

**RESPONSIBILITIES**  
**OF**  
**AHMADI MUSLIM**  
**WOMEN**

*Compilation of Addresses by*  
*Hadhrat Mirza Masroor Ahmad*  
*Khalifatul Masih V (may Allah strengthen his hand)*  
*Head of the World Wide Ahmadiyya Muslim*  
*Community*

**Published by Lajna Ima'illah UK**

75 Gressenhall Road

London

SW18 5QH

United Kingdom

Photographs courtesy of Makhzan e Tasaweer

*No part of this book may be reproduced in any form or by any means  
without prior written permission from Lajna Imai'llah UK*

## *Contents*

*Letter by Hudhur Aqdas* ..... iii

*Forward* ..... iv

Address delivered to the Ladies at Jalsa Salana UK 2009 ..... 2

Address delivered at the UK Lajna and Nasirat National  
Ijtima 2009..... 15

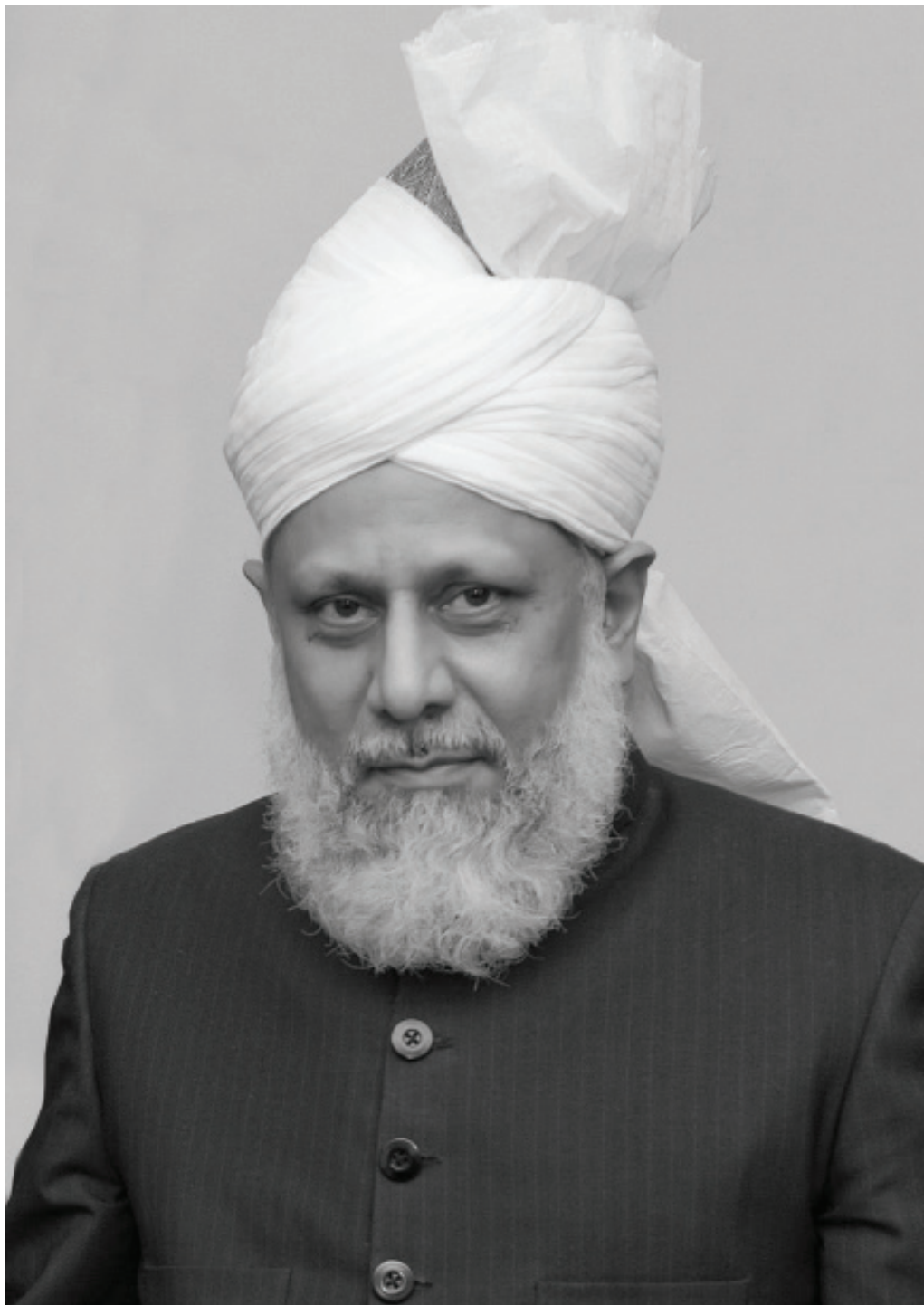
Address delivered to the Ladies at Jalsa Salana UK 2010 ..... 30

Address delivered at the UK Lajna and Nasirat National  
Ijtima 3rd October 2010 ..... 43

Address delivered to Lajna at Jalsa Salana UK 2011 on  
23<sup>rd</sup> July 2011 ..... 58

Friday Sermon delivered at Masjid Bai'at-ur-Rehman,  
USA on June 22<sup>nd</sup>, 2012 ..... 74

Address delivered to Lajna at Jalsa Salana USA on  
30<sup>th</sup> June 2012 ..... 86



***Hadhrat Mirza Masroor Ahmad  
Khalifatul Masih V (may Allah strengthen his hand)***



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ  
وَعَلَى عِيَالِهِ الْمَسِيحِ الْمَوْعُودِ  
فَدَا كَ فَضْلِ أَوْر رَحْم كَ سَاتِه  
هُوَ التَّاصِر

Baitul Fazl, London  
9<sup>th</sup> Nov. 2012  
MBE/100

Dear Sadr Sahiba Lajna Imaillah UK,

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

It gives me great pleasure to know that the compilation of my various addresses entitled 'Responsibilities of Ahmadi Muslim Women' has been successfully completed. Alhamdulillah.

As per your request my message for this compilation is:

'Adequate steps should be taken to ensure that this compilation is widely available for the Lajna to draw benefits from it. This collection of my addresses provides an in-depth awareness of various problems that Ahmadi women face today while it also offers answers in overcoming and solving the hurdles. It is therefore, vital that this compilation is read widely and at the same time steps are taken to ensure that my directives are followed and acted upon in earnest. May Allah enable you to respond to the behest of the Khilafat with all your sincerity. Ameen.

As you advance with your sincere aims and progress in your piety, stop and think about those who are lagging behind for whatever reasons. Include them in your quest and support them onto the virtuous path that you choose for yourself. The weak need your help, lend them that hope which will enrich them spiritually and which will confer upon them Allah Almighty's nearness in its entirety. May Allah grant you this Taufeeq. Ameen Thumma Ameen.'  
Wassalam.

Yours sincerely,

**MIRZA MASROOR AHMAD**  
Khalifatul Masih V

Nasira Rahman  
Sadr Lajna Imaillah, UK  
cc P S Office, London

## Foreword

This book is a compilation of some speeches given by Hadhrat Mirza Masroor Ahmad, Khalifatul Massih V(may Allah strengthen his hand) at various occasions to Lajna over the past four years. These addresses contain valuable directives regarding duties and responsibilities expected from Ahmadi Muslim Women.

All praise belongs to Allah that through the blessings of Khilafat, the status of women continues to be elevated. These addresses by our beloved Khalifa are a true source of inspiration and a reminder that Islam truly liberated women. However with this freedom and respect come responsibilities of being righteous role models for the local and wider community.

Hudhur e Aqdas(may Allah strengthen his hand) has explained in great depth issues plaguing the community and society in large and the purpose of our existence; the subjects of marriage, Purdah, social vices, modesty, immoral and unacceptable acts, how to recognise and strengthen ones bonds with Allah, bravery of Muslim women, Taqwa, fulfilling our pledge and parental responsibilities have been covered in these addresses.

For readers to reap the full benefits of this book they must be willing to embark on a journey of self-reformation. Hadhrat Mulseh Mau'ud(may Allah be pleased with him) said "*Islam will definitely succeed if you are able to reform fifty percent women*". We are reminded many times that women play an important role in influencing future generations, therefore it is essential to share these precious gems of wisdom with all those dear to you, so that the light of righteousness shines from every Ahmadi. May Allah bless and keep our Khalifatul Masih under His protection. Ameen. I pray this book brings a revolution and inspires all Lajna members to lead the way as righteous Ahmadis.

Nasira Rehman  
Sadr Lajna Ima'illah UK

***Address by  
Hadhrat Khalifatul Masih V  
(may Allah strengthen his hand) to  
the ladies at the  
43<sup>rd</sup> Jalsa Salana UK 2009  
in  
Hadeeqa-tul-Mahdi (Alton)***

Hadhrat Khalifatul Masih V (may Allah strengthen his hand)  
Address to the Ladies at Jalsa Salana UK 2009

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ .  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ .  
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ - الرَّحْمَنُ الرَّحِيمُ -  
مَالِكِ يَوْمِ الدِّينِ - إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ - اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ -  
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ -

The Promised Messiah (on whom be peace) writes in one of his books:

‘I have been sent to strengthen the faith of people and to prove the existence of God Almighty to them, because the faith of the people of every nation has become weak, and life after death is perceived as merely a myth. The conduct of every individual clearly shows that people have a great deal of faith and conviction in worldly means and resources, and nowhere near as much faith and conviction in God and the hereafter. Tongues profess much, but hearts are suffused with the love of the world.’ (Kitab-ul-Bariyyah, Ruhani Khaza’in, vol. 13, pp. 291-292, footnote – Essence of Islam, vol. IV, p.110)

At the time of advent of the Promised Messiah (on whom be peace), the state of the world was that every God-fearing person who had even an iota of compassion for Islam in his/her heart, was praying for someone to take courage, arise, and save the sinking ship of Islam. Whenever the condition of the world declines to such a level, Allah sends His messengers, so that they can try and make people recognise their Creator. The Holy Qur’an has described this situation:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ

‘Corruption has appeared on land and sea because of what men’s hands have wrought...’ (Ch.30:42).



This means that the deeds of people have created disorder in the land and the sea. It was a time of chaos, great chaos indeed, which had engulfed the entire earth, when Allah the Exalted sent that Great Prophet [the Holy Prophet, peace and blessings of Allah be upon him] for the entire humankind, to put right the immense turmoil. The Promised Messiah (on whom be peace) has explained the words ‘sea and land’:

‘This signifies that People of the Book as well as those not given any Book, all had gone astray. All sorts of disorder and immoralities were common among them.’ (Malfuzat, vol 4, p 578)

Thus, the advent of the Holy Prophet (peace and blessings of Allah be upon him) occurred in such an era, and the world soon witnessed a great revolution brought about by him. Those who were at the utmost limit of associating partners with God became true worshippers of the One and Only God. Those with the lowest moral values became models of morality; those who had exceeded all limits of selfishness became perfect examples of sacrifice and champions of human rights. The violators of women’s rights transformed into defenders of women’s rights. The girl whose birth would turn the father ashen-faced, and whose arrival was considered shameful for the family, - the father would be on the outlook for an opportunity to bury her alive – that very daughter became the glad-tiding of Heaven and was respected and cherished. The beneficiaries of this revolution included idol worshippers, Jews and Christians. Their lives transformed completely after receiving this beneficence. The flag of Islam continued to fly high for as long as Muslims sought the true blessings of this teaching and performed good works, however, when they disregarded these teachings, then the inevitable decline ensued. Once again there was disorder in the world. The fate of the other religions was destined for annihilation anyhow, because their teachings had become out-dated and had been considerably altered. Even the Muslims were engaged in overt and covert Shirk (associating partners with Allah). As I have already said, it is the law of Allah the Exalted that when **فَإِذَا قَامَ فِي تَجْرٍ وَتَجْرٍ** Corruption has appeared on land and sea... He raises His special people. Allah the Exalted sent the true servant of the Holy Prophet (peace and blessings of Allah be upon him) to reform the world, and [sent him] to execute his role of ‘Allah’s champion’ and revive the glory and greatness of this religion for which our master and leader (peace and blessings of Allah be upon him) was sent to this world. Thus, as the Promised Messiah (on whom be peace) declares in this statement, he was sent by Allah as a servant (subordinate) of the Holy Prophet (peace and

blessings of Allah be upon him) to complete the duties for which the Holy Prophet (peace and blessings of Allah be upon him) was sent. The Promised Messiah (on whom be peace) has himself explained the reasons for his advent. He said that he was sent to strengthen faith; to prove the existence of God to people; thirdly, [he was sent] to clarify the reality of the hereafter; fourthly, to turn the world to the worship of Allah instead of the worship of this world; fifthly, to eradicate the difference between words and actions, and sixthly, to draw attention towards performing good works.

These are the aspects that the Promised Messiah (on whom be peace) has described in this quotation. When these aspects are generated one can identify with the purpose of one's creation. Only then can one be part of the true revolution that took place fourteen/fifteen hundred years ago from today, and which had revived those who had been [spiritually] dead for centuries. We Ahmadis are fortunate, that by accepting the Promised Messiah (on whom be peace), and by taking his Bai'at (oath of allegiance), we declare to be amongst those who bring about the true spiritual revolution. Thus, today, we have a great responsibility to examine ourselves; that are we paying full attention towards fulfilling the objectives for which Promised Messiah (on whom be peace) was sent; and do we try to live our lives according to the teachings of Allah the Exalted brought to us by His Prophet (peace and blessings of Allah be upon him), and which were comprehensively explained in this age by the Promised Messiah (on whom be peace)?

Thus come, and first of all, let us ascertain how strong our faith is. In reality, it is faith alone that brings about nearness to Allah, instils belief in the hereafter and draws attention to discharge all the dues of Allah the Exalted and the dues towards His creatures. It motivates us to excel others in acts of virtuousness. It is not enough to imagine that, as we have believed in the Promised Messiah (on whom be peace), and have accepted the Promised Mahdi, we are among the believers. This state of belief is explained in the Qur'an as ... قَوْلًا تَقْتُلُونَ 'say, We have accepted Islam...' (Ch.49:15) that you say that we have submitted to some extent, but faith is a step further than obedience. Faith develops when there is complete submission and man takes every action to seek the pleasure of Allah the Exalted. So, Allah the Exalted says indeed you say that you قَوْلًا تَقْتُلُونَ 'have accepted Islam', but Allah Almighty Who knows the secrets of the hearts declare لَمْ تَوَدُّوا 'You have not believed yet' (Ch.49:15), you have yet to pass through the various stages and levels of obedience and submission. Allah the Almighty states:

... **وَمَا تِلْكَ إِلَّا آيَاتُنَا لِقَوْمٍ قَرِيبٍ** for the *true* belief has not yet entered into your hearts...' (Ch. 49:15).

Thus, faith is a very subtle and delicate issue. If on self-assessment, we do not find that our spiritual state today is better than yesterday, then this is a matter of concern for us.

The Promised Messiah (on whom be peace) states:

‘ Faith does not mean the simple verbal utterance that there is no God but Allah and Muhammad is His Messenger. Faith is deep, profound and subtle; it is a state of belief that steers away passions of the self and creates an inner strength that burns away sin.’ (i.e. a state to burn down sin is generated). (Malfuzat, vol 5, p 561)

The Promised Messiah (on whom be peace) states elsewhere:

‘There are only two signs of faith. The first degree is that man gives up sins and attains a state of mind in which sin appears equal to burning in fire or is [like] putting one’s finger in the mouth of a venomous snake, or is equal to drinking a hazardous bowl of poison. And (secondly), [one] becomes resolute on doing virtue with conviction of heart.’ (Malfuzat, vol 5, pp. 561-562)

What does doing something virtuous with conviction of heart entail? It is doing deeds that are in accordance with the commandments of Allah the Exalted and in concordance with the Sunnah of the Holy Prophet (peace be upon him). Hence, this is the level of faith that the Promised Messiah (on whom be peace) expects of us. Now, ponder and contemplate, read the Holy Qur’an and study what the commandments of Allah are.

In today’s society, due to worldly influences, some young men and young women feel that living in a constant religious ambience, and always listening to matters of Allah and His Prophet, is a monotony from which they should sometimes escape. They perceive it as fun, and entertainment that is necessary to relieve them of their tiredness; and such thoughts are becoming quite common. No doubt, recreation is important to relieve mental tiredness. However, if the entertainment is in stark contrast with the clear commandments of Allah the Exalted, then it is not ‘fun’. Rather, as explained by the Promised Messiah (on whom be peace), it is like jumping in fire, or putting one’s finger in the mouth of a snake or drinking a bowl of poison.

Always bear in mind that faith in Allah the Exalted can only grow strong when one has firm belief that Allah is watching one all the time. Some ills take root because the perpetrator imagines that no one is watching over him/her and temporarily forgets that Allah the Exalted states:

وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ... 'And Allah sees what you do.' (Ch.2:266).

Therefore, the essence of faith in Allah the Exalted is that one performs every action with the fear of Allah in his/her heart. Take the example of the commandment of *purdah*. This commandment was not made so that it is only adhered to when attending Jalsa, or when coming to the mosque to attend other Community functions; neither was this commandment meant only for the occasion of mula'qat with me. Rather, Allah the Exalted has clearly stated and commanded the wives of believers:

وَالسَّائِرَاتُ مَرِيضَاتٌ فَلْيَمَسِّنَّ الْعَالَمِينَ... 'and the women of the believers that they should draw close to them portions of their loose outer coverings...' (Ch.33:60).

This is the identity of the wives of believing men, and the wives of believing men are also believers. In matrimonial commandments, Allah the Exalted enjoins believing men to marry believing women, and to believing women it is commanded to marry believing men. Therefore, the commandment of *purdah* is not limited to any specific occasion. On the contrary, *purdah* is an obligatory directive for every woman who has reached puberty, and who calls herself a believing woman, claims to obey Allah the Exalted and His Prophet and who regards herself as a part of the Community of the Promised Messiah (on whom be peace). Therein is also an instruction for men who ask their wives to remove their *purdah* because they are embarrassed to step out in society, lest they are considered backward for making their wives adhere to strict *purdah*. Here, in Europe, a furore is raised against *purdah* from time to time, with France being the main stage, from where most of these campaigns originate. In reaction, *purdah*-observing Muslims take to the streets in rallies. Most of the participants of these rallies, who appear with their faces covered, would often otherwise be seen walking around with their faces uncovered, and even dressed in immodest clothing; this is because they have no guidance. Theirs is a temporary zeal and passion, which is reactionary and only emerges as a response to the limitations imposed on the observance of *purdah*.

However, an Ahmadi woman and an Ahmadi girl, who has reached the age of *purdah*, must always remember that *purdah* is a part of her faith. This is one of the commandments of the Holy Qur'an. With the grace of Allah,

most young Ahmadi women understand this reality. During the recent anti-*purdah* movement in France, an Ahmadi Waqfe Nau girl, who is studying for her Masters in journalism, wrote to a newspaper; that on the one hand Europe 'champions' personal and religious freedom, and on other hand, restrictions are called for on *purdah*, which is a commandment of our religion. She explained that we, the *purdah*-observing women, accept it happily and consider it necessary to practice [*purdah*] in accordance with the commandment of God; she argued that this proves that the claims for personal freedom are only empty slogans and nothing more. A majority of Muslims do not observe *purdah* these days. Nowadays, even their clothes have become so revealing that at times it is embarrassing to watch certain television programmes; and these are women who are referred to as Muslims. This is what is meant by 'corruption on land and sea', that Muslims today are devoid of faith and devoid of Islam, but are still called Muslims.

However, an Ahmadi woman who has accepted the Promised Messiah (on whom be peace) must always remember that she should not accept Ahmadiyyat merely for the sake of her parents' honour, or she must not feel that she has to be labelled an Ahmadi because she had the good fortune to be born in an Ahmadi household, and therefore she has no other choice but to declare herself an Ahmadi merely because her family is Ahmadi. Always be mindful that an Ahmadi woman must be aware of the teachings of Ahmadiyyat, she must understand the concept of the strengthening of faith. The mark of distinction of Ahmadis is that after accepting the *Bai'at* of the Promised Messiah (on whom be peace), they should strengthen their belief so much so that no worldly desire may deviate them from their faith, or lower their faith. It is the task of Ahmadi mothers to train their children in a manner that their foremost preference becomes to make every effort to have perfect belief in Allah the Exalted and to seek His approval. This cannot happen until Ahmadi mothers also strive to raise their own belief to the highest of standards. The significance of 'Paradise lying beneath the feet of mothers', is that as long as the faith and fear of God in mothers is at its peak, and with their devout training, the faith of their children also remains progressive; otherwise, not every mother can be the 'glad-tiding of Paradise'. So, always remember that the Promised Messiah (on whom be peace) said, 'I have been sent to strengthen the faith.'

I gave this one example of *purdah* because the environment here affects young girls. In addition to this, there are numerous other examples. By 'here', I do not just mean women and girls in the UK, but also those living in Europe, America, Canada, as well as those in Africa and Asia. Whoever

acts against the clear teachings and clear commandments of the Holy Qur'an, and is influenced by the Western environment or inappropriate and unrestrained society, demonstrates weak faith. Indeed, I now receive complaints even from Pakistan, that in some cities the attire of young girls is not such that they may be called Ahmadis. With the grace of Allah, the vast majority of people follow the laws of *Shariah*, but some girls from good Ahmadi families have not only discarded *Hijab*, but, at times, their clothing is also inappropriate.

By the grace of God, messages now reach the whole world directly through MTA. Therefore, whatever I say at a major event, I say with the Ahmadis from all over the world in mind. Always remember that it is a most erroneous approach to think that because we have verbally asserted belief in all parts of our faith, no one can stop us from calling ourselves believers. This kind of thinking is absolutely wrong. Always remember that Satan first lures a person to minor fallacies and then leads him/her to bigger sins. Some young boys and girls think that there is no need to be concerned about lapses, such as boys and girls, who are outside the 'prescribed limits' for each other, roaming around shops alone together, or boys and girls arranging music and dance gatherings, and many other such vices; that these are trivial matters, and should not be stressed. They also think that because the Ahmadi environment disapproves of these matters, the Community is too strict about them.

Remember, these are all immoral acts that Islam categorically forbids. However, if they think in this manner, that because the Ahmadi environment disapproves of it, they may continue; and because no Ahmadi who would disapprove of such things can see them, and if no office-holder from whom there is a risk of a complaint being lodged, or any such person from whom there is a risk that he may complain, cannot see them, then continue to do whatever you like. This is the influence of the Western culture that a wrong, no matter how immoral, if done by consent and if it does not harm anyone else, does not matter. As I have said, if one believes in Allah the Exalted, to prove Whose existence the advent of Promised Messiah (on whom be peace) took place, then one can never think like this. As Allah the Exalted states, I am watching over everything you do.

If before starting anything, however small you may deem that task to be, you keep in mind that whatever you are about to do will be observed by Allah – and on the one hand, you claim to be an Ahmadi and on the other, you are thinking of doing something that the Ahmadi environment

disapproves – certainly such things are forbidden in Islam and that is why they are disapproved of – if you think on these lines, then you will develop an aversion to immorality and will be attracted to do good works.

On the one hand the young people living in this so-called enlightened society of today claim that they are truthful and they do not hesitate from saying the truth; and on the other hand, they do not properly fulfil their *Bai'at*; what sort of truthfulness is this? Every young [Ahmadi] woman and man, and man and woman, proclaims that they will give precedence to faith over worldly matters, but then [conveniently] forget the teachings of their religion when it comes to joining in the unsavoury amusements and pastimes of the society. In some instances the whole family, together, young and old, including pre-adolescents, watch vulgar and frivolous programmes and movies on TV and the Internet, without appreciating that this is immoral. My analysis of marriage break-ups concludes that in the households where difficulties arise between boys and girls after marriage, the root cause of such marital difficulties is watching vulgar movies on the Internet and TV, and the free mixing and friendships between girls and boys. These activities lead to habits, which are incompatible with living a moral marital life. Therefore, a pious girl or boy, when married, and has to face such a situation, would seek an end to the relationship.

Therefore, reflect and ponder, that on the one hand you claim to be an Ahmadi; you claim to have taken the *Bai'at* of the person who declared that he was sent to reform the world, who was sent to strengthen the faith, to connect people to God and to steer people towards good works; it is then very strange if someone performs deeds entirely contrary to this. Today, I am citing these matters particularly to women; to Lajna, because this is the responsibility of women, of those mothers who are nurturing children in their laps, that they make their children aware of what is good and bad from a very early age. Make your children understand from early childhood that we are Ahmadis, and why we are Ahmadis, and what the differences are between others and us.

Those who have not accepted the Promised Messiah (on whom be peace) do not claim that they will turn mankind into God-worshipping people, or that they will gather them under the banner of the Holy Prophet (peace and blessings of Allah be upon him ); but *we* claim that we will carry out this mission. Similarly, it is the responsibility of the young girls who are sitting in front of me not to let themselves become embroiled in worthless amusements, pastimes and filth. Save yourselves, as the responsibility of

training the future generations will come upon you.

It is Allah's will that Ahmadiyyat, the true Islam, Insha'Allah, will triumph in the world; this is the decree of Allah the Exalted and it is an unchangeable decree. If you accept your responsibilities and aim to make a pious change in yourself and your progeny, then you will become a part of that destiny; and will be the recipients of heavens in this world and the hereafter. If not, other people will come forward to honour this responsibility.

