
A Path to Enlightenment

Volume I

English Translation of

Sabīl-ur-Rashād

Volume 1

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Preface

In May 2007, Hadrat Khalīfatul-Masīh V (may Allah be his support) assigned Majlis Ansārullāh, USA to translate all available volumes of “Sabīl-ur-Rashād”, a collection of addresses to members of Majlis Ansārullāh by Khulafā-i-Aḥmadiyyat. These volumes provide a priceless resource of guidance and inspiration in the form of sermons and speeches.

Majlis Ansārullāh USA humbly presents the English translation of Volume I of “Sabīl-ur-Rashād” (A Path to Enlightenment, Volume I), Al-Ḥamdu Lillāh. The purpose of the creation of Majlis Ansārullāh and all aspects of training and education are explained and elaborated in great detail by Haḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad, Khalīfatul-Masīh II (may Allah be pleased with him) in this first volume of addresses.

Translation of Volume II of this compilation is nearly complete and will be published as a separate book (A Path to Enlightenment, Volume II), In Sha’ Allāh. Volume II contains advice and motivation in the form of sermons and speeches presented by Haḍrat Ḥāfiẓ Mirzā Nāṣir Ahmad, Khalīfatul-Masīh III (may Allāh have mercy on him).

We are grateful to Majlis Ansārullāh, Pakistan, for compiling the Urdu version of this valuable book.

We hope and pray that this translation into English becomes a beneficial resource for the moral training of present and future Ansār everywhere.

The translation is prepared with great care by keeping the English translation and the structure of the sentences as close to the original Urdu text as possible. I welcome your feedback, corrections, and constructive suggestions on how we can improve upon this translation and also translation of other volumes of this book.

May Almighty Allah increase our understanding of sermons/speeches given in this volume and enable us to reap moral and spiritual benefit from the guidance found in them, Amīn. May we be further inspired to fulfill our obligations as Ansār, as desired by Haḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad, Khalīfatul-Masīh II (may Allāh be pleased with him), Amīn.

Wajeeh Bajwa

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July 10, 2011

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Establishment of Majlis Anṣārullāh

Ḥaḍrat Ibrahīm (peace be on him) offered a prayer regarding his children. It is mentioned in the Holy Qur’ān as,

Rab•ba•nā wab•‘ath fi•him ra•sū•lam•min•hum yat•lū ‘a•lai•him ā•yā•ti•ka wa yu•‘al•li•mu•hu•mul•ki•tā•ba wal•ḥik•ma•ta wa yu•zak•kī•him.¹ (Al-Baqarah, Verse 130)²

O my Lord, raise among them a prophet, whose objective be to yat•lū ‘a•lai•him ā•yā•ti•ka,³ that, he recite to them your āyahs⁴, and, wa yu•‘al•li•mu•hu•mul•ki•tā•ba wal•ḥik•ma•ta,⁵ relate to them the injunctions of Sharī’ah and their wisdom, wa yu•zak•kī•him,⁶ and purify them, or in view of a second meaning of yu•zak•kī•him, advance them from lower states to higher elevations.

In addition to this prayer, Ḥaḍrat Ibrahīm (peace be on him) also offered a general prayer for his progeny. Thus, when he obeyed some injunctions of Allāh the Almighty, and Allāh the Almighty accepted his service, and said, “We make you a leader.” On hearing the the news of in•nī jā•‘i•lu•ka lin•nā•si i•mā•mā,⁷ he said, wa min dhur•riy•ya•tī,⁸ (Al-Baqarah, verse 125)⁹: My spiritual leadership will end during the time of my people but the world will always need spiritual leaders, and as the world will always need spiritual leaders, therefore, O God, spiritual leaders be appointed from my progeny as well.

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ¹

² ‘And, our Lord, raise up among them a Messenger from among themselves, who may recite to them Thy Signs and teach them the Book and Wisdom and may purify them; surely, Thou art the Mighty, the Wise.’ [2:130]

يَتْلُوا عَلَيْهِمْ آيَاتِكَ³

⁴ Sign. Miracle. Example. Masterpiece. Verse.

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ⁵

وَيُزَكِّيهِمْ⁶

إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا⁷

وَمِنْ ذُرِّيَّتِي⁸

⁹ And *remember* when his Lord tried Abraham with certain commands which he fulfilled. He said, ‘I will make thee a Leader of men.’ *Abraham* asked, ‘And from among my offspring?’ He said, ‘My covenant does not embrace the transgressors.’ [2:125]

In other words, Ḥaḍrat Ibrahīm (peace be on him) accepted the matter that no prophet can lead the world forever, rather there is a need that spiritual leaders come time and again from Allāh, the Almighty. On the one hand, he accepts the need of the coming of leaders from Allāh time and again, and in view of that he requests that leaders be made from his progeny on a continuous basis, and, on the other hand, concerning the succession related to Mecca, he prays, Rab•ba•nā wab•‘ath fi•him ra•sū•lam•min•hum,¹⁰ that, O my Lord send a messenger among them. The question arises that why did he pray for the advent of only one messenger while Ḥaḍrat Ibrahīm (peace be on him) accepts himself that one prophet is not enough, rather the world needs prophets all the time, and for this reason he requests Allāh that his leadership can never create good results until there are leaders from his children, and until that seed of guidance, which is sown by his hand, continues flourishing afterwards. Though he has become a spiritual leader but if the world goes astray after him then what result his spiritual leadership will create?

It is mentioned in the Holy Qur’ān about Jesus (peace be on him) as well, who was a leader from the spiritual leaders related to his progeny, that on the day of judgment when Allāh will ask him, “Did you teach your nation about Shirk in which it became involved? Did you tell them that they worship you and your mother? He will respond,

Wa kun•tu ‘a•lai•him sha•hī•dam-mā dum•tu fi•him fa•lam•mā ta•waf•fai•ta•nī kun•ta an•tar•ra•qī•ba ‘a•lai•him. (Al-Mā’idah, verse 118)¹¹

That, until I was among them, I looked after them, but after I passed away, then O Almighty! what could I do, and how could I have known that my people had gone astray. That is, that even Jesus (peace be on him) accepts this matter that the effect of a prophet stays only for a while and after that, if a people go astray, kun•ta an•tar•ra•qī•ba ‘a•lai•him,¹² Allāh has to arrange some other way for their guidance. This also is a confirmation of the prayer of Ḥaḍrat Ibrahīm (peace be on him) that there be such people from his children, otherwise guidance cannot stay established.

So, on the one hand, the narration of Jesus (peace be on him), and on the other hand, the prayer of Ḥaḍrat Ibrahīm (peace be on him); these two are witness to the matter mentioned in the Qur’ān, that, for the guidance of the world, continuity of spiritual leaders is necessary. While it is necessary that there be leaders continuously, and guidance cannot be established without them, then what is the meaning of the prayer of Ḥaḍrat Ibrahīm that rab•ba•nā wab•‘ath

¹⁰ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ

¹¹ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ

... And I was a witness over them as long as I remained among them, but since Thou didst cause me to die, Thou hast been the Watcher over them; ... [5:118]

¹² [5:118] كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ

fi•him ra•sū•lam•min•hum, “O my Lord send a messenger to them”? He should have prayed, rab•ba•nā wab•‘ath fi•him ru•su•lam•min•hum yat•lū•na ‘a•lai•him ā•yā•ti•ka wa yu•‘al•li•mu•na•hu•mul•ki•tā•ba wal•ḥik•ma•ta wa yu•zak•ku•na•hum, “O Lord, send many prophets to them who time and again read your verses to them and tell them the injunctions of the law and their wisdom and cleanse them with their heavenly power.” But he prayed, rab•ba•nā wab•‘ath fi•him ra•sū•lam•min•hum, “O my Lord send a messenger from them yat•lū•na ‘a•lai•him ā•yā•ti•ka, who recites your verses to them not that they recite, wa yu•‘al•li•mu•na•hu•mul•ki•tā•ba wal•ḥik•ma•ta, and that he teach them the book and wisdom and not that they teach, wa yu•zak•kī•him, and that he purify them, and not that they purify.” But at another place he himself has confirmed that his prophethood was not enough until there are prophets from his children and until there is a long chain of prophets. Being cognizant of this need, why did Ḥaḍrat Ibrahīm pray that He send one prophet to them? This is a question which, if we cannot resolve from the Holy Qur’ān, then Ḥaḍrat Ibrahīm (peace be on him) comes under a dangerous objection that he offered a prayer which could not provide complete guidance to the world, and after opening a door of light for the world, he suddenly closed it. It could be said that Ḥaḍrat Ibrahīm’s mind did not go far enough, he just wanted that a prophet come after him, and then he may pray for the future. But the other prayer of Ḥaḍrat Ibrahīm tells us that this thought came to his mind and he prayed about it too, so, he said wa min dhur•riy•ya•ti,¹³ that there be spiritual leaders from his children. Therefore, to say that Ḥaḍrat Ibrahīm’s mind did not comprehend the needs of the time after him is completely incorrect because his other prayer tells us that he was mindful of the people up till the last day, and when he had this in mind, and he understood this that it is necessary that spiritual leaders continue coming, then why did he suffice with the prayer, “O God, send among them a messenger who recite to them your verses and teach them the Book and wisdom and purify them.”

We discover the answer to this question in the Holy Qur’ān. In Sūrah Jumu‘ah, Allāh, the Almighty, says with regard to this prayer of Ḥaḍrat Ibrahīm (peace be on him),

Yu•sab•bi•hu lil•lā•hi mā fis•sa•ma•wā•ti wa mā fil•ar•ḍil•ma•li•kil•qud•dū•sil•‘a•zī•zil•ḥa•kīm. Hu•wal•la•dhī ba•‘a•tha fil•um•miy•yī•na ra•sū•lam•min•hum yat•lū•na ‘a•lai•him ā•yā•ti•hī wa yu•zak•kī•him wa yu•‘al•li•mu•na•hu•mul•ki•tā•ba wal•ḥik•mah.¹⁴ (Sūrah Jumu‘ah, verses 2-3)

¹³ وَمِنْ ذُرِّيَّتِي

¹⁴ يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ

هُوَ الَّذِي بَعَثَ فِي الْأُمَمِينَ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

Whatever is in the heavens and whatever is in the earth glorifies Allāh, the Sovereign, the Holy, the Mighty, the Wise. He it is Who has raised among the

These are the same words which Ḥaḍrat Ibrahīm (peace be on him) used in his prayer. Allāh, the Almighty, says, God is of high status who, listening to this prayer of Ḥaḍrat Ibrahīm (peace be on him), sent His messenger to the unlettered people. He reads His verses to them, and he purifies them, and he explains to them the heavenly book and relates to them minutia of the law.

After relating that the prayer of Ḥaḍrat Ibrahīm (peace be on him) was accepted, He then nullifies the objection which arises in some minds that this prayer of Ḥaḍrat Ibrahīm (peace be on him) is incomplete, that while he prayed generally about his children that messengers continue to be raised among them, he prayed for Meccans only that one messenger be raised among them. Thus, He says, wa ā•kha•rī•na min•hum lam•mā yal•ḥa•qū• bi•him.¹⁵ Though there is a difference between these prayers but one of the reasons is that in some parts of the children of Ḥaḍrat Ibrahīm (peace be on him) such prophets were to come who were to be independent in their person. But, the prayer which Ḥaḍrat Ibrahīm offered for Meccans that was about such a messenger who was to stay one, and it was destined about him that in the world he will continue to raise his shadows and followers. Thus, as this was God's decision that this messenger was to appear again and again in the world through his follower shadows, therefore, in other words, the chain of spiritual leaders was to be established forever, and messenger also was to be only one, because their leadership was not to be separate from his apostleship, rather it was to be a part of the prophethood and apostleship of Muḥammad (peace and blessings of Allāh be upon him). This is the reason that because, as a result of this prayer, a messenger was to come who was to appear in the world again and again through his shadows, therefore, there was no need to say rusulan [messengers] and rather rasūlan [messenger] should have been said. So, in ā•kha•rī•na min•hum lam•mā yal•ḥa•qū• bi•him, answer to the objection has been given that while he made a general prayer for his children, he made a request that messengers and leaders be sent again and again, but when he prayed especially for Meccans, he prayed for the advent of one messenger.

The reply which Allāh, the Almighty, has given to this objection is that though, without doubt, he had prayed for the Meccans that a messenger rise among them, but the reason behind this was that the messenger was to be so perfect that this kind of death could not befall him that the effect of his teachings would completely leave the people's nature completely, rather it was destined that whenever the natural effect will fade, God will raise the same messenger again, and because that messenger was to appear in the world again and again in the form of his follower protégés, therefore, Ḥaḍrat Ibrahīm (peace be on him) did not need to pray for many messengers. Thus, Allāh, the Almighty, declared that when Ḥaḍrat Ibrahīm (peace be on him) offered this prayer, rab•ba•nā

Unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom... [62:2-3]

وَالْآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ¹⁵

And among others from among them who have not yet joined them. [62:4].

wab·‘ath fi·him ra·sū·lam·min·hum, the ra·sū·lam·min·hum was khā·ta·man·na·biy·yīn.¹⁶ And, as the prophethood of all the prophets who were to come after him was a part of the prophethood of the khā·ta·man·na·biy·yīn, therefore, there was no need that ru·su·lam·min·hum¹⁷ would have been said in place of ra·sū·lam·min·hum.¹⁸ Thus we come to know of this point from this verse that the advent of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) in itself carried the news of the spiritual leaders and messengers who were to come after him. There is no other prophet in the world except him who gives in his own person the news of the prophets to come. The person of Moses was unique in himself. The person of David was unique in himself. Similarly, the persons of other prophets were also unique in themselves. There is no doubt in it that prophets came after Moses (peace be on him) but they were not his shadows, but were followers. Jesus was not a shadow of Moses in the sense in which the Promised Messiah (peace be on him) is the shadow of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him). Though there have been shadows of the earlier ones, but being a shadow only meant similarity as Jesus was a shadow of Ḥaḍrat Ilyās. But shadow did not mean that he was a subordinate to Ḥaḍrat Ilyās. There a follower could be the one who was not a shadow, and a shadow could be the one who was not a follower. Jesus was a shadow. Jesus was a shadow of Ḥaḍrat Ilyās but not a follower of Ḥaḍrat Ilyās rather he was a follower of Moses (peace be on him).

Thus, shadowing and following used to be separate. Shadowing just meant to be similar, as Moses (peace be on him) relayed the news that a messenger like him will appear. That meant the Holy Prophet Muḥammad (peace and blessings of Allāh on him) but the Holy Prophet Muḥammad (peace and blessings of Allāh on him) was not a follower of Moses (peace be on him).

It was possible among the former prophets that a prophet be a shadow of a prophet but not his follower, or be a follower but not a shadow, as Jesus was a follower of Moses but not his shadow. Similarly, he was a shadow of Ḥaḍrat Ilyās but not his follower, rather he was a follower of Moses (peace be on him).

But the news which has been relayed here, wa ā·kha·rī·na min·hum lam·mā yal·ḥa·qū· bi·him¹⁹, the function which is mentioned here is the same as carried out by Muḥammad (peace and blessings of Allāh be on him), and the name given is also as the same as his name, as is said, wa ā·kha·rī·na min·hum lam·mā yal·ḥa·qū· bi·him²⁰, the same messenger will appear among the latter. And “the same messenger” can only mean that the attributes will match, objective will be

¹⁶ The Seal of the Prophets [33:41]

¹⁷ Messengers from among them.

¹⁸ Messenger from among them.

¹⁹ And among others from among them who have not yet joined them. [62:4].

²⁰ And among others from among them who have not yet joined them. [62:4].

the same, and name will be the same. Thus, he will be a shadow of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) with respect to attributes, and will be a follower of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) with respect to function. He will worship as he used to worship, he will fast as he used to fast, he will give alms as he used to give alms, as he abided by the heavenly teachings so will he. This is the subordination of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) which he will attain to. On the other hand, his character will be like his character, and his morals will be like his morals, and this will be the proof of his discipleship. But Jesus did not fill the function of Ḥaḍrat Ilyās. Ḥaḍrat Ilyās taught according to the needs of his time, Jesus advised according to the needs of his time. Though he was a shadow of Ḥaḍrat Ilyās but he was not a follower of Ḥaḍrat Ilyās, rather he was a follower of Moses.

However, it was declared with respect to Muḥammad (peace and blessings of Allāh be on him) that the people who will stand up in his subordination, they will be his shadows and his followers, and both these attributes will be found in them. This is the reason that the Promised Messiah (peace be on him) in his books, has declared about himself again and again as:

‘I am a subordinate prophet. That is, in the vantage point of Muḥammad (peace and blessings of Allāh be on him) I am a follower, and in the vantage point of the public, I am a prophet. In the context of you and I, you will have to accept my position as that of a prophet. As it is necessary to believe in a prophet, so it is necessary to believe in me. As it is necessary to follow the directives of a prophet, so will the following of my directives be compulsory for you. When I will stand facing Muḥammad (peace and blessings of Allāh be on him), my position will be that of a follower and every directive of Muḥammad (peace and blessings of Allāh be on him) will be compulsory for me to act upon, and it will be necessary for me to seek his pleasure and approval.’

The condition of Muḥammad (peace and blessings of Allāh be on him) and that of the Promised Messiah (peace be on him) is the same as when a grandfather, a father and grandson are together at the same time. When one father turns to his father, he has the position of a son and not of a father, but when the same father turns his face towards his son, his position becomes that of a father, and it becomes compulsory for the son to obey all his directives. The son cannot say that when he were facing his father, his position was that of a son and not of a father, how can his position be that of a father now—because now his face will be towards his son and not towards his father. The same position Allāh, the Almighty, has bestowed upon the Promised Messiah, peace be on him. He is a follower and a prophet. He is a prophet with respect to us. And, he is a follower with respect to Muḥammad, peace and blessings of Allāh be on him.

Jesus was a prophet not only among his people but he was a prophet even while facing Moses. In the same way, David was a prophet not only among his people but also in the presence of Moses. Similarly, Solomon, Zechariah and

John were prophets even in the presence of Moses. It was not the case that they were followers when with Moses and prophets when among their people.

But a different kind of prophethood emanated from the Holy Prophet Muḥammad, peace and blessings of Allāh be on him. The same prophet, when he addresses us, he is a prophet, and when he addresses Muḥammad (peace and blessings of Allāh be on him) he becomes a follower, and he cannot claim any feat which was not attributable to Muḥammad, peace and blessings of Allāh be on him. Rather it becomes his responsibility to carry out the mission of Muḥammad (peace and blessings of Allāh be on him) because Allāh, the Almighty, says, wa ā-kha-rī-na min-hum lam-mā yal-ḥa-qū bi-him, that is, Allāh the Almighty will raise him among others who have not appeared yet, as if Muḥammad (peace and blessings of Allāh be on him) will appear again. And, it is apparent that Muḥammad (peace and blessings of Allāh be on him) could not have two missions. He will carry out the same mission he carried out earlier.

This point should also be kept in view that the Promised Messiah (peace be on him) was also a shadow of or similar to the Messiah of Nazareth but he had only the relation of being a shadow and of being a follower because though he was given the name Messiah but he was given the mission of Muḥammad (peace and blessings of Allāh be on him) as is proven from Sūrah Jumu'ah. Therefore, the similarity which the Promised Messiah has with the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) is stronger compared to the similarity with the Nazarene Messiah, that is why the Promised Messiah (peace be on him, declares),

I would have faced the cross

If my name were not Aḥmad, on which my advent is based upon.

Thus, the members of our community, which believes in the Promised Messiah (peace be on him) should remember this matter adequately that either they claim that the Promised Messiah attained to the position of prophethood independently of the subordination and servitude of the Holy Prophet Muḥammad, peace and blessings of Allāh be on him. In this scenario, for sure, they can say that because their prophet is independent, therefore, they will make new laws and will carry out a mission which will meet their desires and will not undertake any other mission. So, if our belief were that our prophet is independent and is free from the service and abiding by the directives of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) then we can say that we do not need to tread upon the footsteps of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) or his companions. We will participate only in the items which will please us, which will match our desires, and will not participate in other objectives.

But if our claim were that the Promised Messiah (peace be on him) is a subordinate prophet in accordance with Sūrah Jumu'ah, and it were our creed that the Holy Prophet Muḥammad is the messenger in whose prophethood and apostleship the prophethood of the Promised Messiah is included, then we will

have to accept that the same mission is assigned to the Promised Messiah which was carried out by Muḥammad (peace and blessings of Allāh be on him) and the same chores are the responsibility of the Aḥmadiyya Community which were carried out by the companions of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him).

