and sincere Muslim. This condition is the most important one

and involves the entire life of the musee.

The Promised Messiah ‘alaihissalam further stated this regarding the system of Wasiyyat:

“Do not think that these things which I have said are inconceivable. No, they are the Will of that Mighty One Who is the Lord of the earth and the heaven.” (Al-Wasiyyat, page 26)

These powerful and compelling words clearly portray the grandeur and majesty of the system of Wasiyyat. These words were written by the blessed pen of the Promised Messiah ‘alaihissalam at the time of laying the foundation of this Divine system. Now, a hundred years later, especially during the blessed era of the Fifth Khilafat, one’s heart overflows with praise for Allah as one glances at the worldwide scale of this system.

The following words of the Promised Messiah ‘alaihissalam are also worth noticing to judge the significance and benefits of the system of Wasiyyat:

“And making such will as renders an unending financial help will be a source of perpetual reward for the one who makes such a will and such a will comes in the category of *Khairāt-i-Jāriyya* (perpetual charity).” (Al-Wasiyyat, page 29)

In this statement there is a remarkable glad tidings for a Moosi that such a person will be deserving of everlasting Blessings, and the effect of the financial sacrifice thus made will be such that even after passing away, the Moosi will incur the Blessings because of this sacrifice, and like *Sadqa-i-Jāriyya* [a charity or any other good deed the effect and the reward of which is never-ending] its

benefits will never cease.

Then, the Promised Messiah ‘alaihissalam said the following about the Bahishti Maqbarah established under the system of Wasiyyat:

“...it is the Will of Allah that such as have perfect Faith should all be buried in one place, so that the future generations, having seen them all buried in one place, should rejuvenate their own faith and so that their [that of deceased] great achievements—that is the deeds which they performed for the sake of Allah—always remain in the knowledge of the people. (Al-Wasiyyat, page 30)

This wisdom-filled statement explains the noble objectives of establishing the Bahishti Maqbarah. After calling every Moosi towards absolute piety, this statement gives this glad tidings that through burial in the Bahishti Maqbarah the Moosi will become a beacon of righteousness for the coming generations. Thus, the Moosi will continue to receive the prayers of those who will be inspired towards righteousness by the example set by the Moosi. And hence even after passing away, the deceased will continue to incur rewards from Allah in accordance with [the saying] ‘the one who calls towards a good deed is like the one who carries it out.’

Here is another magnificent prayer by the Promised Messiah ‘alaihissalam:

“At the end we pray that Allah may help every sincere person in this matter and that He may kindle the fire of faith in his heart and that they may meet their death when Allah is

pleased with them. *Āmīn.*” (Al-Wasiyyat, page 29)

The use of the plural ‘we’ to point to himself in this statement is very atypical coming from the pen of the Promised Messiah ‘alaihissalam, who was an embodiment of humbleness and modesty. Thus, it is quite evident that his own self was not the main focus when he used this word. Rather, his pure-hearted self was filled with the thoughts of the Omnipotent and All-Powerful Allah who is the Ruler of the heavens and the earth, and according to Whose Will and Wishes this great and noble system of *Wasiyyat* was being initiated (as mentioned in an earlier reference).

How wonderfully and compassionately the Promised Messiah ‘alaihissalam enriched every Moosi with the treasure of these three comprehensive prayers for them. May Allah continue to Bless every Moosi with this wealth [Ameen].

The Promised Messiah ‘alaihissalam further mentioned regarding the Bahishti Maqbarah that:

“No ignorant person should think that this graveyard and the arrangements for it fall under the category of Bid‘at [an unwarranted innovation]. For this arrangement is in accordance with the Divine revelation and there is no element of human involvement in it.” (Al-Wasiyyat, page 30)

This comprehensive statement is amply sufficient to discard the suspicions and mistrust of every imprudent person who suspects that this whole system is merely meant for personal gain, or for hoarding wealth, or for distorting the faith. A proof of

this is that the entire system is based on revelations from Allah, and human judgment or planning played no part in it. Another supporting evidence is that the third condition (as set by the Promised Messiah ‘alaihissalam) for burial in Bahishti Maqbarah maintains that the person wishing to be buried here should not do anything that amounts to Shirk [association of something with Allah] or causing distortions in the faith. Needless-to-say, a system that condemns those who cause distortions in the faith, cannot itself be based on such distortions.

Another fundamental issue regarding the Bahishti Maqbarah that is worth noticing is:

“And no one should wonder how by just being buried in this graveyard can one enter Heaven? The idea behind it all is not that this piece of land will make anyone worthy of Heaven; rather the Word of Allah means that only those will be buried here who are already worthy of Heaven.” (Al-Wasiyyat, page 30)

In a way, this statement is sufficiently potent to continuously alert the Moosi towards keeping the conditions of *Wasiyyat* in view constantly and living a life anchored in them, and to attain such an exalted stature (with Allah’s Grace) to be declared worthy of Heaven. Only then can the Moosi deserve to be buried in the Bahishti Maqbarah.

The Promised Messiah ‘alaihissalam stated the following regarding the conditions for burial in the Bahishti Maqbarah:

“... it is also necessary that the testator, as far as it is possible for him/her, complies with the commandments of Islam and strives for matters pertaining to Taqwa and

Purity, is a Muslim, believes in one Allah, and has true faith in His Messenger. Moreover he/she does not violate the rights of fellow humans.” (Al-Wasiyyat, page 37)

This statement is also of elemental significance and needs to be continually reflected upon by every Moosi. It lists matters which can be utilized by every one for the assessment of one’s actions.

The Promised Messiah ‘alaihissalam expressed the following in regards to the spending of the funds accrued through the system of Wasiyyat:

“The executive responsible for the funds raised by the bequests shall not be permitted to spend them for purposes other than those pertaining to the objectives of Ahmadiyya Movement and of these the objective of the propagation of Islam will take precedence over all others.” (Al-Wasiyyat, page 37)

The primary objective of this entire system of Wasiyyat has been elegantly abbreviated in this single expression. This system is not meant for merely accumulating fund (as understood by some imperceptive people). On the contrary, it is meant absolutely and exclusively for those same noble objectives as the objectives of the Ahmadiyya Movement. While clarifying this, the Promised Messiah ‘alaihissalam explained here that the propagation of Islam is the foremost among all the integral objectives of this system. This also implies that there is no distinction between the objectives of Ahmadiyyat and the objective of propagating Islam, rather these are the two names of the same notion. Furthermore, it was made clear

that the best use of the funds collected through the system of Wasiyyat, is for the propagation of Islam.

Another statement by the Promised Messiah ‘alaihissalam regarding the system of Wasiyyat that is worth noticing is:

“If there is such a person who has been condemned by Divine Revelation he/she shall not be buried in this graveyard, even though he/she gives the bequeathed wealth as a contribution.” (Al-Wasiyyat, page 40)

This statement elucidates yet again that the purpose of this system of Wasiyyat is not accumulation of wealth. Similarly, no one can earn the privilege of being buried in this blessed Bahishti Maqbarah merely on account of one’s wealth. The actual and fundamental criterion is the upholding of a high standard of Taqwa. Since the entire system of Wasiyyat is in reality based on Divine Revelations, a person who is rejected on the basis of Divine Revelation will not become a part of this system no matter how much wealth is bequeathed.

What does Allah desire from this entire system of Wasiyyat? Addressing this question, the Promised Messiah ‘alaihissalam stated that:

“Indeed He has willed that by this scheme He shall distinguish between the hypocrite and the believer. And I too feel that those who, having been informed of this Divine program, immediately and without hesitation become anxious to subscribe the tenth part of their property in the way of Allah—nay, they even show greater fervor in the cause of Allah—

set a seal [of approval] on their faith.” (Al-Wasiyyat, page 41)

This statement is for alerting every Ahmadi. Here, the Promised Messiah ‘alaihissalam clearly stated that Allah’s objective for establishing the system of Wasiyyat is to demonstrate a distinction between a true believer and a hypocrite. In other words, the system has been designated as the benchmark of a true Ahmadi’s faith. And it behooves the stature of a true Ahmadi to not hesitate in signing up after having found out about this Divine system.

The Promised Messiah ‘alaihissalam stated that those Ahmadis who enroll in this system without delay will give testimony of their faith through their actions. On reading this potent and pressing statement every Ahmadi needs to gauge his/her own self and determine which category of people does he/she belong.

This subject has been further discussed by the Promised Messiah ‘alaihissalam as:

“In all times He has wished to distinguish the corrupt from the good. Hence even now He did it so.” (Al-Wasiyyat, page 41)

It has been clarified in this statement that the system of Wasiyyat is like a test set up by Allah for the present times. Those who will pass this test will be regarded as the true believers in the eyes of Allah. Only those people will be considered ‘good’ who have been blessed with Allah’s Love. This compelling statement should also be quite sufficient for persuading a true Ahmadi to join this blessed system.

The Promised Messiah ‘alaihissalam

repeatedly expressed his advice to join this blessed system of Wasiyyat. At one point he stated that:

“I too feel that in the trials of today the faithful of the first order who have in reality given precedence to faith over the world will be distinguished from others and it shall be proved that they have honored the pledge they made in Bai‘at and manifested the fact that they are true in their faith. No doubt this institution [of Wasiyyat] will be very hard on the hypocrites by which they will be exposed...” (Al-Wasiyyat, page 42)

Declaring this system of Wasiyyat as a test for this era, the Promised Messiah ‘alaihissalam expressed in very clear terms, that only the ones joining this system are truly among those who give precedence to their faith over this world. For such people, this action will become a testament to the genuineness of their Bai‘at. He went on to state very clearly and forthrightly, that due to this one test the insincerity of the hypocrites will be utterly exposed and thus every one will become well aware of their condition. I am certain that after paying full attention to this statement, no sincere Ahmadi will be able to hold back from joining this blessed system.

Those sincere ones who will respond unhesitatingly to this call from the Leader of the time, our master, the Promised Messiah ‘alaihissalam, and will thus join the system of Wasiyyat, will have certain rewards awaiting them. The Promised Messiah

‘alaihissalam stated this regarding these rewards:

“...those who excel in this matter will be accounted among the righteous and till eternity God’s blessings will envelope them.” (Al-Wasiyyat, page 42)

The Promised Messiah ‘alaihissalam further added that such people will be among those who truly renounce the love of this world, and who

“...shall also prove how sincerely they have obeyed my commandment, [they] will be written in His Book as those who are the first and foremost in their spiritual rank.” (Al-Wasiyyat, page 42)

So many rewards and glad tidings are mentioned in this statement that it should instantly awaken and inspire even the most languorous Ahmadi into immediately joining this blessed system for gaining all these rewards from Allah. Choosing to be negligent at this time is like opting for a very bad deal.