In this connection, I also wish to remind parents, as I have done many times before, that they should continue to maintain a bond of love, affection and friendship with their children during adolescence as they do during their childhood. Daughters tend to be closer to their mothers; they should discuss everything with their mothers because they can. Mothers should cultivate so much confidence in their daughters that they can discuss anything with them.

Indeed, the responsibility of parents is to train and watch over both girls and boys; but paying greater emphasis on the training of girls has the benefit that it leads to better training of the future generations. I understand that, because of this, some girls have taken the wrong impression and have misgivings that their parents are more watchful over them and are lenient with the boys. If parents create this impression at home, then they are wrong. The training of boys is just as important for the future progress of the Community as is the training of girls. In certain matters, the training of boys requires input specifically from both the mother and the father, and that is how it should be; it is important. It was in light of the significance of the training of boys that the Promised Reformer (May Allah be pleased with him) had said that nations cannot be reformed without the reformation of their youth. I believe that here both young men and young women are referred to. If fathers continue to relate religious matters in the house, the children stay focused on religion. Many mothers bring to my attention that their sons are fine until the age of 14 or 15 and after that, they decline in their visits to the mosque and their other commitments to the Community also lessen. It is the job of fathers here to be watchful, but with love. The models of the parents themselves should be such that they make their children realise that the real life is what their parents are leading.

I say to those girls who feel that their parents are stricter and more watchful over them as compared to boys that they should always consider whether their parents are acting in their best interest or not. If you listen to what your



parents say to you with this point of view, then apart from rare exceptions, most children will say that their parents have their best interest at heart; and this is borne out of the love that they have for their children.

Here, I would like to make one more point clear to young men, and I often say this to young people who forget their Islamic values, and especially Pakistani youth who forget their good cultural traditions; that they should cultivate confidence in themselves that Islamic teachings are indeed the best teachings, for as long as Muslims followed these teachings, they made progress in academia, and progressed in morals, and they ruled over the world; great governmental powers of the world were in awe of them. However, when they gave all this up, they lost everything; knowledge, worldly respect and faith. This happened because they forgot the Islamic morals and values; they became embroiled in the vice of wine and women; they developed selfishness, deceit and duplicitousness. Women abandoned their honour and men stopped taking their responsibilities seriously. Allah has promised that the era of the Promised Messiah (on whom be peace) will bring about their reformation. It is the prophecy of the Holy Prophet (peace and blessings of Allah be upon him) that there will be Khilafat after the Promised Messiah (on whom be peace) and with the system of Khilafat in place the faith will also stay on the correct path. Allah has promised that He will establish the system of Khilafat among those who believe, and among those who do good works, are regular in Salat, pay Zakat, and obey the Prophet. However, those who, out of some inferiority complex, will give up Islamic values to follow the wrong paths of the so-called progressive world, will belong neither to faith nor the material world.

Many men and women come to me having realised after some years that the worldly ways they had adopted, having thought that the freedom of this world was everything, had incurred them loss. They realise that they had been in the wrong and their cautioning elders had been right. So instead of realising it all at a later time, it is better that in line with God's commandments, His teachings are put in practice from now onwards. The teaching that resolved the disorder that had spread over land and sea 1500 years ago and according to Allah's promise will resolve, and indeed is resolving the disorder in the latter-days.

The history of Ahmadiyyat is full of traditions where once they had accepted the Promised Messiah (on whom be peace), drunkards and bribers reformed to become regular in five daily Prayers, in offering *Nawafil* (optional Prayers) and were ever on the lookout to do good works. It is the

Grace of Allah the Exalted that today also, a vast majority of our Community is regular in their pursuit of such acts of virtue. I draw your attention to these matters, just like the *Khulafa* before me did, with the perspective that there should not remain a single person associated with the Community who, instead of developing virtues, is becoming more sinful. If I stress on a few matters rigorously, or am strict with some individuals, it is not because of any anger or infuriation; this is only and only because Allah the Exalted has made it one of my duties, that out of concern, I save every follower of the Promised Messiah (on whom be peace) from going into the mouth of snake, and [that I should] make an effort for this with heart-felt compassion. Now that we have found the era of the Promised Messiah (on whom be peace), [I am duty bound] to repeatedly remind everyone to tread those paths that, having joined his Community, honour the promise of *Bai'at*, so that we may gain the approval of Allah the Exalted.

The Promised Messiah (on whom be peace) took the *Bai'at* of even an ordinary Ahmadi on the condition that ‘...he/she shall keep himself/herself occupied in the service of God’s creatures for His sake only..’ It is the requisite of sympathy that each Ahmadi is sympathetic to the other Ahmadi, whereas this obligation is applicable the most on me. This is why I admonish you and pray that every Ahmadi woman, man, child and youth fulfils the expectations of the Promised Messiah (on whom be peace).

The Promised Messiah (on whom be peace) stated:

‘The significance of a true community is not in simply doing *Bai'at* by placing one’s hand on another hand. Rather, a community is worthy of being called a true community when it puts the reality of *Bai'at* in practice. Truly, a pious change is generated in them and their life is completely purified from the contamination of sin. Having escaped the snare of satanic temptation and base desires they are utterly absorbed in the pleasure of God...having negated their own wishes, plans and longings they become God’s...’

He states:

‘Certainly, realise this that if there are no distinguishing factors between the people of the Community and the others, then no one is a relative of God. What could be the reason that they should be granted honour and are kept in all manner of protection and the others are disgraced and are seized in chastisement? **إِنَّمَا يَقْبَلُ اللَّهُ مِنَ الْمُتَّقِينَ ه**. Allah accepts only from the righteous’ (Ch.5:28). It is their sacrifices that are accepted, it is their

prayers that are accepted. He states, 'Those alone are the righteous who, out of fear of God, give up those matters which are against the will of God, who consider the self, base desires and the world and all that is in it naught compared to Allah the Exalted.' He states, 'Belief is identified at the time of contending.' (Malfuzat, vol 5, pp. 454-455)

Thus, we need to examine what the standards of our belief are; are the worldly customs overpowering our belief? Are the worldly pastimes and all the amusements which we consider fun influencing our belief? Are our claims and verbal assertions different from our practices? We, who consider ourselves adorned with worldly education and [maintain] that we call what is correct, correct and what is wrong, wrong, and do not hesitate from saying so; do we, in reality also put this into practice?

Thus, when the practice of examining oneself is formed, attention will also be drawn towards reformation.

The Promised Messiah (on whom be peace) stated:

'The people of our Community should be exemplary. If, after *Bai'at* one's life is the same old impure and filthy life as before the *Bai'at* and a person who, having joined our Community, demonstrates a poor model or demonstrates weakness in practice and in belief, then he is a transgressor because he brings the entire Community in disrepute and also makes me a target for objection. A bad example causes hatred in others and a good example engenders inclination in people.' (Malufuzat, vol 5, p 455)

Thus, this address of the Promised Messiah (on whom be peace) is for every person of the Community; every man, woman, young, old and child. Women should not perceive that only men are being addressed here. To establish a pure society, women should try to work harder than men because they are the guardians of their husbands' homes; they are the hub of the training of the next generation and are the trustees of the trust of the Community in the form of children under their care. Therefore, I say to women that they should honour their dues as the guardians of their homes, honour the dues of the next generation rightly and honour the dues of being the trustees of the trust of the Community. These dues can be honoured only if they strive to fulfil the *Bai'at* of the Promised Messiah (on whom be peace) and comprehend the real objective of his *Bai'at*.

Similarly, I say to girls, who having passed the age of fifteen years, are influenced by this society, which is surrounded by confusion, [and who]

forget their individuality, forget their status and forget their sanctity; understand your status and sanctity. The model of the Waaqfat e Nau should be excellent as they have offered themselves for the service of their faith. The girls who are not Waaqfat e Nau should not think that the Community ignores them. Each girl of the Community has sanctity and it is your duty to uphold it.

Thus, each Ahmadi girl has a status and each Ahmadi should recognise this status. Due to the pious example of many Ahmadi girls who understand this fact, other Muslim and Non-Muslim girls from their peer-groups, who have a bond with them, in turn develop a connection with the Community and eventually join the Community by doing *Bai'at*. So, understand the reality that this alone will gain you Allah's pleasure. Instead of running after worldly desires, try to attain the pleasure of Allah the Exalted and continue to strengthen your bond with Him. Also, pray profusely that you are granted good fortune and that you may stay firm on performing virtuous deeds. If you develop a special bond with Allah the Exalted, Allah grants acceptance, so that the next generation that is nurtured by you may also have a special bond with Allah the Exalted. This upbringing and bond with Allah will be a source of opening up the doors of Paradise for both mothers and children. May Allah enable us all to bring about pious changes in ourselves and do good works, so that we may continue to be the recipients of Allah's Paradise.



***Address By Hadhrat  
Khalifatul Masih V  
(may Allah strengthen his hand)  
at the UK National Lajna  
and Nasirat Ijtema UK on 4<sup>th</sup>  
October 2009***

## Address by Hadhrat Khalifatul Masih V (may Allah strengthen his hand) at the UK Lajna and Nasirat National Ijtima 2009

### Elucidation of Matrimonial Issues for Believing Women

After reciting *Tashahhud*, *T'awwuz*, and *Surah Fatihah*, Hudhur (may Allah strengthen his hand) said:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ  
مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ  
إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ۝

*O ye people! fear your Lord, Who created you from a single soul and created therefrom its mate, and from them twain spread many men and women; and fear Allah, in Whose name you appeal to one another, and fear Him particularly respecting ties of relationship. Verily, Allah watches over you. (Ch.4:2)*

Traditionally, my address at the *Lajna Ima'illah Ijtima* is the final speech of the *Ijtima*, which concludes thereafter with silent prayer. This year, because the *Ansarullah Ijtima* is being held simultaneously with yours, and as I am going to participate there as well, the programme has thus been scheduled that I will first say some things to you and then to the *Ansarullah* later on in the afternoon session. In any case, this is the first experiment of holding the *Lajna Ima'illah* and the *Ansarullah Ijtima* at the same time. To what extent this experiment has been successful will only be known later on from the views of the people who have come here, although it appears from the attendance report that was presented that the turnout this year is less than last year. Either people have transport problems, or other issues or find it difficult to travel here from London. The people from far-off *Majalis* have certainly come here; travelling to London or to Islamabad is the same for them; however, it appears that the attendance from London for the *Ijtima* is fewer this time around. Nevertheless, whatever the reasons, the advantages and disadvantages of holding the *Ijtima* here from an organisational perspective can be ascertained afterwards from your viewpoints alone.

Now I come to the subject of my address and wish to say some things to you, which both men and women greatly require in today's Ahmadi society; but because I am addressing you, I will speak with reference to women. Everything I say will be based on the Holy Qur'an, *Hadith* and the teachings of the Promised Messiah (on whom be peace) – it is evident that whenever the Khalifa of the time says something, he says it based on these things; he cannot say anything outside of this scope. For this reason, the mind of an Ahmadi Muslim should never question whether this guidance is intended for the women living in the East or for the women living in the West. "Women living in the West" signify those Ahmadi women who are of pure Western descent, that is, they are from European countries i.e., people of various nations who have accepted Ahmadiyyat; or it signifies Ahmadi women from Asian or African countries, who were born and bred here, or who came to live here in their childhood or youth.

If it is our claim – and indeed, this claim is in exact accordance with the claim of Islam, the claim of the Qur'an and the claim of the Holy Prophet (peace and blessings of Allah be on him) – that Islam is a religion based on nature, and that all of its commandments and teachings are such that it simply cannot be said about them that it was easy for the Arab nations to abide by them, but difficult for non-Arab nations to follow; no, rather, just as the Qur'anic teachings were practical for and in accordance to the nature of the Arabs, similarly it is practical and in accordance to the nature of the people of Asian countries, for European people, for the inhabitants of Africa, for those who live on islands and for the people of America. And similarly, this teaching is applicable today just as it was fifteen hundreds years ago. And until the Day of Judgement, this religion alone will present a teaching according to human nature. Therefore, to consider Islam a backward, out-dated religion, and its commandments harsh, entailing severity and extremism are all vain, frivolous objections that non-Muslim objectors vehemently raise against Islam.

The Holy Qur'an is that comprehensive and complete code of conduct that states everything from the domestic to international level, from the rights and duties of children to the rights and duties of governments. It explains the principles to maintain domestic peace and harmony, as well as the principles to maintain societal peace and harmony. It has also presented the golden principles to establish peace on an international level.

Even today, when the beautiful picture of Islam is presented to those who deem themselves to be developed in material terms and who consider

themselves to be enlightened, their initial and impulsive response is that if *this* is the teaching of Islam, it cannot spread anything other than peace, love, affection and brotherhood. This teaching only promotes love, peace, affection and brotherhood. Thus, a true Ahmadi Muslim woman, man, youth or child should not be embarrassed or ashamed and develop an inferiority complex that because of being a Muslim and acting on the teachings of Islam, he/she could potentially be the target of ridicule. Young women, or those who, for whatever reason, after coming under the influence of the people here suffer from an inferiority complex, should not care in the least that people deride their *Purdah*, mock their *Burqah*, make fun of their clothes or the manner of their Prayers.

If the people and the youth here, who have no connection with religion and whose churches are put on the market for sale, proudly believe that they alone are right, and that they can do anything in the name of freedom – and time is proving that the consequences of this way of thinking throws them into progressive moral decline. Children have exceeded in their disobedience to parents to such an extent that, as I mentioned in my *Khutbah* (Sermon), voices have now started being raised on TV against this unnecessary and misplaced protection of children's rights, saying that societal peace, domestic harmony and children's morals are declining and heading towards annihilation, to such an extent, that boundaries will have to be implemented to rectify this.

Then there are marital relations, which are deteriorating, and the sustaining of relationships. Relationships are breaking up due to a lack of tolerance and the divorce rate is extremely high. Arranged marriages are targeted as the cause for relationships breaking up. The people here, who live here, are not Muslims and are not Ahmadis, do not have arranged marriages. Why then do so many of their relationships fall apart? The majority – a large percentage – of relationships end in break up, even though they marry people of their own choice. The reasons for these relationships falling apart lie elsewhere, and they are impatience and utter disregard for sanctity. Women do not maintain their sanctity and nor do men. Thus, mistrust is developed and as a result relationships keep breaking up.

Many children of single-parent families are caught up in bad things. Neither does the society put any restrictions on them, and nor are there any religious perimeters for them. They should, however, be placed under restrictions so that they can become useful persons. The law too does not put any restrictions on them; in fact, the law supports children if anything is said to



them. The result is evident; the rate of criminality among children of single parent families in childhood and in their teens is on the increase. These children do not commit crimes for any purpose, even a wrong purpose. There ought to be a reason, however, for them to do what they do; rather, they do all of this for fun. A number of girls and boys group together, form a gang and then harm people for fun. As the economic situation worsens because of inflation and the credit crunch, marital problems, as well as problems relating to the moral ruin of children, are also increasing.

As I said earlier, young people here marry of their own volition; they appear to be marriages borne out of great love. Despite this – and I refer here to those who are not Ahmadis – the relationships of a great number of these people break up after a while and both men and women try to move on and build new lives.

At times, such incidents arise where a man brutally kills a woman's child from a previous marriage. Such incidents are also broadcast on television news. Some of these children are punched to death, strangled or killed in some other way. When mothers of these children from their previous marriages are asked why they did not do anything about the new husband or friend killing the child, they respond that their lover or friend did what he wanted and they have no objection that he killed her child. Mothers, who were once deemed exemplary models of love, affection and sacrifice, are now exemplifying cruelty and brutality. Is this the enlightenment and progress that a young Ahmadi woman should try to emulate, while she has the treasure of the peerless teaching of Allah the Exalted?

Thus, Ahmadi youth, whether male or female, should be proud of the fact that we have been given a teaching from a Living God through a living Prophet. The living Qur'anic teaching is a treasure-trove that establishes our life in this world and the hereafter, and establishes our progeny's life in this world and the hereafter also. It adorns every single part of our homes with beauty, love and harmony. It brightens our homes with a light that illuminates our external-self as well as our soul. It shows us glimpses of paradise in this world, and by acting on these teachings we witness the help and succour of Allah the Exalted. And in the hereafter, which is eternal, it shall admit us to the paradise of God's pleasure, *InshaAllah*.

Therefore, value this teaching that God has given us! And do not be concerned about the life of this world, but be concerned about that life which is eternal.

The verse that I recited is one of the verses read at the time of *Nikah*

(Announcement of marriage). In it, Allah the Exalted states:

*O ye people! fear your Lord, Who created you from a single soul and created therefrom its mate, and from them twain spread many men and women; and fear Allah, in Whose name you appeal to one another, and fear Him particularly respecting ties of relationship. Verily, Allah watches over you. (Ch.4:2)*

The topic entailed within these verses is such that if both parties act upon it, there can be no question of domestic conflicts occurring, or bitterness arising, relationships breaking up or problems occurring with one's in-laws.

This verse states that you have been created from one being. One meaning of this is that you have been created for a mutual objective. Therefore, men and women, husbands and wives should continue to seek this mutual objective; keep searching for it. One of these objectives is that after a new relationship forms, the couple should try to create peace in the society. And the first aspect, or beginning of this, is the link between the two families borne out of the relationship and the bond between the new couple. This bond should be handled in a manner that strengthens relations, rather than cause them to crack and tear apart. If something the husband or the in-laws say or do upsets the young woman, she should try to find an amicable solution to this with patience and prayers. If from the very beginning, when you have not even had the chance to fully understand each other's temperaments, you start talking about your husband and in-laws with your friends and family, then relationships will be strained and will begin to break up.

In addition to the deep intellectual meanings in this Qur'anic verse where it states that the requisites of ties of relationship should be taken care of, the Promised Messiah (on whom be peace) said that family ties do not signify just one's own familial relations or one's own blood relations, rather, the respective familial or blood relations of both the husband and wife become each other's close relations after marriage; that is, the husband's parents, brothers and sisters become the wife's parents, brothers and sisters. Similarly, the wife's parents, brothers and sisters become the husband's parents, brothers and sisters. If this perspective is taken, relationships can never grow apart and can never suffer. Therefore, it is stated that both the husband and wife should discharge the rights due to these people as they would to their own relations: the mother, father, brothers and sisters. This commandment is not just for young women, rather, as I have said, to sustain a relationship young men have also been commanded, as have young women, to pray and be patient. Likewise, it is the obligation of both sides of

in-laws not to create friction in marital relations and destroy the peace and harmony of society by giving wrong advice or saying inappropriate things to the young man and young woman.

Similarly, the first verse also gives the lesson that the good upbringing of the offspring resulting from a marriage is obligatory on both parents, so as to ensure the continuation of a generation in the future that will promote virtues in society. It is stated that this will not be possible unless one adopts *Taqwa* (Righteousness). And what is Allah's *Taqwa*? Allah's *Taqwa* is to do everything in accordance with His commands, to leave aside all of one's personal desires and to only, and only keep the objective of trying to please God in view.

Allah the Exalted says: remember, I cannot be deceived for I am watching over each act, each deed of yours at all times. Thus, if Ahmadi couples keep this commandment in mind, they will also be enabled to seek those instructions that will attain the pleasure of God. Allah the Exalted has mentioned the word *Taqwa* five times in the *Nikah* verse. It is therefore not possible that the household of one who keeps *Taqwa* in view to this extent will ever be the mainstay of conflict, or that conflict, fights and quarrels can arise in it. Similarly, one who regards close familial ties, who regards each other's relations and cares for them, has been given the glad-tiding of the acceptance of prayers therein.

Thus, through this, the means of spiritual progress are opened, that is, the mutual connection arising from a marriage is not just for this world, is not just to carry on the apparent progeny; rather, it has to be maintained so that God's pleasure is attained, which then in turn plays a part in the good upbringing of children and in facilitating peace in society, and also plays a part in strengthening one's connection with Allah the Exalted.

Thus, while it is the man's responsibility to ensure his marriage and marital relationship is a source of attaining God's pleasure, it is similarly also the woman's responsibility to sacrifice her personal desires and emotions for a greater cause. And that greater cause, as I mentioned before, is to form a connection with God and to extend a virtuous progeny. This is the reason that the Holy Prophet (peace and blessings of Allah be on him) chose these verses for solemnising marriage, because in marriage, which is the greatest source of emotional contentment and happiness, mere personal pleasure and emotional gratification should not be considered everything, rather, *Taqwa* should not be overlooked in this also; fear of Allah should not be forgotten, the *Tarbiyyat* of future generations should not be forgotten and

upholding societal peace should not be forgotten. Like materialistic people, do not sacrifice your children for the sake of your personal pleasures; rather, protect the trust that your children are. And this trust can only be protected when their upbringing is performed in the best manner, when the home environment is kept peaceful and when there is an atmosphere of mutual trust between the husband and wife. For this, the path that has been enjoined to follow is to speak with clarity, straightness and honesty and to do all of one's tasks with the fear of God in view, because this generates trust and strengthens relationships– and this indeed is *Taqwa*.

When Allah the Exalted enjoins believers, He also draws their attention towards the eternal hereafter, and does this not merely with reference to the hereafter, He also enjoins us to do good deeds in this world. He says, perform good deeds and you will attain paradise in this world also. Thus, if we truly implement this formula; men and women, newly married couples as well as long married couples – for sometimes conflicts arise in relationships after having four or five children and mutual hatred is generated – if the principle of patience, prayers and adopting God's *Taqwa* is adopted in everything, then all marital problems will transform into love. And this transformation should occur in every person, in every Ahmadi, otherwise he/she will not be fulfilling the promise that he/she made with the Promised Messiah (on whom be peace).

Many domestic problems arise because when the man commits a mistake, the woman reacts in similar vein. As a result, rather than lessen the conflict, this flares it further. Undoubtedly, it is a man's huge responsibility to look after the woman and honour her dues. The Promised Messiah (on whom be peace) went as far as saying that if a man understood the gravity of the sin on him in not honouring his wife's dues, and how much Divine reprimand it would put him under, he would probably not get married out of fear of the chastisement. The Holy Prophet (peace and blessings of Allah be on him) said that a wife's right is – i.e. the apparent right – that a husband should feed his wife with whatever he eats himself, and clothe her as he clothes himself and he should not turn her out of the house. These days there are many incidents where the husband or the in-laws turn the young woman out of the house and leave her helpless on the roadside.

Advising men, the Holy Prophet (peace and blessings of Allah be on him) then said that among the believers the most perfect believer is he whose conduct is best, and in terms of good conduct, the best is he who behaves best towards his wife. Such is the extent of the emphasis placed on men to

look after their wives, yet those who still do not take care of them – it is their misfortune. Women, however, especially those with children, should try their best, to the maximum extent possible, to save their homes from ruin. Sometimes women call the police and have the man thrown out of the home on trivial matters. Such an action should be taken when the man exceeds limits in cruelty and does not desist in being abusive. In such a situation, a woman certainly has the right to take this action and should also inform the administration of the Jama'at, because relationships break up on trivial matters, slight resentments and momentary anger, and this results in problems for the future matrimony for young women. If the parents of the young woman are alive, their worries only increase. As I mentioned earlier, it is not just this; we see examples in the society here that children brought up by single parents, whoever is bringing them up, be it the father or the mother, do not remain in their control. Often complaints against such children arise in schools. Quarrels and fights are always initiated by such children.

The Holy Prophet (peace and blessings of Allah be on him) gave a most beautiful explanation of the status of women. He said that the world is a provision for this life, that is, the world is a means for this life, and there is no better provision in the world than a virtuous woman. If there is a pious woman, then there is no provision better in the world. While this draws the attention of men to the fact that they should marry virtuous women, it is also something for women to reflect on that they should try to mould their lives in the way that God and His Prophet (peace and blessings of Allah be on him) want them to. How has the Holy Prophet (peace and blessings of Allah be on him) defined an excellent wife? He says that an excellent wife is one who happily serves her husband and desists from what he stops her from doing. If a husband does not possess *Taqwa*, this can be very difficult to accomplish. However, to save homes and to save relationships, efforts should continue to be made to the maximum extent possible. This effort to end conflicts should be made to the best of one's ability. The home that operates on *Taqwa*, and which the Holy Prophet (peace and blessings of Allah be on him) has defined and has prayed mercy for, is a home where the husband wakes up to offer *Nawafil* (Optional Prayers) at night and also awakens his wife. If she is in a deep sleep he sprinkles water on her face. Similarly, if the wife wakes up first, she should adopt the same method to awaken her husband. Such homes, where husbands and wives awake at night to seek the pleasure of God will certainly be heaven-like.

A disagreement, where the relationship was about to break up due to the

man's abuse, was brought before me. The woman had four or five children. I counselled them and there was some reformation, but the man started the abuse again. The woman put forward an application for *Khula'* (divorce) once again. Eventually, with prayers and further counsel, Allah the Exalted blessed them with reconciliation. Now, when I see them leaving the mosque after *Fajr* prayer, I feel great happiness that Allah the Exalted gave them sense and they reconciled for the sake of their children. Men and women should always be mindful to not only keep their own emotions in view, but to also be mindful of children's sentiments – they should take care of them also.