But, I see with surprise that, on the one hand, our friends claim that the Promised Messiah (peace be on him) is a perfect shadow and a follower prophet of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him), and it is the responsibility of our community to establish the same law which was established by the Holy Prophet Muḥammad, and on the other hand, a part of the community wants to tread a path other than that of the Companions of the Holy Prophet, and does not at all adopt the way which was adopted by the Companions of the Holy Prophet. Their example is that of an ostrich. When it is a question of status and rewards, they say that the Promised Messiah is not a separate entity from the Holy Prophet but rather his advent is the second advent of the Holy Prophet, and our status is the same as that of the Companions. Thus they propose this kind of reasoning that the Qur’ān says,

Thul•la tum•mi•nal-aw•wa•līn. Wa thul•la•tum•mi•nal-ā•kha•rīn. ²¹ (Al-Wāqī‘ah, verses 40-41)

That, as a large group from the early ones attained to the nearness of Allāh, in the same way the latter ones will deserve huge blessings of God. Thus, as was the community of the Companions so is our community. As they benefitted from the first advent of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him), so did we benefit from the second advent of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him). Therefore, there is no difference between us and the Companions. But when the question of sacrifice arises, these people say, that was a different time and this is a different time. They are like an ostrich who takes advantage of both its conditions but does not come forward to act. It is related that someone said to the ostrich, “Come, let us carry a load on you because you are a camel.” (Ostrich is called shutr murgh. Shutr means camel and murgh means bird.) It said, “Has anyone ever carried load on birds?” He said, “OK, then show us your flight.” It responded, “Do the camels ever fly?” Thus, as the ostrich becomes a camel when comes the time to fly, and it becomes a bird when the time comes to carry a load, so does the weak section of our community. When it comes to sacrifice, it says, our condition is different than that of the Companions. When it comes to status and rewards and the blessings of the Paradise, it says, ‘Glory be to the Lord, the Promised Messiah was a shadow of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him), so is our condition is the same as was of the Companions.’

²¹ تَلَّةٌ مِّنَ الْأَوَّلِينَ وَتَلَّةٌ مِّنَ الْآخِرِينَ

A large party from among the early *Muslims*,

Few from the early ones and few few from the latter ones. [56:40-41]

I have mentioned this earlier that a Purbi died. Purbis usually wash clothes. His consort informed other launderers and all gathered. In their tradition, the woman started wailing in the presence of everyone. The custom is that when someone dies, women and girls wail and men console them. The wife of the Purbi started wailing and lamenting and started saying things like, he was to receive a certain amount from a certain establishment, who will now collect it. A Purbi came forward saying, I. She said, he had loaned a cow on rent, who will get it back? The same Purbi said, I. She wailed again and said, His employer owes him three months wages, who will receive it? The same Purbi came forward again and said, I will. The lady wailed again and said, He owed two hundred rupees to this person, who will pay him? The Purbi turned to the rest of the people and said, will I go on responding to her or will someone else respond too?

The same is the condition of the weak Aḥmadīs. When the bounties and the status of the paradise are in consideration, they say, We. But when it is said that the Companions made sacrifices, you should also make sacrifices, then they start saying, Should we continue responding or will someone else from the community will speak-up. This situation is illogical, and cannot be accepted. If the Promised Messiah were a permanent prophet then, of course, there can be a need for a new Shari'ah, or new system, or a new law, but if he is a prophet subordinate and follower to Muḥammad (peace and blessings of Allāh be on him) then the condition of the Promised Messiah is the same as that of Muḥammad (peace and blessings of Allāh be on him), and our condition is that of his Companions. But when these weak folks sit in their gatherings, they read the verses of the Holy Qur'an and revelations of the Promised Messiah (peace be on him), and, along with the movements of their heads, they say that this blessing is for them and that reward is for them, but when it comes to performance, then one says that his business will suffer, and the other makes the excuse that he cannot leave his family home alone, while the Companions had businesses and the Companions had families but they did not stand in their way. Then, if we are on the footsteps of the Companions, and the Promised Messiah (peace be on him) is on the footsteps of the Holy Prophet Muḥammad (peace and blessings of Allāh on him), then what is the meaning of being afraid and apprehensive of these things.

Our faith is that the Promised Messiah (peace be on him) was a shadow and a follower of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him). All his status and honor was in it that God had made him a reflection of Muḥammad (peace and blessings of Allāh be on him). And, he was raised to carry out the mission for which, more than thirteen hundred years ago, Muḥammad (peace and blessings of Allāh be on him) was raised. Rather, in the Qur'anic terminology, we can say that Muḥammad (peace and blessings of Allāh be on him) appeared after becoming alive again. It is a great honor but it carries along with it a great responsibility for us, because, if Muḥammad (peace and blessings of Allāh be on him) has appeared again after rising then Companions should also be raised and come back in the world.

Therefore, if the Promised Messiah (peace be on him) carried out the chores which were carried out by Holy Prophet Muḥammad (peace and blessings of

Allāh be on him), then, our responsibilities are the same as were of the Companions. Companions had to engage in four to five battles every year, and some battles lasted month to month and a half, that is, during some years they had to be away from home for eight to nine months. They were also not paid any allowance. Nothing was provided for food. The wives had to make their own arrangements and it was required of the ones going to war to go on their own expenses. No ration was provided to the fighters. Everyone had to arrange for their own provisions.

In comparison, I see that there is no perception of these things in our Community. I do not say that no one has the perception, but rather there are some people who do not carry any perception in their hearts compared to the ones who do. Therefore, we cannot be satisfied that some people realize this while we observe a portion of the Community which is devoid of this realization and claims that it has similarity to the Companions. We cannot sit still until the illogical attitude of this group is not reformed, however small this group may be.

I had established Majlis Khuddāmul-Aḥmadiyya for the reformation of the youth, and to engage others in useful spiritual chores, but they report that there are some young ones whose first step is to refuse to carry out chores assigned to them. They say that they cannot carry out the task. When pressed further, they agree and say that they will do it but then their second step is that they do not carry out the chore. They continue promising to carry it out, but practically they do nothing. After that when a penalty is levied, they refuse to accept the penalty, and say that they will resign but will not bear the penalty.

Such people should realize that they are proving from their actions that they are not true Aḥmadīs. Can you present an example from the Companions except for the hypocrites that any of them refused to work like this? Or, if the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) tolerated such behavior? Then how can we equate such examples to the examples of the Companions? We will count them among people who showed such behavior, that is, the hypocrites.

There is no doubt that it was the Jihād of sword in those days, and today it is not the Jihād of sword. The Jihād of each age is different. There was the Jihād of sword during the time of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him).

It is possible that this kind of people may be imagining that if in the future the time of the Jihād of the sword comes, they will be abreast of everyone else. But I realize that if the time of the Jihād with sword comes, such people will be the first to take flight. So, when such people say that there is no Jihād of sword going on, they will join when there is Jihād of sword, they are deceiving themselves or lying. In my opinion they are lying, because, how can it be that a person is not prepared to close his business for two days in a month but is able to stay away from home during Jihād for eight months in a year. It is God's prerogative to decide what kind of Jihād is needed during this age. It is God's choice that He gives a sword in our hand or a pen, or may assign the Jihād of

propagation, education and training. Allāh, the Almighty, has not desired the Jihād of sword in this age but rather has desired the Jihād of propagation, education and training. This is the Jihād which has been mentioned in the verses of Sūrah Jumu‘ah which give the news of the second advent of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him).

In yat•lū ‘a•lai•him ā•yā•ti•hī²² every believer has been assigned the responsibility to present the heavenly signs to people, that is, propagation.

It is declared in yu•zak•kī•him that he should purify them, that is, purify their souls with prayers. Yu•zak•kī•him also means that he should empower people. If they are behind others in worldly knowledge, he should take them ahead in this field. If they are small in numbers, he should help them increase in numbers. Boost their prosperity if they are weak financially. In short, he should continue to boost them in every respect. In other words, one should take part in the financial and economic progress of the people.

It is elaborated in yu•‘al•li•mu•hu•mul•ki•tā•ba that he will teach them Qur‘ān.

It is declared in wal•ḥik•ma•ta that he will make people aware of the wisdom and intricacies of the injunctions of the Laws of Sharī‘ah. There are additional meanings of the verse which I have explained in my speech which I delivered at the beginning of my Khilāfat, and which has been published under the title of Maṣab Khilāfat. But these are the five main items:

1. To propagate, 2. To teach the Holy Qur‘ān, 3. To show the wisdom of Sharī‘ah, 4. To give a good training, 5. To eliminate the weaknesses of the nation and put it on the path of progress.

The Companions had these five responsibilities, and the same five are our responsibilities. Propagation is our responsibility, education is our responsibility, to show the wisdom behind the injunctions is our responsibility, and it is our responsibility to enhance the economic condition of the Community and to eliminate insufficiency. If we do not carry out these five chores while we call ourselves Companions, we are liars and pretenders.

Some time ago, I diverted the attention of the Qādiān Community towards this task, and had said that, at least in Qādiān, no one should remain illiterate. But I have received report from Khuddāmul-Aḥmadiyya that while all the rest of the neighborhoods have completed the task, ones belonging to the Masjid Faḍl area are not cooperating. (It does not relate to the ones in Dārul-Faḍl but the neighborhood which also is called the Arā‘iyān neighborhood.) The people of this neighborhood, neither do they gather for Ṣalāt regularly, nor do they go to teach, and neither do they come to learn. In the same vein, I have been provided with a list of twenty such people who were appointed to teach the unlettered but some forwarded one excuse and the others another excuse. One who agreed did not go

²² يَتْلُوا عَلَيْهِمْ آيَاتِهِ ... who recites unto them His Signs ... [62:2-3]

to teach either, and when some of them were informed that they will be punished for this lapse, two of them said they will resign from Khuddāmul-Aḥmadiyya, but they should realize that they cannot resign from Khuddāmul-Aḥmadiyya, rather they will have to resign from Aḥmadiyyat.

These are the five things which Muḥammad (peace and blessings of Allāh be on him) carried out. These are the five tasks which were carried out by the Companions, and these are the five tasks which the Promised Messiah (peace be on him) carried out. Everyone who does not teach the Qur’ān in accordance with yat•lū ‘a•lai•him ā•yā•ti•hī,²³ but rather evades it, he does not escape this task but rather escapes from Aḥmadiyyat. Anyone who evades propagation, does not evade propagation rather evades Aḥmadiyyat. Everyone who evades training others, he does not evade training others but rather evades Aḥmadiyyat. Everyone who evades explaining the wisdom of Sharī’ah, he does not evade the explaining of the wisdom of Sharī’ah but rather evades Aḥmadiyyat. Everyone who evades purification of souls or taking part in the suggestions to improve the financial or economic condition of the Community, does not evade purification of souls, or participation in the plans of Community’s financial and economic well-being but rather evades Aḥmadiyyat. Aḥmadiyyat cannot have any need for such person, neither is there any reason for such a person to stay in Aḥmadiyyat. He deceives his own self by saying that he is an Aḥmadī. If he does not deceive himself then he is a liar and a deceit and is not capable of staying in the community of believers.

These are the five important tasks, and every individual of the Community will have to participate in them. Until they participate in them willingly or unwillingly, they will not be counted among the likes of the Companions. Particularly, you should ponder whether the Companions carried out all the tasks according to their own choice. They did not act according to their choice, but rather acted under the command of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him). When the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) called them to go for Jihād, they all proceeded, and one who did not was forced to go. I had desired that the Community be prepared to participate in these sacrifices willingly, but it seems that the whole Community is not ready to sacrifice rather a part of it consists of hypocrites and is forcing us that we evict them from our Community, or if they are not hypocrites then what are such people who need compulsion? As the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) punished those who did not go for Jihād, in the same way, they want to be punished and they want to be forced to carry out the directives. I do not mean a stick by a rod but rather compulsion and command.

These people have forced me to announce this before the Community that starting today the Khuddāmul-Aḥmadiyya work will be compulsory rather than by choice. It will be necessary for every Aḥmadī who is 15-40 years of age to register with Khuddāmul-Aḥmadiyya within fifteen days. If any Aḥmadī between

²³ يَتْلُوا عَلَيْهِمْ آيَاتِهِ ... who recites unto them His Signs ... [62:2-3]

15 and 40 years of age does not register himself with Khuddāmūl-Aḥmadiyya within fifteen days, he will be penalized, and if this does not result in reformation, he will be evicted from the Community. There is no need for anyone to urge in this respect. Khuddāmūl-Aḥmadiyya does not need to go to anyone. But they should appoint their representatives in every mosque, and an announcement be made after every Prayer Service that our representative will be available from this hour to that hour, anyone who wants to register with Khuddāmūl-Aḥmadiyya, should register. It is the responsibility of the presidents and the secretaries of the neighborhoods that they arrange to make the announcements provided by the Khuddāmūl-Aḥmadiyya. Any president or secretary who will be negligent, will be understood to be at fault and will be penalized.

Khuddāmūl-Aḥmadiyya should have made announcements in all mosques that their representative will be in that mosque during such and such time-period to register. Whoever wants to register with Khuddāmūl-Aḥmadiyya, should register with him. They should also appoint some representatives in the nearby villages, such as Nawāñ Pind. One who does not register with Khuddāmūl-Aḥmadiyya during these fifteen days, we will first try him, and if someone is proved to be invalid, as an example, he was not in Qādiān during the period or was not able to move out of his bed, he will be provided a chance to register again, but the rest who will not have registered will be penalized. If he will not be prepared to pay the penalty, he will be discharged from the Community.

Additionally, I announce about the ones who have said that they will not accept a penalty or do not want to be a member of Khuddāmūl-Aḥmadiyya, Khuddāmūl-Aḥmadiyya should form a committee which should determine whether the allegations are correct or not. Those whose impropriety is established be given penalty of three days of boycott. No one will be allowed to communicate with them for these three days, neither father will be allowed, nor mother will be allowed, neither wife will be allowed nor will the son be allowed, neither will be allowed any near relative or friend. They will not have permission to go out of Qādiān during these days so that they may not imagine that they could hide their impropriety by going out of Qādiān but rather they will have to complete those three days while staying in Qādiān, and even the nearest to them will not be allowed to communicate with them. It will be the responsibility of Khuddāmūl-Aḥmadiyya to take the morning and evening meals to them. Similarly the ones who did not deliver after making a promise, except for the tenth grade students (where Khuddāmūl-Aḥmadiyya erred in their appointment), allegation on them also be examined. If the allegation is proven, they should also be penalized with excommunication. It is incumbent upon the mother and the father and the wife and the children and all other relatives that during this period they evict him out of their home like a dirty tattered cloth is thrown out of the house. Father should throw out the child. Brothers, friends, etc., all should break with him for that day, and he should go to a mosque or some other appropriate place and stay there for twenty four hours continuously. It will be the responsibility of Khuddāmūl-Aḥmadiyya to take food to them. But I realize that work is not responsibility only of the aged from fifteen to forty but of the ones above that and below that. Therefore, I also announce that within one month

Khuddāmul-Aḥmadiyya organize children of ages eight to fifteen and an organization be established by the name of Aṭfāl-ul-Aḥmadiyya, and an adequate program be suggested after consultation with me.

Same way, all men above forty years of age should establish their own organization with the name of Anṣārullāh, and all men of Qādiān who are above forty should join it. It will be necessary for them to devote half an hour every day for the service of the faith. If it is considered more appropriate, from some people three days, more or less, can be taken in a month rather than the daily half an hour. In any case, without any exception, it is pertinent that all children, old and the young become organized in Qādiān. Maulawī Sher ‘Alī will be the temporary president of Majlis Anṣārullāh. I appoint Maulawī Abdur-Rahīm Dard, Chaudhri Fateḥ Muḥammad, and Khan Ṣāḥib Maulawī Farzand ‘Alī to discharge the duty of secretary. I have appointed three secretaries as there is need for additional people to attend to different neighborhoods. They should immediately appoint their representatives in various areas of Qādiān, and should register every one over forty years of age. It should also be evaluated what kind of work people are comfortable with, and a person should be assigned half an hour of work daily for which he is most suitable. Half an hour is minimum, and if needed, more time can be required. Or, alternatively, two to four days can be asked during a month from some rather than half an hour a day. New president and new secretaries can be appointed with my approval after they have organized themselves. Present appointments by me are a temporary arrangement until all these people become organized. When they get organized, then, if they want to, they can make someone else president and secretary, but my approval will be necessary. My relation to both these organizations will be as that of a patron. The ultimate supervision of their work will be my responsibility, or of whoever is the Khalifa at the time. I will have the right to call a meeting of both organizations whenever I feel appropriate under my chairmanship and ask them to hold their meeting in my presence. This announcement first is for the ones in Qādiān.

I warn them again that none of them can stay out of these organizations, except for the one who wants to leave us at his own discretion. Every person will have to join this organization under order. Apart from other chores, through this organization, it would be observed that no one is left who is not devoted to congregational Prayer in the mosque, except for the farmers who have to work in the fields, or except for those laborers who have to go away for work, though, in my opinion, for such people too there must be some such arrangement that they may be able to offer congregational prayer in their nearest mosque.

At the same time, I also divert the attention of the outside communities that as the chapters of Khuddāmul-Aḥmadiyya have been established at most places already, now they should establish chapters of Anṣārullāh everywhere for the members who are above forty. The rules for these chapters will be the same as those for the Anṣārullāh chapter in Qādiān. But for now the membership for the outside communities will not be compulsory rather their participation will be on their choice. But it is necessary for the members who are president or Amīr or secretary, that they join one of the organizations. No one can be an Amir until he

is a member of Anṣārullāh or Khuddāmūl-Aḥmadiyya according to his age. No one can be a president until he is a member of Anṣārullāh or Khuddāmūl-Aḥmadiyya according to his age. No one can be a secretary until he is a member of Anṣārullāh or Khuddāmūl-Aḥmadiyya according to his age. If his age is above 15 but below 40, it is necessary for him to be a member of Khuddāmūl-Aḥmadiyya. If he is above forty, it is necessary for him to be a member of Anṣārullāh.

After observation of a year or a year and a half, if Allāh so wills, gradually membership will be made compulsory in outside Majālis too because Aḥmadiyyat is on the footsteps of the Companions. When the job of Jihād was taken from the Companions, it was not taken according to their choice, rather they were directed to go and perform a task.

The chance of service with choice, which was to be given, I have already given that to the Community of Qādiān. Ones who were to reap blessings have reaped the blessings. Now it is necessary for the ones who are fifteen to forty to join Khuddāmūl-Aḥmadiyya. The blessing is no longer the same as would have been for voluntary service.

There will be reward for service even now but the ones who voluntarily entered and showed fidelity, they became the forerunners. However, as the organization of Anṣārullāh was not formed in this shape earlier, and none has disobeyed any of my directives, therefore, whoever will join it, will earn the blessing which is earned by the ones who voluntarily join pious movements.

I again divert the attention of the weak section of the community to this matter that they not be like an ostrich. Whatever you be, be steadfastness in it. If you claim that you are same as the Companions of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him), you should cultivate the traits of the Companions. It is proven about the Companions that the work of faith was extracted from them by directive. If the Companions did not have a choice that they could make any kind of excuses with respect to faith-related directives then how can you have this choice. Either you say that Mirza Ṣāḥib²⁴ was not a prophet, and as he was not a prophet, therefore, you also are not Companions and there is no meaning to your similarity to the Companions—but in this condition, your place is not in Qādiān but rather in Lahore because it is they who say that Mirza Ṣāḥib (the Promised Messiah, peace be on him) was not a perfect shadow of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him), which necessitates the meaning that while Mirza Ṣāḥib was not a prophet so they also are not Companions. They also have something of the ostrich that they claim that Mirza Ṣāḥib was not a perfect shadow of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him), that is, he was not a prophet, but yet they call themselves Companions, while if Mirza Ṣāḥib was not a prophet how can they become Companions. Again and again, the non-allegiants

²⁴ Ḥaḍrat Mirzā Ghulām Aḥmad, *The Promised Messiah and Mahdi, peace be on him* (1835-1908).

have presented their elders as Companions in our comparison. As if Maulawī Muḥammad ‘Alī became a Companion but Mirza Ṣāḥib in his opinion remained only a “distinguished scholar.” Therefore, the place for such people is Lahore, not Qādiān. Everything fits where it belongs. They should also break their relation with Qādiān and establish relation with Lahore, then we will not say anything to them about these chores. But until they remain with us, we will make them perform service for the faith. If they do not reform themselves, we will be forced to evict such weak people from our Community. I have said it repeatedly that no Community has won due to their large numbers. The Holy Qur’ān has declared this fact in the words,

Kam•min fi’•a•tin qa•lī•la•tin gha•la•bat fi’•a•tan ka•thī•ra•tam•bi•idh•nil•lāh.²⁵ (Al-Baqarah, Verse 250)

That is, many a times small groups overcome large parties. Therefore, just numerical superiority is nothing if it does not have abundance of faith and sincerity. I again say that if these people stay with us, what kind of extraordinary superiority can we have in comparison to other nations? In India, Sikhs are considered to be the smallest minority but even they number three to four million, and we do not have any significance compared even to the Sikhs.

