

Hakam and Adl: The One to Unify the Ummah

Friday sermon of

Hazrat Mirza Masroor Ahmad - Khalifatul-Masih V^{aba}

Delivered on 28 August 2020

عَلَى دِينٍ وَاحِدٍ: حَكْمٌ أَوْ رَعْدٌ

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Friday sermon of

Hazrat Mirza Masroor Ahmad - Khalifatul-Masih V^{aba}

Delivered on 28 August 2020 at Mubarak Mosque, Islamabad, Tilford, Surrey, UK

First Published in the UK, 2021

© Islam International Publications Limited.

Published by

Islam International Publications Ltd.

Unit 3, Bourne Mill Business Park,

Guildford Road, Farnham, Surrey, GU9 9PS, United Kingdom

Printed in Great Britain at:

Raqem Press

Farnham, Surrey, UK

For more information please visit:

www.alislam.org

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ISBN: 978-1-84880-581-1

10 9 8 7 6 5 4 3 2 1

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FOREWORD

On 28 August 2020 Hazrat Khalifatul-Masih V^{aba} delivered a Friday sermon on the role of the Promised Messiah^{as} as *Hakam* and *Adl* as foretold by the Holy Prophet Muhammad^{sas}. In this sermon Huzoor^{aba} expounded upon the status of the Rightly Guided Caliphs [*Khulafaa-e-Raashideen*] – especially in light of the allegations advanced by Shiites. In such a heated atmosphere of sectarian polemics it was the Promised Messiah^{as} who was to appear and resolve all conflict within Islam.

This book brings together the English translation

of the Friday sermon as well as the original Urdu transcript. Hazrat Ameerul-Momineen, Khalifatul-Masih V^{aba} has eloquently explained an important topic of debate within the Muslim Ummah. Therefore, we strongly urge all those who come across this publication to study the arguments advanced therein and to benefit from a scholarly treatise.

Al-Haaj Munir-ud-Din Shams
Additional Wakilut-Tasneef
May 2021

PUBLISHER'S NOTE

Translations of various passages such as verses of the Holy Qur'an, ahaadees, revelations of the Promised Messiah^{as}, couplets in persian etc. have been presented as footnotes. Where the translation of the above has been covered in the text of the speech itself, a seperate footnote has not been given.

The following abbreviations have been used:

ṣas *sallallaahu 'alaihi wa sallam*, meaning 'may peace and blessings of Allah be upon him', is written after the name of the Holy Prophet Muhammad^{ṣas}.

as *'alaihis-salaam*, meaning 'may peace be on him', is written after the names of Prophets other than the Holy Prophet Muhammad^{sas}.

ra *raziyallaahu 'anhu/ 'anhaa/ 'anhum*, meaning 'may Allah be pleased with him/her/them', is written after the names of the Companions of the Holy Prophet Muhammad^{sas} or of the Promised Messiah^{as}.

rta *rahmatullaahi 'alaihi/ 'alaibaa/ 'alaihim*, meaning 'may Allah shower His mercy upon him/her/them', is written after the names of those deceased Khulafaa or pious Muslims who were not companions of the Holy Prophet Muhammad^{sas} or of the Promised Messiah^{as}.

aba *ayyadabullaahu Ta'aala bi nasrihil-'Azeez*, meaning 'may Allah the Almighty help him with His powerful support', is written after the name of the present head of the Ahmadiyya Muslim Community.

Hakam & Adl: The One to Unify the Ummah
English Translation of the Friday sermon of
Hazrat Khalifatul-Masih V^{aba}
Delivered on 28 August 2020

After reciting Tashabbud, Ta'annuz, and Sūrah al-Fātiḥah, Hazrat Khalifatul Masih V^{aba} said:

According to His promise, Allah the Almighty sent in this era the Imam of the Age, the Promised Messiah and Mahdi, in subservience to the Holy Prophet^{ṣas}, as the *Hakam* [Judge] and *Adl* [Just Arbiter]. The *Hakam* and *Adl* was to gather all Muslims as one Ummah [nation] in light of the true teachings of Islam. He was to eliminate the erroneous interpretations and subsidiary disputes of the various groups and sects,

thereby uniting the Muslims under one Ummah.

Today, we see that Muslims from every sect—who have carefully pondered and have suffered pain owing to the disputes between various sects within Islam— have used their knowledge, wisdom, and prayer and joined the community of the Promised Messiah^{as}. Each year, hundreds of thousands continue to join the fold. The Ahmadiyya Jama'at has not been established on the basis of differences that exist between various sects and groups, or owing to their differences of opinion, or their difference in their interpretations and commentaries. Rather, this Community has been established in the latter days by the true servant of the Holy Prophet^{sas}, in accordance with the prophecy made by the Holy Prophet^{sas} and the promise of Allah the Almighty. Having pledged allegiance to the Promised Messiah^{as}, it is this Community which will bring an end to the disputes between the Shias and Sunnis or between

any other group or sect for that matter; and thus, enable them to become united under one Ummah. We are to establish a single Ummah by informing Muslims of the true teachings of Islam.

