

VOICE OF IMAM

THE DIVINE LIGHT

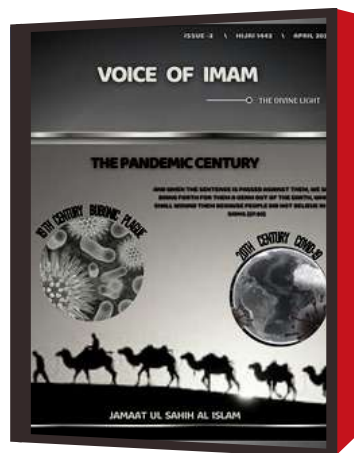
THE PANDEMIC CENTURY

AND WHEN THE SENTENCE IS PASSED AGAINST THEM,
WE SHALL BRING FORTH FOR THEM A GERM OUT OF
THE EARTH, WHICH SHALL WOUND THEM BECAUSE
PEOPLE DID NOT BELIEVE IN OUR SIGNS.(27:83)



JAMAAT UL SAHIH AL ISLAM

VOICE OF IMAM



My brothers and sisters, what is happening around the world is a great lesson in humility for each of us. It brutally reminds us how weak, powerless and vulnerable we are, and that, whatever our wealth, our physical strength, our beauty, our notoriety, in the face of this Covid-19 pandemic, we are indeed all in the same boat, that is to say, that of this invisible virus, this beast, smaller than a mosquito, and which man has nicknamed: Coronavirus, Covid-19. We can say that this beast, this “mosquito” does not ask permission from anyone before attacking.....

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THE PANDEMIC CENTURY

SUPER BLOOD MOON



The 14th century Mujaddid, Promised Messiah(as) wrote this booklet in April 1902, when the plague raged rampant in the Punjab. He mentions his revelations about the spread of the plague and points out that the outbreak of plague had occurred because the Messiah appointed by God was not only rejected.... **INSIDE**





*"Mujaddid"-Who receive
revelations from God and interpret
and explain the true meaning of
the Quranic text.*



HADHRAT MUHYI-UD-DIN AL-KHALIFATULLAH

Munir Ahmad Azim(atba)

15th century Mujaddid

برای الزمن الجم

STUDYING THE QURAN

The Quran basically is a book of moral guidance for man. It addresses itself to the totality of the human situations, internal as well as external. Its subject matter is man in relation to his guidance, his beliefs, attitudes and motives, his personality and character, his individual and social life, his role in history.

The greatest favour bestowed on mankind by God Almighty is the guidance that He sent from time to time through His Messengers and Prophets to guide His creatures. He sent down countless numbers of apostles, some of whom left written records. It begins with Adam (as), the first prophet and with Hazrat Muhammad (pbuh) the ultimate Messenger to mankind. He is the Prophet to all peoples and for all times to come.

The Quran is the last message to entire human race and is the only authentic and reliable book that we possess today. In the Quran there are also references to the contents of the earlier scriptures which contained the same basic message but also brought specific instructions (Shariah) for the particular people at particular periods of time and particular circumstances. With changing circumstances and different situations, new guidance from God was required. This helps to explain the continuous process of revelation. The message contained in the Quran revealed to the Prophet (pbuh) is the last and final testament to the world – A message for all times and for all people. The Quran addresses the whole mankind:

AL-AZIM TAFSIR'UL QUR'AN

O mankind! I am the Message of God to all of you. (7:159)

It is a message from God to man and so of utmost importance and significance to us. Being Muslims, we have accepted the responsibility to transmit this message to all around us. However, the point is that: how far do we realise this responsibility and burden that we carry on our shoulders.

—◆—
The message contained in the Quran revealed to the Prophet (pbuh) is the last and final testament to the world – A message for all times and for all people. The Quran addresses the whole mankind

—◆—
The Quran itself says:

"If we had sent this Quran down on mountains, you would have seen it solemnly splitting open out of awe for God. These are the parables we make up for mankind so that they meditate." (59:22)

At another place the Quran says:

"O mankind! There has come to you an admonition from your Lord and a healing for the (diseases) in your hearts, and for those who believe, a guidance and a mercy. Say: In the bounty of God and in His mercy, that is better than the (wealth) they hoard." (10:58-59).

There is also a tradition narrated by Uthman ibn Affan (ra) in Sahih Bukhari that the Prophet (pbuh) said: "The noblest of you is one who has studied the Quran and then taught it to others." An attempt is made here to provide the reader of the Quran with a few useful hints to seek guidance from the Book. He should bear in mind the following essential points when taking up the Quran for study.

ESSENTIAL POINTS :-

The first and foremost is that man should not forget the fact that the Quran is the word of God. His heart, therefore, should always be open to the grandeur and exalted nature of the Book and he should constantly recall and remember the fact that the Book he recites and studies is the most sacred, magnificent and sublime document revealed to us through Hazrat Muhammad (pbuh). If the reader has developed this attitude and approach towards the Quran, he would feel that it greatly assists him in making his the meanings of the message.

The Prophet Muhammad (pbuh) was not only the recipient of the divine revelation contained in the Quran, but he was also its truest interpreter and expounder. The Quran testifies to it:

And we revealed to you the reminder (the Quran) so you may explain to mankind what was revealed to them and reflect upon. (16:44)

At another place in the Quran God says:-

In the life of the Prophet you have the best model (to follow). (33:22)

The Prophet (pbuh) during his 23 years of prophethood explained the Quran and put it into practice. So whatever of the Book was explained, interpreted and practiced by the Prophet (pbuh) had been recorded in Hadith and Sunnah. His life is best exegesis of the Quran. It is the living Quran. The Quran is deeply linked to the life of Muhammad (pbuh). Unless we rely upon the Prophet (pbuh) and follow in his footsteps and obey him in our actions, we cannot really benefit from the Quran for God has made clear in more than one place that we must: "Obey God and the Prophet" (3:33)

AL-AZIM TAFSIR'UL QUR'AN

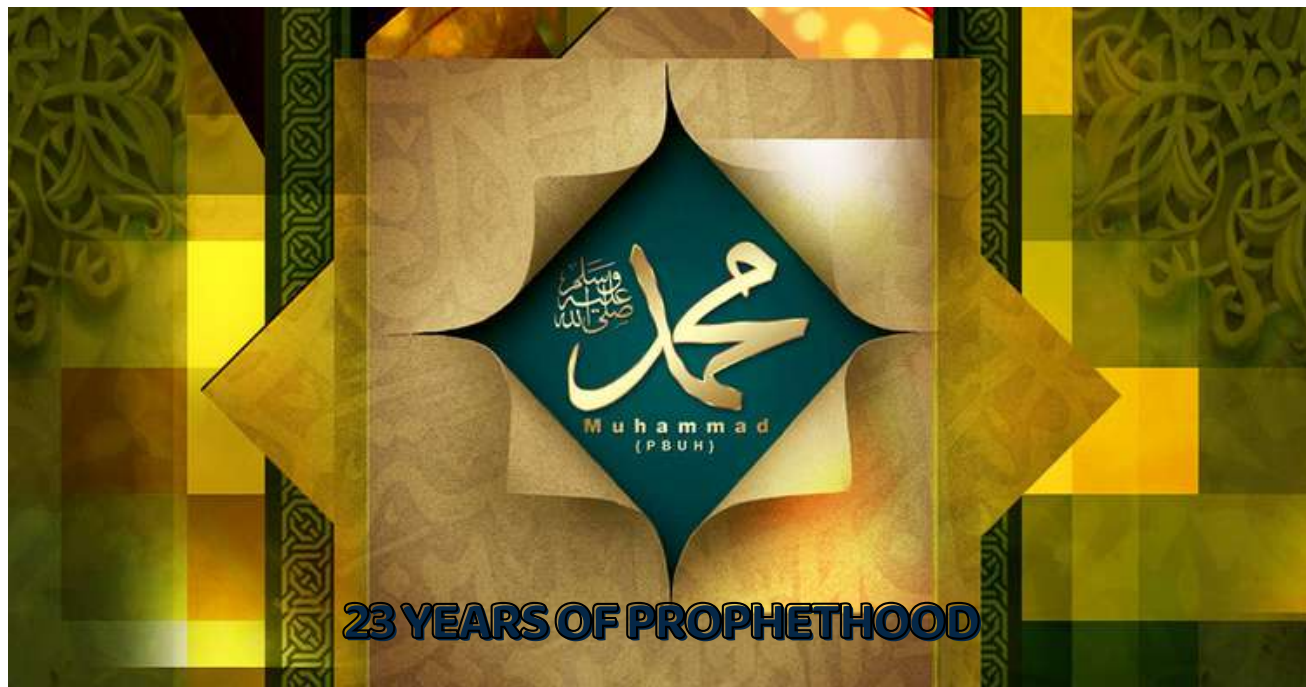
As we know the Quran came down to the Prophet (pbuh) in piecemeal. Different portions of the Book were revealed at different stages of the unfolding of Islam, according to the requirement of the time and the situation. In order to study the Quran and appreciate its contents, the reader should know the social, historical and other prevailing conditions that applied at the time of Revelation.

EMPHASIS ON DEEDS :-

The Quran is a book which emphasizes “deeds” rather than “ideas”. It is not a collection of abstract ideas meant for mere intellectual discussion or theoretical hair-splitting. It rather makes heavy demands on the person who believes in it. Belief and actions go together. Actions are the natural outcome of belief. Iman and A'mal (action) are mentioned together at many places in the Book. Salvation of man in the Hereafter depends on both. To quote a verse from the Quran: “By the time (which is fleeting) man is (indeed) at a lost! Except those who believe and perform good deeds.”

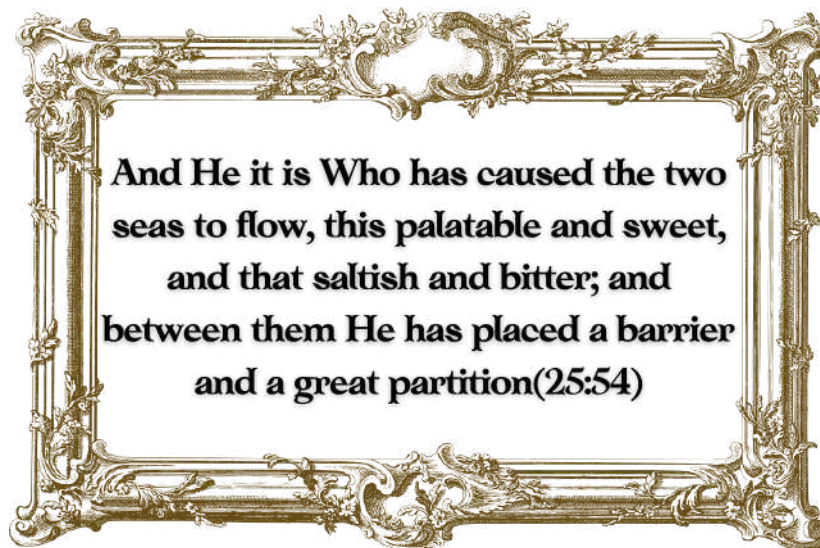
The path of Quran is therefore the path of surrender, of practising what it tells you even if one learns only one verse. One verse (ayah) learnt and acted upon by the reader is better than a thousand ones, which are explained beautifully but are not acted upon. Obedience is the real key to understanding.

