

ISSUE 08

AN-NUSRAT

I call Allah to witness that the Holy Qur'an is a rare pearl. Its outside is light and its inside is light and its above is light and its below is light and there is light in every word of it.

(The Essence of Islam Vol:1 p. 356)

الْبَصِيرُ

The All-Seeing (Al-Baṣīr)

‘And thou shalt surely find them of all people, the most covetous of life, even more than those who set up equals with God. Every one of them wishes that he may be granted a life of a thousand years, but his being granted such life shall not keep him away from the punishment; and Allah sees all that they do.’ (The Holy Qur’an, 2:97)

The attribute **الْبَصِيرُ** – Al-Baṣīr – is derived from the Arabic root: **بَصَرَ** (ba-sa-ra), which means he saw; he recognized and understood a matter. One of the explanations of the attribute Al-Baṣīr, recorded in **Lisan Al-Arab** [the Arabic Lexicon] is as follows:

“Al-Baṣīr is one of the names of God Almighty which signifies the One Who is able to see everything, whether hidden or apparent.”

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AN-NUSRAT

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ۔

I bear witness that there is none worthy of worship except Allah. He is One and has no partner. And I bear witness that Muhammad (sa) is His servant and His Messenger. I affirm that I shall always be ready to sacrifice my life, property, time and children for the cause of faith and nation. I shall always adhere to truth and shall always be prepared to make every sacrifice for the perpetuation of the Ahmadiyya Khilafat, Insh'Allah.

Table of Contents

| | |
|---|----|
| Guidance from the Holy Qur'an | 02 |
| Hadith - Sayings of the Holy Prophet (sa) | 04 |
| Writings of the Promised Messiah (as) | 05 |
| Our Team | 06 |
| Friday Sermon - March 3rd 2023 | 07 |
| Islam & World Peace | 12 |
| Poem - What is autism to you? | 21 |
| Unification of the Muslim Ummah | 22 |
| Caribbean Salmon Fishcakes | 29 |
| The Reward of a Virtuous Deed | 30 |
| Health Matters - Alopecia: The Facts | 31 |
| Salat: A Spiritual and Physical Cure | 35 |
| Poem - Knowledge of God | 40 |



Guidance from the Holy Qur'an

يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّنْ رَبِّكُمْ وَشِفَاءٌ

لِّبَا فِي الصُّدُورِ ۗ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٨﴾

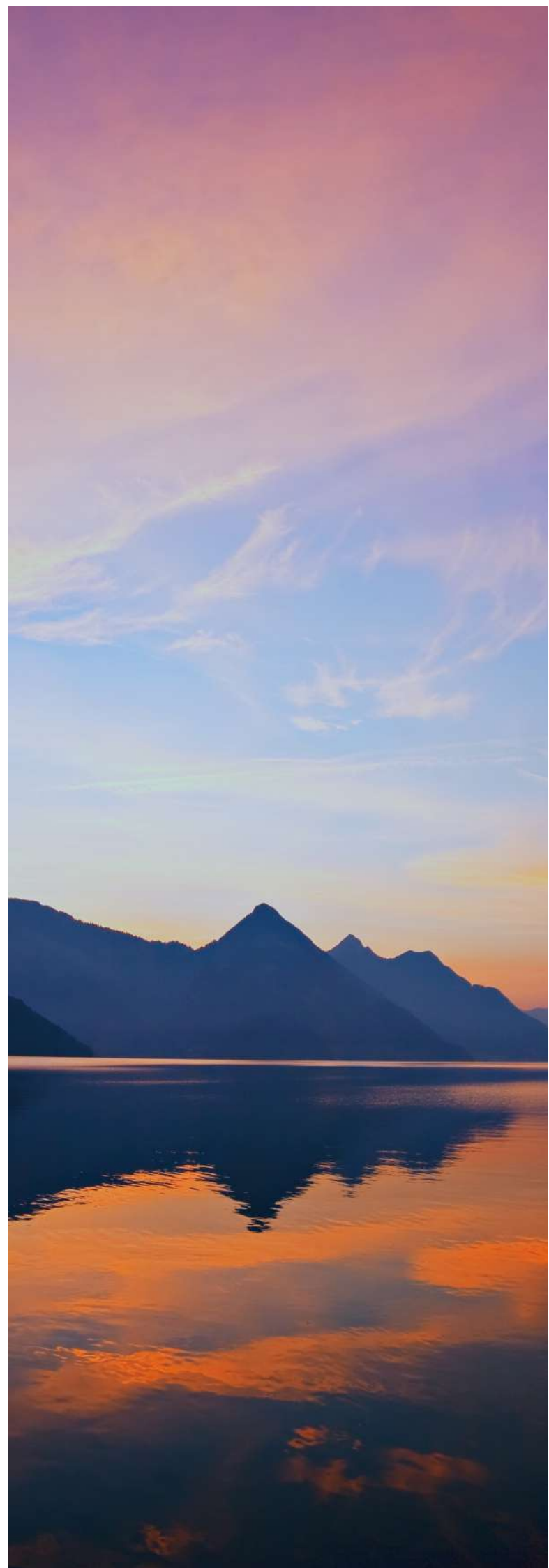
O mankind! There has come to you an exhortation from your Lord and a cure for whatever disease there is in the hearts, and a guidance and a mercy to the believers. (10:58)

<https://www.alislam.org/Qur'an/app/10:58>

The verse sheds some light on the secret of the Holy Prophet's phenomenal success. It tells us that it was not due to vast armies, great riches or large numbers of followers, but to this excellent Book, the Qur'an, whose teaching cannot long be resisted and to which sooner or later man is bound to turn for guidance, for it is an "exhortation from your Lord" and a "cure for whatever disease there is in the hearts" as well as a "guidance and a mercy." The Qur'an is موعظة (an exhortation), for: (a) it contains teachings which proceed from a genuine desire to impart good counsel, and when people see that the Prophet seeks no personal aggrandizement by promulgating these teachings but only their own good and their own welfare, they will not fail to be attracted to it; (b) the Qur'anic teaching is calculated to deeply affect and touch the human heart, and it lays so much stress on the love and fear of God that even the most hard-hearted man cannot remain unaffected by it; and (c) it has set forth in a beautiful manner all those principles and rules of conduct which lead to reformation and success. The Qur'an, as the verse tells us, is also (شفاء) cure) for all

spiritual diseases and maladies. No matter how low a man may fall, there continues to arise in his mind a yearning for truth, a desire to know the reality of things; and it is when his mind is distracted by doubts and misgivings and he seeks satisfaction on questions concerning spiritual matters that the Qur'an comes to his rescue and dispels all his doubts, with the result that he becomes irresistibly drawn to it. The Qur'an is also a "cure" for what is in the heart in the sense that it satisfies the cravings of the heart. It is in the nature of man that, when he reads about great spiritual men and learns how the great depths of religious teachings were disclosed to them, he is moved by the desire that what he believes in only as a matter of faith should become converted into a certainty and a matter of personal experience and that he should also realize what holy men in the past had realized. This is a desire which disquiets many a heart and those whose hearts are seized with this longing will find solace in this Book, and they will find therein the guidance which will lead them to God. The Qur'an is also "a guidance and a mercy," which, besides other meanings, also signifies the means of rise and progress in the world. Some men are so dull of understanding that they cannot comprehend the value or depth or niceties of spiritual knowledge and the philosophy of religion. It is only the splendour of material progress that attracts their attention. For the satisfaction of such persons, God shows special material favours to those who believe in this Book.

<https://www.alislam.org/Qur'an/five-vol/Five-Volume-Commentary-Vol-3.pdf> p.1268-1269



Hadith

Allah, the Omniscient, the All-Knowing, has revealed the Holy Qur'an to Holy Prophet Muhammad (sa) as the guidance for all mankind for all times. It is a very concise book in the Arabic language. Merely reading the Holy Qur'an earns one a mighty reward. Our beloved master, the Holy Prophet (sa) has said:

مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا
لَا أَقُولُ الْم حَرْفٌ أَلِفٌ حَرْفٌ وَلا م حَرْفٌ وَلا مِيمٌ حَرْفٌ

“When a person recites one letter from the Book of Allah, that is one good deed equal to ten good deeds, the like of it. I do not say that Alif, Lam and Mim is a letter; but Alif is a letter, Lam is a letter and Mim is a letter.” (Tirmidhi)

<https://www.alislam.org/Qur'an/Talim-ul-Qur'an.pdf> Page

5

Writings of the Promised Messiah

ON WHOM BE PEACE

The Comprehensive Nature of the Holy Qur'an

The Holy Qur'an is a compendium of wisdom and insight. It is not an indiscriminate collection of ideas. It expounds every matter itself and contains provision for requirements of every kind. It is a sign in every respect. If someone denies this, I am prepared to demonstrate its miraculous nature in every respect. In the present age, many vigorous onslaughts are being waged against the Unity of Allah and His existence. The Christians have also exerted their best efforts and written extensively, but everything they have stated and written is with relation to the God of Islam and not about the dead god who was crucified and is but helpless. I can confidently claim that anyone who endeavours to write in defence of the Being and existence of Allah Almighty will ultimately have no choice but to accept the God presented by Islam. For every page of the Book of Nature testifies to His Being and man naturally bears the impress of the very same God in his person. Hence, when such people take a step, they invariably advance towards the field of Islam. This too is a magnificent miracle.