Six years ago, in May 1934, Sardār Kharak Singh, who was known as the crownless king of the Sikhs, came here. In a speech in Basrāwāñ, he said, Aḥmadīs are persecuting Sikhs heavily in Qādiān. If Aḥmadīs do not desist, Qādiān will be destroyed. Rather one of his colleagues went as far as to say that the bricks of Qādiān will be thrown in the ocean. When the report reached me, I wrote a flyer. Addressing him, I wrote that the story of Aḥmadīs persecuting Sikhs is completely false, and if they ask the Sikhs of the area on oath, 99% of them will tell him that my family and the people who have relation with me have always maintained cordial relations with the Sikhs. I presented before him many incidents of good treatment in detail.

I received a report in this respect that an Aḥrārī addressing in their meeting said that the Sikhs were very shameless that an Aḥmadī is maligning their guru by calling him a Muslim, and they yet are not perturbed. I explained to him that after the advent of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him), there are only two groups in the world, the Muslims and the infidels. In the view of this Aḥrārī, Bava Ṣāḥib²⁶ (Gurū Nānak) is maligned if he is called a Muslim, ask him what does he consider Bava Ṣāḥib. If he gives Bava Ṣāḥib some status greater than a beloved of Allāh then he is your well-wisher. But if he means that as Bava Ṣāḥib did not accept the founder of Islam (peace and blessings of Allāh be on him) and, therefore, he was an infidel, then ask who is maligning

²⁵ كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً ۗ بِإِذْنِ اللَّهِ

... How many a small party has triumphed over a large party by Allāh’s command! ... [2:250]

²⁶ Bābā Nānak (1469 – 1539), sage of the Sikhs.

Bava Şāhib, we or him? We call him a Muslim in the meaning of a Beloved of Allāh. In the view of Muslims only messengers and prophets are above a Muslim Beloved of God. Therefore, our calling him a Muslim is not due to his contempt but because we deem him as respectable as Muslim Beloveds of God are honorable to us. The purpose of our calling him a Muslim is not that he was, God forbid, like ordinary people living in Sikh towns who, though they are known as Muslims, they have no relation to Islam. We do not call him a Muslim with respect to worldly view but with respect to faith, and the meaning of a Muslim with respect to faith is a Beloved of God. Generally Muslims in Sikh villages are lowly and are thought as lowly in the eyes of the worldly people. The Sikhs imagine that as the Muslims in their village are of low status, same way the Aḥmadīs take our Bava Şāhib. While we do not call him a Muslim with this point of view but we use the word Muslim in the meaning of him being a Beloved of God. If you feel this word as bad, then tell us what should we call him? In our view all other than Muslims are infidels and there are two terms common among Muslims, either the term of the infidel or of the Muslim. If Bava Şāhib is not Muslim in the meaning of a Beloved of God then in the opposing words, God forbid, he was infidel and distanced from God. Now you think whether Bava Şāhib is disgraced by calling him a Muslim or is disgraced by not being called a Muslim. By posing this objection, the Aḥrār mean why Aḥmadīs praise Bava Şāhib but Sikhs imagine, due to misinformation, that Aḥrār are by their side while Aḥmadīs are abusing them.

When I published this flyer, as he was an understanding person, therefore, he, the very next day, in the meeting hall standing on the stage, said to his people that the Aḥrār had disgraced him as the things they told him were different and the things which were in the flyer were different.

My purpose by giving this example is that though Sikhs are a minority among nations yet they deem themselves so powerful that they gave us a notice at one time that they will destroy Qādiān. One of them went so far as to say that the bricks of Qādiān will be thrown in the ocean.

Our numbers are small as a nation in comparison to other nations as it is, then if we still are minority after separating the hypocrites from our Community and cannot become large staying with them, then there is no reason that they should not be evicted from the Community as their existence is proving to be damaging for other members. If the communities of the messengers of God win not due to their large numbers but with the support and help of God then, in this scenario, even if these people leave, though we will become even smaller than our current numbers yet we will not be defeated.

It is possible that the Peghāmīs may start saying that first they were presenting their numbers as a proof of their truth and now they say that despite smaller numbers they will be on the truth. How can both of their claims be correct. They should know that both of my claims are true simultaneously. They should know that both my statements are true. When I say that even with small numbers we will not be defeated, I propound a reality even then, and when I say

that we are on the right path due to our greater number, I, at that time also, was presenting a fact. We are small compared to other nations. We are greater in the respect that a greater part of the Community of the Prophet is with us.

Therefore, if I said that we cannot be defeated even when our number is small, it does not mean that a greater part of the Community of the Promised Messiah (peace be on him) will leave us, and a smaller number will be left with us. Rather, a larger portion, in any case, will still stay with us. And, it cannot be that a greater part of the Community of a prophet go astray. If, at any time, majority makes a mistake; it cannot stay on the mistake, rather it gets an opportunity to reform itself within a few days as it happened at the time of the Companions [of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him)] during the Khilāfat of Ḥaḍrat ‘Alī.

I declared ourselves smaller compared to other nations of the world, and I did not say that the Community of the Promised Messiah will be left a minority. In fact, until the light of faith remains in the hearts of the Community, it is not possible that its majority may go astray. Unsteady will slip, unstable will fall, and deserters will desert, but majority will still be with us. Thus the Peghāmīs or their protégé Miṣrīs²⁷, cannot benefit from at all from my words. Majority will stay with us, and, God willing, will stay with us. If some hypocrites or weak-minded people, proving the weakness of their faith, separate from us, they will not attain majority. Majority will remain with us, and they will remain minority compared to us because in the Communities of the prophets, in their early days, hypocrites, troublemakers and mischief mongers are only a few and believers are numerous. So, when I use the word small for us, it does not mean that we are small compared to the so-called Aḥmadīs, rather it means other nations, and I mean that we are small compared to them. But we are in majority compared to the so-called anti-allegiance Aḥmadīs, and, God willing, will remain in majority.

Through this sermon, I want to bring this matter to the attention of the Community that we should bring about a change in our actions according to the position of the Promised Messiah (peace be on him) which we have accepted with honesty. Similarly, the position of the Companions, which is authentic in our view, that is the position we should adopt. The position of the Companions was that when they were directed, they stood up in obedience, and that is the position we should portray. A person who does not adopt this position, we cannot accept that he accepts the Promised Messiah as the subordinate prophet, because the necessary result of accepting a subordinate prophet is that we act as the Companions did. If someone does not act as the Companions did, the only thing that can be said about him is that he considers the Promised Messiah (peace be on him) an independent prophet. In this scenario, he cannot be related to us because the one we accept as the Promised Messiah is a follower of the Holy Prophet Muḥammad, peace and blessings of Allāh be on him.

²⁷ Groups dissenting with Khilāfat.

We are not ready to believe in any such person who considers himself a prophet all by himself, and presents his claim of prophethood independent of the Holy Prophet Muḥammad, peace and blessings of Allāh be on him.

Along with it, we also do not say that Mirza Ṣāhib was not a prophet because God determined him to be a prophet, and His Messenger also called him a prophet. And, in our opinion, any person who completely refuses to accept the prophethood of the Promised Messiah (peace be on him) calls God a liar and calls the messenger of God a liar. Therefore, their path is different and our path is different.

Thus, I subdivide the Community of Qādiān in three groups for future.

First, Aṭfāl-ul-Aḥmadiyya, 8-15 years of age.

Second, Khuddām-ul-Aḥmadiyya, 15-40 years of age.

Third, Anṣārullāh, above forty years of age.

It is the responsibility of every Aḥmadī that they become a member of one of these auxiliaries according to their age. The organization of Khuddām-ul-Aḥmadiyya has been established for a while by now. Chapters of Aṭfāl-ul-Aḥmadiyya have also been established. The society of Anṣārullāh has been established now. For its temporary administration, Maulawī Sher ‘Alī, president, and Maulawī Abdur-Rahim Dard, M.A., Khan Maulawī Farzand ‘Alī, and Chaudhary Fateh Muḥammad have been appointed as secretaries. If they want to appoint additional secretaries or assistants to facilitate their work, they have the authority to do so. It is their responsibility that within three days they make appropriate arrangements to appoint such people in every mosque who note down the names of the registrants, and that the registration be completed within fifteen days. There is no need to make rounds of the neighborhoods to encourage people to join. They should sit in the mosque. Whoever wants to have his name recorded should come there, and whoever wants to, may become a member, and whoever does not want to, may not. Whoever is ours will become a member all by himself, and whoever is not ours, it is useless to keep him among us. After fifteen days, through census, it will be determined who has stayed out.

If someone would have stayed out knowingly, he will be told that as he has chosen to stay out so he should stay out. Whoever may not have joined due to some excuse, we will tell him that all his brothers are sitting in the house, he come and sit with them. This way the whole Community of Qādiān will be organized, and the same work will be taken from them as was taken from the Companions of the Holy Prophet Muḥammad, peace and blessings of Allāh be on him. That is, some will be appointed to propagate among people. Some will be appointed to teach Qur’ān and Ḥadīth to people. Some will be appointed to advise and guide people. Some will be appointed to carry out educational and training work. Some, with respect to the second meaning of *yu•zak•kī•him*²⁸, will

²⁸ *وَيُزَكِّيهِمْ* ... and may purify them... [2:130]

be appointed to implement schemes for the material progress of people. These are the five chores which every individual of our Community will have to carry out, in a way the Community decides, and in the manner the system requires.

A person who cannot join due to some real excuse—as an example, he is paralyzed, or blind or bed-ridden due to illness—benefit can be extracted even from such people using wisdom, except for as Allāh desires. As an example, it can be said to him that if he cannot do anything else, at least he can pray daily for the progress of the Community after offering two units of Ṣalāt. So, even from such people, if nothing else, at least the work of prayers can be taken. In fact, there is no human who may not be able to do something. From the Holy Qur’ān too we find that only that person is kept alive who can prove his existence beneficial to others through some kind of activity. The lightest activity, using minimal physical exertion, is prayer. On the other hand, some chores are carried out indirectly. An insane person can neither pray nor accomplish anything else. Such people only serve as admonition and people learn lessons from them. But, in my mind, there is none like this in Qādiān. There are a few semi-insane persons, but in my knowledge, there is no insane person in Qādiān. However, even these people at least are accomplishing as much that they are cause of admonition for people.

I hope that the friends of the Community, realizing their status, act in such a way that no one will be standing among the traitors from them. If someone does not join any of these organizations, he will not be thought to be worthy of remaining in the Community. To join these auxiliaries is in fact protecting one’s faith, and is a practical pronouncement of carrying out the responsibilities which are incumbent upon us from God and his messenger. To participate in the implementation and carryout the directives of God and his messenger is not only incumbent upon me but is a responsibility of every person. I did not (God forbid) sent Muḥammad as a messenger, neither (God forbid) did I send the Promised Messiah (peace be on him) as the last representation of the Holy Prophet Muḥammad, peace and blessings of Allāh be on him. Neither did I make the Companions, nor did I make you. This is the work of God which He did. My job is only that of a laborer. It is my duty that I put the statement where God put it, therefore, I do not say anything from myself rather I say what God said. If someone does not accept it then he should prove that God did not say that. Otherwise he does not deny me, He denies God the Almighty.

Friday Sermon, July 26, 1940. Al-Faḍl, August 1, 1940.

Importance of joining Anṣārullāh and other auxiliary organizations, and the responsibilities of these organizations

Members²⁹ know that I had directed to organize the Community in three groups. One group, Aṭfāl-ul-Aḥmadiyya, consisting of boys up to the age of 15, one group, Khuddām-ul-Aḥmadiyya, consisting of young men from 16 to 40 years of age, and one group, Anṣārullāh, consisting of men of any age above forty. I deem that every young man who is at the age to join Khuddām-ul-Aḥmadiyya but has not joined, he has committed a crime against the nation. If a person is over forty but has not joined Anṣārullāh, he also has committed a crime against the nation. If a child is at the age to join Aṭfāl-ul-Aḥmadiyya and his parents have not registered him, his parents have committed a crime against the nation. However, I hope that either there are no such people, or are in such a small number, that this small number cannot be considered the reason for a blemish or disrepute for the Community because minority exceptions do not determine the cause of disrepute or defame of the Community.

Today we use the word Companions,³⁰ and some time say that they all were such and such, but there were some out of the ones known as Companions whose name has been given as hypocrites in the Holy Qur'ān. Then why do we say that all Companions were like such and such, and why we start praying for them as soon as their names come on our tongues? The reason is that the hypocrites were very few, and due to their small numbers, they cannot be considered part of this count. A handsome person cannot be considered ugly because of some insignificant bodily blemish, like a corn on his finger, or a blemish on his back, and neither can his beauty be affected by a corn or a blemish. If we describe such a person as handsome, people will not say that we did not mention the exception that there is a blemish on his back or that there is a corn on the back of his finger. Corn, for sure, is a defect, and, of course, a blemish is a defect, but as the corn or the blemish is at a place where it is not visible, or if it specifically does not adversely affect the beauty, is not counter to beauty. A person who catches cold, or sneezes, for a day or two in a year or two, people do not call him diseased but rather consider him healthy. Same way, if there is a small number of hypocrites in a community, due to their small number the community is not known as ruined.

²⁹ The Khalīfatul-Masīḥ II (may Allāh be pleased with him) has used plural of the word dost, meaning friend. This term has been commonly used by the Promised Messiah (peace be on him) and his successors for the members of the Ahmadiyya Community since its inception.

³⁰ Companions of the Holy Prophet Muhammad, peace and blessings of Allāh be on him. Ṣaḥābah.

We call the Companions good—despite that there were some who apparently were known as Companions but were hypocrites—because the number of hypocrites was miniscule. Otherwise, in appearance the hypocrites had believed in the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) in the same way as the Immigrants and Helpers had. They believed during the same period as the Companions did. They uttered the same words when pledging allegiance as the Companions did, and they showed attachment the same way as the Companions did. But the Companions advanced in their fidelity and sincerity over a period but the hypocrites continued to lag.

There is no apparent difference that we call one a Companion and not the other except that one showed his hypocrisy indicating that he was not worthy of being a Companion, and the other showed through his faith and sincerity that he deserved to be called a Companion. Otherwise, apparently hypocrites also joined in prayer services, and the hypocrites also went forth with the Companions to fight. It is mentioned clearly in traditions that hypocrites participated in some wars along the Holy Prophet Muḥammad, peace and blessings of Allāh be on him. There were such vicious and hypocritical people in the expedition of Tabūk that they moved ahead and hid in hope to find the Holy Prophet Muḥammad (peace and blessings of Allāh on him) alone and kill him. They filed with the Companions in Ghazwah Tabūk.

Such exceptions do not diminish the praise for the Companions. Their status does not suffer. Every Muslim's heart is brimmed with the love and praise of the Companions because the number of the hypocrites was so small and the number of the Companions was so large. The Companions were so advanced in their sincerity and love that the hypocrites had no more significance than a blemish hiding on the back of the body or a corn on a finger, and such blemish or corn does not affect the beauty of a handsome person. I hope that such people are only a few in numbers as Allāh has established our Community on the footsteps of the Companions and, for sure, the number of hypocrites among us is so small that in no way they can be a source of disrepute for the Community.

No doubt, I always exhort the Community to purify further, to advance in the field of spiritual progress more than before, and to remove even insignificant blemishes and marks from their body. I always advise the Community through my sermons but it does not mean that defects are present in a significant portion of the Community and neither can the Community be considered to be in disrepute due to these weak members.

In the eyes of the adversaries, the Community is always considered in disrepute. If someone is determined to criticize, he continues to object due to one reason or the other. The disrepute in this person's eyes does not have any value in the eyes of the decent people. Therefore, when I say that the Community cannot suffer disrepute due to these people, it only means that the Community cannot have a bad name among the decent people, otherwise, we always have a bad name among our adversaries whether there are weak among us or not. As a matter of fact, even Muḥammad, the messenger of God (peace and blessings of

Allāh be on him) has bad name among such people. The Promised Messiah (peace be on him) has bad name, and in the same vein, all prophets and elected ones have a bad name. Rather, not only prophets but also even the Almighty God has bad name in their eyes. You can sit in the company of much-educated people. They will always be seen raising such questions as why did God raise us in this world of pain, and then they cry out, God forbid, God causes famine, spreads diseases, causes earthquakes, and is cruel and destroys peace. To sum up, people say all five evils are from Sharī'ah. In their view, hundreds of evils are found in God, the Almighty. The ones who can only see evil even in God, the Almighty, how in their view prophets can be considered as defect-free?

Therefore, I do not mention such vicious people. They have gone far from civility and they have abandoned justice. I talk about decent people only and say that in the eyes of such people our Community cannot be in disrepute if it has a few hypocrites in it. Therefore, notice that despite the presence of some who are laxer, the decent non-Aḥmadīs say that there is no community which serves faith more than the Aḥmadiyya Community. There are some Aḥmadīs who do not offer Ṣalāt but the sensible and decent people do not say that there are one or two in hundred Aḥmadīs who neglect Ṣalāt but rather the sensible and decent minded section of people says that Aḥmadīs are particular in the observation of Ṣalāt. All Aḥmadīs do not pay their dues regularly, some are neglectful, but you will hear only this from the decent-minded people that Aḥmadīs contribute heavily, because they understand that the majority of the Community is firm in piety. They do not blame the whole Community seeing the weakness of some. But those who lack decency, observing one weak Aḥmadī, start saying that Aḥmadīs do not offer Ṣalāt or that Aḥmadīs are lethargic in contributions.

No doubt, it is our responsibility that we try to close their mouths. It is our responsibility that we train our Community in such a way that no one is left who does not contribute. Similarly, it is our responsibility that we make all members of our Community dedicated to Ṣalāt, and make so much effort that no one is without prescribed worship. If I give a sermon for this purpose, and try to wake up the Community, and try to create a movement in its faculty to act, it is not an improper action but is a commendable action because why there may remain even a single defect in us. If we make an effort to reach a hundred percent level in some goodness, it does not indicate that there is no goodness in our Community. There is goodness, and it is present in the majority of the Community, but to perfect it in all aspects, it is necessary that from time to time an effort be made to wake up certain weak people.

Wherever there are Aḥmadīs, ask the non-Aḥmadīs there, they will give this opinion about them that Aḥmadīs are very truthful; they are pious; they offer Ṣalāt; and present sacrifices for the sake of faith of the Almighty. While there are weak among these Aḥmadīs, yet this is the way of decent people that they mention the piety of the majority and ignore the weakness of some. Thus, I hope that that is how the example of our Community is.

I continue to receive reports that quite a few individuals have joined this organization. I want to tell the members that just apparent registration is not enough until they show practical work. I hope that you will prove through your practical example that only you are the Community of God, the Almighty, in the world. This proof can only be presented if you sacrifice your time, sacrifice your wealth, sacrifice your lives, and continue trying to propagate the faith of Almighty God and popularization of Aḥmadiyyat day and night. If we do not carry out this task, and deem it enough just to register our name, we do not provide any proof of our love of the God Almighty. Just to join these auxiliaries is not enough. Actions should be molded to the purposes and goals of these auxiliaries.

It is the duty of Khuddāmul-Aḥmadiyya to prove the service of Aḥmadiyyat through their actions. It is the responsibility of Anṣārullāh that they conspicuously support the faith of Islam through their actions. It is the responsibility of Aṭfāl-ul-Aḥmadiyya that all their deeds and all their words be set in the mold of Aḥmadiyyat. As a child exhibits the excellences of his father, they should exhibit the excellences of Aḥmadiyyat. This is the reason for the establishment of this system and this has been the reason for the establishment of the communities of the prophets.