The Holy Prophet (peace and blessings of Allah be on him) drew the attention of women towards worship, but in spite of this, he appointed some limits for worship. He said that a wife should not keep an optional fast without the permission of her husband; obligatory fasts are mandatory, but optional fasts should not be kept without his permission. To maintain an air of mutual trust, he also said that a wife should not allow anyone into the house without the husband's permission. This, however, does not mean that husbands should be needlessly wilful about it. In any case, there are some homes where such people are invited unnecessarily, and as a result mistrust develops. For this reason, a woman should always be careful. The Holy Prophet (peace and blessings of Allah be on him) said that if one is a believer, he should never harbour hatred and malice for his believing wife, and should keep her good and favourable traits in view. He should not needlessly find fault with her. Just observe the counsel he gave men on how to take care of women.

Then the Holy Prophet (peace and blessings of Allah be on him) also established the rights of a young woman at the time of her *Rishta* (marriage proposal). Once, a father suggested a marriage proposal for his daughter. The daughter did not like the proposal and rejected it. The matter was brought before the Holy Prophet (peace and blessings of Allah be on him). He said that the marriage proposal will be arranged in accordance with the young woman's preference. If young women, while abiding by *Taqwa*, speak with their parents regarding a marriage proposal, or express their preferences to them, they should definitely reflect over it. They should not only keep in view issues such as family lineage etc. and be stubborn. Young women, as well as parents, should make decisions about marriage proposals with prayers.

Now that I have said that girls can have marriage proposals arranged

according to their wishes, it should absolutely not be made a basis by young women to try and arrange marriages with someone who is clearly, first of all, not an Ahmadi, and if he is an Ahmadi, his religious standing and connection with the Jama'at is extremely low. Young women should be mindful of this as well. If such a situation arises, the matter is brought before the Khalifa of the time. He can assess the matter through the *Nizam-i-Jama'at* and advise whether consent for marriage should be given or not – just as the matter was presented to the Holy Prophet (peace and blessings of Allah be on him).

A sincere believing woman should also keep in view that when the Holy Prophet (peace and blessings of Allah be on him) instructed the father to arrange the marriage according to the wishes of the daughter, the young woman, who was a true believer, said that I presented this matter to the Holy Prophet (peace and blessings of Allah be on him) only to establish the rights of young women, because, at times, girls are cruelly forced into marriages, that you must marry in such and such place, or else the mother and father will be angry with you for the rest of their lives, or will give you no attention. The young woman submitted that, since the Holy Prophet (peace and blessings of Allah be on him) had established this right, I thus have no objection – my father may arrange my marriage in accordance with his desire. This was the piety and obedience displayed by the girl. So, this is the highest example of obedience and respect for parents that young women should also exhibit. Young girls too should not be stubborn, but should pray instead. And if, after praying, they feel a distinct conviction of the heart – at times people see clear dreams, but these dreams should not be wishful dreams, rather dreams which are seen with a clear mind after prayers are made – then they should inform their parents. Parents too should not pray themselves only, rather, they should also seek the prayers of someone else to see if the marriage proposal is good or not.

I will now present some advice of Hadhrat Amman Jan, *Ummul-Mo'minin* (Mother of the believers) (may Allah be pleased with her) to you, which she gave to her and the Promised Messiah's (on whom be peace) eldest daughter, Hadhrat Nawab Mubarakah Begum Sahibah, at the time of her marriage. One of the things she said to her – I will present some of these things –she said; never do something secretly from your husband or something that you feel the need to hide from him. Your husband may not have been watching, but God always watches, and the matter eventually becomes evident and the woman loses her regard and respect. She continues: 'if something happens against the wishes of the husband, do not ever hide it. You should admit it clearly, because respect is in doing this alone. Concealing matters always

leads to disrespect and disregard for a woman, and lowers her honour. Then she said: never speak when your husband is angry. If he is angry at a child or a servant, and you know that he is in the wrong, is in a state of anger; telling a child off or saying something to someone else, and it is clear to you that he is wrong, do not say anything to him even then. A woman who argues with a man in temper loses her respect. Often, disagreements occur due to this kind of impatience. The man loses his temper, says something to the children or to someone else, and the woman immediately reacts in the same vein and the conflict escalates. She continues: if the husband responds to your intrusion with anger, you will be greatly humiliated. Later, once the husband has cooled down, you certainly may gently point out his error to him – rectification is also obligatory.

Men and women should also remember the principle mentioned in the *Hadith* that relates that when angered, if you are standing up, sit down or perform *Wudu'* (Ablution); it cools off the anger. When I receive some complaints I say to the men that there is no shortage of water in this country. Turn on your shower or tap and put your head under it – your anger will cool off.

Anyhow, Hadhrat Amman Jan (may Allah be pleased with her) further counsels her daughter to consider the relatives and the children of the relatives of one's husband as one's own – as was mentioned in the *Hadith*, and I have also mentioned this with reference to the Promised Messiah (on whom be peace) that he said consider each other's close familial relations as your own. Hadhrat Amman Jan (may Allah be pleased with her) continues: do not think ill of anyone even if they do something bad to you, wish everyone well from the heart. If someone does something wrong to you, let them, but you should not let the ill-thinking of others enter your heart – do not even retaliate with your actions. Observe then how God will always bless you.

She would always counsel the young that as you are going to a new home, do not say anything there that may create any dislike or doubt in the hearts of your in-laws and may become a means of disgracing you and your parents. Thus, one should never interfere in the matters of the in-laws – let their matters be – neither should one speak to the husband about the sister-in-law or mother-in-law in a remonstrative way.

As I mentioned before, Hadhrat Nawab Mubarakah Begum Sahibah, who was the eldest daughter of the Promised Messiah (on whom be peace), has also related an admonishment of Hadhrat Khalifatul Masih I (may Allah be pleased with him), who would counsel her and other young girls with this



advice as well. And I believe that this advice and putting it in practice is more important today than it was before. Twelve and thirteen year old girls, who are entering into their youth, should certainly say this prayer. Hadhrat Khalifatul Masih I (may Allah be pleased with him) often said to her, 'look, there is no shame in front of Allah the Exalted. Indeed, you are young, but you should keep on praying to God that He gives you a pious and blessed match.'

The advice of Hadhrat Nawab Mubarakah Begum Sahibah is especially significant and appropriate for the current-day environment. After giving this advice, Hadhrat Nawab Mubarakah Begum Sahibah said, 'these prayers are so that children may gather a treasure for their future life.' You should pray in this age of self-awareness; pray, so that you gather a treasure of prayers and Allah the Exalted may grant you out of this treasure at the right time.

Whilst praying for a virtuous match, do not already start wondering off in imagination! Right now, at this young age, you are certainly not capable of getting married and cannot be married now. You still have to become capable, have to study, have to become a useful member of the Jama'at, and then, *InshaAllah*, your marital relationships will also be blessed. Children should thus fully understand that whilst they should indeed pray, they should not form an 'ideal', because sometimes many wrongs are committed in search of an ideal.

Similarly, care should be taken when making friends at school. Friends should be chosen extremely carefully. Your friends, or female-friends – girls should only have female friends, by friends I mean female friends, friends who are girls – should be such who are trustworthy and who avoid what is bad. In schools and colleges, Satan works his way on girls and boys in the name of friendship. I have said many times that women should take great care of their sanctity. Girls should be deeply mindful of their purity and their honour. Always remember, what you cannot do in front of your parents, your elders or office-holders of the Jama'at is wrong, is toxic and is something that will lead you to sin. Therefore, always perform actions that are clean and pure and can be performed in front of everyone. Girls in the latter ages of *Nasirat*, of twelve to fifteen years, and *Lajna* of the early years, should be particularly careful about this matter, because this is the age when Satan overcomes humans most. As I said at the beginning, do not be impressed by the people of other religions or those who are distant from God. The *Dajjal* (Anti-Christ) tries to trap people in different ways; at

times with love, at times with awe. You should protect yourself from satan's attacks with the help of prayers.

I would like to mention a significant dream seen by Hadhrat Nawab Mubarakah Begum Sahibah. Advising two young girls, she said 'I saw that the Promised Messiah (on whom be peace) had come to our house in Qadian and sat on a chair and was sitting on the chair in the courtyard, and I stood next to the chair beside him. My daughter, Mansurah Begum, was about eighteen months old at the time.' Hadhrat Mansurah Begum Sahibah was the first wife of Hadhrat Khalifatul Masih III (may Allah have mercy on him). She relates, 'I saw that she [the toddler] is walking about to one side. A man clad in white comes, stands to one side and asks, 'What is Hudhur's commandment regarding girls?'

A man clad in white clothing appeared, the Promised Messiah (on whom be peace) was seated on a chair and he asked him, what is the commandment about girls?

He, the Promised Messiah (on whom be peace), raised his eyes, and in an extremely passionate voice said:

'unless you put your girls in the foundations, the building of Ahmadiyyat cannot be erected.'

She relates that at the time, the interpretation of the dream that came to her mind was, and indeed it is a most accurate interpretation, that firstly, it is necessary to educate girls and perform their pious upbringing. Attention should be given to their education, as well as their virtuous upbringing, so that in the future when their time comes, they can go on to fully focus on the religious training of their children so that the blessed progeny may persist.

Secondly, marry your sons to Ahmadi girls. This advice is also for older women as well. Some come to see me to sort out matrimonial matters of their sons and request that his marriage is arranged with so and so because the son is not agreeing to this, and say persuade our son to this effect. Young Ahmadi men should have Ahmadi wives! After all, Ahmadi girls also have to get married. Since we do not allow Ahmadi girls to marry non-Ahmadis, young men should also sacrifice their emotions and marry Ahmadi girls. Hadhrat Nawab Mubarakah Begum Sahibah relates, 'bring Ahmadi wives as well, so that the generation is not spoiled.' This is also a very important matter. The mother's influence is considerable; a child takes his first impressions in the lap of the mother. 'I have related this dream to many

Ahmadi mothers and now write it again because the current prevailing environment outside is quite destructive. It is the foremost duty of all of you to make the foundation of the building of Ahmadiyyat capable of staying strong till the Day of Judgement.'

Thus, young girls are not unimportant. When in the dream, the Promised Messiah (on whom be peace) said, with great passion, that put them in the foundations – he said this because girls alone are going to form the foundations of the next generation. We should carry out the good upbringing of girls to the maximum extent possible in terms of their religious as well as secular education.

May Allah the Exalted sow the seed of piety and *Taqwa* in every home and in each girl's heart, and may it bear most excellent fruits. And this is the real thing, which, if we are able to establish, will guarantee the pious training of our future generations.

As I said, it is the responsibility of girls who have reached an age of self-awareness that they should pay attention to this matter. It is the responsibility of parents too that they should pay special notice to this matter, and it is also the obligation of every office-bearer in *Lajna's* administration. Only if the office-bearers are suitably trained themselves can they train others. Therefore, first and foremost the office-holders should pay regard to their own standard of training. Try to attain, understand and put in practice that teaching that Allah the Exalted has given in the Holy Qur'an. It is this training alone that will also solve domestic as well as societal problems and will also enhance the dignity of the Jama'at. We will then persist in being a source of taking care of the next generations and bringing them nearer to God.

May Allah enable all of you, old and young, to put these matters into practice. Let us pray now.



***Address by Hadhrat  
Khalifatul Masih V  
(may Allah strengthen his hand)  
to Lajna on the  
second day of Jalsa Salana UK  
2010  
in Hadeeqa-tul-Mahdi (Alton)***

## Address by Hadhrat Khalifatul Masih V (may Allah assist him with His mighty help) to Lajna on the Second Day of Jalsa Salana UK 2010

After reciting *Tashahhud*, *Ta'awwuz* and *Surah Fatihah*, Hudhur (may Allah strengthen him) said:

“When *Taqwa* (righteousness) disappears and ceases to exist in the world, when evils spread and selfishness is rampant, then at such a time, as an act of benevolence on His people, Allah the Exalted sends His Messengers and Prophets, so that, having received direct guidance from Allah the Exalted, they may make people recognise the objective of their creation. We witness this from the time of Hadhrat Adam (on whom be peace) to that of the Holy Prophet (peace and blessings of Allah be upon him) and up until this era with the advent of his Truthful Devotee. Divine scriptures and the history of mankind inform us that advent of Prophets took place in similar circumstances, who, under Divine guidance, initiated a process of spiritual teaching in order to improve the deteriorated condition of their people. Pious natured people accepted these Prophets of God and treaded on the path of *Taqwa*; and by attaining the pleasure of Allah the Exalted, enhanced their life in this world and the Hereafter.

However, by rejecting these Prophets sent by Allah the Exalted, a number of people became the cause of the decline and destruction of their nations. In any case, before the advent of the Holy Prophet (peace and blessings of Allah be upon him), the dominion of prophethood was limited to national and regional levels, but at the time of the advent of the perfect man and the *Khatamul Anbiya* (Seal of all the Prophets), the division of national and regional boundaries came to an end. His advent was for the whole of mankind. The recitation of the Holy Qur'an that you just heard also mentions this very subject. In one verse by stating يَا أَيُّهَا النَّاسُ 'O mankind', the entire mankind is addressed, that your survival is in accepting this Prophet and following the teaching revealed to him. This teaching alone can enhance your world and the Hereafter. After stating يَا أَيُّهَا النَّاسُ 'mankind', Allah the Exalted, in order to expand this subject further, states that: O all those people who live in this world in different nations and tribes, remember that although your tribes and nations are a means of your identity, they are not a verification of your superiority or greatness. Indeed, your *Taqwa* and practice alone can make

you entitled to the pleasure of Allah the Exalted. Whosoever is righteous and in order to attain *Taqwa*, it is essential to believe in the Prophet who has been sent for the whole of mankind. About whom Allah declared, and asked the Holy Prophet to declare:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا...

‘Say, O’ mankind! Truly I am a Messenger to you all from Allah...’

(Ch.7:159)

It is also essential to completely comply with this Prophet and to perfectly obey him. In order to achieve the standard in *Taqwa* that gains nearness to Allah the Exalted, it is essential to follow this Prophet (peace and blessings of Allah be upon him). Otherwise, neither one’s family background, wealth, progeny, high status, grouping, nation nor government can make one entitled to the pleasure of Allah the Exalted. If anything can save a person from the reckoning of Allah the Exalted, in this world and the Hereafter, it is *Taqwa*. And now, since the perfect *Shariah* (religious law) revealed to the Holy Prophet (peace and blessings of Allah be upon him) will remain established until the Day of Judgement, and no new teaching or *Shariah* can appear in the world, and because this perfect *Shariah* has also absorbed the qualities of the all previous *Shariahs*; hence there is no way left for man but to follow this. Thus, we are fortunate who believe in this last and perfect Prophet (peace and blessings of Allah be upon him) and believe in his *Shariah*, which is a source of salvation for the world.

However, it is incumbent upon one who claims to have belief, and believes in Allah the Exalted that, after such an assertion, one should mould one’s life according to these teachings and try to completely implement the teachings of the Holy Prophet (peace and blessings of Allah be upon him). One should obey his commandments as well as read, listen, understand and try to put in practice the Qur’anic knowledge and wisdom that the True and Ardent Devotee of the Holy Prophet (peace and blessings of Allah be upon him) expounded for us under Divine guidance and which are in accordance with the prophecies of the Holy Qur’an and the Holy Prophet (peace and blessings of Allah be upon him).

These factors take one towards and raise the standards of *Taqwa* and differentiate between a believer and a non-believer. Because after accepting the Imam of the Age, to follow his directives is also included in the obedience of the Holy Prophet (peace and blessings of Allah be upon him). For this

reason, it is extremely important to obey his(as) words. He was sent as the *Hakam* (arbiter) and '*Adl* (one who establishes justice). Then, for those of us who are Ahmadi Muslims, the commandment is not only to raise the standard of our *Taqwa* and put the blessed model of the Holy Prophet (peace and blessings of Allah be upon him) into practice; rather, by stating **ﷺ Say'**, the principal addressee of whom is indeed the Holy Prophet (peace and blessings of Allah be upon him), who is commanded to tell the world that he was sent as a Messenger for all the people of the world.

Hence, the standards of *Taqwa* are those alone that are set and taught by him and are explained by Allah the Exalted in teachings revealed to him. The survival of humanity now rests in adopting these ways of achieving *Taqwa*. However, with this declaration of the Holy Prophet (peace and blessings of Allah be upon him), it is assigned as the responsibility of those who believe in the Holy Prophet (peace and blessings of Allah be upon him) that, after believing and reading the word **ﷺ Say'** in the Holy Qur'an, it is obligatory for them to inform the world that our dearest master, the Holy Prophet (peace and blessings of Allah be upon him), is the most beloved of Allah the Exalted and no one as beloved to Allah the Exalted as him can be born until the Day of Judgement. For this reason, come into the refuge of this beloved master as it is not possible to attain *Taqwa* anywhere else; it is impossible to attain the approval of Allah the Exalted without this. While we will be inviting the world to this message to follow *Taqwa*, how compelling it must be for us to that we apply this teaching to our lives and on ourselves. Otherwise our claim of belief and Islam will be worthless and will have no value.

What is *Taqwa*? We use this word often. Some may know its meanings while others may only understand its surface meanings. *Taqwa* is to abstain from evil while keeping fear of Allah the Exalted in heart and treading the path of righteousness in accordance with Allah's commandment. Someone has defined *Taqwa* as protecting oneself from minor and major sins as if walking carefully through a path lined by thorny bushes, or protects their clothing carefully lest a thorn catches on part of one's clothing and tears it or the clothing gets frayed. Women are especially particular about taking care of clothes. If clothes are damaged or one's time is wasted due to clothing getting entangled it can be quite stressful. At other times, when thorny bushes catch on clothes they go through them and injure one and when one tries to pick the spikes out of one's clothes for protection, he also hurts his hand.

Therefore, a person exercises extreme caution while passing through

such pathways. In short, minor carelessness can lead to many troubles for a person walking on such a path. Thus, it is vigilance against minor and major sins that is obligatory on every believing man and believing woman. In particular, an Ahmadi Muslim who claims to have come in the protection of the Imam of the Time and thus found shelter needs to make an utmost effort to remain within this sanctuary. Thus, be it an Ahmadi man or be it an Ahmadi woman, it is everyone's duty to do everything possible to stay within this haven to remain safe from Satan and be of those who attain the approval of Allah the Exalted. Whenever one attempts to step outside of *Taqwa*, or attempts to do something outside of *Taqwa*, one knowingly breaks one's sphere of refuge and walks out of it. When one knowingly walks out, one deprives oneself of the blessings that Allah the Exalted has promised for people who connect and stay connected with Allah the Exalted and His Prophet. Thus, continued efforts and prayers are required to tread on the path of virtues and to remain steadfast on *Taqwa*. With this, while we will make ourselves recipients of the approval of Allah the Exalted, we will also be fulfilling our duties towards *Tabligh*.

Just as I also mentioned in my speech yesterday, the attention that I am bringing home to you is that there are some objectives for which we attend Jalsa. The most important of these objectives is to progress in *Taqwa* and bring about a pious change within ourselves. I often draw your attention to the point that the purpose of our gathering for Jalsa, Ijtimas and attendance at other Lajna events is not merely to get together in one place; where we can talk and catch up with each other, have some leisure time and meet old, long-lost friends. Rather, a true believing woman, a true Muslim woman endeavours to act upon and make everything that she listens during Jalsa a part of her life; not only make it part of her own life, but also try and duly fulfil the responsibility of bringing up children that has been placed on an Ahmadi Muslim woman; that she undertakes pious training of her children and endeavours that they develop a bond with Allah the Exalted; watches over their worship so that by the time they grow up, worship of One God is ingrained in them; that she keeps drawing their attention to acts of virtue so that by the time they reach maturity, all their actions become good deeds, and they do not keep wrong company or become involved in wrong acts.

In addition, as an Ahmadi, every man and woman is an ambassador of Ahmadiyyat, that is, true Islam and is a Daen *Illallah* (caller to Allah), in particular, women, who also have to protect their next generation. This should always be kept in view. For this reason, her actions are not limited to her own self but are also meant as a source of guidance for others. They



are to be a source of presenting the picture of Islam to others. Thus, never let any act of yours be a cause for others to stumble. So, for every believing Ahmadi man and woman, an Ahmadi Muslim man and woman, there is a great need to evaluate their condition all the time.

This world is a path of thorny bushes. Extreme caution is needed at every step in order to protect your clothing from getting entangled, torn and have your nakedness exposed. The liberal education of today has led one group to the wrong paths and customs. On one hand, these women talk about being Ahmadi and on other hand they do not even try to make a concerted effort to defend themselves from materialistic encroachments. As I said, we have a protective sphere around us that we feel is given to us by being in the Community of the Promised Messiah (on whom be peace), they try to break that sphere which has been granted to us with the blessings and grace of Allah the Exalted. On the one hand we say we believe, that is, we affirm that the teaching that was revealed to the Holy Prophet (peace and blessings of Allah upon him) was the final and perfect teaching and deviating from it takes one away from Allah the Exalted; while on the other hand, we make its incorrect interpretations and are distancing from it. That is, while we declare our heart-felt confirmation, doubts are also developing in our hearts. Or, if doubts are not developing, the hold of Satan is increasing or Satan is trying to overcome one. It cannot be that on one hand, one declares love for Allah the Exalted, claims to have *Taqwa* and on the other hand falls in the lap of Satan by not following the teachings.

After heartfelt confirmation of perfect belief, and after ascertaining its maturation in the heart, its verbal expression is very necessary, as is putting it in practice. Thus, a believer does not become a true believer until there is verbal and practical demonstration of each of his or her word and deed. Progress in faith does not take place until resoluteness of belief is accompanied by an effort to transform each and every action in accordance with the teachings that one believes in and all the commandments are followed with perfect obedience.

The first and foremost duty of a believing man and believing woman is to comprehend the purpose of their creation. Allah the Exalted states about this:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ.

‘And I have not created the Jinn and the men but that they  
may worship Me’ (Ch.51:57)

So who are these servants alluded to in the verse? These are the true servants who, having believed in their God Who has created them, are absolutely obedient to Him. They worship Him as is the due of His worship, as I also explained yesterday. These days everyone claims to be the servant of God but how many are there who actually strive to achieve perfect submission and make an effort to attain the purpose of their creation? Allah the Exalted has said that I have created you so that you can become My people. This clearly shows that in the eyes of Allah the Exalted some of those who have apparently believed are not His true servants. As I said, Allah the Exalted wishes to make those who claim to believe in Him, perfectly obedient. The servants of Allah the Exalted need to stand in front to Him in a state of submission just as a servant stands in front of his master. Although as human beings we desire that our employees, our subordinates and our youngsters listen to us but we hardly think about the commandments of Allah the Exalted, Who is the Lord of all the worlds, that we should put His commandments in practice to the letter. To honour the dues of devotion to God, the first commandment is to worship Allah the Exalted. If we evaluate ourselves then we will see that a number of men and women in our Jama’at, a figure that cannot be deemed insignificant, do not constantly guard their *Salat* (Prayers) or see to the regularity of *Salat* of their children.

The events in the mosques in Pakistan have focussed attention of one group of people towards this and attention has been drawn to *Salat* from within and outside Pakistan. May Allah the Exalted make this awareness permanent. Even in these circumstances there are some people, including men, who have not turned their attention towards Allah the Exalted as it should be turned. They can’t get away from pursuing their heart’s desires, their hobbies and running after their rights. Some women just abandon *Salat* or offer *Salat* as *Qadha*; or *Salat* is offered without due attention, as if unburdening oneself. If the dues of devotion to Allah the Exalted are to be paid then foremost is that you safeguard your own *Salat* and that of your children. Once attention is drawn to *Salat*, materialism, amusements and fulfilling self-seeking desires will lessen by itself.

It is the grace of Allah the Exalted that He has also granted our Community many believing women who enhance in sincerity, who try to pay the dues of devotion to God and who give every kind of sacrifice for the sake of the Community. In the difficult circumstances of Pakistan, women from various

places there, not just one area, speak of presenting themselves for sacrifices to their office-holders and also write me. Indeed, incidents have taken place in various cities where, due to the situation, women have been asked not to attend Friday Prayers in mosques. Women write that allow us too to go to the mosques. Their words are full of pathos, saying if Allah the Exalted Wills more sacrifices from the Community, they too wish to be among those who attain the status of martyrdom. They send their adolescent children to guard the mosques and for observance of *Salat*. By the grace of Allah the Exalted there is also a large group who are progressing in their virtues. Thus, we have such mothers, such believing women who also pay the dues of devotion to Allah the Exalted and are eager to attain the pinnacle of sacrifices and who make an effort to this effect. But there are also some, from families of religious background, from whom it is expected that their religious condition should be much better. However, financial prosperity and wealth has distanced them from their obligation of devotion to God. When the circumstances of such women reach me, while they are a source of pain, they are also a cause for concern. Due to the connection of their elders, one prays for them that may Allah the Exalted amend their condition; Allah the Exalted give them sense.

There is an important aspect which is the distinction of a believing woman and without which *Taqwa* is not possible and Allah the Exalted has given it specific significance among the commandments to women. If a woman attains correct insight and perception of this quality, understands its depth, not only will many societal problems be solved, she will also become a recipient of Paradise in this world and the Hereafter. Allah the Exalted states in Surah Al Nisa:

... حِفْظُ السَّرَائِرِ بِمَا حَفِظَ اللَّهُ ...