InshAllah to be contd...



Tafseer-e-Kabeer

The Promised Reformer Hazrat Mirza Bashiruddin Mahmud Ahmad (ra)



*God has so ordained that in spite of its close proximity to false religions
Islam will never lose its sweet taste as God has taken upon Himself to protect and guard it (15:10).*

2685 Commentary :

Taking "two waters" in the verse to represent the true religion and the false one, the verse signifies that both Islam, the true religion, and other corrupted faiths will continue to exist side by side, the former yielding sweet fruit and slaking the thirst of the spiritual wayfarers and the latter barren and bitter, incapable of producing any good results. The "two waters" may also signify the water of the sea and that of the river. The former is saltish and bitter to taste while the latter is drinkable and sweet. When the sweet water of the river flows into the sea and becomes mixed with its saltish water, it also becomes bitter. As long as these two waters keep themselves separate, they have different tastes. Similarly, when the teaching of a true religion becomes mixed up with the teachings of false religions, it loses its sweetness and usefulness. **But God has so ordained that in spite of its close proximity to false religions Islam will never lose its sweet taste as God has taken upon Himself to protect and guard it (15:10).** There is an unbridgeable barrier between the two which keeps them apart. Or the word meaning both river and sea, the verse may signify that under the system instituted by God rivers are fed by rain and snow and their water is always fresh, and though they fall into the sea, sea water is always saltish and bitter. This is in effect an illustration of Divine guidance, which when it is constantly reinforced by fresh revelation remains fresh, sweet and life-giving, but when it becomes stale, it loses all value.

(ENGLISH W/ 5 VOL. COMMENTARY (2018) Page no:2324)

HADITH - A LIVELY VIEW

-By Sahib'al Faraj Muktharudeen Sahib

(Bukhari, Volume 6,
Book 60, Hadith #4897,4898)

Narrated by

Abu Hurairah(r.a)

4897: "While we were sitting with the Prophet(ﷺ) & Surat Al-Jumu 'ah was revealed to him, and when the Verse, "And [He (Allah) has sent him (Prophet Muhammad (ﷺ)) also to] others among them (Muslims) who have not yet joined them....(V.62 :4) was recited by the Prophet , I said, "Who are they, O Allah's Messenger(ﷺ)?" The Prophet did not reply till I repeated my question thrice. At that time, Salman Al-Fārisi was with us. So Allah's Messenger (ﷺ) put his hand on Salman, saying, "If Faith were at (the place of) Ath-Thuraiyya (Pleiades), even then (some men or man) from these people (i.e., Salman's folk) would have taken it"

4898: The Prophet (ﷺ) said, "Then **some** from these people (i.e. Salman's folk) would have taken it ." (in the above hadith)

IN CONTINUATION OF PREVIOUS EDITION....

Hazrat Mirza Ghulam Ahmad, the Promised Messiah(a.s.) further said that:

The Holy Prophet(pbuh) wished to describe the Promised One as his own Buruz, just as Joshua(as) was the Buruz of Hadrat Moses(as). And it is by no means necessary for the Buruz to be the son or grandson of Sahib-i-Buruz.²⁸ What is essential is that, in respect of spiritual relationship, the Buruz must have emerged from Sahibi Buruz, and this mutual gravitation and relationship between the two must have been ordained from the very beginning. It would be wholly contrary to the splendid wisdom of the Holy Prophet(pbuh) that he should omit the description of the true connotation of Buruz and should rather say that he [the Promised One] would be his grandson. What has this to do with Buruz? If such a relationship was indeed necessary for Buruz

then why was the less perfect relationship of grandson preferred to that of a son? The fact is that while in His Holy Book Allah has negated the fatherhood of the Holy Prophet(pbuh), He has given the glad tidings of a Buruz. If this concept of Buruz was not true, then why were the Companions of the Promised One designated as Companions of the Holy Prophet(pbuh) in the following verse:

And among other from among them.—Al-Jumu'ah, 62:4

One has to deny this verse before he denies the concept of Buruz. People who think in physical terms, sometimes link the Promised One to the progeny of Hasan(ra), sometimes to Husain(ra), and sometimes to 'Abbas (ra). But what the Holy Prophet(sa) really meant was that the Promised One would be his heir, just like a son, i.e., he would inherit his name, his character, his knowledge, his spirituality,

HADITH - A LIVELY VIEW

-By Sahib'al Faraj Muktharudeen Sahib

And would reflect his very image. He will acquire nothing on his own but will acquire everything from the Holy Prophet(pbuh), and will so lose himself in him (pbuh) as to reflect his(pbuh) very image. Just as he would acquire—by way of Zill—his name, character and knowledge, so would he also acquire his title of 'Prophet', for the image formed by the Buruz is never complete unless it reflects the excellences and perfections of the original in every aspect. Since Prophethood is the hallmark of a Prophet, it is essential that it too should be reflected in the image formed by the Buruz. (Book A Misconception Removed pg no:14-16)

In elaborating the meanings of the hadith, this statement is crystal clear. The true meaning of Salman Al-Fārisi's(ra) folks /spiritual descendants are such individuals, one or more persons blessed with the gift of divine revelation and they are Buruz of Holy Prophet(pbuh) i.e., they are the Messiah/s of Allah.

It is clear that the prophecies about the advent of the Messiah(as) was not only about one person, but there were to be many such inspired souls for the final and blessed Ummah of Prophet Mohammed (pbuh) and those blessed Messiah(as) were the spiritual folks of Salman Farsi (ra) and they need not necessarily be his physical descendants.

To be more precise, it is very clear to understand that such Divinely -imbued souls are the ones who shall speak with the help of Rooh-il-Qudus as they lose themselves in the love of the Holy Prophet (pbuh). Whoever takes this path may get the privilege as a "Zill" to wear the coat of prophethood, that is to say, by being a perfect reflection of the spiritual image of the Holy Prophet Muhammad (pbuh), and loving the latter (pbuh) out of a sincere love, he is given to wear the mantle of prophethood of the Holy Prophet Muhammad (pbuh) himself.

A claimant of prophethood of this nature cannot be a rival of the Holy Prophet Mohammad (pbuh). So this prophecy of Holy Prophet(pbuh), came true in the days of Hazrat Mirza Ghulam Ahmad (as) the Messiah of the past century, but this prophecy does not stop here; it continues to be realized in this century through the coming of Hadhrat Khalifatullah Munir Ahmad Azim (atba).

Hazrat(atba) says :

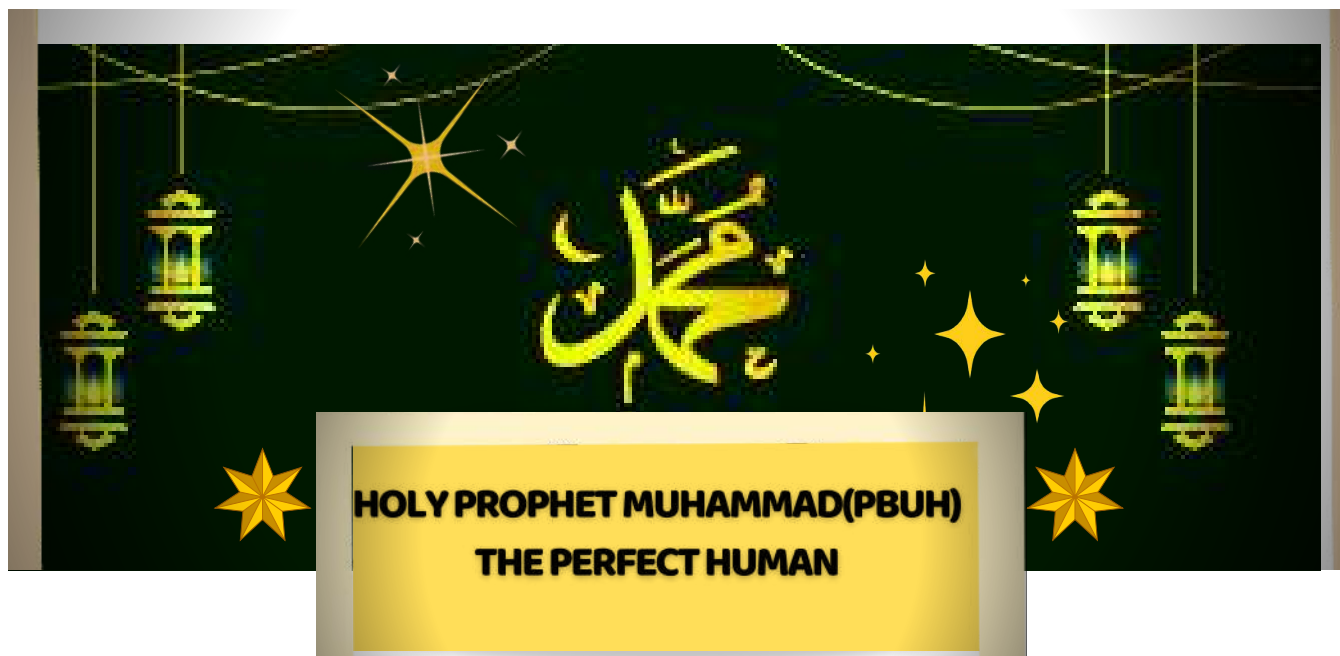
When Holy Prophet Mohammad (pbuh) said these words, he had placed his hand on the shoulder of Salman Farsi, and Salman Farsi was a Persian and this prophecy came true in the days of Hazrat Mirza Ghulam Ahmad (as) the Messiah of the past century, but this prophecy does not stop here; it continues to be realized in this century through the coming of this humble servant whom Allah (swt) has raised in this era. This humble servant raised by Allah is the servant and guardian of the continuation of the work of the noble prophet (pbuh) and I am also a firm believer in the Holy Prophet (pbuh) and also a firm believer in the Honourable Promised Messiah (as).