It surprised me to see that our organization has caused anxiety in some people. Few days ago an article in a newspaper was presented before me in which great anger was shown on my declaration that whoever will avoid Khuddāmul-Aḥmadiyya, he will not avoid Khuddāmul-Aḥmadiyya rather he will avoid Aḥmadiyyat.

It is said that the woman who likes the child more than the mother is known as panderer. What relation do they have with Aḥmadiyyat? The leader of a community promulgates a system and the members of the community accept the system. The leader is pleased with the community and the community is pleased with their leader. Then why they are all riled up? When I say to someone that if he does not act on certain directive, he will not have any connection with the Community, he listens to my directive happily and gets ready to act on it.

Being the leader of a community, I can only say what is beneficial for people. When the community understands the benefits and acts on advice of their leader, which is given for the benefit of the community, then what right others have to interfere?

This should also be considered that if I, with whom the Community has a relationship, admonishes some members of the Community to rid of their deficiency, and says that they will not stay as members if they do not act, our adversaries should be happy, rather than be averse, apprehending that this action will result in decreasing the membership in the Community. But what happened is that they increased in their adversity.

I had said, keeping the reformation of the Community in mind, that if they do not join Khuddāmul-Aḥmadiyya or other auxiliaries, they will not have any relation with me, and they will be considered separated from the Community.

This statement is just as the Promised Messiah peace be on him, declares in Noah's Ark³¹:

“One who does not abandon lies and deceit, he is not from my Community. A person who is caught in worldly greed, he is not from my Community. One who does not rid of bad company, is not of my Community. One who does not respect his parents, he is not from my Community.”

It does not mean that whoever will be like this, we will evict him from our Community, rather it means that such person will not have true relation with me.

It is strange that sometime they object, what kind of organizational system is it that the member believes something different than the leader. On this basis, they say that I have allowed that a person can have allegiance even differing with me in belief. Sometime they object that he evicts a person for not agreeing on a single matter, and that he does not care about liberty and freedom of opinion, which Islam gives to every believer.

If this objection is true that liberty and conscious are not cared for in our Community then what was the meaning of the objection that the leader of this Community has different beliefs and the followers have different beliefs, and that despite differences people are allowed to pledge allegiance? And if it is true that despite differences in some beliefs, a person can stay in our organization then what are the meanings of the objection that liberty and conscious have been trampled upon?

Reality is that, for the sanctity of an organization, there is a circle of common ideas. A difference may look huge but if it does not cause any disturbance then the bearer of the thought may be allowed to join. Another person who may have a lesser difference but his difference may cause trouble then he may be expelled from the Community.

Once a member asked the Promised Messiah (peace be on him) that he just quit Shiism, and deemed Ḥaḍrat ‘Alī superior to Ḥaḍrat Abū Bakr and Umar, could he pledge allegiance to him despite this belief? The Promised Messiah (peace be on him) wrote to him that he could pledge allegiance. On the other hand, the Promised Messiah once ordered some people to leave Qādiān—he also published a flyer in this respect—due to the reason that they did not attend the five prescribed prayer services, and some indulged in smoking and vain talk in their gatherings. (Tabligh Risālat, Vol. 7, Page 44)

Now, say, which is a greater matter between taking Ḥaḍrat ‘Alī to be better than Ḥaḍrat Abū Bakr and smoking? Necessarily, everyone will say that deeming Ḥaḍrat ‘Alī better than Ḥaḍrat Abū Bakr is a greater matter and smoking is a smaller matter. But despite a significant difference, the Promised Messiah (peace be on him) allowed that person to enter the pledge of allegiance and directed the ones who smoked and indulged in vain talk to leave the Center, while the Promised Messiah himself arranged smoking at one feast.

³¹ Urdu work Kishtī Nūḥ

When the Turkish envoy, Ḥusain Kāmī, visited Qādiān, a feast was organized for him and cigars and cigarettes were obtained for him with Community funds. I was young at that time but I remember well that the Late Maulawī Abdul-Karīm mentioned in a sitting that these people have a habit of cigarettes and if we did not make an adequate arrangement, he will be inconvenienced. The Promised Messiah (peace be on him) said that it would be ok to get some cigarettes as they are not forbidden as wine and the like are.

Thus, he separated a member from the Community for using a thing which is not forbidden as wine is, but allowed a person to enter the Community who had the belief that Ḥaḍrat ‘Alī was better than Ḥaḍrat Abū Bakr while he himself believed Ḥaḍrat Abū Bakr to be better than Ḥaḍrat ‘Alī.

In reality, some matters are of significance due to mischief at a time while otherwise they are not significant. Some matters are at a time insignificant while they are significant at another time. In consideration of a mischief at a time, bigger matters are ignored and action is taken on a smaller matter.

These people do not use wisdom. Their purpose is just to object. I say that if they are annoyed by observing our organization, let them feel annoyed. You yourselves continue advancing in all kinds of sacrifices. God will never say to you why you hurt their feelings; rather He will be pleased with you and will reward you. No doubt, we wish that they do not burn in the fire of envy and they inherit that paradise we are inheritors of but if they have not gained the opportunity to enter that paradise yet, we will pray for them that may Allāh make them worthy of it. If they do not attain faith, we are not prepared to leave our faith for them.

Friday Sermon delivered on August 23, 1940, Al-Faḍl, September 13, 1961.

Responsibility of Majlis Anṣārullāh with respect to the religious education of the Community

Today, more than usual number of members have gathered. Ladies also seem to be more than before as so much noise is emanating from their side that it may become impossible for a section on the right to listen to the sermon.

This gathering, according to our general understanding, is to bid farewell to Ramaḍān. There are some among you who welcomed Ramaḍān, and then were in the company of Ramaḍān for a month, and they partook of the blessings of Ramaḍān. They have gathered with the enthusiasm to send off the month, which has been so beneficent to them, so that seeing the passion of their love, it would let them partake of its blessings again, and overwhelm them with its spiritual rewards once again. But there are some who did not welcome Ramaḍān and did not partake of its blessings. They also have come today to bid farewell to this month. But their coming, in other words, is that they want to say to Ramaḍān that it is a great blessing of the Almighty that you are going. We got into trouble for your coming, and we had to stay hungry to save ourselves from embarrassment and had to stay thirsty. It is a good thing that you are leaving; we are saved from this trial. Both kinds of people will eat fruits according to their intentions.

One who encountered Ramaḍān and he benefitted wholly from its blessings, his farewell is a farewell of blessings. It is a farewell of one friend to another friend. His farewell is not that he wants to rid of his friend but he goes to see him off so that the friend stay benevolent to him and continue visiting him. Those who did not at all benefit from Ramaḍān but have come today to bid farewell, the meaning of their farewell is that it is a good thing that they have been ridden of it. Both of them will benefit according to their intentions.

The first group which benefitted wholly from Ramaḍān and has come to bid farewell with the feelings of love and sincerity, Allāh's angels will pray for it and will say, may God avail you many more Ramaḍāns and provide you with the opportunity that you benefit from its blessings. But those who have come today to bid Ramaḍān farewell with the intention that they are rid of an obligation, today's Prayer will avail them no benefit because they have come not to respect Ramaḍān but to desecrate it.

After this, I want to bring to the attention of the friends of the Community to this matter that a friend from the Community wrote me a letter. Its subject matter was: I was passing through a market. An adversary wanted to give me some tracts which I refused to take but he insisted that we should listen to what they say and should not refuse to take their tracts.

This friend has written that, through a general announcement, I should stop members of the Community from reading such literature as the weak section of the Community is affected and there is a chance that trouble may erupt.

I have given my opinion in this respect earlier, and say again, that, in my view, at public places, or at places where no group has an exclusive right, or presence of a particular group, and there is no danger of breach in peace, there, every person has a right to spread his views freely. If we stop him, it would mean that in foreign areas when any of our Aḥmadīs distributes tract, etc., and others stop him or refuse to take the tract or refuse to read, they will be considered justified in their attitude. While, when an Aḥmadī distributes tracts at some place and the intended receiver does not take it, it is his prerogative. But yet we give our tracts to others, and when we give them, they should have the same right as we do.

Religions come in the world to create peace, not disturbance. If we are established on a true religion then we will have to give the world that liberty and freedom without which the world cannot progress. This is the choice of the receiver whether he takes the tracts or not.

Suppose, for example, that someone already has many books in his hands or is carrying some other load, he can say, I cannot take them at this time, or it is possible that he already has read that tract, in this situation he can say that he does not need that tract.

Same way, if he does not have time to read, he can refuse to take a tract due to this reason. But if the distributor gives him and thinks that the other person is in the wrong and it is his responsibility to reform him, and if his intention is honestly to this end, and gives the tract to the other person with the feeling of goodwill and reformation then there is no reason that we stop him from the distribution, or stop the members of our Community from taking the tract.

The matter which Islam deems unwarranted, and which we do not like, is the instigation of trouble through displaying posters or through the distribution of tracts. Or, we dislike the matter that someone gets up in the night and posts a cartoon against someone. If he has courage and bravery, then why does he not bring the matter before his council, group, community or elders of his nation and say that a certain matter needs to be fixed. What it means is that he has said something without argument. The responder is perplexed where the instigator has run to after creating a misunderstanding. These are the things which we dislike. But to distribute a flyer or a tract openly is not an inappropriate action if it is not abusive, and if his intention is not to create disorder. If this act is stopped then religion cannot spread in the world.

The adversaries of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) did not want to listen to his ideas, but due to this, did they have a right to stop the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) from spreading his ideas? There was no press at that time, albeit, in the

current era, did the non-Aḥmadīs have the right to say to the Promised Messiah (peace be on him), why do you distribute your flyers or tracts among us?

To stop such things is indolence. Every nation has the right to spread their ideas in the world in an appropriate way and distribute flyers or give out tracts. It depends on the receiver whether he takes the tract or not. But no one has the right to stop the other from distributing their literature.

I have explained a principle about the distribution of literature but I do not restrict my comment to this matter, rather I extend my comment that, in my opinion, to isolate a nation amounts to extreme animosity for that nation and is to put a dagger on the roots of its progress. A nation which is walled in can never advance or gain respect or rise.

We have seen it repeatedly that the ones who keep their children safe at home and say, *do not go out, do not meet this or that person*, they stay alone in the presence of their parents but when the shade of their parents is lifted, they become loafers of the highest order because their feelings are suppressed and they think, *what is in those boys that our parents do not let us meet them*. Result is that when parents are not on their heads, and because their feelings have been suppressed for a long time, they meet them with such enthusiasm and compassion that they soon become loafers. But another boy who is restricted within limits, and is not stopped from meeting people, when he sees loafing boys, and ponders over their end, never makes a mistake, and generally his character stays so strong that people cannot lure him.

The main reason for the decline of Muslims that they neglected reading the books of other religions. Therefore, it is seen in general that Muslims do not read the books of a Christian and will read the books of only their religion. Result is that as they do not know what Christians say and what the Hindus put forward, therefore, when they talk to a Hindu or a Christian concerning some religious issue, they become their victims. The Christians read the books of other religions quite attentively, and however strong arguments be presented before them, they do not affect them.

Therefore, rather than that I dislike the publication of this kind of literature and stop the Community from reading it, I encourage the Community that they should read this kind of literature during their free time. If you do not know what the adversary says, how will you respond to him?

If some members of our Community are so weak that by reading one book of an opponent, they are ready to leave their faith then what is the benefit in caring for such people?

A poet has said rhetorically: Did the faith get drained away with a handful and a half of water? He has mentioned a forbidden thing that he became an infidel just by drinking a handful and a half of it, but the things which are allowed, how can we assume about them that there is someone in our Community whose faith will be lost just by reading a flyer or a tract or a book, and he will be so affected that he will abandon Aḥmadiyyat? If someone does get affected, the

reason would be that we will not have fully explained to him the arguments of the truth of Aḥmadiyyat.

Reality is that when a nation becomes negligent of reading the literature of others, it becomes lazy in discharging the responsibility which concerns imparting the correct education to all its members. The individuals of such nation envisage that as they forbid their entire nation from reading the literature of others then how it could be affected by the impact of others, as if they propose a short cut for reform, while there is no strategy more dangerous and destructive than this. When we will give this freedom to the individuals of our Community that they read the literature of others then as a necessity we will be worried that we remove the doubts caused by the others and have the counter arguments understood by them. But if we forbid them from reading the literature of others then necessarily we will lag in the educational aspect and we will not have the feeling that we should teach our individuals the rejoinder to others' arguments.

Just assume that if we say that no member read others' literature then as the arguments, they present that Jesus is alive, can only be found in their books, these arguments will be hidden from the eyes of our Community and our individuals will not know any response for them. Similarly, we will not be able to teach the arguments for the death of Jesus with enough attention as the need for the arguments for the death of the Jesus arises in opposition to the claim that Jesus is alive. But if the other person presents arguments in favor of the life of Jesus and those arguments continue coming before the individuals of our Community then we will be forced to teach them the arguments for the death of Jesus.

Similarly, if we say that no book of the opponents be read concerning the issue of prophethood, result will be that we will become lax in teaching the arguments for our belief. Those who will be believers in the issue of the death of Jesus or the issue of prophethood will not be firm in these issues with conviction rather they will just be conformists while Islam desires that every Muslim's belief be based upon arguments and evidence. The claim of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) declared in the Holy Qur'ān is that he and his followers believed in Islam with arguments while their adversaries were firm on their ideas without an argument.

A nation, which accepts matters without evidence, can never be blessed. Only that person gains blessings who believes with evidence even though he may already be on the true religion.

If a Muslim believes God to be one because his parents believed in the oneness of God, if a Muslim offers Ṣalāt because he always saw his parents offering Ṣalāt, if a Muslim fasts because he saw his parents and people of his nation fasting, if a Muslim gives prescribed alms because his nation gives prescribed alms, and if a Muslim performs pilgrimage because he observes other people performing pilgrimage, then on the day of judgment his belief in the oneness of God, his Ṣalāt, his fasts, his alms, his pilgrimage will not benefit him. Rather God will say: *No doubt you believed in Unity but I will give its reward to*

your parents who believed with arguments. No doubt you offered Ṣalāt, you fasted, you gave alms, you performed pilgrimage but as you carried out all these acts seeing other people and you yourself did not understand their reality and wisdom, therefore, the ones who offered Ṣalāt with an understanding, fasted with an understanding, gave charity with understanding and performed pilgrimage with understanding, I will give them the reward of all these good works and not to you. This way the blessings will be taken away and given to those who would have carried them after understanding them.

Thus, this is a dangerous way, which destructs and destroys nations, and it is a huge mistake which should be corrected as soon as possible. No doubt, it is necessary for us to check such things, which may lead to disorder but literature is not such a thing that someone may be stopped from reading it. I would rather say that whoever in our community has spare time should read the literature of our adversaries. Though we will always require that they not only just read the adversarial material but also read our own literature repeatedly. I do not stop you from reading the tracts or flyers of others but rather say to you that you read the books of the Christians, you read the books of the Jews, you read the books of the Aryas, and continue reading their literature according to the spare time available to you. This reading is not harmful for you but rather is beneficial. More you are aware, stronger your character will be and you will be safer from the attacks of others because you will know what your adversary says and what reply you have for him. If a Christian comes before me and says that Jesus was son of God, his statement will not affect me at all because I know in what meaning Jesus has been called son of God. I know that Jesus was a human being, and what the evidence is of his being a son of God. I know what those verses of the Qur'ān mean which they use to argue for Jesus to be son of God. I read their objections, I understood their rejoinders and I was convinced that the verses from which they deduct the sonship of Jesus, they do not mean what they deem them to mean, rather their meanings are different. As an example, if a Christian says that there are the words rū•ḥim•min•hu³² in the Holy Qur'ān about Jesus, and it proves that he was spirit of God, I will not be taken by this as I know the reply to this objection, and when I know the reply then what reason there can be for my embarrassment?

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ ۖ [4:172] 32 وَلَا تَقُولُوا ثَلَاثَةٌ ۗ انْتَهُوا خَيْرًا لَكُمْ ۗ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ ۗ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ ۗ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ ۗ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ۗ

O People of the Book, exceed not the limits in your religion, and say not of Allāh anything but the truth. Verily, the Messiah, Jesus, son of Mary, was only a Messenger of Allāh and a fulfillment of His word which He sent down to Mary, and a mercy from Him. So believe in Allāh and His Messengers, and say not 'They are three.' Desist, it will be better for you. Verily, Allāh is the only One God. Far is it from His Holiness that He should have a son. To Him belongs whatever is in the heavens and whatever is in the earth. And sufficient is Allāh as a Guardian.

Therefore, if someone knows his own religion completely, to read the things of others is not only allowed but is very important and beneficial. If there is spare time available, such tracts should be read in the mosque. The members of the Community should be made aware of the objections made by the others and the replies to these objections. But the reading of such tracts should not be preferred over all other needs. It should not happen that the reading of the Qur'ān be ignored or the reading of the Traditions be abandoned, the reading of the books of the Promised Messiah (peace be on him) be stopped, or other exhortation and advice be abandoned and reading of the tracts of the adversaries be started. This will be utter dishonesty that a person not have full awareness of his own religion and get busy in reading others' literature.

First read the literature of your Community and when you become fully aware of the beliefs, teachings, and arguments of Aḥmadiyyat, then it is your right that you read others' books as well. If you feel that your religion is not true while pondering over the teachings of your religion, then it is your duty that you search truth in some other religion so that if you are not established on truth at least you can say to God that you tried to search for the truth.

To awake the Community in this respect, I direct Anṣārullāh and Khuddāmul-Aḥmadiyya that they should set aside a week in the year in which, through various speeches, not only they explain the beliefs of our Community but also explain the objections of others and the replies to those objections. There should be this kind of speeches in every mosque. The members of the Community should be told that these are the objections launched by the people and these are the resolutions to those objections.

Assume that if the issue of Khilāfat, as presented by our Community, is incorrect, then why someone does not have the right that they make us understand? Or, assume that the Promised Messiah (peace be on him) is not a prophet, then a person who makes us understand that the Promised Messiah (peace be on him) was not a prophet is our benefactor and not an enemy, with the condition that he is not acting with mischief or dishonesty. However, the problem is that some of our adversaries do not speak with seriousness and decency, and the citations forwarded by them are not based on honesty. The Promised Messiah (peace be on him) writes one way and they present it in another fashion. If they present their beliefs with politeness, we are ready to listen to them gladly.

In Qādiān, once a professor from Diyanand College came to a gathering of Aryas. I used to deliver lectures on the meaning of the Holy Qur'ān in this Masjid Aqṣā those days. He came to meet me in the mosque after the gathering. I said to him: Qādiān is a place where we number more than others. Your visit here is useful only if you convey your thoughts to us otherwise your people already know what your beliefs are and what their evidence is. If you came here and made a speech just before your own people, what is the gain? There would have been a benefit if you had told us what the teachings of your religion are.

He said: This is quite true. But I did not think that you would gather your people to listen to our thoughts.

I said to him: It is not correct. Mosque is our most sacred place. And then this mosque is the one we consider Masjid Aqṣā. You come and make a speech in this mosque. I will ask the members of my Community to listen to your speech.

The professor from Diyanand College made a speech in this mosque and the Late Ḥāfiẓ Roshan ‘Alī exchanged ideas with him.

Exchange of ideas is a blessed activity. If our community listens to others’ ideas consistently, read their literature, become aware of their arguments, have the responses settled properly in the mind of every individual of the Community, every member of our Community will become so strong with respect to his faith that no one will be able to deceive him.

If someone wants to deceive him about the existence of God the Almighty, he will become alert and will say, *I know what objection you want to bring forth. Go ahead with objection, I know the rejoinder quite properly, and your objections are valueless before these rejoinders.*

Similarly, if someone will object to God Almighty’s power and His attributes, he will not be perplexed but will get ready to respond immediately.

Similarly, when someone will try to create a doubt in his heart concerning the prophethood of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him), truth of Islam, prophethood of the Promised Messiah (peace be on him), or the truth of Aḥmadiyyat, he will remove the doubt effectively and will not move an inch from his position.

If we establish our Community on this position, we will be doing the true favor to it.