The Promised Messiah^{as} was commissioned for this purpose and established this Community in accordance with the commandment of Allah the Almighty. In order to fulfil this task, Allah the Almighty revealed to the Promised Messiah^{as} that he should, ‘gather together all Muslims who are on the earth upon one religion.’¹

After the Promised Messiah^{as}, this task is now the responsibility of the Community established by him and is to be carried out by pledging allegiance to the institution of Khilafat. By the grace of Allah the Almighty, this is exactly what we have been doing for the past 130 years. Or, if we consider it from the inception of Khilafat, then we have been fulfilling this task for the past 112 years whereas prior to this,

the Promised Messiah^{as} was carrying out this duty. Not only are we conveying the teachings of the Holy Qur'an, Sunnah [practice] of the Holy Prophet^{sas} and the authentic ahadith [sayings of the Holy Prophet^{sas}] in light of the profound explanations of the Imam, *Hakam* and *Adl* of this age to Muslims, but we are also conveying the beautiful teachings of Islam to non-Muslims and thus bringing them into the fold of Islam.

Thus, the Community of the Promised Messiah^{as} – the *Hakam* and *Adl* – has been established to eliminate the differences [between Muslims] and despite facing opposition, lawsuits, hardships and verbal abuse, we continue to spread the message of peace, harmony and extend our prayers to everyone. Indeed, we will never stop from spreading the true message and speaking the truth, and for this we continue to offer sacrifices as well. We have never retorted to violence or used foul language, nor will we ever do so. Divine

communities face opposition and have to endure injustices as well, but ultimately, Allah the Almighty grants them victory. As I mentioned, we will continue to pray and strive to spread the message of the Imam of the age to the people of every religion in every country. At the same time, I say to all Muslims; those who possess an earnest disposition; those who are in search of the truth; those who possess knowledge and wisdom and desire to bring an end to all conflict and discord, that they ought to ponder over this matter.

Aside from the initial few decades, Muslims have been embroiled in discord for centuries, as a result their unity and oneness has weakened. Currently, we are passing through the month of *Muharram*, which is the first month of the Islamic calendar. We congratulate one another upon the New Year according to the Gregorian calendar; however, it is unfortunate that the occasion of the Islamic New

Year is marred with violence and bloodshed, owing to the sectarian divisions in Muslim countries. Why do the adherents of a faith which presents the most exemplary teachings of peace and harmony begin the New Year with conflict, disorder, violence and bloodshed? We must reflect upon this and bring about a change in our actions; we must think of how we can bring Muslims together as a single Ummah and eliminate such acts of disorder and extremism.

We must ponder over the fact that while our master, Hazrat *Khaatamul-Anbiyaa* [Seal of Prophets], Muhammad^{sas}, the Chosen One, foretold that the initial era of Islam's progress would be followed by a period of *Faij-e-A'waj* [spiritual darkness], at the same time, he also gave glad tidings regarding the establishment of Khilafat upon the precepts of prophethood in the latter days. Hence, the very matter that previously caused discord amongst the Muslims [i.e. the dispute over Khilafat], will in the latter days

prove to be the very factor that unites the Muslims as one Ummah, which is the establishment of Khilafat on the precepts of prophethood. This will manifest as a sign for the success and unity of Muslims. Thus, when circumstances are demonstrating to us that the signs mentioned in the Holy Qur'an and ahadith are, or have been fulfilled, then should we not search for the *Hakam* and *Adl* and the true servant of the Holy Prophet^{sas}, who will unite us all and bring an end to the disagreements between the Shias, Sunnis and all other sects and groups?

Do not follow these spiritually blind, so-called *Ulema*, who not only are drowning themselves but are also dragging a large number of Muslims along with them.

As the signs mentioned in the Holy Qur'an and ahadith have been fulfilled, it is our duty to search for the one who has been commissioned by Allah the Almighty for the revival of Islam. Indeed, someone

should have been appointed for this task. As Ahmadis, we believe that this person is the founder of the Ahmadiyya Muslim Jama'at, Hazrat Mirza Ghulam Ahmad^{as} of Qadian, who was entrusted with this mission and through whom Allah the Almighty is reviving Islam and will continue to do so. He is to remove these conflicts and disorders and establish peace and harmony. Thus, if we possess true understanding, then we must not regard *Muharram* as a month for merely expressing sorrow or venting our anger, malice and rancour, nor should we make it a mere means of expressing our emotions. Instead, we should make this a month of expressing love and affection for one another. We must follow the one who has been appointed as the *Hakam* and *Adl* in this present age by Allah the Almighty for our guidance. It is only then that we can be regarded as true Muslims and lead the world. Whilst addressing a scholar, the Promised Messiah^{as} on one occasion

stated:

‘My status is not that of a mere Maulawi, rather my status is that of the prophets. Accept me as one who has been divinely commissioned and all of these disputes and hostilities found amongst Muslims can be resolved once and for all. The meanings of the Holy Qur’an as understood by the one who has been sent by God as the *Hakam* and *Adl* will be the true meanings. Likewise, the authentic ahadith will be those which he deems to be authentic. Ponder over the fact that whether the disputes and hostilities between the Shias and the Sunnis ever come close to being resolved? (In fact, they remain unresolved to this day). If Shias practice *Tabarraa* (meaning they speak ill of the first three Khulafaa [Caliphs] and use harsh language against them), on the other hand, there are others who say the following regarding Hazrat Ali^{ra}, may Allah bestow him with honour:

بَرِ خِلاَفَتِ دِلِّشِ بَیَسِ مَآئِلِ
لَیْکِ بُو بَکْرِ شُدْ دَرِ مِیَانِ حَآئِلِ

(That is to say that his heart was well and truly set upon Khilafat, but the Khilafat of Hazrat Abu Bakr^{ra} impeded him, i.e. it was the desire of Hazrat Ali^{ra} [to attain Khilafat]).

However, I say that they can only attain the truth if they abandon this way of theirs and affiliate themselves with me. If this does not convince them, then at least let it be known that everyone shall eventually die, and death can never purify the filth [of this life]. (In other words, one can never rid themselves of the filth they carry into the hereafter). If foul language and abuse are loathsome even in the sight of a noble individual, then how can one stand before God, the Holy, for worship?

If a person commits wrongful acts and injustices, his worship to God Almighty cannot be deemed true

worship. The Promised Messiah^{as} further states,

‘This is why I say that you should come and listen to me so that you may see the truth for yourselves. My desire is to completely remove the cloak [of erroneous beliefs and harmful innovations]. Become a true believer by repenting with utmost sincerity.’

One must remove the cloak of erroneous beliefs and harmful innovations. One can only become a believer through true repentance.

‘Let it be known that I am the Imam you eagerly await. Hence, seek its proofs from me.’²

Thus, to develop a true understanding of faith, one must put an end to mutual conflicts and destroy one’s egos and turn to Allah the Almighty, whilst supplicating to Him and seeking His repentance. However, this can only happen when one cleanses the heart of all impurities and prostrates before Allah the Almighty. It is only then that Allah the Almighty will bestow His guidance. Whilst explaining the lofty

rank and honour of the Rightly-Guided Caliphs [*Khulafaa-e-Raashideen*], the Promised Messiah^{as} states:

‘I know for certain that no one can be deemed a true believer nor a Muslim until they instil within themselves the qualities of Hazrat Abu Bakr^{ra}, Hazrat Umar^{ra}, Hazrat Usman^{ra} and Hazrat Ali^{ra}, may Allah be pleased with them all. Their hearts were pure from the love of this world, instead they devoted their lives in the way of God Almighty.’³

Thus, according to the Promised Messiah^{as} such was their lofty status that for one to become a true believer and a Muslim, they must take all four Caliphs as their example.

In such an instance, there will no longer remain any dispute between sects and nor will there remain any difference of beliefs. Thus, according to the Ahmadiyya Muslim Community’s belief all four Caliphs are an example for us. And when this is the belief held by the Ahmadiyya Muslim Community,

then will this Community not be the one which puts an end to the differences between the Muslims and establishes unity amongst them? All four Rightly-guided Caliphs possess a special rank and status and the Promised Messiah^{as} has described each of their ranks in great detail on different occasions. I shall present some of his extracts in order for us to recognise their respective ranks, and so that the new Ahmadis and the youth may also come to understand our beliefs and doctrines. The Promised Messiah^{as} states:

‘Even in that era (i.e. in the very early days during the Khilafat of Hazrat Abu Bakr^{ra}), Musaylamah had gathered the people on teachings of freedom from divine law (i.e. by presenting false interpretations, he made lawful that which was wrong, merely to gather people with him). It was in such a time that Hazrat Abu Bakr^{ra} became the Caliph and so anyone can imagine the number of difficulties that would have

arisen at such a juncture. If Hazrat Abu Bakr^{ra} had not been strong-hearted and if his faith was not similar in nature to the faith of the Messenger, peace and blessings of Allah be upon him, he would have grown apprehensive and this could have spelled catastrophe. However, Hazrat Abu Bakr Siddeeq^{ra} was similar in hue to the Prophet^{sas} (i.e. he was always in the shade of the Holy Prophet's^{sas} influence). Moreover, the morals of the Holy Prophet^{sas} had left an impress on his character, and his heart was replete with the light of certainty; this is why he exhibited an example of bravery and perseverance, which is unparalleled after the Holy Prophet, peace and blessings of Allah be upon him. Abu Bakr^{ra} brought a death upon himself for the life of Islam. This is an issue which does not require a lengthy discussion. Simply study the events of that era and then weigh the service that Abu Bakr, may Allah be pleased with him, rendered for Islam. I truthfully say that Abu Bakr^{ra} was a second Adam for

Islam. I am convinced that after the Holy Prophet, peace and blessings of Allah be upon him, if the person of Abu Bakr Siddeeq^{ra} had not existed, there would be no Islam.’