May Allah help the Muslim world to recognize the truthfulness of Hazrat Mirza Ghulam Ahmad (as) and this humble servant of Allah in this century because we did not come to abolish the seal of prophethood but to prove the value and exceptional glory of Holy Prophet Hazrat Muhammad (pbuh). (Friday Sermon of 24 January 2020 -28 delivered by Hadhrat Khalifatullah Munir Ahmad Azim (atba))

May Allah swt help us to understand true meaning of this hadith and to accept this great divine blessing



AMEEN



BY

HADHRAT MUHYI-UD-DIN AL-KHALIFATULLAH
MUNIR AHMAD AZIM(AS)

A ROLE MODEL FOR MANKIND

The Messenger of Allah, Hazrat Muhammad (pbuh) is certainly the most perfect man of all times. He is the perfect example of humanity and he is also the best and the seal of the prophets. The degree of his mercy is beyond compare and invaluable. He surpasses all men as an individual.

Allah says in the Holy Quran: **“And We have not sent except as a giver of glad tidings and a Warner to all mankind, but most people do not understand.”** (Surah Saba, 34: 29).

To better understand the degree of perfection of Hazrat Muhammad (pbuh), the Seal of the prophets, one must first know the situation of his country, i.e. pre-Islamic Arabia, well before his advent on earth.

Long before the birth of the Holy Prophet Muhammad (pbuh), the pagan Arabs who were idol worshipers lived in ignorance (Jahiliya) and discord. They were torn apart by tribal wars (i.e. wars/ fights between tribes) and lived under

The rule of the powerful. Immorality invaded the society. It was everywhere; there was no faith, no law. Alcoholic drinks, games of chance, dancing, usury (i.e. the action or practice of lending money at unreasonably high rates of interest), prostitution, the killing of little girls - at a very young age; in short, the worst of cruelties and brutality were practiced. Moreover, they worshiped idols of different forms, forgetting the One True God, the God of their ancestors, Hazrat Ibrahim and Ismail (as). In the course of time, they abandoned the worship of Allah, and implored statues called Al-Lat, Al-Uzza, and many others, believing that they (i.e. these false gods) had the capacity to give everything to them: children, healing, fortune etc.

When the general, physical, moral and spiritual situation of the Arabs and humanity as a whole reached the zenith (the peak) of decadence, then God the Almighty, Allah (swt) sent the most perfect and the most noble of the prophets in this world to bring back those humans who had become like animals towards humanity, morality and spirituality.

HOLY PROPHET MUHAMMAD(PBUH) THE PERFECT HUMAN

BY

HADHRAT MUHYI-UD-DIN AL-KHALIFATULLAH MUNIR AHMAD AZIM(AS)

As a result, around the year 570 of the Christian era, a great little human being was born - Muhammad (pbuh), the Messenger of Allah. He lit by the Grace of his Unique Creator, Allah, the torch of piety and salvation. He broke the chains of this absurd (stupid) ignorance and provided the whole world with a beneficial message.

HE PROPHET'S SENSE OF UNITY

Muhammad (pbuh) was the first man to initiate efforts to abolish slavery, discrimination and caste. He regarded all men as one body, one family, without distinction or discrimination on the basis of skin colour, race or nationality. For him, the supremacy of man is only in the fear of Allah (Taqwa) and all human beings are the children of Adam (as).

As a result, around the year 570 of the Christian era, a great little human being was born - Muhammad (pbuh), the Messenger of Allah. He lit by the Grace of his Unique Creator, Allah, the torch of piety and salvation. He broke the chains of this absurd (stupid) ignorance and provided the whole world with a beneficial message.

“There is no superiority for an Arab over a non-Arab, nor for a non-Arab over an Arab. Neither is the white superior over the black, nor is the black superior over the white, except by piety.”

Thus, he (pbuh) broke all the artificial barriers created by man.

PROPHET MUHAMMAD (PBUH) AND THE YOUTHS

The young people are the new blood of every nation, those who guarantee its survival and the continuity of its existence. Hazrat Muhammad (pbuh) the Messenger of Allah paid particular attention to the youth. He exhorted them to live a pious life and to stay away from the evil forces that can at any time deviate them from the right path

He (pbuh) said: “On the Day of Judgment, Allah will shade the seven of you who were in the following paths. And one of those paths is, “The youth who grew up in the worship of Allah.” (Bukhari).

Moreover, the Holy Prophet (pbuh) gave this precious advice to Abdullah ibn Abbas (ra):



HOLY PROPHET MUHAMMAD(PBUH) THE PERFECT HUMAN

BY

HADHRAT MUHYI-UD-DIN AL-KHALIFATULLAH MUNIR AHMAD AZIM(AS)

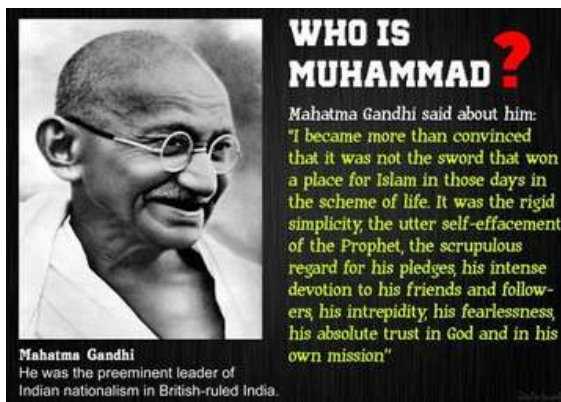
“O young man, I shall teach you some words [of advice]: Be mindful of Allah and Allah will protect you. Be mindful of Allah and you will find Him in front of you. If you ask, then ask Allah [alone]; and if you seek help, then seek help from Allah [alone].

And know that if the nation were to gather together to benefit you with anything, they would not benefit you except with what Allah had already prescribed for you. And if they were to gather together to harm you with anything, they would not harm you except with what Allah had already prescribed against you. The pens have been lifted and the pages have dried.” (Tirmidhi).

Certainly, our beloved Prophet (pbuh) was, is, and will always be the perfect role model for the entire Ummah, as well as humanity as a whole. Allah sent such a being who has arrived at human perfection. Although he was also endowed (like any human being) with a weak body of clay, but his soul was enriched with love and spiritual perfection and this allowed the Holy Prophet Muhammad (pbuh) to teach men at the highest level. Thus he knew with Divine help how to bring out a barbarous and ignorant people from barbarism and ignorance and showed them and all mankind the way to physical, moral and spiritual perfection.

Even the Mahatma Karamchand Gandhi - the man who preached nonviolence and contributed immensely to an independent India - spoke highly of our beloved prophet Hazrat Muhammad (pbuh):

“There is no superiority for an Arab over a non-Arab, nor for a non-Arab over an Arab. Neither is the white superior over the black, nor is the black superior over the white, except by piety.”



“I wanted to learn about the life of one who holds today unquestionably the hearts of millions of human beings. I am now more convinced than ever that it was not the sword that created a place for Islam in the heart of those who sought a direction to their lives. It was this humility, altruism of the Prophet, the scrupulous regard to its commitments, his intense devotion to his friends and followers, his intrepidity, his courage, his absolute trust in God and in his own mission. These facts, and not the sword brought him so much success, and enabled him to overcome problems.” (From the journal “Young India”, quoted in “The Light”, Lahore, 16/09/1924).



HOLY PROPHET MUHAMMAD(PBUH) THE PERFECT HUMAN



BY

HADHRAT MUHYI-UD-DIN AL-KHALIFATULLAH MUNIR AHMAD AZIM(AS)

“Surely Allah has thought of everything by sending His Messenger, Hazrat Muhammad (pbuh) as the Seal of all the Prophets as well as the Holy Quran as the perfect Law Book, and also Islam as the religion, the perfect way of life of the man.

Glory be to Allah, and peace and thousands of blessings on the Messenger of Allah, Hazrat Muhammad (pbuh), and peace and salvation on all the prophets of Allah from the beginning to the end of time. Ameen.

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





PLEASURE IN PRAYER

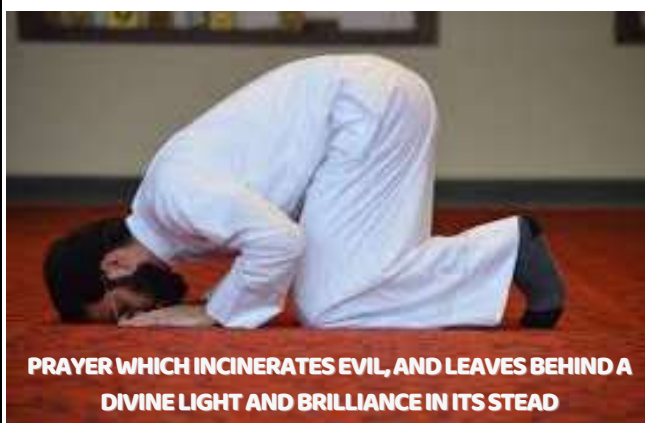
Hazrat Mirza Ghulam Ahmad(AS)

In continuation of previous edition....

TRUE PRAYER

when a person's soul is humbled to the state of complete self effacement, it begins to flow towards God in the form of a running spring and it becomes completely detached from all other relations beside Allah. At that time, the love of God Almighty descends upon such a person. At the time of this union, a unique condition is born through two surges of fervour:- the fervour of providence surges forth from above and the fervour of man's servitude surges forth from below. **This phenomenon is known as salat or Prayer.** It is this very Prayer which incinerates evil, and leaves behind a divine light and brilliance in its stead, so that this may serve as a shining lamp for the seeker on their path in the face of dangers and perils; and so that it may show a seeker all the rubbish, debris, thorns and stones that may obstruct their way, thus safeguarding them. It is in this state that the verse **"Surely, Prayer restrains one from indecency and manifest evil"**(29:46) becomes applicable, because not in their hand, rather, in the niche of their heart is a shining lamp. This rank is attained through utmost humility, through complete self-effacement, through lowliness and absolute obedience. How then can such an individual even think of sin? Such a one can never disbelieve, nor turn their gaze towards indecency. Therefore, such an individual experiences such pleasure and such satisfaction that I am at a loss for words to explain it fully.

It ought to be remembered that an individual can only observe and fully experience Prayer, in the true sense, with the help of supplication. To implore of anyone or anything besides Allah is diametrically opposed to a believer's indignation, because only Allah is worthy of being implored in supplication. Know for certain that until a person abases themselves completely and does not beseech Allah the Exalted alone, and does not implore Him alone, they cannot be deemed a true Muslim and a true believer in the actual sense.



