

Odyssey of Sacrifice

A Compilation of Anecdotes on
Financial Sacrifice

by Anwer Mahmood Khan

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اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ
تَعْتَمِدُهُ وَتُعَيِّنُ عَمَلِي وَمُتَوَلِّهِ الْكَوَامِلَ
وَعَلَى عِبَادِهِ الْمُسِيحِ الْمَوْجُودِ
فِرَاكِ عِزِّي أَوْ رَمِّ كَيْ سَا تَجْه
هُوَ النَّاصِر

Baitul Fazl, London
16th May, 2014 / K

Dear Sadr Majlis Khuddamul Ahmadiyya USA,

اَسْتَسَلِّمُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

I am glad to know that Majlis Khuddamul Ahmadiyya USA is going to publish a book which is an English translation of the Urdu book entitled 'Qurbani Ka Safar' on the subject of financial sacrifices. May Allah make this book an inspiration for all the Khuddam and enable them to develop and increase the spirit of sacrifice; making them set a great example and high standards of sacrifice. Ameen. Wassalam.

Yours Sincerely,

MIRZA MASROOR AHMAD
Khalifatul Masih V

Mr Bilal Rana, USA
cc PS Office, London

Foreword

In the Name of Allah, the Gracious, the Merciful

We praise Him and invoke His blessings upon His Exalted Prophet (sa).

Respected Anwer Mahmood Khan, son of Hadhrat Maulana Abdul Malik Khan, is serving as Secretary Tehrik-e-Jadid of the Ahmadiyya Muslim Community USA, thus may Allah give him the best reward.

Last year he took a blessed step to increase participation in this divinely inspired scheme. He started collecting verses from the Holy Quran, sayings of our Holy Prophet (sa), writings and pronouncements of the Promised Messiah (as), and sayings from the Khulafa of Ahmadiyyat on the subject of financial sacrifice and he started sending these out as a continuous series to the community's chapters across America. Moreover, he sent this spiritual material to members of Majlis Khuddamul-Ahmadiyya USA.

Upon observing the effects of his efforts, and with the permission of Hazrat Khalifatul Masih V (aba), Respected Bilal Rana, President Majlis Khuddamul-Ahmadiyya USA, decided to publish this material in book format. This collection is now being published with the permission of Hazur-e-Anwer (aba). May Allah accept this effort and make it blessed in all aspects and May He make it a source of increase in the faith of all readers, Ameen.

I've gone through this collection and I am confident that this will be a beautiful addition to Jama'at literature. Spending in Allah's way is one of the important subjects of the Holy Quran. Writers and speakers will benefit from this a lot.

English translation of this collection is also ready. I hope that will be published soon Inshallah and will prove to be a blessing in disguise for all its English readers.

Humble servant
Wasalaam,

Naseem Mahdi

Los Angeles, America

Author's Note

I was inspired to write this humble publication through my work serving the Department of Tehrik-e-Jadid USA. Hadhrat Khalifatul Masih II (ra) and subsequent Khulafa have shared numerous inspirational anecdotes about Tehrik-e-Jadid that provide profound insights as to the virtue of financial sacrifices.

One of the daunting tasks of any multi-language write-up is to convey the essence of the manuscript in both languages – indeed, there is an old adage that “translation is never complete.” I express immense gratitude to a group of talented youth from Majlis Khuddamul Ahmadiyya USA who painstakingly translated and edited the manuscript. In particular, Sadr Khuddamul Ahmadiyya USA, Dr. Bilal Rana, inspired me to prepare this manuscript for the particular benefit of a young generation of Ahmadi Muslims. Under Dr. Rana’s supervision, Zarik Khan, Maulana Talha Ali, Attaul Qudus Malik, Amjad Mahmood Khan, Maulana Salman Sheikh and Ahmad Bajwa diligently worked on this project. Additional thanks to Salman Sajid for his cover design and Laeek Mirza for managing the printing and publishing of this work.

I am also especially grateful to Dr. Ahsanullah Zafar, Ameer Jama’at USA, and Maulana Naseem Mahdi, Missionary In-Charge USA, for fully encouraging this effort.

I pray with the utmost of humility and sincerity that the contents of this book, when fully internalized by its readers, will inspire all Ahmadi Muslims to offer further sacrifices for the blessed scheme of Tehrik-e-Jadid. *Insha'allah.*

Anwer Mahmood Khan

August 2015

A message from Sadr MKA USA

The Promised Messiah (as) rightfully declared that the age to sacrifice one's life by means of Jihad has been replaced by the age to sacrifice by means of one's wealth¹. This is the epoch of Akhireen we live in and for whose benefit this book is being published.

Started by Hadrat Musleh Maud (ra) under divine instructions in 1934, Tehrik-e-Jadid is a heavenly financial system the likes and demands of which were not articulated before. It is much wider than a financial system, however. It is a system of life that nourishes the very foundations of human society ushering a new era for the world. It enables man to take on the challenges of hardship and see them as a means to enhance faith in God. In reading the narratives compiled here, one realizes that our progress was, and is, never actually a result of the material contributions themselves but due to the beautiful and powerful spirit behind these sacrifices. It also teaches us that all those who suffer trials and offer sacrifices during the humble beginnings of a Jama'at never truly pass away. Their names live on forever. How fitting that this book itself is proof.

Think of a child. Any miniscule but sincere sacrifice a child makes only to please his or her parent, delights the heart so much that at times it can feel as though the weight of the entire universe is less when compared to it. Such is the relationship between man and his creator. Never should any Ahmadi Muslim think for a moment that his or her sacrifice is not making a difference. Such notions should be discarded. If these stories do not enable you to do so, then indeed its purpose is lost. A faith that does not produce

¹ Al Hakam, 7/10/1903, Malfoozat, pp. 359-360

miracles cannot claim that it serves a living God. Therefore, realize that these blessings are not mere tales that live in history. They are real and intended to be experienced by you, now and forever. It is the size of the love and sincerity that comes with the sacrifice that determines the size of the revolution that takes place in the world as a result of it.

I am grateful to National Secretary Tehrik-e-Jadid, Anwer Mahmood Khan sahib, who was the original inspiration for this work and whose tireless enthusiasm for youth naturally attracted Majlis Khuddamul-Ahmadiyya to collaborate with him in preparing this book. I am also thankful to Muhtamim Tehrik-e-Jadid, Zariq Khan, and his team of talented scholars that carefully translated and painstakingly edited this work.

In the same spirit of sacrifice to which this book is dedicated, may Allah accept this book as an offering from us, His humble servants. Ameen.

Wasalaam,

Bilal Rana

Serving as Sadr Majlis Khuddamul Ahmadiyya

August 1, 2015

A message from MKA USA Tehrik-e-Jadid Department

Inspired by the premise of this book, which is a collection of anecdotes regarding financial sacrifice, Food for the Soul is an initiative launched by the Tehrik-e-Jadid department of Majlis Khuddam-ul-Ahmadiyya USA which similarly involves the transmission of anecdotes regarding financial sacrifice to Khuddam and Atfal. This effort was started in July of 2013, during Ramadan, as a means to motivate and educate Khuddam about the blessings and history of Tehrik-e-Jadid. Since then, the department has expanded the scope of “Food for the Soul” awareness program by creating a social media Twitter account (@TehrikeJadid), a regular newsletter sent to all Khuddam, and a YouTube account that shares videos of anecdotes about financial sacrifice. The program endeavors to ensure that Khuddam are reminded that Tehrik-e-Jadid is more than a chanda, it is a complete lifestyle and a new world order as envisioned by Hazrat Musleh Maud (ra).

Inshallah, we pray that this book and all related efforts lead to continued and increased awareness and success of the institution of Tehrik-e-Jadid now and in the future.

Wasalaam,

Zarik Khan

Ahsan Khan

Abbreviations

The following abbreviations have been used in this book. Readers are requested to recite the full salutations when reading the book:

sa. An abbreviation for sal-lallahu ‘alaihi wa sallam, meaning “May peace and blessings of Allah be upon him,” is written after the name of the Holy Prophet Muhammad (sa).

as. An abbreviation for ‘alaihi salam, meaning “May peace be upon him,” is written after the names of Prophets other than the Holy Prophet (sa).

ra. An abbreviation for radi-Allaho ‘anhu/’anha/’anhum meaning “May Allah be pleased with him/her/them,” is written after the name of the Companions of the Holy Prophet (sa) and of the Promised Messiah (as).

rh. An abbreviation for rahimullah meaning “May the mercy of Allah be upon him,” is written after the names of the Khulafa of the Promised Messiah (as) that have passed away.

aba. An abbreviation for ayadahullah-tala bi Nasrehil Aziz meaning “May Allah strengthen his hand,” is written after the name of the Worldwide Head of the Ahmadiyya Muslim Community and Khalifa at the time, which is currently Hazrat Mirza Masroor Ahmad, Khalifatul Masih V (aba).

Concept of Sacrifice

The concept of sacrificing for the sake of God is as old as the history of mankind itself. We learn from the Holy Quran that the two sons of Adam, Abel and Cain, offered sacrifices. This incident is mentioned in the Holy Quran in Surah Al-Ma'idah in the following words:

And relate to them truly the story of the two sons of Adam, when they *each* offered an offering, and it was accepted from one of them and was not accepted from the other. The latter said, 'I will surely kill thee.' The former replied, 'Allah accepts only from the righteous.

If thou stretch out thy hand against me to kill me, I am not going to stretch out my hand against thee to kill thee. I do fear Allah, the Lord of the universe.²

In essence, Allah accepted the sacrifice of one of the sons but rejected the other's. This was the first lesson taught to mankind: only such sacrifices are accepted by Allah that are sincere and free from any impurity and are done only for the sake of Allah's pleasure.

The Holy Quran has explained this rule about sacrifice in the following words:

Their [sacrificial animals] flesh reaches not Allah, nor does their blood, but it is your righteousness that reaches Him. Thus has He subjected

² The Holy Quran 4:28-29

them to you, that you may glorify Allah for His guiding you. And give glad tidings to those who do good.³

Further evaluation of the philosophy of sacrifices teaches us that a person sacrifices his wealth to present a gift to someone, but the person for whom the sacrifice is made accepts it by accepting the gift. For example, a husband presents jewelry to his wife as a gift. The jewelry is a gift for the wife but a financial sacrifice for the husband. When the wife accepts the gift, and wears the jewelry with a smile on her face, then the acceptance of this gift serves as the acceptance of the sacrifice.

Our beloved prophet, Holy Prophet Muhammad (sa) has explained this philosophy by saying that gifts increase love between two parties. If the person giving the gift beautifies his intentions and thinks that he is giving the gift because the Prophet of Allah (sa) has asked to be compassionate to one's family and has given the glad tiding that giving gifts increases love, then the reward of the person making the financial sacrifice is also increased manifold.

Let us take this narrative of sacrifice a little further when Prophet Abraham (as) saw in a vision that he is sacrificing his son. He started to prepare for this sacrifice upon the consent of Prophet Ishmael (as). When he was ready to sacrifice, and was about to begin, Allah informed him that there is no need for this sacrifice as his sacrifice has already been accepted by Allah. Mankind was taught this lesson a second time that if one is sincere in his intentions and does it merely for the sake of Allah, then the sacrifice is accepted in the court of Allah. A poet has pointed out the importance of sincerity in these words:

³ The Holy Quran 22:38

What is to say about the prostration which is offered in earnest sincerity? The Ka'ba moves itself to the place where we put our forehead.⁴

Exemplary Sacrifices of the Holy Prophet Muhammad (sa)

Now let us take this narrative even further and observe the apex of sacrifice. Let us observe how the Chief of the Prophets, Our Lord and Master, Holy Prophet Muhammad (sa) 's life was the epitome of sacrifice. God Himself bears witness to this in Surah Al-An'am, verse 163:

Say (O Muhammad!), 'My Prayer and my sacrifice and my life and my death are *all* for Allah, the Lord of the worlds.'

This verse presents the gist of the life of the Holy Prophet Muhammad (sa), how each and every single moment of his life was spent in the remembrance of Allah. Let us spend some time contemplating his life. How beautiful is the example of financial sacrifice; how faith inspiring that one's heart is filled with the praise of Allah.

Once the Holy Prophet Muhammad (sa) had 10 Dirhams. A cloth merchant came and the Holy Prophet Muhammad (sa) bought a shirt from him for 4 Dirhams. After the merchant left, the Holy Prophet Muhammad (sa) wore the new shirt. All of a sudden, a needy companion came and asked the Holy Prophet Muhammad (sa) for a shirt and prayed for him that may Allah grant him the robes of paradise. The Holy Prophet Muhammad (sa) immediately took off his newly acquired shirt and gave it to the man in

⁴ Anonymous

need. The Holy Prophet Muhammad (sa) returned to the merchant and bought another shirt for 4 Dirhams. The Holy Prophet Muhammad (sa) still had 2 Dirhams left with him. On his way, he saw a female servant crying on the roadside. The Holy Prophet Muhammad (sa) inquired as to the reason she was crying. She replied that my master had sent me to buy flour for two Dirhams but I have lost the money. The Holy Prophet Muhammad (sa) gave the remaining two Dirhams to the girl but she continued to cry. The Holy Prophet Muhammad (sa) inquired once again why she was still crying. She replied that she was crying for the fear of being punished for being late. Our Lord and Master, the Chief of all Prophets, the best of all mankind, went with the girl to her house. Her masters were elated with joy that the Holy Prophet Muhammad (sa) had come to their house and asked for the reason for his visit. He replied that your servant is afraid that you will punish her for her tardiness. Her owner replied that for the sake of Allah, and for the reason that you yourself have come to our house, I will free this slave. The Holy Prophet Muhammad (sa) gave her a glad tiding for the paradise and said, “Look How Allah has blessed our 10 Dirhams! His prophet was able to buy a shirt, an Ansari [Medinite Companion] also received a shirt, and a slave was freed from it. I praise Allah for His omnipotence who granted me all these things from a mere 10 Dirham.”