Summarizing the benefits of joining this system, the Promised Messiah ‘alaihissalam stated that if you become a part of this system then you “...shall be rewarded with a Heavenly life.” (Al-Wasiyyat, page 43)

Hence it follows that this is not just the promise of attaining or being rewarded the Paradise in the life hereafter, rather, by joining this system the people will find Paradise in this very life. It has been mentioned in the Holy Qur’an that if a person does not experience a taste of Paradise in this life, then such a person will be deprived of this blessing even in the life hereafter. Could there be someone who, despite having received all this information, would not desire a Heavenly life in this world? I pray

that with Allah’s Mercy, may there be not a single such person [Āmīn].

Besides clarifying in every way possible, the benefits and significance of the system of Wasiyyat, the Promised Messiah ‘alaihissalam urged participation in this system, and completely fulfilled his duty of passing on this advice—May Allah reward him with the best of rewards [Āmīn]. The Promised Messiah ‘alaihissalam expressed all the details [regarding the system of Wasiyyat] with profound heartfelt sentiment and compassion, and then he wrote this final statement of the book:

“There are many who, for their love of the World, shall ignore my commandment but shall soon be taken away from this world—then at the last hour they shall cry out:

هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٦﴾

‘This is what the Gracious God had promised and the Messengers spoke the truth.’ (36[Yasin]:53)”

Peace be on one who follows the guidance. (Al-Wasiyyat, page 43)

In this last statement of the Promised Messiah ‘alaihissalam, there is such an expression of hurt and anguish regarding those people who, despite having done Bai‘at at the hands of the Leader of the time, will ignore this directive from him. I pray that, with Allah’s Mercy, may there not be even a single such unfortunate Ahmadi [Āmīn].

I conclude this treatise with the blessed words of the Promised Messiah ‘alaihissalam:

“Now I leave my friends, with my duties all met,

Allah is your only hope now, if you don’t get it yet.”

The Importance, Need and Blessings of Taqwa

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Taqwa is a very important, fine and subtle subject. Not only this, in fact **taqwa** is the essence and life of all Islamic injunctions and is their very original foundation.

The sum total of all the teachings conveyed to us by the Holy Prophet of Islam (sallallahu ‘alaihi wa sallam) is expressed in the one word: **taqwa**.

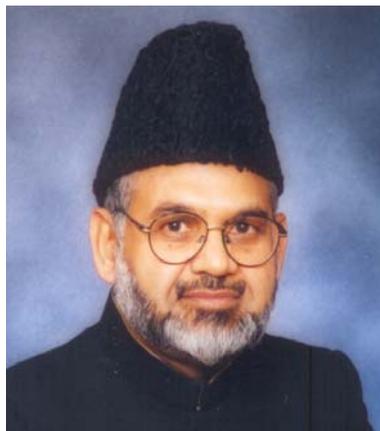
The Holy Qur’an has treated this topic of **taqwa** from different angles for the purpose of explaining and shedding light on it at least 242 times.

The Meanings of Taqwa

Hadhrat Khalifatul-Masih II (radiyallahu ‘anhu) mentions the following meanings of **taqwa** in his Tafseer-i-Kabeer:

Hadhrat Abu Huraira (radiyallahu ‘anhu) was asked by someone concerning the use of the word **taqwa** in the Holy Qur’an and he answered by asking, if you had to go through a thorny place what would you do? The person responded that he would take care to safeguard himself or he would try and stay away from the thorns, so Hadhrat Abu Huraira (radiyallahu ‘anhu) said this is what **taqwa** is.

A poet has captured the meaning of **taqwa** beautifully in his couplets as:



Give up sins, whether they are small or great, this is **taqwa** and you should adopt the way of one walking through a thorny place; in other words try and save yourself from the thorns with great care. And you should not consider the smaller sins as insignificant because even a great mountain is made up of many small stones. [Tafseer-i-Kabeer, Vol. 1, p. 73]

‘**Taqwa**’ is from ‘**waqā**’ the meaning of which is ‘save’ or ‘safeguarded’ and the meanings of ‘**ittaqā**’ are ‘save’, ‘safeguarded himself’—the use of this word in religious books and context has been to convey the meaning of saving oneself from sins and evil deeds.

This is also from the same source. And the meaning of this is shield, in other words a thing with which one tries to safeguard oneself—so that a **mo’min**, a believer, makes from **taqwa** a shield to safeguard himself, or makes **taqwa** a shield for himself by using which he saves himself from evil deeds, bad thoughts and acts. And this is the true reality and essence of **taqwa**. In other words taqwa

is the name of that state of being in which he keeps himself always in the presence of God Almighty and for the sake of gaining His pleasure and love gives Him Greatness and Glory.

Taqwa in the Holy Qur'an

Allah, the Exalted, has said in the Holy Qur'an (22:33):

ذَلِكَ وَمَنْ يُعْظَمْ شَعَابِرَ اللَّهِ فَاَنْهَا مِنْ نَقْوَى
الْقُلُوبِ ﴿٣٣﴾

meaning:

... the truth is that whoso honors the sacred Signs of Allah—that, indeed, proceeds from the righteousness of hearts.

As has been stated above, Allah, the Exalted, has mentioned the subject of 'taqwa' at least 242 times, only a few verses are mentioned herein:

In Sura Baqarah, Allah, the Exalted, says [2:198]:

الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ
فَلَا رَفَثَ وَلَا فُسُوقًا وَلَا جِدَالَ فِي الْحَجِّ وَمَا
تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ
الزَّادِ التَّقْوَى وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ ﴿١٩٨﴾

The months of the Pilgrimage are well known; so whoever determines to perform the Pilgrimage in these months should remember that there is to be no foul talk, nor any transgression, nor any quarrelling during the Pilgrimage. And whatever good you do, Allah knows it. And furnish yourselves with necessary provisions for your journey and

surely, the best provision is righteousness. And fear Me alone, O men of understanding.

In Sura Al-A'raf, Allah, the Exalted, says [7:27]:

يٰٓبَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا تَوَارَىٰ سَوَاتِكُمْ
وَرِيثًا وَ لِبَاسِ التَّقْوَىٰ ذٰلِكَ خَيْرٌ ذٰلِكَ مِنْ
آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٧﴾

O children of Adam, We have indeed sent down to you raiment to cover your nakedness and to be a means of adornment; but the raiment of righteousness—that is the best. That is of the commandments of Allah, that they may remember.

In Sura Baqara, Allah, the Exalted, says [2:238]:

وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَنْسُوهُنَّ وَ قَدْ
فَرَضْتُمْ لَهُنَّ فَرِيضَةً فِئْصَفًا مَا فَرَضْتُمْ إِلَّا أَنْ
يَعْفُونَ أَوْ يَعْفُوا الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَ
أَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ
إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٨﴾

And if you divorce them before you have touched them, but have settled upon them a dowry, then half of what you have settled shall be due from you, unless they remit, or he, in whose hands is the tie of marriage, should remit. And that you should remit is nearer to righteousness. And do not forget to do good to one another. Surely, Allah sees what you do.

In Sura Al-Maida, Allah, the Exalted, says [5:3]:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ
الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آيَاتِ الْبَيْتِ
الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا
حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمُكُمْ شَتَانُ قَوْمٍ أَن
صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ إِن تَعْتَدُوا وَتَعَاوَدُوا
عَلَى الْبَيْتِ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ
وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٣﴾

O ye who believe! profane not the Signs of Allah, nor the Sacred Month, nor the animals brought as an offering, nor the animals of sacrifice wearing collars nor those repairing to the Sacred House, seeking grace from their Lord and His pleasure. And when you put off the pilgrims' garb and are clear of the Sacred Territory, you may hunt. And let not the enmity of a people, that they hindered you from the Sacred Mosque, incite you to transgress. And help one another in righteousness and in piety; but help not one another in sin and transgression. And fear Allah; Surely Allah is Severe in punishment.

In Sura Al-Hujurat, Allah, the Exalted, says [49:14]:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنْثَىٰ
وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ

أَنزَمَكُمْ عِنْدَ اللَّهِ اتَّقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ
خَبِيرٌ ﴿١٤﴾

O mankind, We have created you from a male and a female; And We have made you tribes and sub-tribes that you may know one another. Verily, the most honorable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All-Knowing, All-Aware.

In the same Sura Al-Hujurat, Allah, the Exalted, also says [49:11]:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوِيكُمْ
وَ اتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١١﴾

Surely, all believers are brothers. So make peace between your brothers, and fear Allah that mercy may be shown to you.

In Sura Al-Maida, Allah, the Exalted, says [5:9]:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ لِلَّهِ سُهْلًا بِالْقِسْطِ
وَلَا يَجْرِمَنَّكُمْ شَتَانُ قَوْمٍ عَلَىٰ الْآخَرِ لِيُرِيدُوا مَنَاقِبَ
هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا
تَعْمَلُونَ ﴿٩﴾

O ye who believe! be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be always just. That is nearer to righteousness. And

fear Allah. Surely, Allah is Aware of what you do.

In Sura Al-Imran, Allah, the Exalted, advises the believers in the following terms [3:103]:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَتَّى تَقْتَبَهُ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٣﴾

O ye who believe! Fear Allah as He should be feared; and let not death overtake you except when you are in a state of submission.

Taqwa as Mentioned in Hadith

Hadhrat Sa'd bin abi Waqas (radiyallahu 'anhu) relates that I heard the Holy Prophet (sallallahu 'alaihi wa sallam) say that Allah, the Exalted, loves a person who is righteous, without want, and one who lives a life of solitude and lost in the pursuit of God. [Muslim, Kitabuz-Zuhd]

In Bukhari, Kitabul-Anbiya, Hadhrat Abu Huraira (radiyallahu 'anhu) relates the following tradition. He says that the Holy Prophet (sallallahu 'alaihi wa sallam) was once asked who from among the people is the most deserving of respect and honor? The Holy Prophet (sallallahu 'alaihi wa sallam) replied: **Atqahum**; meaning the one from among them who is the most advanced in **taqwa**.

In Ibn Majah, Kitabuz-Zuhd, is preserved this Hadith also related by Hadhrat Abu Hurairah (radiyallahu 'anhu). He narrates that once the Holy Prophet (sallallahu 'alaihi wa sallam) addressed him as follows: O Abu Hurairah adopt **taqwa** and righteousness, you will become the greatest worshipper.