PRAYER WHICH INCINERATES EVIL, AND LEAVES BEHIND A DIVINE LIGHT AND BRILLIANCE IN ITS STEAD

How can they believe in the divinity of Allah Almighty? Until this is so, can such an individual call themselves 'one who is ever inclined to God,' in the true sense when reciting the words "I have turned my face towards Him Who created the heavens and the earth"(6:80)

The very essence of Islam is that all of one's faculties—whether inner or external—must always lay prostrate at the threshold of Allah Almighty, just as a large engine fuels many other parts. In the same way, until a person's every action and movement is not made to follow the overall power and control of the engine how can they believe in the divinity of Allah Almighty?



PLEASURE IN PRAYER

Hazrat Mirza Ghulam Ahmad(AS)

Until this is so, can such an individual call themselves 'one who is ever inclined to God,' in the true sense when reciting the words "**I have turned my face towards Him Who created the heavens and the earth**"(6:80). If a person reinforces their words through action and turns towards God, then undoubtedly such a one is a Muslim; they are a believer and one who is ever inclined to God. However, one who implores anything or anyone besides God, and submits to others as well, ought to remember that they are most unfortunate and deprived. For a time will soon come when they will no longer be able to submit to Allah Almighty, even with empty words or hollow gestures.

Another cause which gives rise to the habit of abandoning Prayer and becoming indolent is that when an individual inclines towards that which is besides Allah, the faculties of the soul and heart forever remain bent in that direction in the manner of a tree (whose branches are bent in a certain direction and then left to grow in that shape). The hearts of such people become so rough and hard that they solidify, like a rock, in the very manner of the branches I have just described. After they harden, they cannot be bent in any other direction. So too is the case with a person's heart and soul, which continue to move further away from God with every passing day. Therefore, to forsake Allah Almighty and ask of another is a very dangerous thing and makes the heart tremble. This is why it is absolutely necessary to regularly observe the Prayer, so that first and foremost, it becomes a deep-rooted habit and a person becomes inclined to turn towards Allah. Then gradually a time comes when one attains to a state in which they become completely detached from all other relations to the exclusion of Allah;

And in this state, they become the recipient of divine light and derive pleasure in Prayer. I reiterate most emphatically that I unfortunately do not have the words with which to fully describe the evils in turning towards anything that is besides Allah. There are those who will submit to people and beg them with flattery. This rouses the jealousy of God Almighty because this is no different than 'praying' as it were, to other human beings. Thus, God Almighty distances Himself from such an individual and casts them away from Himself. I can describe the likeness of this in broad terms—although this is not the same thing—but one can clearly understand. For example, an honourable man who possesses indignation could never bear to see his wife engaged in intimate relations with another man. Just as this man would consider such a vile woman to be worthy of death—in fact, often such honour killings of the sort do happen to occur—so too is the nature of God's fervour and jealousy. Man's servitude and supplications must be devoted to Him alone. God cannot approve of anyone other than Him being declared worthy of worship or that anyone besides Him be implored. You must keep this in mind! I reiterate that you must take heed of this point! To submit to anything other than Allah is to move away from God. Whether one uses the word 'Payer' or the term 'oneness of God' it is all the same, because the practical expression by which an individual proclaims the oneness of God is through the formal Prayer. Furthermore, the Prayer is unblessed and devoid of benefit when it is not observed with a spirit of self-effacement and humility, and when it is empty of a heart that is ever inclined to God.



**(Malfuzat — Volume I
Page 156-164)**

COVID-19: AN APPEAL & A WARNING



HAZRAT KHALIFATULLAH MUNIR A. AZIM (ATBA)



In recent days, I invoked Allah (in Duahs) and thinking about the pandemic Covid-19, a subject that made the news in Mauritius and also across the world. In all countries of the world, whether in big countries and even the islands, the Covid-19 has wreaked havoc. When I thought of this virus [Covid-19] and how many millions of people have lost their lives and how many millions and millions of people have been infected with the Covid-19 pandemic; immediately Allah (swt) revealed a Quranic verse to me. Listen to its contents carefully and you will understand why I have chosen as the subject of my Friday sermon today to elaborate around this verse from the Quran. Allah revealed to me this verse which is found in Surah Al-Baqara, where He says:



“Surely Allah does not shy away from using the parable of a small beast [insect/ mosquito/ gnat] or what is even smaller. As for the believers, they know that it is the truth from their Lord. And as for the disbelievers, they argue, “What does Allah mean by such a parable?” Through this ‘test’, He leaves many to stray, and guides many. And He leaves none to stray except the rebellious.” (Al-Baqara 2: 27)

To fully understand the meaning of these verses, we must know under what circumstances they were revealed... After the emigration (Hijrat) of the Holy Prophet (pbuh) to Medina, a new group was formed among the population, alongside the Muslims and Jews: The Munafiqun (hypocrites). The latter were basically troublemakers, true disbelievers, dangerous and wicked; nevertheless, outwardly they showed their belongingness to Islam and this mainly with the aim of satisfying some of their material interests

Allah (swt) says in the Quran: **“Their situation is like that of a man who kindles a fire, and when it illuminates everything around him, Allah takes away their lights and leaves them in layers of darkness, so that they see nothing. Deaf, dumb, and blind; they will not return [to the straight path]. Or they are like those who encounter a violent rainstorm from the sky, accompanied by pitch-dark clouds, thunder-claps and flashes of lightning: on hearing thunder-claps they thrust their fingers into their ears in fear of death. But Allah ever encompasses the disbelievers. Lightning almost snatches their sight away: each time it lights things up for them, they walk along in it, while when darkness settles down on them, they stand stock still. If Allah (God) wanted, He would take away their hearing and eyesight; for Allah has power over all things.” (Al-Baqara 2: 18-21).**

COVID-19: AN APPEAL & A WARNING



HAZRAT KHALIFATULLAH MUNIR A. AZIM (ATBA)



So, at the beginning of Surah Al-Baqara their attitude is very severely condemned and denounced through two major comparisons: that of a burning fire which is then extinguished and darkness envelops them, and secondly that of large clouds, lightning and thunder where they think they can escape with Allah's punishments if they continue with their evil plans to exterminate Islam and Muslims. Moreover, Allah has also called them blind, deaf and dumb.

Deeply annoyed by the statement of these verses, of these Qur'anic revelations, the hypocrites referred to then began to criticize the Qur'anic text by arguing that it was not appropriate for Divine Wisdom to cite as examples things as banal as the rain, thunder, lightning (these were precisely the elements mentioned in the comparisons condemning them). They sought to sow the seed of doubt and confusion regarding the revelations of the Quran in the hearts of the people.

So Verse 27 of Surah Al-Baqara, Chapter 2 of the Qur'anic text provides an answer to their remark, since the metaphorical examples aim, above all, to clarify as much as possible the vague or abstract notions or realities, and this, in order to touch and challenge the interlocutor as deeply as possible to become aware of this message that Allah wants to pass.

My brothers and sisters, what is happening around the world is a great lesson in humility for each of us. It brutally reminds us how weak, powerless and vulnerable we are, and that, whatever our wealth, our physical strength, our beauty, our notoriety, in the face of this Covid-19 pandemic.



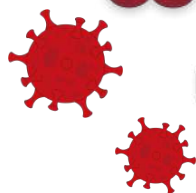
COVID-19: LESSONS LEARNED

So in light of this Qur'anic verse that I have just quoted in front of you, I thought it was wise - very important - to point out two things:

First, it is that in this verse it is a small beast [insect], a small "mosquito/ gnat" or even smaller still such as a "virus" which has been chosen to be presented as an example of an insignificant creature; and it is precisely this "insect" so tiny and so frail that has been transformed for some time, for us (all humanity), into a real threat, an enemy that we fear so much that the great means have had to be deployed to counter them. The army has been called to the rescue in this case and the soldiers are already in action on the ground, and reinforcements are on the way!

My brothers and sisters, what is happening around the world is a great lesson in humility for each of us. It brutally reminds us how weak, powerless and vulnerable we are, and that, whatever our wealth, our physical strength, our beauty, our notoriety, in the face of this Covid-19 pandemic, we are indeed all in the same boat, that is to say, that of this invisible virus, this beast, smaller than a mosquito, and which man has nicknamed: Coronavirus, Covid-19.

COVID-19: AN APPEAL & A WARNING



HAZRAT KHALIFATULLAH MUNIR A. AZIM (ATBA)



We can say that this beast, this “mosquito” does not ask permission from anyone before attacking.

The second point I would like to highlight: O humanity in general, your attention is an even more worrying reality: the Muslim must know that his Iman (his faith) is and will always be exposed to more or less serious threats. So he must take every precaution to preserve his faith. His attention must be focused on preserving his Iman and not falling into the trap of Munafiqun (hypocrites) and Kafir (infidels).

At the time of the birth of Islam through the revelation of the Qur'an, dangers came from the constant efforts of the opponents of Islam to destabilize Islam and the Muslims. And among these opponents, there were the hypocrites who played a very bad role; for example, they objected to the Qur'anic wisdom and thus questioned its veracity.



Today, the greatest risk for our Iman (faith) is probably the ultra materialistic way of life in which we evolve: its attractions, its temptations and its pleasures are indeed, completely stifling our spirituality and us - Muslims and the human race -

making us totally lose our sense of responsibility without even realizing it. We have come to a point where, in our daily life, our attitude is exclusively dictated by our material desires. To fully understand this, just take a simple example: fraud and corruption, transactions based around Riba (interest), alcohol, drugs, theft, rape, crime, lies, hatred, electoral bribes to take power, etc. The list is very long. All this is very severely condemned in Islam.

Last month, exactly one month ago, on 05 February 2021 I spoke about Riba (interest). Yet this capital sin in the situation where people take out loans (loans with a certain percentage of interest that must be paid) only in order to improve their material conditions without worrying about their spirituality, and where then buying a new car or simply changing the brand of car to a newer one becomes more important to them than praying to Allah and seeking His help and blessings.