The Holy Prophet Muhammad (sa) married Hadrat Khadija (ra) at the age of 25. After marriage, she gave all our (her) wealth and slaves as a gift to the Holy Prophet Muhammad (sa). The Holy Prophet Muhammad (sa) freed the slave, Hadrat Zaid bin Haritha (ra), and spent the wealth in the way of Allah. In his youth, when other young men have many plans and desire for wealth, the Holy Prophet Muhammad (sa) spent all of his wealth in the way of Allah.

Now, let us examine how the Holy Prophet Muhammad (sa) spent the period of his life when he had the most wealth. Once the Holy Prophet Muhammad (sa) received 70,000 Dirhams, and this amount was the most the Holy Prophet Muhammad (sa) ever received in his life. He put all of this money on the prayer mat and started spending it and didn't stop until he spent all of this money in the way of Allah. During this interval, the Holy Prophet Muhammad (sa) gave something to each and every one who came to him until he spent all of this wealth. In another narration, it is mentioned that it was 90,000 Dirhams.

We have examined the beginning of his marital life how he spent all of his wealth and slaves in the way of Allah. We have enjoyed examining how the Holy Prophet Muhammad (sa) spent graciously when he had a lot of wealth. Now, let us see how the Holy Prophet Muhammad (sa) spent his wealth in his final days.

Hadrat Sahl bin Sa'd (ra) narrates that the Holy Prophet Muhammad (sa) had put 7 Dinars with his wife, Hadrat Ayesha (ra). In his final illness he asked Hadrat Ayesha (ra) about those Dinars. She replied that she still has them. The Holy Prophet Muhammad (sa) asked her to spend them in the way of Allah. After commanding her, he went into the state of unconsciousness. Hadrat Ayesha (ra) became preoccupied taking care of the Holy Prophet Muhammad (sa). When he regained consciousness, he asked Hadrat Ayesha (ra) if she had donated those 7 Dinars. She replied in the negative. The Holy Prophet Muhammad (sa) asked for them and counted them in his hands and said, "What would it say about the trust of Muhammad (sa) on his Lord if he left this world with these Dinars in his possession?" Then, the Holy Prophet

Muhammad (sa) gave them to the needy and passed away the very same day.⁵

This was the blessed character of our Lord and Master, Holy Prophet Muhammad (sa) . Each and every one of his actions was a living commentary of the Holy Quran.

Sacrifices of Sahaba (ra)

The Promised Messiah (as) says:

“The Companions, may Allah be pleased with all of them, sacrificed their lives and wealth following in the character of the Holy Prophet (sa). Allah not only accepted their sacrifices but also gave them the title of those who Allah was pleased with and they were pleased with Allah. Glory be to Allah! How great was the status of these people that even the Holy Prophet^{sa} said that my companions are like stars (which are beneficial in navigation). Whoever you follow from among them, you will be guided.”⁶

Now let us take this narrative even further, and let us find such pearls from the lives of the companions which they left off on the path of financial sacrifice.

There are about 50 verses in the Holy Quran with details and instructions about spending in the way of Allah. Let us study some of them to see how the companions of the Holy Prophet Muhammad (sa) acted upon

⁵ Hashmi, *Majma Al-Rawala*, vol. 3 p. 124 (Beirut)

⁶ Hadeeqatul Saliheen p. 937

these teachings and made them a part of their life, and made this narrative journey beautiful and filled it with spirituality. Only three or four verses are presented here as illustrative:

*Never shall you attain to righteousness unless you spend out of that which you love; and whatever you spend, Allah surely knows it well.*⁷

Hadrat Talha (ra) made a great sacrifice in accordance to this verse. Hadrat Anas (ra) narrates that Hadrat Abu Talha (ra) was the wealthiest amongst the companions of Medina. He had many gardens growing dates. The best among them was a garden named Beraha which was also Hadrat Talha (ra)'s favorite, and it was right in front of Masjid-e- Nabawi. The Holy Prophet Muhammad (sa) used to frequently visit this garden and used to drink the good and sweet water of this garden. When the verse under discussion was revealed, Hadrat Talha (ra) came to the Holy Prophet Muhammad (sa) and said, "O Prophet of Allah!, Allah has revealed this verse to you and the garden of Beraha is the dearest to me in all of my property. I donate this garden in the way of Allah and the prophet of Allah can utilize this garden as he deems fit. I hope that Allah will accept my sacrifice and would add it to my treasure in paradise." On this the Holy Prophet Muhammad (sa) replied, "This indeed is a great sacrifice. It is verily a very good and beneficial property. I have heard what you have said. I think that you should divide this garden among your relatives and paternal cousins."⁸

⁷ The Holy Quran 3:93

⁸ Hadeeqatus Salihin, p. 699

*Who is it that will lend Allah a goodly loan that He may multiply it for him manifold?
And Allah receives and enlarges, and to Him shall you be made to return.*⁹

Hadrat Ibne Abbas (ra) narrates that this verse was revealed when Abū Da'daa' (ra) came to the Holy Prophet Muhammad (sa) and said that I have two gardens, and if I donate one of them would I have a similar garden in paradise? The Holy Prophet Muhammad (sa) replied yes. Then he asked if his wife and son would also be with him? And the Prophet (sa)replied yes. Abū Da'daa' (ra) said upon this he is donating his best garden. Then he went to the garden. His wife and children were in there. He told his wife the entire story and she said that you have made a very good bargain. Then, they all left the garden. The Holy Prophet Muhammad (sa) commented on this saying that there are many lush, green gardens for Abū Da'daa in the heaven.¹⁰

*Those who find fault with such of the believers as give alms of their own free will and with such as find nothing to give save the earnings of their toil. They thus deride them. Allah shall requite them for their derision, and for them is a grievous punishment.*¹¹

The Holy Quran promises a great reward even for the smallest good deed. A practical example of this can be seen in the practice of Hadrat Ayesha (ra). Once a poor person asked her for some food. She had a bunch of grapes in

⁹ The Holy Quran 2:246

¹⁰ Imam Razi, Tafsir-i-Kabir, vol. 6 p. 166. (Under chapter 2:248)

¹¹ The Holy Quran 9:79

front her at that time. Hadrat Ayesha (ra) asked someone to give these grapes to the beggar. The person showed astonishment, upon which Hadrat Ayesha (ra) commented that, 'even if someone does a small good deed he will get a reward for it.'

The financial sacrifice of the poor companions of the Holy Prophet Muhammad (sa) was such that they used to do laborious jobs all night long and then would pay their earnings into financial sacrifice. The verse under discussion was also revealed regarding a similar such incident. Hadrat Abu Aqeel (ra) worked all night and earned roughly 7 Kilograms of dates in return. He gave half of the dates to his family, and the rest he presented to the Holy Prophet Muhammad (sa) in financial sacrifice for the preparation of a battle. He presented these dates to the Holy Prophet Muhammad (sa) saying that he is making this sacrifice to seek the nearness of Allah. There were some hypocrites in this gathering as well who started mocking Hadrat Abu Aqeel (ra) saying that he wants to win the nearness of Allah by donating 3 kilos of dates. Upon this, Allah the Almighty revealed the verse under discussion and not only praised the sacrifice of this companion but also warned the hypocrites of a painful punishment. How beautifully God accepted the sacrifice of this poor servant of His and appreciated his sacrifice by giving the warning of punishment to those who mocked him.

The narrative of the sacrifices of the companions of the Holy Prophet Muhammad (sa) would always be decorated with the incident of the competition of financial sacrifice between Hadrat Umar (ra) and Hadrat Abu Bakr (ra). At the occasion of the battle of Tabuk, the Holy Prophet (sa) asked his companions to sacrifice their wealth. Hadrat Umar (ra) narrates that, "Incidentally I had a lot of wealth at that time. So, I thought in my mind that

there is no better opportunity to overtake Hadrat Abu Bakr (ra) in financial sacrifice than today. So, I brought half of my wealth to the Holy Prophet Muhammad (sa). When the Holy Prophet Muhammad (sa) asked me what I have left for my family, I replied that I have left half of my wealth. But Hadrat Abu Bakr (ra) brought all of his belongings and when the Holy Prophet Muhammad (sa) asked him what he has left behind, he answered, 'I have left Allah and His prophet for my family.'"¹²

The Promised Messiah (as) says about the sacrifices of the companions of the Holy Prophet Muhammad (sa):

“The companions of our Perfect Guide (sa) sacrificed everything for Allah and [His] prophet – they were exiled; persecuted; were troubled with various afflictions and hardships – but they continued to tread on the path of loyalty and steadfastness. So, what was it which made them such devotees? It was the fire of true love of Allah, the flame of which had fallen on their hearts. One can compare [the Holy Prophet Muhammad (sa)] with any other prophet but one will not be able to find its likeness in terms of his teachings, the purifying of souls, making his companions disregard the worldly life, and giving their blood with bravery for the truth. This was the status of the companions of the Holy Prophet Muhammad (sa) and they had love and affection for each other. This has been illustrated in a verse of the Holy Quran:

¹² Jami' Tirmidhi, Kitabul Manaqib Abi Bakr wa Umar, Hadith No.

And He has put affection between their hearts. If thou hadst expended all that is in the earth, thou couldst not have put affection between their hearts.¹³

This affection among the companions could not have been created even if they were given a mountain of gold. Now, there is another community i.e. the community of the Promised Messiah (as) in which the companions have given their wealth, and left their homes and everything for the truth. You must have heard the incident of Hadrat Abu Bakr (ra), the greatest friend. Once when they were commanded to sacrifice their wealth in the way of Allah, he brought all the belongings of his house. When the Holy Prophet Muhammad (sa) inquired what have you left behind in your home, he replied that I have left Allah and the prophet behind. The chieftain of Mecca but dressed in cloaks, the garment of the poor. Just consider them as if they had sacrificed their entire self like martyrs in the way of Allah. That is why it is written that paradise is under the shade of the swords.”¹⁴

Sacrifices of Imam Mahdi (as)

Now, let us take this narrative of sacrifice even further and see what sacrifices were presented in the era of the Mahdi [divine guide] of the time. Imam Mahdi, the Promised Messiah (as), himself was an embodiment of the

¹³ The Holy Quran 8:64

¹⁴ Malfuzat vol. 1, p. 27

service to Islam. He presented his prayers to the court of Allah in these words:

I cannot bear to see the weakness of the faith of Muhammad (sa)
O my King! Make me victorious and fruitful [in my endeavors].

He didn't only pray to Allah for the revival of Islam but truly sacrificed his body, mind and wealth for this cause. It is important to mention in this regard that in this time of utmost darkness, the Promised Messiah (as) wrote his magnum opus, *Barahin-e-Ahmadiyya* ("Arguments in support of the Holy Qur'an and Holy Prophet Muhammad (sa)"), and challenged the entire religious world and offered them his property worth 10,000 rupees. Hadrat Mirza Bashir Ahmad (ra) mentions this in his book, '*Hayate Tayyiba*', in these words:

"In such conditions, a warrior of God stood up from the unknown hamlet of Qadian. He wrote an unprecedented book on the greatness of the Holy Quran, truthfulness of the Holy Prophet (sa), and need for revelation and its reality which not only flabbergasted the enemies of the Islam but also gave strength to the Muslims of India. The first part of this book was published in 1880. In this part, he challenged all the leaders of various different faiths to present half or even one-third, or even one-fourth of the arguments from their holy books which he has presented in this book from the Holy Quran about the truthfulness of the Holy Prophet (sa) and the reality of the Holy Quran. He even challenged that if you cannot bring similar arguments from your holy books then at the least you can rebut my arguments one by one. He challenged that if anyone was able to do any of these two things, he will give his property worth 10,000 rupees to that person. But the condition

is that a tribunal consisted of three accepted judges should give such a verdict that the answers are according to the conditions.”

“On this challenge, many enemies of Islam made tall claims of writing a rebuttal to this book. Upon this, the Promised Messiah (as) immediately wrote:

‘In short, I invite you all in the name of God, to come and take up my challenge without any reservation or delay. Argue like Plato, become the incarnation of Bacon, borrow from Aristotelian reasoning and dialectic, clap your hands before your false gods and beseech them for help. Then will you witness whether it is my God who prevails or your false deities’.”¹⁵

In 1890, the Promised Messiah (as) wrote a book titled, *Fateh Islam* (or “Victory of Islam”), in which he mentioned a heavenly workshop according to divine guidance for the propagation, dissemination and spreading the message of Islam. This heavenly workshop had 5 branches. The third branch was the system of guests and visitors who came in thousands to visit the Promised Messiah (as) personally in search of truth. The Promised Messiah (as) himself used to take care of the cost of hospitality of these guests.