This is no favor that we take fifty or sixty people to God hiding from others because God does not like those who come like thieves hiding from others’ gaze, rather He likes those who come openly in front of everyone and come publicly.

If you come to God even with one person whom no man in the world can shake, God will be very pleased compared to that you present hundred or thousand such men before Him who have been kept unaware of the beliefs of others and who have been included into one’s religion secretly.

Allāh, the Almighty, will not be pleased with the greatness of numbers rather will say, *What should I do with these hundred or thousand, each one of them can easily fall to others and fall into the depths of waywardness and ungodliness.*

Therefore, remember that only those are accepted by God whose faith is on understanding and are able to respond to every objection.

Pointing to this matter, in the Holy Qur’ān, Allāh, the Almighty, says to the Holy Prophet Muḥammad (peace and blessings of Allāh be on him),

قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعِيَ

That, O Muḥammad (peace and blessings of Allāh be on him) tell the people that the most significant proof of my truth is that what you say, your people do not know its validity. In comparison, I and my followers carry evidence for all our beliefs. That is why we are true and you are not.

Therefore, it is our duty that we establish the belief of all individuals on clear understanding. This is the responsibility that has been given to us by Allāh, the Almighty. To avoid responsibility is not piety; rather piety is to discharge responsibility. Thus, it is our responsibility that we make all individual of our Community aware of religious issues, and so strengthen them in these issues that no one could shake them. If we will not train our people in this way, and then will have the hope that they are not affected by the talk of any adversary, it will be like they say, I am well fed so must my children be. That is, first we assumed that every member is aware of the religious issues and then reached the conclusion that no one can mislead them while, unless they know the literature of the others, they will not know the responses to their objections, until then it is quite possible that they become their victim and become affected by his inciting converse. Therefore, the members of community should become preying birds. They should become those hawks who spiritually attack their prey and bring it into their control and power. A nation which hides its head in the holes like mice cannot succeed. Only those nations succeed who are like hawks and falcons.

Whenever I had to go out for a speech during the time of the Khalīfatul-Masīḥ I (may Allāh be pleased with him) I always enjoyed saying that when people raise a hue that they defeated the Promised Messiah, while he was alone when he made the claim, but as a lion attacks a group of sheep and takes away many sheep, same way the Promised Messiah had thousands, rather millions, join him. Assume now that there are ten million sheep, and the lion takes away a hundred from the ten million, yet the lion will be called the winner and not the sheep.

Similarly, no doubt that the adversaries are more in number and the Aḥmadīs are less, but what we need to look at is that great numbers which the Promised Messiah (peace be on him) has attracted from non-Aḥmadīs, no adversary has even attracted one hundredth of that from us. If that is the case then how are they successful? Successful is the one who stood up alone and had millions join him. If someone deserted, Allāh gave us many sincere members in his place. The Holy Qur’ān too tells us this measure of the truth of a true sect that even if one of them detracts, Allāh brings a nation in his place. We see that this has been the way of Allāh, the Almighty, with us. This is the proof that God is with us because even being small we continue prevailing.

³³ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ • قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ [12:109] Say, ‘This is my way: I call unto Allāh on sure knowledge, I and those who follow me. And Holy is Allāh; and I am not of those who associate gods with God.’

During his last days, when the Promised Messiah (peace be on him) visited Amritsar, there was great opposition and people threw stones at him. There was a member of our Community in Amritsar those days, who was not well educated but was a man of understanding. It was a custom in old days about which today's Aḥmadīs may not be aware of. When the boy's family went to bring the girl, the women who had gathered in the house of the girl, quite abused the boy. In Punjabi they called these abuses sathniāñ. They thought that the abuses blessed the wedding.

When the Promised Messiah (peace be on him) went to Amritsar, he stayed with a local dignitary Muḥammad Sharīf who was from a Kashmiri family. When people came to know of his visit, they abused him quite a bit, and lamented, and came to the place where he was staying and abused him. When he had left, some adversary said to that Aḥmadī, how badly your Mirza was abused! He said that abuses were of no consequence as so many of you pledged allegiance to him. As for the abuses, they do not count. You had to give sathniāñ as Mirza Ṣāhib took away your men.

The nation who is under the blessing of God Almighty continues to attract people. We are weak with respect to wealth, prosperity, and numbers but we have so much affect in the field of the propagation of Islam that a committee was formed by the Church of England to investigate why the progress of Christianity had come to a halt in Africa. The report, which the committee has published, mentions seven times that Aḥmadīs do not let people become Christian. Rather the ones who have become Christian, they snatch them away from us.

The income of the Church of England reaches Rs 600 million while we reach thousands with difficulty, and then we have work in countries where Christians have been propagating for hundreds of years. Yet at seven places they have accepted that Aḥmadīs have halted their progress.

Such examples are found in abundance where Christians have accepted that Aḥmadiyyat has stopped Christianity from growth while Christians are about 400 million and they have sovereignty, they have money and power but they continue to be defeated everywhere.

Recently I had sent my missionary to Sierra Leone, whose reports are published in Al-Faḍl. Contents of these reports are that a certain Christian chief became Muslim and certain respected Christian refused to counter Islam. When the priests saw this situation, they met with the commissioner, and at first they said, Aḥmadīs are traitors, and they clamored that their speeches cause disorder in the country, they should be stopped. When our missionaries presented the true situation, commissioner said that he will visit those areas and will warn the priests why they indulge in false propaganda against us. If they desire to compete, they should compete in religious fashion.

Same is the situation here. No year passes by that four to five thousand people leave them and join us but rarely one of us goes to their side. If someone goes, Allāh the Almighty sends many in his place.

This superiority and supremacy of our Community is in fact due to that knowledge which is imparted to the Community; after that, no one can be deceived by others.

It is our responsibility that we make everyone aware of the arguments of others and instill in the mind of every individual what other says and what is the reply to his objections. For this purpose, I direct Anṣārullāh and Khuddāmul-Aḥmadiyya that they set a week in a year in which their effort should be to make every individual of the Community aware of the issues of our Community but also tell them what the objections of others are and what the rejoinders to them are. Education should be imparted verbally and then tested verbally to awake the Community so that one may safeguard himself with full alertness from the attacks of the others, but not that you stop reading your own books and get busy in reading the books of the others.

First read the books of your Community, memorize them, have their subject matter instill in your minds. When you become well versed in your beliefs then read the books of the adversaries, not secretly but rather openly, in front of everyone, and then refute the arguments of the adversaries emphatically, and stand up against others like a lion, so that no one may dream of deceiving you. Rather, when the adversary prods you, everyone's heart should be filled with the conviction that you certainly will bring some prey.

Therefore, make your men brave like lions. Do not make them mice who hide in their bills. You will see yourself after experimenting that how much strength a community attains spiritually after this. Reality is that if we have truth then how can we be afraid of anything our adversaries say. An adversary may lodge a million objections; God will annul all his objections.

My own experience is that whatever kinds of objections are put forward by an adversary, God Almighty teaches reply for them. A little while ago, a person came to the small mosque and said to me, I want to ask a question. I said, go ahead. He said, I want you to prove the truth of Mirza Ṣāḥib from the Holy Qur'ān. I said, the whole Qur'ān is filled with the truth of Mirza Ṣāḥib. How many verses should I recite? He said, recite at least one. I said, As I have said the whole Qur'ān is filled with his truth then there is no question of one verse. You yourself recite a verse and I am ready to prove the truth of Mirza Ṣāḥib.

Some verses become the proof of the truth of the Promised Messiah (peace be on him) after some explanation but the truth of the Promised Messiah (peace be on him) is proved straightforwardly from some other verses. I was sure that God will bring some verse on his tongue that he will be caught immediately.

He immediately recited the verse³⁴

³⁴ وَمِنَ النَّاسِ مَن يُقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ [2:9] And of the people there are some who say, 'We believe in Allāh and the Last Day;' while they are not believers at all.

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَيَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ

(Sūrah Al-Baqarah, Verse 9)

and said, prove the truth of Mirza Ṣāhib from this. I said, What people are mentioned in this verse? He said, Muslims. I said, if Muslims could go astray in the time of the Holy Prophet Muḥammad (peace be on him) why can they not now? And if the Muslims can get corrupted today, then should someone come for their reformation or not? Your argument is that there is no need for the coming of a reformer or appointed person after Muḥammad (peace and blessings of Allāh be on him) but the Qur'ān says that there were some corrupted people during the time of Muḥammad (peace and blessings of Allāh be on him) and when there were corrupted people during his time then after him people could go astray even more, and if they can go astray then for sure a reformer can also come even now. Therefore, either confirm that the followers of Muḥammad can never go astray, and if you say that, that will be against the content of the Qur'ān because the verse you have read says that there are people among Muslims who say from their mouths that they are believers but in reality they are not believers. And if the Muḥammadan nation can go astray then for its reformation an appointed person can come from God Almighty.

This explanation which I gave him was not just for fun, rather it is a fact that the whole Qur'ān is the proof of the truth of the Promised Messiah, peace be on him.

As the true portion of Torah is a proof of the truth of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) as the true portion of the Gospels is the proof of the truth of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) similarly, the whole Qur'ān is the proof of the truth of Mūsā (peace be on him), the whole Qur'ān is the proof of the truth of Īsā (peace be on him), the whole of the Qur'ān is proof of the truth of the Promised Messiah (peace be on him) just as the whole Qur'ān is the proof of the truth of the Holy Prophet Muḥammad, peace and blessings of Allāh be on him.

Pointing to this, Ḥaḍrat Ā'ishah (may Allah be pleased with her) had said,³⁵ كان خلقه القرآن, that there is no difference among Qur'ān and Muḥammad (peace and blessings of Allāh be on him). Rather every verse of the Qur'ān proves the truth of Muḥammad (peace and blessings of Allāh be on him).

Create wakefulness in the Community. Teach them edicts of faith and religion. Let them read the views of others. If they do not read themselves, read to them yourself, and then tell them the responses to every objection.

One mistake made generally is that the reply is explained strongly but the objection of others is presented weakly. The result is that when people see the original objection, they think that their people lie as well. This method is completely wrong. You should explain the argument of the adversary with full

³⁵ Kāna Khuluquhul-Qur'ān, that is, his character was Qur'ān.

strength. Do not neglect any aspect of it so that our and their people may not say that a portion of the objection has been dealt with and other portions have been ignored.

I once went to Lahore, and made a speech on the need of religion. In the beginning of the speech, I explained what attacks are being launched against religion these days, and what objections are being put forward to prove that the world does not need religion. Then I replied to all the objections.

Same or the next day, a non-Aḥmadī masters' student came to meet me, and said, 'I listened to your speech yesterday. The objections you laid out were so strong that I thought that all the objections which are launched against religion have been explained but I am not satisfied with some of your responses.' I said, 'For the time being lay aside your satisfaction but tell me if I hid any objection.' He said, 'Whatever objections we had heard about religion, you laid out all of them.' I said, 'Then the replies will be understood at some other time.'

Therefore, it is necessary that the arguments of the opponent be clearly explained. As an example, the way the issue of atonement is presented by our scholars is completely wrong. These days Christians do not present the issue of atonement this way. Slowly, they have carved out a philosophical narrative.

Similarly, while relaying the issue of reincarnation, hearsay is discussed while the way the subject of reincarnation is presented these days is quite different.

The subject of setting equals to God has been given quite a different color. As an example, philosophical-minded idol-worshippers these days do not say that they prostrate before idols, rather they say that they face the idol to divert their attention to Allāh, the Almighty. They say that idols represent some attributes of God. Now if the subject of setting equals with God be explained just in this way that some people worship idols in place of God, it cannot completely satisfy idol worshippers.

Therefore, the objections of adversaries should be related with good detail, and no part of the objection should be hidden.

For this purpose, I have announced that Anṣārullāh and Khuddāmul-Aḥmadiyya should schedule a week in which the Aḥmadiyya beliefs concerning existence of God, prophethood of the Holy Prophet Muḥammad (peace and blessings be on him), the truth of the Promised Messiah (peace be on him) Khilāfat, and other Islamic issues be explained with arguments and then be explained that these are the objection raised about these beliefs by the opponents, and these are the replies to the objections. After this, an oral exam be given to find how good they have remembered these things.

As the members of the Community cannot become completely aware of these subjects just in a week, therefore, this program should continue every year. One time some issues be explained and another time some others until every member of the Community become so well-versed that even if he is seated in the library of the adversaries, yet he come out victorious, and not defeated and overpowered.

(Sermon delivered November 1, 1940. From Al-Faql, August 17, 1960)

Six Purposes of the Establishment of Anṣārullāh, Khuddāmul-Aḥmadiyyah and Lajna Imā'illāh.

Belief in the Unseen, Establishment of Prayer, Social Service, Belief in the Qur'ān,. Respect of the Elders of the Faith, and Conviction of the Day of Judgment

(Extract from Speech at the Annual Convention)

Now I want to say some things to the members about Majlis Anṣārullāh and Majlis Khuddāmul-Aḥmadiyya. Members of the Community are below the age of forty or above the age of forty. Majlis Khuddāmul-Aḥmadiyya has been established for the members below the age of forty and Majlis Anṣārullāh for the older ones. In addition, there are women. Lajna Imā'illāh has been organized for them.

My purpose from these organizations is that any nation which indulges in the work of reformation and advice, a enthusiasm develops in them that more people join them. This desire, that more people join the Community, while bestows respect and power to the Community, sometimes it can cause such impediment which results in destruction. Even when the Community increases to ten or twenty million, and there are hundred thousand hypocrites in it, it cannot have that strength as when there are ten thousand sincere members. This is the reason that what a few Companions accomplished, today 400 million Muslims cannot accomplish.

Once the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) had census conducted. They were 700. Companions thought that maybe he had the census conducted on the thought that the enemy may not destroy us. They said, "O Messenger of Allāh, now we are 700. Can it be considered that someone will destroy us?" What a glorious belief it was that being 700, they could not imagine the enemy could destroy them. Today there are 70 million Muslims only in India but the condition is that whoever you talk to seems empty from inside, and everyone is afraid of what will happen next. There was so much courage in seven hundred, and today there are 70 million, rather 400 million Muslims in the world, but all are afraid. This is due to lack of faith.

One who has faith cannot be afraid of anyone. Faith is a great strength. An incident is related about the Promised Messiah, peace be on him. Once he was in Gurdaspur. I was there but not in that gathering where this incident took place. A member who was in that gathering related it to me.

Khawāja Kamālud-Dīn and some other Aḥmadīs came all unnerved and said that certain magistrate who had our case had visted Lahore. Ariyas had pressed him that as Mīrza Ṣāhib was their adversary, he must punish him, even if it were

for a day. This would be his service to the nation. He had promised them that he would do so.

When the Promised Messiah (peace be on him) heard this, he was lying down. Hearing this, he rose to one side with his elbow and said, “Khawāja Ṣāhib, what are you saying? Can anyone put his hand on the lion of God, the Almighty?”

Allāh, the Almighty, punished that magistrate. First he was transferred from Gurdaspur, then he was demoted, that is, he was made a judge from EAC³⁶, and the judgment was given by another magistrate.

Faith has great power. No one can stand before it. Therefore, the joining of new members into the Community can only be beneficial if the newcomers have faith and sincerity in them. Just increase in number is no matter of jubilation.

If someone has ten gallons of milk, he cannot be joyous by adding ten gallons of water to it that he has twenty gallons now. Matter of happiness is that the amount of milk be increased. There can be benefit only in increasing the amount of milk.

Nations who try harder in propagation, their training aspect becomes weak, and I have established these associations for the purpose of training. There is Khuddāmūl-Aḥmadiyya for the ones who are below forty years of age and Anṣārullāh for the ones above forty years of age, and Lajna Imā’illāh for the ladies. These associations really carry the responsibility of training.

Keep in mind that the basis of Islam is on righteousness (Taqwā). The Promised Messiah (peace be on him) was writing a couplet. He wrote a line,

Righteousness is the root of every piety.

Immediately the second line was revealed, which is,

If this root endures, everything endures.

Allāh the Almighty has proclaimed in this revelation that if the Community is established on righteousness, then He Himself will protect everything. Neither will it be disgraced by the enemy, nor will the earthly or heavenly disasters destroy it. If a nation establishes itself on righteousness, no power can eliminate it.

In the beginning of the Holy Qur’ān, Allāh the Almighty said,

ذَٰلِكَ الْكِتَٰبُ لَا رَيْبَ ۚ فِيهِ ۚ هُدًى لِّلْمُتَّقِينَ ۚ

(Sūrah Al-Baqarah, 2-3)³⁷

³⁶ Extra Assistant Commissioner.

³⁷ ذَٰلِكَ الْكِتَٰبُ لَا رَيْبَ ۚ فِيهِ ۚ هُدًى لِّلْمُتَّقِينَ ۚ [2:2] Alif Lām Mīm. [2:3] This is a perfect Book; there is no doubt in it; it is a guidance for the righteous...

In *lā rai•ba fih*, personal beauty of the Holy Qur’ān is told, and the beauty related to others is explained as *hu•dal•lil•mut•ta•qīn*, that is, this discourse affects the righteous. Its example is as a person eats bread and stands up gaining strength from it, while two people have to hold another person to make him stand up. The guidance of an un-righteous person is like two people supporting his shoulders to help him stand up but the righteous gets nourishment and gains strength.

We can progress only with the help of the Holy Qur’ān. The Holy Qur’ān says that its diet can bring strength and power to only a righteous person. If someone has a problem with his digestive system, feeding him oil, milk, chicken, almonds, fruit, and pristine foods cannot benefit him but rather will cause cholera. Diet can only help when it is digested. If it is not digested, it causes harm. The Holy Qur’ān says that its diet is such that it can only stay in the stomach of a believer.

If it is true that we have to benefit from the Qur’ān—and we cannot progress without benefitting from it as is the revelation of the Promised Messiah (peace be on him) *kul•lu ba•ra•ka•tim-min mu•ham•ma•din sal•lal•lā•hu ‘a•lai•hi wa sal•la•ma fa•ta•ba•ra•ka man ‘al•la•ma wa ta•‘al•la•ma*.³⁸ That is, all blessing is due to Muḥammad (peace and blessings of Allāh be on him) thus quite blessed is the one who taught and quite blessed is the one who learned. Here, the meaning from Muḥammad actually is the Holy Qur’ān, because he brought the words of the Qur’ān.

Therefore, it is very important that the Community be established on righteousness. In this age, Muslims can only progress by following the Holy Qur’ān. If this diet cannot be digested then what is the use? If you want to digest it then become righteous. What is the basic righteousness which helps digest the diet of the Holy Qur’ān? It is the straightening of faith. The first thing for righteousness is straightening of the faith.

The Holy Qur’ān has identified the sign of a believer, they believe in the unseen. Question arises in every one’s heart, how can I become righteous? The first sign is belief in the unseen, that is, to believe in Allāh the Almighty, angels, day of judgment, and messengers. Then, to believe in the good results of belief is also belief in the unseen.

Allāh the Almighty, angels, day of judgment and apostleship are not visible, therefore, the Holy Qur’ān has provided its arguments. The arguments are such that man cannot find an escape from belief in them.

There are some people who do not ponder. Today, people ridicule belief in the unseen. Some people ridicule those who believe in the unseen by saying, ‘You believe in God while you are educated.’ People also ridicule the day of judgment and punishment and reward after death. Angels also are carriers of message of Allāh the Almighty and His religion. These are basic truths. But people make joke

³⁸ All blessings are from Muhammad, peace and blessings of Allāh on him. Blessed is he who taught and who learned.

of all these. This all is one chain, and if one abandons even a single link of this chain, he cannot take advantage of faith.

To believe in good outcomes is also a part of belief in the unseen, and this is the position of trust in God. If a person gives ten kilos of flour to a poor and hopes that there will be reward from Allāh the Almighty, it is as if he believes in the unseen. He does not carry this action for an apparent result; he can carry this out only due to his belief in the unseen. Rather a person who does not believe in Allāh the Almighty, if he carries out such good, he carries it out due to believe in the unseen.

Suppose that someone helps a poor in consideration of national interest, he does so considering that when he or his family is in need one day, others will help him or his family in the same fashion.

Thus, all advancements are based on belief. Results of big projects do not appear immediately. Only the courageous take on projects without results in sight. The spirit of sacrifice also can only be produced by the belief in the unseen³⁹. Thus, the Holy Qur'ān, at its very beginning, instilled a big value in its believers. The Companions who fought in Badr and Uḥud, did they fight for some result which was in front of their eyes? No, rather they had belief in their hearts.