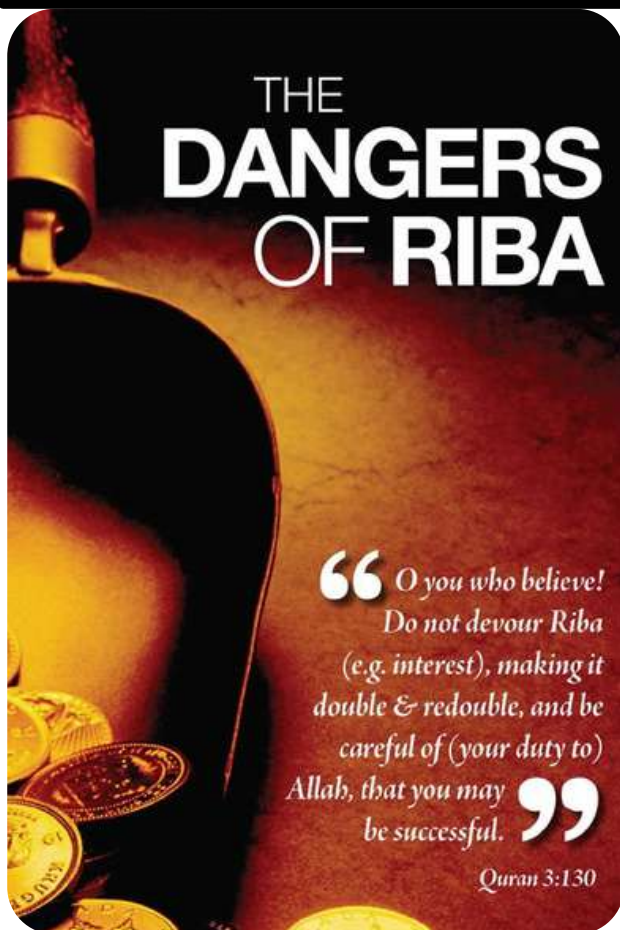
Today, the greatest risk for our Iman (faith) is probably the ultra materialistic way of life in which we evolve: its attractions, its temptations and its pleasures are indeed, completely stifling our spirituality and us - Muslims and the human race - making us totally lose our sense of responsibility without even realizing it. We have come to a point where, in our daily life, our attitude is exclusively dictated by our material desires.

So all these credits tighten their necks like a snake and poison their lives. For their part, they lose their spirituality and where then they compete for more material comforts instead of the comforts of Aakhirat (the hereafter).

COVID-19: AN APPEAL & A WARNING



HAZRAT KHALIFATULLAH MUNIR A. AZIM (ATBA)



Man is never satisfied with what he already has. He always tries to have more. And so he incurs debts and agrees to pay interest to fulfil those desires. This attitude shows how much we [humans] have become a very good product of our consumer society. The financial sharks use us as bait to drink our blood and do whatever they want with us. They know very well that a desire that we have today will very quickly turn into a need that must be satisfied without delay, by one means or another ... Whether it is lawful or not does not matter. And so a lot of people get tempted by these desires, and in order to

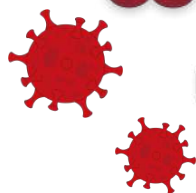
get what they want, they don't consider whether that thing is Halal (lawful) or Haram (unlawful). To them, that doesn't matter in the least, as long as they get everything they want.

In this century, I address you all – all of humanity – and more particularly my brothers, sisters and children of the Islamic faith. Let us take the firm resolution to initiate without delay an effort of resistance in the face of these derivatives of the ultra materialism which has monopolized the world and its inhabitants, and this, by uniting ourselves and by acting to restore a balance between the respect of our obligatory spiritual duties and the satisfaction of our material needs. There must be a balance between the two. The material desires and goals of this world must not make us forget our Creator and fall into the trap of Satans, for then we will be the losers. We must take it upon ourselves and erase all traces of hypocrisy that we [Muslims] have in the face of our Islam. If we say that we are Muslims, we have to become real Muslims, not Muslims just on the lips. We must do everything in our power so that the hypocrites and infidels do not destabilize us from our goal that Allah has set for us.

Bear well in mind that the hypocrites and the infidels are as Allah described in the Qur'an, as I mentioned at the beginning [of my sermon]. They are not at all in the interests of the truth and of those who have real faith. They seek to create doubts and confusion in the hearts of believers to deviate them from the right path.

Faced with the trials of this Covid-19 (coronavirus) pandemic, it becomes very clear that it is time for the Muslim world to realize the critical situation

COVID-19: AN APPEAL & A WARNING



HAZRAT KHALIFATULLAH MUNIR A. AZIM (ATBA)



It is in, and then we obviously need [that is to say - all Muslims, the Ummah] to redouble our invocations, first in favour of those who are affected by all this. May Allah grant them a quick and lasting cure and make this virus a means of forgiveness for them and so that they perceive the truth of Islam. Insha-Allah, Ameen. We must also call on Allah to make this Covid-19 pandemic disappear as quickly as possible, and we implore Allah to protect us all against this scourge. Ameen.

In any case, these current events have this positive aspect for us man [the human race] where Almighty God (Allah) gives us the opportunity to remind ourselves of a reality that before we could not have realized it as we were so immersed in materialism and the search for pleasure in this world only. And where then man had forgotten His Master. But we must always keep in mind, we must never forget that it is Allah alone Who has the power to help us and put this world back on its balance and banish all the dangers that are deadly for us. Our only comfort and help is found only in our Almighty Creator.

**WITH THE HOLY QUR'AN AND SUNNAH OF OUR BELOVED MASTER
HAZRAT MUHAMMAD (PBUH) WE CAN WIPE AWAY**

ISLAMOPHOBIA

The Holy Prophet (pbuh) made it very clear in a Hadith that faith is not something that as soon as you acquire it, you believe it will remain in your possession all the time. Remember that you have to take good care of your faith or you risk losing it. As Hazrat Muhammad (pbuh) prophesied, there will come a time when the believer will be a believer in the morning but will become Kafir [unfaithful/ a disbeliever] in the evening. Although we are in a new century, the hatred and aversion of Islamophobes [against Islam] is not diminishing; the affair of the insulting and hurtful caricatures of certain imbalanced minds [where their minds are filled with hatred against Islam] and all the actions that some governments and even others have taken against Muslims are very hurtful examples of the plight in which Islam finds itself trapped today.

Hope that the Muslims realize their mistakes and don't give up and we all unite for the pleasure of Allah, to bring back the glory of Islam that our beloved master Hazrat Muhammad (pbuh) had brought. Insha Allah, Ameen.

(FRIDAY SERMON OF 05 MARCH 2021-21 RAJAB 1442 AH DELIVERED BY HAZRAT KHALIFATULLAH MUNIR A. AZIM (ATBA))



19th century



THE PANDEMIC CENTURY



20th century

by

Sahib'al Faraj Sahul Hameed Faisal Sahib

Pandemic:-

A pandemic is an epidemic occurring on a scale that crosses international boundaries, usually affecting people on a worldwide scale.[A disease or condition is not a pandemic merely because it is widespread or kills many people; it must also be infectious. For instance, cancer is responsible for many deaths but is not considered a pandemic because the disease is not contagious (i.e. easily transmittable) and not even simply infectious. for example Great Plague of Marseille killed as many as 126000 people in the year 1720, Pandemic of Cholera killed millions in the year 1817, Spanish flu pandemic killed at least 50 million worldwide. Sometimes referred to as the "Black plague". Epidemics of plague killed millions of people about one-quarter of the population in Europe during the Middle Ages(5th to 15th century).

In the Perspective of Quranic Revelations:

In fact a Quranic prophecies as mentioned below

And when the sentence is passed against them, We shall bring forth for them an insect (Da'bbah) out of the earth, which shall wound them (Tukallema) because people did not believe in Our Signs.(Holy Quran 27:83)

The word da'bbah as used by the Quran has already been defined with reference to another verse discussed earlier. It applies to all animals, from the tiniest to the most massive ones, which move along earth surfaces with a locomotive mechanism

It is highly important to understand the significance of this prophecy, which has a very potent message for the people of this age. Many a past Muslim scholar and commentator of the Quran has related this prophecy to the age when the Mahdi and the Messiah would appear. Although they could not fathom the entire import of the message, they still came surprisingly close. 'Allamah Isma'il Haqqi Al-Buruswi (d. AH 1137) commenting on the above verse in Ruhul Bayan wrote that the Mahdi would come and then the Dajjal (anti-Christ) would appear followed by the Messiah. During this time da'bbah will emerge and after that the sun will rise from the West.

Pandemic Century

The Shi'a scholar, Mullah Fath-Ullah Kashani (d. AH 988), in his commentary Minhaj-us Sadiqin, has made the following comments:

'According to some of our friends this verse (i.e. relating to the emergence of da'bbah) points to the advent of the Divine authority who is the Mahdi of the Muslim people (Ummah).'



20th century



THE PANDEMIC CENTURY

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21th century

This is as far as these commentators could go from their study of Hadith in conjunction with the above Quranic verse. They did not offer any explanation as to the nature of da'bbah. It was left to Hazrat Mirza Ghulam Ahmad, in his capacity as the reformer of the latter days to further elaborate and explain the true implication of this prophecy in the light of the Divine revelations and visions bestowed upon him.

In the Perspective of 14th century Mujaddid :-

The 14th century Mujaddid, Promised Messiah(as) wrote this booklet in April 1902, when the plague raged rampant in the Punjab. He mentions his revelations about the spread of the plague and points out that the outbreak of plague had occurred because the Messiah appointed by God was not only rejected, but was also taunted and tormented, even to the extent that plans were hatched to murder him. Moreover, he was derided as a kafir [disbeliever] and dajjal [antichrist]. The earlier scriptures prophesied the outbreak of plague as one of the signs that would appear during the time of the Promised Messiah(as).

the Promised Messiah(as) says :- "Listen, the greatest understanding is that every particle of the earth is as much under the control of God as every particle of heaven is part of His kingdom, and that as there is a grand manifestation in heaven there is also a grand manifestation on earth. The manifestation in heaven is a matter of faith. An average person has not ascended to heaven nor witnessed that manifestation, but the manifestation of God's kingdom upon earth is clearly visible to everyone's eyes. Every human being, however wealthy he might be, tastes of death contrary to his desire.

Observe, therefore, how the manifestation of the command of the true King is visible upon the earth that when His command comes no one can delay his death for a second. When a person is afflicted with mortal illness, no physician is able to cure it. Reflect, therefore, what a manifestation of God's kingdom upon earth it is that His command cannot be rejected. How can it then be said that the kingdom of God upon earth is not yet, but will arrive at some future time? In this age, God's commandment from heaven has shaken the earth with the plague so that it should be a sign for His Messiah.





20th century



THE PANDEMIC CENTURY



21st century

by

Sahib'al Faraj Sahul Hameed Faisal Sahib

Who is it who can remove it without His command? Then how can we say that God's kingdom has not yet arrived upon earth? The wicked one carries on like a prisoner on earth and does not wish to die, but God's true kingdom destroys him and the angel of death finally seizes hold of him. Then how can it be said that the kingdom of God has not arrived upon the earth? Every day by God's command millions of people die in an hour and millions are born by His Command and millions of the poor by His command become rich and millions of the wealthy become poor. Then how can it be said that God's kingdom upon earth is not yet?