In this regard, he said:

“The third branch of this Divine workshop relates to visitors and inquires those who choose to travel and come to me in search of truth or for other purposes: they have heard of this workshop and so they come to me. This branch of the work also keeps growing. The pressure of visitors no doubt varies. Not much on certain days, but very much on

¹⁵ Mirza Bashir Ahmad, *Hayate Tayyiba*, p. 47

other days. During the last seven years there could have been about 60,000 or more visitors. God alone knows what I was able to do: talking to those who were eager to listen, helping solve their difficulties and encouraging them in different ways.”¹⁶

Next year, in 1891, the first Jalsa Salana (Annual Gathering) was held and guests came in large number. The entire hospitality expense for them was borne by the Promised Messiah (as). In this regard, a great supporting sign was manifested. This has been recorded in *Tarikh-e-Ahmadiyyat* [the official history of the Ahmadiyya Muslim Jama’at] in the following words:

“Once, during Jalsa Salana we ran out of funds. In those days, separate chanda [financial sacrifice] was not collected for Jalsa Salana. The Promised Messiah (as) used to pay that amount out of his own pocket. One day, Mir Nasir Nawab reported that there was nothing left to feed the guests that night. The Promised Messiah (as) instructed him to ask *Begum Sahiba* (his wife) to spare whatever jewelry she could, and sell it to arrange for food. Mir Nasir Sahib sold or mortgaged the jewelry and got the money to provide food for the guests. The next day, Mir Nasir Sahib came to him again at night and told the Promised Messiah (as) that they had run out of food again and there was nothing left for the next day. The Promised Messiah (as) told him not to worry about it, saying: “we did what we could. Now we don’t need to worry. Allah will take care of His own guests.” The next day, when the postman came around 8:00am or 9:00 am, the Promised Messiah (as) called me and Mir Nasir Sahib. The postman was holding about 10 or 15 money orders for 50 and 100 rupee denomination that had come from various people who

¹⁶ Hadhrat Mirza Ghulam Ahmad, *Victory of Islam*, pages 21-22

said that since they could not attend the Jalsa Salana they were sending in their donations instead. Soon after, he gave a speech with emphasis on “*tawakal*” (trusting God’s plan). He said that while the worldly people have the confidence that whenever they need money they can get it from their savings. Similarly, the Godly people who trust Allah have even more confidence than the worldly people that they will get what they need from God. And this is exactly how it works.”¹⁷

This incident clearly proves how Allah accepted the sacrifices made with the right intentions and how He himself stands surety for the Promised Messiah. All praises belong to Allah.

Sacrifices of Sahaba (ra) of Hazrat Ahmad (as)

Now, let’s examine some of the sacrifices made by the companions of the Promised Messiah (as) and how they created a beautiful legacy of financial sacrifice for the sake of Allah. A few such incidents are presented here as an example.

In his book *Fateh Islam* (“Victory of Islam”), the Promised Messiah wrote:

“First of all, I feel greatly moved to mention a spiritual brother of mine whose name, like the light of his sincerity, is Nur-ud-Din (i.e., the light of the faith). The services he is rendering in the cause of the spread of Islam out of his cleanly earned money make me envious. Would, that I also could render such services.

¹⁷ Review of Religion Urdu, Jan 1942 pp. 44-45

How he enthuses over opportunities to serve and support the faith remind me of the Power of God: how do whatever obedience to God and His Prophet requires, at all times, with all his savings, his sinews and his resources. From my experience of him and not merely from my own trusting habit, I know this about him that, to say nothing of sacrificing riches, he will hesitate not to sacrifice his life and honor for my sake. Had I agreed, he would have given up everything and come to live with me here, and come physically close to me, as he is spiritually close to me already.

Another such friend is Hakim Fadl din of Bhera. The love, devotion, esteem, and warmth with which Hakim Sahib holds me, is impossible for me to describe. He is my true well-wisher, sympathetic and understanding. When I felt moved by God to write the present invitation, and had a revelation encouraging me to undertake the task, I mentioned it to several persons. Nobody agreed. But this dear friend - even without my mentioning the subject - moved me to write this and donated a hundred rupees towards its printing etc. His spiritual insight is unusual. His wish coincided with the wish of God. His method is the method of a silent service. Hundreds of rupees he

has donated in secret. Only to earn the pleasure and approval of God. May God reward him exceedingly!”¹⁸

Hadrat Khalifatul Masih II (ra) relates the following incident about Hadrat Munshi Arora Sahib (ra):

¹⁸ Hadrat Mirza Ghulam Ahmed, Victory of Islam, Roohani Khazain , Volume 3 38

“Just a few months after the demise of the Promised Messiah (as), Munshi Sahib came to my house. Someone told me that there is a person waiting for me at the door. When I went outside I saw that Munshi Arora Sahib was waiting for me outside. After a very warm handshake and greetings he took out a few pound sterling from his pocket and asked me to hand over those to HadratAmmān Jan [the wife of the Promised Messiah (as)]. No sooner did he utter these words that he started to cry loudly and profusely. After a while, when he contained himself, I asked him what made him cry. He stated that when I was poor I would travel to Qadian whenever I could get some leave. I would start walking on foot to Qadian so that I could save up some money and present it to the Promised Messiah (as). When I came here and saw rich people donating large amounts for the sake of faith, I would, in my heart, wish that if I had enough money, I would donate gold pieces instead of silver to the Promised Messiah (as). Gradually, my pay increased (at that time his income was about 20-25 rupees) and I started saving some money each month with the aim that if I reached my required goal, I would exchange it for pounds and present it to the Promised Messiah (as).”

“When I had money equivalent to a Pound, I would convert it into pounds and would right away start collecting again. I kept repeating this until I was satisfied with my amount and I had, enough pounds according to me. After saying this much he could not control himself and started crying again. After some time, when he finally gathered

enough strength, he stopped crying and said that now I have enough money but the Promised Messiah (as) is gone.”¹⁹

An incident regarding sacrifices for the “Langar Khāna” [Open Kitchen] has been mentioned before. Another such incident is as follows:

“When Dr. Khalifa Rasheed ud Din Sahib heard of the Promised Messiah (as) through a friend, he immediately said that a man making such tall claims cannot be a liar and very soon did “bai’at” [oath of allegiance]. The Promised Messiah (as) has included his name in his 12 very close disciples. His financial sacrifices had exceeded to such an extent that the Promised Messiah (as) gave him a written directive that you have sacrificed so much for this cause that you need not sacrifice anymore.”

“During the time when the Promised Messiah (as) had legal cases going on in Gurdaspur, there was a need for extra finances. The Promised Messiah (as) put forward a request to his friends and followers that since the “Langar” (Open Kitchen) was being run in two places (Qadian and Gurdaspur) in addition to the money being spent on litigation, hence friends should pay attention towards the financial needs. Incidentally, Dr. Khalifa Rasheed ud Din Sahib came to know of this proposal on the day he received his income of 450 Rupees. He sent the entire amount to the Promised Messiah (as). When a friend suggested that he should have kept some amount for his household as well, Dr.

¹⁹ Khutbat e Mahmood Vol. 13 pp. 597-598

Sahib replied, “How could I keep some amount for myself, when God’s representative is telling me that it is needed for His religion?”²⁰

Sacrifices of pioneer “Mujahideen” in time of Hazrat Khalifatul Masih II (ra)

Tehrik-e-Jadid started in 1934. From the very beginning, the sacrifices of Ahmadi Muslims are filled with incidents brimming with heartfelt, deep, emotional love and faith-inspiring anecdotes. Some of those which have been quoted by the Khulafa have attained perpetuity.

Hadrat Khalifatul Masih IV (rh) explains this scenario in these words:

“Hence it was in this background that Hadrat Musleh Ma’ud (ra) announced the formation of this Scheme in 1934. Keeping in view the economic condition of the time and the poverty of the community, he made an appeal for twenty seven thousand Rupees. Even then his impression was that the economic condition of the community cannot sustain this burden indefinitely. In other words, the economic situation demands that this scheme should not be implemented on regular basis but instead sacrifices should be asked only for a few years. Hence, he only announced this scheme for 3-years through which propagation of Islam would be carried out in the entire world. At that time, people didn’t fully understand this point. There were many who thought that

²⁰ Hadrat Khalifatul Masih II, Anwar-ul Uloom, vol. 9, p. 403 (speech at Jalsa Salana, 27th Dec. 1926)

this initiative is only for one year. Hence, they pledged donations which were beyond their means. Some of the clerks working for the community who earned only 15 rupees a month pledged amount equal to their three month salary. Others pledged 2 month salary thinking that they will pay off their pledge in a year or two.

Some of the elders of the community who had better salaries, even though their salaries were miniscule from any worldly standard. For example, people who were on the level of directors [Naziran], and early workers and the companions of the Promised Messiah (as) who had served the community for a very long time were not making more than sixty or seventy rupees a month. For example, Hadrat Mufti Muhammad Sadiq Sahib (ra) pledged Two Hundred and Fifty Rupees. Similarly, Maulvi Abūl Atta Sahib (who was very young at that time) and Hadrat Maulvi Jalal Uddin Sahib Shams, both promised 50-55 Rupees which were beyond their means.

At that time it was not very clear that this initiative is permanent in nature. But when, later on, it was clearly announced that this scheme is for three years and not for one year, not a single person came forward and requested that they had pledged the amount mistakenly and that it should be reduced because it was beyond their capabilities to fulfill. On the contrary, Hadhrat Musleh Maud (ra) himself announced that if someone has made a pledge because of any misunderstanding they are allowed to review their promise. In response of this announcement, he received various letters from members stating that they should be allowed to keep their pledge, and they requested him to pray for them to keep their promises. But not a single request was received asking for their pledge to be reduced. Later on, when it became even more clear

that this scheme is not only for three years but it is to be a permanent and grand scheme through which the message of the Promised Messiah (as) would reach the corners of the earth, even then not a single person backed away rather they kept on moving forward in sacrifices. This was the case for elders; this was the case of the rich; middle class people who were not directly involved in the work of the community were the same way; poor were the same way. Every sector of the entire community stepped forward in unison to make sacrifice. And today the analysis of the figures cannot tell us which segment of the community sacrificed more than the others. The wealthy took long strides according to their capacities. They pledged huge amounts with high spirits [not with mere words] and then fulfilled these pledges with the grace of God. Similarly, the poor partook in this scheme according to their capacities – nay, much more than their capacities.”

“Such was the condition of zeal and passion that whenever Hadrat Khalifatul Masih II (ra) would announce the beginning of the new fiscal year of Tehrike Jadid that among the first to pledge for the New Year were two friends. The First was Muhammad Ramzān Sahib, who was a clerk, and the other was Muhammad Boota Sahib, a horse-carriage driver. As long as these two were alive they never remained behind [in being the first to send their pledges]. They used to pledge according to the strength God had given them and they were also among the first to pay their pledges. And they were always among the first who used to wait in front of the office of the Private Secretary (in those days people used to go to Private Secretary’s office [for their pledges]). The condition of laborers was such that a laborer from Sialkot who used to earn two rupees daily pledged 30 rupees in donation. Another man, who

was also poor, pledged ten rupees. So, such was the condition of those who sacrificed.”

“As for the blessings of Allah, they were showered with Allah’s blessings in such a way that one feels ashamed to even refer to their sacrifices as sacrifices. Allah Ta’ala completely changed the conditions of their families. Allah changed the conditions of their progenies. God’s grace was bestowed upon them in such a way that it became impossible to recognize them that which family they used to belong to, which condition they used to live in, and what hardship they used to face. That laborer who I just mentioned who started his pledge with 30 rupees, today his pledge is more than 5,000 rupees. And that child who started his financial sacrifice with 5 rupees, last year his donation was more than 5,000 rupees. Hence, God bestowed his grace on people of all ages; He showered his blessings on people of all segments of life. These people progressed in spirituality and did not remain behind from a worldly viewpoint either. Their progenies reaped the fruits of their sacrifices to such an extent that they reached the stage of fulfillment and yet these blessings are ever continuing. These blessings were not for one generation but they continued in the second, and third generations and these blessings are only moving forward [to next generations]. It is increasing in terms of time, as well as expanding in its extensiveness.”²¹

In 1940, many dedicated members offered great sacrifices despite difficult situation. A few such incidents are mentioned here as an example to

²¹ Hadrat Mirza Tahir Ahmad, Friday Sermon, November 5th, 1982

showcase the great sacrifices of the poor. A dedicated Ahmadi wrote to Hadrat Khalifatul Masih II (ra):

“... I have been, and still am, troubled with financial difficulties this year and the past. At first, I had decided that I will present 20 rupees to you, and I will request you that if I can pay the remainder then well and good otherwise please excuse me for the remainder of my pledge. But (after reading your sermon) I made a firm decision that that even if I have to sell all of my belongings, I would still follow your instructions.”²²

Another dedicated member wrote:

“... Now, that the blessed words of Your Holiness have reached me, my entire body has been inflamed with fire [of passion]. My soul has been perturbed. My beloved master! I am in debt this month but I am still presenting my pledge to you. Even though it is a paltry amount but my Afterlife may be blessed if this is accepted [by Allah].”²³

Another person wrote:

“This humble one had asked your Holiness for some extra time [to fulfill the pledge] which had been accepted but my heart instructed me to fulfill my dues before the last date. So, I have submitted [my dues] by selling my jewelry.”²⁴

Similarly, another person wrote:

²² Al-Fadl, November 8th, 1940

²³ Al-Fadl, November 8th, 1940

²⁴ Al-Fadl, November 24th, 1940

“This humble servant has been participating [in this blessed scheme] more or less due to the prayers of your Holiness. Otherwise, a person like me who does not have a single cent saved, rather who is in debt for thousand rupees, whose monthly income barely suffices his entire family can only partake in this blessed scheme through the mercy of God and the prayers of your Holiness.”²⁵

Another elderly devoted Ahmadi showcased his faith and dedication in these words:

“My Master! I increase my financial sacrifice and my Lord, Allah, increases my income and blesses my wealth and progeny.... It is not I who gives in donation it is my Master, my Creator who gives, I only send it in the form of a money order. I was in debt and in these years it has all been paid off; my houses were of mud now they have been cemented. I think that this financial sacrifice of Tehrike Jadid is an antidote; it is alchemy.”²⁶

“... This time there was no apparent way for me to fulfill my dues of the Tehrike Jadid but Allah, the Almighty, through his sheer grace, enabled me to fulfill my dues Now, the condition is that I do not have a single penny in my house. I have to survive the entire month on loans.”²⁷

There was a lot of loss of life and property at the occasion of the partition of India and Pakistan. Despite such circumstances, the devoted members of the Ahmadiyya Muslim Community showed great examples of

²⁵ Al-Fadl, December 19th, 1940

²⁶ Al-Fadl, December 18th, 1940

²⁷ Al-Fadl, November 18th, 1940

sacrifices and devotion. Hadrat Khalifatul Masih II (ra) mentioned the following incidents in this regard:

“An Ahmadi woman from Jalandhar came to me and told me what she has gone through and how she has lost everything. Then she took out two pieces of jewelry and presented them to me in financial sacrifice. I told her that you have already lost everything, and this sacrifice was asked from those who are here [in Pakistan] and have been safe. That woman was also saying that she has already given in financial sacrifice for the protection of the *Markaz* [Qadian – the Ahmadiyya headquarters]. She said that she was only able to salvage these two pieces of jewelry. She said that when I heard about the difficult situation of the community I thought that all of my jewelry and property has been looted by the disbelievers. Is there no part in [my property] for Allah? I have only these two pieces of jewelry and I give this in financial sacrifice.”²⁸

“I have seen that the poor migrants from Qadian have paid so much in financial sacrifice that, if one was to calculate, no wealthy person has sacrificed even the hundredth portion of that. Whatever they had saved for their personal needs they have presented in front of me. I don’t know how many years it took for them to save that amount. No wealthy person did that. This was done by those whose income is less than 100, less than 75, even less than 50.”²⁹

²⁸ Al-Fadl, February 1988, Page 5 Column 3

²⁹ Al-Fadl, February 1988 page 5 Column 1

In 1920, Hadrat Khalifatul Masih II (ra) asked for financial sacrifice from women for the purpose of the building of the Berlin Mosque. His Holiness paid tribute to the grand sacrifices of the women in these words:

“In 1920 the condition of the community was such that when I asked for 100,000 Rupees to be collected for the building of the Berlin Mosque, the women of the community collected that amount within a month. They took off their jewelry [for this purpose] ... Whereas, in other people, the situation is this that people become apostates due to [demands of] financial sacrifice, therein, we had this unique experience that I asked that this mosque will be built by Ahmadi women and it will be a gift from them to their Muslim brothers. Now, instead of the fact that these women, who are considered weak, would back away after listening to this scheme. Instead, we saw a unique sight that 11 women entered the fold of Ahmadiyyat so that they can also partake in this blessed sacrifice ... Hence, this scheme saved 11 souls from destruction and this was the first fruit of this blessed scheme.”³⁰

Newspaper *Al-Fadl* was started in 1913. This is also an interesting tale of sacrifices, presented here in the words of Hadrat Khalifatul Masih II (ra).

Initiation of the Newspaper Al-Fadl and the great sacrifice of Hadrat Mahmooda Begum, wife of Hadrat Khalifatul Masih II (ra)

“Allah, the Almighty, put this in the heart of my wife the same way he put it in the heart of Hadrat Khadija (ra) to help the Holy Prophet (sa). She [my wife], knowing full well, that putting money in a newspaper is

³⁰ Friday Sermon published in Al-Azhar Li Zawatil Khumar

like throwing your money down the drain, and especially such newspaper, whose founder is Mahmood, who is the probably the most despised in the present time, still gave two pieces of her jewelry to me to be sold and used for starting this newspaper. One item was her personal bracelet and another was her bracelet from her childhood which she had saved to be used by our daughter, Nasira Begum. I took these bracelets and went immediately to Lahore and sold them for 475 Rupees. This was the startup fund for Al-Fadl. Al-Fadl will keep alive my helplessness and my wife's sacrifice with it. How true that woman is a silent worker. Her example is like the rose flower which is used to make perfume. People remember the store where they bought the perfume but no one thinks of the rose which died for their happiness. I wonder if Allah did not create these means what would I have done. Which door of service would have opened for me?"³¹

Allah will definitely build a house for that poor woman

Regarding the sacrifices of women, Hadrat Khalifatul Masih II (ra) says:

“It is the blessing of the Khilafat that you are seeing such sacrifices from the poor and needy of the Qadian, the like of which cannot be presented from any other community. Even today, I was surprised, when a woman, whose entire fortune is 100-150 Rupees and who has converted to Islam from Hinduism, came up to me and offered me five bills of 10 rupees each for the extension of the mosque. At that time I thought in my heart that this woman has donated half or one-third of her entire wealth for

³¹ Tarikh Lajna Imaillah, vol. 1, p. 16

building the house of Allah then why shouldn't we have firm faith that God will make a house for His poor servant in heaven and will reward her from His blessings.”³²

Hadrat Khalifatul Masih II (ra) mentions an incident of the old times when there was a lot of poverty that an elderly widow pledged 50 cents a month. One can imagine the value of 50 cents in those days, and how difficult it would be for her to pay those 50 cents. But after paying 50 cents for a few months, that elderly woman became very anxious that it would take her a year to fulfill her pledge. She presented the rest of the amount to Hadrat Khalifatul Masih II (ra) and said that she had decided that she would fulfill my pledge all at once even if she had to stay hungry. That woman actually had to stay hungry to save those 50 cents. Now, seemingly, this was a very small sacrifice but it was this passion, this devotion, donating one's wealth being completely engrossed in the love of Allah, which is now working in favor of the community.

Hadrat Khalifatul Masih IV (rh) mentioned in his speech of September 12th, 1992 at the occasion of Jalsa Salana Germany:

“Hadrat Fadle Umar [Khalifatul Masih II (ra)] mentions the sacrifice of an Ahmadi Pakhtoon lady at the time of the construction of the Berlin mosque. He says that, '[she was] elderly and couldn't walk with firm feet. She came to me and put two rupees in my hands. Her language was Pashto. She could only speak a little Urdu with much difficulty. She was so poor that she was living on an allowance from the community. She

³² Al-Fadl, March 14th, 1944, p. 11

touched her scarf and said this is from the Jama'at [the Ahmadiyya community]. She held her shirt and said this is from the Jama'at. She pointed towards her shoes and said these are also from Jama'at. And the allowance she used to get from the Jama'at, those two rupees, she said they were also from Jama'at. She said, I had saved these for myself but now I present them to the community.' How great was her passion. Those two rupees were also from the Jama'at but how great would be the price of two rupees in the sight of Allah. Hadrat Fadle Umar (ra) said that she said that these shoes are from the office [of Jama'at allowance], my Quran is from the office meaning I do not have anything of my own. I receive everything from Jama'at offices. He says on hand every single word of her was cutting through my heart like a spear and on the other hand my heart was overflowing with gratitude remembering that great benefactor who gave birth to living and evergreen souls from within a dead nation. And this voice was coming from within me that O my God! How great was your Messiah who completely turned the condition of these Pakhtoons who used to steal from others now consider it an honor to sacrifice their country, their relatives, and their wealth for the sake of your religion."³³

Ahmadi Muslim women offered exemplary sacrifices for the [construction of] Berlin mosque, and many spiritually motivating incidents occurred in the course. Some such incidents are mentioned below as an example of these sacrifices.

Hadrath Sayyeda Nusrat Jehan Begum gained five hundred rupees from the sale of a property. She donated all of it in the cause of Allah. Hadrath

³³ The Monthly Misbah, July 1992, pp. 11-12

Sayyeda Nawab Mubarika begum Sahiba gave one thousand rupees. Similarly, Hadhrat Nawab Amatul Hafeez begum sahiba, the wife of Mirza Sharif Ahmad Sahib, the wife of Mir Muhammad Ishāq Sahib, and wife of “Khan Bahādur” Mirza Sultan Ahmad Sahib, made significant contributions. Hadrat Sayyeda Umme Nasir Sahiba used to attribute her success in collecting monetary funds to her prayers.

Hadhrat Sayyeda Amatul Hayee Sahiba gave monetary donation and Hadhrat Sayyeda Umme Tahir gave her necklace and some cash. Other ladies from Qadian including families of Hadhrat Sheikh Yaqub Ali Sahib Irfani and Hadhrat Qazi Ameer Hussain Sahib and Hamida Begum Sahiba, daughter of Pīr Manzūr Sahib, made significant contributions.

One poor, elderly, Pakhtoon lady who was an immigrant [to Qadian] and could barely walk with the help of a cane came in person to meet Hadrat Khalifatul Masih II (ra) and offered two hundred rupees. This woman was so poor that she had four hens and sold their eggs for living expenses, and to meet the rest of her needs she received financial assistance from the [Jama’at] office. One Punjabi woman gave the only piece of jewelry that she owned for this mosque. One widow woman who was raising orphans did not have any cash or jewelry, so she donated the crockery that she owned for her own use.

The wife of a friend from Bhagalpur brought two goats and said that these two goats are all that we have for donation, so please accept these.³⁴

³⁴ Tarikh-e-Ahmadiyyat vol. 5, p. 376

Establishment of the scheme for Translation of the Holy Quran

On October 20, 1944, Hadrat Khalifatul Masih II (ra) launched a new scheme for translation of the Holy Quran. Under this scheme, Holy Quran was to be translated in seven important languages of the world and one book was to be published on Jama'at literature. He explained this new scheme in three or four sermons and asked for 28,000 rupees to be raised for each translation of the Holy Quran. He assigned [donations for] one translation, each to be arranged by the following:

1. Qadian Jama'at
2. Lajna Imaillah
3. Halqa Lahore
4. Halqa Frontier Province
5. Halqa Calcutta
6. Halqa Delhi
7. Halqa Hyderabad

The languages in which Holy Quran was to be translated were assigned as follows: Italian translation assigned to Qadian Jama'at; German language assigned to Lajna; French translation assigned to Delhi; Spanish translation assigned to Frontier Province; Portuguese translation assigned to Hyderabad Deccan; Russian translation assigned to Lahore Jama'at.³⁵

As soon as this scheme for translation of Holy Quran was launched, Jama'at members started making great strides in financial contributions. Some poor

³⁵ Hadrat Mirza Bashir-ud-Din Mahmud Ahmad, Friday Sermon, 14 November 1944

members thought of creative ways to raise donations. Hadrat Khalifatul Masih II (ra) mentioned one of such creative ways in these words:

“Today a letter has come from someone outside (Qadian). This person is employed as a postman. He writes that I cannot afford to contribute twenty eight thousand (28,000) rupees for the translation and publishing of the Holy Quran or any other book. Allah put this thought in my head that if I cannot, I should make an effort to donate 28,000 *pies* [1 *pie* = 1/12 Anna = 0.520833 paisa]. I have calculated that 28,000 *pies* equals his salary for nine months. Thus, Allah created a special thought in his heart that he should donate twenty eight thousand *pies* and gain acceptance with Allah. Allah granted him a way to gain honor. This is an example that teaches us how Allah enables him [who desires] to contribute by giving him unusual ideas on how one could contribute.”³⁶

This scheme continued during the era of Hadrat Khalifatul Masih IV (rh), and gained a new form. In a Friday Sermon on January 15, 1988, he referred to this scheme in these words:

“At the last Jalsa, the scheme of publishing the translations of the Holy Quran in different languages took a new form. One person, one family and in some cases one Jama’at started supporting payment of one entire Holy Quran. With Allah’s grace, this scheme has been so effective and blessed that by itself this scheme has raised contributions which are almost equal to half of the pledges from outside for the Centenary Jubilee [Fund] which is highly significant ...

³⁶ Al-Fadl 25 June 1960

I have been receiving amazing letters. One young person wrote from Pakistan that Allah granted him some work from which he raised money to buy a car. When this scheme was launched, he did not have any money left. I received a letter from him stating that he thought a lot about this scheme and with each passing day he realized that this is not an ordinary scheme. In the last fourteen hundred years no community has been given such an opportunity. No one has been called to such a unique service that they should present translation of Holy Quran in hundred languages in a few years and then spread translations of the Holy Quran throughout the world. Such a large number of translations [of the Holy Quran] have not been done in the history. I thought that in future, InshAllah [if Allah wills], in every part of the world, translations of the Holy Quran will be available. People will look back at our time with envy and wish that they were alive at our time, so they could contribute [to this scheme]. This young man expressed his sentiments beautifully. I did not know that he could write such beautiful Urdu. His words were embellished by his emotions. He has expressed himself in a delightful way. He wrote, one day, Allah gave me an opportunity to sell my car for fifty thousand rupees, which I offered for this scheme. [He wrote that] I am not writing to tell you that I made this sacrifice. I am writing to tell you that you cannot even think of how much I enjoyed it. Words fail to express the joy I felt. Now I joyfully ride my cycle and as I paddle I thank Allah. This is the gratitude to Allah that we need to celebrate. The highest mercy from Allah is the ability to make sacrifice, and this is a reward in itself. Forget that you will be rewarded in the

future [for these sacrifices]. This [pleasure of sacrifice] is a reward in itself and cannot be replaced by any other reward.”³⁷

In a Friday sermon on October 26, 1984 Hadrat Khalifatul Masih IV (rh) announced that Libya Jama’at has pledged to support expenses of one translation of the Holy Quran, and had decided to support this as one Jama’at. He said:

“For example, when I announced that we have decided to publish one [translation of the] Holy Quran, Allah brought forth one person to donate towards the expenses. When we decided to do a second, Allah brought forth a second person. When we decided to do a third, Allah brought forth a third person. Allah would send individuals to bear the costs, even before the translations [effort] were completed. May Allah reward those individuals from some Jama’ats who have written passionate letters expressing their desire for sacrifice. [They wrote] Our hearts are filled with uncontrollable passion and desire that may Allah enable us to donate towards expenses of one entire translation of the Holy Quran. It is not just one or two, but many such individuals in whom Allah has created such a desire. Some Jama’ats have already presented [the donations].