Malfuzat, Vol 1, page 80 (<https://www.alislam.org/library/books/Malfuzat-1.pdf>)

Under the supervision of
PRESIDENT LAJNA IMA'ILLAH, UK

Dr. Fariha Khan

SECRETARY ISHA'AT

Mrs. Lubna Sohail

Our Team

Editor

| Qanita Qureshi

Editorial Board

| Reem Shraiky
Ayesha Fakhar
Tayyaba Ahmed
Saiha Maaz

Proof-Readers

| Maryam Khalil
Kunval Qureshi
Humda Bilal
Ruhana Hamood

Sub-Editors

| Seema Khalil
Nabeela Shah
Amber Zafar

Proof-Readers (Content Accuracy)

| Yasmeen Ahmad
Farida Ahmed

Design

| Zainab Fatima

Published By

| Isha'at (Publications) Department - Lajna Ima'illah UK 2023
Unit B, Endeavour Place, Coxbridge, Business Park, Farnham, GU105EH

Excellences of the Holy Qur'an

A BOOK FOR ALL OF MANKIND

Friday Sermon delivered by Hazrat Khalifatul Masih V (May Allah strengthen his hand)

on March 3rd 2023 at Masjid Mubarak, Islamabad, Tilford, UK

After reciting Tashahhud, Ta'awwuz and Surah al-Fatihah, His Holiness Hazrat Mirza Masroor Ahmad(aba) said that the Promised Messiah(as) has granted us the ability to gain a better understanding of the Holy Qur'an through his writings and sayings. The treasure of knowledge provided by the Holy Qur'an enables one to grow closer and develop a connection with God.

The Only Means to Drawing Nearer to God

His Holiness(aba) said that if one wishes to draw nearer to God and attain His pleasure, then they must always bear in mind that the Holy Qur'an is the only means to do so. It is also important to recognise that in order to properly understand the Holy Qur'an, it was necessary that God sent a chosen one of His in order to shed light on the Holy Qur'an. In this era, this chosen person was the Promised Messiah (as), Hazrat Mirza Ghulam Ahmad(as).

His Holiness(aba) said that as he has in previous sermons, he would continue presenting the various writings and excerpts of the Promised Messiah(as) which help us better understand the grand

and lofty stature of the Holy Qur'an.

The Qur'an is Free from all Aspects of Polytheism

His Holiness(aba) quoted the Promised Messiah(as) who wrote that once, a Brahman by the name of Lekh Ram said to him that it was the Vedas, not the Holy Qur'an that is the word of God. The Promised Messiah(as) said that this cannot be true, because the Vedas comprises teachings of associating partners with God, whereas the Holy Qur'an rejects any notion of there being any partners with God, and it is through following the Holy Qur'an that one can truly see and recognise God. Hence, the condition for a true word of God is that it is free from any and all teachings of shirk (associating partners with God).

His Holiness(aba) quoted the Promised Messiah(as) who said that the teachings of the Holy Prophet(sa) brought people from a state akin to being wild animals, immersed in the depths of immorality without any perception of right and wrong, to a lofty state of morality and spirituality. All of this was through the teachings of the Holy Qur'an. God describes their initial state as:

'They are like cattle; nay, they are even more astray. They are indeed quite heedless.'

(The Holy Qur'an, 7:180)

Then, after receiving and accepting the teachings of the Holy Qur'an, a revolution came about, and not only did it remove their weaknesses, but enabled them to tread the path of virtue. God then describes their state as:

'These are they in whose hearts Allah has inscribed true faith and whom He has strengthened with inspiration from Himself. And He will make them enter Gardens through which streams flow. Therein will they abide. Allah is well pleased with them, and they are well pleased with Him. They are Allah's party. Hearken ye O people! it is Allah's party who will be successful.'

(The Holy Qur'an, 58:23)

They rose from the ground into the heavens like stars. Hence, the Holy Prophet(sa) said that his Companions are guides for us.

A Means to Understanding the Attributes of God

His Holiness(aba) quoted the Promised Messiah(as) said that the Holy Qur'an enables one to reflect the attributes of God. However, it is not enough to follow the Holy Qur'an, rather one must reach the heights of love and loyalty, in other words be completely devoted to

implementing the teachings of the Holy Qur'an. By truly following the Holy Qur'an, one can become a friend of Allah. This is a quality which cannot be found in any other book. However, there are those who not only reject the signs of the Holy Qur'an, but they mock them. This in fact, is the reason why they have moved away from faith and God. However, we do not mock them, rather we feel sorrow for their loss and their inability to recognise the light. They have become distant from God, and by giving their schools of thought the label of enlightenment, their actions are reverting to those that can be likened to the wild ones of the past.

His Holiness(aba) quoted the Promised Messiah(as) who said that he witnessed over a hundred thousand signs himself because following the teachings of the Holy Prophet(sa) enables one to become a friend of Allah. Islam is the only living religion, for it enabled him to recognise the living God. The Promised Messiah(as) invited anyone wishing to investigate these claims, that they could reside with him for two months and see for themselves. Even today, it is through the Promised Messiah's(as) writings that people are reaching this realisation.

Four Distinct Qualities of the Holy Qur'an

His Holiness(aba) quoted the Promised Messiah(as) who said that one of the distinguishing features of the Holy Qur'an is its proficiency and eloquence. Another distinguishing feature is that all of the stories it relates are prophecies. The third distinguishing feature of the Holy Qur'an

is that it possesses the means of taking human nature to its highest form. The fourth distinguishing feature of the Holy Qur'an is that it takes one who truly follows its teachings to the stage of being so close to God that they are able to converse with God, and they achieve complete certainty in faith.

Following the Holy Qur'an Leads to the Acceptance of Prayer

His Holiness(aba) continued quoting the Promised Messiah(as) who said that another result of truly following the Holy Qur'an is the acceptance of prayers. In fact God informs them of the acceptance of their prayers and assists them against their enemies.

The True Means of Ridding One of Sin

His Holiness(aba) further quoted the Promised Messiah(as) who said that the Holy Qur'an presents the complete guidance. Before the Holy Qur'an was revealed in Arabia, the Christians would say that all of their sins were forgiven, whereas the Jews would say that they would only reside in the hellfire for a short while. It is regarding them that God states in the Holy Qur'an,

“That is because they say, “The Fire shall not touch us, except for a limited number of days.” And what they used to forge has deceived them regarding their religion.’
(The Holy Qur'an, 3:25)

When this was the state of the people of

the Book and the idolaters in Arabia, God wished to save them through the Holy Prophet(sa). God sent him with an all encompassing teaching and also made the Holy Prophet(sa) the ruler of Arabia, so that all the people of Arabia would hear this message and be saved.

His Holiness(aba) quoted the Promised Messiah(as) who said that the Holy Qur'an enables one to live a life of purity. The true purpose of a revealed book should be to enable its followers to abandon a life of impurity to purity, and equip them with the ability of recognising and drawing nearer to God. It enables them to leave a baser form of life and instead become attached with their true Beloved. Hence, any sound minded person can realise that the Holy Qur'an enables one to abandon filth and sin and to tread the path that leads to God. The Holy Qur'an grants a degree of complete certainty that by committing sin which may have temporary worldly pleasure is like going to a jungle to hunt, however the fear of wild beasts and serpents hinders us from hunting. It is thus, by developing the same degree of fear for God's wrath that we can be saved from committing sin. It is the Holy Qur'an which grants all of these realisations and it is through truly following the Holy Qur'an that one can truly be saved from sin and in turn, enable one to recognise the existence of God.

His Holiness(aba) said that without truly following the Holy Qur'an, as the Promised Messiah(as) stipulated, we cannot realise the bounties and blessings of the Holy Qur'an in their true form. His Holiness(aba) prayed that may we all truly

follow the Holy Qur'an.

The Holy Qur'an Imbues One with Certainty Through Magnificent Signs

His Holiness(aba) continued quoting the Promised Messiah(as) who said that he and those before him are witness that the Holy Qur'an enlightens the hearts of its true followers and true magnificent signs, grants such strong faith that can never be broken. It purifies one from sin and grants one converse with God, along with the acceptance of prayer and its foretelling through the knowledge of the unseen granted by God. The condition for all of these things to occur is to be a true follower of the Holy Qur'an.

A Book to Unite All People

His Holiness(aba) quoted the Promised Messiah(as) who said that the Holy Qur'an is a complete and universal book. In earlier times, there were fewer people and so teachings were sent for them. Then, as the number of people grew and spread out in different parts of the world, specific teachings were sent for those nations. Then, as the human race developed further and the means of mutual interaction grew, God sent a universal teaching for all people. This was the Holy Qur'an, which came to unite the entire world. Unlike previous teachings which were sent for specific peoples, the Holy Qur'an was revealed as a universal book, sent for all people and in order to unite all people. The Holy Qur'an itself states that it has been sent for all people:

*Say, 'O mankind! truly I am a
Messenger to you all'
(The Holy Qur'an, 7:159)*

The Holy Qur'an also states:

*'And we have not sent thee but as a
mercy for all peoples'
(The Holy Qur'an, 21:108)*

Four Purposes of the Holy Qur'an

His Holiness(aba) quoted the Promised Messiah(as) who said that as it is with other things, there are four purposes of the Holy Qur'an; Illat-e-Fa'ili, meaning who carried it out and why; Illat-e-Soori, meaning its apparent and practical purpose; Illat-e-Maddi, meaning its practical benefits; Illat-e-Gha'i, meaning its underlying necessity. As for the Illat-e-Fa'ili, God states, 'I am Allah, the All-Knowing'. Illat-e-Madi is 'This is the perfect book', meaning this book has been revealed by God Who possesses all knowledge. Illat-e-Soori, is 'there is no doubt in it', meaning that this teaching is so beautiful that no other can compare. All claims are founded and all arguments are enlightening. Illat-e-Gha'i is 'it is a guidance for the righteous', meaning that the underlying purpose of this book is to guide the righteous.