In heaven there are only angels, but on the earth there are men and also angels, who are agents of God and are the servants of His kingdom. They guard the various enterprises of man, obey God all the time and send up their reports to Him. Then how can it be said that there is not the kingdom of God upon earth? God has been known mostly through His earthly kingdom for everyone imagines that the mystery of heaven is a secret and cannot be witnessed. In recent times all Christians and their philosophers have denied the existence of heaven on which the Gospels base the whole kingdom of God, but the earth is in fact a globe under our feet and thousands of Divine decrees are manifested thereupon, which make us understand that all this change and birth and death is by the command of some Master. Then how can it be said that there is not yet the kingdom of God upon earth? God, the Lord of Honour and Glory, has named neither heaven nor earth in Surah Fatihah and yet He has disclosed the reality to us by saying that God is Rabb-ul- 'Alamin. That is to say, all through creation, wherever there are bodies or souls, God is the Creator and Sustainer of all, Who provides for them all the time and administers them. His Rububiyyat, Rahmaniyyat and Ra-himiyyat are in operation all the time in all the worlds. It should be borne in mind that by the phrase Malik-i-Yaumid-Din in Surah Fatihah, it is not meant that reward and punishment would be awarded only on the Judgement Day. The Holy Qur'an has repeatedly made it clear that the Judgement Day will be the time of the grand recompense, but that one type of recompense begins in this very world, which is indicated in the verse: 103 [*Kashti Nuh, Ruhani Khaza'in, Vol. 19, pp. 32-42*]

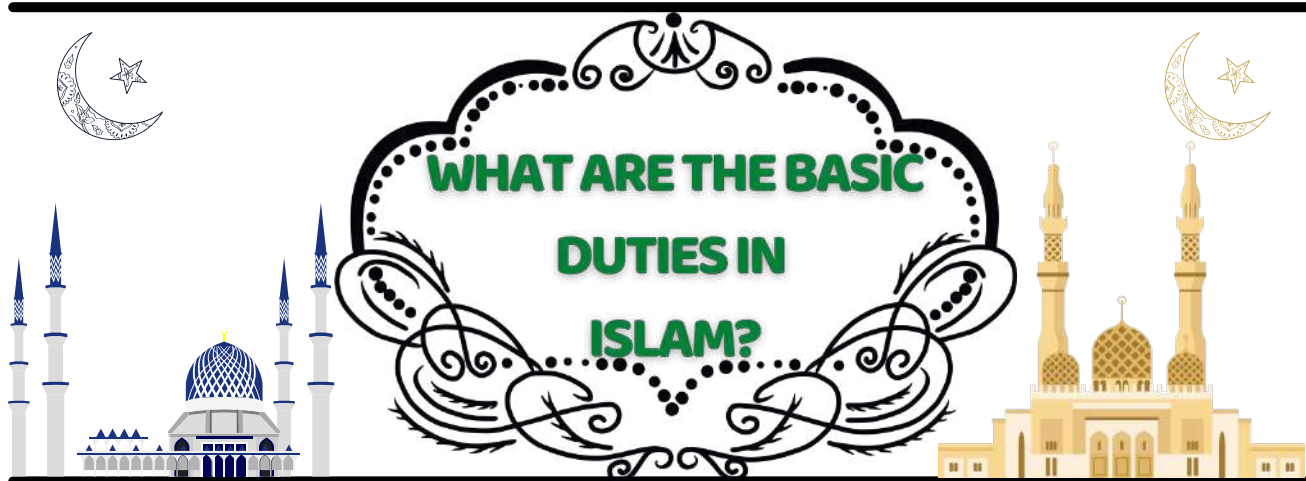
InshAllah to be contd...

BUBONIC PLAGUE



The plague is one of the deadliest diseases known to man. It is caused by the bacterium Yersinia pestis which is spread by fleas. The most common mode of transmission is from rat to man.





**This article is in response to a question asked by an
Islamic friend in the social networking group called
"Question and Answer"**

by

Sahib'al Faraj Kaja Mohideen Saleem Sahib

In continuation of previous edition....

Hazrat Maseeh (as) had taught us that if without fresh revelation which descends from heaven through the Messengers and Prophets of God, your prayers are but a ritual and their fasting mere starvation and He (as) further says, "That is to say, they ought not to consider the hadith the final authority on all matters of religion, and reject and abandon the Holy Quran. Nor should they consider the hadith redundant and worthless to the point that all the traditions of the Holy Prophet (pbuh) are laid to waste. In similar vein, they ought not to deny the Khatm-e-Nubuwwat [finality of the prophethood] of the Holy Prophet (pbuh), nor interpret it in a way that would close the door of divine discourse and revelation on the ummah. Remember, our belief is that the Holy Quran is the Final Book and the Final Law, and until the Day of Judgment, no Prophet can appear who brings a new law or who receives revelation without having followed the Holy Prophet (pbuh). In fact, this door is firmly closed until the end of time; however, the door to revelation received through obedience to the Holy Prophet (pbuh) is open until the Day of Judgement. That revelation which is the result of following the Holy Prophet (pbuh) can never be terminated. But law-bearing or independent Prophethood has now come to an end".

People were asking, "what is the need of a Prophet after the arrival of our Prophet (pbuh) and the Messiah (as)?"

The answer is very simple. *Whenever the ancient law of the Almighty Allah is overwhelmed, He reveals his presence by his power to his servants through the prophets

WHAT ARE THE BASIC DUTIES IN ISLAM?



The Promised Messiah, Hazrat Mirza Ghulam Ahmad(as) had quoted about the need of prophet that after the Prophet Muhammad (saw) as follows:

It must at the same time be borne in mind that the word nabi (prophet) literally means one who proclaims the knowledge of the Unseen from God. Where this definition holds good, the claimant will be a nabi (prophet) and a nabi must necessarily be a rasul (Messenger). If he is not a rasul, the pure knowledge of the Unseen cannot be bestowed upon him because the following verse stands in the way: LAA YUZHARA 'ALAA GHAIBIHI AHADAN ILLAA MANIRTADAA MINAR RASOOL i.e., Allah does not reveal His secrets except to him whom He chooses, namely, a Messenger of His. If we believe that no nabi (prophet) in this sense that he will make prophecies and foretell future events will be raised after the Holy Prophet, it amounts to believing in the total deprivation of the followers of the Holy Prophet of revelation and of communion with God because the definition of nabi (prophet) applies only to that person through whom the secrets of the Unknown are revealed according to the verse LAA YUZHARA 'ALAA GHAIBIHI. Likewise he who is sent by God is called a rasool.(The book Removal of a Misunderstanding)

Furthermore, It is sheer arrogance to believe that one does not stand in need of God's Messengers and Prophets; such a belief signifies the loss of faith; and such a person only deceives himself when he says, 'Do I not offer the Salat, observe the Fast and recite the Kalima?' He says this because he is bereft of true faith and zeal.

O My dear brothers ! Think deeply about these words and Keep in mind what he says subsequently as follows:-

Of course it is God Who creates man, but look how He has also made one man the source of another man's birth! Hence, just like the physical father through whom man is born, there is also the spiritual father who is the source of spiritual birth.



So brothers ! If this immense grace of converse with the Almighty Allah is overwhelmed ever or suspended by some excuse, then how can we say that our Almighty is a living God if he does not reveal his presence ?

And the Promised Messiah (As) also warns us that:-
- Beware and do not deceive yourselves by following the mere form of Islam. Study the Word of God closely and see what He requires, and it is that which you have been taught in Surah Al-Fatihah While God enjoins you to supplicate five times a day for the blessings which belong to the Prophets and Messengers of God, how is it possible for you to acquire these blessings without their help? It is, therefore, essential in order to help you attain the stage of certainty and love that Prophets of God should continue to appear from time to time so that you may receive these blessings from them. Do you wish to challenge God Almighty and violate His eternal law? Can a sperm say that it did not want to be born of a father? Can the ears declare that they do not want to hear through the medium of air?

WHAT ARE THE BASIC DUTIES IN ISLAM?



Nothing can be more foolish than to challenge the age-old law of God Almighty. (Book Lecture Sialkot page no: 37-38)

The door to revelation received through obedience to the Holy Prophet (pbuh) is open until the Day of Judgement. Alhamdulillah, now this door of revelation is wide open after arrival of the Promised Messiah Ahmad (as). He came and opened with his hand the door of Muhammadan Messiahs, that does not prevent the prophecies of the Holy Prophet Muhammad (pbuh) from pointing to the coming of other different Messiahs and Mahdis. See what Hazrat Ahmad (as) informs us:

“We admit this that several Mahdis may have come before and possibly will come in future as well and probably someone by the name of Imam Muhammad may also appear.” (Roohani Khazain vol.3, p.379)

But unfortunately, the people, Muslims and others have forgotten the essence of faith, the meaning of duties of Islam and try to close this divine grace with some of the excuses in this era. Today, in our present age Allah swt raised Hadhrat Munir Ahmad Azim (atba) as His Chosen Messenger, the Messiah Muhy'uddin Khalifatullah, therefore I pray to God that my truth become clear in the mind and heart of people, the Muslims and all of mankind and proclaimed himself that the Allah almighty who is raised him by His immense grace in this blessed era according to the supplication taught by Surat al-Fathiha.

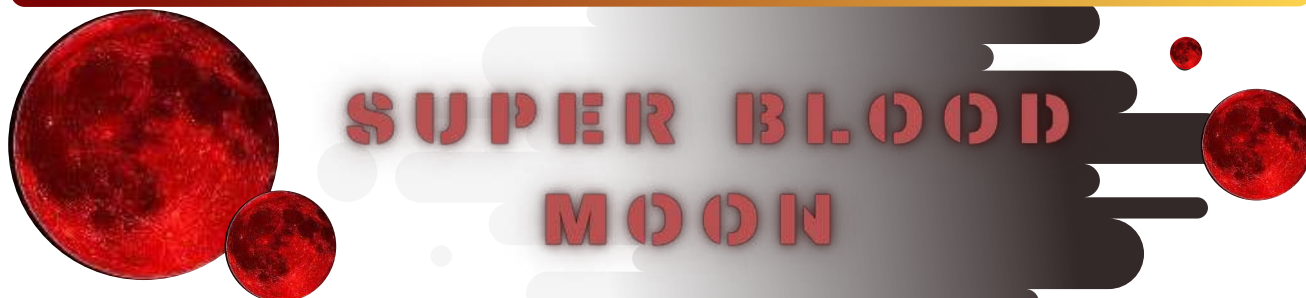


HADHRAT MUNIR AHMAD AZIM(AS)

The Promised Messiah of this era Hadhrat Munir Ahmad Azim(atba) said that Allah teaches us to ask Him such a path so that we may be among those who are successful in this world and the next. And if, by the grace of God, someone comes occasionally from Him to show us the right path and guide us, and he happens to possess by God's grace knowledge of the unknown, how do we call him, if not by the title of prophet of God?