The Establishment of Jama'at Ahmadiyya and the Acquisition of Taqwa

In these greatly troubled times, when Islam and the Muslims are in a terrible state, Allah, the Exalted, in fulfillment of the prophecies of the Holy Prophet (sallallahu 'alaihi wa sallam), raised up the Imam of the Age, Hadhrat Mirza Ghulam Ahmad ('alaihissalam), the Promised Messiah and Mahdi so that through him the lost glory and greatness of Islam and the Holy Qur'an may be re-established. And so that the **taqwa** and fear of God that had vanished from the people may again be instilled into the hearts of the people. To achieve this the Promised Messiah ('alaihissalam) laid the foundation of a Jama'at; and in order to do so he issued an announcement on the 4th of March 1889 in which he stated:

'This is for all of you who, purely for the sake of attaining the nearness of Allah, wish to enter into the covenant of bai'at... [and then in the footnote is added] they should present themselves for this, but the purpose for which this bai'at is being undertaken is so that you would try and acquire true **taqwa** and try to become a true Muslim.' [Majmoo'a Ishteharat, Vol I, p. 193]

In this same announcement, he further stated:

"This institution of bai'at is only for the purpose of bringing together a Jama'at of **taqwa** practicing people so that a large group of such **muttaqeen** may exercise their holy influence upon the world. So that their unity may be a source of

blessing and greatness for Islam and bring about good results and so that by uniting on a blessed single stand they may be of service to the holy and pure work of Islam quickly. And so that none of them should be a lazy and miserly type of Muslim... because God has desired to bring into being such a group of people and to cause them to grow so that through them He may manifest His own Greatness and Power and Might. And thus establish in the world the lost virtues of Love of God and sincere repentance and purity and so that true righteousness and peace and good conduct and the sympathy for humanity may be spread. So this group of people shall be His elect and He shall strengthen them with His Spirit and He will purify them of all unclean life and will bless their lives with a pure change.” [Majmoo‘a Ishteharat, Vol I, pp. 197-198]

These are the purposes for which the Jama‘at came into being. These are the righteous deeds that every member of this Jama‘at is duty bound to perform. These are the means by use of which we, all of us, have to attain the nearness of God Almighty. These are the paths by treading upon which we have to achieve the true purpose of our lives – the **taqwa** of Allah.

In this Announcement the Promised Messiah (‘alaihissalam) has stated at one place that you should not be like those people who have no knowledge of Islam nor any

care for Islam or of Islam’s needs. Do not become heedless dervishes from whom humanity gains not a thing.

“But rather they should be such a people as are well wishers of humanity, as should become the providers of shelter for the poor and become the fathers of the orphans. For the purpose of carrying out the works that Islam demands they should become like a true lover ready to offer every sacrifice and prepared to do all that is asked for or required to spread their good blessings throughout the world and so that the love of God and service of humanity should issue forth from them like a mighty river.” [Majmooa Ishteharat, Vol I, p. 197]

You have read each word of this Announcement. The Holy Messenger of God, the Promised Messiah (‘alaihissalam) has made clear, in a very straightforward manner, all his wishes and desires and what he expects from us; and these are the things which are the reasons for the establishment of this Jama‘at—and from the very first day he has prepared the Jama‘at for these tasks.

So that when he wrote the Al-Wasiyyat, in which he laid bare his last will and testament to the Jama‘at, in this he advised his friends as follows:

“So become righteous, adopt **taqwa** so that you may be saved. Fear God now so that you may be saved from the fear of that Day. It is indeed imperative that the heavens and the earth bring forth their signs

but the ones who fear God shall be saved.” [Al Wasiyyat, Roohani Khazain, Vol 20, p. 303]

In this same booklet he writes:

“So you, too, pursue this end, but with kindness, moral probity and by stressing on prayers. And till that time that someone, inspired by God with the Holy Spirit, is raised by Him, all of you should work in harmony after me. And let you, too, partake of the Holy Spirit by compassion and by purifying your souls. Because without the Holy Spirit true **taqwa** cannot be attained. And, totally shedding all base desires of the self, choose for the sake of winning the pleasure of God that path compared to which no path can be narrower and strait. Don’t fall in love with the pleasures of the world, for they take you away from God. For the sake of God choose life of austerity. The pain that pleases God is better than the pleasure that makes God angry. And that defeat which pleases God is better than the victory that invites the wrath of Allah. Renounce the love that brings you nearer to the wrath of Allah. If, by purifying your hearts, you will come to Him, then He will help you whichever path you tread; and no enemy shall ever be able to harm you. You can never ever win the pleasure of Allah unless you, relinquishing your desires, abandoning your pleasures, sacrificing your honor, disowning your wealth, discarding your life,

bear such hardships in His way as make you suffer pangs of death.” [Al Wasiyyat, Roohani Khazain, Vol 20, p. 307]

So, in his first announcement, the text of which I have already written above, and in his last will, which he left for his Jama‘at, the subject is one and the same: From the very first day till his last he, ‘alaihissalam, entertained the wish, the desire, and all his effort remained directed towards this, and all his advice remained, that his Jama‘at’s people should become God-fearing, God-loving, **muttaqeen** and pure and the well wishers and servants of humanity no matter what types of sacrifices they may have to give to achieve these noble goals. And these same are the purposes of the Nizam-i-Wasiyyat that he left as his last will.

The Jama‘at that the Promised Messiah (‘alaihissalam) thus established on the foundations of **taqwa**, its members today populate, in their tens of millions, almost every corner of the world, and in them, by the Grace of God, are found these beauties to a more complete degree in comparison to all others. Starting from the unknown dwelling place of Qadian, then in India and Pakistan and in Africa and in the countries of the Middle East and in Australia, in China and in Japan, in Russia and in the countries of Europe and in the Americas, by the Grace of God Almighty, are to be found members of this Jama‘at possessing these lofty qualities—and they can be seen happily traversing the highways of **taqwa**, striving to achieve the pleasure of God, and making every sacrifice required for the purpose. Alhamdulillah, thumma alhamdulillah!

In America itself, there are to be found

many Americans who, after accepting Ahmadiyyat, brought about revolutionary changes in their spiritual and moral habits. From among these I think it sufficient to mention only of one, our very dear Late Brother, Dr. Muzaffar Ahmad Zafar. He not only accepted Ahmadiyyat but then went on to join the Nizam-i-Wasiyyat and thus saw develop in him a clear and prominently visible change in his moral and spiritual being and there are innumerable witnesses to that fact.

Dr. Zafar passed away in Dayton on November 15, 1996 and on this occasion the USA Jama'at issued a Special Edition of the Gazette in Urdu and English in which many respected members of the Community recorded their impressions of this man.

In the April 1997 issue of the Gazette, Sahibzada M. M. Ahmad Sahib, the Late Amir of the USA Jama'at writes, and I am going to quote some passages from this. He wrote:

“It was in November 1983 at the Holiday Inn in Georgetown that Maulana Sheikh Mubarak Ahmad [at that time the Ameer and Missionary Incharge of the USA Jama'at] bonded some expatriates from Asia and other countries with the local African American Ahmadis on the same pattern as Muhajirs from Mecca were bonded with Ansar of Medina by the Holy Prophet (may peace be on him)...”

“I had the good fortune to be knit together in bond of brotherhood with Brother Muzaffar A. Zafar. This

sacred bond was of infinite value and a matter of joy and pride for me. We lived hundreds of miles apart but our brotherhood bond remained strong and grew with passage of time. The mutual affection constantly cemented the tie which remained for both of us a source of strength and pride.”

“Later, our official relations as Ameer and Naib Ameer created new opportunities of working closely and humbly in service of Islam and Ahmadiyyat. Here, I witnessed from close quarters Brother Muzaffar Ahmad Zafar's deep devotion to Ahmadiyyat and Islam. The one towering remembrance of this period was his readiness at all times to respond enthusiastically to every call of duty when invariably his standard response to every demand on him was in two words: “Yes Sir.” These words were said so devotedly that it left an unforgettable assurance that the assignment will be carried out in word and spirit to the best of his capability.”

Sahibzada M. M. Ahmad Sahib continues to state:

“When he first went to Rabwah to attend our Annual Convention, I learned that he had a long list of questions on which he wished to seek clarification. He narrates the experience that as Hadhrat Khalifatul-Masih III entered, Brother Muzaffar Ahmad Zafar was so overwhelmed by Hadhrat Khalifatul-

Masih's godly appearance and personality that he folded his paper with its long list of questions, which had been answered by a first glimpse of Hadhrat Khalifatul-Masih. It was a case of deep and complete submission and respect at first sight."

Respected Mian Sahib adds further:

"How deeply he had absorbed the teachings of Ahmadiyyat is evident from a press conference which he presided following the first Jalsa Salana of Hadhrat Khalifatul-Masih IV in UK, following the infamous Ordinance XX of Dictator General Zia in April 1984. At this Press Conference a Pakistani journalist asked him that now that your fellow members in Pakistan have been declared as non-Muslims and placed under disabilities and penalties described by an eminent Western author Friedman as "the daily life of an Ahmadi has been turned by the Ordinance into Crime," would you ask your Congressman and Senators to stop US aid to Pakistan? A ticklish question. But his answers showed how deeply he had acquired the teachings and spirit of Ahmadiyyat and Islam. His answer was, "No! Because it would hurt the people of Pakistan and we will never do any such thing. Our quarrel is with the Administration which has done something which is against Islam, against fundamental human rights, against religious freedom and also against the Constitution of Pakistan"—a beautiful and stunning

reply."

In the end Sahibzada M. M. Ahmad Sahib writes:

"Indeed we have lost a most valuable member of our Jama'at—a fearless and devoted soldier of Islam and Ahmadiyyat."

As has been stated earlier, Brother Muzaffar Zafar was a resident of Dayton and in those early days Mian Muhammad Ibrahim Sahib was the missionary stationed there. In the note that Mian Ibrahim Sahib has written, he states:

"Before accepting Ahmadiyyat, as per his own statement, Brother Muzaffar Zafar was like any other young man, totally uninhibited and involved in all those bad deeds then current among the youth in America. But, as soon as he accepted and entered the Ahmadiyya Community, all that changed, and he became colored in the colors of **taqwa** and righteous conduct and he began to be counted among the God-fearing and those who guide others to the truth. In a gathering held in front of the Dayton mosque, in which many of the dignitaries of the town were present who had known him previously, he once pointed to some judges and said: "Look I am the same person who had appeared before you many times as a criminal, but Ahmadiyyat, by God's Grace, has now freed me from all those evil deeds and thoughts in which I was involved in my younger days." One could see clearly a difference in his earlier and post Ahmadiyyat days.