Righteousness: The Prerequisite to Benefiting from the Holy Qur'an

His Holiness(aba) further quoted the Promised Messiah(as) who explained that in order to truly benefit from the teachings of the Holy Qur'an, one must become

righteous. His Holiness(aba) stated that these days, through their actions which are bereft of righteousness, the so-called scholars have given opponents of Islam the opportunity to raise objections. However, it must be Ahmadi Muslims who, through their actions infused with righteousness, must show the world that the Holy Qur'an is the cure to all problems. His Holiness(aba) prayed that may Allah enable us to adopt righteousness.

His Holiness(aba) said that these are very in-depth matters which we must pay close attention to and we must read the Holy Qur'an with great diligence.

Prayers for Ahmadi Muslims in Bangladesh

His Holiness(aba) made an appeal for prayers for the Jalsa Salana (Annual Convention) being held in Bangladesh. Today was the first day, however opponents of Ahmadiyyat have attacked the Convention site resulting in some injuries as well. They are also setting fire to the homes of some Ahmadis. The actual scope of damage remains to be determined. His Holiness(aba) prayed that may Ahmadis remain safe from their evil and may God take the perpetrators to task. All that we can pray for such people is:

'O Allah, tear them apart and crush them to pieces.'

His Holiness(aba) also urged prayers for Ahmadis in Pakistan, Burkina Faso and Algeria. In Bangladesh, local authorities had assured the Community that they would be able to safely hold the Convention, however now upon this attack, they are doing nothing. All we can do is pray to God to swiftly alleviate the difficulties of our fellow Ahmadis.

REFERENCES

<https://www.alislam.org/friday-sermon/2023-03-03.html>
Summary prepared by The Review of Religions



ISLAM AND WORLD PEACE

Reem Shraiky

Islam has given peace great importance; the very name of Islam is derived from salaam, which is peace. The greeting of Muslims is peace, and they end every prayer with it.

A man asked the Holy Prophet (sa) 'What Islamic traits are the best?' He said: "To feed the people, and to give greetings of peace to those whom you know and those whom you know not." (Bukhari) ¹

Allah the Almighty called Paradise 'the abode of peace', and called Himself As-Salaam which means the Source of Peace. The Holy Prophet (sa) said:

"Peace is one of the Names of Allah which Allah has placed on the earth. Extend it among yourselves. When a man greets people with a greeting of peace and they answer him, then he has a higher degree than them because he reminds them of peace. If no one answers him, he will be answered by one who is better and more excellent." i.e. angels. (Tabarni) ²

Islam has laid down a set of principles, foundations and laws that regulate the relations of individuals within a single state, preserving their rights, whether they are Muslims or not, establishing freedom for each one of them, and preventing any of them from transgression. It has laid also the foundation for relations with other nations in order to establish just and comprehensive peace.

Islam has laid the foundation for building a tolerant and cohesive society that not only accepts others but also commands its followers to defend the rights of others. It has also drawn the features of a world order based on peace and justice.

There are many golden rules set by Islam that contribute to the world's peace:

Islam protects freedom of religion and freedom of conscious for everyone whether he or she is a Muslim or not, Allah the Almighty stated:

'There should be no compulsion in religion' (2:257)

And:

‘Say, ‘It is the truth from your Lord; wherefore let him who will, believe, and let him who will, disbelieve. (18:30)

The question that might arise in minds is, If Muslims are commanded to adhere to love and peace, then why do some groups preach violence in the name of Islam?

In fact, the Holy Prophet (sa) told us that Muslims will go through a dark period where they will forget and ignore the core teachings of their religion, and that hate preachers will appear who have nothing to do with Islam, therefore, they are bound for hell. Nevertheless, he did not stop here; rather he gave us the glad tidings of the coming of the Mahdi and Messiah at this very time to revive the true teachings of Islam and to clarify any misconceptions. We are fortunate that we have recognised this Mahdi and Messiah who showed us the greatness and beauty of this peaceful religion.

His Holiness Hadhrat Mirza Masroor Ahmad (aba) stated:

‘If the actions of Muslims accord with the teachings of Islam, the world’s attention will turn positively towards Islam, and Muslims themselves would realise that after truly turning to God Almighty and abandoning all worldly idols, not only will global peace be established but the status, respect and honour of Muslims will also increase manifold. But this can only happen when they accept the true servant of the Holy Prophet(sa),

the Imam of the Age [the Promised Messiah (as)], who was sent by Allah the Almighty for the establishment of peace and harmony in the world’. (Jalsa Salana Qadian, 2021)³

Islam established religious peace by commanding its followers to defend and protect the sanctity of all places of worship of all religions:

‘And if Allah did not repel some people by means of others, there would surely have been destroyed cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated. (22:41).⁴

Moreover, Islam forbids its followers from belittling the Holy figures of others and commands them to believe in all Prophets. Hadhrat Amirul-mu’mineen (aba) said:

‘According to the teachings presented to us by the Holy Qur’an, it is the duty of every Muslim to acknowledge that prophets appeared in every nation, and if they accept the fact that prophets have appeared in every nation, how then can they say that other prophets are false? At times, adherents of other religions raise, or can raise, foul allegations against the blessed character of the Holy Prophet (sa). However, Muslims address Moses (as), Jesus (as) and the avatars of the Hindu faith with reverence and respect. In this day and age, the Promised

Messiah (as) has addressed these aspects for us in a most beautiful manner. The Promised Messiah (as)

states:

'I do not hold the belief that apart from Islam all other religions are based on falsehood. I believe that just as God – Who is the God of all creation and sees everything – fulfils the physical needs of everything, so too does He fulfil their spiritual needs. It is not true that He has only chosen one people from the beginning of the creation of this world, and shown no care for the rest. Yes, it is true that a time comes for one nation, and then for another. I do not say this to please anyone, rather, God Almighty has revealed to me that Raja Ramchandra and Krishna were also pious servants of God and had a true relationship with Him. I distance myself from the one who belittles or ridicules them. The example of such a person is like that of a frog in a well which fails to understand the vastness of the ocean.' (Jalsa Salana Qadian 2021).⁵

As for wars, Islam makes it clear that no war is to be waged except for defence, and to stop transgression: Allah the Almighty stated:

'And fight in the cause of Allah against those who fight against you, but do not transgress. Surely, Allah loves not the transgressors. (2:191)⁶

This verse contains the gist of the conditions which should regulate a

religious war and which were made binding on Muslims. These conditions are four in number:

(1) Such a war should truly be in the cause of Allah. That is to say: it is undertaken with the object of removing obstacles placed in the way of God and His religion. Any war that is not *في سبيل الله* is not a lawful, religious war.

(2) Such war is allowed only against those who first take up arms against Muslims as the words *الذين يقاتلونكم* (those who fight against you), indicate.

(3) Great care should be taken that women, children and old men of the hostile nation who do not take actual part in the war against Islam are spared, for religious war is allowed only against those who fight against you. The Holy Prophet (sa) said:

"Do not kill an old man or a child or a woman, and always try to improve things and reform matters and act kindly towards others, for Allah loves those who act kindly"
(Abu Dawud).

(4) Muslims should bring the war to an end as soon as the enemy desists from fighting, for in this case further fighting is not permissible, as the words *لا تعندوا* i.e. do not transgress; surely Allah loves not the transgressors', clearly prove.

Therefore, Muslims should deal with the non-believers who are not fighting them on account of religion nor forcing them out of their homes with kindness and justice:

Allah the Almighty said:

'Allah forbids you not, respecting those who have

***not fought against you on account of your religion, and who have not driven you forth from your homes, that you be kind to them and deal equitably with them; surely, Allah loves those who are equitable.’
(60:9) ⁷***

Thus, fighting should stop as soon as its reasons stop, Allah stated:

‘So, if they keep aloof from you and fight you not, and make you an offer of peace, then remember that Allah has allowed you no way of aggression against them’ (4:91) ⁸

Even in the case of engaging in a defensive war, peace remains the first priority, and as soon as there is a call from the enemy for peace, Muslims must respond and abide by the conditions of peace:

‘And if they incline towards peace, incline thou also towards it, and put thy trust in Allah. Surely, it is He Who is All-Hearing, All-Knowing.’ (8:62). ⁹

An offer of peace by the enemy must be accepted, even if there is the risk of him playing false as Allah said:

‘And if they intend to deceive thee, then surely Allah is sufficient for thee. He it is Who has strengthened thee with His help and with the believers’ (8:63) ¹⁰

Islam commands Muslims to adhere to and honour the covenants and treaties: Allah the Almighty said:

‘Excepting those of the idolaters with whom you have entered into a treaty and who have not subsequently failed you in anything nor aided anyone against you. So

fulfil to these the treaty you have made with them till their term. Surely, Allah loves those who are righteous’. (9:4) ¹¹

Consequently, the Holy Qur'an has laid down an unmatched standard of tolerance, justice and forbearance for Muslims to abide by, whereby they are duty-bound to act righteously, with grace and fairness, even to those who seek to deny them their religious freedom.

They must support the oppressed, even if the oppressor is a Muslim and the oppressed is not. Allah the Exalted stated:

‘Let not the enmity of a people that they hindered you from the Sacred Mosque incite you to transgress. And help one another in righteousness and piety; but help not one another in sin and transgression. And fear Allah; surely, Allah is severe in punishment’ (5:3) ¹²

Further, the Holy Prophet (sa) has set a golden principle for establishing peace; and that is to show compassion to both the oppressor and the oppressed. It is clear how to show kindness to the oppressed, but when his companions asked him how should we help the oppressor? He said:

"By preventing him from oppressing others." (Bukhari)

Thus, it is the duty of Muslims to have compassion for those oppressed and to help them win their freedom from oppression. In this regard, Hadhrat Amirul Mu'mneen (aba) stated:

‘Hence, lasting peace can only be established when a balanced

approach is adopted by the people of authority at every level. Where they listen to the issues and perspective of both sides, then mediate and remove grudges.’ (Jalsa Salana Qadian, 2021).¹³

Islam’s teaching is superior to the Golden Rule. Islam teaches that Muslims must treat others well, no matter how they treat the Muslims:

“Verily, Allah enjoins justice, and the doing of good to others; and giving like kindred” (16:91)¹⁴

This verse commands Muslims to always treat others with justice, even if they act with hostility and injustice towards them. Muslims should not only treat others as they would like to be treated, but they should also treat them as a mother treats her children. A mother has no expectation of reward, nor does she seek any recognition. She loves her child more than she loves herself and she is always determined to nourish and protect him. It is this mother-like spirit of selflessness that Islam requires Muslims to develop in their hearts for all of humanity.