And he(atba) further said that One must remember that the followers of the Holy Prophet (pbuh) were promised all the favours that were previously granted to the prophets and Siddiqs (those who serve their prophets with unfailing dedication like Abu Bakr served the Holy Prophet (pbuh)) – favours that consist of gifts of prophecy and prediction and which distinguish the prophets (elevating their rank). Apart from the prophets and apostles the Holy Quran denies the gift of knowledge of the unknown to all, like Allah says in the following verse: “He does not reveal His secrets of the unknown to anyone except the one He has chosen as His Messenger.” (72: 27-28)

InshAllah to be contd...



A Grand Celestial Sign of almighty in our times

**Complied by
Sahib'al Faraj Kaja Mydeen Saleem Sahib**

In continuation of previous edition....

So brothers, all these signs confirm my coming in this century, the purpose of the Lord sending a prophet or spiritual reformer is to redeem man who is drowning in the world and to join the God who created him.

All Muslims believe that the Shariah that the Prophet (Pbuh) gave us is the ultimate and it will never change and since the revelation of the Holy Quran to us, God protects the Holy Quran. The teachings given to us by the Prophet (Pbuh) are the same today as in the past, even that would be a great lesson until the last and the final human lives. We also accept that we can attain the spiritual enlightenment only by following the Prophet (Pbuh).

In all the case I mentioned above, we all accept it and are in same belief. But for you and us we differ on a basic Islamic doctrine. You have closed the door of grace that is the coming of the Prophets and the coming of the Divine Revelations.

So my dear brothers! hear me O righteous servants of Allah !! Listen, O men of eminence, listen! and reach out to help achieve that amazing divine goal and be the heir to the grace of this One Lord.

The prophecy of our master and the seal of prophet Muhammad Mustafa (pbuh) about these events is a grand eye opener for us.

Narrated Abu Bakra(ra) that Allah's Apostle (pbuh) said: "The sun and the moon are two signs amongst the signs of Allah and they do not eclipse because of the death of someone but Allah frightens His devotees with them." (Sahih al-Bukhari 1048) and also



SUPER BLOOD MOON



A Grand Celestial Sign of almighty in our times

'Amra (ra) reported that a Jewess came to Hazart 'A'isha(ra) to ask (about something) and said:

May Allah protect you from the torment of the grave! 'A'isha said: Messenger of Allah, would people be tormented in the graves? The Messenger of Allah (pbuh) said: (May there be) protection of Allah! The Messenger of Allah (pbuh) mounted one morning on the ride, and the sun eclipsed. 'A'isha said: I came in the company of the women in the mosque from behind the rooms. The Messenger of Allah (way peace be upon him) dismounted from his ride and came to the place of worship where he used to pray. He stood up (to pray) and the people stood behind him. 'A'isha said: He stood for a long time. He then bowed and it was a long ruku'. He then raised his head and he stood for a long time, less than the first standing. He then bowed and his ruku' was long, but it was less than that (the first) ruku'. He then raised (his head) and the sun had become bright. He (the Holy Prophet) then said: I saw you under trial in the grave like the turmoil of Dajjal. 'Amra said: I heard 'A'isha say: I listened after this to the Messenger of Allah (pbuh) seeking refuge from the torment of Fire and the torment of the grave.

And also, Hazrat Massih Moud (as), writes: "It is also evident that this view is not mine alone. The 'mirror images' of the Massih could be

'several persons'-This is also not just a personal opinion of mine. This is actually the essence of the great prophetic traditions in this regard. There could be around 30 Dajjals till the Day of Judgement. Thus 30 Dajjals might appear in the world. Based on the prophecy "Li Kulli Dajjalin Isa", at least 30 Massihs should come. Due to these descriptions, the other Massihs will make an appearance at some other time. All this is perfectly possible". (Izala Auham pg.197)



'O people of faith ! why do you deny the Signs of Allah, while you are witnessing in this era .By the Lord's love and great grace in us and the boundless affection with our Prophet Muhammad Mustafa (Pbuh). Should we not follow the path that He (God) has blessed for us? And the appearance of the Messiah among us is a great blessing from God to us,



آمین

Response to Allegations against the claims of



Hazrat Khalifatullah Munir Ahmad Azim (atba)

OBJECTION QUESTION -3:-

It was Allah who had already revealed to Hazrat Mirza Ghulam Ahmad, the Promised Messiah(as), *'Inni ma'aka ya Masroor'* (Surely, I am with you, O Masroor) Hence it is very clear when Allah Himself said that 'I am with you, O Masroor'- that is, He is with the fifth Khalifa Mirza Masroor Ahmad Sahib after the Promised Messiah. Then, how can Munir Ahmad Azim Sahib, or anyone else, have the authority to do so?

ANSWER:-

Before, we can answer the question first of all, we have to discuss about the divine revelation revealed to the Promised Messiah(as). Actually, this revelation is the third from the chain of revelations which is vouchsafed to the Promised Messiah (as) in Arabic language and these revelations were received by him on December 1907. (Tadhkirah, p. 1016)

In that, Allah (swt) had revealed to him, *"Inni ma'aka ya Masrur"* (I am with you, O Masrur [happy one]) and Further, it was revealed to him *"Inni Ma'aka ya Ibrahim"* in the same day! One thing we should also remember is that these revelations were vouchsafed to the Promised Messiah (as).

But now, the Nizamies are completely devoid of this heavenly blessings and they are claiming that this revelation is a prophecy for Mirza Masroor Ahmad Sahib and certainly, we will have no objection; rather, we will happily welcome it. But the question is did he (Mirza Masroor Ahmad Sahib) proclaim and declared that the revelation of Promised Messiah (as) would prove that he has been raised from Allah for the benefit of the whole of mankind? And if not, what is the significance of this own claim by Nizamies?

Response to Allegations against the claims of Hazrat Khalifatullah Munir ahmad Azim (atba)

And what is the interpretation of this revelation according to truth- seekers? What an incredulous and incredible claim by the self-confessed? Some unfortunate people, without a basic understanding of the revelations of spiritual leaders, embroiled in egotistical matters and argued that 'Mirza Masroor Ahmad Sahib was a shy and magnanimous person, so, he would not disclose revelation from the Allah.' This is a very dangerous and untenable belief as it produced very grave consequences.

Allah swt says in the Quran:-

By the night when it covers up!;And (by) the day when it brightens up;And (by) the creating of the male and the female. (*Holy Quran 92: 2-4*)

Like the physical world there are in the spiritual world males—God's great Prophets and Divine Reformers—who teach and guide. (*English W/5 vol. Commentary(2018) page no:3390*).

These are very clear statements in the Quran describing that the spiritual male shall never conceal the revelation. In fact; it would be a great sin if concealing revelations from Allah.

The Holy Quran says:-

He sends down the angels with revelation by His command on whomsoever of His servants He pleases (saying), 'Warn (people) that there is no God but I, so take Me (alone) for your Protector. (*Holy Quran 16: 3*)

"INNI MA'AKA YA
MASRUR"

"INNI MAAKA YA
IBRAHIM"

It should be remembered that Divine revelation is generally of two kinds: -

(a) The revelation which concerns the recipient's own person. It does not require to be made known and published, though generally there is no special ban on giving it publicity.

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b) The revelation which is meant for mankind at large. This latter kind of revelation must be given wide publicity and it amounts to a veritable sin to suppress it.(English W/5 vol. Commentary(2018) page no:3390).

The first kind is general and mercy from Allah for all mankind and Hazrat Mirza Ghulam Ahmad, the Promised Messiah(as) says about this kind that :-

The fact is that out of the forty-six parts of the angelic light of Gabriel, only one part covers and is distributed over the entire world. No sinner or evildoer even of the first order is outside its purview.

I even believe, and experience testifies to it, that on occasion even a woman of loose morals who belongs to the class of prostitutes and whose youth has been spent in illicit sex, may sometimes have a true dream. It is even more surprising that such a woman soaked in drink and in bed with her lover, can even during such a night have a dream which turns out to be true.



But, the second kind is the life and soul of religion without revealed guidance from God. What is the use of a religion that is dead, and of what value is the book that is dead, and what can we gain from a God who is dead?

It is even more surprising that such a woman soaked in drink and in bed with her lover, can even during such a night have a dream which turns out to be true.

God Almighty bestows this holy revelation upon only those believers who truly believe in the Holy Quran as the Word of God and act upon it with truthfulness and sincerity and who believe in Hazrat Muhammad Mustafa, peace and blessings of Allah be upon him, as God's true and perfect Prophet, who is most excellent and superior and more exalted than all the Prophets and is Khatamur Rusul [the Seal of the Messengers] and accept him as their leader and guide.

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Such revelation is not vouchsafed to others, be they the Jews, Christians, Aryas, Brahmuns, etc., but rather, has always been vouchsafed to the perfect followers of the Holy Quran. It is vouchsafed to them now and will continue to be vouchsafed to them in the future.” (Barahin-e-Ahmadiyya — Part 3, p. 147)

The First promised Messiah Hazrat Mirza Ghulam Ahmad (as) wrote that God willed the garden of Islam to be evergreen and fresh, therefore at the turn of every century, He sent a person for the reformation and the ignorant contended with him. Yet, God did not abandon His way. In the latter-days, having found the Muslims in ignorance, God revived the religion of Islam. Other religions were not revived in this manner; people who lacked spirituality and were led by their selfish desires brought these faiths in decline.

O people of Ummat e Muhammadiyya, Muslims await a promised Mahdi and Messiah (the Reviver of all Faith, Messiah and Islamic Prophet-Reformer) in this era. The advent of the Promised Messiah (as) was prophesized by the Holy Prophet (sa). The second coming of Jesus, as an Imam among the Muslims, is a great blessing of our times.