‘...guard the secrets of their husbands with Allah’s protection...’  
(Ch.4:35)

That is to safeguard in a manner that Allah the Exalted has commanded. In today’s liberal society, it is not safeguarding in private which has given rise to wrong kind of freedom and lack of modesty.

If every woman understands what her responsibilities are and that she does not have to undertake them lest her husband or father or brother finds out and reprimands her in any way; rather, the sense of responsibility to undertake these obligations should be ever present in heart and should be

strengthened because the One God is Knower of the unseen, Who watches over every action of ours, Whose eyes are on His creation at all times. Everyone's actions are like an open book in front of Him. Thus, as long as this realisation remains, no woman can do any such action which would take her away from *Taqwa*. As a wife she would be perfectly sincere with her husband, and would be the guardian of her husband's home, and rather than waste his wealth, she would spend it correctly. Many women follow *Taqwa* and with *Taqwa* they also adopt sense. In spite of low income, they keep something from what their husbands give them and regularly save it and at difficult times give it to their husbands and the husbands have no idea that they had been saving. Thus, they protect the husband's wealth in private, or if they have a need, they inform them and use the money. They watch over their children properly. This watching over is not done just because it is the husband's children, rather because of a greater reason, that the children are a trust of the nation and a trust of the Jama'at (Community). In addition, they befriend women of high morals. A sincere wife never makes wrong kinds of friends who may lead her to erroneous ways to squeeze out as much money as possible from the husband, who advise to freely go places without the husband; telling her that after all she too has a right to freedom; who advise her to maintain relations with whomsoever she likes on whatsoever basis. Neither can women who give such advice be those who safeguard in private nor can be those who befriend such women and put their advice in practice.

Similarly, a daughter should safeguard her sanctity and modesty and chastity. She should protect her honour and not keep any such friendships or move in any such circles or commit any such act that she would have to hide from her parents. She should always be mindful that Knower of the Unseen God is watching her. She can hide any friendship with the wrong sort of girls and boys from her parents, but not from Allah the Exalted, Who watches every single action all the time. Likewise, a woman has a station with reference to various relations. If in each of her capacity, she considers what her responsibilities are, what her duties are and what rights others have over her and if she does not fulfil them she may come under the reckoning of Knower of the unseen God – many ills that are associated with women in society and anxiety in many families that is created due to actions of women, losing of many children, which is caused due to absence of care or carelessness or wrong upbringing or excessive pampering, would never materialise. However, all these matters and correct perception of the unseen can only be had by a believing woman; a materialistic person cannot have it; a woman devoid of *Taqwa* cannot have it.

Therefore, an Ahmadi woman who claims to accept the Promised Messiah (on whom be peace) and declares that she will try her very best to implement the teachings of the Holy Prophet (peace and blessings of Allah be on him) on herself, but does not safeguard the dues of her responsibility in private, may be of those who incur God's displeasure.

Some may wonder why there is specific instruction to women to safeguard in private, but why men are not similarly commanded. It has been seen that men too do not safeguard the boundaries set by Allah due to freedom. They too are, at times, insincere to wives in private. When Allah the Exalted commanded women regarding safeguard or drew their attention to it, He initiated the matter by stating:

الرِّجَالُ قَوَّامُونَ .....

'Men are guardians...' (Ch.4:35)

That is, men are made guardians. Theirs is the foremost obligation to abide by the commandments of *Shariah* and not commit any such act that can lead to the allegation that they do not abide by *Taqwa*. Generally, men influence women. A pious man will have a pious influence on woman and men who do wrong things will have a bad effect on women. This is why men are made guardians first and told that if they abide by *Taqwa*, women too will tread on the path of *Taqwa*, apart from exceptions, in which case some chastisement has been set.

Generally, wives of pious men tend to follow piety alone. By making men the guardians they have been made responsible for everything in the first instance and it has been stated: O women, when your men are firm on piety, it is your duty to also advance in piety; adopt obedience and fulfil your responsibilities, not just publicly or openly, but also in private. The Unseen God is watching over you, thus if you claim to be a believing woman, fulfil the responsibility that *Shariah* has laid on you. Do not forget your station and your responsibilities in the flow of freedom and in the flow of attaining your rights. Thus a believing woman should be perfectly obedient to the commandments of *Shariah* and be righteous, publicly as well as privately.

Enjoining men and women, Allah the Exalted states:

... اجْتَبُوا كَثِيرًا مِّنَ الظَّنِّ ذ

‘...Avoid too frequent indulgence in suspicion...’ (Ch.49:13)

Avoid many suspicions because suspicions that are based on thinking ill of others become a source of creating disorder in society. This is why the commandment is to investigate before forming any sort of opinion because sometimes the tendency is to think ill of others without any factual basis and make accusations. Due to personal differences effort is made to put someone down in the eyes of the *Nizam-e-Jama’at* (administrative system of the Community) and the Khalifa of the time. Some situations come to light. A while back I nominated a Sadr Lajna of a country. Her administrative capabilities were scorned and complaints were made which were proved completely incorrect. Let alone this, some extremely incorrect accusations were also made about her sister, which was not just thinking ill of another but was also slander on a decent woman. May Allah the Exalted give sense to such women.

Then, it is indeed the commandment of Allah the Exalted and I frequently stress on it that it is extremely important for the sanctity and modesty of women that they restrain their eyes and lower their gaze, that they do not display their beauty and embellishments and draw their head-covers over their bosoms. Some non-Ahmadi religious scholars perhaps wish to bring the young generation under their influence or are fearful that if asked to put this commandment in practice, the young Muslims will probably move away from religion completely. In their interpretation of these commandments, they do not consider *Purdah* necessary, although all the aspects that I have just mentioned and which are stated in *Surah Al Nur*, i.e. modesty, not displaying beauty, restraining of eyes are for the protection of women and give the commandment of *Purdah*.

In the verse before this, men too are commanded to restrain their eyes, only for the reason to preserve a woman’s sanctity, and the commandment for women is to safeguard their modesty and sanctity. Anyhow, a non-Ahmadi Muslim may fear that adherence to these commandments may cause distance from religion, but such supposition cannot be made about an Ahmadi woman. For this the Promised Messiah (on whom be peace) as well as Khulafa have always been drawing women’s attention to dress code and *Purdah*. Although, in reaction to the current anti-*Purdah* movement in the West, some women have made *Burqas* that indeed appear intimidating. As a result the authorities of some countries have to take note and check them out at certain places; but this is a reactionary move. As I understand the situation, the laws introduced in France etc. are directed against such

*Burqa*, and are not against the ordinary *Hijab*. The worrying point is that a Muslim country, probably Syria, has also banned *Purdah* or *Hijab* from its universities. May Allah the Exalted take mercy on the state of these Muslim countries! This action is clearly due to fear of the West and under the influence of manipulations of *Dajjal* (anti-Christ).

However, the commandments of Allah the Exalted neither enjoin too much nor do they enjoin too little, neither lean one way nor the other. This is the main point. Even now it is seen in non-Ahmadi Muslim girls and women, perhaps some Ahmadi girls may be included in this, who wear short tops with jeans which expose their bodies while wearing *Hijab* on the head. This type of *Purdah* is not the Islamic commandment. Perhaps it is a reaction of the girls to defy certain Western Laws that they put on the *Hijab*. From this they have no concern with the spirit of *Purdah*, so this reaction is also wrong. As I said earlier, the commandments of Allah the Exalted are to lower one's gaze; men and women should not exchange glances uninhibitedly. They should have a sense of modesty. Secondly, one's beauty should be covered; one's dress should be such that it does not display the body shape, and thirdly, in order to conceal one's beauty the chest, head, neck and the front should be covered. The *Burqa* one wears should be loose. Those who do not cover their face and wear makeup also come in the category of showing off their beauty. Similarly those who display their hair also come in the category of showing off their beauty because they knowingly show their hair off as their beauty, assuming that this displays their charm. Therefore, covering the head, covering the face at least in a manner that it is not overtly displayed and wearing of suitable clothing is the minimum *Purdah*, and the Promised Messiah (on whom be peace) has advised that thus should be the minimum standard. He states:

'Many people urge the adoption of permissiveness like that prevalent in Europe, but this would be most unwise. Such unbridled freedom of sexes is the root of all immorality. Look at the moral situation in countries that have adopted this freedom. If freedom of sexes has helped increased their chastity and virtue, we will readily confess that we were mistaken.' (*Malfuzat*, vol.7, p.134 - *Essence of Islam*, vol. 3, p.329)

Thus, freedom too has some boundaries. When clothes are displayed in the name of freedom, when too much attention is given to fashion trends, one is also drawn towards slackness in *Purdah*. I receive some complaints from Pakistan, in particular from Rabwah, that now new, fashionable designs are being introduced in *Burqas* as well which expose the body shape of women

when they are walking. For this, *Taqwa* requires that one must maintain one's boundaries within those set by Allah the Exalted and His Prophet (peace and blessings of Allah be on him).

As I said in the beginning, Prophets of God bring the commandments of Allah the Exalted to reform the world and take it closer to Allah the Exalted. In the current age, as a favour on us, Allah the Exalted has sent the Promised Messiah (on whom be peace). We should adopt the ways to which he has guided us. Effort should be made to practise in accordance to what will sustain our life in this world and the Hereafter. We should honour the due of being a believing woman. Try and espouse in accordance with the standard of *Taqwa*. And as I have just said, and always say, the responsibility of an Ahmadi woman is greater. She should spend her life with *Taqwa* because on her lies the responsibility of the upbringing of the next generation of the Community. This is a trust that has been given to you, discharge this trust. May Allah the Exalted enable all of you to do so. Please pray now – let us pray.”





***Address by Hadhrat  
Khalifatul Masih V  
(may Allah strengthen his hand)  
to Lajna at the  
National Lajna Ima'illah  
Ijtima UK on 3<sup>rd</sup> October 2010  
in Islamabad (Tilford)***

## **Address delivered by Hadhrat Khalifatul Masih V (may Allah strengthen his hand) to Lajna at the National Lajna Ima'illah Ijtim'a UK on 3<sup>rd</sup> October 2010**

After reciting *Tashahhud*, *Ta'awwuz* and *Surah Fatihah*, Hudhur (may Allah strengthen his hand) said:

“As soon as the Holy Prophet Muhammad (peace and blessings of Allah be upon him) claimed to be a prophet, the *kuffar* (disbelievers) of Makkah at first derided and ridiculed him. Then, when the *kuffar* saw that one by one, he was gathering their people in his fold, and that having taken his *Bai'at*, the disadvantaged and the slaves among them were worshipping the One God instead of their idols, the *kuffar* began hatching every possible scheme to stop the message and the work of the Holy Prophet (peace and blessings of Allah be upon him). They exceeded in their cruelty and oppression on his followers. None among the followers of the Holy Prophet (peace and blessings of Allah be upon him), neither man nor woman, remained safe from these vicious *kuffar*.

Islamic history relates the incident of a person whose legs were tied to two camels, which were made to run in opposite directions, tearing the body apart. This person was indeed a woman. Even though she was faced with a dreadful end, that determined woman – that woman who had pledged to always remain steadfast on *Tauheed* (the Oneness of God) – bore the torment of her body being ripped apart, rather than be disloyal to her God.

In Makkah, we come across another incidence of cruelty when the entire family of Hadhrat Yaasir (may Allah be pleased with him) was being persecuted. On one such day when this family was being persecuted, the Holy Prophet (peace and blessings of Allah be upon him) happened to pass by. He saw that they were tied up with ropes and were being viciously beaten, so the Holy Prophet (peace and blessings of Allah be upon him) said, “O family of Yaasir, have patience! Allah the Exalted has made a house for you in Paradise; a house is being built for you in Paradise”.<sup>1</sup> During this episode of brutality, Hadhrat Yaasir (may Allah be pleased with him) was martyred, and Hadhrat Sumayyah, his wife, was tortured into a terrible state. She was semi-unconscious; yet even in such a state, Abu Jahl struck a spear in her and martyred her most cruelly. Having taken a passport to the pleasure of Allah the Exalted, which Allah the Exalted had given them

through His beloved Prophet(peace and blessings of Allah be upon him), both of them left this world and attained eternal life. Today, even fourteen hundred years later, their sacrifices shine most resplendently in the history of Islam. Whenever you look into the history of Islam, their sacrifice will be mentioned.

Women are weak by nature, yet Islam has produced such women who have continued to offer sacrifices shoulder to shoulder with men. They have left behind such exemplary models for the stability and strength of *Tauheed*, which shall forever be a source of fortifying our faith for times to come.

Now see, it was during the Makkan period of the life of the Holy Prophet(peace and blessings of Allah be upon him) when the events of *Sha'ab-e-abi Taalib* took place. The Holy Prophet(peace and blessings of Allah be upon him), Hadhrat Khadijah(may Allah be pleased with her), his extended family and his followers spent two and half years giving continuous sacrifices. They endured constant hunger and thirst, and their children would cry with the pangs of hunger. Although the mothers were worried and agitated at the state of their children; and although they were sorrowful at seeing their children approach death due to hunger, they still could not even think of being disloyal to and turning away from that wealth of *Tauheed* and that living God they had attained. If the men were the embodiment of steadfastness and resolve, women did not lag behind them. Thus it was the spirit of sacrifice and strength of faith that Islam produced equally in both men and women.

Then at the command of Allah the Exalted, the migration to Madinah took place and another phase in the expansion of Islam began. Even there the enemies of Islam followed the Muslims, and with an army, attacked Madinah. It was then that God Almighty gave the Holy Prophet(peace and blessings of Allah be upon him) permission to defend himself in order to stop the persecution of the enemies; commanding him that now was time to retaliate forcefully, because if the oppression was not stopped at that point, the tyranny would have escalated and continued to fuel fires against all other religions. And the perpetrators of this cruelty would have continued to raise the sword against those teachings that lay emphasis on the worship of the One God. Therefore, with the permission of Allah the Exalted, the Holy Prophet(peace and blessings of Allah be upon him) marshalled against the attackers of Madinah and stood up against them.

The first battle was fought at the grounds of Badr and subsequently,

whenever the enemy found the opportunity, they fanned the flames of war against the Muslims. Despite the Muslims being smaller in numbers and short of weaponry, they continued to fight the enemy. During these battles, which were purely an affair for men, Muslim women played a full role. The courageous women fulfilled their duty, and fulfilled it superbly. The duties mostly undertaken by them were looking after the Muslim men who were fighting, supplying them with drinking water, tending to the wounds of the injured, moving the injured and the martyred from the battlefield and picking up and passing on arrows to the soldiers to use. Now, a woman, who is apparently seen as weak, can only accomplish this by keeping her wits intact and overcoming her weaknesses. Otherwise it is entirely impossible for her to accomplish this task. This is not all, in fact, I will relate some other incidents; and a particular incident that I have selected for now is most significant – it shows that women, like men, also fought with the sword.

It was also the task of women to keep the army supplied with food, and to help men in digging graves for the martyrs. The women also played a great role in raising the spirits of the army. However, they did not accomplish this like the women of the *kuffar*, who sang songs and incited the men's passions in improper ways, but they did so by calling on their sense of honour for their faith and by vying with them to walk in the face of death.

Thus, women have a distinguished status in the history of Islam. When war was imposed on them, Muslim women fulfilled their roles fully in the conditions of war; otherwise, this was not the purpose of their lives. These were the female Companions of the Holy Prophet (peace and blessings of Allah be upon him) who, according to the prevalent conditions of the time, gave excellent advice to the *Nizaam-e-Jama'at* (system of the community) then established. The female Companions also accomplished academic feats. They set high standards of worship and they trained their children in such a way as to instil the realisation in them that they have to sacrifice their life, wealth, time and honour for the sake of their faith and their nation; and have to always be prepared for this sacrifice. Hence, their fearlessness and bravery was not the result of a warring or ignorant mentality, but they took these steps for the fulfilment of their duties and to achieve their objective. They were conscious of the fact that they had to discharge their obligations.

If today, after the appointment of the Promised Messiah(as), the *jihad* of the sword has been abrogated, then instead the *jihad* of the pen has been announced by him. Along with the *jihad* of the pen, these days there is the electronic media. There are various sources through which Islam and

Ahmadiyyat is attacked. Attacks are being launched on the person of the Holy Prophet(peace and blessings of Allah be upon him), on the Holy Qur'an and on the Being of Allah the Exalted. Today the number of these attacks has increased from before. While there is a need for men to use their energy and capabilities to repel these attacks, women too need to employ all their energy and capabilities for this.

The Internet, Facebook and other websites should not be accessed only for enjoyment, passing time and fun, but rather with heartfelt compassion and zeal, like the women of early Islam did, who understood their responsibility and tried to undertake their obligations and even put their lives at stake for the objective.

Now is the time to put one's life at stake. It is the time to utilise all of one's capabilities to obliterate and bring to naught every attack of the opponent. Girls and educated women should present themselves to the administration of the Jama'at for this.

As said earlier, I will present some examples of women who took part in *jihad*. I have chosen one well-known example, which I will present before you here so you know how these women stood persistently in defense of Islam. You have heard examples of sacrifice of life for the establishment of *Tauheed*. But there are also such examples of what was done for the defence of Islam; defence of the religion that establishes the Oneness of God and for the protection of the Holy Prophet(peace and blessings of Allah be upon him) with one's life. How these people, these women, protected the Holy Prophet(peace and blessings of Allah be upon him) by putting their lives on the line and stood by him, resolute and staunch.

First of all, I will present the example of Hadhrat Umme Ammaarah(may Allah be pleased with her). Hadhrat Umme Ammaarah(may Allah be pleased with her) was among those early fortunate women of Madinah who went to Makkah and took part in *Bai'at-e-Aqabah Saaniah* (Second Oath of Allegiance at Aqabah). This fortunate convoy consisted of 72 men and 2 women, one of whom was Umme Ammaarah Nusaibah(may Allah be pleased with her) binte Ka'ab and the other was Umme Asmaa binte Umar bin Adiy(may Allah be pleased with her). Hadhrat Umme Ammaarah(may Allah be pleased with her) relates the incident of her *Bai'at*: "When *Bai'at* was taken from the men, my husband submitted, 'O Prophet of God, these two ladies are also here to take *Bai'at*.' He replied, 'Alright, their *Bai'at* will also be accepted on the same conditions as was taken by the men'. As women's *Bai'at* is not taken holding their hands, their *Bai'at* has been accepted.'" <sup>2</sup>

Among her achievements are that apart from supplying drinking water to and dressing wounds of the injured during the battle of Uhud, she also demonstrated such skilled swordsmanship that astonished the world. The Holy Prophet(peace and blessings of Allah be upon him) said, "At that time whenever I looked, to my right or to my left, I found Umme Ammaarah continuously fighting to defend me."<sup>3</sup>

Hadhrat Umme Ammaarah(may Allah be pleased with her) relates, "A very critical time came during the battle of Uhud when, due to the haste of Muslims, the tables were turned in the battle and Muslims had to retreat. I stood beside the Holy Prophet(peace and blessings of Allah be upon him) along with my husband and both sons, Abdullah and Habib, in order to protect him and we started repelling all the attacks that came from every direction at this critical time. In particular, the Holy Prophet(peace and blessings of Allah be upon him) was being targeted. I had a sword in one hand and a shield in the other. Had the enemy not been on horseback, we would not have let even a single one of them escape alive. An enemy on horseback attacked me with his sword but I defended with my shield and the enemy could not do anything. As he turned around, taking advantage, I promptly struck the back of his horse. The forceful strike cut the back of the horse and it fell along with its rider. Seeing this, the Holy Prophet(peace and blessings of Allah be upon him) said in a powerful voice, 'Abdullah bin Umme Ammaarah! Give a hand to Umme Ammaarah, your mother.' He came to me and with my help we finished that opponent off."<sup>4</sup>

Similarly, her son relates an incident from the battle of Uhud, "When the enemy attacked forcefully, the *Mujahedeen* (Muslims fighters) dispersed. I, along with my mother came closer to the Holy Prophet(peace and blessings of Allah be upon him) and we would fend off the attacks whenever they came from any direction." Hadhrat Umme Ammaarah(may Allah be pleased with her)'s shoulder was injured by a sword blow and was bleeding. The Holy Prophet(peace and blessings of Allah be upon him) instructed her son to dress her shoulder wound and also said "your entire family is great; may Allah shower His mercy on you." He also prayed, "O Allah! Make this family my companions in Paradise." The family was overjoyed at hearing this and engaged in the battle with even more passion and enthusiasm in the protection of the Holy Prophet(peace and blessings of Allah be upon him).<sup>5</sup>

During the battle, Hadhrat Umme Ammaarah(may Allah be pleased with her) noticed that her son's hand was badly injured. She wrapped it and then said, "Go, my son, show courage and attack the enemy once again. Do not

slow down because of these wounds.” The Holy Prophet(peace and blessings of Allah be upon him) once again highly praised her courage.<sup>6</sup>

Hadhrat Umme Ammaarah(may Allah be pleased with her) was standing with the Holy Prophet(peace and blessings of Allah be upon him) with her sword in her hand when the idolater who had wounded her son came in view. The Holy Prophet(peace and blessings of Allah be upon him) said, “The one who injured your son is here again.” As soon as she saw him, Hadhrat Umme Ammaarah(may Allah be pleased with her) swung at him with her sword, his leg was cut and as he fell down the rest of the *Mujahedeen* took hold of him. The Holy Prophet(peace and blessings of Allah be upon him) once again praised her at this juncture.<sup>7</sup>

Hadhrat Umar(may Allah be pleased with her) said that “I have myself heard the Holy Prophet(peace and blessings of Allah be upon him) say that, ‘when I looked to my left and my right during the Battle of Uhud, I saw Umme Ammaarah(may Allah be pleased with her) fighting to defend me.’”<sup>8</sup> Hadhrat Umme Ammaarah(may Allah be pleased with her) sustained almost twelve wounds on her body. Her shoulder wound was the deepest and had to be treated for almost a year. The person who had struck her shoulder had delivered a very dangerous blow, and she fell unconscious because of it. However, when she regained consciousness, the first question she asked was “How is the Holy Prophet(peace and blessings of Allah be upon him)?” She neither asked about her sons nor her husband. When she was told that the Holy Prophet(peace and blessings of Allah be upon him) was safe and sound, her spontaneous response was to thank God Almighty.<sup>9</sup>

In addition to the Battle of Hunain and the Victory of Makkah, Hadhrat Umme Ammaarah(may Allah be pleased with her) also participated in the battle against Musaylimah Kazzab. Besides this, she participated in the battle of Yamama. While fighting during this battle, one of her hands was cut and she received eleven wounds on her body. Her son was martyred in this battle. Hadhrat Umme Ammaarah(may Allah be pleased with her) also had the privilege to be participate in the Treaty of Hudaibiyyah, and participated in the *Bai’at-e-Rizwaan* that was taken prior to this. The Holy Prophet(peace and blessings of Allah be upon him) said that Allah the Exalted proclaimed that all the people who participated in *Bai’at-e-Rizwaan* would go to Paradise.

She relates, “We left Madinah in the leadership of the Holy Prophet(peace and blessings of Allah be upon him) in order to perform the *Umrah*. We

were stopped at a place called Hudaibiyah, near Makkah. The Quraish did not want Muslims to enter Makkah. Hadhrat Usman bin Affan(may Allah be pleased with him) was sent as an envoy to Makkah. There was a delay in his return and rumour circulated that he had been martyred. The Holy Prophet(peace and blessings of Allah be upon him) sat under the shade of a tree and started to take the *Bai'at*. He said that Allah the Exalted had commanded him to take the *Bai'at*. Since the journey had been undertaken with the intention of performing the *Umrah*, most people did not have any weapons." Hadhrat Umme Ammaarah(may Allah be pleased with her) relates, "they grabbed hold of whatever weapon they had. I got hold of a stick. I also had a knife which I tied around my waist, so that if any enemy were to attack, I could fight them."<sup>10</sup>

Hadhrat Umme Ammaarah(may Allah be pleased with her) also demonstrated great bravery and valour in the battle of Hunain. She relates, "A person from the Banu Hawazin (a tribe) entered the battlefield on camelback waving a flag. As soon as the opportunity arose, I struck the back of the camel most forcefully. The camel stumbled and fell along with its rider. I struck the falling rider so powerfully that he could not get up."<sup>11</sup>

The Holy Prophet(peace and blessings of Allah be upon him) sent her son as his representative to Musaylimah Kazzab. Totally violating diplomatic etiquette, he had him tied to a pillar, and after putting him through vulgar interrogation; he cut off one body part after another and martyred him. When Umme Ammaarah(may Allah be pleased with her) heard the news of her son's martyrdom, she bore the grief with supreme patience and steadfastness. On this, the Holy Prophet(peace and blessings of Allah be upon him) prayed profusely for her. When Musaylimah Kazzab was murdered, Umme Ammaarah(may Allah be pleased with her)'s own arm was cut, but she was not as distressed over her arm being cut as she was happy over Musaylimah Kazzab being hell-bound.