The Promised Messiah (as) states:

‘God desires of you no more than that you deal equitably with all people and show kindness even to those who have not done you any good. More importantly, you ought to love God’s creation as if it were your kith and kin, in the same manner that mothers treat their children. In acts of goodness there resides a concealed element of vanity. And every so often people tend to boast of their favours to

others. But such a person who performs goodness out of spontaneous desire, in the likeness of a mother, can never be concerned for vanity. Thus, the highest level of virtue originates from one’s natural yearning, like that of a mother.’ (Noah’ Ark).¹⁵

In addition, Allah has enjoined Muslims not only to practice equity and justice, but to spread it throughout the world. It directs them to always preserve the truth and never abandon justice and equity for that is the only way peace can be maintained in the world. Allah the Almighty said:

“O ye who believe! Be strict in observing justice, and be witnesses for Allah, even though it be against yourselves or against parents and kindred. Whether he be rich or poor, Allah is more regardful of them both than you are. Therefore, follow not low desires so that you may be able to act equitably. And if you conceal the truth or evade it, then remember that Allah is well aware of what you do”. (4:136)¹⁶

In Islam, the clear injunction is that whoever mocks the sanctities of Muslims, Muslims do not have the right to punish or attack the mocker, they should only leave him and not to sit with him unless he changes his approach:

‘And He has already revealed to you in the Book that, when you hear the Signs of God being denied and mocked at, sit not with them until they engage in a talk other than that; for in that case you would be

like them.’ (4:141).¹⁷

Huzur Aqdas (aba) stated:

‘When the Holy Prophet Muhammad (sa) returned victoriously to Makkah, he did not take a single drop of blood in revenge; rather, according to the command of Allah the Almighty, he proclaimed that all of his tormentors and all those who had violently opposed Islam, were to be instantly forgiven. He declared that under the Islamic rule, all people would be free to practise their own religions and beliefs, without any interference or cause for fear. His only condition was that each member of society remained committed to peace. He instructed that all people, no matter their caste, creed or colour, were to have their rights protected and be treated with respect at all times.’¹⁸

There is no doubt that peace begins at home with a good relationship with your spouse and children, but this peace has no value if it does not extend beyond that to the parents, siblings, neighbours, the needy, the society and the entire world. Of course, Islam does not neglect any of these, rather Allah and His messenger spoke about them amply.

God Almighty after laying down in the preceding verses that one should be kind to one’s wife:

“And worship Allah and associate naught with Him, and show kindness to parents, and to kindred, and orphans, and the needy, and to

the neighbour who is a kinsman and the neighbour who is a stranger, and the companion by your side, and the wayfarer and those whom your right hands possess. Surely, Allah loves not the proud and the boastful,” (4:37)¹⁹

Elaborating upon this verse, Hadhrat Amirul-Mu’mineen (aba) said:

“This single verse of the Qur’an is a magnificent charter of morality and human rights. It is a golden pathway to peace and a means to brotherly love. In this verse, apart from His worship, Allah the Almighty commands Muslims to treat their parents and relatives with love and affection. He commands them to support and comfort the most vulnerable members of society, such as orphans or those deprived in any way. Thereafter, special mention is made to fulfilling the rights of one’s neighbours. Muslims are taught to love and protect their neighbours and to be ever ready to help them in their times of need.” (Inauguration of Baitul Aqfiyat Mosque in Philadelphia, USA. 2018)²⁰

In another Place, his holiness (aba) stated:

‘The definition of a ‘neighbour’ in Islam is extremely vast and far-reaching. It not only includes people who live nearby, but also includes people who live much further afield, a person’s travel companions, work colleagues,

subordinates and many others besides.

In reality, the scope of one's neighbours in Islam is so vast that all members of society can be considered our neighbour and so striving to help all members of humanity to overcome their pain and anguish is the religious duty of Muslims' (Humanity First Conference 2021)²¹

The Holy Prophet (sa) stated:

'By the One in Whose Hand is my soul! You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I inform you about a matter which if you do, you will love one another? Spread the Salam (the peace) among each other.' (At-Tirmidhi)

In fact, The Holy Prophet(sa) brought about teachings that helped establish global brotherhood and peace, He commanded us to have compassion and to be brothers to all of humanity, as he said:

"The merciful will be shown mercy by the Most Merciful. If you show mercy to those who are on the earth, He Who is in the heaven will show mercy to you"

The Holy Prophet (sa) practically applied every letter of these teachings I mentioned today so that it would be easy for people, until the Day of Judgment, to follow them. When the Holy Prophet (sa) was bestowed authority and chosen as the state leader by all inhabitants of the city of Medina who were Muslims, Jews and idolaters, he used his authority to create a society governed

by justice and peace. He granted religious freedom to all citizens. He set the rights and duties of the state towards its citizens and vice-versa, in addition to the rights and obligations of citizens towards one another. He, in fact, created a healthy environment for the spiritual and material prosperity of all groups living under the Islamic rule and he ensured a fair treatment for all non-Muslim citizens.

Zaid ibn Sa'nah was a notable Jewish scholar of Madinah, once the Holy Prophet (sa) took a loan from him to help other people and promised to pay it back on a certain date. Two or three days before the due date, Zaid approached the Holy Prophet(sa) who was with his companions. Zaid came to the Holy Prophet (sa), grabbed him by his collar and angrily said: "O Muhammad! Why don't you pay off my due!"

At this, Sayyidna Umar got extremely angry and shouted at Zaid.

The Holy Prophet (sa) who was looking at Zaid quietly and patiently, said (even though the due date hadn't arrived yet):

"O Umar! We don't need this. I was more in need of your advice on paying off his loan well, and dealing with him courteously"

The Holy Prophet (sa) then requested Hazrat Umar (ra) to pay off Zaid's loan, and to give him twenty extra saa` of dates because he had frightened Zaid.

Hazrat Umar (ra) carried out the order of the Holy Prophet (sa), upon this Zaid asked him if he recognised him? When Hazrat Umar (ra) answered in the negative, Zaid revealed his name.



Umar (ra) asked: “The scholar of the Jews? What made you then behave and speak with the Holy Prophet(sa) as you did?”.

Zaid replied: “O Umar! I recognized all of the signs of prophethood upon seeing the face of Muhammad except two signs that were not immediately evident: One, that his forbearance would precede his rashness, and that his forbearance would increase upon encountering excessive rashness. Now I have recognized these two signs as well. Bear witness, O Umar! I am pleased with Allah as my Lord, with Islam as my religion, and with Muhammad as my Prophet. Also bear witness that I give half of my wealth – and I have plenty of wealth – in charity to ~~the~~ nation of Muhammad (sa).” (Tabari)

The Holy Prophet(sa) established the system of mutual consultation known as Shura in order to gain the consent of the

community members through a formal process, which in turn would ensure peace. He set also agreements of peace with his bitter enemies and sent letters of peace to the leaders of the world of that time in order to establish a peaceful environment between all tribes of Arabia and nearby nations. He cleared the government from all types of corruption and created a tax system (Zakat) where the wealth acquired would be distributed among the needy, zakat would be imposed upon the rich and reserved for the poor in a way that does not harm their honour.

In fact, the Holy Prophet (sa) was, still is, and will continue to be the **‘Advocate and Proponent of Peace’**.

May Allah enable us all to emulate him in serving the cause of humanity and to spread peace in our homes, society and the entire world. Ameen

References

1. Şahîh al-Bukhârî 28, Şahîh Muslim 39
2. al-Mu'jam al-Kabîr 10391
3. <https://www.pressahmadiyya.com/press-releases/2021/12/jalsa-salana-qadian-2021-concludes-with-faith-inspiring-address/>
4. <https://www.alislam.org/Qur'an/app/22:41>
5. <https://www.alislam.org/articles/islams-principles-for-establishing-true-peace>
6. <https://www.alislam.org/Qur'an/app/2:191>
7. <https://www.alislam.org/Qur'an/app/60:9>
8. <https://www.alislam.org/Qur'an/app/4:91>
9. <https://www.alislam.org/Qur'an/app/8:62>
10. <https://www.alislam.org/Qur'an/app/8:63>
11. <https://www.alislam.org/Qur'an/app/9:4>
12. <https://www.alislam.org/Qur'an/app/5:3>
13. <https://www.pressahmadiyya.com/press-releases/2021/12/jalsa-salana-qadian-2021-concludes-with-faith-inspiring-address/>
14. <https://www.alislam.org/Qur'an/app/16:91>
15. <https://www.alislam.org/library/books/Noahs-Ark-Kashti-Nuh.pdf> p.49
16. <https://www.alislam.org/Qur'an/app/4:136>
17. <https://www.alislam.org/Qur'an/app/4:141>
18. <https://www.alislam.org/articles/legacy-for-future-generations/>
19. <https://www.alislam.org/Qur'an/app/4:37>
20. <https://www.alislam.org/press-release/philadelphia-mosque-reception-2018/>
21. <https://www.alislam.org/articles/humanity-first-wiping-away-tears-of-distressed/>
22. Al-Mu'jam Al-Kabeer for Tabarani, Vol.5, Chapter 2, P.164



what is

A₁ U₁ T₁ I₁ S₁ M₃

to you?