That is to say that God Almighty appointed Hazrat Abu Bakr^{ra} to protect Islam from the attacks of the enemy and to safeguard the Shariah. Hazrat Abu Bakr^{ra} revived Islam by means of the special training and extraordinary connection he had with the Holy Prophet^{sas} and he rendered the assaults of the enemy futile. The Promised Messiah^{as} further states,

‘Abu Bakr Siddeeq^{ra} has rendered an incredible service for us, for he established Islam again. Through the strength of his faith, he brought all of the rebels to account and established peace. God Almighty had stated and promised that he would bring peace at the hand of the true Caliph and this prophecy was fulfilled in the Caliphate of Hazrat Abu Bakr Siddeeq^{ra}. Heaven and earth bore witness to this

practically as well. Hence, this is the definition of a Truthful One (*Siddeeq*); such a person must possess within themselves such level of truth and sincerity (*Sidq*).²⁴

Then, whilst describing the qualities and status of Hazrat Umar^{ra}, the Promised Messiah^{ra} stated on one occasion:

‘Are you aware of the lofty rank of Hazrat Umar^{ra} amongst the Companions? It was to the extent that at times the Holy Qur’an would be revealed and it would be in accordance to the opinion he held. Furthermore, there is a Hadith in praise of him that Satan would flee from the shadow of Umar^{ra}. Likewise, there is another Hadith that if there were to be a prophet after the Holy Prophet^{sas}, it would be Hazrat Umar^{ra}. Thirdly, there is the Hadith, “*Muhaddath* [recipient of Divine revelations] have appeared amongst my people before you. If there was such a person among my people, it is Umar^{ra}.”²⁵

In another instance, whilst mentioning Hazrat Abu Bakr^{ra}, Hazrat Umar^{ra} and Hazrat Usman^{ra} together, the Promised Messiah^{as} states:

‘My Lord has revealed to me that Siddeeq [Hazrat Abu Bakr^{ra}], Farooq [Hazrat Umar^{ra}] and Usman^{ra}, may Allah be pleased with them all, were pious believers, who were among the chosen ones of Allah the Almighty and were favoured with the special bounties of the Gracious God. Furthermore, many of the wise have borne witness to their virtues. They left their lands for the pleasure of the Honourable and Glorious God, they entered the furnace of every battle, and they cared not for the scorching midday heat of every summer, nor the cold of the night of every winter. Rather, they marched forward upon the paths of their faith like youthful young men, inclining neither to their own people, nor to others and they bade farewell to everything, all for the sake of the Lord of all the Worlds. Their actions

were imbued with a sweet fragrance and their deeds with an aroma. All of this points to the gardens of their rank and the orchards of their good deeds. Likewise, the aromatic breezes of their zephyr [soft, sweet-smelling wind] reveals their intricate qualities, and their light becomes manifest to us with all its radiance.⁷⁶

Many of these extracts I am quoting are from the Arabic book *Sirrul-Khilaafah*. The Arabic translators may not be able to translate it live to this level, but when the repeat of this sermon is broadcast, the original [Arabic] wording of this book should be used.

Whilst mentioning the attributes and the rank of Hazrat Ali^{ra}, the Promised Messiah^{as} states:

‘Ali, may Allah be pleased with him, was righteous and pious. He was a beloved of Allah, the Gracious God. He was the elect of Allah and the chief of his era. He was the victorious lion of Allah the Benevolent,

a pure hearted and generous youth that belonged to God. He was peerless and his bravery was such that he would remain resolute in the battlefield, even if an army from among the enemy stood in front of him.

He lived his life with great humility, reaching the highest peak of piety that a mortal can attain. He would sacrifice his money and wealth, and was the foremost in consoling and helping the destitute, orphans and neighbours. On the battlefield, he demonstrated extraordinary feats of bravery and displayed a miraculous skill in handling the sword and spear.

At the same time, he was softly spoken and an eloquent orator. His words would penetrate the hearts of the listeners and remove the corrosion of their minds. His countenance shone bright with the light of truth. He was an outstanding orator; whosoever competed with him in this field would

step down themselves, overpowered and defeated [by his eloquence]. His every attribute was outstanding, and he was flawless in his speech and eloquence. He who denies his perfection adopts the way of the shameless.⁷⁷

With regards to Hazrat Ali's^{ra} rank and his Khilafat, the Promised Messiah^{as} says:

‘There is no doubt that Hazrat Ali^{ra} was a hope for the seekers of the truth and an unparalleled model of generosity. He was divine proof for the people and the best example of his time. He was the light of Allah that was to illuminate the world. But the era of his Caliphate was not a time of peace and safety, but a time of intense conflict and discord. People differed between his Caliphate and the Caliphate of Ibn Abi Sufyan and would look to them in a state of utter perplexity. Some people considered them to be like two bright *Furqad* [two bright stars of Ursa Minor] stars and considered them equal in stature.