Once, during the Khilafat of Hadhrat Umar bin Khattaab(may Allah be pleased with him), some very fine shawls were brought to him. One of these shawls was large and of very good quality. It was suggested to Hadhrat Umar(may Allah be pleased with him) that this shawl should be given to Safiyyah binte Abi Ubaid(may Allah be pleased with her), the wife of Abdullah bin Umar(may Allah be pleased with him), who was his daughter-in-law. He replied, "This shawl will be given to the lady who is much better than Safiyyah. I have heard praise of that woman from the blessed lips of the Holy Prophet(peace and blessings of Allah be upon him)." Following



this, the shawl was presented to Hadhrat Umme Ammaarah(may Allah be pleased with her).<sup>12</sup>

Hadhrat Umme Ammaarah(may Allah be pleased with her) did not just take part in battles, but she promptly came to Madinah after her *Bai'at* and also did a great deal of work for *tabligh* (the propagation of the faith) and towards *tarbiyyat* (moral training and education) and performed a major role in this.

Thus, Umme Ammaarah(may Allah be pleased with her) is someone who displayed amazing examples of courage and bravery – who, at an extremely dangerous state during battle, when only a few Muslims had remained around the Holy Prophet(peace and blessings of Allah be upon him), performed a remarkable role along with her husband and sons

If amongst men, the example of Hadhrat Talha(may Allah be pleased with him) is given when he related that “On the day of the battle of Uhud, I stopped each arrow aimed toward the Holy Prophet(peace and blessings of Allah be upon him) with my hand and would not let myself utter the slightest cry in pain, lest it caused my hand to shake, thereby allowing an arrow to reach the Holy Prophet(peace and blessings of Allah be upon him)” – then among women, and representing women, Hadhrat Umme Ammaarah(may Allah be pleased with her ) fulfilled the duty of protecting the Holy Prophet(peace and blessings of Allah be upon him) as well. She decided that on that day her biggest objective was to protect the Holy Prophet(peace and blessings of Allah be upon him), “If my sons are martyred, if my husband is martyred, if I have to sacrifice my own life, I will make these sacrifices, but I have to protect the Holy Prophet(peace and blessings of Allah be upon him) at all cost.”

Today, though we do not have the physical presence of the Holy Prophet(peace and blessings of Allah be upon him), the spirit of Holy Prophet(peace and blessings of Allah be upon him) and the teachings of Islam are still alive. Therefore, it is the job of every woman today to become Umme Ammaarah(may Allah be pleased with her) and respond to every allegation made against the person of the Holy Prophet(peace and blessings of Allah be upon him) and Islam and thus try to fulfil her obligations towards the defence of his person and Islam.

I have given one example of Hadhrat Umme Ammaarah(may Allah be pleased with her). In Islam, during the life of the Holy Prophet(peace and blessings of Allah be upon him), and afterwards, there were women who presented

themselves for every sacrifice for the cause of faith. At many stages of the battle of Qadisiyyah women also played a huge role.

Hence today, when Islam is under attack in every part of the world, and unfortunately even those who call themselves Muslims are fuelling these attacks because of their animosity for the Imam of the Age, we do not need just one Umme Ammaarah (may Allah be pleased with her), rather, thousands of Umme Ammaarah's are needed to defend and protect the person of the Holy Prophet (peace and blessings of Allah be upon him) and Islam!

The young generation of today is proficient in the use of new electronic means of communication. Thus I also say this to the youth; come forward and engage in this *jihad*! Set aside your personal desires. Those who are *Waaqifat-e-Nau* (girls of the *Waqfe Nau* scheme) should try and fulfil their obligation of being *Waqfe Nau*. Those who were not *Waaqifat-e-Nau* should deliver their responsibilities of being an Ahmadi and a true Muslim. Learn the faith and spread it. Set your personal desires completely aside.

Even today, the objections of the enemies are nothing new. These are the very same old objections that have been always been raised. They only present them by changing the wording. And all of these objections have been answered by the Promised Messiah (on whom be peace). Therefore, our girls and women should read the books of the Promised Messiah (on whom be peace) or extracts for which English translation is available. Those who cannot read Urdu should read in English. Apart from this, try to seek additional knowledge and respond to the allegations that are raised today against Islam and the Holy Prophet (peace and blessings of Allah be upon him). Poise yourself against the enemy like an unsheathed sword.

Now, I give you an example, of Hadhrat Umme Salmah Asmaa (may Allah be pleased with her); she was a participant in the *Bai'at-e-Rizwaan*. As I have explained, this was the pledge that was taken before the Treaty of Hudaibiyah in response to the rumours about the martyrdom of Hadhrat Usman (may Allah be pleased with him). The name of this pledge signifies that Allah the Exalted was pleased with the people who participated in it for they had taken a new covenant for the sake of Allah the Exalted.

Hadhrat Umme Salmah (may Allah be pleased with her) had these special qualities: she was very patient, tolerant, had the highest level of faith and trust in Allah and she was a lady enhanced in *Taqwa* and fear of Allah. She was an embodiment of knowledge and wisdom. She was most courageous and brave. She had a most distinguished standing in eloquence and

articulacy and was known with the title of '*Khatibatun-Nisaa*' amongst women, meaning, 'the best of female speakers'. She also took part in wars; and in the battle of Yarmouk she killed nine Romans with just her stick. Her manner of speaking was very careful and measured; her language was very sweet; whoever listened to her speak could not remain unimpressed.

Once she came to pay a visit to the Holy Prophet(peace and blessings of Allah be upon him). This is a well-known incident that is related in Hadith in which she asked about the status of women. She arrived and said, "Today, I have come before you as a representative of women. Allah the Exalted has sent you as a Prophet for both women and men. We, women, have also had the honour of believing in you and following you. Our responsibilities are confined to our homes. We are continuously absorbed in serving our husbands. Our other responsibilities include the upbringing of our children and looking after our homes. Men have the opportunity to take part in Friday Prayers, congregational Prayers, funeral Prayers and *jihad*. And because of these good acts they surpass us in reaping blessings. When they leave for *jihad*, we look after their property and possessions. O Prophet of Allah! Are we also an equal partner to them in attaining reward for their good deeds?"

The Holy Prophet(peace and blessings of Allah be upon him) liked her manner of speech very much and said to the Companions, "Can anyone represent women better than this?" The Companions replied, "We have never heard such an eloquent speech before." The Holy Prophet(peace and blessings of Allah be upon him) addressed her and said, "go and convey my message to the women whom you represent. Your good conduct towards your husbands, keeping their happiness in view and following them is so much liked by Allah the Exalted that He gives such eminent women the same reward and blessings as He has mentioned for men."<sup>13</sup>

So these were also those fortunate men who followed the path of *Taqwa* and gave precedence to the pleasure of Allah the Exalted, and fulfilled their duties owed to their wives and children. Hadhrat Asmaa(may Allah be pleased with her) returned happily with this message and passed this response on to the women.

Hence, this is the attitude of wives who adhere to *Taqwa*. They faithfully fulfil their responsibilities, perform their obligations with sincerity and focus in the best possible manner on the upbringing of their children. The task of the girls is to pay attention to their religious education along with their secular education. Do not just remain focused on fashion. There are women and girls present whose desire is to somehow please God the Exalted and

be counted among those women who have been granted the high status by Allah Almighty that He is pleased with them.

Then there is an incident of Hadhrat Umme Waraqah bint Abdullah (may Allah be pleased with her). She was one of the *Ansaar* (a tribe) women. She was a *hafiz* of the Holy Qur'an (one who has memorised the entire Holy Qur'an); she was a scholar and a wise thinker. Her knowledge and wisdom was of a high level. She was devout in the worship of God, and had a high status in righteousness and *Taqwa*. Her worship of God was so renowned that it was said that she used to spend most part of the night in worship. She would recite the Holy Qur'an with beautiful diction. She had a very deep ability to reflect, analyse and contemplate the verses of the Holy Qur'an.

It is written about Hadhrat Umme Waraqah Ansaariyyah (may Allah be pleased with her), that when the announcement to leave for the battle of Badr was made, she came to see the Holy Prophet (peace and blessings of Allah be upon him) and said "O Prophet of Allah! Grant me permission to participate in battle. I will perform the duty of dressing the wounds of the injured and of providing water to the thirsty. It is my heartfelt desire that Allah the Exalted grants me a martyr's death."

When the Holy Prophet (peace and blessings of Allah be upon him) saw this passion, desire and enthusiasm, he said, "Stay at your home. God will grant you the status of martyrdom right there." With this message, Hadhrat Umme Waraqah returned home happily (may Allah be pleased with her). It used to happen at times that the Holy Prophet (peace and blessings of Allah be upon him) would visit her home with his Companions saying, "Let us go to the home of the living martyr today." However, the words of the Holy Prophet (peace and blessings of Allah be upon him) were fulfilled in that Hadhrat Umme Waraqah (may Allah be pleased with her) had two slaves, one male and one female. She had said to these slaves that upon her death, they would be freed. The two slaves colluded and wondered, "To what age and how long would she live to and how long will it be before we obtain our freedom?" So one night they took the opportunity and martyred her. Thus, the words of the Holy Prophet (peace and blessings of Allah be upon him) about her being martyred at her home were also fulfilled. Anyway, those two slaves were later caught.<sup>14</sup>

Then there is Hadhrat Fatimah bint Khattab (may Allah be pleased with her), who became the source of guidance for her brother and became the reason of him accepting Islam. Despite the harshness of her brother and

being badly hurt by his hands, she did not move an inch from the beautiful teachings of Islam. In the end, it was her brother who had to give in, and after listening to the beautiful teachings of the Holy Qur'an, he also joined the fold of Islam. This was the sister of Hadhrat Umar(may Allah be pleased with him).

In short, there are innumerable incidents of these female Companions who made history in terms of their love of religion, love of Allah and love of the Prophet(peace and blessings of Allah be upon him) of Allah the Exalted. They vied with each other to excel in the worship of God as well as fully participated in physical *jihad*. They also participated in financial sacrifices enthusiastically as well as set high examples of courage and resolve having sacrificed their husbands and children. They also fully participated in *tabligh* of religion as well as played a full role in learning and teaching religious issues.

It was Hadhrat 'A'ishah(may Allah be pleased with her) alone who attained that status that she was hailed as one who could teach half of religion.

In short, Muslim women have a role to play in every field. And these women filled their children's hearts with love of religion with such intensity that they were prepared to give every sacrifice.

Thus, today women who have joined the Muslims of the latter-days must also set the same example. Then alone will they have fulfilled their pledge; then alone will they have honoured their dues. Those women who received *tarbiyyat* (moral training and education) directly from the Promised Messiah(on whom be peace) also tried to attain standards of sacrifice and worship of God. We have many of their examples before us as well.

Therefore, we should be mindful that keeping these examples in view, we have to appoint guides and targets for ourselves. We should realise that in this regard we need to make a greater effort than before in the current age. With the grace of Allah the Exalted, this spirit is still alive today, but reminders are needed to draw attention to it so that a majority of us become those who give sacrifices and worship God and enhance the standard of our *Taqwa*.

May it never be that our children forget this spirit, swayed by the worldly current and by the idle practices and vulgarity of the times. This is why the organisation of *Lajna Ima'illah* was established, so that under the auspices of this organisation, women could facilitate their spiritual as well as moral

development and continue to make efforts to develop a living connection with Allah the Exalted; so that not only would they be just prepared to give every sacrifice for the establishment of *Tauheed*, rather, they would, in fact, continue to give sacrifices and would also keep on infusing this spirit in the next generation.

This enthusiasm and passion has indeed increased due to the current persecution in Pakistan, but for the outside countries, it should not be of temporary nature. Pakistani Ahmadis are not alone in facing persecution; many other countries like Indonesia, Bangladesh and some Arab countries face very adverse conditions. Ahmadis there are strengthening in their belief due to these adverse conditions and are trying to demonstrate models of sincerity more than ever. They have developed religious strength and a special connection with their faith. However, those living elsewhere should also make full efforts to continue to enhance their connection of sincerity and loyalty.

I have mentioned before that I am receiving letters on this subject continuously, that due to the adverse situation in Pakistan, women are stopped from coming to the mosques and the organisation of Lajna has kept a low profile in terms of their activities, which have been restricted a great deal. These women ask “Is a woman’s life more precious than the life of a man? Does a woman not have the right to be martyred? We should be given permission to conduct our activities freely. And we are not worried – if we have to lose our life – so be it.” In fact, they write that, “men probably have greater significance than us as they earn the livelihood for the family.” In any case, women have great importance as well. It is the women who are the trainers and educators of the next generation.

We should remember, and I also give message to those women, that it is also very important to proceed sensibly. A woman’s honour, chastity and sanctity are extremely important and it is the task of men to safeguard them. This is the reason we are taking these precautions.

However, when the need arises, women should not be frightened. Then they should display those models that the early Muslims and female Companions displayed! Even in this age, we find some similar examples. I receive letters saying “We too will become ‘Khaulah’ and demonstrate her model,” and that “we too will become ‘Umme Ammaarah’ and demonstrate her model.” May Allah always keep this enthusiasm alive. However, it is essential to abide by the precautions that are being taken.

Here where you live in freedom you should utilise your freedom in a manner that every woman and every girl should feel that “Today the responsibility of defending Islam and the Holy Prophet(peace and blessings of Allah be upon him) is mine and only mine,” and that ““I have to try my very best, using all my capabilities and strengths, to duly fulfil the responsibility of providing this safeguard. I have to increase in knowledge and spirituality, and I will not rest in peace until I establish the flag of Islam all over the world.”

May Allah enable all of us to do this.”

*(Hudhur(may Allah strengthen his hand) concluded his address with silent prayers)*

## REFERENCES

### (Endnotes)

1. *Al-Mustadrak ala al-Sahain* by Al-Hakim, Vol.4, p.99, Kitab *Ma'rifat al-Sahaba*, Hadith No.5732, *Dar Al-Fiqr*, Beirut (2002)
2. *Al-Isaba fi Tamiyiz Al-Sahaba*, Vol.8, p.442, “Umme Ammaarah”, *Dar Al-Kotob*, Beirut (2005)
3. *Al-Isaba fi Tamiyiz Al-Sahaba*, Vol.8, p.442, “Umme Ammaarah”, *Dar Al-Kotob*, Beirut (2005)
4. *Kitab al-Maghazi al-Waqidi*, Vol. 1, p.236, “Ghazwa Uhud”, *Dar Al-Kotob Al-ilmiyah*, Beirut (2004)
5. *Kitab al-Maghazi al-Waqidi*, Vol. 1, p.238, “Ghazwa Uhud”, *Dar Al-Kotob Al-ilmiyah*, Beirut (2004)
6. *Kitab al-Maghazi al-Waqidi*, Vol. 1, p.237, “Ghazwa Uhud”, *Dar Al-Kotob Al-ilmiyah*, Beirut (2004)
7. *Kitab al-Maghazi al-Waqidi*, Vol. 1, p.237, “Ghazwa Uhud”, *Dar Al-Kotob Al-ilmiyah*, Beirut (2004)
8. *Al-Isaba fi Tamiyiz Al-Sahaba*, Vol.8, p.442, “Umme Ammaarah”, *Dar Al-Kotob*, Beirut (2005)
9. *Kitab al-Maghazi al-Waqidi*, Vol. 1, p.236, “Ghazwa Uhud”, *Dar Al-Kotob Al-ilmiyah*, Beirut (2004)
10. *Kitab al-Maghazi al-Waqidi*, Vol. 2, p.91, “Ghazwa al- Hudaibiyah”, *Dar Al-Kotob Al-ilmiyah*, Beirut (2004)
11. *Kitab al-Maghazi al-Waqidi*, Vol.2, p.315, “Ghazwa Hunain”, *Dar Al-Kotob Al-ilmiyah*, Beirut (2004)
12. *Sabil al-Huda Wa al-Rashad*, Vol.4, p.202, “Ghazwa Uhud”, *Dar Al-Kotob Al-ilmiyah*, Beirut (1993) and *Kanz al-Ummal*, Hadith no.37592
13. *Al Istiab fi Ma'rifat al-Ashab*, Vol.4, p.350, “Asmaa bint Yazid al-Ansaariyah”, *Dar Al-Kotob Al-ilmiyah*, Beirut (2002)
14. *Al Istiab fi Ma'rifat al-Ashab*, Vol.4, p.519, “Umme Waraqah bint Abdullah”, *Dar Al-Kotob Al-ilmiyah*, Beirut (2005)



***Address by Hadhrat  
Khalifatul Masih V  
(may Allah strengthen his hand)  
to Lajna on the  
second day of  
Jalsa Salana UK on 23<sup>rd</sup> July  
2011***



**Address by Hadhrat Khalifatul Masih V (may Allah strengthen his hand) to Lajna on the second day of Jalsa Salana UK 2011 on 23<sup>rd</sup> July 2011**

---

Verses of Qur'an Recited at Beginning of Session.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۔

يٰۤاَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَّاحِدَةٍ وَّخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ

مِنْهَا رِجَالًا كَثِيْرًا وَّرِجَاةً ۚ وَاتَّقُوا اللّٰهَ الَّذِي تَسْتَلْتُوْنَ بِهٖ وَاَرْحٰمَ ۚ

اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا ۔

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اتَّقُوا اللّٰهَ وَكُوْلُوْا مِمَّا رَزَقْنَاكُمْ ۙ يُضْلِحْ لَكُمْ اَعْمَالَكُمْ وَ

يَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ۗ وَ مَنْ يُطِعِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ فَازَ فَوْزًا عَظِيْمًا ۔

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اتَّقُوا اللّٰهَ وَ لَتَنْظُرَ نَفْسٌ مَّا قَلَّمَتْ لِغَدٍ ۚ وَ اتَّقُوا اللّٰهَ ۗ اِنَّ اللّٰهَ

خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ۔

*In the name of Allah, the Gracious, the Merciful. (Ch.4:1)*

*O ye people! Fear your Lord, Who created you from a single soul and created therefrom its mate, and from them twain spread many men and women; and fear Allah, in Whose name you appeal to one another, and fear Him particularly respecting ties of relationship. Verily, Allah watches over you. (Ch.4:2)*

*O ye who believe! Fear Allah, and say the right word. (Ch.33:71)*

*He will bless your works for you and forgive you your sins. And whoso obeys Allah and His Messenger, shall surely attain a mighty success. (Ch.33:72)*

*O ye who believe! Fear Allah; and let every soul look to what it sends forth for the morrow. And fear Allah; verily Allah is Well-Aware of what you do. (Ch.59:19)*

---

After reciting *Tashahhud*, *T'awwudh*, and *Surah Fatihah*, Hudhur (may Allah strengthen his hand) said:

“The verses that were just recited before you at the beginning of the session are verses from three different *Surahs*, which are read at the time of *Nikah*. Generally speaking, the *Nikah* is mostly attended by men, so they know about these verses. That is, at least they know these verses are recited at *Nikah*; I am not saying they also know about acting upon them. However, ladies do not attend the *Nikah* often; hence I selected the verses to briefly speak on the subject to the ladies.

These verses point out most significant matters to men and woman regarding fulfilling the important bond of *Nikah* and marriage. The first significant matter to which attention is drawn is *Taqwa* (righteousness and the fear of God). As you have been informed, the first verse among these verses is from *Surah Al-Nisa*. The second and third are verses from *Surah Al-Ahzab* and the fourth is a verse from *Surah Al-Hashr*.

As mentioned before, the first thing to which attention is drawn is *Taqwa*. The word *Taqwa* is used twice in the first verse, the second verse also mentions *Taqwa*, and the fourth and final verse mentions *Taqwa* twice. In short, *Taqwa* is mentioned five times in the verses recited at the time of *Nikah*, and each time *Taqwa* is mentioned, it is stated: adopt the *Taqwa* of Allah and adopt the *Taqwa* of your Lord. After this, a new instruction is given to adopt *Taqwa* so that your practices are such, because you have to undertake these practices and because these are the practices which are essential for you to fulfil this bond.

I mentioned *Taqwa* yesterday in that the Promised Messiah (on whom be peace) wishes to see a very high standard of *Taqwa* in us. Allah the Exalted told him that if man inculcates the root of *Taqwa*, it is through this alone that he will acquire everything. The status and dignity of this world, this world and the knowledge of this world are all insignificant. If a *Momin* (believing man) and a *Momina* (believing woman) considers that he or she must give

precedence to faith over worldly matters, considers that the pledge he or she repeats is so that it should become the voice of his or her heart and he or she becomes one who practices it, then the root for all this is *Taqwa*. Without it, neither can pledges be fulfilled nor can a *Momin* and a *Momina* establish the condition of their faith. If it is established, then one will attain the faith and also this world.

When a man or a woman claims to have faith and claims to be a *Momin*, then certainly it is his or her wish and biggest of all wishes, and indeed it should be so, that he or she finds God so that his or her world and faith are both adorned. Thus, it is extremely important to practice *Taqwa* if God is to be attained and His pleasure is sought. *Taqwa* is to forsake the smallest of ills with disgust and to adopt the smallest of virtues with deepest sincerity of heart. One is not to define vices and virtues oneself; rather, it is also *Taqwa* to look for the definitions in the commandments of Allah the Exalted, to look for them in the Sayings and *Sunnah* (practice) of the Holy Prophet (peace and blessings of Allah be on him). One should read the pronouncements of the Promised Messiah (on whom be peace) who was sent as the Imam of the Age to clarify the true teachings of Islam to people. Read them and also note them and try and put them in practice, and see which matters are forbidden because they are vices, and which matters have been enjoined to us because they are virtues and merits.

These are not the only verses enjoining *Taqwa*; rather, the Holy Qur'an enjoins this in numerous places. The Promised Messiah (on whom be peace) said:

'In the Holy Qur'an more emphasis has been laid on virtue and righteousness [*Taqwah*] than on any other commandment. The reason for this is that righteousness bestows the strength to resist all vice and urges progress towards all good. Righteousness is in all circumstances a charm that guarantees security and is a citadel for safeguarding against all harm. A righteous person can avoid many vain and harmful contentions that often lead other people to ruin. They sow the seed of dissension among the people through their hasty actions and suspicions and lay themselves open to objection.' [*Ayyam-us-Sulh, Ruhani Khaza'in*, Vol. 14, p. 342 – *Essence of Islam*, Vol. II, p. 347]

The Promised Messiah (on whom be peace) further says that man's entire spiritual beauty is in treading the fine ways of *Taqwa*.

'The spiritual beauty of man is to walk along all the fine ways of

righteousness. They are the attractive features of spiritual beauty. It is obvious that to be mindful of the trusts of God Almighty, and to fulfil all the covenants of faith, and to employ all faculties and limbs both overt, like eyes and ears and hands and feet and others like them, and those that are covert, like the mind and other faculties and qualities, on their proper occasions and to restrain them from coming into action on improper occasions, and to be warned against the subtle attacks of vice and to be mindful of the rights of one's fellow beings, is the way of perfecting one's spiritual beauty. God Almighty has in the Holy Qur'an designated righteousness as a raiment. *Libas-ut-taqwa* is an expression of the Holy Qur'an. This is an indication that spiritual beauty and spiritual ornament are achieved through righteousness. Righteousness means that one must be mindful even of the smallest details of the Divine trusts and covenants and also of all the trusts and covenants of one's fellow beings, as far as it may be possible. That is, one must try to fulfil, to the best of one's ability, all the requirements in their minutest details.' (*Barahin-e-Ahmadiyya*, Part V, *Ruhani Khaza'in*, Vol. 21, pp. 209-210 – *Essence of Islam*, Vol. II, pp. 347 – 348)

Thus, this is the standard which when acquired, saves society from many problems. This is the standard which, if generated in us, turns our world into faith. Whatever wish we have, it will be for the pleasure of Allah the Exalted. One who seeks the pleasure of Allah the Exalted has no wish which is attained by only being interested in the world.

Men and women are the basic unit of society. Although they are different genders, they have a connection and after joining in the relationship as husband and wife, they become a unit. This is the relationship and the bond from which the next generation ensues. If this unit and couple does not have *Taqwa*, then there is also no guarantee for the *Taqwa* of the next generation. There is also no guarantee for the high morals and *Taqwa* of society, because a society is formed by the numerical growth of humanity. Therefore, when a *Momin* is in search of *Taqwa*, it is not just for himself, rather it is also for his offspring and for his society. When this fundamental unit espouses such *Taqwa*, it will be a guarantor for the *Taqwa* of the next generation and there will also be a guarantee of *Taqwa* of society – and high morals will be witnessed.

As the Promised Messiah (on whom be peace) has said: *Taqwa* is a 'charm' for security. Indeed, every person no matter which religion one belongs to, or even one who does not believe in religion, desires to remain in the sphere of

security whether or not one gives security to the other, one wishes security for him or herself. A villain, a thief, a robber would doubtlessly harm others but would want himself to be safe from all kinds of losses. Thus, if every person wishes to have security, does not want to receive any harm, wants his night and day to pass safely and soundly, wants to remain safe from every enemy and remain protected from every trouble and does not want to face difficulties - if a *Momin* wishes all this, the way for him is to adopt *Taqwa*. The Promised Messiah (on whom be peace) has clarified this point for us that if you want security, you should adopt *Taqwa*. *Taqwa* alone is a 'charm' for security which is a guarantor of your security. With *Taqwa* one comes in the refuge of Allah the Exalted.