I'll tell you what autism is to
me.

He's non-verbal,
But his non-verbal
communication is beautiful,
He smiles, he laughs, he's
affectionate but may have
imperfections.

His sensory needs are always
changing.

He hangs upside down just for
fun!

He licks cold surfaces no
matter what and that's a new
play he's begun.

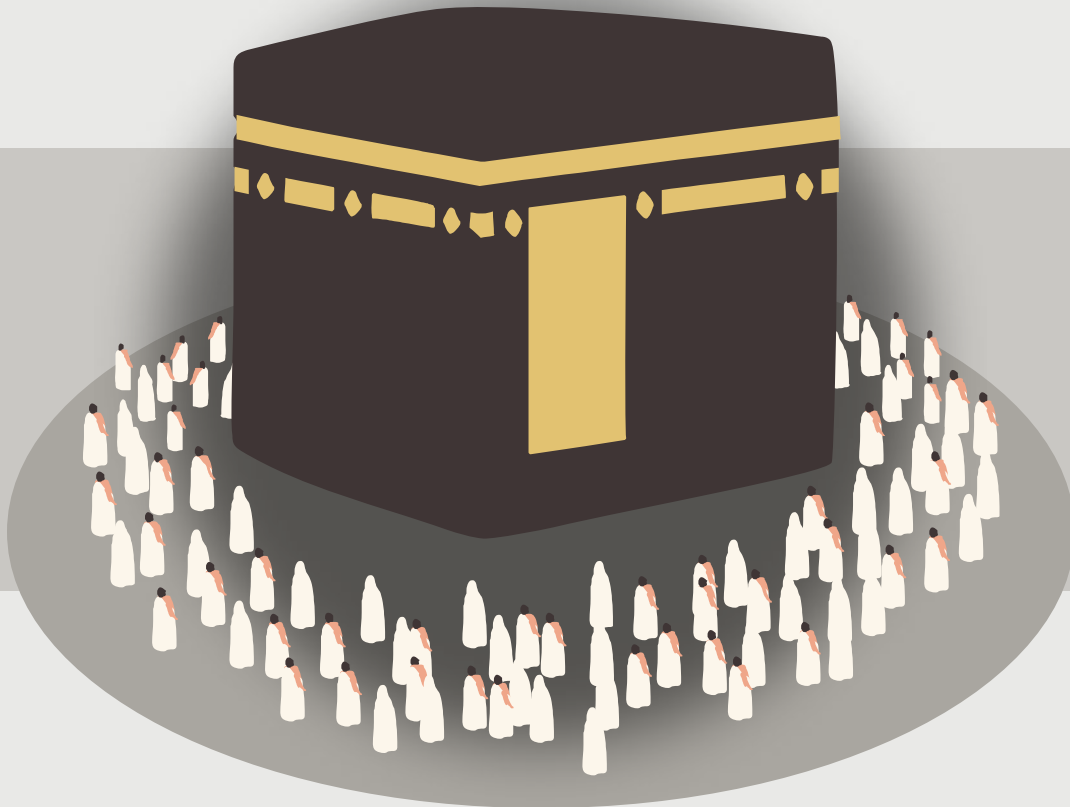
Tantrums, screaming, crying
even being aggressive.
But it can all change with a big
tight cuddle.

He is my son, he is autistic,
he's special and unique
And I would never change him
What is autism to you?

Nazia Iqbal

Unification of the Muslim Ummah

Farzana Yousuf



To be unified means to come together and there is no other community better placed to understand the importance of unification than the followers of Islam. A Muslim is a part of a special community of believers whose sole purpose is to recognise and bring others towards the worship of Allah and the service of His creation. Whether in prayer or public service, Islam and togetherness go hand in hand.

If we look at the condition of the wider Muslim Ummah today. Armed with the Word of Allah in the form of the Holy Qur'an, the Sunnah and Hadith of the Holy Prophet (sa) which give so much guidance on unity, surely the Muslim Ummah should be more united than any other community on earth? But they are not. In fact, the Muslim Ummah is divided and in turmoil. Scores of sects and groups have been established creating more divisions in the Muslim Ummah than ever. The consequences of this are stark. Because when a people are divided, they cannot achieve

in the world, what can be achieved when people are unified because their strength is not only split but used against each other.

Even though there are some two billion Muslims in the world, if they oppose each other how can they defend Islam and the interests of Muslims? They cannot, rather than achieving the unity that Islam encourages, instead the Muslim Ummah is in conflict. War and fighting rage in Syria, Yemen, Afghanistan, Iraq and Muslim Regions in Africa. Muslim fights against Muslim. Bereft of leadership, spiritual guidance and an accurate understanding of Islam, the results are both destructive and distressing. Millions of Muslims, grown adults and orphaned children, are displaced from their homes suffering bloodshed, hunger, poverty, devastation and insecurity.

The Syrian Crisis alone is now in its 11th year. The data published by the United Nations outlining the extent of the devastation is heart-wrenching. The UNHCR High Commissioner; Filippo Grandi has called it the biggest humanitarian and refugee crisis of our time and a continuous cause for suffering. It has resulted in the loss of thousands of innocent Muslim lives and many more in dire need of humanitarian assistance.¹

Syria is just one example of a Muslim nation divided, there are several others including Iraq, Yemen and Afghanistan. Afghanistan has been embroiled in a series of civil wars, international wars, and inter-ethnic conflicts continuously since 1978 and Yemen is currently experiencing a civil war that claimed over 20,000 deaths in 2019 alone which is indeed a horrifying figure.²

Unlike many parts of the Western world who have united to support Ukraine in the ongoing Ukraine/Russia conflict, sadly, Muslim nations have not come together to resolve the suffering of their own innocent brethren. The truth is that the Muslim Ummah is far from being unified, a condition that the Holy Prophet (sa) foretold. He said:

“A time most surely will come upon my people when Islam shall be left only in name. The Qur’an will be read by a way of mere ceremony and nobody will act upon it. Mosques no doubt there will be many, but they no longer will be the source of light and guidance. The Ulama will be the worst creatures under the sun; all mischief will emanate from them and the chastisement of God will come down upon their heads.”³

The painful truth is that for much of the Muslim Ummah, this is an accurate description of their condition today. What is clear and without question is that there could be no greater need for the advent of the Messiah and Mahdi as foretold by the Holy Prophet of Islam (sa) than in this age. The Promised Messiah’s (as) purpose and that of the Institution of Khilafat that succeeds him was to unite the believers and all of mankind under the banner of Islam. It is only through the recognition and acceptance of the Promised Messiah (as) and Khilafat that the Muslim Ummah can be unified. So, having looked at the condition of the wider Muslim Ummah today, one needs to consider what it means to be

unified and the importance of unification as a central feature of Islam. Togetherness, which is what unification actually means, is an essential tenet of Islam. Take the example of congregational prayer. Although we can pray individually, Allah rewards us in greater measure for congregational prayer. So much so that the Holy Prophet (sa) said that congregational prayers reward a believer 27 times more than a prayer offered alone. The Promised Messiah (as) elaborated on this and beautifully illustrated the importance of unity. He explained that the reason why Allah offers greater reward for congregational prayer is precisely because it creates unity. Its importance is so significant that even the worshipper's feet are required to be aligned.

During a session of Liqaa Ma'al Arab on 13 December 1994,⁴ Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV (ra) explained that the very purpose of having an Imam who leads the congregational prayer is so that the unity of worshippers is established. In fact, this emphasis on unity is so deeply held in Islam that even if the Imam commits a mistake, then the instruction is that all the followers of that Imam, knowing that he has committed a mistake, should nevertheless repeat that mistake behind him.

And so, although unity in Islam is about coming together, it is also about leadership. Without question, unification of the Muslim Ummah can only be achieved when Muslims become disciplined and unite behind one Imam. This can only happen when Muslims accept the Imam of the Age who was sent to unite Muslims and bring mankind to recognise its creator, the One True God.

The Promised Messiah (as) is the guiding light and the unifying source for all peoples of all religions across all the world. He was sent by God in fulfilment of the prophecies contained in the Holy Bible, the Holy Qur'an and Hadith, with the express task of reviving Islam in its pristine purity and beauty and bringing Muslims and all of mankind back to their Creator. And it is the successors of the Promised Messiah (as) through the institution of Khilafat, which manifest this task and through which the Muslim Ummah can be unified.

Khilafat is Allah's promise to those who believe and do good works. Allah tells us in the Holy Qur'an that He has promised to those among you who believe and do good works that He will surely make them successors in the Earth.⁵ Allah also tells us to hold fast, all together to the rope of Allah and not be divided.⁶ In these verses, Allah the Exalted has promised Khilafat for those who are strong in their faith and who do good deeds and The Promised Messiah (as) tells us, that the rope of Allah is represented by Khilafat.

The means for the guidance of the whole mankind and their unification is to hold fast to the rope of Allah. Khilafat unites us physically, socially, morally and most importantly, spiritually. As it has done in Jama'at Ahmadiyya, the Khalifa can unite the wider Muslim Ummah under one leadership guiding them towards achieving the very righteousness that is the essence of every Muslim's existence. A strong bond with the Khalifa of the time is the means not only for our individual progress, but it is also the source of unifying the whole world under the banner of the true teachings of Islam and guiding the Muslim Ummah to salvation.

Islam teaches that all mankind is like a family and it can only look after the peace and



security of each member, if it lives like a close-knit family. The very unification that the wider Muslim Ummah needs has already manifested itself in the Ahmadiyya Muslim Community, the example of which is unmatched in any other community in the world.

We can clearly see how the Khulufa have successfully united the Ahmadi Muslims. After the demise the Promised Messiah (as) and the establishment of the divine Khilafat, Hazrat Khalifatul Masih I (ra) began to distribute the daily Al-Fazl across the world through which the unifying message of Islam was spread widely. So that the message of Islam could be heard, he also established the very first foreign mission outside India right here in the UK in 1913. With that the Jama'at began to grow globally as one.