The fact of the matter is that the truth was on the side of [Ali] Al-Murtazaa. Those who fought against him were rebellious and transgressors.’⁸

Then with regards to the services rendered by the four *Khulafaa-e-Raashideen* for Islam and for the safeguarding of the Holy Qur’an, and how they discharged the trust bestowed upon them, the Promised Messiah^{as} says:

‘It is vital to believe that Siddeeq-e-Akbar^{ra} [Hazrat Abu Bakr Siddeeq^{ra}], Hazrat Farooq-e-Umar^{ra} [Hazrat Umar Farooq^{ra}], Hazrat Zhun-Noorain^{ra} [Hazrat Usman^{ra}] and Hazrat Ali Murtaza^{ra} were all custodians of the faith. For Islam, Abu Bakr^{ra} was the second coming of Adam, similarly, if Hazrat Umar Farooq^{ra} and Hazrat Usman^{ra} did not show sincerity in the trust bestowed upon them, then it would be impossible for us to consider even one verse of the Qur’an to be from Allah the Almighty.’⁹

With regards to the four *Khulafaa*, the Promised

Messiah^{as} states:

‘By Allah! They were such men who, in support of the Best of Creation [i.e. the Holy Prophet^{sas}] would remain steadfast in the battlefields, staring death in the face. For the sake of Allah, they gave up their fathers and their sons, and severed them into pieces with their sharpened swords. They entered battle against their loved ones and cut off their heads. They surrendered their desires, wealth and even their lives for the sake of Allah. Despite these tremendous sacrifices, they wept and expressed regret that their deeds were not enough. (They did not show any pride at their virtuous deeds).

They never once experienced deep and restful sleep, but instead would sleep very little which was merely the rest their body necessitated. They never desired the luxuries of this life. How then, is it possible to assert that they were guilty of oppression, usurping from others and committing injustices? The fact of

the matter is that they had completely abandoned all worldly desires and had resigned themselves to the Threshold of God. They were the ones who completely devoted themselves in the way of Allah.¹⁰

Thus, this is the true understanding of the rank and station of the four Khulafaa as explained to us by the Promised Messiah^{as}. A Muslim will only be deemed a true Muslim when one recognises the rank and honour of these noble men and it is by removing their mutual differences that they can become part of one Ummah. Otherwise, conflict and internal disputes can be of no benefit to Islam. The enemy however, will use this to their advantage; indeed they are doing so as we are witnessing in this day and age. Thus, today, if one wishes to serve Islam and has the desire to safeguard it, then this can only be achieved by attaching oneself to the Champion of Allah, whom Allah the Almighty sent for this very purpose in this present era.

As I mentioned earlier, currently we are passing through the month of *Muharram*, tomorrow or the day after is the 10th of *Muharram*, and on this day Shias express their sentiments with reference to the martyrdom of Hazrat Hussain^{ra}. Undoubtedly, the manner in which Hazrat Hussain^{ra} was martyred was truly barbaric. During these days when the Shias express their sentiments for Hazrat Hussain^{ra} and Hazrat Ali^{ra}, or any other time for that matter, they also hold the view that the Promised Messiah^{as} and his Jama'at do not understand the true status of the family of the Holy Prophet^{sas}. The Ahmadiyya Community has always dispelled this misconception. From the extracts of the Promised Messiah^{as}, some of which I mentioned today, one can clearly understand what Hazrat Ali's^{ra} rank and honour was in the eyes of the Promised Messiah^{as}. At the same time, we also consider the other three Khulafaa to be truthful. In any case, with reference to the writings and sayings

of the Promised Messiah^{as}, I will now mention the lofty rank and honour of the family of the Holy Prophet^{sas} as explained by the Promised Messiah^{as} and the advice he imparted to his Community.

In his book, *Sirrul-Khilaafah*, the Promised Messiah^{as} writes regarding Hazrat Ali^{ra} and his family:

‘He would encourage others to remove the difficulties of the helpless. He would command to feed the poor and needy. He was among those who were honoured with the nearness of God, and the foremost people who drank from the fountain of the wisdom of the Qur’an and was gifted with a deep understanding and insight of the intricacies of the Qur’an.’

The Promised Messiah^{as} further states:

‘I have seen him (i.e. Hazrat Ali^{ra}), but not in a dream, rather in a state of wakefulness. I met him in a vision [*Kashf*] and whilst in this state; Hazrat Ali^{ra} bestowed upon me the commentary of the Book of

Allah, the Knower of the Unseen, and said “This is my commentary; and now it is bestowed upon you; rejoice for that which has been bestowed upon you.”

Thus, I stretched forth my hand and took the commentary and thanked Allah the Almighty and Bestower of All Things. I found Hazrat Ali^{ra} to be of proportionate build, possessing moral excellence, humble, strong and with a radiant countenance.

I affirm, on oath, that Hazrat Ali^{ra} met me with great love and affection. It was conveyed to me that he knew me and was aware of my beliefs and he was also aware that my views and beliefs were opposed to the beliefs held by the Shias. But, he never expressed any sort of displeasure or disapproval at this, nor did he turn away from me. Instead he met me like one’s beloved and showed me great affection just like a true and sincere friend would do so.