Some chiefs of Mecca tried to make peace at the battle of Badr, but some others who had suffered loss raised hue and cry that there should be no conciliation.

One person suggested that someone should be sent to estimate the strength of the Muslims. A person was sent. He came back and advised not to fight these people. They asked him how many they were and how their materials were. He estimated the number of Muslims between 310 and 330 and that they did not have much material. People asked if that is the condition then why he was giving the advice that they should not fight them while their number was much less than theirs and their materials were also scarce with them. He said, *the matter is that I did not see men on camels and horses rather I saw death riding them. Every face I saw, it seemed that it was determined to die himself and determined to kill you too.*

We find its proof from the incident that Abū Jahl was standing in the field and brave young men like Ikrimah and Khalid bin Walīd were standing guard. Abdur-Raḥmān bin 'Auf says, I looked to the right and to the left and I saw that fifteen year olds are standing on both sides. I thought I would not be able to fight while young children are on my sides. I was in this thought that a boy elbowed me and asked *who is Abū Jahl who used to persecute the Holy Prophet Muḥammad (peace and blessings of Allāh be on him); I have promised God that I will kill him today.* While he was saying this, the other boy also elbowed me and asked me the same question. I was surprised by this, but pointing with my finger, I told them, there is Abū Jahl who is wearing a helmet. By the time I had lowered my

³⁹ Īmān Bil-Ghaib

hand, both children fell on him like a kite swoops on its prey. They attacked him so bravely that they felled Abū Jahl down before his guards could handle their swords. Hand of one of them was cut but before the start of the battle, Abū Jahl had been injured fatally.

What had created such courage in them? It was belief in the unseen due to which they were always ready to jump into the fires of sacrifices. This was the belief in the unseen that had created the conviction in their hearts that the salvation of the world is in Islam, and whatever come may we will have Islam dominate in the world.

This is the job of Majlis Anṣārullāh, Khuddāmul-Aḥmadiyya and Lajna Imā'illāh that they try to create righteousness in the Community. The first important item for this is belief in the unseen. They should create a belief in Allāh the Almighty, angels, day of judgment, prophets and on those glorious results which are going to appear in the future. Cowardice, hypocrisy, etc., arise in man only when he does not have in his heart the belief in the unseen. In this condition, man thinks that whatever he has if that is gone, he will have nothing, and for this reason he is afraid to make a sacrifice.

Another meaning of *yu'minūna bil-ghaib* is to provide security. That is, when a person of a nation leaves town, it is necessary that his heart is at rest that his brothers will provide protection to his wife and children. No nation can conduct Jihād until it does not have the conviction that brothers left behind are honest. Thus, one duty of these auxiliaries is that they create a spirit of this security in the Community. These three associations should try that belief in the unseen is instilled in the heart of every Aḥmadī like a nail, that his every thought, every utterance, every action follows this belief.

This belief cannot be created without the knowledge of the Holy Qur'ān. People who are affected by the false and deceitful theories of philosophers and are neglectful of gaining the knowledge of the Holy Qur'ān, they cannot accomplish anything. Therefore, this should be the responsibility of Majlis Anṣārullāh, Khuddāmul-Aḥmadiyya and Lajna, and this should be their policy, that they create these trends in the Community, and continue an effort towards this goal in every possible way. They should instill these things in the hearts through lectures, lessons, and repeated exams. The books of the Promised Messiah (peace be on him) be read again and again until belief in unseen is created in the heart of every man and woman and every young and old.

The second important item is offering Ṣalāt with its full requirements. Nowhere does the Holy Qur'ān say to offer the Ṣalāt or to engage in Ṣalāt, but whenever it directs for Ṣalāt, it directs to establish Ṣalāt, and to establish means offering Ṣalāt in congregation. This also includes offering Ṣalāt with sincerity. That is, it is not enough just to offer Ṣalāt, but it is important to offer it in congregation, and it is necessary to offer it in a way that there is no deficiency in its offering.

Islam does not carry the injunction to offer the Ṣalāt but rather has the injunction to establish it. Therefore, it is the responsibility of every Aḥmadī that he is not pleased with offering Ṣalāt but rather he is pleased with establishing Ṣalāt. Additionally, it is not enough just to establish Ṣalāt yourselves but you should establish others on it too. Wife and children should also be put in the habit of establishing Ṣalāt.

Some people themselves are regular in Ṣalāt but do not worry about their wives and children, while, if there is sincerity in the heart, it cannot be that a person may bear that their child, wife, or sister or brother skip Ṣalāt.

There was a sincere member of our Community who has died since; his son wrote me that his father did not subscribe to Al-Faḍl for him. I wrote to him that why he did not subscribe to Al-Faḍl for him. He replied, I want that he has freedom in the matter of religion and that he is able to ponder over it freely. I wrote to him that he thinks that reading Al-Faḍl will affect him and he will not have religious freedom but has he made arrangements that his professors not affect him, the books he reads not affect him, his friends not affect him. If all of them are affecting him, then does he think that his child be provided poison and be saved from antidote?

Therefore, It is important to establish Ṣalāt, and in this regard, it is important that you yourselves offer Ṣalāt, have others offer Ṣalāt, offer Ṣalāt with sincerity and enthusiasm, be in a clean state, offer it in congregation and with full necessities. Our members should pay special attention to this.

It is hurtful to me that I have learned about some people that they themselves offer Ṣalāt but their children do not. It is very important that children also be made regular in Ṣalāt and they should be penalized for ignoring Ṣalāt.

One does not have the right to stop the allowance of the children but rather this can be said, I will continue supporting you but do not face me until you are regular in Ṣalāt. If a child says that he is not a Muslim then it is not right to press him. But if he is an Aḥmadī and a Muslim then he should be penalized and should be told that he cannot live in your home until he is regular in Ṣalāt.

The third item is وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ (Sūrah Al-Baqarah, Verse 4)⁴⁰ That is, a portion be spent out of whatever Allāh, the Almighty, has provided. The first thing given by God Almighty are emotions. As a child grows, it feels love, compassion and anger. He becomes happy and gets cross. Allāh the Almighty has provided man with eyes, nose, ears, hands, and feet even before his birth. As he grows up, he is given knowledge and power. A portion from all these is demanded to be spent in the way of Allāh, the Almighty. A small portion from each of knowledge, wealth, wisdom, emotions and capabilities is demanded to be spent in the way of Allāh, the Almighty. This demand is so expansive that hours are needed to give its details and a thousand-page book can be written about it.

⁴⁰ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ [2:4] Who believe in the unseen and observe Prayer, and spend out of what We have provided for them;

However, how many people are there who understand its importance? There are many who give some alms and think that they have fulfilled this demand while it is more than that. The injunction of strife also is a part of it. Some affluent ones give alms, and spend some money and think that they have carried out this injunction. It only means that they spend from one of the many things given to them while Allāh, the Almighty, says that you spend some from all what has been given to you.

We had an aunt. At the age of 80-85, it was her yearly routine to have cotton woven, and then to have made reels of yarn, then to give them to weavers to make cloth from them, and then to make bedspreads and quilts from them, and distribute them among the poor. A good portion of the work she did with her own hands. When requested to have this done by others, she said, there would then be no pleasure in it.

Thus, the injunction is to give everything in the way of God Almighty but how many are there who comply?

Some people give some pennies to a poor and think that they have fulfilled the obligation, but it is not so. One who spends some money but does not engage in reformation and guidance, he cannot say that he has acted upon this directive. One who does this too but does not spend his hand, feet and strength, and does not serve widows and orphans, he also cannot say that he has acted upon this. Directive is to spend all capabilities in the way of Allāh, the Almighty. It is important to spend emotions in the way of Allāh, the Almighty. For example, to forgive when angered. Manual work and working hard also comes under it.

I advise Khuddāmul-Aḥmadiyya particularly to create the spirit of social service among the youth. Help in marriages and weddings, and in other events, whether they are of the people of other religions.

After this, He said, وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ (Al-Baqarah: 5)⁴¹

This contains the directive of belief in the Qur'ān. It is not enough just to believe in it but it is necessary that every injunction in it be made a ruler over oneself.

In this respect, I had given the advice to members that they act on the injunction of the Qur'ān that instructs to give their share to women. A few years ago, I had asked the members to stand up and confirm to do so. Most men acted upon it but complaints continue reaching me that some Aḥmadīs not only that they do not give their share to them themselves but quarrel with others why they do so. When Muslims started treating women like this, God Almighty made them women, subjugated them and made others rulers over them. They deprived women of their rights; God Almighty snatched the rule from them and gave it to

⁴¹ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

[2:5] And who believe in that which has been revealed to thee, and that which was revealed before thee, and they have firm faith in what is yet to come.

the British. They threw women down and God Almighty threw them down. But if today you start giving women their rights, and establish the rights of the oppressed, the angels of God Almighty will descend from the heaven and lift you up.

Therefore, discharge the rights of women, and give their portion to them. But not like I have related an incident many times before. There was an Aḥmādī. He had two wives. A member from Qādiān went to his home and found that he beat his wives. He admonished him against it. He said, I have made this my principle that if one makes a mistake, I beat her due to her mistake and beat the other so she does not laugh at her. The member who had gone there from Qādiān made an effort to make him understand that this is against the teachings of Islam. The Promised Messiah (peace be on him) quite dislikes it. After hearing this, he said, I have made a big mistake, what should I do now? Should I seek pardon. He said, Yes, ask for pardon.

He went home and called his wives and said, I have been making big mistake that I have been beating you. I have found that it is a sin and the Promised Messiah (peace be on him) dislikes it. So, forgive me.

They were happy in their heart that their rights were being established. They became cross and started saying, Why did you beat us anyway? He said, I made a mistake so forgive me. They said, No, we will not forgive. He said, Pardon me or I will pull you skin off. They realized that he had become angry, and immediately said, We were just kidding; your beating is like raining of flowers to us.

Women are treated worse than animals in India. Dogs, cattle and animals are not beaten the way the women are beaten. The result of this kind of treatment of women is that Allāh the Almighty has given men the position of the women. When women are not respected, meanness is created in children. Even if the father is a Sayyid, if there is no respect for its mother, it does not think itself as a child of a human but a child of a human and an animal. This way he becomes a coward as well. Establish the respect of women. The result will be that even if your children are weak they will become lions.

After *yu'mi•nū•na bi•mā un•zi•la i•lai•ka* (they believe in what has been revealed to you), there is the injunction of belief in *wa mā un•zi•la min qab•li•ka* (and what is revealed before you), (Al-Baqarah:5),⁴² which means that respect and have adequate regard for the elders of others. That is, teaching of reconciliation is given here. This also carries the teaching of adopting softness and truthfulness in propagation.

The last item is belief in the afterworld. It has two meanings. The first meaning is the belief in life after death. Sometimes man has to present sacrifices

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ⁴²

[2:5] And who believe in that which has been revealed to thee, and that which was revealed before thee, and they have firm faith in what is yet to come.

but his mind does not go towards belief in the unseen. He gains strength from the belief that the result of his sacrifice will appear in the next world.

The second meaning is that man keep faith that God Almighty can send His word on him the same way as on the ones before. Without this, love with Allāh cannot be created. Only the one can love Allāh, the Almighty, who understands that God Almighty can give the reward of my love for sure. One who does not have this belief in his heart cannot love God Almighty.

These are the six chores which are assigned to Anṣārullāh, Khuddāmul-Aḥmadiyya and Lajna Imā'illāh. They should make a comprehensive effort to implement these matters in the Community so that their belief is not a traditional belief rather a real belief that makes them near-ones of Allāh the Almighty, so that the objective be fulfilled for which I have founded these organizations.

(Extract from Speech at the Annual Convention,
December 27, 1941. Al-Faḍl, October 26, 1960, pages 2-5)

Responsibility of Anṣārullāh and Khuddāmul-Aḥmadiyya with respect to the Establishment of Congregational Ṣalāt

I cannot come for Ṣalāt as I have to offer Ṣalāt sitting down due to a boil on my abdomen. I have come today because it is Friday, and, in general, to bring to the attention of the Qādiān chapter and outside chapters briefly that Aḥmadiyyat is a religion; it is not a society or a committee that makes some rules for itself and leaves people free with respect to other matters. Being a religion, its foundation is on the relationship of man and God. If Aḥmadiyyat becomes successful in establishing the relationship of Allāh, the Almighty, and His servants then it is successful irrespective of the number of its followers. If Aḥmadiyyat does not succeed in establishing a relation between God and His servants, then even if the whole world is called Aḥmadī, Aḥmadiyyat cannot be deemed successful.

The first sign of relation of Allāh and His servant is the creation of a desire of worship in the heart of the servant. If there is no desire for the worship of Allāh the Almighty in the hearts of the people, it means that there is no love of Allāh the Almighty in their hearts. The other meaning of this would be that there is no love for them in the heart of God the Almighty either.

I have continuously brought to the attention of the Community that it cannot be said about Ṣalāt that a person who does not offer Ṣalāt, or ignores offering it regularly, can still remain a Muslim or an Aḥmadī. Some things are such that a person abandoning them is called weak but Ṣalāt is such a thing that he cannot be called anything if he abandons it.

A person who calls himself an Aḥmadī and then does not offer Ṣalāt, and not offering Ṣalāt does not mean that he never offers Ṣalāt but even if he misses one Ṣalāt in a year, or misses one Ṣalāt in ten years, he cannot be called an Aḥmadī in any form. If he thinks that he has missed just one Ṣalāt in twenty years, so it does not matter, he is indulged in a supposition. If he misses one Ṣalāt in twenty years, he cannot be called an Aḥmadī. Rather as soon as an Aḥmadī misses any Ṣalāt, he leaves Aḥmadiyyat, and until shame and sorrow do not fill his heart again, and until an inclination towards faith is not created in his heart again, he is not considered an Aḥmadī before God Almighty.

I have to say with sorrow that the Community has not understood the importance of Ṣalāt by now. Complaints reach me that some people are lax in Ṣalāt and some do not offer Ṣalāt at all. Seeing this deficiency, I say to the Khuddāmul-Aḥmadiyya and Anṣārullāh of Qādiān particularly that with respect to Ṣalāt, every person keep an eye on the neighbor like police keeps an eye on the criminals. Until every one of us, day and night, is not attentive to this side that every individual from us, whether old or young, child or grown-up, offer Ṣalāt regularly, and not miss even a single Ṣalāt, until then we cannot create communal spirituality within us, and neither can we be the inheritors of the blessings of Allāh, the Almighty.

As an example, I have pointed out time and again that shops should not be open during Ṣalāt times. How it can be that the shop of a person is open, and it is understood about him that he offers Ṣalāt in congregation?

Thus I bring to the attention of Anṣārullāh and Khuddāmul-Aḥmadiyya that they observe the shopkeepers during the times of Ṣalāt, and mark whoever's shop is open and report me the same day.

If someone keeps the shop open during Ṣalāt, it cannot mean anything other than that he does not have respect for Ṣalāt in his heart. At this time, in any circumstance, one who is called an Aḥmadī should close his shop and should go to the mosque for congregational Ṣalāt.

If there is a danger that someone may cause harm if shops are closed, rotational watches can be set up. But it cannot be allowed that the shopkeepers continue sitting at their shops and not go to the mosque for Ṣalāt. Being on watch is a communal duty. When one is on watch, he is understood to be discharging his duty, and not a skipper of Ṣalāt. If someone does not go to the mosque otherwise, he is a skipper of Ṣalāt.

How can I complain about neighborhoods and places while I see that some of the shops under the shade of Maṣjid Mubarak—which is at the third place in its blessings after the mosques of Mecca and Medina—are open during Ṣalāt. Starting today, I make it a duty of Anṣārullāh and Khuddāmul-Aḥmadiyya that they oversee that no shop is open during the Ṣalāt. After this, I will take the ones who will not offer Ṣalāt in congregation to be religious criminals, and will take Anṣārullāh and Khuddāmul-Aḥmadiyya as communal criminals that they did not carry out their duty to oversee.

We do not have any responsibility for a person who avoids Ṣalāt. The only treatment of such person is that we will announce his separation from the Community. But the administrators will also be considered criminals that they did not encourage people to offer Ṣalāt. They cannot clear themselves just by saying that they asked them to, and what could they do if people did not offer Ṣalāt. Almighty God has given them the power and provided them such means using which they can have them comply. There is no reason that people not listen to them. They can force them for congregational Ṣalāt, and if they cannot make them, then at least they can report their separation to the Jamā'at and let me know of their condition.

There must be some way to know of the people who are with us but in reality they are not with us. It cannot be that such people continue to hang on with us and not reform themselves resulting in adverse effect on other people who also become lazy in their Ṣalāt.

From today, I will, on my own too, oversee the work of Anṣārullāh and Khuddāmul-Aḥmadiyya. I also bring to the attention of the outside Jamā'ats that they should inculcate the habit of offering Ṣalāt in congregation among their children and young men and women and men. If they cannot succeed in this

chore, they cannot be exonerated before the Almighty God how much ever they make contributions and pass resolutions and send them to me.

(Friday Sermon 5 June 1942. Al-Faḍl 7 June 1942)

Spiritual Immortality of the Jamā'at: One of the Aims of the Establishment of the Auxiliary Organizations

(Extract from Address at the Annual Convention)

I wish to point out that for the purpose of the spiritual immortality of the Jamā'at, I have initiated the schemes of Khuddāmul-Aḥmadiyya, Anṣārullāh and Lajna Imā'illāh. All three of them are most essential. In my speech to the ladies yesterday, I advised them to exercise alertness in the enrolment of Lajna members. Today I impress upon you all not to consider these schemes as something ordinary.

In the present times, such situations have arisen that make them most essential. It was a different matter in the olden times. In the times of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him), thousands of teachers were prepared through his training, who themselves imparted religious knowledge to others, and the others acquired this knowledge willingly. However, now, the situation is such that no work can be done unless we make arrangements for supervision of groups of two or three persons. We should develop such qualities in ourselves that others are compelled to appreciate them. Moreover, the strength also needs to be increased. If there is only one rose flower and if it cannot create another then its beauty cannot benefit the world. Victory is to be achieved in the coming ages; we do not know when but we should at least be satisfied to the extent that we have presented ourselves to the world in such a beautiful manner that the world cannot resist praising Aḥmadiyyat. It is not within our means to spread Aḥmadiyyat in the world, but we can mold our lives in such a beautiful manner that though the people of the world may or may not accept it openly, but their hearts become impressed with the beauty of Aḥmadiyyat.

To attain this objective, organization of all the elements of the Community is very essential. I regret to point out that so far the Jamā'at has not put in the desired efforts towards the organization of Anṣārullāh. One of the reasons pointed out for this is that so far they do not even have an office. Who was responsible for establishing the office? No doubt, funds were required for that; but who had stopped them from arranging the funds? They might say that Khuddāmul-Aḥmadiyya had been provided help from Taḥrīk Jadīd but when did we refuse to provide them help? They should have also constructed the office and collected donations. Even now they should construct their office; employ clerks, etc., start correspondence, launch a movement in all the Jamā'ats and establish Anṣārullāh Maḥālis, and organize all the members who are above forty years' age.

At the time of meeting with me, the office holders should sit in the front. I have always been saying that, at the time of their meeting with me, the president and the secretary should sit in front and tell me as to who such and such a person

is, so that I can become familiar with the members of the Jamā'at and also ascertain if the secretary and other appointment holders are working satisfactorily. Previously this was being implemented and I have been noticing that the office holders had been working satisfactorily, but now for some time it is being neglected. The reason for this is that the new generation could not be prepared for this work. When you ask for the president, you are told that he is sick at home. Where is the secretary; he has also not come. Although, if the president was sick, and if you do not consider it appropriate to ignore him, then you may not do so, but you should appoint an assistant. You may not remove the secretary, but appoint an assistant secretary, so that by the time of his death another person can be readied and new people are trained to take the place of old ones, otherwise the work will suffer tremendously. It would be very damaging if people were not available to handle the work on the death of the old people. A member of a Jamā'at came to meet me, and after shaking hands, he started crying out loudly, saying that initially there were thirty to forty members in their Jamā'at but now only three or four remained.

The aim of these schemes is also to ensure that three to four persons are available in every Jamā'at to shoulder the responsibilities. The secretary of Khuddāmul-Aḥmadiyya and the secretary Anṣārullāh should keep getting training in their respective work separately; and whenever some old worker dies, someone is there to take his place.