Reading the Ahmadiyya literature and the influence of the Jama'at ways and the atmosphere of the Jama'at center, all had a wonderful effect on his God-given natural abilities to do good.”

Similarly, at the death of Brother Muzaffar Zafar, Maulana Muhammad Siddique Shahid Gurdaspuri wrote a note in Al Fazal, and in this, he also mentioned the noticeable change in Br. Muzaffar after his accepting Ahmadiyyat. He wrote:

“In 1973, Hadhrat Imam Jama'at, Hadhrat Khalifatul-Masih III (radiyallahu 'anhu) instructed that representatives from abroad must also be sent to participate in the Annual Jalsa in Rabwah. Consequently, a delegation composed of seven people was sent from America. Brother Muzaffar was the head of this delegation. He was honored with not only participation in the Jalsa Salana in Rabwah, but he was able also to visit Qadian and this changed him completely and a very major change took place in his life as a consequence. Attachment to the Khilafat-i-Ahmadiyya and love of the head of the Jama'at, and word for word obedience of the Khalifa's orders became his foremost duty. He became very interested in the work of the Jama'at and his obedience of the Amir could be seen in all his actions. When this delegation returned to Dayton, where Maulana Muhammad Ibrahim Sahib Jamooni

was the missionary, Brother Muzaffar was asked to give his impressions of the trip to the Majlis Shoora that was being held there. When he began to make mention of his meeting with Hadhrat Khalifatul-Masih III (radiyallahu 'anhu) he became overwhelmed with emotions, and began to cry uncontrollably, so much so that he could say no more and sat down.

The resolution that the USA Jama'at passed upon the death of Brother Muzaffar Ahmad Zafar that was printed in the April 1977 Gazette states:

“Dr. Zafar was a most dedicated and devoted Ahmadi, ever ready at the call of Khalifatul-Masih, for whom he cherished enormous love and respect. He placed the demand and call of his faith over all his worldly demands and virtually lived the life of a true Waqf-i-Zindgi [A life devoted for the service of Islam]. May Allah the Exalted bless the Jama'at with innumerable such sincere and devoted moosis.

This article began with a discussion of **taqwa**, the importance of **taqwa**, its need and blessings with which man can bring about a distinct and noticeable change in his life and it was in this connection that I have made mention of the qualities of the late Brother Muzaffar Ahmad Zafar.

The Advice of the Promised Messiah (‘alaihissalam)

On the 25th of December 1897, Hadhrat Promised Messiah (‘alaihissalam) delivered a speech on the subject of **taqwa**. In this speech he said:

“It seems most necessary that, for the betterment of my Jama‘at, I give some advice concerning **taqwa**. Because it is clear to a wise one that apart from **taqwa** there is nothing else with which Allah is pleased. Allah, the Exalted, says in the Holy Qur’an [16:129]: Verily, Allah is with those who are righteous and those who do good.”

Signs of a **Muttaqee**

Then he stated:

“So, we should look always as to how far we have advanced in the achievement of **taqwa** and purity and the standard for determining our degree of advancement is the Holy Qur’an. Among the signs that Allah, the Exalted, has appointed for a **muttaqee**, one is that He saves a **muttaqee** from the chains of worldly concerns and Himself becomes the Provider for all that such a one needs as is said in the Holy Qur’an [65:3]: And He who fears Allah—He will make for him a way out; and will provide for him from whence he expects not.”

He who comes to a **Muttaqee** is also Saved

Hazur (‘alaihissalam) says:

“People are involved in many trials, but those who are **muttaqee** are saved from all such tribulations and in fact even those who come to them are also saved from these trials and tribulations. Indeed there is no end to the trials and tribulations that can afflict man. His own internal constitution is so full of problems and difficulties that no one has an

accurate idea of. Look, for instance, just at all the illnesses, they alone are sufficient to bring into being thousands of difficulties, but he who is in the fortress of **taqwa** is safeguarded from all these, and the one who is outside this fortress is in a jungle, which is full of ferocious animals.”

Advice of

Hadhrat Khalifatul-Masih al-Khamis (**ayyadahullah binasrihil-‘aziz**)

Hadhrat Khalifatul Masih the Fifth (ayyadahullah binasrihil-‘aziz) read out some words of the Promised Messiah (‘alaihissalam) in his Khutba of 9th April 2004 in Masjid Baitut-Tauheed in Benin, West Africa, to remind the members of the Jama‘at to adopt the ways of **taqwa**, and perform the worship of God, and recite and read the Holy Qur’an:

“Remember! Just signing the bai‘at achieves nothing. Allah, the Exalted, is not satisfied with just this ceremony unless and until the one performing the bai‘at discharges truly the rights and obligations required by the bai‘at. Until then the bai‘at is not a true bai‘at, it is merely a formality. So it is essential that one makes a full effort to fulfill the true purpose of the bai‘at which is to acquire **taqwa**.”

Advising the members of the Jama‘at, Hadhrat Ameerul-Mo‘mineen said:

“It is a great grace and bounty of God upon you that he has blessed you to be the members of the Jama‘at of the Promised Messiah (‘alaihissalam). So it becomes your

duty that you render thanks to God for this immense blessing of His. And the best way of rendering thanks is that upon entering the Jama'at, you should bring about in yourselves noticeable changes, by your good actions and deeds, and by the manner of talk and walk you should prove to the world that we alone are those who are establishing the true example of Islam.” [Al Fazl International, 23 April 2004, Page 3]

In his closing address on September 12, 2004, at the occasion of the Belgium Jalsa Salana, in the context of Verse 30 of Sura Al-Anfal, he presented many ahadith in which much light is shed on the topic of **taqwa**. He presented the translation of one hadith. This hadith is related by Hadhrat Abu Nazrah (radiyallahu ‘anhu). He was told this by a person that had heard the farewell address of the Holy Prophet (sallallahu ‘alaihi wa sallam), which he had delivered on his last pilgrimage. This person said that the Holy Prophet (sallallahu ‘alaihi wa sallam) addressed his followers as follows:

“Oh ye people, your God is One.
Your father is one. Remember that

no Arab has any superiority over a non-Arab, nor does a red or a white one have any superiority on a black one, or vice versa. The only reason for superiority is that based on **taqwa**.”

So the last advice that the Holy Prophet (sallallahu ‘alaihi wa sallam) gave us also draws our attention to the subject of **taqwa**.

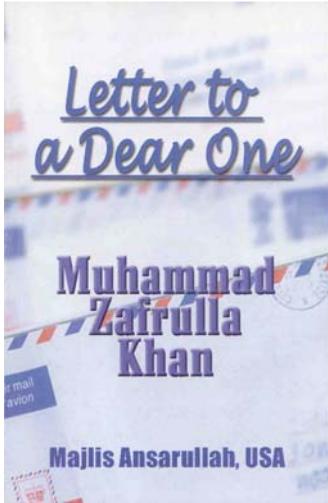
In another tradition it is related that the Holy Prophet (sallallahu ‘alaihi wa sallam) was asked what thing would be the cause of the largest people entering paradise, and he replied “**taqwa** and good morals.” [Sunan Ibn Majah. Kitabuz-Zuhd]

From this also, we learn that the more **taqwa** we acquire, the more our hearts will be filled with the fear of God and in similar measure we would deal with the people with good morals. From this it is also established that a **muttaqee** is the one who possesses high moral qualities. [Al Fazl International, 18 February 2005, Page 4]

May Allah, the Exalted, grant us all the ability to walk on the paths of **taqwa** and help us in acquiring and benefiting from the blessings of **taqwa**. Āmīn!

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Bahishti Maqbara, Qadian, India

Shah Nasheen Hadhrat Masih-i-Mau'ood, 'alaihissalam

The spot in the garden where the Promised Messiah 'alaihissalam used to rest during his walks.



Glimpses of Graves of Sahaba/Sahabiyat and Prominent Elders



I saw an angel measuring a plot of land, and reaching a point he said to me that it was the spot for my grave. Then at one place I was shown a grave more shining than silver, and all its earth was of silver. Then it was said to me that these are the graves of those holy members who are inmates of paradise.
(Al-Wasiyyat)



Hadhrat Maulavi Abdul-Karim,
radiyallau 'anhu
The first person buried in Bahishti Maqbara



Sakina Begum *Sahiba*,
Senior Most person buried.
Age: 110 years



Hadhrat Mir Muhammad Isma'il,
radiyallahu 'anhu



Hadhrat Mir Nasir Nawab,
Radiyallahu 'anhu



Hadhrat Mir Muhammad Ishaque,
radiyallahu 'anhu



Hadhrat Sarah Begum, wife of Hadhrat
Khalifatul-Masih II radiyallahu 'anhu



Hadhrat Sayyeda Ummi Tahir, mother of
Hadhrat Khalifatul-Masih IV rahimahullah



Hadhrat Amatul-Haye, daughter of Hadhrat
Khalifatul-Masih I, radiyallahu 'anhu

Cemetery at Islamabad, UK



Graves of Hadrat Khalifatul-Masih IV rahimahullah (above, right) and that of his wife (above, left).
A view of the cemetery (below).





Two views of the cemetery from outside.



AUSTRALIA



Baitul-Huda: First Mosque in Australia

Mahmood Ahmad,
Amir, Australia



Maqbara-i-Moosian, Sydney, Australia



Ahmadiyya Mission House, Sydney

Maqbara-i-Moosian, Sydney, Australia

There are 82 Moosian in Australia. Dr. Ijazul Haque Sahib is the only Moosi buried in this Maqbara. His Wasiyyat Number was 12962. The earliest Moosi in Australia was Mr. Hasan Musa Khan (1842-1939). He arrived in Australia in 1862 and was among the early immigrants. He joined the Ahmadiyya community on October 3, 1903. He signed for Wasiyyat on March 13, 1906. His Wasiyyat Number was 86. He was buried in Perth, Australia. He was the First Moosi outside India and is recorded in the History of Ahmadiyyat.

GHANA



Maqbara e Moosian, Kasoa, Ghana

This graveyard is located 25 km from Accra. It was started in 2004 with the gracious permission of Hadrat Khalifatul-Masih IV rahimahullah. The land, measuring 1.83 acres, was donated by Alhaj Ibrahim bin Adam Bonsu, a dedicated member of the Jama'at who has been contributing substantial sums of money for the construction of mosques in Ghana. The Maqbara is walled and secured with an iron gate. There are block pavements running through the graveyard and ornamental trees and flowers have been planted. So far, no burial has taken place on the portion of the graveyard meant for Moosian. Hadrat Khlaifatul-Masih V ayyadahullah visited the Maqbara-i-Moosian during his historic visit to Ghana in 2005. The early Moosian include:

Maulvi Abdul Wahab Bin Adam, Alhaj Mumtaz Arthur, Alhaj Yusuf Ahmad Edusei, Mr. Musah Donkoh, Alhaj Ibrahim Ansah, Mr. Mustafa Ali and Mr. Sharif Edisei.