He was accompanied by both Hasan^{ra} and Hussain^{ra} and by the Chief of the Messengers, the

Seal of the Prophets^{sas}. Also in their company was a very beautiful, righteous young woman of high status; she was blessed, pure, dignified and worthy of honour; her inner and outer qualities were infused with spiritual light. I found her to be in a state of grief, which she was trying to suppress. It was conveyed to me that she was Faatimah Az-Zahraa^{ra}.

I was lying down as she approached me and sat down next to me. She placed my head upon her thigh and was most kind to me. I noticed that she was sorrowful and anxious on account of my troubles, as mothers are anxious on account of the tribulations of their children.’

The Maulawis who have polluted minds raise allegations against this extract where the Promised Messiah^{as} has written that Hazrat Faatimah^{ra} placed his head on her thigh. The Promised Messiah^{as} is narrating this in the context of how a mother shows affection to her child, however, how can one explain

this to those people whose minds are polluted. When ordinary Muslims hear their statements, they think that Hazrat Faatimah^{ra} has been dishonoured, God forbid. The Promised Messiah^{as} clarifies it further by saying she expressed her affection just like that of a mother [to her child].

Nonetheless, the Promised Messiah^{as} further states:

‘It was then conveyed to me that my relationship with her (i.e. with Hazrat Faatimah^{ra}) was like that of a spiritual son. It passed through my mind that her sorrow was an indication of the persecution that I was to undergo at the hands of my people, countrymen and enemies. Then Hasan^{ra} and Hussain^{ra} approached me and expressed their affection towards me like that of brothers and met me like kind well-wishers. This vision was one of those that I experienced whilst I was awake, and this took place many years ago. I have a unique relationship with Hazrat Ali^{ra} and Hazrat Hussain^{ra}, of which only God, the Lord of East and

West, knows its true reality. In fact, I have deep love for Hazrat Ali^{ra} and his sons. I am an enemy of the one who is an enemy of them. However, I am not unjust nor am I from among the oppressors. It is not possible for me to turn away from what Allah the Almighty has revealed to me, and I am not of the transgressors.¹¹

On another occasion, the Promised Messiah^{as} states,

‘In this poem [*Qaseedah*] what I have written in relation to Hazrat Imam Hussain^{ra} and Prophet Jesus^{as} is not human endeavour (rather this was revealed to the Promised Messiah^{as} by Allah the Almighty Himself). Most despicable is that individual who speaks ill against such perfect and righteous individuals. I have complete conviction that not a single person can remain alive for even one night having spoken ill against such righteous individuals like Hussain^{ra} and Prophet Jesus^{as}. Such a person

will quickly be seized by the warning [of the Holy Prophet^{sas}]:

مَنْ عَادَ وَلِيَّائِي

[“Whoever bears enmity with my friend...”]

Thus, blessed is the one who comprehends the heavenly affairs and ponders over the works of God.’¹²

The Hadith which the Promised Messiah^{as} has referred to is as follows:

مَنْ عَادَ لِيْ وَلِيًّا فَقَدْ اَدْبَتُهُ بِالْحَرْبِ

‘One who bears enmity against my *Wali* [friend], I will announce war against him.’¹³

When one expresses their love and affection in private—when no one else is present—it is indeed from the depths of one’s heart. Although, one with such pious disposition, whom Allah the Almighty

has granted a lofty status, every word of his emanates from within the heart. But for those who raise allegations, it is worth knowing what were the sentiments of the Promised Messiah^{as} in his home [with regards to the family of the Holy Prophet^{sas}]. These were not just expressed in his writings, sayings or in public gatherings, and neither did the Promised Messiah^{as} speak about Hazrat Imam Hussain^{ra} and his love for the members of the Holy Prophet's^{sas} family only in front of others. In fact, he expressed his sentiments even in a private setting, whilst seated at home with his children.

Hazrat Mirza Bashir Ahmad Sahib^{ra} narrates:

‘Owing to his great love for the Holy Prophet^{sas}, the Promised Messiah^{as} also had boundless love for the Holy Prophet's^{sas} family and his companions^{ra}. Once during the month of *Muharram*, the Promised Messiah^{as} was in his orchard, resting on a charpoy. The Promised Messiah^{as} called upon our sister Mubarkah

Begum^{ra} and our late brother Mubarak Ahmad^{ra} (who was the youngest amongst our siblings) to come near to him and stated, “Come, let me narrate to you the accounts of *Muharram*.” The Promised Messiah^{as} then recounted the events of Hazrat Imam Hussain’s^{ra} martyrdom in a very heartfelt manner. As the Promised Messiah^{as} would narrate these events, tears would continuously flow from his eyes and he would wipe the tears away with the tips of his fingers. After the Promised Messiah^{as} finished narrating this very painful story, he stated in great anguish, “This grave injustice against the grandson of the Holy Prophet^{sas} was carried out by the impure Yazid. However, God Almighty swiftly seized these callous people with His wrath.” At the time, the Promised Messiah^{as} was deeply moved and the thought of the merciless martyrdom of this beloved of his Master^{sas} had left him in a state of deep anguish. This was all owing to his intense love for the Holy Prophet^{sas}.¹⁴