At times rivalry gets a lot of work done. A few days back, the Khuddāmul-Aḥmadiyya convention was held here. I came to know that the Anṣārullāh said that they should also hold their convention. No doubt, if they start holding it, it would be very beneficial. We can provide them with the help that we provided to the Khuddām. Moreover, they can also collect donations. Anyway, they should also work in an organized manner. My aim is to have arrangements in place for the guidance of all the Aṭfāl, Khuddām and Anṣār. The children below fourteen years' age should be included in Majlis for Aṭfāl; those up to forty years in Khuddām and above them are Anṣārullāh, so that all of them can be guided properly.

(Extract from the Speech at the Annual Convention, 27 December 1942.

Reference: The Daily Al-Faḍl, 01 March 1945, Page 2).

Qualitative and Quantitative Progress of the Jamā‘at: The Purpose of the Schemes of the Auxiliary Organizations

Two types of progress are essential for the overall progress of any Jamā‘at. One is the progress in its numbers, that is, the question of increasing its numbers. If the strength of even the best nation does not increase, then the world cannot gain from its blessings and benefits.

The other progress is the development of its quality. Irrespective of how large its quantity may be, if its condition is not good then its expansion is detrimental to the world, and is not a source of comfort and benefit. Sometimes swallowwort⁴³ grows in vacant lands and their seeds keep spreading. Apparently it is a plant which keeps growing, but it causes so much damage that the country where it grows has to face famine for centuries, because it is not easy to destroy it and remove it from its roots. As such, even though an increase occurs, yet, looking at the benefits, there is a shortfall. How precious do we consider the human body to be, but if somebody has six fingers instead of five, he is not happy about it that he has six fingers; rather he tries to hide it. When a tumor grows on someone’s forehead or chest or stomach or thigh or hand, he does not feel happy about it that the amount of his muscle has increased. Rather he spends hundreds of thousands of Rupees on its removal because this additional material is not useful; rather it is harmful. Similarly, when someone’s bones develop a deformity, they enlarge and a person becomes a hunchback, he does not feel happy about it that he has increased in size. Rather he wants to have the deformity and their elongation removed. Therefore, essentially, expansion is not always beneficial. It is only good if it is beneficial for the individual and others. If the expansion is not beneficial for the individual and his species, then he himself and his species will try to stop it.

The Jamā‘ats whose expansion is beneficial for the world; God Almighty too is happy over their expansion, and humankind prays for their expansion. When the Companions confronted the Romans, and continuing their advances captured Jerusalem, which was the religious place of Christians, and then started advancing even further, the Christians, seeing that their religious center had fallen to the Muslims, decided to make a last effort to throw them out. They spread the message of a crusade all around and created frenzy among the Christians. After gathering a very large army, they prepared to attack the Muslims. Seeing this fierce attack, the Muslims, who were comparatively very small in numbers, decided to withdraw temporarily. The Army Commander wrote to Ḥaḍrat ‘Umar (may Allāh be pleased with him) that the enemy was so

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large in numbers, and Muslim's strength was so small, that to confront them would amount to the destruction of the Muslim force. Therefore, the Muslim force be permitted to withdraw in order to re-array the forces to reduce the war front, so that an attack may be launched after consolidating the force. He also wrote that they had collected taxes from the people living in the area which they had conquered. If he is granted permission to vacate these areas then he should also let them know as to what were the orders regarding the taxes collected. Ḥaḍrat Umar (may Allāh be pleased with him) replied that to withdraw for the purpose of minimizing the battle-front and for the consolidation of forces was not against Islamic teachings, but remember, that the tax had been collected from people of these areas on the condition that the Islamic army would provide them protection, and if the Islamic forces withdraw, that would mean that they would not be able to protect those areas. Therefore, it was essential that whatever taxes were received from anybody should be returned to them. When this message from Ḥaḍrat Umar (may Allāh be pleased with him) was received, the Army Commander called all the landlords, traders and other people of the area individually and returned the amounts received from them, and told them that the amounts had been collected from them on the condition that the Islamic force would provide them protection, but now they considered themselves weak as compared to the enemy, and were withdrawing temporarily, and, therefore, are unable to protect them; and it is not appropriate to retain the amounts.

This was such an example which had not been exhibited anywhere in the world history or in any kingdom. When the kings vacate an area, they further plunder the areas instead of returning the tax collected by them. They feel that now these areas are in any case going to fall into the hands of others, so they should take maximum benefits from there. As they do not have to stay there anymore, so they do not have to fear any disgrace. If there is a well-organized government, at the most they quietly withdraw their forces and do not permit looting and killing. But the example shown by this Islamic force is evident only in the time of Ḥaḍrat Umar (may Allāh be pleased with him) ever since the creation of the world. It is sad that if we include the later period also, no such example is found in the world that a conqueror had vacated an area and returned the taxes, capitation and revenue collected by them to the people of that area. This had such an effect on the Christians that in spite of the fact that their coreligionist forces were advancing, and the attacking forces comprised of generals, colonels and officers of their own nation, and the soldiers were their own comrades, and in spite of fact that this war had been declared a crusade for the Christians, and in spite of the fact that the Christians had lost possession of their religious center which had fallen into the hands of the Muslims, they were still dreaming of freedom, yet, the Christian men and women came out of their houses and cried and prayed for the Muslims to return. This was the government for which people would pray from their hearts, and the angels in the heavens also thought that these people should be given the chance to govern for an extended period of time.

This government, which had been established in accordance with Islamic principles, lasted only thirty years, but its roots were so firm that even the cruelest monarchs took one thousand years to uproot it, and could only eradicate

it after such a long period of time. It is rare for a nation to have governed in the world to the extent of governance by Muslims. The greatest strength of Christian governments started in the end of the 18th century, but only 150 to 175 years have passed and they have already become shaky. But the Muslims have governed with dignity and majesty for about one thousand years, and this was the effect of the 30 years' Islamic governance. Later on, although there were some cruel rulers among the Muslims also, yet, the roots of piety remained firm, and grew pious saplings.

Just as at times, although some trees are cut down, yet, new growth keeps sprouting from their roots, from this growth, a king was born many centuries later that was also mentioned by the Christian historian Gibbon. Of the Christian historians, he is comparatively less biased and is considered a well-known historian of Christianity. He has also written a book on the rise and fall of the Roman Empire, in which he mentions an incident about an Islamic ruler Malik Arsalān. He writes that he was a young prince of 18 to 19 years of age when his father died. He was the crown prince, but was young in age. As such, many people tried to divide the country by revolting. His uncle was also an influential person. He separately proclaimed to be a king and many people joined him. He had a step-brother whose maternal uncle was very powerful. He stepped in to make him king and revolted in support of his nephew. He also gathered some forces locally. As a result, there were three forces confronting each other.

On the day the battle was expected to take place, the minister of this young man, who was a Shiite and whose name was Niẓāmud-Dīn Ṭūsī, told him that his uncle was very powerful and his brother's maternal uncle was also very powerful, and that he had also collected a very large force, and that the time was so delicate that all plans were of no use. At this time, besides armed force, divine help was also essential, as such he should accompany him to pray at the grave of Ḥaḍrat Mūsā Raḍā that God Almighty may help him through his means. His intention to do so was to influence him by Shiism. Gibbon says that although Muslims are infidels and are a very savage race, but seeing this incident my head hangs in shame that the example of fairness and justice shown by a youngster of this race cannot even be found in the life of any elderly ruler. His minister took him along to the grave of Mūsā Raḍā and both of them prostrated before God Almighty and started praying to God Almighty. Each of them prayed in his own way.

When they got up after praying and wiped their tears, the young prince asked the minister as to what he had prayed for. He said that he had prayed, O Almighty God, you know that this prince is the rightful successor of the crown and throne; he is the crown prince; his father has died and people have revolted against him; please have mercy on him through the means of this holy sage.

On hearing this, the young prince said that he had not prayed that way. The minister enquired as to what he had prayed for. He replied that he had prayed, O God, he did not know as to how he will turn out to be for the country and nation. It is possible that he turns out to be cruel and it is also possible that Islam and the nation may get a shock from him. It is also possible that the country and the

nation may benefit from his uncle or brother. As such, in tomorrow's battle, You should grant victory to the one who is beneficial for the country and the nation.

These were the people who can be called as the new buds sprouting from the roots of those thirty years of fairness and justice, and because of whom the Muslims got the opportunity to rule for such a long time.

Today, for the progress of Islam, the greater the progress in quality we achieve, the more the progress we will achieve in righteousness, piety, honesty, trustworthiness, fairness and justice. The prayers of the world in our favor will also increase accordingly, and will attract the blessings of God Almighty from the heavens. However, if we are deprived of these prayers, then we will neither achieve progress on the earth nor in the heavens.

On the other hand, increase in numbers is also essential. If we do not achieve increase in numbers, then also the world cannot benefit in any way. What a great human being the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) was but if he had spent all his life praying inside the cave at Hira and died there, then people like Ḥaḍrat Abū Bakr (may Allāh be pleased with him), 'Umar (may Allāh be pleased with him), Uthmān (may Allāh be pleased with him), Ḥaḍrat 'Alī (may Allāh be pleased with him), Ṭalḥah (may Allāh be pleased with him) and Zubair (may Allāh be pleased with him) would never have blossomed from his roots. In that case, how could the world partake from his (peace and blessings of Allāh be on him) blessings? His personality was endowed with lot of merits. He was like a root with Ḥaḍrat Abū Bakr (may Allāh be pleased with him), 'Umar (may Allāh be pleased with him), 'Uthmān (may Allāh be pleased with him) and Ḥaḍrat 'Alī (may Allāh be pleased with him), etc., as its flowers. If these fragrant flowers had not blossomed from this root then the world could not benefit fully from it. What a wonderful fruit the mango is? However, if there was only one mango, what benefit could the world derive from it. How useful are the musk and ambergris, but if only one or two deer were available in the world to obtain musk, or there were only one or two fish to extract ambergris, then, besides one or two great kings, no one else could benefit from them.

Unless something beneficial and useful is not available to commoners, its being beneficial is of no use. Wheat, rice, and meat are very useful commodities, but if there were only a few goats, only a few maunds⁴⁴ of wheat or rice available in the world, then what benefit could the people derive from them? Only their abundance shows their usefulness. If there were no abundance, their usefulness would have died from within.

Similarly, unless the strength of a Jamā'at increases, it cannot provide benefit to the world. To benefit the world, it is essential that the numbers should increase. The Holy Qur'ān has exemplified the *Kalima* with a tree whose roots are in the earth and its branches are spread out over the skies and people are resting under its shade. The strength of quality points to the roots. It is not sufficient to

⁴⁴ A measure of about 40 kilograms.

have strong roots. If the foliage of even the best of trees is chopped off, the world can no more benefit from it. Similarly, if the roots of the best of the trees are not strong, it cannot be of any use to the world. Both these things are very essential.

On the one hand, our Jamā'at should achieve such progress in virtue, piety, worship, honesty, rectitude, justice and equity that not only our own people, but even rivals acknowledge it. I have launched the schemes of Khuddāmul-Aḥmadiyya, Anṣārullāh and Lajna Imā'illāh, to meet this requirement. Though I cannot say as to the extent of success which will be achieved from them, anyhow, this is the only way that I could see, which I adopted. It is their job not only to establish piety in their own selves, but also keep trying to spread it among others. Until the time that oppression, tyranny, dishonesty and falsehood are not obliterated completely, and each and every rich and poor, young and old does not realize that his responsibility is not only to establish equity and justice himself, but get it done by others also, even if they are officers, till then our Jamā'at cannot produce a good example before their own people or before others. Similarly, if the Jamā'at cannot progress with respect to their strength, then the world cannot derive any benefits.

The cloud which rains only on one village cannot be useful. If the cloud of the Promised Messiah (peace be on him) rains only on Qādiān or at the most on a few dwellings, and only a few fields derive benefit from it, then it will not be much of an event to remember, but if it waters all the fields of the world and refreshes every individual, then that would be a historic event to remember, and the world will remember us with respect and reverence. As such, it is our very important responsibility to spread the message revealed through the Promised Messiah (peace be on him) to the corners of the world.

I regret to point out that even our propagation department does not fully understand the importance of this work. Their influence is as much as that of the council of three or four villages. That zeal and enthusiasm is not there in either the propagation department, or the missionaries, or the Jamā'ats. We feel happy by converting a few people to Aḥmadiyyat. I read in the daily Al-Faḍl that last year only two hundred persons joined the *Peghāmīs* in the entire year, as against two thousand joining our Jamā'at. However, have you ever thought that two thousand in a year means two hundred thousand in a century; and twenty million in one hundred centuries or ten thousand years? Is this a reasonable number? For us to convert only two or three, or even four thousand Aḥmadīs annually is regrettable. Until and unless each and every Aḥmadī does not have a burning desire that he has to include all his near and far ones in Aḥmadiyyat, and till people do not join Aḥmadiyyat in large numbers, our entity cannot remain safe and our responsibility cannot end. Thus, I draw the attention of the Jamā'at towards both these aspect once again.

Our meetings (Jalsas) should be held in every district. Regular individual propagation is also very essential, but experience has shown that without meetings (Jalsas), such zeal and enthusiasm is not created in the Jamā'at which is necessary for individual propagation. As such, efforts should be made that a

meeting (Jalsa) is held at each sub-district level at least once a year. With this, the individual propagation should also be organized, especially in the districts of Gurdaspur, Sialkot and Gujrat. Special attention should be paid towards these districts. The center of Aḥmadiyyat is located in District Gurdaspur. God Almighty gave birth to the Promised Messiah (peace be on him) in Qādiān. Gujrat district was the first to progress in Aḥmadiyyat. There was a time when Gujrat had the maximum number of Aḥmadīs. Sialkot is the second home of the Promised Messiah (peace be on him). Most of the population of these districts settled in the districts of Sargodha, Montgomery, Lyallpur and Multan. As such greater attention needs to be paid to these districts. However, I have noticed that year after year passes by without any meetings (Jalsas) being held there or any propagation work done, which is most regrettable.

Thus, it is desired that the members overcome their lethargy and neglect. Within three or four months, meetings (Jalsas) should be held in each sub-district or the centers of Aḥmadiyyat in the respective areas, to deliberate as to the ways and means through which the propagation work can be expanded in these areas. If the members realize their responsibilities, then twenty to thirty to forty can join Aḥmadiyyat at each place very easily, and in a few months, there can be twenty to thirty thousand Aḥmadīs in the Punjab only. Although this is a meager strength, but if this chain starts, then as the Jamā'at expands, the speed of this progress will also increase and the future strength will be more than the earlier one. As such members should realize their responsibilities and try that at least in the districts where there is a large number of Jamā'ats; (there would be sixteen or seventeen such districts in the Punjab); a meeting (Jalsa) be held in each of their sub-districts or the center of Aḥmadiyyat in that region, and such a scheme is made that every Jamā'at can participate in propagation. People should be told ways and means as to how they can preach to their relatives and friends. I draw the attention of the youths of Taḥrīk Jadīd, although they are not free themselves and are studying, but they can help in keeping this spirit alive in others. They can motivate their friends and relatives in their respective countries through correspondence to hold meetings (Jalsas) and take part in preaching with zeal and enthusiasm. They can stress upon Khuddāmul-Aḥmadiyya, the missionaries and the Propagation Office about this work. They can inculcate the spirit in the youth that they adopt vigilant lifestyles. If they do so, then they will be pioneers of the path on which they will tread later in life.

(Friday Sermon, Delivered on 5 January 1943)

(Reference: The Daily "Al-Faḍl" Dated 21 February 1945)

Need and Importance of the Establishment of Khuddāmul-Aḥmadiyya, Anṣārullāh and Lajna Imā'illāh in the Aḥmadiyya Community

For running the affairs of this world, Allāh, the Exalted, has created two forces. The reason for the creation of these two forces is that one force oversees the other. When one force is weakened, intentionally or unintentionally, second force becomes prominent. One of these two forces is decree (taqḍīr) while the other is planning (tadbīr).

When God does something, He knows the consequences, so whenever a particular decree is taken away from the world, it is taken away because of some consideration. Planning is taken away intentionally sometimes and unintentionally at others. In this way, the affairs of the world are run in a coherent way. Sometimes such a period comes over the world that people abandon planning for their spiritual progress and its reformation. As an example, Ṣalāt is necessary for spiritual reformation but people either rarely offer their Ṣalāt, and those who offer them, they do so for show and pretension; they do not offer their Ṣalāt to acquire God's pleasure and His love.

For spiritual reformation, fasting is necessary, but people either become lazy in keeping fast or they do so for show off, or they fast but their fasting can only be said to be a rigor of hunger and thirst. They do not benefit from fasting any more than that, because they lie, take part in arguments and fights, they abuse each other, they create trouble, backbite despite being with fast. So that it cannot be said that their fast is actually a fast, despite fasting they are not fasting before God. Or, there are people who do not fast at all.

Zakāt is very necessary for self-cleansing and purity of heart, but periods come that either people do not pay Zakāt, or when they pay, they make it a way for earning worldly gains, and these two things are such which prevent them to earn good, meaning that either they make their wealth illegal (Haram) by not paying Zakāt, or if they pay Zakāt, the way of distribution involves their base desires.

For example, if a drive is launched to collect funds for a school, they contribute one thousand or two thousand rupees with a wish that their name is announced with much excitement that such and such merchant has contributed one or two thousand rupees for such and such school, while actually the money they have contributed is from Zakāt. They have no right to spend it for their personal gains, since it belongs to the poor, and according to the teachings of Islam, should be paid to them to cleanse their wealth and purify their hearts. Instead, they use it to promote their self. Either they put away Zakāt money with the intention that when they meet the deputy commissioner and he asks to contribute for some project, they will give a particular amount from Zakāt money

to enhance their respect and fame. Though Zakāt is purely for the poor, not for someone's personal use, yet they do not care. When the deputy commissioner asks them, they pay a large amount, and later request for the award of the title of "Khān Ṣāhib" or "Khān Bahādur," or they request for endorsement to get a contract, because they have served the government so much. Though the money with which they claim to be serving government does not belong to them, rather it belongs to the poor. Or, they use the money to enhance their respect in public, for example, if there is some Islamic organization and the question of appointing its president or secretary or patron is under consideration, they pay two thousand rupees from their Zakāt fund and claim then proudly that they are much concerned to serve Islam. They have contributed from the money which they earned after hard labor. In reality, they intend that their respect is enhanced in public so that people say that so and so Mīr Ṣāhib or so and so Mirza Ṣāhib or so and so Chaudhary Ṣāhib has contributed two thousand rupees to the organization. That money they were to pay to the poor, but instead of disbursing it as Islam wanted, they use it to increase their worldly stature and respect, or they do not pay Zakāt at all, and they use different ways of haggling which are utterly shameful.

Ḥaḍrat Khalīfatul-Masīḥ I (may Allāh be pleased with him) used to relate that there was a rich merchant. He thought that the merchant regularly paid Zakāt but people told him that instead of paying Zakāt, he deceived. When it is time of giving Zakāt, he fills up an earthen jar with Zakāt money. For example, the Zakāt comes to two, three or four thousand rupees. He puts all of it in a jar and covers it with grain. Then he calls some poor student and feeds him a good meal. After the student has eaten, he tells him that he gives him whatever is in the jar. Soon after, he says to him: *Where will you carry this jar to? Sell it back to me. What will you charge me for it?* Meanwhile the student is calculating in his brain what acceptable offer he can make and what offer will have him thrown out though he knows that there are thousands of rupees in the jar, but he can do nothing. He finally says, "I sell this pitcher to you for five or ten rupees." He promptly pays to the student five or ten rupees the student asks for, and keeps the pitcher in the house. When someone points out that he kept the Zakāt money with himself, he says, "I bought this commodity, and have paid my Zakāt."

People do not pay attention to all the ways which Allāh the Almighty has devised for the national purity, purity of the heart, purity of the brain, or the purity of the thought. They are distanced from God because of the corruption and dirtiness of their self. Then God's decree comes in action and He sends his appointee or messenger to guide people. That appointed messenger pulls people towards God, then a new relationship develops between God and His servants. Under this change, world again rises and engages in action. I do not mean worldly affairs—trade, agriculture, industry, labor—by this engagement rather I mean that at the advent of the messenger, people are attracted toward spiritual activity. We start observing people engaged in reformation of the nation. They correct their thoughts, their actions, and their morals. They teach them to exercise self-control. They elicit the signs of the Almighty Allāh and show the blessings of developing a relationship with the Almighty. They cultivate in them

the love for faith and make them exemplary in their sincerity and belief. We also see the scene that people are engaged in worship, fasting, pilgrimage, pay Zakāt and try to exceed each other in the payment of their dues. They try that their every step is farther than their previous step, and their everyday advances them further in the field of progress.