GREAT BRITAIN

Brookwood Cemetery



A marker and a view of the Brookwood Cemetery.





Two more views of Brookwood Cemetery.

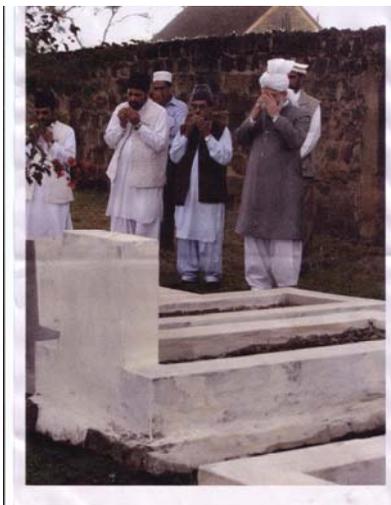




KENYA



Ahmadiyya Mosque, Nairobi, Kenya



Hadrat Khalifatul-Masih V ayyadahullah is praying at a grave of a companion of the Promised Messiah 'alahissalam.



Hadrat Khalifatul-Masih V ayyadahullah is looking at the tombstones in Maqbara-i-Moosian, Kenya. Standing with him is Maulana Wasim Ahmad Amir and Missionary Incharge.

A portion of the Ahmadiyya Graveyard is reserved for Moosian and is named as Maqbara-i-Moosian. At the moment, two Moosian are buried here who were both companions of Hadrat Promised Messiah 'alahissalam. (1) Alhaj Dr. Wilayat Shah Sahib (1884-1965; Wasiyyat No. 5135). His Wasiyyat commitment was one-fourth. (2) Fazal Ilahi Sahib (1903-1970; Wasiyyat No 4407)

During his 2005 trip to Kenya, Hadrat Khalifatul-Masih V ayyadahullah visited the site and prayed for all the companions and Moosian buried in this Graveyard.



Ahmadiyya Mosque, Kisumu, Kenya

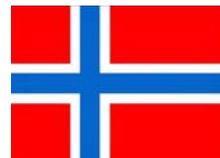


Ahmadiyya Mosque, Eldorot, Kenya



Hadrat Khalifatul-Masih V ayyadahullah visits Maqbara-i-Moosian in Kenya. He is reading the inscriptions on a tombstone of a companion of Hadrat Promised Messiah ‘alahissalam.
Standing R-L: Munir Ahmad Javed (Private Secretary), Wasim Ahmad (Amir Kenya), Abdul Majid Tahir (Additional Wakilut Tabsheer), and other local members of the Jama’at.

NORWAY



Hadrat Khalifatul-Masih IV rahimahullah offered prayers at the newly acquired plot for Maqbara-i-Moosian in Norway.



Hadrat Khalifatul-Masih IV rahimahullah discussed the details with the authorities at the site.



Zartasht Munir Khan,
Amir, Norway



Khwaja Abdul Momin
Secretary Wasaya



Ch. Shahid
Mahmood Kahlon
Missionary,
Norway

In 1988, The Oslo Commune gave a plot of land 1500 ma'1 in a vacant area of a graveyard in Alfaset area for the purpose of a Maqbara for Jama'at Norway. This area is an historic graveyard where German soldiers from the Second World War are buried. In 1988, Mr. Noor Ahmad Bustad made a special effort to acquire this land under the supervision of Zartasht Munir Sahib, Amir Norway. In this Maqbara-i-Moosian, five Moosian are buried. These include: **Rafiq Ahmad Fozi Sahib (died in 1999)**, **Maqbool Begum Sahiba (died in August 2001)**, **Abdur Rahman Abid Sahib (died in June 2003)**, **Mirza Mohammad Yaquob Sahib (died in June 2003)**, and **Sultana Akhtar Sahiba (died in April 2004)**.



The Noor Mosque, the first Ahmadiyya Mosque in Norway

Unique Features of Norway Jama'at

First Ahmadiyya Radio Station established in 1985.

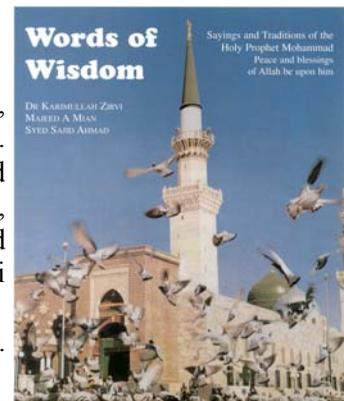
Hadrat Khalifatul-Masih III rahimahullah established the Nizam of Shura in all foreign Jama'ats on August 6, 1982 by initiating the first Shura in Oslo (History of Ahmadiyyat, Vol. 16).

On June 24, 1993, Hadrat Khalifatul-Masih IV rahimahullah offered Friday prayers at Nord Kapp, the northernmost point of Europe and called it an historic event for Jama'at.

Words of Wisdom

A collection of sayings and Traditions of the Holy Prophet, Muhammad, ﷺ dealing with the daily life. Arabic text is given with English transliteration and Urdu and English translations. Includes a discussion of types of ahadith, books of ahadith, and their compilers. Some important dates and events in the life of the Holy Prophet, Muhammad, ﷺ, have also been included.

Outside covers are in color, two colors inside, size 7 in. x 8.5 in. on fine paper, softcover, 320 pages. \$5/copy.



SWEDEN



Nasir Mosque, Gothenburg, Sweden



Abdul Latif Anwer, Amir Sweden (Right)
with Missionary Agha Yahya Khan



Maqbara-i-Moosian - Gothenburg,
Sweden

BAHISHTI MAQBARA SWEDEN

The Gothenburg Council gave a small plot for eight graves in the compound near the Mosque.

These have been filled. One Moosiah, Sister Amtul Rahman Nazira, wife of our Missionary Mohammad Abdullah Ejaz, is buried here.

A decade ago, Hadrat Khalifatul-Masih IV rahimahullah instructed the Jama'at to find a plot for Bahishti Maqbara. With extensive efforts, 18 months ago, the Jama'at has been given a burial ground, also known as Bildal. This site is located 20 km from the city and 15 km from the Mosque, and has a capacity of 200 graves. A portion from this site is allocated for Maqbara-i-Moosian, with a capacity of 50 graves.

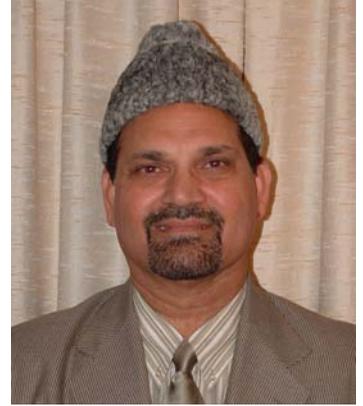
Cemeteries for Mūsīs in the US

(Maqbarajat-i-Moosian in USA

Malik Mubarik Ahmad, National Secretary Finance USA

Hadhrat Khalifatul-Masih II radiyallahu ‘anhu sent a message to the members of Jama‘at Ahmadiyya USA and enjoined upon them to join the sacred Nizām of Wasiyyat. He also indicated that several burial plots would be purchased for these Moosian in different parts of the country in the following words:

“Once you have studied the whole document carefully (referring to Risala Al-Wasiyyat—editor), you will fully grasp its grand purpose and objective but I also request Brother Khalil Ahmad Nasir that he should arrange that the purpose and objective of Al-Wasiyyat should be explained to you by representatives of the Movement in detail at your respective centers. In compliance with the spirit of Al-Wasiyyat, the



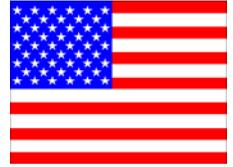
Ahmadiyya Association of the United States of America will arrange the purchase, as early as possible, of a suitable plot of land in some central locality which may be dedicated as the place of burial of those who make their wills in compliance with the conditions set out in Al-Wasiyyat and the rules promulgated from time to time by the Head of the Movement and the Central Ahmadiyya Association and Tahrik-i-Jadid. I am convinced that once this project is put into effect in



Maqbara-i-Moosian, New Jersey Jama‘at at Laurel Grove Cemetery in Totwa, New Jersey

Graveyards for the Musis in the US

	Graveyard	
1	Maqbaratus-Salam, Graveyard Maryland Jama'ats, Lake View Memorial Park, 2724 Liberty Road, Sykesville, MD 21784 410/795-8180	
2	Garden of Righteous, Graveyard Virginia Jama'ats Sunset Memorial Gardens Cemetery, 3702 Loren Drive, Fredericksburg, VA 22408. Sheron Garnett, 540/898-3369, 540/898-2005.	
3	Forest Lawn Memorial Park, Graveyard LA Jama'ats. Serenity Section, Covina Hills, CA 626/732-2335/2313	
4	LA Verne Cemetery, Graveyard LA Jama'ats 3201 "B" Street, La Verne, CA 91750 Manager Jenny Delgado 909/953-1415	
5	Maqbaratul Aman, Graveyard Chicago Jama'ats, Chapel Hill Gardens, Roosevelt Road, Oak Brook Terrace, IL	
6	Skyline Memorial Gardens, Graveyard Portland Jama'at, 4101 NW Skyline Blvd, Portland, OR 97229 Wiley E. King, Family Service Counselor 503/292-6611	
7	Resthaven Cemetery, Graveyard Houston Jama'at, 13102 North Freeway, Houston, TX 77060 281/443-0063	
8	Wisconsin Memorial Park, Graveyard Milwaukee Jama'at 13235 West Capitol Drive, Brookfield, WI 53008 262/781-7474	
9	Laurel Grove Cemetery, Graveyard New Jersey Jama'ats 295 Totwa Road, Totwa, NJ 07512. Christine E. Schultz 973/956-0711 973/202-3295 (Cell)	
10	Washington Memorial Park, Graveyard New York Jama'ats P.O. Box 182, Canal Road, Coram, NY 11727	
11	Garden of Paradise, Graveyard Silicon Valley Jama'at, Oakhill Funeral Home & Memorial Park, 300 Curtner Avenue, San Jose, CA 95125 408/292-3945	
12	Graveyard Tucson Jama'at, 5401 S. Park Avenue, Tucson, AZ	
13	Woodlawn Park West, Graveyard Miami Jama'at 14001 NW 178 Street, Miami, FL 33015; 305/828-0807	



Point of Contact
Munir A. Khan, 301/977-3221 (H) 301/977-0555 (W), 240/888-2850 (C)
Tanveer A. Zafar 703/623-2724 Anwar Ahmad, 703/477-1321
Muhammad Ikramul-Haq Jatala 909/981-3453
Muhammad Ikramul-Haq Jatala 909/981-3453
Ashfaq Ahmad 630/789-2266
Richard Ray Reno 503/629-2003
Amir S. Malik 713/660-9833
Maudood Ahmad 262/679-5469 (H)414/453-5887 (W) 414/617-9039 (C)
Abdul Latif Nasir 972/837-0560
Saleem Ahmad 718/4640-5077 Zinda M. Bajwa 718/217-0136
Faysal Sohail 650/401-7705
M. Akram Kashmiri 520/292-2871
Raja Afaq Hyder, (H):954-252-5101; (W): 954-394-1067



Ahmadiyya Graveyard, Garden of Righteous, in Virginia

the United States, it will quickly gather force and thousands of your country men, may be even millions, will in due course of time join this scheme and thus swell the number of those who shall continuously devote their efforts and substantial portions of their income and properties to the objects mentioned in Al-Wasiyyat.