The Promised Messiah (on whom be peace) says in another place:

'If you become God's, know for certain that God is yours. You will be asleep and God will stay awake for you.' (*Kashti-e-Nuh, Ruhani Khaza'in*, Vol. 19, p. 22)

Thus, one for whom God will stay awake and gives protection from all evil comes into a tremendous sphere of security which no power on earth can break. However, as Allah the Exalted has stated it in the Qur'an and the Promised Messiah (on whom be peace) has also explained, that such security is conditional to *Taqwa*. It is necessary to avoid every vice while being mindful of fear of Allah the Exalted, as it is essential to adopt every virtue. When fear of God is instilled in the real sense, man avoids vices. This is why the Promised Messiah (on whom be peace) said that *Taqwa* gives strength to avoid every single vice and when this strength is attained, man obtains that priceless charm which is a guarantee of security. Man comes into a strong citadel around which Allah the Exalted has arranged guards which no satanic ploy can penetrate. Satanic thoughts and feelings develop only when man forgets Allah the Exalted and does not fear Him. Thus, with fear of God man cannot ever make a move which displeases Allah the Exalted and destroys the peace of the world, which destroys the peace of one's society and destroys the peace and security of one's family.

The Promised Messiah (on whom be peace) says that by coming in this citadel one is sheltered from many evils, is safeguarded and is protected from useless and dangerous altercations. Thus, in today's society we need to avoid idle and meaningless matters and create peace and tranquillity in our lives. Allah the Exalted has taught us different ways to avoid and help others avoid various evils and dangerous altercations. Unfortunately,

people do not pay attention to these ways and destroy their life. They thus deprive themselves of the elegance that Allah the Exalted has facilitated for a *Momin* and a *Momina*, which should be the badge of honour of a *Momin* and *Momina*, and would greatly enhance his or her beauty.

Clothes and apparent beauty are insignificant. Real beauty is what Allah the Exalted grants. Women take a lot of care of their beauty and adornment, but there are many who remain unaware of their *real* beauty. Beauty does not come from putting make-up on, dressing up and wearing jewellery. Real beauty is what Allah the Exalted has taught. Women remain unaware of that beauty which enhances their real beauty manifold. This does not come from gaining freedom, does not come from losing oneself in the futilities of the society, does not come from giving up the *Hijab*, does not come from uncovering one's head and does not come from making materialistic demands to husbands. There is also beauty for men which does not come from marrying fashionable women, rather it comes from adopting *Taqwa* of Allah the Exalted. Influenced by the Western ways, some of our women too consider that perhaps this is what beauty is. It should always be remembered this beauty comes from wearing the raiment of *Taqwa* and raiment of *Taqwa* can be availed by those who, whether men or women, try with all their capacities and capabilities to fulfil their covenants of faith and trusts.

The Promised Messiah (on whom be peace) says (I am explaining the extract I just presented) that that we should employ all apparent physical limbs to fulfil these trusts. It is the duty of every man and woman that they should employ his or her eyes, ears, tongue and every other faculty subservient to the pleasure of Allah the Exalted. It is seen that the tongue, ears and eyes play a significant role in marital conflicts. Men do not employ them properly and women do not employ them properly. I have mentioned this before that when couples ask for advice, I often say to them that if they use their tongue, ears and eyes properly for each other, their problems would never arise. If gentle and affectionate speech is employed, problems can never arise. Similarly, it has been generally seen, be it men or be it women, it is the tongue that goes on prolonging the conflicts when cases and problems are brought up. A time comes when they make their minds up or are inclined to make their minds up that they do not want to be together. Likewise, shut your ears to things about *Rehmi* (close familial) ties on both sides and other such matters by hearing which there is a likelihood of any kind of resentment. Sometimes if a person or a party says something wrong, the other also retorts back in kind. If one shuts one's ears for a short time in

order to stop conflict, many problems can subside there and then and apart from the problems of habitually quarrelsome men and women, generally conflicts do not come to pass. Therefore, shut your ears and you will come in peace. I relate an account and it is a true account that a husband and wife were quarrelling while a little girl was watching them in astonishment. A short while later, they both realised the error of their way and in order to cover their embarrassment they asked the girl did her mother and father never argue or speak harshly with each other or did not get upset? The girl replied, "Yes, if my father is angry my mother stays quiet and if my mother is angry my father stays quiet and the disagreement does not go any further in our home." Such is the good influence it can have on children. Keep your eyes shut to each other's shortcomings and keep your eyes open to each other's good qualities. After all, each person, be it a man or a woman, has good qualities as well as shortcomings. I have seen that men are usually the first to start spotting the shortcomings of women. When women start looking for shortcomings in response, they go so far ahead that there is no turning back. Moreover, one should not even look at what is forbidden and which dishonours one's *Taqwa*. Domestic problems can damage mutual trust but if purity of sight is maintained then this damage does not occur and problems go away. Then, do not let your heart be desirous of what is forbidden, keep it filled with fear of Allah the Exalted. As a result, problems do not ever arise and Satan does not ever enter one's heart stealthily to create discord in families. Satan does not only signify a person whose way of entry may be detected. Each bad company, each bad friend who will try to destroy your home, who will try and incite you against your husband, against mother-in-law, against sister-in-law, or will try to incite a husband against his wife, or one who will say something trivial that will create anxiety in one's heart, is a Satan. Thus, it is the obligation of each *Momin* and each *Momina* to be heedful of such Satans. The foundation of the union of marriage is strengthened once mutual trust is established. If trust is lost then the very same palace that was erected with the promise of love and affection is razed to the ground; in fact it turns to ruins.

Therefore, while a *Momin* tries his best to fulfil his pledge made with his God, he also tries his best to fulfil the pledge made with mankind. As I said yesterday as well, without discharging dues of mankind the standards of discharging the dues of Allah cannot be attained. Cracks begin to appear in it too and once a crack appears in a utensil it gradually increases in size. Thus, fulfilling of the dues of mankind is also very important and in this instance the dues of husband and wife on each other are very significant. Their significance is for the betterment of society and the next generation.

Therefore, it is a huge responsibility of a true *Momin* to fulfil them.

The reason Allah the Exalted has drawn attention to the dues of husband and wife and the Holy Prophet (peace and blessings of Allah be on him) selected these verses for the time of *Nikah* is so that husband and wife discharge each other's dues while staying firm on *Taqwa*. Then alone would they be able to fulfil the trusts of Allah the Exalted and the pledges of faith in a proper manner as well as the trust and pledges of society. Thus, every *Momin* and *Momina* and every Ahmadi man and woman should remember that their covenants will only be fulfilled when they will try and fulfil the basic due of every relationship.

While Allah the Exalted has created holy matrimony to facilitate each other's comfort, it is also a means of procreation of mankind. From it ensue that generation which, if brought up well through *Tarbiyyat*, then becomes the guarantor of peace of society. Physical gratification and continuation of race alone are not the only objectives, for this is found in even animals. Allah the Exalted has created man as the most eminent of all creation and this entails some requisites. For mankind there is also mental gratification in this. This is why the Holy Prophet (peace and blessings of Allah be on him) has said that compatibility should be kept in mind in matrimonial matches. Compatibility involves many things, like family, education, but this is also used as an excuse not to go ahead with a match and to break it. If one adopts *Taqwa*, such excuses are not made, on the contrary, right decisions are made. Relationships provide mental gratification as well as spiritual gratification. Empathy between husband and wife considerably promotes mental, spiritual and educational *Tarbiyyat* of the next generation. A man and woman who lay the foundation of a family, in fact lay the foundation of a society; they lay the foundation of either making a nation good or bad. Therefore, there is great need to reflect on this.

By citing the word *Taqwa* five times at the time of *Nikah*, Allah the Exalted has drawn our attention that our each action, each word, each practice should not be just for ourselves. On the contrary, while based on *Taqwa* and fear of Allah the Exalted, it should also fulfil the dues of Allah as well as those of one another. When this is achieved, progeny that prays for parents is born. As is stated in the Holy Qur'an, owing to the pious upbringing by parents, the offspring thus pray for their parents:

رَبِّ اَرْحَمُهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا ۝



'My Lord, have mercy on them even as they nourished me in my childhood.' (*Surah Bani Isra'il*, Ch. 17:25)

This [prayer] does not only signify physical nurturing by parents, rather, it entails their care towards education and training, care towards spiritual betterment, care towards moral training and care towards worldly education so that one may become a useful part of society. However, such people are not born in homes where conflicts take place, where only egotistical matters are raised by mothers and fathers. Apart from in some families, when Allah wills that in reaction to the way their parents are, children grow up to be different. They develop disgust for their parent, mother or father, whoever commits unfairness. They leave home and focus on their own *Tarbiyyat*, although there are very few of this kind. It is therefore very important that in order to save our progeny we do not make our own selves the sole focal point of our attention. Rather, it is essential to instil the habit to sacrifice one's thoughts and one's emotions; then alone can a beautiful society be created.

Only a *Momin* child, that is, a person who has an insight into what *Taqwa* is, can be drawn to make this prayer. He realises *Taqwa* is that in gratefulness of the favours of his parents, he seeks God's help for them and prays for their betterment. Allah the Exalted has spread men and women in multitudes and has also spread them through disbelievers. Allah the Exalted has stated that O' men and women, you have been spread in multitudes, adopt the *Taqwa* of Allah. That is, if those special people who are inclined to religion seek God's pleasure, if they want religion, then they should search for that *Taqwa* which takes one to God. They should search for that humility and fear which will stop them from vices for the sake of Allah the Exalted and will enable them to do good. In fact, we observe in the world that in terms of population the number of disbelievers is greater in comparison to *Momins*. However, here attention is drawn that real preponderance is of those who practice *Taqwa* because theirs will be a good ultimate ending and it is through them alone that peace and harmony of the world is established. Therefore, do not be impressed by materialistic people, rather follow *Taqwa* so that you become recipients of the blessings of Allah the Exalted. Your offspring also will pray for you and will be a source of elevating your station.

At times one issue is raised a lot in our marital problems that come to the fore, by both men and women, and that is that one of them disparages the other's parents or siblings. Men accuse women and women accuse men of belittling their parents, saying such and such about them and being abusive

about them. This is remote from *Taqwa* and creates discord in families. It is not a matter of only making accusations, at times these turn out to be the truth where children are provoked against grandparents and improper words are used for each other's close relatives and efforts are made to turn children against them. Allah the Exalted states this is remote from *Taqwa* and this is not *Taqwa* and here you are distancing from *Taqwa*. Therefore, be careful of your *Rehmi* relations as well.

These verses also draw attention to this. The very first verse enjoins to take care of one's *Rehmi* relations. Rather than only be considerate themselves, parents should also teach their children the sanctity and respect of *Rehmi* relations. Then only can a pure society be established. Indeed, parents should take great care for the sanctity of this because the examples of parents influence children. The Holy Prophet (peace and blessings of Allah be on him) who understood human nature more than anyone else selected these verses for the *Nikah* sermon and thus made men and women realise at the time of joining in matrimony, or tried to make them realise, to always remember that the bond of a husband and wife is a bond in which whilst one has to have warm feelings and sentiments for one another, one also has to respect one another's *Rehmi* relations. This is essential if one is a true *Momin*. If one has fear of Allah the Exalted, then, one is obligated to utilise one's apparent organs and limbs as well as one's heart for the betterment of *Rehmi* relations. If women do not do this, or men do not do this, then they should remember that Allah the Exalted is watching over them and can see their actions and deeds. When Allah the Exalted states that He is watching over, He also chastises those practices of men and women, which do not realise the dues of *Rehmi* relations. Thus, from the very first day a man and a woman should come together in the bond of marriage with the thought that there is not just one bond to be fulfilled. The husband and wife do not only have each other's relationship to fulfil, rather, they have to fulfil all the close relationships. This is the thought with which a wife should run her husband's home and this is the thought with which a man should marry a woman; that is, they will fulfil their wider relationships, the *Rehmi* relationships in addition to their own relationship. If we understand this view thoroughly and then instil it in our society, there will be an extraordinary reduction in the number of conflicts that start with trivial matters and lead up to physical abuse and police involvement and result in *Khula* and divorce.

Further, honesty is the root of all good. This is why when a man said he could only give up one vice and asked which vice should it be, the Holy

Prophet (peace and blessings of Allah be on him) told him to give up lying and always tell the truth. By following this, each time the man intended to do something wrong, one by one all his vices were removed.

(*Commentary by Imam Razi, Vol. 16, p. 176*)

This is the reason Allah the Exalted has stated to adopt honesty.

The second verse read at the time of *Nikah*, which the Holy Prophet (peace and blessings of Allah be on him) chose, states that *Taqwa* is in saying what is right and clear. Some things are certainly true at times, but they can have many meanings, which can be both positive and negative. Some very clever people say what suits them and then say they meant such and such, and what they say is also correct but everyone else has another understanding of it. It is stated here; say *Qawl e Sadeed* [the right word], and *Qawl e Sadeed* means to say what is exceptionally clear and true. As I said, some people craftily say something, both men and women, especially when their cases are being presented or their matters are brought up. [God states] It is stated that for one, say everything truthfully when arranging matrimonial matches. If a proposal comes for a girl, her health, age, height etc. whatever it may be, should be told very clearly. All the information should be given to the boy. However, after receiving the information, it is the obligation of the boys not to turn up simply to look at the girl. Rather, after receiving the information, they should pray and then only go with the intention of arranging a match. If they go with this intention a pure society will be created. When matches will be looked for with *Taqwa*, girls will not experience the anxieties that they do. Similarly, boys should very clearly tell about their education, health etc. and if they have any shortcomings, these should be communicated very clearly. Because *Qawl e Sadeed* entails that everything should be clearly explained before a match is arranged. If these matters are revealed beforehand there would be no question of conflicts and quarrels escalating later on. In some matches where girls come from Pakistan, India or other countries, matters are not disclosed correctly and clearly and lies are told. As a result, when the girls arrive here, within a short period the situation ends up in *Khula* or divorce, which is an extremely abhorrent act in the sight of God, in spite of not being deemed *Haram* (forbidden) and deemed permissible, it is considered extremely abhorrent and should be avoided.

Likewise, if the required information is provided beforehand many instances of early *Khula* or divorce can be avoided.

Some girls and boys wish to get married elsewhere but agree to go with the choice of their parents wherever the parents insist on. These marriages break up after a short while. Parents should also employ *Qawl e Sadeed* and should tell the family with whom they are arranging match that they have pressured their son or daughter into the match so that the other party can make their decision judiciously.

The basis of the mutual confidence built after marriage should also be on *Qawl e Sadeed*; on what is clear, unambiguous and truthful. Allah the Exalted knows human nature and has given upholding truth as the basic instruction for societal peace to help fulfil mutual relationships and live in peace and wellbeing. It should be a truth which is not confusing in any way at all. It is stated that if one promises to always say what is clear and unambiguous and not go near lies and misinformation, Allah the Exalted guarantees forgiveness of sins. One's deeds will be reformed and obviously when deeds are reformed and one works to gain the pleasure of Allah the Exalted, then Allah the Exalted also loves that person. Just as I explained by giving the example of Hadith that the Holy Prophet (peace and blessings of Allah be on him) said stop telling lies and your other vices will be removed. Thus, everyone should adopt this principle.

Every person's sustenance, be it man or woman, is in obedience of Allah and His Prophet (peace and blessings of Allah be on him). If one claims to be a *Momin*, be it a man or a woman, then one has to abide by them, therein is our success. One would garner bounties of Allah the Exalted in this life as well be the recipient of blessings in the Hereafter.

The last verse also draws attention with reference to *Taqwa* that this world should not be considered one's sole effects; it should not be considered that this world is everything. Be aware and be mindful and this is not an insignificant matter, so be particularly mindful what have you sent off for tomorrow, what virtues are you practising? What *Taqwa* have you adopted? Have you safeguarded your *Salat*? Have you fulfilled the dues of your husbands and have the husbands fulfilled the dues of wives? Have the dues of children been fulfilled? Have you upheld your pledges and protected your *Rehmi* familial relations? There will be accountability by Allah the Exalted for all of this, so be mindful what you have sent forth because the real blessings which will be everlasting are the blessings of the Hereafter. Remember not to think that your practices in this world are hidden from Allah the Exalted. Allah the Exalted states that He is well aware of everything you do. This verse is yet again reminding that the root of every evil is in not

following *Taqwa* and not paying attention to it. Thus, if you want real moral and spiritual advancement, remember it is not possible without faith and belief in Allah the Exalted and sincere practice of His commandments.

Therefore, matrimonial matters and fulfilment of relationships outwardly appears to be a worldly matter but for a *Momin* the world is also his or her faith. An Ahmadi *Momin* man or woman indeed has to and should live his or her life in the manner that would fulfil his or her pledges. Then alone will they become recipients of blessings and will be fulfilling the pledge that an Ahmadi makes with the Imam of the Age, the Promised Messiah (on whom be peace) after entering the Jama'at in the form of the pledge of allegiance of *Bai'at*. Our girls and women should also be mindful that their foremost obligation is to abide by *Taqwa* and the pleasure of Allah the Exalted. Marriage too is to seek the pleasure of God and for the continuation of pious progeny. In this regard, when enjoining men about which qualities they should look for and give preference to in a match the Holy Prophet (peace and blessings of Allah be on him) said a woman's piety should be given preference.

In a Hadith, Hadhrat Abdullah bin Amr (may Allah be pleased with him) narrates that the Holy Prophet (peace and blessings of Allah be on him) said that this world is a provision and the best entity of benefit in the world is a pious woman. (*Sunan ibn e Maja*, Kitabul Nikah, No. 1855)

That is, a pious woman is the best among the provisions needed to spend life in this world. Likewise, another Hadith relates that Hadhrat Abu Huraira (may Allah be pleased with him) narrates that the Holy Prophet (peace and blessings of Allah be on him) said, 'a woman may be married for four reasons: for her property, her status, her beauty and her religion, but you should give preference to a religious woman. May God bless you and you get a religious woman.' (*Bukhari*, Kitabul Nikah, No. 5090)

Thus, if our men also abide by *Taqwa* and keep these qualities in view, every girl will follow virtuous ways more than ever. With the grace of Allah the Exalted our girls, our young women generally follow virtuous ways. However, those who are influenced by society should also enhance their standards of virtue. When girls will enhance their standards of virtue considering it as a benchmark for matrimonial match, they will also try and seek those boys who have higher standards of virtues. Compatibility is in the standard of piety and *Taqwa* being the same. It cannot be that a villain, a thief and robber says that he wishes for a pious and virtuous wife who abides by *Taqwa*. It

should not be assumed that the Holy Prophet (peace and blessings of Allah be on him) considered men to be pious and thus told them that they all were very pious and touching high standards of piety therefore they should seek a pious woman. He certainly prayed for the person because he must have known about his piety. However, he also imparted a matter of principle and told men that they too should become pious and then marry pious women. If they were not pious and were embroiled in bad practices how could they seek pious wives? Indeed, it is a pious man alone who will seek a pious wife and thus man and woman will abide by *Taqwa* and focus on establishing their relationship and raising pious children. Attention has been drawn that they both uphold virtues so that a pious generation ensues; a generation which would create a beautiful society which would abide by *Taqwa* and a family which would abide by *Taqwa*.

Thus, lack of patience, love of the world and distance from *Taqwa* in the world today has created fissures in the sacred relationships of husbands and wives. The solution lies in practising these Qur'anic commandments alone. I have to regretfully say that our girls, women and men are being influenced by the current ways of the world.

The Promised Messiah (on whom be peace) stated:

'Do not emulate those nations who have fallen completely to materialism.'  
(*Kashti-e-Nuh, Ruhani Khaza'in*, Vol. 19, p. 22)

Do not to follow those people who consider this world everything. The divorce rate in the world and in these [Western] countries has particularly gone up sharply. It has been high among materialistic people for a long time. Marriage lasts for a while and then breaks down. This environment is affecting Ahmadis as well, not just here but also in Pakistan, India and other places. Therefore, we should be drawn towards our reformation, lest in imitating the world we too do not drown ourselves in the darkness which is destroying the world and is responsible for its destruction. On the contrary, we should keep our weaknesses in view and focus on our reformation.

A very worrying analysis has come before me as I review different countries. In general terms the situation is that our rate of divorce and *Khula* is continuing to rise. The reason for this is impatience, lack of virtues and distance from *Taqwa*. When I reviewed the situation of the last three years here in the UK, I was astonished that the rate of divorce and *Khula* has gone up approximately 3% and 20% of all marriages are ending in divorce. This is a worrying situation and we need to pay a great deal of attention to it.

When looked into, the reasons behind this are the ones I mentioned earlier; use of abusive language between husband and wife, bad morals and a lack of tolerance. There is also the interference of parents, siblings and relatives; be it the siblings and parents of the man or the woman. Interference in each other's relations worsens the situation. Although it is enjoined to fulfil *Rehmi* relations, parents and siblings are also commanded not to create conflict and to let the husband and wife live in peace. If this were practiced, relationships would never break so rapidly. Then there is also the factor of not being truthful. Boys come here from abroad to get married, girls here are educated. It is said that the boy is a graduate but is later found out that he has even failed his Matric and the relationship breaks. Similarly, shortcomings in girls are found out. So truth should always be employed.

So much so that I now want to say to older women that one of the complaints of relationships breaking is that mothers-in-law and fathers-in-law hit their daughter-in-laws. Not only do they get the husbands to hit them but they also strike them, which is not warrantable in any way. Once here, boys get involved in certain bad practices and do not want their wives to stay with them. If the wife is from Pakistan they want to take her back to Pakistan under some excuse or the other. Mutual rights are not fulfilled and when the Jama'at tries to resolve matters, they do not cooperate with the Jama'at. In short, there are so many reasons which cause breakup of relationships and they are all based on one factor – a lack of *Taqwa* and for this reason the rate of breakups are continuing to increase. May Allah the Exalted give sense to men and to women in that abiding by *Taqwa* they try and fulfil their relationships.

We should pay heed to and value the favour bestowed on us by Allah the Exalted that He has included us in the Jama'at, we should have Allah's pleasure in view and should be mindful of what we have sent forth for tomorrow rather than what personal gain we have made in this world. May Allah the Exalted enable all men and women to do so. Let us pray now.”



***Friday Sermon Delivered By  
Hadhrat Khalifatul Masih V  
(may Allah strengthen his hand)  
on June 22<sup>nd</sup> at Masjid  
Bai'at-ur-Rehman,  
Maryland (USA)***



## **THE IMPORTANCE OF SALAT FRIDAY SERMON DELIVERED BY HADHRAT KHALIFATUL MASIH V(ABA) , ON JUNE 22<sup>ND</sup>, 2012 AT MASJID BAI'AT-UR-REHMAN, MARYLAND, USA**

After reciting *Tashahhud*, *Ta'awwuz* and *Surah Al-Fatihah*, Hudhur(may Allah strengthen his hand) said:

“It is a blessing on us from Allah Almighty that we believe in the one who has been sent in this age to reform our beliefs and actions. However despite this belief, there are many amongst us whose actions do not corroborate with their words. A large number amongst the members of the Community are such whose words and actions are not what they should be. Ahmadiyyat is entrenched in their souls such that if you ask them whether they are Ahmadis; they will tell you that *Mashallah* our grandfathers or great grandfathers accepted Ahmadiyyat and were companions of the Promised Messiah(on whom be peace), and incidents of their faith are mentioned in the History of Ahmadiyyat and that of the Companions of the Promised Messiah(on whom be peace). As I have been mentioning narratives of the Companions of the Promised Messiah(on whom be peace) in my sermons, so they will in fact tell me that the Companion that I mentioned was my grandfather or great grandfather. They will also affirm that their faith in Ahmadiyyat is so strong that no amount of persecution shall waiver them from their beliefs. They have made sacrifices of lives and properties just as their forefathers had done earlier. Many such individuals are sitting among you. However, we cannot also deny the fact that nations cannot progress without self-assessment that is undertaken keeping our eyes wide open. Thus, we cannot deny that amongst these very Ahmadis some practical weaknesses exist. There are weaknesses in their practices related to fulfillment of their obligations towards Allah and towards other human beings.

The purpose of the advent of the Promised Messiah(on whom be peace) was to create a revolution in the state of people such that the darkness which had accumulated over a period of almost 1400 years would transform into radiant light. This was the purpose of his advent! Indeed, our forefathers created that revolution in their own lives and moved out of darkness and into the light. They brought about these transformations within them and thus aligned their words with their deeds. However, the subsequent generations are not at the same standards. Therefore, we need to analyze

ourselves to see whether we are trying to maintain high standards of our practices. Are we even trying to achieve the standards that were maintained by our forefathers whether they were Companions of Promised Messiah(on whom be peace) or Ahmadis born after them?

Here in the USA, there is a large population of Afro-American Ahmadis whose forefathers offered great sacrifices when they accepted Ahmadiyyat and significantly transformed their lives, but going forward, there is a need to analyze whether similar transformations are still taking place. We must analyze whether there is a contradiction between our actions and our words? Are the oath and slogans of '*giving precedence to our faith above all worldly matters*' merely sentiments expressed at the spur of the moment? Are we implementing the conditions of *Bai'at* that we have pledged to the Promised Messiah(on whom be peace) in our practical lives?

These analyses will lead to progress in our faith and will align our actions with our beliefs. While drawing your attention to these analyses, I also wish to direct you to an important matter from the Conditions of *Bai'at* which is also the second pillar of Islam. The Holy Qur'an and the Holy Prophet Muhammad(peace and blessings of Allah be upon him) have repeatedly reminded us regarding it. And this important matter is 'Salat'.