The second Khalifa, Hazrat Musleh Ma'ud (ra) launched the Tahrik-e-Jadid and Waqf-e-Jadid schemes through which the seeds of the Ahmadiyya community began to be planted in almost every country of the world. Schools, clinics, hospitals, mosques and mission houses dedicated to the service of Islam were established globally.

Jamia Ahmadiyya was established as were Jama'at auxiliaries such as Lajna Ima'illah for the ladies, Majlis Khuddamul Ahmadiyya for the male youth, Majlis Ansarullah for the male elders and also Majlis Atfalul Ahmadiyya and Nasiratul Ahmadiyya for younger boys and girls. Indeed, when Lajna Ima'illah was established in 1922 as a women's movement, it was one of the world's **first**

global women's movements dedicated to the support and progress of women.

Hazrat Khalifatul Masih III (rh) established the Fazle Umar Foundation, the Khilafat Library in Rabwah with tens of thousands of books and magazines dedicated to Islamic knowledge and history. He established the Nusrat Jehan scheme through which scores of non-profit making schools were established in Africa. The Ahmadiyya Muslim community's work in Africa was so prolific that Dr Ernest Bai Koroma, President of the Republic of Sierra Leone said, "***in many parts of our land Ahmadiyya is a byword for school, education⁷ and learning.***"

Hazrat Khalifatul Masih IV (ra) founded the *Waqf-e-Nau Scheme* and established thousands of mosques, mission houses, clinics, hospitals, schools and colleges. He established homeopathic dispensaries across the world so that millions of Muslims could receive treatment for various ailments free of charge.

By this point, the Ahmadiyya Muslim community under the leadership of Khilafat was growing in leaps and bounds. The opponents of the Ahmadiyya Muslim community, grew fearful and recognised the desperate need for unification of the wider Muslim Ummah. They knew that they could only do it by establishing their own global Muslim leadership. However, Allah did not support their efforts and they failed to establish their own Muslim leadership. How could they defeat the true Imam of the Age and the Khulefa who were sent by Allah Himself? They could not. As a result, they put in place laws in Pakistan which mercilessly persecuted Ahmadi Muslims and made it impossible



for the fourth Khalifa to serve Islam in Pakistan. Jalsas and Ijtemas were banned. They thought that with such laws, they would destroy Khilafat and the unified Ahmadiyya Muslim community which flourished under it, but they could not be more wrong.

It was Allah's design that the Khilafat should migrate to London in 1984. When that happened, the unification of the Ahmadiyya Muslim community accelerated. Humanity First was established and MTA was born, through which tens of millions of people across the world are connected with each other as the unifying message of the Khalifa is spread by satellite, internet and cable television.

Under the current Khalifa, the Holy Qur'an, the source of divine guidance for all Muslims whatever their sect has now been translated into an unprecedented 75 languages. This is an achievement unparalleled by any Muslim or non-Muslim community anywhere in the world. The total number of mosques now built by the Jama'at worldwide exceeds 17,000. It is at these Mosques, that the very salat which I mentioned earlier, as being an example of the manner in which Muslims are unified, is performed. That is in addition to some 700 or so formal schools and over 40 hospitals worldwide.

The Khalifa is a beacon of light for all Ahmadi Muslims worldwide who follow him as the pulse follows the heart. Under the divine leadership of our beloved Huzoor (aba) The Ahmadiyya Jamaat is able to hold numerous events which bring us together in a spiritual bond of unity – our Jalsa Salanas are a fine example of how the Jamaat, under one leadership, is united in an annual spiritual awakening. Our Refresher Courses and Ijtemas, are an invaluable opportunity for us to strengthen our spiritual knowledge, reinforce our moral values and enhance that bond of unity that brings us together under the banner of the True Islam. And whilst during the Covid pandemic many communities became separated, our beloved Huzoor (aba) pioneered virtual mulaqaats through which jamaats across the world could benefit from his guidance no matter which corner of the world they were in. Which world leader has been able to achieve that?

Every single Ahmadi Muslim benefits from the continuous heartfelt prayers of Huzoor-e-Anwar. No other Muslim Community has this privilege and this honour. No other Muslim Community has a leader, a guide, who spends each and every day and each and every night praying for the Jamaat he leads. In his Friday Sermon of 6 June 2014, beloved Huzoor (aba) spoke of the unique relationship between the Khalifa and Ahmadi Muslims and said that:

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

“Before sleeping at night there is no country of the world that I do not visit in my imagination and no Ahmadi for whom I do not pray whilst sleeping and

whilst awake”⁸

How blessed and how fortunate are we to belong to this Jamaat of the Promised Messiah (as) and be the recipients of such heartfelt prayers.

How blessed are we, as Lajna, to have the guidance and support of our beloved Huzoor in all our endeavours. We are indeed blessed to have a leader that guides us at every stage and in every aspect of our life, through every trial and tribulation we may encounter, through every decision we need to make. Huzoor (aba) continually advocates for the rights given to women in Islam and encourages us to stand confidently in the face of adversity and take pride in our faith, to refute the unjust allegations of Muslim women being oppressed. To strive to better ourselves so that we can rise to the responsibility of the spiritual and moral training of the future generations and fulfil our role as nation builders. Because of Khilafat, it is only within the Ahmadiyya Muslim community, that every man, woman and child can benefit from a national, regional and local Ijtema. It is only within the Ahmadiyya community that the celebration of Eid is held on exactly the same day in every Ahmadiyya Mosque across Britain. Because of Khilafat, every sermon in every Ahmadiyya Muslim Mosque is delivered by an Imam who is trained, qualified and formally appointed to be an Imam and whose message is always peaceful and consistent with Islamic teachings. From the moment that an Ahmadi is born to his or her last breath, every practising and participating Ahmadi is part of a unified Muslim Ummah which is concerned for and strives to take care of each other in the spirit of Muslim brotherhood and sisterhood. If your child is struggling at school, there will always be someone in the Ahmadiyya community who is willing to help. Because of Khilafat, if you are unwell, there will always be someone in the Ahmadiyya community who is willing to offer assistance and support. In turn, amongst Ahmadi Muslims across the world, there is no war, no starvation nor displacement.

If the divided Muslims across the world were to recognise the Imam of the age and hold firmly to the rope of Allah, the suffering we see in the Muslim world would be no more because the Muslim Ummah would be unified. There can be no doubt that it is Khilafat that is the only possible source on this earth of unification of the wider Muslim Ummah. The revival of Islam and the unification of Muslims is simply not possible without it.

May Allah enable the Muslim Ummah to recognise the Imam of the age and find the unification that it so desperately needs. Ameen.

REFERENCES

1. <https://www.unhcr.org/uk/news/press/2022/9/632205704/right-safety-access-food-unhcrs-grandis-message-syria.html>
2. <https://news.sky.com/story/yemens-civil-war-has-killed-more-than-100-000-people-11850395>
3. (Kanz-al-Ummal, vol. 6, p. 49) <https://www.alislam.org/library/articles/Prophecies-advent-Promised-Messiah.pdf>
4. https://www.youtube.com/watch?v=CWK_wCIxfvA&ab_channel=AhmadiyyaMuslimCommunity
5. <https://www.alislam.org/Qur'an/app/24:56> (Surah Al-Nur, Verse 56)
6. <https://www.alislam.org/Qur'an/app/3:104> (Aal-e-`Imran v.104)
7. <https://www.alislam.org/articles/review-of-125-years-history-of-ahmadiyyat/>
8. <https://www.alislam.org/friday-sermon/2014-06-06.html>



Caribbean Salmon Fishcakes

INGREDIENTS

- 1 packet of frozen salmon fillets (500g)
- ½ onion, finely chopped
- 1 red pepper, finely chopped
- 150g fresh spinach, finely chopped
- A handful of parsley, finely chopped
- 2 eggs, whisked
- 50g panko breadcrumbs
- 3 tbsp mayonnaise
- 1 tbsp jerk seasoning
- ½ lemon, zest and juice
- Salt, and pepper to taste



METHOD

- Steam the fish till cooked.
- Separately, lightly fry the onion and pepper, till soft.
- Once all has cooled, mix all the ingredients together.
- Shape into fishcakes and put in fridge for at least ½ hour.
- Fry in oil for 2-3 minutes each side.
- Serve with potato wedges and coleslaw.

TIPS

- Any fish can be used, frozen or fresh.
- Experiment with different spices.
- Experiment with different vegetables, e.g. courgettes, asparagus, and French beans.



MORAL STORY

THE REWARD OF A VIRTUOUS DEED

We should only worship that Almighty God, who rewards even for a little work. A story goes that once three men were trapped in a mountain. They had taken refuge in a cave when a rock fell in front of the cave, blocking the exit. Upon this, they said, **'Now only our virtuous deeds will rescue us'**.

One of them said, **'Once I hired a few workmen. One of them left before the payment was made. I searched for him, but he could not be found. I bought a goat from his wages that multiplied into a herd in a few years' time.**

One day that person appeared and said that he had worked for me and that it will be my kindness to pay for his labour. I handed over the whole herd to him. O Allah! If You liked my virtuous act, then ease my difficulty for me'. The rock elevated slightly.

The second person then narrated his story and said, **'O Allah! Ease my difficulty if You liked my virtuous act'**. The rock elevated a little more. The third person described his story, **'My mother was old. One night she asked for a glass of water.**

By the time I brought the water, she was already asleep. I did not wake her fearing that she would be uncomfortable. I stood the whole night with the glass of water. I gave her the water when she woke up in the morning. O Allah! Remove my difficulty if You liked my virtuous act'. The rock then moved enough to let them escape. The Almighty Allah rewarded all of them for their virtuous deeds.