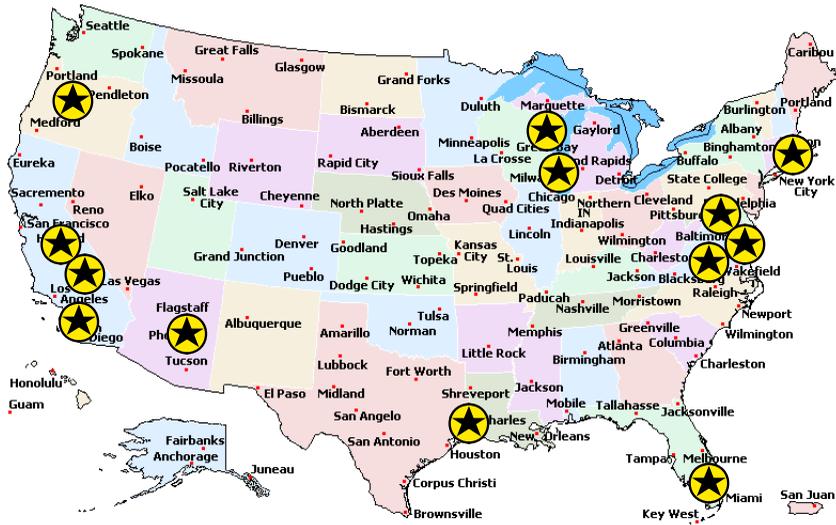
As the number of such sincere and devoted Ahmadis increases it may become necessary to establish

similar burial places in different parts of the country, and this shall be done from time to time as necessity shall require.” (Review of Religions, January 1956, p. 8-14)

In accordance with the instructions of Hadhrat Khalifatul-Masih II, radiyallahu ‘anhu, we have established Maqbarajat-i-Moosian (graveyards for the Musis) at 13 locations in USA, the addresses of which are presented on the previous pages.



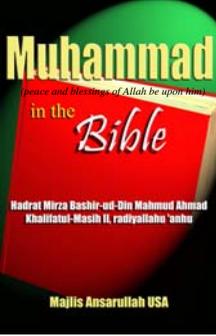
Maqbara-i-Moosian in Miami



Maqbara-i-Moosian in Chicago



Maqbaratus-Salam, Maqbara-i-Moosian in Maryland



Muhammad

(peace and blessings of Allah be upon him)

in the Bible

From Introduction to the Study of the Holy Quran,
by Hadrat Mirza Bashir-ud-Din Mahmud Ahmad (Khalifatul-Masih II),
(1889-1965), radiyallahu 'anhu. \$1 each.

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CD 1

ہمیں اس یار سے تقویٰ ملتا ہے
یا رب ہے تیرا احسان
وہ دیکھتا ہے غیروں سے کیوں دل لگاتے ہو
وہ گھڑی آتی ہے جب عیسیٰ پکارس مجھے
جو خاک میں ملے اسے ملتا ہے آہنا
اک نہ اک دن پیش ہو گا تو فنا کے سامنے
نور فرقاں ہے جو سب نوروں سے اجلی نکلا
ہے دست قبلہ نما لا الہ الا اللہ
گلشن میں پھول باغ میں بھل آپ کے لئے
بدر گاہ ذی شان خیر الامام
نوشا نصیب کہ تم قادیاں میں رہتے ہو

CD 3

آفتاب احمد بسمل
تفہیم اور نعیمین
تحفہ اللہ

CD 2

دیکھو خدا نے ایک جہاں کو جھکا دیا
تقویٰ یہی ہے یارو کہ نخوت کو چھوڑ دو
مرے موٹی مری یہ اک دعا ہے
دشمن کو ظلم کی بر چھی سے تم سینہ و دل برمانے دو
براہتی رہے خدا کی محبت خدا کرے
دو گھڑی صبر سے کام لو ساتھیو
اک رات مفسد کی وہ تیرہ و تار آئی
(کواڑ: محمود چودھری - لاس انجلس)

CD 6

براہتی رہے خدا کی محبت خدا کرے
کیا سوچ تھی جب دل نے جیسے نام خدا کے
آؤ سجنو مل سنے تے گل اس یار دی چلے
کواڑ: ریاض چودھری، سان فرانسکو

CD 4

حمد و ثنا ہی کو جو ذات جاوولی
نور فرقاں ہے جو سب نوروں سے اجلی نکلا
ہر طرف فکر کو دوڑا کے تھکایا ہم نے
اسلام سے نہ بھاگو راہ ہدیٰ یہی ہے
اک نہ اک دن پیش ہو گا تو فنا کے سامنے
نو نالان جماعت مجھے کچھ کہتا ہے
آؤڑ: پریناز احمد خان، ڈیہرائٹ

CD 5

اے خدا اے کار ساز و عیب پوش و کردگار
خدا کے پاک لوگوں کو خدا سے نصرت آتی ہے
اسلام سے نہ بھاگو راہ ہدیٰ یہی ہے
جمال و حسن قرآن نور جان ہر مسلمان ہے
زندگی بخش جام احمد ہے
کواڑ: ریاض چودھری، سان فرانسکو

A Listing of the US Ansar Moosian

No Wasiyyat #	Name	Jama'at/City	No Wasiyyat #	Name	Jama'at/City		
1	5463	Abdullah Khan	Chicago	42	16883	Abdul Hai Sial	Seattle
2	8768	Malik Mubarak Ahmad	Dallas	43	16967	Awlad Hussain	Columbia
3	9467	Umer Din Khan	Silver Spring	44	16969	Fida Muhammad Malik	N. Virginia
4	10968	Naimatullah Siddiqui	Philadelphia	45	17014	Ch. Akram Shahid	Dallas
6	11102	Khalid Mahmood Bhatti	Philadelphia	46	17061	Abdul Razak Qureshi	Queens
7	11187	Inayatullah Khan	L.A. West	47	17243	Saleem Ahmad	Queens
8	11465	Syed Sharif Ahmad	N. Virginia	48	17247	Ahsanullah Zafar	Willingboro
9	12714	Rasheed Ahmad	Milwaukee	49	17250	Laeq Ahmad	Potomac
10	12898	Abdul Qadir	Detroit	50	17259	Abdul Mannan Khan	Austin
11	12954	Basharat Munir Mirza	Athens	51	17336	Anwer Mahmood Khan	L.A. East
12	13127	Naim Ahmad Wasim	Central Jersey	52	17360	Gulzar Ahmad	S. Virginia
13	13599	Abdul Hameed Ahmad	Houston	53	17363	Sahibzada Mirza Maghfoor Ahmad	Tulsa
14	13631	Syed Burhanuddin Qaderi	Detroit	54	17551	Ch. Aziz Ahmad	St. Louis
15	13632	Muhammad Hameedullah	Chicago W.	55	17658	Muhammad Akram Kashmiri	Tucson
16	13664	Syed Jafer Ali	Cleveland	56	17702	Mian Ghulam Ahmad	Chicago
17	14256	Ch. Ghulam Qadir	St. Louis	57	17811	Karim Ahmad Naeem	Houston
18	14597	Farooq Ahmad Padder	Willingboro	58	17849	Lutfur Rehman Mahmood	Austin
19	14623	Muhammad Aslam Khan	Philadelphia	59	18032	Lutful Mannan	Milwaukee
20	14775	Syed Tabreez Ahmad	Queens	60	18149	Amiruddin Ahmad	L.A. East
21	14955	Muhammad Afzal	North Jersey	61	18209	Ch. Riaz Ahmad	L.A. East
22	14974	Nazir Ahmad	St. Paul	62	18209	Riaz Ahmed Chaudhary	La East
23	15037	Muhammad Sharif Khan	Philadelphia	63	18376	Raja Abdul Malik	North Virginia
24	15132	Khaja Abdul Waheed Ansari	Chicago	64	18690	Ch. Muhammad Aslam	Queens
25	15382	Rashid Ahmad Bhatti	Philadelphia	65	18697	Sahibzada Jamil Latif	Chicago West
26	15396	Abdul Rehman Niazi	West L.A.	66	18757	Khalil Ahmad Malik	San Jose
27	15412	Hameed A. Bhatti	Philadelphia	67	18846	Daud Ahmad Hanif	Silver Spring
28	15415	Mohammad Ishque Qureshi	Tucson	68	18917	Sardar Rafiq Ahmad	Syracuse
29	15440	Ch. Muhammad Ashraf	N. Virginia	69	18993	Ch. Mushtaq Ahmad	Miami
30	15523	Ch. Abdul Majeed	Queens	70	18999	Munir Ahmed Khan	LA East
31	15622	Khalil Ahmad Akhtar	Atlanta	71	19031	Abdul Majeed Shah	N. Virginia
32	15742	Mirza Mahmood Ahmad	Dayton	72	19134	Mahmood Ahmad	Chicago
33	15818	Ch. Nasir Ahmad	Charlotte	73	19341	Nasir Ahmad Khan	Chicago
34	16102	Rashid Ahmad Arshad	Alabama	74	19368	Abdul Halim Sheikh	L.A. West
35	16197	Abdul Lateef	Dallas	75	19491	Arshad Ahmad	Phoenix
36	16330	Azizullah M. Moinuddin	Miami	76	19517	Malik Masood Ahmad	Silver Spring
37	16531	Mumtaz Ahmad	Chicago	77	19521	Naseer Ahmad	Queens
38	16559	Abdul Basit	Miami	78	19550	Falahuddin Shams	Chicago
39	16616	Ata ur Raheem Hamid	York	79	19573	Naseem Ahmad	St. Paul
40	16692	Ch. Mohammad Yousuf	Laurel	80	19607	Malik Mushtaq Ahmad	Houston
41	16699	M. Younus Farooq deceased	L.A. East				