Ahmadis from Libya are the first to do this. They have written to me that there is no single individual in their Jama’at [who can make the donation on his own]; thus the entire Jama’at pledges to make the donation.”

³⁷ Friday sermon 15 January 1988, Khutbate Tahir vol. 7, p. 51

After migration to London, Hadrat Khalifatul Masih IV (rh) increased his efforts towards the translation of the Holy Quran. In one Friday sermon, he mentioned certain individuals who gained the honor of donating towards the expenses of certain translations of the Holy Quran. He said:

“French Translation [of the Holy Quran] has been completed. Translation of the Holy Quran in Russian language that was done here during the time of Hadhrat Maulvi Jalal-ud-din Shams sahib was of a high caliber. Modern linguists have rejected all the other translations from that time except this Russian translation. They have expressed very high opinion regarding this translation. Russians, for example those scholars in Pakistan, and also experts here, have said that this translation is of very high standard. In current times, there are some differences in the writing style. Experts say if we make those corrections, the translation would be of high standard. With Allah’s grace we are ready to publish the translation of Holy Quran in three languages and we have the money to pay for it.

Dr. Abdus Salam Sahib had said that he wanted to offer [donation for the] Italian translation of the Holy Quran. Piety begets piety, as it is very fertile. Once the translation was complete, he was so pleased that he requested that he be allowed to pay for the cost of publishing. The devotion and sincerity with which he arranged for the translation, and how he expressed his desire led me to accept his request to pay for the publication.

Similarly, for Russian language translation, Chaudhry Shah Nawaz Sahib first requested to pay for translation [only]. Then he wrote a letter saying that he

wants to pay all the expenses. I also granted him this request. With Allah's grace, this translation is also ready."³⁸

³⁸ Hadrat Mirza Tahir Ahmad, Friday sermon, 26 October 1984

Name of those who donated for the translation of the Holy Quran³⁹

Number	Name of donor	Language of Translation
1	Hadrat Khalifatul Masih II (ra)	Italian
2	Hadrat Khalifatul Masih IV (rh)	Chinese
3	Chaudhry Zafrullah Khan (ra)	One language
4	Mian Ghulam Muhammad Akhtar	One language
5	Malik Muhammad Abdur Rehman Millow	Portuguese
6	Seth Abdullah Aladdin	Portuguese
7	Lajna Imaillah Qadian	German
8	Sheikh Rehmatullah Karachi	Norwegian
9	Sheikh Abdul Hameed Karachi	Bulgarian
10	Muhammad Ilyas Nasir	Portuguese
11	Hamid Aziz ur Rehman	Greek
12	Professor Rashid	Hausa
13	Dr. Sameeullah	Hausa
14	Mamoon Rashid Guttenberg	2/3 expenses: Danish
15	Saith Moeen udin and Muhammad Ismail Hyderabad	Telugu
16	Dr. Hameed ur Rehman	French
17	Chaudhry Shah Nawaz Karachi	Japanese
18	Muhamamd Yameen Bangali	Bengali
19	Dr. Anwar Ahmad	Pushto

³⁹ Hadrat Khalifatul Masih V (aba) mentioned numbers 1-7 (except 2) on 20 October 2014. Rest of the names are taken from an article written by Naseer Ahmad Sahib Qamar in the *International Al-Fadl*.

20	Munir Nawaz Karachi	1/3 rd expenses Thai
21	Shakeel Ahmad Munir	Maori
22	Yousef Edusei	Ashanti
23	Muhammad Ibrahim Bansu	Ashanti
24	Chaudhry Shah Nawaz Karachi	Russian
25	Dr. Abdus Salam	Italian
26	Jama'at Saudi Arabia	Korean
27	Jama'at Mauritius	Malagasy
28	Jama'at Nigeria	Aguayo
29	Jama'at Nigeria	Yoruba
30	Jama'at Fiji Island	Fijian
31	Jama'at Denmark	Danish

Masjid Fazal London

In consideration of Allah's mercy in difficult times, Hadrat Khalifatul Masih II (ra) initiated a scheme to collect 30,000 rupees, while speaking to women on the morning of January 7, and then to men on Friday, January 9. By January 11, donations from the humble Qadian Jama'at had reached 12,000 rupees. Expressing his pleasure at this momentous sacrifice, he said:

“Donations of this magnitude from this humble Jama'at could not be due to anything but Allah's succor. I believe that Allah's mercy is included in this donation. In those days enthusiasm of people in Qadian was worth seeing. Only those who witnessed it with their own eyes can understand this. Men, women and children seemed inebriated with

love. Many women took off their jewelry [for donations]. Many gave donations and then got excited a second time and donated in their children's name. They were not satisfied at this and started making donations in the name of their deceased relatives. Their enthusiasm was such that a child who is the son of a poor hardworking man sent me thirteen rupees, stating that he has been saving all the money that he gets and he will give all of it in donation. This child must have saved this money with many wishes for its use. But due to passion for his faith, he sacrificed not only this money but also his desires. *Jamia Ahmadiyya* student are less than hundred in number. Many of them are receiving scholarships. They have written pledges of three hundred and fifty dollars. Keeping their financial conditions in mind, one can understand that they will sacrifice their basic needs for many months ... If this is the condition of women and children [many among them] who cannot comprehend the requirements of faith due to lack of knowledge or experience, then imagine the condition of the men. You can understand [their passion] considering that many of them wrote pledges that were more than their monthly income. I know that some people gave all the cash that they had and had to take loan for their groceries. One person wrote to me that due to poverty he cannot give a large amount of money in donation. With great desire he wrote that I do not have anything but you can auction my shop and use the proceeds as a donation. People sold jewelry etc. to offer a donation immediately rather than doing it gradually.”⁴⁰

⁴⁰ History of Fazal Mosque, London, p. 22

Mosque Fund

Hadrat Khalifatul Masih V (aba) while discussing the blessings of Allah in his speech at the occasion of Jalsa Salana UK in 2003 mentioned a few incidents about the Mosque Fund in the following words:

“Jibreel Saeed, our missionary from Ghana, writes that I went to visit Togo with a friend, Al-Hajj Muhammad Agboobey. We offered the Zuhar prayers in a place called Najong under the scorching sun. Al-Hajj Muhammad Agboobey said that it is the right of these people that we build a mosque for them. It is a new and a very small Jama’at in a very small village. So, he made a great sacrifice and built a beautiful mosque for them. This Mr. Al-Hajj is a nice, wealthy individual. Three Hundred people can offer prayers in this mosque and now they are building minarets for this mosque as well. And even though this place is in a far-off, remote area and it is difficult to get material to this place but this Mr. Al-Hajj is still sending building material to this place with much difficulty and expenditure.”

“*Sadar Lajna* [President of Women’s Auxiliary] of Ivory Coast writes that this year at the occasion of the meeting of the *Majlis-e-Shura* [the consultative body], an appeal was made to collect donations for the central mosque as this was the 50-year Jubilee of the Ivory Coast Jama’at. The members of Lajna pledged 100,000 CFA right there and then, and the secretary Tehrike Jadid, who is a devoted Ahmadi, fulfilled the pledge right there as well. It is a great amount for those people. Even though 100,000 CFA is only equivalent of 135 GBP but it is a huge amount for Africa especially considering that this lady only owned a small vegetable shop and had a large family as well.”

“Our missionary writes about a new convert from Kazakhstan who donated a plot of land for the building of the central mosque and the mission house of the community and a two story house along with it. He then bought another plot of land for the building of a mosque in another city. He is a new convert and has sacrificed 495,000 USD overall.”⁴¹

“A young man participated in financial sacrifice for the building of a mosque in such a manner that he donated one week’s income which he had received that very day and was still in an enclosed envelope to the mosque fund.”

Establishment of the first Ahmadiyya Press in Sierra Leone. A great milestone for Tehrik-e-Jadid and a beautiful tale of sacrifice in the words of the founder of Tehrik-e-Jadid

“This week I have received a letter from our missionary that how our God is a living God. After this I will mention a personal incident of mine as a proof. He writes that we started a newspaper here. And since we didn’t have our own press we started printing it in a Christian press. They tolerated this for the first three or four issues but then an envoy of priests went to the owner of this press and said don’t you have any shame that you are printing an Ahmadi newspaper in your press which is like an axe to the roots of Christianity. So, the owner became zealous

⁴¹ Al-Fadl, September 19th 2003

and said that I will not print your newspaper in my press from now on because the priests do not approve of it. When the printing of this newspaper discontinued, the Christians became extremely happy and other than just writing to us they published a note in their own newspaper that we have stopped printing the Ahmadiyya newspaper. Now we will see how the God of Islam will provide for them. Meaning that before their newspaper used to get printed in our press but, now, since we have said no to them and they do not have any press of their own, we will see the power of their God which they present against Christ. If He has any power then he will provide some means for them. The missionary writes that when I read this I felt a great pain in my heart. And I thought that though our community is very small here but they are the only ones I can approach to ask them to start our own press. So, he writes, I bought the ticket for the lorry and traveled 275 miles to see an Ahmadi and urge him to participate in this task ... So, the missionary writes, I went to that chief who had just converted to Ahmadiyyat a short while ago, and once used to be such a fierce opponent of Ahmadiyyat that he used to say that the river can change course and move upstream but I will never become an Ahmadi. Observe the greatness of Allah, that soon after he became an Ahmadi, he discovered a diamond mine under his land. And even though according to law the mine belonged to the government but they had to pay him royalties because of which his financial situation started improving all of a sudden. In any case, he writes that I was going towards him and by the grace of Allah I was 8 miles away from his village that I saw him sitting in another lorry and he saw me as well. He was going somewhere at that time for a personal matter. Seeing me, he got off from the lorry, and asked me what brought me there. I told him that a Christian

newspaper has written that we have stopped publishing their newspaper. Now, if their God has any power against Christ then let Him show a miracle. The Chief began to say ‘you stay here; I will at once go to the village and return.’ So soon thereafter, the Chief returned and presented five hundred pounds to our missionary. Previously, the Chief had already given five hundred pounds. Thus, in total, he gave around thirteen thousand rupees and said, ‘it is my wish that you install a press as soon as possible, so that we can answer the Christians by saying: ‘though you refused to print our newspaper, our God has given us our own press!’ One thousand pounds, according to our country’s currency, is the equivalent of thirteen thousand rupees and it is such a large amount of money that even prominent traders do not have the capacity to give so much! They are extremely wealthy; however, they do not have the courage to give so much in *chanda*. He also wrote that, “before this, when the Chief initially gave five hundred pounds for *chanda*, I had met with a Syrian trader. I urged the trader to also give for this cause and told him that a wealthy man from a village had given five hundred pounds. The Syrian trader then said, ‘write five hundred pounds on my behalf.’ He further stated that at the present time I will commit to five hundred pounds; however, I will give more than this chief.’ This is such a manifest proof that our God is a Living God! Here was chief of a small village who was so against Ahmadiyyat that he used to say, ‘it is possible for a river to flow upstream, but it is not possible for me to accept Ahmadiyyat.’ Nevertheless, Allah still gave him the strength to join the fold of Ahmadiyyat. Not only did Allah give him the strength to join the Jama’at, but He also gave him the ability to present thousands of rupees to the Jama’at at once.”