(Malfūzāt, vol. 6, p. 26–27)

Pleasant Stories & Anecdotes

<https://www.alislam.org/library/books/Pleasant-Stories-and-Anecdotes.pdf>



HEALTH MATTERS



Alopecia - the facts

What is alopecia?

Alopecia areata is a condition that causes your hair to fall out in patches. The condition develops when your immune system attacks the hair follicles causing hair loss. While hair can be lost from any part of the body, alopecia areata usually affects the head and face including eyebrows and eyelashes. Hair typically falls out in small, round patches about the size of a quarter, but in some cases, hair loss is more extensive. Most people with the disease are healthy and have no other symptoms.

There is no cure for alopecia areata, but there are treatments that help hair grow back more quickly. There are also resources to help people cope with hair loss.

Types of Alopecia Areata

There are three main types of alopecia areata:

- Patchy alopecia areata: In this type, which is the most common, hair loss happens in one or more coin-sized patches on the scalp or other parts of the body.
- Alopecia totalis: People with this type lose all or nearly all of the hair on their scalp.
- Alopecia universalis: In this type, which is rare, there is a complete or nearly complete loss of hair on the scalp, face, and rest of the body.

Who Gets Alopecia Areata?

Anyone can have alopecia areata. Men and women get it equally, and it affects all racial and ethnic groups. The onset can be at any age, but most people get it in their teens, twenties, or thirties. When it occurs in children younger than age 10, it tends to be more extensive and progressive.

According to Alopecia UK, alopecia areata - the most common kind - affects 15 in

the UK.

- Researchers don't know the exact cause of this condition. Some possible risk factors have been identified, including:
- genetics, such as a close family member with alopecia areata
- having certain health conditions, such as Down's Syndrome, thyroid disease, or vitiligo
- vitamin D deficiency
- emotional stress or an illness which can bring on alopecia areata in people who are at risk, but in most cases, there is no obvious trigger.

Treatment for Alopecia Areata

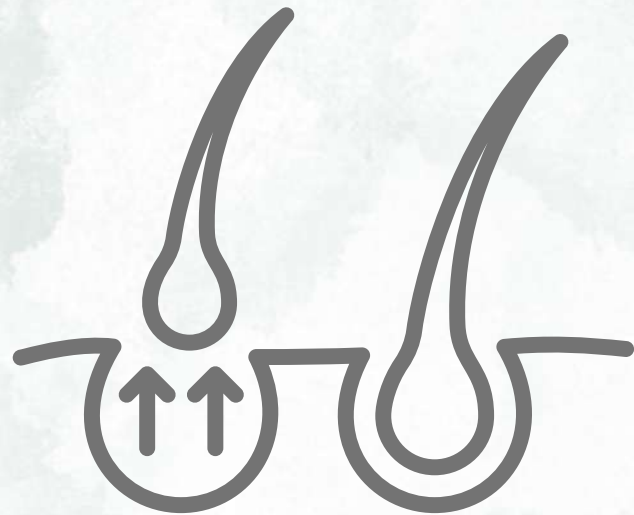
There's no known cure for alopecia areata, but there are treatments that you can try that might be able to slow down future hair loss or help hair grow back more quickly. The effectiveness of each treatment will vary from person to person. Some people won't need treatment because their hair grows back on its own. However, in other cases, people won't see improvement despite potentially trying every treatment option. Furthermore, hair regrowth may only be temporary. It's possible for the hair to grow back and then fall out again.

Treatments involve:

- Topical agents
- Steroid injections
- Oral treatments
- Laser and light therapy
- Natural treatments such as acupuncture, aromatherapy, vitamins and supplements, essential oils, homeopathics.

There is some evidence that changes to diet may have a positive effect on alopecia areata.

Some individuals with a diagnosed autoimmune condition may consider following an anti-inflammatory diet. This type of eating plan is designed to help reduce the body's autoimmune response and the chances of another hair loss episode or further hair loss.[1][2]



Living With Alopecia

My alopecia started at the age of 40, it started off with alopecia areata so I noticed little circles of hair loss on my head first of all and gaps in my eyebrows. But then it progressed and it took about 3 months for my entire body hair and hair on the head, eyebrows, the hair in my nose, entire body hair to fall off. So I got alopecia universalis, the rarest form of the condition. I obviously went to my GP, it was a very very difficult time, especially as women we identify as being a woman with nice longish hair which is a part of our beauty, so for me to lose that at the age of 40 was absolutely devastating. I went through a sort of depression and got very down but I was still doing my work and

everything so I wasn't ever bedridden or couldn't get myself up, but it was a very difficult time. You feel your confidence absolutely finishes, you're very self-conscious of what you're doing, where you're going, who's looking at you. You feel very scared and upset and I was crying a lot and I would sit there very quiet, your personality changes, you lose your confidence. For 3 months I was very upset I didn't want to do anything or go anywhere. At home I used to wear caps for cancer patients, even though it was my own house I didn't want to walk around without my hair, I never slept without wearing a hat, I didn't want my husband to see.

The doctors said it can be stress-related. Mine did start off with stress, I was under extreme stress in the situation at that point in time and that triggers it. I remember going to the doctors 4-5 months later and said my difficulties are over and my stresses have been resolved but my doctor described it like a bush fire, so once you light the fire, it just spreads so your hair just keeps falling and we don't know how to stop it. She advised me to get steroid creams but I said to her if I just had a little patch I would just put it on that patch but I can't put steroid cream all over my body so I refused that. She did a blood test for me and my vitamin D was extremely low, to the point where when she put me on vitamin D, I think I was on 60,000 units a day for 3 months. My iron was quite low as well as my B12.

I then went into Planet Organic and I spoke to the nutritionist there, they were very good. I had googled a lot and read

books, I did my own research into alopecia, and how to reverse auto immune diseases. The thing that I understood was that I had to detoxify my body, so my body needed to heal. Any auto immune disease is related to a leaky gut syndrome which means that your intestines and your gut isn't healthy which causes a lot of auto immune diseases. The doctor said normally when one autoimmune disease happens, you normally get 2 or 3 and in fact I was diagnosed with coeliac disease soon after my alopecia. I googled so much and started talking to people whose hair had grown back online and one girl said to me to get her hair to grow back, she changed her diet.

There were a few steps that I took after researching and talking to other people. So number one, I topped up on my vitamins. Number two, I did a no processed diet for just under a year, I was very strict with it. Number three, I went to a homeopath and took those medicines for about two years, even after my hair had grown back - one was for my gut and one was for hair growth. Number four, I had acupuncture on my head on my hands on my feet and something called moxibustion, which is heat therapy to my head and was extremely painful. Number five, I changed my attitude. After 3 months, when I realised it was having an impact on my daughters, I said, "Let's stop this crying, I'm not in pain, I don't have cancer," this can't kill me, it's only superficial and I realised the stress wasn't helping. My family supported me so much and I did a lot of prayer too.

Whatever I did, I understood that this is

my body attacking itself, I need to heal. A lot of Pakistanis have this myth that you should take ginger water or garlic water and massage it onto your head. But I hope that people understand that your hair is a root, it has to grow from the inside of your body. Something inside your body isn't great so it's not helping the hair grow so what I understood is that I have to fix the inside of my body, I have to detox and go really pure and try to make the leaky gut heal and try to put only goodness into my body. I didn't even do steroids. I was with the gastro team in the hospital and the doctor there said if your hair does come back, it'll grow a little bit and then fall out again so please don't get your hopes up. A year later, my hair had grown, it was about 2 inches long. He was so shocked and said he's never seen anybody's hair grow back after alopecia universalis. My hair even grew back black where usually, it grows back white and then turns darker - the doctors were amazed. I told him I don't know which one worked but whatever I was doing, I was trying to keep it natural. Shukkur Alhumdollah it's all grown back, I did a lot of prayers and God has really blessed me.

Living with Alopecia – Part Two

Dealing with alopecia while being married can be challenging, but having a supportive partner can make all the difference. The first step is to be open and honest with your spouse about your feelings and concerns. Share with them how your alopecia is affecting you emotionally and physically. It's important to communicate your needs and let them

know how they can support you during this time.

Your partner can play an important role in boosting your self-esteem and helping you feel more confident. Encourage them to be patient and understanding as you adjust to your new appearance, and allow them to help you find ways to feel beautiful and comfortable in your own skin. This could involve experimenting with wigs or headscarves, trying out new hairstyles, or exploring other ways to express your personal style.

Seeking out support from other couples who have dealt with alopecia can also be helpful. Joining a support group or connecting with other women with alopecia online can provide a safe and supportive space to share experiences and offer encouragement.

Remember that dealing with alopecia is a process, and it's okay to have ups and downs along the way. Be kind to yourself and take time to focus on your emotional and physical well-being. With the love and support of your partner, and the help of other resources, you can learn to embrace your unique beauty and live a happy and fulfilling life.

REFERENCES

[1] <https://www.healthline.com/health/alopecia-areata#diagnosis>

[2] <https://www.niams.nih.gov/health-topics/alopecia-areata/diagnosis-treatment-and-steps-to-take>

Salat

a spiritual and physical cure

Amber Rashid Zafar

Salat or Salah as it is known in Arabic or Namaz in Persian and Urdu, is one of the Five Pillars of Islam and an obligatory religious duty for every Muslim. It is a physical, mental, and spiritual act of worship that is observed five times every day at prescribed times.

It is given the highest priority in the Holy Qur'an. There are many benefits of Salat described in the Book of Allah. The spiritual benefit is very well documented. The purpose of Salat is to reach a higher spiritual level, to attain the highest condition of man, where he is content, and the Lord is content with him. 'Surely, Prayer restrains *one* from indecency and manifest evil.'(29:46).