*It is even more surprising that such a woman soaked in
drink and in bed with her lover, can even during such a
night have a dream which turns out to be true.*

All Ahmadis agree that most prophecies regarding the Imam Mahdi and the Promised Massih have been fulfilled at the time of Hadhrat Ahmad (as). Yet, it is a fact that there are several prophecies remain to be fulfilled in greater measure in our times. It is thus instructive to note that several Hadiths foretells of the coming of the Mahdi (that is, the Khalifatullah) in some 20 to 30 years after the 1400 years after Hijra (of the Holy prophet of Islam).

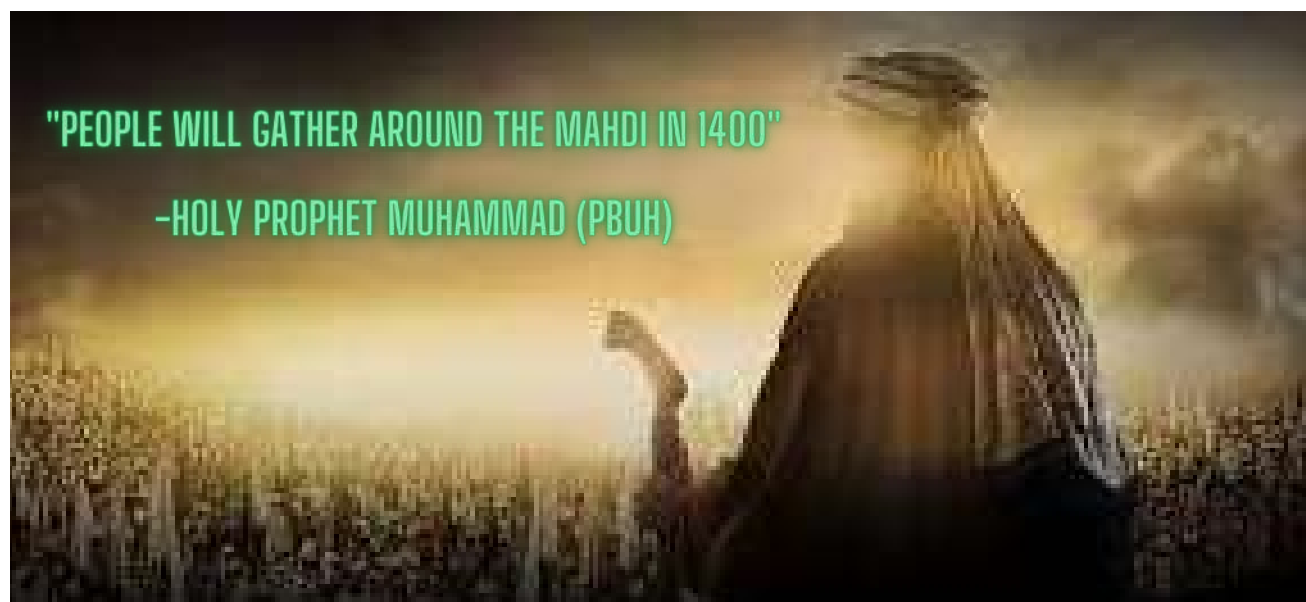
“People will gather around the Mahdi in 1400”. (Risalat al-Khuruaj al-Mahdi, p. 108). In another Hadith, the Holy Prophet Muhammad (pbuh) said: “Count two or three decades after the decades of Hijri 1400. At that time, the Mahdi emerges...” (Asmal Masalik Lieyyam Mahdiyy Maliki Li Kull-id Dunya Biemrillah-il Malik, Qalda bin Zayd, p. 216)

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In the beginning of the year 2001, Allah chose a spiritual progeny of the Promised Massih (as)- Hazrat Munir Ahmad Azim Sahib of Mauritius as His chosen messenger of our times- at a time when the world was about to enter the Third Millennium of the Christian Era and the Muslim world had firmly entered the Fifteenth century. In these turbulent times, more than ever, Islam as a religion and Muslims as a community are under relentless attack from varying forces. So, the appearance of the new Messenger of Allah could not have been more timely and necessary. Hazrat Azim agreed with this proposition and noted in one of his discourses on his advent as a divinely-raised Khalifatullah in this era, by linking this profound claim against the sacred traditions of the Holy Prophet (sa) concerning the appearance of the Guided Ones (Mahdis) in the Later Days.

“If we analyse these Hadiths, all these points in the direction of my epoch, my coming. I was expelled from the Nizam-e-Jamaat Ahmadiyya on 01 January 2001 (that is, 1421 Hijri). We are now in 1432 Hijri and I made my proclamation as Amir’ul Momeneen on 19 January 2003 (that is, 1423 Hijri), Muhyi-ud-Din on 06 December 2003 (that is, 1423 Hijri), Khalifatullah on 26 May 2008 (that is, 1429 Hijri) and Messiah, Mujaddid and Prophet of Allah officially (though I already received these revelations beforehand until Allah made me stand up to proclaim it officially) in 2010 (that is, 1431 Hijri)”.



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In December 2003, proclaiming that Allah had made him the Muhyi-ud-Din/ Mujaddid of this era, Hazrat Munir Ahmad Azim Sahib (atba) stated:

“I want neither pelf nor power. I have been commissioned by Allah as a Warner unto mankind, to deliver His Message to you. Should you accept it, you shall have felicity in this life as well as in the life to come. Should you reject the word of Allah, surely Allah will decide between you and me. As from today, I take Allah as my witness that I am the Muhyi-ud-Din of this era.”

Anyone who has a sense of Islamic history and Prophetic traditions cannot mistake the remarkable parallels in the phrases/wordings used by Hazrat Azim (atba) in his proclamation of Divine appointment in December 2003 with what the Holy Prophet of Islam (sa) addressed his own people at the very beginning of his sublime mission. Moreover, if we look at the history of prophethood, it was at the age of forty that the Holy Prophet of Islam Muhammad (sa) began to receive messages from the Unseen and was raised to that august spiritual position through recurring Divine revelations. Likewise, the Promised Massih Hadhrat Ahmad (as) was also blessed with Divine revelations by the time he was forty years of age. It is remarkable to note that Allah, the Exalted chose to elevate the spiritual status of Munir Ahmad Azim Sahib by the time he turned forty years of age in 2001. In the last two decades, Allah, the Most High bestowed many titles on Munir Ahmad Azim Sahib- “Hazrat”, “Amirul Mu’mineen”, “Muhyi-ud-Din”, “Mujaddid”, “Khalifatullah”, “Nabiullah” and “Rasulullah”.

The belief in the vital presence of Divine revelations is not a ‘blind belief’; it is a rational belief after having contemplated the Existence that cannot be comprehended by our basic senses. Yet, revelations also entail the spiritual and living presence of a credible claimant- not someone for whose sake others will speculate and issue conjectures. The larger question is this: does the Divine blessing of revelations exist now among the Ahmadis? What is happening in the Nizam-e-Jamaat today?

Based on a simplistic reading of complex texts of Divine revelations from another era; Ahmadis today follow their own ‘fertile’ imagination or speculative conjecture that their present elected chief, Khalifatul Massih V Mirza Masroor Ahmad Saheb is the embodiment of a Divine revelation vouchsafed to the Promised Messiah (as) in the last century. Yet, the caliph himself has never come forward to claim or agree that Allah (swt) has indeed raised him with Divine revelations which ought to be presented before the world

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In the history of Jamaat—e-Ahmadiyya, the second caliph Hazrat Mirza Bashir-ud-Din Mahmud Ahmad Saheb (ra) publicly claimed and acknowledged- based on Divine inspirations he said he received in 1944- that he was the embodiment in certain senses of a great revelation vouchsafed to the Promised Messiah (as) in the past- the prophecy on Musleh Maoud. However, no such blessing or acknowledgement of Divine Grace has forth from the present Caliph in 17 years as the man-elected chief of the community. Hence, make no mistake, any such lofty claim by others in his name and on his behalf, carry no weight and value in the eyes of spiritual doctrine and practice: these are mere desires of exaggeration by camp-followers- reminding us of the habits of idol-worshippers!



On the other hand, Imam- Jamaat Ul Sahih Al Islam Hazrat Khalifatullah Munir Ahmad Azim (atba) of Mauritius is a spiritual progeny of the Promised Messiah (as). Over the last two decades, Allah (swt) has blessed him with an abundance of Divine communications and spiritual messages, and he speaks with the help of the Roohul Quds, a great bounty and special blessings of the Almighty in this difficult era for the Ummat-e-Muhammadiyya.

Indeed, a recipient of revelations is the very embodiment of Divine mercy for the community of believers. Devout Muslims are those who wholeheartedly submit to the Will and Decree of the Almighty Allah, at all times. When Allah (swt) confers a great blessing, they will not behave like the Iblis, which quoted its own heritage and superior mundane standing in saying no to “Labbeik” to the Divine decision of appointing a man as His Khalifatullah. It is hoped that sooner than later, the cobwebs of confusion created by the satans in the Nizam-e-Jamaat will perish, and the truth of His wisdom and Mercy will unravel upon all right-minded Ahmadis as they recognize and accept the Divine Mission of Hazrat Munir Ahmad Azim Saheb (atba) in this era, Insha Allah, Aameen.

*[Replied by Sahib'al Faraj Khwajah Muhyiuddin Saleem Saheb of Tamil Nadu,
with additional inputs from Abu Zaahidah]*

ISLAMIC QUIZ

1

Who was the master reader of the Qur'an among the companions of the prophet Muhammad (pbuh)?

2

Who introduced the Islamic calendar?

3

What were the names of the Khulafaa Rashidun?

4

Who was the Christian ruler of Abyssinia who showed kindness to the Muslim immigrants from Makkah at the time of the Holy Prophet (pbuh)?

5

What is the meaning of 'Musleh Mauood'?

6

What is the name of last book written by Hazrat Ahmad (as)?

ISLAMIC QUIZ

7

Which language is the mother of all languages?

8

Name two signs that God showed in support of the Promised Messiah.

9

What does Allah's name Al-Ghani mean?

10

Who was Hazrat Umar bin Abdul Aziz (rh)?

Isha'Allah send the answers via



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Our duty is to warn people of the fragility of this time. Allah (twa) has informed me several times that this time will be even more dangerous and will herald the approach of Qiyamah (The Last Day).

As it has been said, death will take many forms: deadly viruses (Like the COVID-19, there would be more serious viruses that will appear in the future) - Believe me what I am saying today, what Allah has revealed to me. Believe me! The virus that will appear in the future will be very very very very dangerous - and then we have World War III (being very close), famine, drought, floods, crime, drugs that will wreak even more havoc [killing hundreds of thousands of young people (boys and girls)], earthquakes (many people will lose their lives, and many will also become orphans and widows, etc.).