Maulana Muhammad Siddiq Sahib Amritsari says:

“When people were being urged to make financial sacrifices for the above mentioned press, I began to worry day and night about where and in which building the Ahmadiyya press would be installed. At that time, we had only one mission house in Bo, Sierra Leone. One night, in this state of worry, while tossing and turning in bed, I humbly sought Allah’s support in identifying a location for this press. Suddenly, Allah put it in my heart to urge respected Al-Haj Ali Rogers sahib that he should donate his two houses to the Jama’at for the sake of Allah’s religion. Thus, the next day, this humble-self went to respected Al-Haj Ali Roger sahib and said, “For the Jama’at’s urgent needs and for Allah’s sake, you should donate these two houses along with the attached land for the cause of the Ahmadiyya mission. My heart goes out to this beloved elderly brother who, without any hesitation or excuses, immediately agreed to give both his properties and land and stated, “Whatever you have said is acceptable to me. Bring some paper and a pen and get it in writing from me.” Thus, we immediately went to the mission house office, and according to the local law, I drafted a contract in the English language and made three copies of it. With two other active Jama’at witnesses present, Al-Haj Ali Rogers Sahib signed the papers. Thus, from that point on, the two houses and the attached land that were located in the middle of the city, legally became the property of Sierra Leone Mission. The value of the houses and the land was no less than three thousand pounds at that time. One of the houses was used to build the press and the other was used to build a central library and reading room for the general public. The central library and reading room were inaugurated by the District Commissioner of Bo in front of hundreds of people. Everyone, both Ahmadi and non-Ahmadi, began to benefit from the central library and reading room. In this reading room, apart from the local papers, roughly thirty newspapers from around the world, weekly and monthly papers,

magazines, etc., would come in regularly. A majority of these papers and magazines would be sent free of charge in the name of the Jama'at library. In order to express the gratitude, it is appropriate to mention that in addition to donating his properties, Respected Al-Haj Ali Rogers Sahib also gave five hundred pounds on behalf of himself and his family, for the purchase of necessary press machinery. May Allah bless him. Not only did the four pieces of machinery that were acquired from England prove worthy for the mission for many years, but they also proved to be beneficial for business.⁴²

The threat of the closure of the mission and the Jama'at's reaction: a new era of sacrifice

1956 was a year of great sacrifice and contributions for the Jama'at. Due to shortage in funds, there was a likelihood that some missions in various countries may be shut down, upon which Hadrat Khalifatul Masih II (ra) delivered a sermon. In the next sermon, Hadrat Musleh Ma'ud mentioned the Jama'at's reaction to the previous sermon in the following words:

“A few days ago, I delivered a sermon about the Tehrik-e-Jadid's foreign missions, in which I mentioned that Tehrik-e-Jadid has such little funds left for foreign missions that now we might have to close our missions. However, on one hand I delivered the sermon, and on the other, observe Allah's Grace, that one day I opened the mail and there was a letter in it from one of our missionaries in which he had written that a German

⁴² Tarikh-e-Ahmadiyyat, vol. 18, pp. 469-479

doctor read some literature about Ahmadiyyat and has written back asking for some more literature. Therefore, I sent him a copy of the Holy Qur'an with a preface written by you. After reading the preface, he wrote back that it is his desire that this book should be printed in his country and that it should be distributed in large quantities, for which he is willing to assist us in any manner. He then wrote that there are 20,000 German-born Muslims living here and if the preface is translated in the language of this country, then those 20,000 Muslims will be saved from slipping into the fold of Christianity. He was also willing to accept Ahmadiyyat. Although, we feared that perhaps God forbid we will have to close our existing missions, but Allah opened new avenues for our *Tabligh*. Once the sermon was printed, we started seeing examples of the Living God from within and outside of the Jama'at. A Non-Ahmadi wrote that after reading your sermon, my heart began to tremble, for you felt such sorrow due to the suffering of Islam and Muslims. I enclose a check for one hundred rupees. You may spend this in whatever way you wish. Then I opened another letter, which was from an Ahmadi. In this letter it was written that I am sending one hundred rupees, so that the shortage in funds for foreign missions may be covered. Then a letter came from a lady who said I am sending fifty rupees so that some of the loss can be reverted. Then in the fourth letter that I opened, a Turkish professor was mentioned. One of our Ahmadi is learning Turkish language from a Turkish professor and is paying him 120 rupees a month. The Turkish Professor was an enemy of Islam, and would continuously raise allegations on Islam and the existence of God. The Ahmadi writes that even if his education is wasted he will still argue with this professor about religion. Hence, he kept on arguing with him. He also presented him with my preface of the Holy Quran. After reading

the preface the professor told the Ahmadi [friend] that today he has accepted Islam once again. At the end of the month, when the Ahmadi friend went to give him money [for his tuition] the professor replied that would you be so kind as to send this money to your Imam so that he can spend it any which way he deems appropriate. Now, see, here is an atheist who mocks God day and night and has no interest in Islam. But he is affected in such a way that when he is presented with the tuition money he says that present this money to your Imam to be spent in any way he wants. After this, when I opened the fifth letter, it was from an Ahmadi friend who lives in Indonesia. He had written that I have learned that the money which is sent to the foreign missions has become insufficient. I have deposited 250 Pound Sterling in the London Bank under the Tehrik-e-Jadid account. My wish was to deposit 600 Pound Sterling but I have immediately deposited 250 pounds for now. Then I opened the sixth letter and it was from a friend who lives outside of Pakistan. He had written that why do you suffer at the cost of your health? What is the purpose of our properties and our children? We are willing to sacrifice it all. Please do not worry about Pounds. We will collect as many Pounds as you desire but we will not let you suffer in any way. Hence, continuous letters started coming in the same manner clearly showcasing that at the reception of that sermon there was a fire in all the chapters [of the community] and people are coming forward with immense pain to fulfill this shortcoming. Similarly, a letter came from a friend in Peshawar, that he was very much hurt after reading that sermon. He wrote that 'if all Ahmadis were to try couldn't they collect thousand or two thousand Pounds. We are fully ready for this task by the grace of Allah and we will collect this amount ourselves. Please do not worry about anything.' This was the mail from yesterday

and the day before. Today, I opened the mail, and there was a letter from the Khuddamul Ahmadiyya [Youth Auxiliary] of a city in which it was mentioned that my sermon was read to the Khuddam, and immediately the local Khuddam pledged the donation of 200 rupees and that they are trying to send these donation to the headquarters soon.”

“... Hence, look, our God is such a living God that what we cannot do, He is providing the means for them Himself, and he is putting this in the hearts of the people Himself. Therefore, on one hand, it is put in the heart of a Turkish professor that instead of spending his earning on himself, he should send it for the purpose of the propagation of Islam. On the other hand, it is put in the heart of a German professor that we are ourselves ready for the propagation of Islam. If you can translate the preface [of the Holy Quran] in our language then tens of thousands of people are ready to convert to Ahmadiyyat. Similarly, it is put in the hearts of the Ahmadis living outside of Pakistan, and they write that why do you worry? You should order us and we will sacrifice our wives and children for this cause, and we will collect as many Pound Sterling as you want but we cannot bear to see you destroy your health in pain and anguish. Hence, Allah, the Almighty, has presented a manifest sign that He is a living and Omnipotent God.”⁴³

⁴³ Tarikh-e-Ahmadiyyat, vol. 18, p. 469

A unique fruit of Tehrik-e-Jadid – being blessed with progeny

On November 5, 2004, Hadrat Khalifatul Masih V (aba) mentioned this interesting incident about the paying of the donations of the Tehrik-e-Jadid:

“I remind the Jama’ats once again that they should establish and expand these connection and should focus on their education. Get rid of your sluggishness, and involve these new people in financial sacrifices as well even if they are only donating a little bit as a token. Similarly, as I have said, parents should try to involve new children as well. Especially children who are *waqf* [devoted], rather all children should be involved. Rather, the faith of some Ahmadis is renewed by the fact that someone did not have any children so they started paying *Chanda* [donation] of Tahrik-e-Jadid in the names of their [unborn] children. They started paying 400 rupees, according to 100 rupees a child (this is someone from Pakistan) and Allah blessed them in such a manner that after a while they had hope for children and now they have four children. Allah granted them the number of children according to the amount of donation. Sometimes, Allah shows signs right away. As I have said, even if you give paltry amount from your children but if it is given with sincerity then this small amount receives great reward from Allah. And Allah shows such signs to many in the Jama’at. And then, because of this donation, because of these blessings your houses will keep on getting filled with these blessings.”

In his sermon of November 9, 2012, Hadrat Khalifatul Masih V (aba) mentioned a young man from Ireland in these words:

“President of Ireland [Jama’at] wrote to me that a young couple decided that when they are blessed with offspring they will devote it [in the way

of Allah]. They even thought of the names of their children but his wife was not yet expecting. After a few days they paid for the cause of Tehrike Jadid and Waqf-e-Jadid and got receipts in the name of their [unborn] children – a boy and a girl. Allah, the Almighty, rewarded them for their sacrifice in such a way that in a few weeks they found out that the wife is pregnant with twins. So, Allah, the Almighty, blessed them with twins and the husband and wife have firm faith that God bestowed them with twin children due to their financial sacrifice.”

“Threaten me not with fire, for fire is my servant and indeed the servant of my servants”

The Promised Messiah (as) received a revelation: “Threaten me not with fire, for fire is my servant and indeed the servant of my servants”. This revelation is listed in *Tadhkirah* and *Arba'in*, no. 3, pp 37–38. This revelation was fulfilled several times, even through the servants of the Promised Messiah (as). These servants of the Promised Messiah (as) were saved from fire because of the immense financial sacrifices made by them. A few examples of such sacrifices are mentioned below.

“This is another extraordinary incident of performing financial sacrifice in the way of Allah, the Exalted. It shows how Allah protects them and blesses them abundantly in return. An Ahmadi carpenter from Ivory Coast made a pledge for Tehrik-e-Jadid *chanda* which was above his financial capacity. Despite his hardship, he fulfilled his pledge before the deadline. The day he fulfilled his pledge, that very night a fire was set in the market where he had his shop. The fire spread rapidly through the marketplace, where all the shops were made of wood. His

shop was in the middle of the market but by the Grace of Allah, his shop remained protected while everything else was burned down from both sides of the shop. He says that due to the blessings of financial sacrifice, Allah protected him from suffering any loss. Here, this revelation is also fulfilled “Fire is my servant and indeed the servant of my servants”.⁴⁴

“There is a report from India where the president of Coimbatore Jama’at writes that due to an increase in his Tehrik-e-Jadid *chanda* above his financial capacity, Allah showed him two faith-inspiring incidents of the miraculous nature of Allah. He was continuously busy in prayers to fulfil his pledge on time. Suddenly, a person came to his store and bought everything that he had; he paid more than the actual selling price. This helped him fulfil his pledge right away. He further writes that around the same time, a fire broke out in the warehouse where he had stored a large amount of his assets. While praying to Allah, he went to the warehouse. He was stunned beyond belief to see that all of his belongings remained unharmed while the stock of other traders was all burnt to ashes. The fire was so intense that even the metal roof melted. Muslims in that area held antagonist feelings towards the Ahmadis, but after this event, they started to respect him. These are the mere

⁴⁴ Jalsa Salana UK 2003, Second day address by Hadrat Khalifatul Masih V (aba)

blessings of paying *chanda*. He wrote that whenever he recalls these incidents, his heart is filled with praise for Allah.”⁴⁵

Financial sacrifices for building mosques under the Tehrik-e-Jadid scheme

Hadrat Musleh Ma’ud (ra) related this incident in his address on October 26, 1957.

“I remember very clearly that last year, I was sitting in a mosque when a boy who was a jeweler from Chiniot showed up and handed me bangles of gold. He said, my mother told me that she was keeping these bangles for something important, and she now wants me to sell these bangles and use the money for religious work.’ I sold the bangles and used that money towards the Hague mosque. I think they were worth about Rupees 400 or 500.”

Increase in Tehrik-e-Jadid pledge by one-and-a-half fold due to the efforts of Waqifate Nau girls

Hadrat Khalifatul Masih V (aba) on November 4th, 2011 spoke about a noble man from Tamil Nadu who increased his Tehrik-e-Jadid pledge from Rs. 100,000 to Rs. 150,000 upon his two Waqifate Nau daughters’ suggestion. His Holiness said:

⁴⁵ Friday Sermon Nov 9th, 2012 at London by Hadrat Khalifatul Masih V (aba)

“Inspector of Tehrik-e-Jadid writes that in February, this humble one along with respected *Wakeelul Maal* [Director of Finance] was on a tour to district Tamil Nadu. We reached Coimbatore Jama’at. A general meeting was organized after Maghrib prayers where *Wakeelul Maal* spoke about the motives and objectives of Tehrik-e- Jadid in details. After the meeting, pledges for the new year of Tehrik-e-Jadid were taken from everyone present at the mosque. A noble person had previously pledged Rs. 20,000. He was well off; usually, people from Kerala are well off. *Wakeelul Maal* asked him to see if he could pledge Rs.100, 000 for that new year of Tehrike Jadid. After expressing his constraint, he agreed to the sacrifice. At that time. He had his two little Waqifate Nau daughters along with him. The inspector says that as soon as the secretary Tehrik-e-Jadid reached home, the person who pledged Rs. 100,000 called and said that his daughters, both Waqifate Nau, expressed that the Tehrike Jadid pledge was not sufficient for them, and it should be set to Rs. 150,000. For that reason, he requested that his pledge be changed to Rs. 150,000.”

**Extraordinary increase in the pledge - great sacrifice of a devoted
Pakistani**

In the same Friday Sermon of November 4, 2011, Hadrat Khalifatul Masih (aba) narrated an incident of an extremely devoted Pakistani:

“Additional *Wakeelul Maal* Pakistan writes that a person in Sindh pledged Rs. 50,000. Due to recent heavy rainfall, there was turmoil in Sindh. Despite the damage to his crops, I asked him to increase his pledge, knowing he was a rich person. He agreed and increased his pledge to Rs.

500,000 and paid it off in cash. After a few days, by the time I returned back to Hyderabad, he called me and said, “You came to my house as a representative of Khalifatul Masih. I pledged Rs. 500,000 because, observing my situation, you felt that I needed to pledge that much, but I feel that the pledge of initiation deserves that I give even more. I should give from what I have and right there and then he pledged one million rupees. When he reached home, his wife said that she wants to present her jewelry in Tehrik-e-Jadid. A phone call was received from him saying that my wife is adamant that I should give the jewelry to the central representative right now. She doesn’t want to keep it overnight. It was explained to his wife over phone that it is not appropriate to travel at night in Sindh and the jewelry can be given in the morning. But she was adamant that they must be presented right now. So the husband had to travel at night. But once the intention is made it is as if the sacrifice has reached God. One should not become so emotional [and should] look at circumstances. If the condition there is dangerous then they shouldn’t have traveled at night. Due to Allah’s blessings nothing happened to him but one should still be careful and shouldn’t put one’s self in trial.