In the third condition of *Bai'at*, the Promised Messiah(on whom be peace) draws our attention to fulfilling the rights of Allah. Mentioning this important pillar he said that people entering my *Bai'at* will pledge to:

‘.regularly offer the five daily Prayers in accordance with the commandments of God and the Holy Prophet Muhammad(may peace and blessings of Allah be upon him)’ {*Azala Auham Rohani Khazain vol 3 page 564*}

Here, he did not just ask for a pledge to offer Salat, but he mentioned five daily Salat and their offering in according with the commandments of God and Holy Prophet(may peace and blessings of Allah be upon him). What does Allah command about Salat? He says,

وَأَقِمُوا الصَّلَاةَ

*And observe Prayer (Ch.2:44)*

The commandment to 'Establish prayer' has been mentioned many times

throughout the Holy Qur'an. In the beginning of Surah Al Baqarah attention has been drawn to it after belief in the unseen. The Promised Messiah (on whom be peace) says:

'Man cannot attain nearness to Allah unless he establishes his Salat.'  
(*Malfoozat vol 2 page 346 edition 2003, published Rabwah*)

In the current era, it is even more important to establish Salat as Allah draws attention to it by linking it to the promise of Khilafat. The blessing of Khilafat is for those people who will keep an eye on establishing Salat. What does 'establishing Salat' mean? It means Salat should be offered in congregation, should be offered regularly, and should be offered on time. Allah says:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ •

*And observe Prayer and pay the Zakat, and bow down with those who bow. (Ch2:44)*

This verse means that you should bow in front of Allah along with those who are bowing to Him. This verse explains the quality of those who establish Salat and those who make financial sacrifice that they do so as a community. They have been commanded to pray and make financial sacrifice as a community so that they may reap blessings of doing so in a collective fashion. The Holy Prophet (peace and blessings of Allah be upon him) has said that offering prayers in congregation increases the reward twenty seven fold. (*Sahih Bukhari Kitab Bab fadhul Salat ul jamas Hadith: 645*)

We hear this in addresses and speeches, we mention this when we help our children prepare their speeches, but we do not pay attention to this when the time arrives to implement this in practice. In short, prayers should always be offered in congregation, except in extreme circumstances. But as I had said before, if we review the situation, it will clearly reveal that the due attention is not being paid to congregational prayer.

With Allah's Grace, in the USA great attention is being paid to the construction of mosques. But benefits can only be gained from mosques when we fulfill the rights of the mosques, by populating them. The standard assigned by Allah for their population is to offer the five daily prayers in the mosque. It may be difficult for many people to come to a mosque five times a day due to

the hours of their employment. But this excuse is not valid for Fajr, Maghrib and Isha prayers and they can attend these. I know many Ahmadis living in the Western countries that live 15-20 miles from the mosque, but still come to the mosque for prayers. If they cannot offer congregational Zuhr and Asr prayers, then as I said, they make every effort to join in Fajr, Maghrib and Isha prayers. Here, almost every one has a vehicle for travel, which is used for worldly matters. If you use your vehicle for gaining the pleasure of Allah and His worship, then the purpose of these vehicles will become the service of Islam and you will gain both worldly and religious rewards. If there exist very compelling circumstances, a few Ahmadis living close by can organize to get together in one home to offer prayers in congregation. Ahmadis living in isolated areas should make arrangements within the household to offer prayers in congregation with family members. In this way children will learn the importance of Salat in congregation.

When parents wake up children for Fajr they will learn importance of Salat on the one hand, and on the other hand they will be saved from useless and time-wasting activities. Those who are in the habit of staying up late to watch TV or browse the internet, especially on the weekends, will get in the habit of going to bed early so they may wake up early. Hence, they will not pointlessly waste their time. Especially those children who are reaching adulthood will develop a moderate approach to worldly activities by waking up for Fajr in the morning. I do not stop you from activities that are necessary, from watching good things or becoming involved in educational matters; however there should be moderation in everything you do. It is extremely foolish to acquire these things at the expense of not offering Salat. Sometimes there are other commitments on the weekend or days off work. It is another matter if sometimes families have a program to go out somewhere. However, unless a family is going on an outing, the family should come to the mosque for prayers and bring children with them. Some people whose children are not in the habit of going to the mosque say that our children are going astray. This situation can only be prevented if children are taught from childhood to fulfill rights of Allah and Allah's right is fulfilled through Salat. If from childhood, children are made to realize that without Salat a Muslim cannot be identified as a Muslim; then Salat becomes a strong habit and there will be no complaints of children going astray. If you are out on a family recreation, while enjoying worldly interests, wherever you may be, the entire family should offer congregational prayer to seek Allah's pleasure. This is my experience and many others have told me of their experiences that if husband, wife and children offer congregational Salat during recreational trips, then this draws attention of people around

them, which can open doors for tabligh and introduction.

A general misconception amongst worldly people about Muslims is that only extremists offer Salat. People become interested when they see that adults and children, who dress like them and who during their recreational activity or outing attentively offer Salat. As I have said before, many have related their experiences how non-Muslims were attracted to them due to Salat, which opened channels of *tabligh*. Thus, no adult or child should become engulfed in an inferiority complex. We claim that we will bring about a religious and spiritual revolution in the world. These revolutions can only be created by those who are free of inferiority complexes and create these religious and spiritual revolutions in themselves first of all. These religious and spiritual revolutions cannot be created without fulfilling rights of worship and Salat is most essential for fulfilling rights of worship. Thus, safeguard your Salat.

Allah says in the Holy Qur'an,

حَافِظُوا عَلَى الصَّلَوَاتِ

*Watch over Prayers (Ch 2: 239)*

'Hafaza' means to adopt regularity and then to safeguard it. Allah says, especially watch over and guard the prayer, which is called 'Salatul wusta', that is the Salat during busy hours or Salat, which cannot be offered on time or cannot be offered with the requisites essential for Salat due to any worldly or other reason. Certainly and especially this Salat needs to be safeguarded. For laziness in Salat will expel one from the list of obedient ones. That is why Allah draws attention to the safeguarding of Salat. And He especially draws attention to watch over the Salat which are not being offered with their requisites, or due to slackness or involvement in worldly affairs. Some offer Salat in a hurried manner, which is not fulfilling the rights of Salat. Later in the verse Allah says:

وَلَقَرُّوا لِلَّهِ لَئِيْنٌ

*...and stand before Allah submissively. (Ch 2:239)*

This means that you should offer Salat with full concentration and not let worldly thoughts or desires overcome you. One should remember that I am standing in front of Allah and I have to offer complete obedience to His commandments. When such a state is reached then Allah says regarding such people that their Salat will become their protector and their guardian and will protect them from wrongdoing and fill their homes with blessings.

The Promised Messiah(on whom be peace) said:

“I have advised my Community to refrain from offering Salat that are void of interest and attention, instead offer prayer that lead to contentment of the heart which should grant them pleasure and delight” {*Malfoozat vol 2 page 345-346 edition 2003 published Rabwah*}

Allah says:

إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

*Surely, Prayer restrains one from indecency and manifest evil, (Ch. 29:46)*

Thus we should always remember that Salat restrains us from vain and false things; but this does not apply to every Salat nor to everyone offering Salat. Everyone offering Salat will not be refrained from evil; only that person offering Salat can reform himself or his Salat can reform him, which is offered with complete submission. Such a Salat is offered with understanding that Allah watches over every action and I am standing in front of Allah who is watching every action. It is the Salat offered with complete submission that guards and watches over a person and grants a new quality and ambience to the homes where such Salat is offered. Thus we should try to find such Salat. Only then can we truly fulfill our Pledge of Allegiance. It should not be that one stands for Salat but the attention is focussed on worldly affairs and desires, or that only at times you offer the Salat whilst at other times you do not.

Again I say that every single one amongst us must analyze ourselves. People living in these countries do not pay attention to Salat due to worldly affairs. In fact now people living in cities in the third world are also in a similar state. But nonetheless there are still some who still go the mosques. Like the *Khulafa* before me, I have repeatedly drawn attention to this important Islamic obligation. In this age Allah has bestowed us with MTA. Prior to this the voice of the *Khalifa* of the time could not reach every corner of the world instantaneously. However, now his voice and the message of Allah and His Prophet immediately reach everywhere. Those among us who do not listen to sermons or speeches, or those that listen to them half heartedly and do not pay attention to them are not fulfilling the pledge of initiation, which is ‘I will give precedence to my faith over all worldly objects. I will completely obey you [*Khalifatul Masih*] in everything good that you may require of me’. Listening to and ignoring to this leads to disobedience. These are actions

that will take you away from obedience. Regarding such people Allah has warned severely and said:

قَوْلٌ لِلْفَٰصِيْنَ ۗ اَلَيْسَ لَهُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۙ

*So woe to those who pray, But are unmindful of their Prayer.  
(Ch.107:5,6)*

Being 'unmindful' encompasses not paying attention to congregational prayer, not being regular in offering Salat or not trying to maintain full concentration during Salat. No doubt sometimes concentration is not maintained during Salat, but it is essential to constantly bring back one's focus. This is also another meaning of 'establishing Salat' that is to maintain concentration during Salat. Thus, this should be a matter of great concern.

Drawing our attention to this, the Promised Messiah(on whom be peace) said that:

if a person who has not accepted me commits wrongdoings, then indeed he is a sinner, but those who have accepted me and have taken *Bai'at*, yet do not fulfill the conditions of *Bai'at* will be even more accountable for their actions. (*Malfoozat vol 4 page 182 edition 2003 published Rabwah*)

Therefore, this is a huge responsibility on every Ahmadi, and this obligation cannot be fulfilled unless one remembers that he or she will be accountable to Allah if they do not fulfill the pledge of initiation which they undertook with Allah as a witness. Only with this awareness can this responsibility be fulfilled. This responsibility should be understood by elders, men, women, and children.

Many homes here have discontentment and the reason for it is that, attention is not being paid to the worship of Allah in the required manner. Some people, when they come to see me, ask me to pray for them. I generally say: pray for yourself also and pay attention to Salat. When I ask them if they offer their Salat regularly, some of them answer in the negative. I generally say to such people, do not make a mockery of religion. You yourself are not in the habit of offering Salat or praying, there is no attention towards this, but you are asking me to pray for your problems and worldly affairs. First, you should turn your attention to Allah yourself and then ask me. Until one changes his own condition or makes extreme efforts to change his own condition, the prayers of others will have no effect.

The Promised Messiah(on whom be peace) came to establish a community of such people who will create a relationship with Allah and safeguard their worship. That is why said that he had come to end the following of '*pirs*' (ascetics). He said,

'Instead of following *pirs* you should become *pirs* yourself.' (*Malfoozat vol 2 page 139 edition 2003 published Rabwah*)

The Promised Messiah(on whom be peace) wanted his followers to become such '*pirs*', who are not like the so called *pirs* of these days who sit with prayer beads in their hands and think that the rights of worship and other rights have been fulfilled. And who believe there is no need for Salat or other worship. These people are miles away from Salat. They do not offer Salat themselves and tell their followers that there is no need to offer Salat. There are many such people. Such *pirs* and *sayyeds* claimants of being descendents of the Holy Prophet Muhammad(may peace and blessings of Allah be upon him) are not the ones guiding others; rather they lead one astray.

Hadhrat Khalifatul Masih II(may Allah be pleased with him) has narrated an incident related to a sister (or a female relative) of Hadhrat Khalifatul Masih I(may Allah be pleased with him), who was a follower of a *pir*. *Pir* sahib had convinced her that his followers do not need to offer prayers or worship. They only needed to follow him. He told her some *wazaif* [oft-recited words of prayer] and told her these would be enough and would lead to salvation. Hadhrat Khalifatul Masih I(may Allah be pleased with him) told her to ask the *pir* that on the Day of Judgement how she would respond to Allah when He asks her about her good deeds and worship. When angels intercept her on the way to paradise and inquire her about good deeds what would she say? She asked her *pir* sahib who said; when angels stand in your way you should say I am a follower of such and such *pir* and *sayyed zada*. They will clear your way. The *Pir* said when they ask me the same question, I will say, "Have you forgotten the great sacrifices that my forefathers made in field of Karbala. I am from the progeny of the grandson of the Holy Prophet(may peace and blessings of Allah be upon him). Have you forgotten the sacrifice made by him? This will embarrass the angels and they will clear the way for me and I will strut into paradise". (*From Tafseer-e- kabeer vol 7 page 208*)

Thus this is the condition of such *pirs*. We, as followers of the Promised Messiah(on whom be peace), do not want to be such *pirs*. We have to create such a revolutionary transformation in ourselves that will transform our conditions and that of our children and future generation and will bring



spiritual revolutions in the society.

Remember our faith alone will not save us; neither will it create a revolution by itself. It is our actions that can create a revolution. *Inshallah*. And above all it is our prayers which, after gaining acceptance from Allah, will bring about a revolution in the world. Salat is the best way to offer prayer. It is, therefore, an obligation on each Ahmadi to safeguard our prayers. When the focus of all Ahmadis together around the world will be in one direction then this force of the prayers will bring about that spiritual revolution.

It is the responsibility of every Ahmadi to strengthen the system of *Khilafat* by paying attention to Salat, so that the revolution that is associated with the advent of the Promised Messiah (on whom be peace) can occur, which will gather a majority of people of the world under the flag of the Holy Prophet (may peace and blessings of Allah be upon him). Hence, every Ahmadi should remember this and safeguard his prayers and that of his children so that we may rapidly see the flag of Holy Prophet Muhammad (may peace and blessings of Allah be upon him) being raised over the entire world. May we and our future generations be the recipients of Allah's mercy. Allah's Mercy is on those people who fulfill all the dues of Salat and upon whom the promise of Allah descends. Allah the Almighty says:

وَالْيَحْيُوا الصَّلَاةَ وَالْأَقْرَبُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ .

*And observe Prayer and give the Zakat and obey the Messenger, that you may be shown mercy. (Ch. 24:57)*

Thus, if we want to be the recipient of Allah's mercy we need to be the ones who safeguard and establish our prayers. The Promised Messiah (on whom be peace) had repeatedly drawn attention of his followers to Salat so that we may fulfill the obligations of *Bai'at*, become close to Allah and by gaining the Mercy of Allah, we may cater for our life in this world and the hereafter. He says:

“So all ye people who count yourselves as members of my Jama'at, in heaven you shall be counted members of my following only when you truly begin to advance on the paths of righteousness. Offer your five daily Obligatory Prayers with such concentration and awe of mind as though you were seeing God in front of you.”

He said,

“Be very sure that no action, whatsoever, can take you to God if it is devoid of [taqwa] righteousness. The root of everything good is taqwa [righteousness]; in whatever action this root is not lost, that action will never be devoid or futile.” (*Kashti-e-Nuh, Ruhani Khaza'in, vol. 19, p. 15*)

Then he says,

“What is the Prayer? It is the supplication made humbly in the form of *tasbih* [glorification] and *tahmid* [praise of God], *taqdis* [proclaiming His holiness], *istighfar* [seeking His forgiveness] and *durud* [calling down His blessings on the Holy Prophet(may peace and blessings of Allah be upon him)]. When you are occupied with the Prayer, do not confine yourselves only to the prescribed Prayers like heedless people whose Prayer is all formality and has no reality behind it. When you observe the Prayer, besides the prescribed supplications taught by the Holy Qur'an and the Holy Prophet, you should set forth your supplications in your respective vernaculars so that your hearts may be moved by your humility and your earnestness. {*Kashti-e-Nuh, Ruhani Khaza'in, vol. 19, pp. 68-69*}

This is the state of Salat that we should strive to establish. Such humility and supplication attracts the Mercy of Allah the Almighty and such individuals become the recipients of Allah's blessings. Such are the Salat that Promised Messiah(on whom be peace) wanted to see in us.

The Promised Messiah(on whom be peace) further says:

“The Prayer is so powerful that the heavens incline towards the human with it. The one who does full justice to Prayers feels that he has died; his soul has melted and fallen at the threshold of Allah... A house in which Prayer is offered in this manner will never face destruction. It is said in hadith that if Prayer had been ordained to the people of Noah(on whom be peace), they would not have been ruined. Hajj is obligatory but with certain prerequisites; so is fasting and Zakat. But the obligation to offer Prayer has no prerequisites.”

In other words, all other forms of worship are conditional. Only when the prerequisites are fulfilled do they become obligatory, otherwise not. However Salat is obligatory in every situation; whether on journey or if one is ill, as long as a person is in full senses. The Promised Messiah(on whom be peace) continues:

“All other obligations are discharged once a year, but the Prayer is

ordained five times a day. As long as the Prayer is not performed in accordance with all its requirements, it does not earn the blessings that it carries. Such allegiance [without discharging these obligations] is not of any benefit." (Malfoozat, new edition, vol. 3, p. 627).

This is how Promised Messiah(on whom be peace) explained the Divine commandment from Allah regarding establishment and safeguarding of Salat and this is his expectation from every single Ahmadi, without which *Bai'at* serves no purpose. Thus as I have said, every Ahmadi should keep in view the importance of Salat so that with our action we may prove and show to the world that by coming in the *Bai'at* of Promised Messiah(on whom be peace) we have created such pious revolutions in ourselves that have brought us closer to Allah. I have seen many who have recently taken *Bai'at* and have written to me that due to Salat, Allah has created a revolution in them. Thus every Ahmadi and especially children of earlier Ahmadis should remember this.

The Promised Messiah(on whom be peace) said that only through Allah's Grace can one achieve pleasure, enthusiasm and concentration in Salat. Therefore first you should pray to Allah,

"O Allah create in me a state that brings me close to you".

He taught us the following prayer for this. He said you should pray:

"O Allah the Almighty! Thou knowest how blind and sightless I am, and at the moment I am in a state of death. I know that in a little while I shall be called and shall present myself before Thee and no one will be able to stop me. But my heart is blind and unenlightened. Do Thou cause to descend upon it such a flame of light that thereby it may be inspired with Thy love and devotion. Do Thou bestow upon me such grace that I shall not be raised up sightless and blind." When he supplicates in this manner and persists in the supplication with regularity, he will see that a time will arrive when something will descend upon him from the heavens during his heartless and unenthusiastic prayer that will melt his heart." (Malfoozat, new edition, vol. 2, p. 616)

May Allah Almighty grant all of us such excellence in Salat."



***Address By Hadhrat  
Khalifatul Masih V  
(may Allah strengthen his hand)  
to Lajna on day 2 of  
Jalsa Salana USA 2012 at  
Harrisburg, Pennsylvania  
on June 30<sup>th</sup>, 2012***

**ADDRESS BY HADHRAT KHALIFATUL MASIH V(MAY ALLAH  
STRENGTHEN HIS HAND) TO LAJNA ON DAY 2 OF JALSA  
SALANA USA 2012 at Harrisburg, Pennsylvania on June 30,  
2012**

*After reciting Tashahhud, T'awwuz and Surah Al-Fatihah, Hudhur(may Allah strengthen his hand) said:*

“With the Grace of Allah, after a period of four years, I today once again have the opportunity to address all of you directly.

When I last addressed you at the USA Jalsa in 2008, I drew your attention to a matter of extreme importance. I spoke to you about something that ought to be the distinguishing feature of all true Muslim men and women, and without which neither can a person progress and nor can his faith be complete.

**FULFILLMENT OF PLEDGES AND YOUR RESPONSIBILITIES**

We claim that we are those people who in fulfillment of the instruction of the Holy Prophet(may peace and blessings of Allah be upon him) have, with the Grace of Allah, taken the pledge of allegiance to the Imam of the age who was the Promised Messiah and Mahdi, and due to this our faith has become complete.

Not only have we accepted Hadhrat Masih-e-Maud(may Allah be pleased with him) as the Promised Messiah and Imam Mahdi, but we have also accepted him as a *Nabi-Ullah*, that is a Prophet of Allah. This title is not something that we have ourselves conferred upon him, but in fact the Holy Prophet(may peace and blessings of Allah be upon him) himself deemed the Promised Messiah(on whom be peace) to be a Prophet. In the Holy Qur'an, Muslims have been commanded to believe in all of the Prophets, because only through this can one's faith be complete and reach its pinnacle.

Thus, we Ahmadis are unique and stand alone as true Muslims because we have accepted and believed in all of the Prophets of Allah, from the time of Hadhrat Adam(on whom be peace) to the time of the Promised Messiah(on whom be peace). However, is this alone enough for our success and salvation?

The answer to this is: **No!**

Indeed, the fact that we are unique reminds us that our responsibilities have increased and if we fail to fulfill them then we will be held to account by Allah. I just mentioned, how at the last Jalsa I attended in 2008, I reminded you about a matter of extreme importance and value. If you remember, the point which I made was that you should always fulfill and stay true to the pledges that you make. You must utilize all of your capabilities in an effort to fulfill the responsibilities that have been placed upon you by the Holy Qur'an and the Holy Prophet(may peace and blessings of Allah be upon him).

In this age, you have been counselled and strongly advised again and again towards fulfilling your responsibilities by Hadhrat Masih-e-Maud(may Allah be pleased with him) and all of his *Khulafa* Indeed, every Ahmadi, who has pledged his allegiance to the Promised Messiah(on whom be peace), has committed himself to strive wholeheartedly to fulfill the responsibilities placed upon him or her; and has promised to try his utmost to abide by all of the commands of Allah.

After entering the fold of the Promised Messiah(on whom be peace), every Ahmadi man and woman renews and recommits to this pledge. Yet, if after making this pledge he or she does not pay heed to it, then that person neither travels on a path of righteousness and nor does he understand reality of his faith.

### **ACCOUNTABILITY TO ALLAH FOR FULFILLMENT OF PLEDGES**

Furthermore, it is not simply the case that a person, who breaks his covenant, will be deemed as not righteous and left alone by God Almighty. In fact Allah Almighty says,

إِنَّ الْعَهْدَ كَانَ مَسْئُولًا .

...for the covenant shall be questioned about. (Ch.17:35)

This means that a time will come when we will be held to account and questioned over the fulfillment of all covenants that we have made. Thus, if you assume that there is nothing wrong in breaking your pledge of *Bai'at* [pledge of allegiance], and that it can cause no harm, then you are entirely mistaken. For, Allah the Almighty has clearly stated that no person shall escape punishment for such negligence, but will ultimately be held to account whether it be in this world or in the life after death.

Every person will be questioned about every one of his pledges; and you

should always remember that when Allah questions a person, it is a sign of His anger. Allah's anger is such that it destroys the life of the person who has incurred His Wrath both in this world and in the hereafter. Thus, this is something we should all fear greatly and always seek to avoid.

Upon taking the *Bai'at*, the responsibilities of every Ahmadi increase and so each Ahmadi man or woman should remain constantly focused on fulfilling his or her responsibilities. This is something that I constantly and repeatedly remind Ahmadis of during my speeches and sermons and similarly, I have admonished and counselled the members of Lajna Ima'illah about their roles and responsibilities again and again.

### **MESSAGE OF THE KHALIFA IS MEANT FOR ALL AHMADIS EVERYWHERE**

I should also clarify here, that you should never think that any of my speeches or instructions are limited to the audience who are sitting directly before me. Thus, when I address the Lajna in the UK, Germany or elsewhere, you should not think my words do not apply to you. In fact, whatever I say—no matter where it is said—is addressed to all Ahmadis in every Jama'at.

This has always been the case, and so all of the instructions given by the *Khulafa* who preceded me were also addressed to all Ahmadis. Every Ahmadi who hears the voice of the *Khalifa-e-Waqt* [*Khalifa* of the time] or who comes to read his instructions should consider that he is being directly addressed and instructed.

*Alhamdulillah*, through the blessing of MTA, Allah the Almighty has reduced the distance between the *Khalifa* and the members of the Jama'at worldwide. Thus, although I may not always be able to see you directly, however all of you can directly see and hear me.

If a person says that because of global time differences, it is difficult for them to hear my sermons or speeches LIVE, then they should know that within a few hours a repeat is broadcast on MTA; and indeed it is repeated a number of times during the week. Apart from this, we now have a wealth of resources available on the internet, whereby all the programs are uploaded and thereafter are available to view 24 hours a day.

In response to feedback, MTA has also recently started an on-demand internet service where all important programs have been placed. Therefore, no Ahmadi can have any valid excuse through which he or she can say that they were not in a position to find out about a particular instruction; neither

can they claim that they missed the sermon of the *Khalifa*, because they were busy with some other engagement.

All of these facilities are a great blessing of Allah, whereby through the modern means of communication, the *Khalifa* and the Jama'at have been brought even closer together. However, if any Ahmadi still do not take benefit from these resources, then it is due to their own weakness and due to the fact that they are not sufficiently concerned about fulfilling their pledge.

Where on one hand, each Ahmadi must pay attention towards fulfilling his covenant and promises; he must also realize that there is a great need to do *istighfaar*, which means sincerely seeking forgiveness from Allah. True *istighfaar* should be conducted whilst keeping in mind that Allah is the Most Forgiving, Most Compassionate and in the knowledge that He bestows His Mercy in the face of true repentance. When forgiveness is sought in this way, then a person is not only granted pardon for his errors, but his repentance also becomes a means of spiritual progress. And it is spiritual progress that leads to nearness to Allah.