Hazrat Nawab Mubarka Begum Sahiba^{ra} has also narrated this account as she personally witnessed it. She states,

“The Promised Messiah^{as} was resting on the charpoy in the garden. Me and Mubarak brought a turtle to show the Promised Messiah^{as}. The Promised Messiah^{as} ignored it and stated, “Come, let me narrate to you the accounts of *Mubarram*.” And so, we both sat beside him. We were still passing through the first ten days of *Mubarram*. The Promised Messiah^{as} then began to narrate the events of Hazrat Imam Hussain’s^{ra} martyrdom. The Promised Messiah^{as} stated, “The grandson of the Holy Prophet^{sas} was deprived of food and water and then martyred in the fields of Karbala by the hypocrites and cruel individuals.” The Promised Messiah^{as} then stated, “On that day, the sky turned red and within a period of forty days, the wrath of God Almighty seized the cruel murderers. They perished with all kinds of

infections, some died of leprosy and some suffered in other ways.” Whenever the Promised Messiah^{as} would mention Yazid, he would refer to him as “Yazid, the impure”. The Promised Messiah^{as} narrated very lengthy accounts and his own condition was such that he was extremely emotional. Tears would flow from his eyes which he would wipe away with his index finger.⁷¹⁵

When a person hears about the events of this great cruelty, his hair stands on end. It is narrated that when the enemy overpowered them, Hazrat Imam Hussain^{ra} tried to head in the direction of the Euphrates river, however his path was blocked, and someone shot an arrow which struck him just above the chin leaving a deep wound. The perpetrators then launched a ferocious attack until Hazrat Imam Hussain^{ra} was martyred. The narrator states that prior to his martyrdom, he heard Hazrat Imam Hussain^{ra} say, ‘By God, after me, you will not kill anyone whose

death would incur the displeasure of God more than my death.’

Thereafter, Hazrat Imam Hussain^{ra} stated,

‘By God, I am of the hope that God will humiliate you and grant me His mercy. And will then avenge my death against you in such a manner that you will be left astounded.’

After Hazrat Imam Hussain^{ra} was martyred, the perpetrators of this barbaric act then moved towards the camp of Hazrat Imam Hussain^{ra} where the members of his family were, and began looting and even removed the veils from the heads of the women inside. After Hazrat Imam Hussain^{ra} was martyred and his body was lying [in the battlefield], the commander of the enemy called his men and asked, ‘Who will trample over his body with their horses?’ Ten horsemen came forward and trampled over the body of Hazrat Imam Hussain^{ra} to the extent that the bones of his ribs and back were completely

crushed. According to one narration, Hazrat Imam Hussain^{ra} had 33 wounds to his body caused by spears and 43 wounds by the sword in addition to the wounds caused by the arrows. Not only that but his head was cut off and sent to the governor, who ordered for the head to be displayed in Kufa.¹⁶

This was an act of extreme cruelty and even the most deplorable of enemies would not commit such a heinous act. I have just briefly narrated some of the events, however when the Promised Messiah^{as} was narrating these accounts, tears were continuously flowing from his eyes owing to his intense grief.

Thus, how can one even claim that, God-forbid, the Promised Messiah^{as} did not have any love for the family of the Holy Prophet^{sas} or lacked true understanding of it. In fact, on one occasion, when the Promised Messiah^{as} learnt that someone had spoken ill against Hazrat Imam Hussain^{ra}, he strictly admonished his Jama'at. The Promised Messiah^{as}

stated:

‘Let it be known that I have been informed through a postal card that certain ignorant people, who associate themselves with my Jama’at, have claimed that Imam Hussain^{ra} was amongst those who rebelled owing to his refusal in performing the *Bai’at* of the Khalifah of the time, i.e. Yazid, and that Yazid was on the side of the truth, God-forbid.’

The Promised Messiah^{as} further stated:

لَعْنَةُ اللَّهِ عَلَى الْكَاذِبِينَ

‘Curse be upon the liars! I do not believe that such despicable words could be uttered by a righteous person of my Jama’at. However, the thought also crossed my mind that since many Shias have also made me a target in their gatherings in which they speak ill of other Muslims, therefore it is possible that some ignorant and uncivilised individual may

have given a foolish reply in response to their foolish statements. Just like those ignorant Muslims, who use harsh language against Prophet Jesus^{as} in response to those Christians who speak ill against the noble status of the Holy Prophet^{sas}. In any case, through this pronouncement I wish to inform my Jama'at that it is our belief that Yazid was of an impure disposition, a vermin and an extremely cruel individual. He was completely devoid of all those traits by virtue of which one is considered a believer. To become a believer is not a simple matter. Regarding such people, Allah the Almighty states,