Secretary Tehrik-e-Jadid of Germany writes that he urged the members to donate in the scheme of Tehrik-e-Jadid and after listening to its blessings a lady presented 1,000 Euros which she had kept for buying jewelry. Many women of Jama’at Germany presented their jewelry in Tehrik-e-Jadid. One sister had put some money in a committee and she donated the entire amount.

He says [Secretary Tehrik-e-Jadid] that I went to a place and someone passed me a piece of paper that said 20,000 Euros for Tehrik-e-Jadid. It

said under this that my name should not be told. He says that I went to another place and related this incident that people sacrifice in this way as well. When the meeting ended, a friend passed a slip of paper there as well which said 21,000 Euros for Tehrik-e-Jadid and that his name should also be kept private.

These are only a few incidents. There are many such incidents. Some might even be more faith-inspiring than these. But I have not chosen them with care rather I have taken them without much consideration.”

The donor himself feels the effects of deficiency in the pledge

Hadrat Khalifatul Masih IV (rh) mentioned an interesting letter in his sermon of October 26, 1984 in these words:

“Today, as I was looking through my mail, I saw an interesting letter. A gentleman writes that last year I pledged my income one-third less than it actually was. And even though I had heard your voice that if you cannot pay in full then honestly say so and we will pardon you, but you must not lie. But this gentleman made a mistake, even though he is a businessman and has good income by the grace of Allah. He says I pledged one-third and Allah taught me a lesson in this way that when I checked my accounts, my income was exactly one-third of the last years’ income. I realized then that this was not by accident. Allah, the almighty, wants to save me. So, I did not pledge my budget according to that year’s income but according to the extra income of the year before and the result was that I started receiving my lost assets, stolen goods

started being returned to me, my money which had been defrauded from me was returned, and by means of all this my income increased.”⁴⁶

If you are grateful, I will, surely, bestow more favors on you

Hadrat Khalifatul Masih V (aba) mentioned various incidents in his Friday sermon of November 3, 2006 which are an embodiment of the fact that when sacrifices are made with the sincerity of heart and when they are remembered with gratitude then as a result God bestows even more blessings. He mentioned this incident in the following words:

“Just yesterday, I received a letter from a friend that he was thinking to pledge Rs. 3000 at the start of the new year of Tehrik-e-Jadid, and that he should increase it to 5000 to include his wife, children and elders. But then he thought how would I ever pay this amount? But then he says that he decided that he will pledge 5000 rupees with the help of Allah. He says, in the meantime, a person came to me and handed me an envelope. When he opened it there were 3000 rupees in there. Someone had sent them to him as an Eid gift. He says that he was being grateful to Allah and was just thinking to increase his pledge and Allah has already blessed him. In this duration, another person came to him and handed him another envelope with Rs. 5000 in it which someone had sent to him as a gift from abroad. He says that he thought that he has only considered increasing his pledge and Allah has started showering his blessings upon him. Allah, as He has said, returns manifolds so he

⁴⁶ Khutbate Tahir, vol. 3, p. 607

thought then when Allah is providing in such a manner then why shouldn't he increase his pledge to 10,000 instead of 5,000 rupees. Then, he told his wife that I have decided upon this and Allah has started treating me in this manner, what do you want to do? The wife also increased her pledge to the same amount. I know them personally, there means are not such that they can easily pay this amount, but because they have an understanding of the Word of Allah, firm faith in the truthfulness of the Promised Messiah (as), have a realization of the needs of the community, they consider Khilafate Ahmadiyya to be a blessing of God that is why they were able to take such a fearless step. May Allah bless their, and every other such persons', property and persons immensely. Allah never wastes such sacrifices.”

Sacrifice of savings for wedding for the donation of Tehrik-e-Jadid

Hadrat Khalifatul Masih V (aba) in his Friday Sermon of 2012 about Tehrik-e-Jadid mentioned an incident of a woman who donated the money saved for her daughter's wedding with her permission. Hadrat Khalifatul Masih V (aba) said:

“Muhammad Shabab, inspector of Tehrik-e-Jadid, Andhra Pradesh, writes that a very sincere female member of the Iskandarabad Jama'at presented a great example of financial sacrifice. The woman's husband, who was hospitalized for a long time due to heart complications, was not able to render his Tehrik-e-Jadid donation. Their daughter was soon to be married as well. When the secretary of Tehrik-e-Jadid asked the woman to pay the *chanda*, the woman immediately paid the amount and

said, “Do not mention this to my husband because I have taken this amount from our daughter’s wedding gifts with her approval.”

Hadhrat Khalifatul Masih III (rh) relates the story of a person who sacrificed for the Nusrat Jahaan Reserve Fund in the following manner:

“One time, I reminded people of the Jama’at about pledging to the Reserve Fund and in response to this, I received a letter from an Ahmadi in London few days ago, in which he wrote that I had saved up some money for my wedding, but since I have received your letter, I have decided to give this money to the Nusrat Jahaan Reserve Fund and have postponed my marriage. Thus, it is with the sacrifices of these kinds of people that the Nusrat Jahaan Reserve Fund has been established.”⁴⁷

Next year’s chanda paid in the current year and Allah returned the exact amount

Hadhrat Khalifatul Masih V (aba) presented a great example of the trust of Allah in his Friday sermon on January 5, 2010:

“A man wrote that for the entire year, he had been collecting money in a box so that when the announcement to pledge money for Tehrike Jadid comes, he would donate the money collected. It was his desire, he

⁴⁷ Mahmud Mujeeb Asghar, Hayate Nasir, p. 534

continues to write, that he would collect as much as last year's Tehrike Jadid chanda. When the time for paying the dues came close, he opened the box and saw that the amount he had collected was minimal. He was still wondering about how he would pay his dues when he said that the Tehrike Jadid secretary came to him and told him that they are lacking a certain amount of money from this year's total target and they have given him the responsibility of fulfilling it. So he said in response that his income is very limited and he cannot give such a large amount. Where would he get the money from? He said, "In any case, since you have come all this way, I will give you at least a little bit, even though I usually give what I have collected over the entire year at one time. And whatever I have collected for next year's Tehrike Jadid I have decided to pay it after the announcement of New Year of Tehrike Jadid." He continues on to say that, "Then, I thought to myself, 'if I want to receive the pleasure of Allah, then what is the difference between paying this year or next? I should give the money now because I have not completely collected the amount anyways.'" So he gave the requested amount to the secretary Tehrike Jadid. And he says that, "I had just arrived at my house when an envelope came from somewhere. It was a letter from someone along with a check for the exact amount that I had just given to the secretary. The writer of the letter said that, "I had taken a loan from you and had forgotten about it and I just remembered it today so I am repaying you now. And I return it with due apologies. Subsequently, I received an additional amount from another source. In this way, not only did Allah balance out my payment, but He also granted me additional money."

“This is how Allah rewards those that offer sacrifice that in less than a few hours, worrisome thoughts about paying *chanda* were removed by facilitating the means for making the payment. Therefore, another meaning of the Quranic verse “On them shall come no fear, nor shall they grieve”⁴⁸ is that they start to receive such rewards even in this world, and their fear and grief begins to change to happiness. However, the condition is, that they should be pure in offering sacrifice and should not feel that they have done a great favor to the Jama’at.”

A large parcel of land granted for a cemetery

On the second day of the Jalsa Salana UK 2003, Hudur [His Holiness] stated the following incident:

“Ameer Sahib Ghana writes that when we deliberated on purchasing land for the burial of *Moosian* [those who have signed a will to donate at least 1/10th of their income and property], the news was received by one, Al-Hajj Ibrahim Banso. He donated a two-acre plot of land that already had walls around its perimeter to the Jama’at. The value of this plot was 250 million Ghana Cedi.”⁴⁹

⁴⁸ The Holy Quran 5:70

⁴⁹ Al-Fadl International, September 19, 2003

**Donation of women of their beloved and valuable assets in the way of
Allah**

Hadrat Khalifatul Masih IV (rh) has stated many incidents [on this topic] on various occasions, a few of which are presented below:

“One mother sent me 10,000 Rupees and she wrote that I had saved 10,000 Rupees for my daughter’s jewelry [for her wedding] that had been given to the jewelers. After listening to this sermon, I thought that when God is going to grant my daughter a partner, then the same Living God will also bless her with jewelry as well. Today, my beloved needs this; therefore, I withdrew my money from the jeweler and sent it towards the donations for the European Mission.”

“Another woman writes that some time ago, I sold my jewelry for 4,000 rupees hoping that by aggregating some money, I could buy a heavier set that might benefit my daughters. But Allah will facilitate something else for my daughters. Now, I have no desire to buy jewelry. Accept this amount towards the European Mission fund.”

“A wife of a waqife zindagi [life devotee] wrote that Allah made me realize that I should participate in this fund (European Mission) and fulfil the Quranic injunction that “you cannot attain righteousness until you sacrifice that which you love.” She writes that according to this verse, I thought about sacrificing that thing among my possession that I love the most, and concluded that the necklace around my neck which is heavier than the rest of my jewelry is the one that is most dear to me.

Therefore, I am offering this necklace for the European Mission. Then, she writes that the progress and glory of Islam has always been the guiding principle in our lives, and is the source of true beauty. This is why the beauty of Islam is most dear to me.”

“One man writes that his 15 year old daughter had only one pair of earrings and two nose studs. [Upon hearing of the scheme] she became restless and took off her jewelry and gave them to me. She said, ‘father, offer this to my beloved master.’ She said it with such enthusiasm that the father couldn’t deny her request.”

“Some life devotees were such that their wives did not have anything to present [for financial sacrifice] so they presented their children. This scheme of ‘Waqfe Nau’ was much after. Long before this [scheme] some women, because they didn’t have anything to donate, gave their most beloved child for the service of the religion.”

“One woman from London presented everything in the way of God other than one keepsake from her wedding. Another lady from London wrote that ‘today while listening to your sermon I glanced at the bangles of my hands and other jewelry. I took them off immediately after getting home and said that I will give these for the religion of Allah before Eid and will not wear anything on Eid. *Hudur* [term of reverence] please accept these. My God is sufficient for me.’

A poor and elderly lady who was Pakhtoon and an immigrant and could barely walk with the help of a cane came to *Hudur* on her own feet and presented Rs. 200. This woman was extremely poor. She had two or four

hens and used to survive selling the eggs of these hens. She used to rely on the help of the community for the rest of her needs. Another Punjabi woman donated her only piece of jewelry for the mosque. A widower who was bringing up her orphans, and had no jewelry or cash, donated her utensils in financial sacrifice.

The founder of Tehrik-e-Jadid paid tribute to the sacrifices of women in these words:

“In the world there are usually fights between husband and wife because the wife asks for jewelry and the husband replies I do not have any money to buy you jewelry. But in our community I have seen hundreds of arguments because the wife wants to give her jewelry in the way of Allah but the husband says that it will be useful later on. Hence, Allah has granted such devotion to our community that whereas other women run after jewelry but our women run after us with their jewelry. When I announced the scheme for these sacrifices, one woman brought her jewelry to me. I said I have only announced the scheme right now I haven't asked for any donations yet. She said that, 'it is true that you have not asked for anything yet but what if I encounter a need tomorrow and I end up spending this jewelry, what would I do then? I do not want to miss out on the opportunity to partake in this goodness. If you don't want to accept this donation right now then you can keep them as a trust and can use it whenever there is a need for religion.' I stressed upon her a lot that I have not asked for anything yet but she kept on replying that I have already given this jewelry in the way of

Allah, now I cannot take it back. These sights can be seen in poor and the rich but less in rich and more among the poor.”⁵⁰

Appeal for Asylum was accepted due to the blessings of Tehrik-e-Jadid

Missionary in charge of Switzerland writes that one of the members who is the president of the New Shuttle Jama'at, as well as, the national secretary for Tehrik-e- Jadid told him that when he moved to Switzerland and applied for asylum, his appeal was rejected by the relevant authorities. During that time an announcement was made for the new fiscal year of Tehrike Jadid. He had 1,000 Francs in his bank account that he had saved for legal representation but when he heard the announcement of the new year of Tehrik-e-Jadid, he gave that entire amount in donation for Tehrik-e-Jadid putting his trust in Allah. He prayed to Allah that He is the real guardian and mends what is broken. Due to the blessings of financial sacrifice, Allah blessed him in such a manner that not only He helped him from the unseen, but his appeal for asylum was also accepted and he was granted citizenship without any legal representation.

An Ahmadi student, Waqas bin Khalid, from the American State of Minnesota donated all of his savings which he had brought with him to the mosque fund upon the request of the president of the Jama'at. Then, he collected and donated another 1,000 USD. After this he became extremely worried about how he will pay for the next month's rent and his tuition fee.

⁵⁰ Al-Fadl, June 22nd, 1946

Allah took care of him in such a manner that he was granted the Chancellor's Scholarship and he received a check of 3,000 USD. He mentions that this was all due to the blessings of financial sacrifice. How Allah rewards small sacrifices by increasing them manifold!

Hadrat Khalifatul Masih V (aba) mentioned this faith inspiring incident of a new convert from Ivory Coast in his Friday sermon of November 6, 2011:

“Our missionary from Ivory Coast writes that one of our members Mr. Alido Oudrago accepted Ahmadiyyat in 2009 and started paying his *chanda* in accordance with his income from the very first day. He noticed various blessings of financial sacrifice during this time period. One day he was mentioning these blessings in front of some of the older members. One of these older members, who had accepted Ahmadiyyat in 2004, increased his pledge from 2,000 CFA to 5,000 CFA because of these incidents. He had not even started fulfilling his pledge that he noticed that his income has increased exponentially. That same old member came back to me [the missionary] and after mentioning the whole story said that he had increased his pledge to 5,000 CFA but now he would like to increase this amount to 10,000 CFA monthly. Then, he started paying regularly in accordance with this pledge. Similarly, there are many other members who are improving in financial sacrifice.”