### **RECOGNIZING AND UPHOLDING THE HIGH STATUS OF AHMADI WOMEN**

I would now like to remind all of you regarding a very important issue, which is necessary for every Ahmadi—woman or girl—to understand; that they hold a high status and it is their duty to uphold this status. An Ahmadi woman must not only recognize this identity within herself, but must also make the wider society come to realize and understand it. Most importantly, all of you must enlighten your children and instil in them the true stature of Ahmadi women.

This is essential, so that from one generation to the next, the realization continues to burn brightly that the reason we have accepted the Promised Messiah(on whom be peace) is so that we can fulfill the commands of Allah and attain His nearness. If this happens, then all Ahmadi women will become a means for the future generations to adopt righteousness, and so the Ahmadi women will become a guarantor and means of developing a close relationship with Allah.

Keeping this very matter in view, Hadhrat Musleh-e-Maud(may Allah be pleased with him) repeatedly counselled women towards this point. Therefore, I urge all of you to understand your position. The status that Allah has granted you is one, that no previous religion ever granted and



nor has any worldly system, organization or individual ever granted to women, because according to Islam's teaching Allah has granted women the capability of acting as a guarantor for entry into paradise. What a truly unique and distinct honour Islam has conferred on women.

Based on these teachings, a question that naturally arises is whether gaining entry into paradise is such an easy task that Allah has granted every woman a key to the gates of heaven?

The answer is that, most certainly every woman has not been given the key to paradise and not every woman acts as a guarantor leading to heaven.

Indeed, only such a woman whose every word and deed is in accordance with the commands of Allah and His Messenger (may peace and blessings of Allah be upon him) can prove to be a guarantor for entering into paradise. It is those women who are ever concerned and anxious about the moral training of their children and whose own relationships with God are such that they inspire their own children to desire a similar loving bond with Allah.

Their relationship with Allah can be described as a living relationship which is the means to a spiritual life. Those who acquire such a spiritual existence are truly fortunate, because no other people or nation can defeat and overpower it. They are not affected or wrongly influenced by any culture that teaches immodesty or immorality and nor can they ever be compelled to follow any worldly custom that is contrary to the commands of Allah.

To seek legitimate and appropriate benefit from the worldly blessings provided by God is, of course, permitted, but it should never be our sole aim to acquire them. Believing men, women and children are not affected by the glamorous and superficial attractions of the world.

### **IMPORTANCE OF SELF-ANALYSIS FOR BOTH AHMADI MEN AND WOMEN**

How many of you can truly say you are living in such a righteous way? How many of you can honestly say you are giving precedence to your faith over all worldly matters as a means to save yourselves and your children? How many of you are fully striving towards this? The truth is that, you yourselves know the real answers to these questions better than anyone else. Self-analysis, if done properly, is the most effective form of assessment.

Irrespective of assessments by Lajna Ima'illah or by the Jama'at, it is your own assessment that will have the most meaning. Your true spiritual state

will itself be proven by your acts and deeds each day and night. This is why the Promised Messiah (on whom be peace) has said that, every morning should bear witness that you have spent the night in a righteous way and every single evening should testify that you have spent the day with the fear of Allah constantly in your hearts.

How truly fortunate are those people whose days and nights are spent in this manner.

As I just said, proper assessment can only be conducted by each person himself. Neither the Sadr Lajna nor any other Jama'at office bearer can do accurate appraisals.

The Ahmadi men who are listening to what I am saying should not think that this guidance is limited only to women. What I am saying is just as important for men as it is for women. In truth, it is of even greater importance for men, because it is the men of a household who act as an example for others to follow and learn from.

I should also clarify that if the Jama'at's auxiliary organizations or the Jama'at Central Body ever conduct an assessment of any Ahmadi man or woman, then its purpose is only to remind you. This is because every Ahmadi who respects the system of the Jama'at or Nizaam-e-Jama'at desires that none of his weaknesses should ever be exposed and hence he strives to improve himself upon reminder.

The assessments that may be conducted by the Jama'at are only ever conducted at a basic level and can never reach the depths that are ascertained through self-evaluation. It is for this reason, that the Promised Messiah (on whom be peace) did not say that the testimony of others should be used to determine if a person is righteous or that the testimony of your Sadr should be used. Instead, he taught that it is every night and day that ought to bear witness to a person's character.

In other words, the Promised Messiah (on whom be peace) taught that it is the testimony of those Angels who are constantly watching over all of our acts and who are preparing a complete register of our good and bad deeds, upon which we will ultimately be judged. Thus, when this register is ultimately presented before Allah, it should be filled with truly beautiful acts that are a means of pleasing Allah.

Human beings conduct all sorts of acts that on the surface represent

something for the eyes of the world, whilst in reality they are something else. However, the reality is that Muslim men and women will only discharge their rights of being a believer when what is within corresponds exactly with what they present externally, and where their every act and deed is done solely to attain the pleasure of Allah.

### **FULFILLING THE RIGHTS OF ALLAH'S WORSHIP: *SALAT***

Allah has given the important command that the Qur'an should act as the governing principle of our lives. The Holy Prophet(may peace and blessings of Allah be upon him) repeatedly counselled Muslims to abide by this command, and all Muslims have made a pledge with him to fully accept the Holy Qur'an as perfect guidance. All Muslims have pledged that they will forever treat the instructions of the Holy Prophet(may peace and blessings of Allah be upon him) as the code of conduct that will govern their lives.

We do not find it written or narrated anywhere that only certain commands of Allah or His Messenger(may peace and blessings of Allah be upon him) are to be treated as important and as guidance for our lives. In fact, every single command of Allah and His Messenger(peace and blessings of Allah be upon him) are the governing principles which we must endeavour to implement to the very best of our abilities. Indeed, every single word spoken and every act conducted by the blessed model of the Holy Prophet(peace and blessings of Allah be upon him) is an example for us to follow.

If you study the life of the Holy Prophet(may peace and blessings of Allah be upon him), you will find that there was not a single moment when he did not inculcate in his followers the absolute need to always fulfil the rights due to Allah and to His creation. In terms of the rights of Allah, the principal obligation is of course *Salat*. The Holy Prophet(may peace and blessings of Allah be upon him) described *Salat* as the delight of his eyes.

Therefore, by following his blessed model, we should search to acquire this source of comfort for our eyes. The requirements of *Salat* cannot be fulfilled when you rush through your prayers and simply go through the motions. Such inadequate prayers can never prove to be a source of comfort to our eyes. Instead, only those prayers that conducted properly, beautifully and where every movement is filled with complete submission and love for Allah can lead to a state of happiness, contentment, and provide comfort to our eyes.

## YOUR CHILDREN WILL BECOME THE DELIGHT OF YOUR EYES ONLY THROUGH THE OBSERVANCE OF SALAT

You all know that there is a prayer that we make for our children, which is that: May Allah make them a source of joy and comfort for our eyes. For a believer, his children become a delight for his eyes when they adopt righteousness, if they are healthy and affluent, if they are obedient and serve their parents. Thus, when a person prays to God to be granted children who are pious, truthful, and a source of comfort for their eyes, then in accordance with the example of the Holy Prophet (may peace and blessings of Allah be upon him), he or she should search for the delight of the eyes that can only be acquired by fulfilling the rights of Allah's worship.

When this happens, then as a result, God Almighty bestows such children who truly prove to be the delight of their parents' eyes and are a source of happiness to them. Therefore, for the moral training of their children, it is essential that women establish and maintain their prayers to the highest standards. The homes of Ahmadis should be filled with the love and remembrance of Allah at all times.

As I said in my previous two *Khutbas* [sermons], television programs, the internet, or family outings should never take priority and so prove to be an obstacle preventing our prayers from being offered in the beautiful manner that is required.

Certainly, it is not just women, but also all men who must pay full attention at all times to fulfilling the rights of worship that are due to Allah. If full attention is paid to our prayers, then Allah, the Almighty has promised that as a result your children will indeed become the delight of your eyes.

About the importance of prayers, Allah says in the Holy Qur'an, in *Surah al-Baqarah*:

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوَسْطَىٰ ۖ وَكُفُّوا إِلَهُ فِتْنِينَ ۗ

Watch over Prayers, and particularly the middle Prayer, and stand before Allah submissively. (Ch.2:239)

This verse means that you must pay attention to your prayers and protect them. It especially reminds us to pay attention to the prayers that come

during the course of the day, when most people are busy with their daily routines. Thus, we are reminded that when all worldly desires and interests are left behind and our prayers are safeguarded, then our homes will become filled with Allah's blessings.

We will then come to find that righteousness and goodness will become permanent features in our children. When you achieve such high standards, then you will be fulfilling the pledge that you have made to always give precedence to your faith over matters of the world. Allah's generosity is such that He rewards a person more than what he is due in return for all of his good deeds.

Thus, when you safeguard your prayers, because of a desire to follow Allah's commands and you remind your husband and children to also protect their *Salat*, then your prayers will actually come to protect you. They will purify you from sins and errors.

Indeed, Allah has said in *Surah al-'Ankabut*:

إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

...Surely, Prayer restrains *one* from indecency and manifest evil...  
(Ch.29:46).

This means that prayer prevents a person from all forms of indecency and undesirable acts. So, by performing prayers with regularity and in the proper manner, the prayers themselves protect us by preventing us from committing indecent or evil acts. This spiritual shield is not only limited to the individual, but in fact, is a means of protecting the entire household. Allah the Almighty becomes a Friend and Helper to those who worship him with full attention and who discharge the rights of worship.

The meaning of discharging or fulfilling the rights of worship is that we should worship Allah at all times including times of happiness, comfort and ease. During times of contentment, we should continue to worship Him and remember Him in the proper way. It should not just be that only during times of trial and difficulty we stand on the prayer mat beseeching Allah's help, yet when our circumstances improve we forget Him.

When Allah commands *haafizoo*, then this means that—unlike other

religions—worship in Islam, is not one-sided or a one-way process. Thus, where a person protects his prayers, then Allah also safeguards him; and, the manifestation of this protection is witnessed both in this world through Allah’s rewards, and also in the hereafter.

What greater blessing can there be for a person in this world, then that his children prove to be a delight of his or her eyes?

### **OBSERVANCE OF *SALAT* IS JUST AS IMPORTANT FOR WOMEN AS IT IS FOR MEN**

Normally, the subject of importance of safeguarding *Salat* is delivered more often to the men, and because of this, some women mistakenly believe that if weaknesses creep into their prayers, then it does not matter. Certainly men should be one step ahead in protecting their prayers. They have been commanded to perform the five daily prayers in congregation.

However, the observance of prayers is just as important for women as they are for men. Indeed, because women are the main source of moral training for their children, there is a critical need for women to always give prominent attention to their prayers. Only when a woman protects her prayers can she become a guarantor for her children to enter paradise.

### **DISPLAYING BELIEFS WITH CONFIDENCE IN A NON-MUSLIM SOCIETY**

I would now like to move onto another issue of vast significance. There is a particular need to speak about this issue here, because in this society there are many voices being raised by non-Muslims in opposition to this fundamental Islamic commandment. Unfortunately, many of our Ahmadi girls and women have become influenced by the non-Muslims and so have fallen prey to an inferiority complex.

Therefore, they are not living up to this command or not treating it with the importance it deserves. If any Ahmadi woman for any reason does not give any Islamic teaching its due importance, then it is quite apparent that she is moving away from her faith and breaking the pledge that she made upon doing *Bai’at*.

All of you should realize that the people who bring about revolutionary changes in society have to face certain levels of resistance and certain difficulties before they can achieve real change. All people who wish to

revolutionize society become a target of cruelty and oppression from those who are determined to block any change. Therefore , it is only after enduring such opposition with courage and conviction that people are able to reform others and so bring about a positive transformation of society. If they themselves do not immediately come to reap the reward of their efforts, then their children or future generations will certainly come to bear those fruits for which their parents and forefathers made noble sacrifices.

The worldly people may be utterly resistant to leaving their materialistic aims and objectives and may be determined to keep on a track that harms not only themselves but also the society at large. However, an Ahmadi who pledges to prioritize his faith over the world does not carry out any act due to stubbornness or rigidity, but in fact his every act indeed is conducted with the sole aim of pleasing Allah or at least this is how it should be.

Where Ahmadis have this spirit, then they should be able to display and manifest their beliefs with complete self-confidence and without any inferiority complex whatsoever. What Ahmadis preach and practice are not only things that do not harm the world, but in fact they bring about positive changes and benefits to society. What Ahmadis say and do will always prove to be a means of reforming both today’s society and the future generations, because whatever Ahmadis preach or practice are measures that enable mankind to acquire Allah’s blessings and pleasure.

**THE ISLAMIC COMMANDMENT OF *PURDAH*  
IS FOR ALL TIMES AND PLACES**

After this reminder, I come to speak directly about the Islamic commandment that I have referred to and which is a sign of the magnificence and dignity of a believing woman, and that is the injunction of *purdah*. This Islamic practice was not only for the women who lived 1400 years ago, or only for the women who live in Asia or the third world today, but it is for all Muslim women in all parts of the world and for all times.

In *Surah Al-Nur*, Allah says:

وَقُلْ لِلْمُؤْمِنَاتِ يَتَّضِعْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ

أَوْ إِهَابِهِنَّ أَوْ آبَاءَهُنَّ بِعَوْنِهِنَّ أَوْ آبَائِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ  
 أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّحِيَّاتِ غَيْرِ أُولَى الْإِرْبَةِ مِنَ  
 الرِّجَالِ أَوْ الْعُقَلِ الَّذِينَ لَمْ يَكْفُرُوا عَلَىٰ عُرُوتِ النِّسَاءِ ۚ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ  
 لِيُعْلَمَ مَا يَخْفَيْنَ مِنْ رِبْتِهِنَّ ۚ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ

تَفْلِحُونَ ﴿٣٢﴾

And say to the believing women that they restrain their looks and guard their private parts, and that they display not their beauty or embellishment except that which is apparent thereof, and that they draw their head-covering over their bosoms, and that they display not their beauty or their embellishment save to their husbands, or to their fathers, or the fathers of their husbands or their sons or the sons of their husbands or their brothers, or the sons of their brothers, or the sons of their sisters, or women who are their companions, or those that their right hands possess, or such of male attendants as have no desire for women, or young children who have not yet attained knowledge of the hidden parts of women. And that they strike not their feet so that what they hide of their ornaments may become known. And turn ye to Allah all together, O believers, that you may prosper. (Ch.24:32).

Thus, if you consider yourselves to be among those believers who have pledged to follow the commands of Allah and His Messenger(may peace and blessings of Allah be upon him) and to be amongst those who have taken the *Bai'at* of the Imam of the age, Hadhrat Masih-e-Maud(may Allah be pleased with him), then certainly this commandment is just as important for you as it was for the Muslim women in the time of the Holy Prophet(may peace and blessings of Allah be upon him). Therefore, as I said, this command is for all Muslim women whichever part of the world they live in.

I should clarify that before giving this command to women Allah has commanded men that they must keep their eyes cast down and must not look at women in an indecent or unchaste way. Thus, Islam has shown no injustice nor is it biased. It should also be absolutely clear that Islam does not require or restrict women to stay confined within the four walls of their home.



## **EXALTED ROLE OF WOMEN IN THE TIME OF THE HOLY PROPHET(MAY PEACE AND BLESSINGS OF ALLAH BE UPON HIM)**

How can this be, when the Holy Prophet(may peace and blessings of Allah be upon him) commanded that half of the faith could be learned from Hadhrat 'A'ishah(may Allah be pleased with her). Certainly, the people of the world did learn from her. Indeed, it is narrated that Hadhrat 'A'ishah(may Allah be pleased with her) would address certain gatherings or meetings and that some male companions of the Holy Prophet(may peace and blessings of Allah upon him) also came and learned about Islam from her.

Furthermore, during times of battle and warfare, Muslim women fulfilled their duties with great honour and commitment. Some women were assigned nursing duties or other tasks. Indeed, some women even fought during certain battles. It is said about Hadhrat Umm-e-Ammaarah(may Allah be pleased with her) that in one battle she showed such skill, that men were left astonished at her bravery and proficiency. Only the Holy Prophet(may peace and blessings of Allah be upon him) recognized that it was Umm-e-Ammaarah(may Allah be pleased with her) in the battlefield whilst other male companions looked at her in amazement and presumed that it was a young brave man who was fighting, as she had hidden herself from head to toe.

During another war, in an effort to protect the Holy Prophet(may peace and blessings of Allah be upon him), Umm-e-Ammaarah(may Allah be pleased with her) carried out tremendous feats of bravery and even suffered severe injuries that perhaps no courageous man could have equalled. It was because of her devotion that she became blessed and honoured by receiving word of praise from the Holy Prophet(may peace and blessings of Allah be upon him) himself.

**Therefore, all of you must remember that to fulfil the commands of  
the Holy Qur'an and to protect them is your responsibility.**

Do you wish to acquire the status of Umm-e-Ammaarah(may Allah be pleased with her) only through words? If you believe that this is possible, then you are greatly mistaken.

## STRUGGLE AGAINST YOUR PERSONAL DESIRES FOR THE SAKE OF ALLAH'S PLEASURE

In order to achieve such a status, you must carry out a struggle against your personal desires and self-interests. You must struggle and face up to the prescription held by certain segments of society about you. You must be courageous and strive to establish your pure values in the face of ridicule and mockery, and you must strive to always implement the laws and teachings of the Qur'an in your daily lives. Only then, will you be deemed a true believing woman.

Today, you should prove that you are not observing *purdah* just because you are in the *Jalsa* environment, but simply because you desire to seek Allah's pleasure. You must prove that you do not observe *hijab* and wear suitable, respectable clothing only for *Lajna* or Jama'at events. Thus, today you must make a renewed pledge that from now on no matter what worldly engagement you have, no matter what taunt or mockery you face, and no matter how harshly people treat you, you will never remove your *hijab* and religious attire.

In fact, you should pledge, that for the sake of following Allah's commands and for His pleasure, you are going to eliminate all forms of materialism and completely discard the glamour and allure of the world from your lives. Always remember that your *hijab* and religious attire are part of your modesty and dignity and this is why Allah has instructed a believing woman to observe it.

I sometimes receive complaints or reports that though some Ahmadi girls or women do cover their heads, yet when they go to the mall they wear tight fitting jeans and t-shirts or blouses that barely reach their waist. Remember that such clothing and such immodesty is a mockery of your religion. On many occasions, I have reminded Ahmadis that Allah has not only commanded *purdah* of the face, but has commanded *purdah* of the entire body. This is also clearly evident from the verse of the Holy Qur'an that I have quoted.

Thus, when you go outside of your home, it is necessary that you wear a loose overcoat or a long shawl. Even under the *burqa* coat, you should not wear a t-shirt or a mini-skirt—[rather] a long shawl or *chadar* that covers your entire body. If you fail to follow this, not only is it a violation of *purdah*, but it is also a display of immodesty and the Holy Prophet(may peace and blessings of Allah be upon him) taught that modesty is a part of faith. Indeed

on another occasion, he taught that every faith has a special and unique characteristic, and Islam's is modesty. Those who do not observe modesty have been cursed.

Therefore, to protect your faith and to become a true model of Islam, you must correct any weakness that exists in what you wear and you must always protect your chastity, because by doing so your faith is protected. It may be that the very minimum acceptable level of *purdah* requires you to only cover your hair and chin. However, if you adopt this form of *purdah*, then you should not wear make-up. Islam does not stop women from working, but such work—that requires a Muslim woman to compromise her sanctity by wearing inappropriate clothing or uniform—is not permitted.

Certainly, there are Ahmadi women throughout the world, who are working as doctors, teachers, engineers, scientists and in many other professions, and they conduct these careers whilst maintaining the proper standards of modesty and upholding their *hijab*.

#### **INSTRUCTIONS OF THE PROMISED MESSIAH(ON WHOM BE PEACE) REGARDING MODESTY AND PURDAH**

The Promised Messiah(on whom be peace) has said regarding a woman maintaining her modesty and her *purdah*—in light of the verse of the Holy Qur'an that I quoted earlier—he says:

Direct the believing men to restrain their eyes from looking at women outside the prohibited degrees so openly as to arouse lustful sensations; and to cultivate the habit of guarding their looks. And they should safeguard their private parts at all costs. And, they should safeguard their private parts at all costs. Likewise, they should restrain their ears outside the prohibited degrees. That is, they should not listen to the singing or attractive voices of women outside the prohibited degrees. Nor should they listen to descriptions of their beauty. This is an excellent way of preserving the purity of their looks and hearts.

Now he talks about the women, he says:

In the same way, direct believing women that they should restrain their eyes from looking at men outside the prohibited degrees and should safeguard their ears against listening to the voices of such men. That is, they should not listen to the voices which arouse lustful sensations within them. They should cover up their private parts and should not

disclose their beauty to anyone outside the prohibited degrees. They should draw their head coverings across their bosoms, and should thus cover up their heads, and ears, and temples. They should not strike their feet on the ground like dancers. These are directions following which one can safeguard against moral stumbling.

He says:

The second method is to turn to God, Almighty and to supplicate him to be safeguarded against stumbling and slipping.

He says:

Another direction is: approach not adultery. This means that one should avoid all occasions that might incite one's mind in that direction, and should avoid all the paths that might lead to this vice. He, who indulges in this vice, carries his evil to the extreme. The way of adultery is an evil way, as it obstructs one's progress towards the ultimate goal and is extremely harmful to the achievement of the purpose of life. Those who find no means of marriage should keep themselves chaste through the adoption of other means.

### **STRIVE TO ACT UPON ISLAMIC TEACHINGS AND RECOGNIZE YOUR TRUE STATUS**

Thus, we find that this life is paved with stumbling blocks and obstacles every step of the way, but to avoid and emerge from them is the duty of every believing man and woman. If Islam's true teachings were always followed, then the lack of trust that is unfortunately developing between many husbands and wives would not occur. Their homes that are being destroyed simply because each party is not fulfilling the due rights of the other would instead remain safe and happy.

Allah has stated that the sign of a believer is that he does not treat the commands of Allah in the same way that those who are spiritually blind and deaf do. Therefore, it is essential for a believer to constantly strive to fully act upon all Islamic teachings and commands. This is because believers have the ability to understand and possess insight, whilst being deaf or blind to Allah's commands is a sign of the disbelievers.

The spiritual capability of such people reaches an end and they no longer possess the ability or wisdom to listen and to implement pious and righteous

teachings. However, all of you who have accepted the Imam of the age—who was the true servant of the Holy Prophet (may peace and blessings of Allah be upon him)—cannot forgo that which is good, and the same applies to Ahmadi men.

Unfortunately, without doubt there has been a serious lack of attention paid to all of this; but I hope and expect that from my reminder today, all of you will pay full attention to this matter and be spiritually rejuvenated, *Insha'Allah*.

I also hope and expect that all Ahmadi women will now come to recognize their true status and gain a deep understanding that there is no value attached to the glamour and allure of the world, which is purely superficial. All such superficiality will be left behind in this temporary world, while the real and everlasting life is in the hereafter. In that permanent existence, whatever good deeds we have done in this temporary life will bear fruit.

I receive letters from some women and even some girls that for a period of time, they became heavily influenced and affected by the materialistic and superficial elements of the world, but have since come to realize that it was a huge mistake. They write that they have lost whatever they had in this world, and at the same time they incurred the anger of God.

Furthermore, some men and women write with great regret and sorrow about the state of their children. They write with heartfelt anguish that their children have not only moved away from religion, but no longer listen to their parents and are disobedient. Thus, before it is too late and before you become drowned by the materialism of this world, come to completely attach your hearts to Allah.

Join with Him and never let go.

Fulfill Allah's rights of worship and consider each and every instruction of the Qur'an to be vitally important, and act upon them to the best of your abilities. Your outward state should be in accordance with the teachings taught by God, because this will facilitate your well-being both in this world and in the next life.

### **RESPONSIBILITIES OF OLD AND NEW AHMADIS**

Those Ahmadi women who come from Pakistan should have an even greater realization of their responsibilities, because Ahmadiyyat has been in your

blood for much longer than those who have joined later. Thus, it is their duty to be shining examples for the new converts and the local Ahmadi women. And they should not just be a model for one or two of the commands given by the Qur'an; but rather, they should be an example for every single one of the commands, and thus prove to be a beacon of light guiding all those around them.

To the local Ahmadi women here today, I would like to say that some of you have been Ahmadis for a very long time now, and your children and grandchildren are also, *Masha'Allah*, Ahmadis. Thus, it is not just the Pakistani origin Ahmadis who should present an example, but all of you should also be models for others.

Similarly, the new converts: Always remember that if older Ahmadis do not develop spiritual and revolutionary changes within themselves, then it should not stop you from doing so. Thus, those who have just joined should become the means for bringing about a spiritual revolution and you should come to symbolize true Islam in all aspects of your lives. Always remember that it is only a person who progresses in piety who is loved by Allah and has a close link with Him. Allah has no relation with the old or new Ahmadis, but with the pious and righteous ones. May Allah enable my words to prove to be a means of improving your standards of righteousness, so that the beautiful seed of Ahmadiyyat, which is the true Islam, produces flowers of the utmost beauty in our future generations that forever continue to flourish. May Allah enable this to happen, *Amin*. Now, all of you join me in silent prayer."