However there are few people that actually reflect on each posture of the Prayer, and really understand the mental and physical benefits, and importance thereof.

The founder of the Ahmadiyya Muslim Community, the Messiah and Mahdi, Hazrat Mirza Ghulam Ahmad (peace be upon him) has written in great detail about this subject. In reference to the significance of the postures of salat, in his writings "Essence of Islam" Volume II he writes, and I quote;

"What is the Salat? It is the submission of one's humility and one's weakness to God and to seek the fulfilment of one's needs from Him. In the course of the Salat the worshipper sometimes stands before God with folded arms signifying his consciousness of the glory of God and his eagerness to carry out His Commandments; at other times he falls into prostration in complete humility and devotion and seeks the fulfilment of his needs.



Sometimes like a beggar he praises Him from whom he begs and proclaiming His greatness and His glory seeks to move His mercy and supplicates Him. A faith that has nothing comparable to the Salat is altogether empty.... Salat means the love and fear of God and the preoccupation of the heart with His remembrance.

That is faith.

He who seeks escape from Prayer is no better than an animal. To eat and drink and sleep away the hours like an animal is not faith. This is the practice of the disbelievers....For him who desires to meet God and is anxious to reach Him the Salat is a conveyance by climbing into which he can arrive at his goal speedily.

He who gives up the Salat, how shall he arrive? Since the Muslims have abandoned the Salat or have given up observing it with the serenity and comfort and love of the heart, being neglectful of its true reality, Islam has begun to decline. The time when the Salat was observed properly was a great time for Islam, when it had become dominant in the whole world. Since the Muslims have given up the proper performance of the Salat they themselves have been abandoned. It is the Salat performed with heartfelt earnestness that delivers a person from all difficulties. It is my repeated experience that I pray for the resolving of some difficulty and while I am still occupied with the Salat God resolves the difficulty. What happens in the Salat? One raises one's hands in supplication and the other listens to him well. Then a time comes when He who listens speaks and responds to the supplicator. This is the situation in the Salat. The worshipper falls into prostration before God Almighty and submits his difficulties and his needs to Him. The result of true and real Salat is that soon the time comes when God Almighty responds to the supplicant and comforts him with His words. Can such an experience be possible without the true observance of Salat?"¹

The Promised Messiah (as) also said:

"My experience is that nothing takes one so near to God as Salat. The various postures of the Salat



demonstrate respect, humility and meekness. In Qiyam (standing posture) the worshipper stands with his arms folded as a slave stands respectfully before his master and king. In Ruku'(bowing) the worshipper bends down in humility. The climax of humility is reached in Sajdah (prostration), which indicates extreme helplessness".²

Highlighting the physical benefits of Salat, the following has been written in an article that I would like to quote in part. Citing a hadith or Tradition of the Holy Prophet (peace and blessings of Allah be on him) which says 'truly there is cure in Salat', the writer enumerates some orthopaedic benefits of Salat.

- Regular exercise reduces cholesterol in the body. Cholesterol causes heart failures, strokes, diabetes and many other ailments. A job that requires physical labour is most definitely better for the health of a person than a sedentary profession.
- Salat is an excellent form of exercise to prevent indigestion. In the morning when stomach is empty, a Muslim is required to offer fewer number of Rak'aat that is units of Prayer, whereas in the evening after the dinner we offer an extra number of Rak'aat.
- By offering Takbir at the beginning of Salat, we move hand and shoulder muscles thereby increasing the flow of blood towards torso. The posture of Akamat performs a similar function.
- The most important function in Salat is sajdah or prostration posture where we touch the ground with our forehead. This posture increases fresh supply of blood to our brain. Needless to say in certain forms of yoga some adherents stand on their heads for the same purpose.
- In tashah'hud position, which is sitting down position, our hip, elbow, knee joints, backbone, wrist joints move in a way that it provides a form of relaxation to our entire body. Pressure is applied on the body parts as if it was a kind of massage which releases tension.
- The Heart is the most important organ in the body. It supplies fresh blood to all body tissues. These body movements performed during Salat are an excellent source



- of exercise for our heart as well. According to a *Hadith* of the Holy Prophet (saw), "There is an organ in the body, when it is healthy, the whole body is healthy, and when this is sick, the entire body becomes sick". It is the heart.
- A remarkable tissue in our body is cartilage. It is unique in being a living tissue with no direct blood supply. The only way it receives nutrients and oxygen is by movements of the joints. The pumping effect forces blood into the joint area which would otherwise be bypassed. Those who are very sedantary are in greater danger of ending up with dead cartilage tissues that will subsequently wear away. This will leave us with arthritis, painful joints and paralysis. Bacteria and viruses find safe haven in joints for this reason as no blood cell can get at them and in most cases neither can antibodies.³ The movement of Salat 5 times a day is imperative in helping blood pump in this manner.

Interestingly, comparisons have been made between the positions of Salat to various yogic positions, with reference to the physical impact on the body. An online blogger, Jasmine Ibrahim-Eesa, an American Architect, has taken a particular interest in this story, and linked the two.

During the Salat position of Qiyam (stand up straight, legs slightly apart, hands folded at wrists over chest) and the yoga Namaste (Stand up straight with your legs together. Raise your arms, bending them and joining your palms at the chest level. This is a sign of greeting from heart to heart), there is an even distribution to both feet. This will ease the nervous system and balance the body. The body is charged with positive energy. This position straightens the back and improves posture. In this position, a verse of the Qur'an is recited: 'And guide us to the straight path.' While reciting more verses from the Qur'an, the sound vibrations of the long vowels ā, ī, and ū stimulate the heart, thyroid, pineal gland, pituitary, adrenal glands, and lungs, purifying and uplifting them all.

Next is the position of Ruk'u in salat (half-forward bend with the hands placed on the knees) and the yoga position Ardha Uttanasana (half-forward bend with the arms stretched anywhere from the knee to the feet) fully stretch the muscles of the lower back, front torso, thighs, and calves. Blood is pumped into the upper torso. This position tones muscles of the stomach, abdomen, and kidneys.



Sujud, the Salat position in which the forehead is touching the floor, palms face flat against the side of the head, is very much akin to the *Balasana* move in yoga, also known as child's pose, where the heels are sat on, and the torso is placed as close to the floor as possible between knees and thighs, and the arms are either stretched out front or parallel to the line of the torso), is the most important position in prayer. This position stimulates the brain's frontal cortex. It leaves the heart in a higher position than the brain, which increases flow of blood into upper regions of the body, especially the head and lungs. This allows mental toxins to be cleansed. This position allows stomach muscles to develop and prevents growth of flabbiness in the midsection. It maintains proper position of foetus in pregnant women, reduces high blood pressure, increases elasticity of joints and alleviates stress, anxiety, dizziness and fatigue.⁴

The benefits both physical and spiritual are clear in abundance to those who wish to reflect. The series of movements is not random or without thought. It is Allah the Creator who has fashioned our bodies, and it is indeed He who shows in every aspect of our day how we should be sustaining and fuelling the blessings of good health imparted on us. The mind boggles at the minute nuances, but the fact of the matter is that we are born to worship Him, and so show diligence and thought for everything we say and every posture that we adopt knowing that every minute act of worship is present to help us on a journey to find Allah.



References

1. Malfuzat, vol. V, pp. 253-255
2. Speeches to Jalsah Salana, 1906, pp. 6-8
3. "The Physical Benefits of Salat", Zakariyya Virk, Ahmadiyya Gazette, August 1993
4. <http://mvslim.com/5-ways-yoga-is-a-basic-practice-for-muslims/>

KNOWLEDGE OF GOD

MA'ARFATE HAQ

Al-Hakam, 24 November 1901

**This voice is coming from the phonograph:
Seek the God from heart-not through pomposity.
If deeds are not there with a pure and cleansed heart,
This pastime is no better than circuits around an idol.
If the dead heart is not out of the coverings,
What can be gained from hostility and war mongering?
What Faith is that wherein there is no Sign from God-
No support by God-no succour from the Heaven?
Religion is a pastime if there is no certitude-
What is void of light, such Faith is not from God. (5)**

**God's Faith is only that which is an ocean of lights;
Whoever is far from it, he is distanced from God, too.
God's Faith is only that that shows the way to God-
What good is that Faith that cannot open the knots?
Those who do not follow this Faith, they've no strength;
They cannot move a single step past worldly things.
Those persons who are feeble in the knowledge of God,
They remain enslaved to idols even after giving them up.**

معرفتِ حق

منقول از اخبار الحکم 24/ نومبر 1901ء

آواز آرہی ہے یہ فونو گراف سے
جب تک عمل نہیں ہے دل پاک و صاف سے
باہر نہیں اگردلِ مردہ غلاف سے
وہ دیں ہی کیا ہے جس میں خدا سے نشان نہ ہو
مذہب بھی ایک کھیل ہے جب تک یقین نہیں
دینِ خدا وہی ہے جو دریائے نور ہے
دینِ خدا وہی ہے جو ہے وہ خدا نما
جن کا یہ دین نہیں ہے نہیں ان میں کچھ بھی دم
وہ لوگ جو کہ معرفتِ حق میں خام ہیں

ڈھونڈو خدا کو دل سے نہ لاف و گزاف سے
کتر نہیں یہ مشغلہ بُت کے طواف سے
حاصل ہی کیا ہے جنگ و جدال و خلاف سے
تائیدِ حق نہ ہو مددِ آسماں نہ ہو
جو نور سے تہی ہے خدا سے وہ دیں نہیں
جو اس سے دُور ہے وہ خدا سے بھی دُور ہے
کس کام کا وہ دیں جو نہ ہو وے گرہ کشا
دنیا سے آگے ایک بھی چلتا نہیں قدم
بُت ترک کر کے پھر بھی بُتوں کے غلام ہیں