On November 9, 2012, His Holiness mentioned this incident in his Friday sermon announcing the new year of Tehrik-e-Jadid:

“Our missionary in Kyrgyzstan writes that one Kyrgyz friend, Mr. Joomart, took his *bai’at* [oath of initiation] in 2006. He is a deeply pious and righteous person. Right after his *bai’at*, our missionary jokingly mentioned to him that while others encourage people to join their communities by giving money, in contrast, our Jama’at asks for donations when someone joins us. On this, he replied that he would offer 300 Kyrgyz Som as *Chanda-i-Aam*. After some time, he increased it to 400, and then to 800. After some time, without someone asking him, he increased it yet again to 1000 Som (Kyrgyz currency) monthly. When he made the pledge for Tehrik-e- Jadid, which was 1000 Som, he had been an Ahmadi for only a few days. It was explained to him that he needs to keep the pledge small and then increment it gradually. After much reasoning, he finally reduced it to a manageable level.”

“Then, the inspector of Tehrik-e-Jadid, Ahsan Bashiruddin, writes that he visited Kavaratti, Lakshadweep⁵¹ as part of an Ahmadiyya Jama’at delegation. There, he spoke at an event under the presidency of the local president on the topic of the importance and value of Tehrik-e-Jadid. After the Jalsa, those members who were present, pledged significantly more amounts than their current commitments. With proper arrangements for separation [purdah], the ladies were also present at the event. He says that when he left for another city, the next day he received a phone call from the president of Karvati that an Ahmadi lady, Bibi sahiba, complained that the pledges were only taken

⁵¹ Friday Sermon, November 9, 2012, by Hadrat Khalifatul Masih V (aba)

from the men and the women were not asked to participate. She said that she only now realized the importance of the Tehrike Jadid and that she felt that she needed to double her pledge from the one she currently had. This lady is a pious and sincere Ahmadi who had accepted Ahmadiyyat six years ago.”

The blessings of financial sacrifice prevent a fatal accident

Hadrat Khalifatul Masih V (aba), in his Friday sermon of June 21, 2012, spoke of the following incident:

"Amir Sahib of Gambia says that two brothers accepted Ahmadiyyat in Njongon village. They were both preparing to attend an event of Majlis Khuddamul Ahmadiyya [Youth Auxiliary], when a non-Ahmadi man invited them to go fishing that day. One of the brothers declined and said that he had to attend the *Ijtema* [convention]. The other one instead paid the *Ijtema* dues and instead went fishing. During the event, news reached that the (non-Ahmadi) man has had an accident and the boat had capsized. The young man who had gone to the *Ijtema* said that his brother would survive, as he had paid *chanda*. Afterwards, they heard that indeed the brother had survived the accident, whereas their other friend had been killed. "

The blessings of chanda turn a drought into rain

Hassan Basra Sahib from Cambodia wrote that in April 2004, the weather was extremely hot and there was absolutely no rain which adversely affected the crops. The people had become worried. Shaafi Hussain sahib, a local missionary, called on the community members and told them that they did not spend money in God's way and this is why they are facing a drought. He further encouraged the people to participate regularly in financial sacrifice and then see how God will shower them with rain. Thus, about hundred members of the community came forward to pay their dues. The very same day, at about 4-5 o'clock, clouds spread all over and rain started pouring, lasting for three continuous days. The people thanked God and promised that from now on, they would pay the *chanda* regularly. It is amazing to know how God strengthens the faith of even those people who live in faraway areas.

Blessings of presenting a chicken in the way of Allah

Jamil Ahmad, the missionary of Kenya, wrote that he went to the Chibuga Jama'at along with some other local missionaries and spoke on the importance of financial sacrifice. After the end of the program the leader of the local community came with a chicken and said that "I have nothing else besides this chicken so accept it as financial sacrifice from me." After some time, the missionary went again to the same Jama'at and saw many chickens in the house of the same community leader. He asked the man about as to how come there were so many chickens? On the previous occasion this person had only one chicken. The man answered that he borrowed a chicken from someone which laid eggs that hatched into many more. Luckily, no

chicken died and so they increased quite a bit. This was a blessing from God for giving one chicken in financial sacrifice.⁵²

In olden days, such incidents are reported that the people sold off eggs to pay their dues. Thus, for his sacrifice, God blessed him by doubling his source of income.⁵³

An interesting story of sacrifice in the name of Allah and belief in prayer

Hadrat Khalifatul Masih V (aba), in the Friday sermon of November 7, 2003, elaborated upon an incident stated by Hadrat Khalifatul Masih I (ra):

“He quoted an example that once, Hadrat Rabia Basri was sitting in her house and guests came. She had only two pieces of bread. She told her servant to take the two breads and give it to someone poor. The servant became very upset and thought that pious people are quite strange; her master is ordering the bread to be distributed among the poor right when some guests have arrived. After a little while, someone called from outside and a woman appeared at the behest of a rich lady with eighteen breads. Rabia Basri returned the breads and said that these were not intended for her. The servant urged her to keep the breads as

⁵² Friday Sermon, 21 June, 2012

⁵³ Al-Fadl International, 12 July 2013

they might indeed be sent by God. However, Rabia Basri refused again. Again, a little while later, she heard from the rich neighbor who asked the servant as to where she had been and handed her twenty breads. By distributing the two breads, Rabia Basri had made a "deal" with God that she would be rewarded ten times more. So in this respect, for the two breads, twenty should have come back instead of the eighteen. After narrating this incident, Hadrat Khalifatul Masih I (ra) stated that this event must be true since he himself has experienced and tried such incidents. However, Hadrat Khalifatul Masih I (ra) also cautioned that one should never test God because God does not care for your tests.”

A devoted member's extraordinary increase in Tehrik-e-Jadid pledge and Hadrat Khalifatul Masih V (aba)'s comments

Hadrat Khalifatul Masih V (aba) mentioned in his Friday sermon of November 5, 2007:

“A member has written that I had increased my Tehrik-e-Jadid pledge manifolds. I know him personally. He had pledged much more than his capacity but Allah blessed him in such a manner that God provided him with the means to fulfill what he pledged. This year again, he has doubled his pledge. Then, again, Allah, the Almighty blessed him according to His promise that *‘He will provide for him from where he cannot*

*even imagine.*⁵⁴ and took care of him in such a manner that his needs were fulfilled as well as his pledge. And he writes that this filled his heart with praise of His Lord, who is true of His promises. But one should remember that no matter how much our hearts are filled with the praise of our Lord, we can never fulfill the right of His praise. Hence, we should always keep our heart filled with the praise of Allah because Allah has mentioned that if we are grateful to Him, he will increase us manifold. So, our praise can never reach the extent of God's blessings and rewards. Allah increases the faith of those who praise Him and put their trust in Him."

"The same person writes that when the Secretary Tehrik-e-Jadid approached him and mentioned that he has pledged so much, and how would he pay this amount? He says that, 'I told him that if you are so worried, don't you think that my God for whose pleasure, and according to whose commandments I have made this pledge will be even more worried for me?' Hence, this resolve and this trust [in Allah] is in the Ahmadis because they have done the Bai'at [oath of obedience] of the Imam [leader] of the age, and coming under his obedience they have attained an understanding and comprehension of the attributes of Allah. They are increasing in their faith in Allah." "They are sure of His promises. They are sure of the fact that Allah is true of His promises. They have firm faith on the fact that sacrifices made with purely for the sake of Allah never go in vain. They have firm faith that Allah gives full reward for any good deed done solely for His pleasure. They also have

⁵⁴ The Holy Quran, 65:4

firm faith that Allah, according to His promise, converts every fear into peace and every sorrow into happiness. As Allah mentions in the Holy Quran:

“Those who spend their wealth by night and day, secretly and openly, have their reward with their Lord; on them *shall come* no fear, nor shall they grieve.”⁵⁵

Hence, whoever spends in the way of Allah, spends to attain His pleasure, Allah removes every one of their fears and sorrows. They become Allah’s and Allah becomes theirs. Allah puts unlimited blessings in their wealth and in their persons.”

Numerous extremely faith-inspiring incidents of financial sacrifice

Hadrat Khalifatul Masih IV (rh) mentioned the following incidents after his migration to London in 1984:

“One young man tells me - and it is astonishing that the blessings and rewards of Allah is continuous with such extreme that there is no loan in it; God does not keep a debt - a young man writes from Germany that, ‘I was very sad that I did not have much. I was getting 800 Deutsche Marks from the government. I do not have any other job. I was spending 400 from these for my rent and the other 400 were barely enough for

⁵⁵ The Holy Quran, 2:275

my personal needs. But there was an intense desire in my heart that I pledged more than I could afford. The very next day, Allah provided me with a job and I was able to fulfill my pledge by the grace of Allah.’

“In the end, I would read out a letter from a woman, from whom Allah took a sacrifice in 1974 as well. But that sacrifice had a different flavor and this one has a different flavor. And this sister in enjoying double the taste. She writes, ‘Beloved Master! In 1974, I was in Lyallpur (Faisalabad) and it was only a year after my marriage that Allah chose this sinful servant of His for financial sacrifice. My house was looted, property burnt, husband was beaten and tied to a poll and they were planning to burn him alive but Allah put their plans in vain, and those who wanted to kill started to curse each other. When my husband went to see the burnt house, he was surprised to see that everything else was looted and burnt but my jewelry which was in a wooden box was discarded in the courtyard like a useless item. Hence, Allah did not leave me empty handed then either. Since that day, we have seen the blessings and rewards of Allah fall upon us like droplets of rain. God has provided us with such bounty which we had not even imagined. God has accepted our small sacrifice and has returned it manifolds. Since that day, I have had this intense desire in my heart that I should present the jewelry, which was almost looted, in front of Allah with my own hands’”.⁵⁶

⁵⁶ Friday Sermon, July 13th, 1984. Khutbat-e-Tahir vol. 3, pp. 372-74

“A poor woman has written that, ‘when I saw my sisters partaking in [financial] sacrifice all around me, I was filled with pain that what I should do? I have nothing to sacrifice.’ She writes, ‘suddenly, I had this thought that I have this cow which I have kept so that my children can have milk. [I said to myself] You have this cow. If your desire to sacrifice is so intense then present this cow [in financial sacrifice]. So this cow is no longer mine. Until, you take this cow away from me or sell it off, I will take the milk from this cow but I will pay for that milk.’ Such eccentric lovers these are!! The world cannot possibly fathom what an Ahmadi is; what the reality of an Ahmadi is!! They cannot even realize your physical, how can they possibly view what is inside of you.”

“A lovely letter arrived from a young girl. She wrote that a cassette was playing, in which you were describing the sacrifices of women. The young girl stated, “I felt a strange urge in my heart and I asked my mother, ‘did this not affect your heart at all?’ As I was asking this, I looked up towards my mother and noticed that she was taking off her earrings as she was crying. I realized that I had been unfair to my mother. These were the only earrings she had. On one end, the daughter’s heart is urging to act and on the other, the mother was already preparing to make the sacrifice. Are these the people the cruel enemies will obliterate? By God, they will never be able to do it! You have been raised to live forever. It is the spirit of Muhammad (sa), the Chosen One, which is coming to life in your souls. It is the purity of the Prophet Muhammad (sa) that is giving you a new existence, one that God will not allow to be eradicated. This can never happen – it is not possible. The whole universe can be obliterated, but not the spirit of

Ahmadiyyat because this is the spirit of servitude to Prophet Muhammad (sa) and God will never let it perish.”⁵⁷

“A young girl writes that she would like to donate one of her sets of jewelry, which she has never worn. Perhaps, she says, ‘I have not worn it because it was already dedicated for the cause of Ahmadiyyat. Please use this in any scheme of the Jama’at, whether it be for a scheme in Europe or America. I have donated this set to Ahmadiyyat, so use it wherever you deem fit, but please do not refuse me. God forbid, if you do reject it, please include it in some scheme of the Jama’at and pray that Allah gives me the capacity to make more sacrifices.’”⁵⁸

“A young man writes, Dear Master, I went to Frankfurt for Eid-ul-Fitr prayer. I was trying to overtake a car on the highway, when a thought occurred to me that what could be the outcome of speedily racing down the highway, except the loss of materialistic wealth and life itself; nothing else would be gained from it. Then, another thought occurred to me, why not change this spirit of worldly competition to a spiritual competition. I then decided that I would pledge more than whatever the highest pledge was for the European Centers’ scheme. Upon reaching the mosque, I found out that a local Ahmadi businessman had pledged 40,000 Danish Marks. After investigating to make sure that no one had pledged more than this, I promised Allah in my heart that I would give 40,500 Danish Marks. Since my entire savings amounted to

⁵⁷ Friday Sermon, November 9, 1984. Khutbat-e-Tahir, volume 3, pp. 658-59

⁵⁸ Khutba Jummah , July 13, 1984 By Hazrat Khalifatul Masih IV Khutbat e Tahir pp 371-372

40,000, I would add the 500 from this month's paycheck after receiving it and donate the entire amount. I cannot help it, it's not in my control, my heart compels me to do whatever I can when I sense the pain inflicted on you by the atrocious actions of the enemies."⁵⁹

⁵⁹ Khutba Jummah , July 13, 1984 By Hazrat Khalifatul Masih IV
Khutbat e Tahir pp 371-372