قَالَتِ الْأَعْرَابُ آمَنَّا ^ط قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا

“The Arabs of the desert say, “We believe.” Say, “You have not believed *yet* ; but rather say, We have accepted Islam.”¹⁷

Believers are those whose actions testify to their

belief. Their belief is ingrained in their hearts and they give precedence to God and His pleasure over everything. They tread on the narrow and fine paths of *Taqwa* [righteousness] for the sake of God Almighty and become completely immersed in His love. They completely distance themselves from that which appears like an idol and becomes an obstacle in reaching God; whether it is a moral condition, a sinful act or any act of indolence or negligence. However, the ill-fated Yazid was devoid of all these qualities. In fact, he was blinded by his love for the world. On the other hand, Hussain^{ra} was a pious man and surely was from among the noble people whom God Almighty Himself purifies, and fills them with His love and is from among the leaders of heaven. And to harbour even an iota of malice against him is detrimental to one's faith. His righteousness, love for God, patience, steadfastness, piety and worship is a perfect model for us and we are the followers

of that guidance which was granted to that innocent one. Such a heart is completely destroyed that bears enmity towards him, but one that displays love for him through his actions and perfectly reflects every trace of his faith, morals, bravery, righteousness, patience and love for God will surely succeed, just as a clean mirror reflects the features of a beautiful person's countenance. Such people are hidden from the eyes of the world; no one is aware of their true rank except for those who are from among them. The eyes of the world cannot perceive them for they are very far from this world. This was the very reason for Hussain's^{ra} martyrdom, for his true status was not recognised. Has the world ever loved the holy and noble ones during their lifetime that we would expect them to show love for Hussain^{ra}? The fact of the matter is that it is an extremely disgraceful and faithless act for one to dishonour Hussain^{ra}. Anyone who dishonours Hussain^{ra} or those noble

men from among the pure and righteous Imams or utters anything disrespectful against them, they ruin their faith because Allah, the Glorious One Himself becomes the enemy of one who bears enmity against His holy and beloved servants.’¹⁸

Thus, after hearing all of this, how can one possibly say that the Promised Messiah^{as} did not have any love for the family of the Holy Prophet^{sas}? In fact, no one else had such true comprehension of this love as compared to the Promised Messiah^{as}, and Promised Messiah^{as} has mentioned this himself as well. And where the Shias have exaggerated [in their narrations], the Promised Messiah^{as} explained the true reality of matters. Similarly, where the Sunnis erred, the Promised Messiah^{as} pointed this out to them in order to reform them. This indeed was the duty of the *Hakam* [Judge] and *Adl* [Just Arbiter] and it was for the propagation and spread of the true teachings of Islam that Allah the Almighty sent the

Promised Messiah^{as}. But despite this, both of these major sects oppose the Ahmadis and make us a target of their injustices. However, we must patiently and steadfastly continue to fulfil this mission that we have been entrusted with, and for which we have pledged allegiance to the Promised Messiah^{as} that we will spread the true message of Islam to the entire world. We must always keep in mind the example demonstrated by Hazrat Imam Hussain^{ra}. In one of his couplets, Hazrat Musleh Mauood^{ra} states:

وہ تم کو حسین بناتے ہیں اور آپ یزیدی بنتے ہیں
یہ کیا ہی سستا سودا ہے دشمن کو تیر چلانے دو

[‘They make you like Hussain^{ra} and become like Yazid themselves. What a favourable deal this is, thus let them fire their arrows.’]¹⁹

God-willing, our present sacrifices will not go to waste. The Promised Messiah^{as} has stated that

although he has been likened to Hussain^{ra}, however this time the outcome will be completely different because Allah the Almighty has destined for him to succeed. This time the victory will manifest in apparent means as well and will be for those who possess the attributes of Hussain^{ra}, and the enemy will be defeated and their efforts will go in vain.

Thus, in times like this when opposition against us is at its peak, especially in Pakistan, we must particularly pray in this month. Generally, we should also always remain engaged in prayers. We should invoke salutations [*Durood*] upon the Holy Prophet^{sas} as much as possible. The more we prostrate before Allah the Almighty, the sooner He will grant us victory and success. During these days, especially pray for the other Muslims because the Muslim sects are bent on shedding the blood of one another. And particularly on the 10th of *Muharram*, as is evident from the past, the *Imambaargaah* [Shia congregational halls] or other

gatherings of Shia mourning are attacked and many are martyred for their faith as a result. Thus, may Allah the Almighty grant them wisdom, and this year may we not hear of any news from any country whereby Muslims have attacked other Muslims. May these Muslims quickly understand this reality that the victory of Islam, which Allah the Almighty has destined, is only possible through the Promised Messiah^{as}. May they realise that all their success lies in entering the *Bai'at* of the Imam of the age, the Promised Messiah^{as}. May Allah the Almighty grant them the ability to understand this.

Original Urdu Transcript published in Al-Fazl International,

September 18th, 2020, pp. 5-9

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