A Listing of the US Ansar Moosian

<u>No Wasiyyat #</u>	<u>Name</u>	<u>Jama'at/City</u>	<u>No Wasiyyat #</u>	<u>Name</u>	<u>Jama'at/City</u>
81 19669	Zaheeruddin Mansoor Ahmad	Potomac	119 21498	Riazuddin Shams	Hattiesburg
82 19671	Mansoor Ahmad Khan	Laurel	120 21505	Abdul Rahim Kolade	Washington
83 19684	Syed Sajid Ahmad	St. Paul	121 21507	Mubarik Ahmed Khan	Milwaukee
84 19707	Malik Mubarik Ahmad	Laurel	122 21574	Mian Ismail Wasim	Washington
85 19711	Ghulam Hussain Baloch	N. Virginia	123 21756	Abdul Rafique Jadran	St. Paul
86 19723	Saeed Ahmed Malik	Laurel	124 21770	Khalil Mahmood Malik	N. Wales
87 19763	Mian Naseer Ahmad	Laurel	125 21814	Abdus Salam Malik	Columbus
88 19980	Khalifa Wasimuddin Mahmood	N. Virginia	126 21841	Mozaffar Mahmood Malik	Columbus
89 19985	Mian Majeed Ahmad	Boston	127 21865	Zahid Ahmad	Houston
90 19995	Muhammad Azim Qureshi	York	128 21971	Khalid Mahmood	Arlington
91 20103	Bashiruudin Shams	New Orleans	129 21981	Munawer Ahmed Malik	Stafford
92 20120	Inamul Haq Kauser	Queens	130 22063	Sh. Khursheed Hussain	L.A. East
93 20146	Ch. Mubasher Ahmed	San Jose	131 22090	Syed Mahmoodullah Shah	West Haven
94 20160	Mubasher Ahmed Khan	Basking Ridge	132 22294	Fazal Ahmed	Spencerville
95 20168	Abdur Rahim Shaikh	L.A. West	133 22455	Abdul Sami Khan	L.A. East
96 20308	Ch. Imtiaz Ahmad	Central Jersey	134 22536	Niaz Ahmed Khan	Carol Stream
97 20515	Abdul Wahid Khalid	Dallas	135 22569	Imtiyaz Ahmed Rajayki	Philadelphia
98 20639	Anis Mohammad Shaikh	Phoenix	136 22616	Munawer Ahmed Saeed	Potomac
99 20649	Ch. Munir Ahmad	Silver Spring	137 22678	Ch. Abdul Rehman	Queens
100 20650	Nasir Mahmood Malik	Detroit	138 22700	Munawer Ahmed Khan	Hanover Park
101 20660	Ahmed Sadiq	L.A. East	139 22784	Ch. Rashid Muhammad	N. Virginia
102 20800	Shamshad A. Nasir	L.A. East	140 22841	Abu Bakr Ladd	St. Louis
103 20833	Shafiqur Rahman	Round Rock	141 23082	Naseer Ahmad	Queens
104 20835	Habibur Rahman	Detroit	142 23117	Habibullah Sadiq	Silver Spring
105 20929	Naemullah	Philadelphia	143 23420	Ch. Tariq Mahnud	Laurel
106 20968	Muhammad Bashir Shad	Ellicott City	144 23464	Muhammad Zafrullah Hanjra	Houston
107 21005	Abdul Latif Nasir	Paramas	145 23534	Saleem Ahmed Mahmmod	New Windsor
108 21008	Anwar Ahmad	Tulsa	146 23556	Rashid Ijaz	Tulsa
109 21014	Tariq Ahmad Ch.	New York	147 23577	Mansoor Ahmad Bhatti	Chicago
110 21029	Naim ur Rahman Shaikh	C. Jersey	148 23629	Anis Ahmed Aqueel	New Jersey
111 21182	Zafar Ahmd Sarwar	Dayton	149 23639	Irshad Ahmad Malhi	Bay Point
112 21213	Laiq Ahmad	Milwaukee	150 23796	Shahid Hussain Malik	Cartret
113 21225	Aminullah Khan Salik	Springfield	151 23906	Mansoor Muzzafar	Columbia
114 21271	Aftab Ahmed Khan	L.A. East	152 23975	Mohammad Khalilur Rahman	Brooklyn
115 21274	Karimullah Zirvi	North Jersey	153 24091	Aftab Ahmad	Virginia Beach
116 21293	Tahir Ahmad	N. Virginia	154 24156	Muhammad Din Wainse	Pennsylvania
117 21299	Mir Ghulam Ahmed Naseem	Kingwood	155 24202	Amanullah Khan	La West
118 21315	Ijaz Ahmed Malik	Laurel	156 24281	Mahmood Ahmed Butt	New York
			157 24389	Naseer Ahmed Jawaid	Houston

No Wasiyyat #	Name	Jama'at/City	No Wasiyyat #	Name	Jama'at/City
158	24516 Ch. Zahoor Ahmad	New Orleans	197	28369 Sultan Ahmed Sandu	Jamaica
159	24559 Ataul Jalal Nurrudin	Milwaukee	198	28432 Bashiruddin Mehmud	Fitchburg
160	24681 Mirza Haroon Ali	N. Virginia	199	28458 Sayyed Rasheed Azam	RTP
161	24708 Syed Shohaib Ahmed	LA West	200	28459 Mubasher Ahmad	Chicago
162	24794 Muzaffer Ahmed Malik	LA East	201	28647 Mohmmad Ahmed Khan	Haward Beach
163	24862 Waseem Sayed	LA East	202	28826 Zainul Abideen	San Francisco
164	24900 Mohammad Dawood Munir	Houston	203	28889 Abdul Hafeez	Livonia
165	24940 Ch. Javaid Sami	L.A. East	204	28903 Muhammad Islam Bhatti	Laurel
166	24950 Fazal Ahmed Syed	Philadelphia	205	28994 Mustafa Zahir Ahmad	Potomac
167	25041 Khalid Ahmad Ata	N. Virginia	206	29022 Mirza Amin Baig	Baltimore
168	25059 Bashir Lutfur Rahman	Gloversville	207	29141 Jamaluddin Zia	New York
169	25071 Muhammad Shams Haque	Virginia	208	29143 Naseer Ahmad Tahir	Rochester
170	25147 Asraf M Meelu	Lothian	209	29192 Muhammad Idrees Munir	Milpitas
171	25165 Sikandar Jehangir Bhatti	Columbia	210	29193 Ch. Munawar Ahmad	Miami
172	25276 Ch. Samiullah	North Jersey	211	29448 Iftikhar Ahmed Sinori	Delran
173	25305 Ch. Mujeebullah	Philadelphia	212	29518 Ijaz Ahmed Ghumman	N. Virginia
174	25337 Naseer Ahmed Mubasher	N. Virginia	213	29593 Fazal Muhammad Rana	Malden
175	25360 Sh. Taqeer Ahmad	Brooklyn	214	29778 Mohammad Kishwar Khan	Somerset
176	25381 Abdul Basit Malik	Nashport	215	29812 Zia Hussain Shah	Vestal
177	25400 Muhammad Ikram Jattala	L.A. East	216	29813 Mian Muhammad Tahir	Portland
178	25523 Hasan Pervaiz Bajwa	Houston	217	29880 Nasim Rehmatullah	Cleveland
179	25524 Dr. Yusef Abdul Lateef	Boston	218	29939 Dr. Hamidur Rahman	L.A. East
180	25786 Ahmad Khan	Brooklyn	219	30203 Kursheed Ahmad Khan	Somerset
181	25798 Muhammad Akram Khalid	Monmouth Jct	220	30338 Sanna Cham	Boston
182	25951 Abdul Hakim Nasir	Syracuse	221	30461 Mahmood Ahmad Bhatti	Laurel
183	26215 Faheem Ahmad	N. Virginia	222	30462 Moyennudin Ahmed Sirajee	San Diego
184	26365 Tabsheer Shah	L.A. West	223	30754 Muhammad Ashraf	St. Paul
185	26744 Bashir Ahmad	Phoenix	224	31651 Sahibzada Shakeel Ahmed Khan	Laurel
186	26907 Muhammad Abdullah Gondal	N. Virginia	225	32322 Raza Ahmad	Hartford
187	27113 Tahir Ahmad	L.A. East	226	32441 Abdul Shakur Malik	San Jose
188	27685 Muhammad Shafiq Qaiser	Chicago	227	32638 Rafi Ahmed	San Jose
189	27800 Muhammad Sharif	Hattiesburg	228	32751 Wasim Ahmed Malik	Silicon Valley
190	27837 Syed Muhammad Ahmad	Laurel	229	32947 Mohammad Sharif	New York
191	27838 Athar Bashir Malik	Vienna	230	33267 Shahid Nadeem Sohail	Silicon Valley
192	28029 Abdul Shakoor Ahmed	Laurel	231	35011 Farid Ahmed	Houston
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194	28091 Hafeezullah Khan	Colombia	233	35030 Bashir Ahmad Rohela	Detroit
195	28115 Abdul Karim	Chicago	234	40075 Tahir Ahmed Khan	Silver Spring
196	28116 Mansoor Ahmad Pal	North Virginia			

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We have tried to correct the names as much as possible. We apologize if any mistakes still remain.

Welcome Khilāfat Centenary with Praises and Prayers

Program Announced by Hadrat Khalifatul-Masih V, ayyadahullah

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

Offer two raka‘āt supererogatory ṣalāt before dawn or after Zuhur or after ‘Ishā.

Recite Sūrah al-Fātiḥah seven times a day.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ الرَّحْمٰنِ الرَّحِیْمِ
مَلِكِ یَوْمِ الدِّیْنِ اِیَّاكَ نَعْبُدُ وَ اِیَّاكَ نَسْتَعِیْنُ
اِهْدِنَا الصِّرَاطَ الْمُسْتَقِیْمَ
صِرَاطَ الَّذِیْنَ اَنْعَمْتَ عَلَیْهِمْ
غَیْرِ الْمَغْضُوْبِ عَلَیْهِمْ وَ لَا الضَّالِّیْنَ

bis·mil·lā·hir·rah·mā·nir·ra·ḥīm
al·ḥam·du lil·lā·hi rab·bil·‘ā·la·mīn
ar·rah·mā·nir·ra·ḥīm
mā·li·ki yau·mid·dīn
iy·yā·ka na‘·bu·du wa iy·yā·ka nas·ta·‘īn
ih·di·nas·ṣi·rā·tal·mus·ta·qīm
ṣi·rā·tal·la·dhī·na an·‘am·ta ‘a·laj·him
ghai·ril·magh·dū·bi ‘a·laj·him wa laḍ·ḍāl·līn

[1:1] In the name of Allah, the Gracious, the Merciful

[1:2] All praise belongs to Allah, Lord of all the worlds,

[1:3] The Gracious, the Merciful,

[1:4] Master of the Day of Judgment.

[1:5] Thee alone do we worship and Thee alone do we implore for help.

[1:6] Guide us in the right path –

[1:7] The path of those on whom Thou hast bestowed Thy blessings, those who have not incurred Thy displeasure, and those who have not gone astray.

Recite eleven times a day the supplication:

رَبَّنَا اَفْرِغْ عَلَیْنَا صَبْرًا وَ ثَبِّتْ اَقْدَامَنَا
وَ اَنْصُرْنَا عَلَی الْقَوْمِ الْكٰفِرِیْنَ

rab·ba·nā af·riḡ ‘a·lai·nā ṣab·rañw·wa
ṭhab·bit aq·dā·ma·nā wan·ṣur·nā
‘a·lal·qau·mil·kā·fi·rīn

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

Recite 33 times a day the prayer:

رَبَّنَا لَا تُرِغْ قُلُوْبَنَا بَعْدَ اِذْ هَدَيْتَنَا
وَ هَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً اِنَّكَ اَنْتَ الْوَهَّابُ

rab·ba·nā lā tu·ziḡ qu·lū·ba·nā ba‘·da idh
ha·ḍai·ta·nā wa hab la nā mil·la·dun·ka
rah·mah. in·na·ka an·tal·wah·hāb

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

Repeat 11 times a day the prayer:

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ

al·lā·hum·ma in·nā naj·‘a·lu·ka fī nu·ḥū·ri·him
wa na·‘ū·dhu bi·ka min shu·rū·ri·him

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

Repeat 33 times a day the prayer:

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

as·tagh·fi·rul·lā·ha rab·bī min kul·li dhan·bin
wa u·tū·bu i·lājh

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

Repeat 33 times a day the prayer:

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

sub·ḥā·nal·lā·hi wa bi ḥam·di·hī
sub·ḥā·nal·lā·hil·‘a·zīm. al·lā·hum·ma ṣal·li
‘a·lā mu·ḥam·ma·din
wa ā·li mu·ḥam·mad

Holy is Allah worthy of all praise, Holy is

Allah the great. Allah, bestow Thy blessings on Muhammad and the people of Muhammad

Repeat 33 times a day darūd:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

al·lā·hum·ma ṣal·li ‘a·lā mu·ḥam·ma·din wa
‘a·lā ā·li mu·ḥam·ma·din, ka·mā ṣal·lāi·ta ‘a·lā
ibrā·hī·ma wa ‘a·lā ā·li ib·rā·hi·ma, in·na·ka ḥ
a·mī·dum·ma·jīd

Bless, O Allah, Muhammad and his people as Thou didst bless Abraham and his people. Thou art indeed Praiseworthy, the Exalted.

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مَجِيدٌ

al·lā·hum·ma bā·rik ‘a·lā mu·ḥam·ma·din wa
‘a·lā ā·li
mu·ḥam·ma·din ka·mā bā·rak·ta ‘a·lā
ib·rā·hī·ma wa ‘a·lā ā·li ib·rā·hī·ma in·na·ka ḥ
a·mī·dum·ma·jīd

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

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Glossary

In this special issue on the system of Wasiyyat in the Ahmadiyya Community, we have used the word moosee, moosi, musee or musi (pronounced mū-sī) alternately for a person who enters this system, and at places we have used moosian (pronounced mū-si-yāñ) as its plural. We have generally followed the RAS system of transliteration except for the word Hadrat and Hadhrat has been used alternately in the text.

- ahādīth احاديث : Plural of ḥadīth.
- Aḥmadiyyat احمدية : Muslim sect believing Ha
ḍrat Mirzā Ghulām Aḥmad to be the Promised
Messiah and Maḥdi, peace be on him
'alaihissalām عليه السلام : peace be on him
al-naḥl (pronounced annaḥl): the bee
Āmilah: a committee of workers
Āmīn, Āmeen آمين : So be it. Amen.
Amīr, Ameer: امير Commander, Head
Ansār انصار : Helpers. Members of Majlis
Ansarullah.
assalāmu 'alaikum السلام عليكم : Peace be on
you.
ayyadahullāhu ta'ālā binasrihil-'aziz,
أيده الله تعالى بنصره العزيز : May Allah support him
with His Mighty Help
Baī'at, بيعت: pledge of initiation, covenant of
association.
Chanda: چنده Monetary contribution, donation.
Ḥadīth حديث : Saying of the Holy Prophet
Muhammad, sallallahu alaihi wa sallam.
Ḥaḍrat, Hazrat, Hadhrat: حضرت : His Holiness
ḥuḍūr, huzur, hadhoor, hudhur حضور : Your
Honor/Holiness, His Honor/Holiness
inshā'allāh, ان شاء الله : God willing.
Jalsa Salāna جلسه سالانه : Annual Convention
Jamā'at جماعت : Community, Organization
jazākallāh جزاك الله : may Allah reward you (male).
jazākillāh جزاك الله : may Allah reward you
(female).
jazākumullāh جزاكم الله : may Allah reward you
(plural, male or female or both). Also used to
address a single person to show respect.
Khalīfah: vicegerent
Khalīfatul-Masih خليفة المسيح : Successor to the
Promised Messiah, 'alaihissalam.
Khalīfat خلافت : Succession
khulafā خلفاء : Plural of khalīfah.
Majlis مجلس : Society, organization.
Majlis Ansarullāh مجلس انصار الله (Organization of
Helpers of God): The organization of all
Ahmadi men aver 40 years of age.
Malfūzāt ملفوظات : sayings of the Promised Messi
ah, 'alaihissalām.
Masīḥ-i-Mau'ūd, Masih Mau'ood: مسيح موعود :
The Promised Messiah (Ḥaḍrat Mirza Ghulam
Aḥmad, 'alaihissalam)
Masjid مسجد : mosque
mū-si-yāñ, moosian: plural of musi
mūṣṭī, moosee, musee, moosi موسى : one who has
willed.
Muṣliḥ-i-Mau'ūd, Musleh Mau'ood: مصلح موعود
(The Promised Reformer): Ḥaḍrat Mirza
Bashiruddin Maḥmud Aḥmad (1889-1965),
Khalīfatul-Masih II, raḍiyallāhu 'anhu, who
fulfilled the prophesy of the Promised Messiah,
peace be on him, about the advent of a
Reformer.
Nāsir: helper. A member of Majlis Ansarullah.
Nizam نظام : system
raḍiyallāhu 'anhu: رضى الله عنه : May Allah be
pleased with him.
raḥimahullāh رحمه الله : May Allah have
mercy on him
Ṣadr صدر : President.
sahāba, sahabah: صحابه Companions (of the Holy
Prophet Mohammad, sallallahu 'alaihi
wasallam, and of the Promised Messiah,
'alaihissalam.)
ṣallallāhu 'alaihi wasallam و صلى الله عليه وسلم : peace
and blessings of Allah be upon him.
Salāt صلوة : Formal Prayer offered according to a
prescribed procedure.
Shurā, shoora شورى : advisory council.
Sunnah سنة : practice of the Holy Prophet
Muhammad, sallallahu 'alaihi wa sallam.
taqwā تقوى : righteousness
waṣīyyat وصية : will

Majlis Ansarullah, U.S.A.

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Ansar Pledge

Ash-hadu allā ilāha illallāhu wahdahū lā sharīka lahū wa ash-hadu anna muhammadan 'abduhū wa rasūlūh (I bear witness that there is no god except Allah, He is One, without partner, and Muhammad is His servant and His Messenger.)

I solemnly promise that I shall endeavor, till the end of my life, for the consolidation and propagation of Islam and Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall urge all my children to remain true to Khilafat-i-Ahmadiyya. Inshā'allāh.

Periodicals

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Ansar (Ansarullah News): Monthly newsletter.

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**A Warner came to this world and the world did not accept him
but God will accept him and will establish his truth
with powerful assaults.**

Revelation to the Promised Messiah, peace be on him.



Mazar-i-Mubarak

The blessed grave of Hadhrat Mirza Ghulam Ahmad Qadiani, ‘alaihihsalam, the Promised Messiah and Mahdi, in the Bahishti Maqbara at Qadian, India

I call God, in Whose hand is my life, as witness, that I have been informed by convincing and conclusive reasons, which are continuously repeated, that whatever is conveyed to me and is vouchsafed to me as revelations is from God and not from Satan. I believe in it as I believe in the existence of the sun and the moon, or as I believe two and two make four.

(*Tabligh-i-Risalat*, Ruhani Khaza'in, Vol. VIII, p. 64-65)

I SHALL CAUSE THY MESSAGE TO REACH THE CORNERS OF THE EARTH

Revelation to the Promised Messiah, peace be on him.

I call Allah the Creator of Heavens and Earth as my witness
that I am from Him and He attests me with His signs.

If anyone can compete with me in Divine Signs
then I would be a liar.

If anyone can equal me in the acceptance of prayers
then I would be a liar.

If anyone can measure up to
my presentation of sublime concepts from the Holy Qur'an
then I would be a liar.

If any one could match
in the manifestation of hidden treasures of the unseen
that I describe ahead of time
and are then fulfilled with Allah's Might and Power,
I would not be a representative of God.

(*Arba'een*, p. 4)

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النحل

Al-Wasiyyat and the New World Order

Hadhrat Khalifatul-Masih II, radiyallahu 'anhu



I assure you that the New Order will not be inaugurated by Mr. Churchill or Mr. Roosevelt. Declarations like the Atlantic Charter will accomplish nothing. They are full of defects and shortcomings. New Orders are always established in the world by Prophets raised for the purpose by God. They have no bitterness against the rich, and no bias for the poor.

They are neither of the East, nor of the West. They are the Messengers of God and proclaim the teachings which furnish the foundations of true peace. Today also, peace will be established only through the teachings of the Promised Messiah, 'alaihissalam, the foundations of which were laid in Al-Wasiyyat in 1905. We should all realize the significance of Al-Wasiyyat, and remember the fundamentals to which I have drawn attention in the course of this address.

(The New World Order, Tilford, 2005, pp. 138-139)

Al-Nahl

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