In short, a forceful period of action begins which results in a general awakening in the world. First fate causes awakening and then action causes awakening. First fate flares and creates contact between man and God and then action flares and unites the Creator and creation. Blessings of Allāh descend during the period of action but the foundation of the blessings starts from below.

In this situation, the example of the relationship between God and servants is that of the relation between the mother and the child. Sometimes the child remembers its mother and sometimes the mother remembers her child.

Sometimes the child comes and hugs its mother. He is playing and suddenly the love of its mother springs in his heart and he thinks that he has not met her mother for a while, so he comes running while playing and puts the arms of love around the neck of the mother.

Sometime the child does not feel but mother feels and she suddenly leaves chores, and seeks her child here and there, to find where the child is, and when she finds it she pulls it to her chest. Same is the example of the spiritual world. Sometimes the love of the servants wells up in the heart of God and, sometimes the love of God wells up in the hearts of the servants.

Love of God is called decree and love of man is known as an action.

As a mother sometimes becomes overwhelmed by the love of her child and runs to her child and hugs it to her chest, when a similar love emanates from God, it is known as decree (taqdir).

If similar love for God arises in people's heart, as sometimes mother's love springs in child's heart, it is known in spiritual world as action (tadbir).

This chain runs and continues to run, sometimes from this side and sometimes from the other, sometimes by the force of decree and sometimes by the force of action, so that there is no slackness in God and human relationship. When man forgets then God's decree comes in force.

When the Almighty God has once expressed His decree through a designee or a messenger, though He does not forget people but some of His attributes see a kind of pacification. At that time people start taking measures.

This law is like democracy among the laws of the world. The government is like other governments, the responsible individuals in the government frame laws similar to other governments; they implement their laws in the same forceful way as the other government officials enforce their laws firmly. Apparently there is no difference between them and other systems of governance with regard to the framing of laws and their enforcement. If there is a difference, it is that the public

does not imagine that it is a foreign government; rather they understand that it is their own government. Its weakness is their weakness.

The result is that the government is engaged in such planning day and night by which the people of their nation progress, and their honor, status and name is enhanced. On the other hand, people are on the lookout so that their rulers do not slack, and their government may not become lethal and harmful rather than being beneficial. Thus, both oversee each other. Rulers oversee the populace, and the people oversee the rulers.

If any among the officials becomes unmindful or lazy, or an officer is appointed who is unfit for the office, there is hue and cry among public as to why the government is acting this way and not that way.

When the subjects slacken, their rulers are there to quicken them. It is a scenario similar to what is termed as decree and planning in the spiritual world.

As there is action in force at times and decree at others, in the same way, as such government is in reality the government of people, therefore, when there appears some fault in the government, ordinary people get excited, and when there appears a fault among the people, the government gets ready to get rid of it.

This way, both become a source of awakening and keeping each other conscious. In reality, this is a manifestation of decree and action which is seen in the world in this form. Keeping this point in mind I had promoted the establishment of Khuddāmul-Aḥmadiyya and Anṣārullāh.

The reformation of the Jamā'ats is the duty of Khalīfa, or deputies of Khalīfa like Nāzirs, etc., but we see this law of nature active in the world that sometimes one system is asleep and at another time the other is asleep.

A revelation of the Promised Messiah also sheds light on this actuality. His revelation is, af•ṭa•ru wa a•ṣū•mu (Tadhkirah, page 458). Allāh the Almighty declares, "Sometimes I break fast and sometimes I keep fast."

Reality is that God neither fasts nor breaks fast. But the revelation says that Allāh, the Almighty, fasts and breaks fast. In fact, this revelation also has the same meaning to which I have alluded that Allāh the Almighty says that at times my attributes flare up and I Myself put into action My decrees to create My love in the hearts of people.

Sometimes I stay these of My attributes and man adopts different ways enthusiastically to meet Me. Similarly, in human governments sometimes one side is passive at the other times the other. Then one part which is active tries to activate the inactive part. At some other time, the active part becomes inactive, the part which has become active start participating in making them active. Until both these parts are not parallel and against each other in a nation, that nations cannot gain a long life. It lives but dies soon because of the absence of the two parallel and opposing parts.

As an example, nation which depends wholly on rulers, the individuals of that nation soon perish as sometimes the rulers lax. A nation which depends wholly on people, its people also perish soon as people become lazy and lax and there is no one to awaken them. The result is that their sleep changes into death.

When a nation understands that such officers should be appointed who well-understand their duties and responsibilities, and on the other hand, the officers also understand what their national duties are. If an official duty is given to some person, it is not because it is their right, instead because they are more capable than others to govern. So, their government has a role of representation that it is their government and that it is their duty to alert them if they become lax. With these traits the nation stays alive and the day of its death is removed farther away.

If people become inactive then officials are there to supervise them, and if the officials slacken, people are there to keep watch over them. Keeping this point in view, I instituted separate organizations of Khuddāmūl Aḥmadiyya and Anṣārullāh, because I understand that at a time it may happen that governing officials become passive, and it can also happen that the public slackens. To remove their carelessness and to awaken people, Nāzirs and others were there but it could also happen that sometime Nāzirs are slackened and they do not perform their duties as desired.

A system was needed in the Jamā'at to awaken them which would remove their negligence, and would replace their negligence for the Jamā'at. Thus, Khuddāmūl-Aḥmadiyya, Anṣārullāh and Lajna Imā'illāh are the beams of this system. They have been established to keep the system awake.

I understand that if the officers and the public understand their duties then, with the grace of Allāh the Almighty, it will be a useful and promising scheme in the progress of Jamā'at. If, on the one hand, Nāzirs, who represent the system, continue to awaken public, and on the other side, Khuddāmūl-Aḥmadiyya, Anṣārullāh and Lajna Imā'illāh, who represent public, continue to awaken the system, then there is no reason that Jamā'at at some times may fall completely, and its step towards progress is stopped.

When one will be careless, the other will be ready to awaken it. Whenever one will slacken, the other will come forward to activate it as both represent one part each. One is the representative of the system and the other is the representative of the public.

At times when public representatives slacken, public representative will awaken them, and when the representatives of the public will slacken, the representatives of the system will awaken them.

I see that this fact has not been completely understood. That awakening has not taken place in Khuddāmūl-Aḥmadiyya and Anṣārullāh for which they were instituted. Khuddāmūl-Aḥmadiyya is awake to some extent, but there are little signs of awakening in Anṣārullāh. In the past, I felt from some of their reports

that awakening is taking place among them, but I have not found a proof that in fact they have carried out any work or not which may indicate their awakening.

Wherever there is an active group, it starts showing all by itself. Whether they tell someone or not, everyone starts feeling that there exists an alive and active group. In fact, it is the sign of an active group that without telling people, they may find out all by themselves that there exists an active group.

Do you not see that when a wasp enters a house, how everyone becomes conscious of its presence? Now it flies to this side to sting someone and then it advances to that side to sting someone. The house is filled with the calls to vanquish the wasp before it stings someone. Similarly, if a honeybee enters a house then from four corners of the house turbans, hands, fans and handkerchiefs, etc., start waving in the air. If there is a flower in the house, everybody in the house soon is conscious of its presence. When air enters the nose of any one, he immediately realizes whether it is a rose or jessamine or jasmine. So, it is necessary that the signs of life become apparent. No one can be considered alive without these signs even when he may look alive.

When someone comes to this world, he should provide some proof of his life, and should leave such signs that the world may feel his existence in this world and may know that he came to the world and he did so and so work.

Thus, an active Jamā'at cannot be the one who just publishes some reports. Instead that Jamā'at may be called active that when a person visits Qādiān, without somebody telling him that Khuddām and Anṣār exist here, he may himself feel that there exist some active organizations here.

If one goes to Lahore, or Amritsar, or any other city, as soon he enters the city he should start feeling that he has come to a city where there is a community accomplishing distinct work.

But where he does not feel himself and others themselves have to feel to tell him that Anṣārullāh or Khuddāmul-Aḥmadiyya exist there, it would mean that they are dead and do not exhibit any signs of life.

This is the thing which I want to create in Anṣārullāh. But I see that these things are not yet cultivated in them, except that sometimes I get some reports from them. But the example of these reports is such as is said in our Punjabi language: "My tummy is filled, my children will live by themselves."

It is not difficult to write in reports that so and so did this and that. If we start counting these kinds of services, then everybody will increase the number of his services as much as he likes, and will think that he has done something great even though when we look closely, it would be the kind of work which can never be considered a service.

As an example, when you take a step, ants come under your feet. In weather like these days, there is proliferation of ants, therefore these days ants come under the feet of every person. Then this also is a proven fact that your steps do not fall next to each other. There is a gap between two steps. The ants in that gap

do not die. When you walk, some ants die and some do not. If these kinds of services are reported then a person can say that he performed a great service for the creatures of God, and saved the lives of so many thousand or so many hundreds of thousands of ants. It is clear that all the ants encountered during a walk will not die, some will die and some will be saved. Even if someone's house is filled with ants yet it can never happen that all of them are stepped upon and die. Thousands or millions will be saved. If this kind of work is considered as the service of the creations, the narrator can say that no one served better than him, and that he saved the lives of so many hundreds of thousands of ants. If these kinds of services are counted then a long list of everyone's services can be prepared daily and that report can be considered sufficient to show activity. If we start counting sins then a long list of them can also be prepared. Such reports have no value.

The real thing is awakening which is visible to everybody. Someone has given a fine example which is quoted all over the world:

Fragrance is the one which smells itself not that the perfumer has to tell about it.

What good can a perfume be if the nose cannot feel it and the perfumer has to praise it that the perfume originated from such and such place and its musk pod is so and so. Perfume is that about which the distiller is silent, the smell makes the buyer impatient and he says, bring this perfume out, I want to buy it, it is a sublime perfume.

So, the real beauty of work is that even if a stranger and unfamiliar person comes here, he comes to know that there is an active and productive Jamā'at here.

To publish report every week, month or year is not a great thing; neither is it a means to estimate the actual work done. If we start announcing in the world that there is a Jamā'at Aḥmadiyya on the face of the globe, such proclamation will be ridiculous.

Wherever there exist our Jamā'ats, if they start making themselves visible to the extent that everybody says that in our city a strange Jamā'at is established. Its members preach to people, educate them, and tell pious and noble things. They say to people to offer their Ṣalāt, keep fast, give Zakāt, perform Hajj, tell the truth, and live in peace. Without doubt, it will be a true praise.

No doubt there will not be any advertisement about the good name of the Jamā'at better than this. But if we do not do like this rather we announce weekly, monthly or yearly that there is Jamā'at Aḥmadiyya in the world, what use can it be?

My objective in establishing these associations was to awaken every person, but that awakening is not yet in sight.

There is some color of awakening among Khuddām but that also is very little. Probably about ten percent awakening has taken place among Khuddām by now

but only one percent awakening has taken place among Anṣār. Thus the awakening which has taken place in the Jamā'at through Khuddāmūl-Aḥmadīyya and Anṣārullāh is in no way sufficient, rather it is not even a thousandth of sufficient.

It is needed that Anṣārullāh take care of their work adequately, so that their work becomes visible everywhere and becomes apparent to everyone, and they start feeling that this is a living and productive Jamā'at.

This is my understanding that until Anṣārullāh does not adopt correct way for their advancement, they will not succeed in their objective.

As an example, I drew their attention to collect funds to expand their work, and to spend it on appropriate and essential projects. But they did not pay attention to my advice.

The second thing that I want to say to them is, and perhaps I have told them this once before, that if they face financial difficulties then assistance can be provided to them by Jamā'at to some extent. But first they should take practical action and use funds to expand their activities. I understand that people of advanced age for sure should feel that they have passed the youth and are passing through such a stage in their lives when though they have brain to think, but the arms and legs have grown weaker and are unable to work hard due to advanced age. Therefore, it is imperative that to accomplish their work they should appoint younger secretaries above the age of forty years but not of an advanced age who have strength in their arms and legs and are able to take up harder work so that signs of lethargy and neglect do not appear in their activities.

I understand that if they had surveyed people between 40 and 55 years of age, they would have found such persons whose hands and feet are as functional as their brains. But they did not pay attention to this and appointed only those as secretaries whose names I once I mentioned whereas they should have paired such people with each secretary who could not be a members of Khuddāmūl-Aḥmadīyya due to their age but carried the power and strength of youth, had the strength to run around, could perform strenuous and physical work easily, could wake people repeatedly and could try to awake the time and time again. Even if they do so now and appoint youthful Anṣārullāh as assistant to the secretaries, I hope that an awakening can be created among them without which just to be Anṣārullāh by name does not have any meaning.

This is a manifestation of God's power that a time comes over man that his physical powers grow while his intellectual powers are still hidden. I do not say that they regress. Mental powers do not regress but stay behind a curtain. This is the period of age between 25 and 40. Another period comes after that when the body does not have the ability to grow but the level it has reached is maintained.

The condition of the ones above forty is that of a liquid at a state that after the initiation of boiling, the boiling has not settled though it has stopped boiling. That is the condition of the ones above forty that though the boiling has stopped but its crest does not diminish. This is the period in which generally Allāh raises

prophets for the reformation of the public. This is the period of ba•la•gha a•shud•dah⁴⁵. Powers reach their crests but the boiling is eliminated.

Therefore, when I determined the condition for joining Anṣārullāh as being over forty, it meant that they had the best period for accomplishments if they had taken advantage of it, but I regret that they did not understand this wisdom and assigned responsibilities to older members while if all the responsibilities are assigned to those who are above sixty and near seventy, the result will be that they will have brain but as they will not have hands and feet to do the work, the chore will be ruined and will not bear useful results. They should have appointed such people as assistants to the secretary of every department who had the strength for speedy accomplishments, and they not only had brains but also accomplishing hands and feet.

There is no doubt that until the degeneration of the mind starts, human brain goes on advancing despite old age, however advanced the age may be. Therefore, the older people are experienced, have sound judgment, and well understand gain and loss. So, it is essential that the experience, sound judgment, and mental capabilities of such people be taken advantage of but they can only be appointed as supervisors or secretaries, except such age, described as *ar•dha•lul•‘umr* (feeble age) by the Holy Prophet Muḥammad (peace and blessings of Allāh be on him), when mental decline also starts along with physical decline, and man is not able to function and accomplish. But until mental decline has not started, till then the judgment of such person is sound. Others can take good advantage of his experience, and his guidance can be useful for people. In any situation, such people can only be appointed as supervisors. Only those should be appointed assistant secretaries who can run, hustle, can work with speed, remind people and observe them.

If Anṣārullāh had worked that way surely their performance for sure would become distinct. But rather than adopting this strategy, they allocated the work to those whose names I had mentioned in my sermon (26 July 1940). I had mentioned those names because, in my opinion, they were persons with good mental capabilities. Their judgments were sound and they were capable of giving useful suggestions. I did not mention their names because they also had spirit and energy like young men and that they could run around. Their duty was to oversee. It was necessary that they be supported by young people who could run about.

Even now if they want to show good performance, they should appoint some young men with the existing secretaries, whether as assistant or as joint secretaries, so that there is awakening among Anṣārullāh, and the condition of neglect and inactivity which has taken over them be removed. Otherwise keep in mind that age factor is a natural phenomenon. No doubt there are such people who are under God’s protection at every age but it usually so happens in the

⁴⁵ بَلَغَ أَشُدَّهُ reached the age of full strength. [The Holy Qur’ān, 12:23, 28:15, 46:16]

world that as age advances, hand and feet give up but the brain remains alert and continues thinking all the time.

The condition of ones at this age is like of a runner. When a person wants to get out of a dwelling and wants to run, he first puts out one foot, then the other foot, then his body and then starts running.

When spirit leaves the body in natural death, it also follows the same procedure. First it comes out of man's limbs. Though man is alive but he cannot move adequately either hand or feet. His last condition is that it goes out of his heart and brain and man passes into the next world. So, such time is like running and man is leaving the world.

The person who is leaving the world does not care as much for the reformation of others as he is worried about himself. No doubt, he reminisces since he has seen his past and that of the others. Good and bad of others and their consequences are all before his eyes. Past happenings of his life come before his eyes one by one and those of other's revolve before his eyes. He sees all these happenings and thinks and ponders, and reaches conclusions. He understands that he is ready to go away. He has only one chore that he makes an account of what he has done. Thus, he is taking stock. One who is calculating, his attention is not to anything else.

At the end of the day when a shopkeeper is making books for the day's transactions, if you want to buy something from him, you will find him quite cross because he is busy in accounting. It is necessary that there be another person in the store to make sales.

So, such people, as long as it concerns making account, no doubt are useful, but it cannot be expected from people in this age period that they travel sometimes to Lahore, sometimes to Peshawar, sometimes to Anbala, sometimes to Gujranwala and tell the people to wake up and be alert, Islam is passing through a very critical period, there is great responsibility on Jamā'at, if you will not discharge this responsibility, how will you answer God. They cannot discharge these kinds of rigorous duties because time to perform these kinds of work has passed for them.

Therefore, I fixed 40 years of age for Anṣārullāh. The reason was that I wanted to have such energetic persons to accomplish tasks that are in a youthful period of life and have energy to carry out sufficient work, and there also are such people available who have excellent minds and who can carry out the supervision of people with full attention. But no benefit is drawn from it, and only those people are appointed whom I referred. In fact, I mentioned them so that they could have been appointed as supervisors and overseers, not that that could perform physically intense work. To carry out this type of work, they should have appointed to assist secretaries who had energy in their bodies and had power in their hands and feet to walk and run so that they could adequately accomplish the assigned duties.

I envision that there is great responsibility on Anṣārullāh. They are passing through the latter part of their lives. It is the period when man is worried to leave this world for next one. When a person is going to the next world, he is particularly concerned about clearing his account. He is afraid lest he may not leave this world while his account is in a jumble, his actions unseemly, and does not have provisions which may be useful in the next world.

As the purpose of Aḥmadiyyat is to strengthen the relationship between man and God then during such period of life, and during this part of life, the extent of feeling a believer has in this respect, cannot be hidden from any person.

Young persons can imagine that that if they are lax in the service of humanity, Anṣārullāh will take care of it but on whom Anṣārullāh can rely?

If they will show negligence in discharging their duties, and will not succeed in creating the love of faith in themselves, and then in the hearts of the whole world, and will not make the propagation of Aḥmadiyyat as their foremost objective, and if they will neglect the reality that they are to revive Islam in the world again, than after the period of Anṣārullāh during what age period they will carry out this work?

After the period of Anṣārullāh is the period of the angle of death. Angel of death does not visit to reform, rather it comes to have a person presented for the punishment or reward he has deserved. So I once again draw attention of Anṣārullāh that they understand their duties.

Some time ago, I told them to especially invite people from outside once a year, as Khuddāmūl-Aḥmadiyya does, so that they may talk, analyze, and discuss with them to understand their difficulties, and that they may take steps towards further advancement. Sometimes a person can benefit significantly from the suggestions of others. It is probably almost a year ago that I had brought this matter to their attention but there has not been a gathering of Anṣārullāh yet. This matter also indicates their lifelessness.

Last time when Khuddāmūl-Aḥmadiyya had their meeting, I heard some Anṣārullāh saying that they should also hold a similar meeting. They said so but as their hands and feet were not active, they could not take any practical step.

Ḥaḍrat Khalīfatul-Masīḥ I (may Allāh be pleased with him) used to relate that an old man came to a physician, and told him that he had this and that trouble and this and that illness. The physician realized that he has advanced in age and the ailments have become permanent, and they cannot be cured with medicines. So, whenever he would tell him about ailments, he would say, “Well and good, it is due to age.” The patient repeated his ailments five to seven times and each time the physician responded, “You are presenting it correctly but it is due to the age.” When the physician said the same thing again and again, he became angry as to what kind of physician he was. “You are a duce and a cheat. Is your work to write a prescription or to say about everything that it is due to the age factor?” When he cooled down, the physician said, “Your outrage is also due to age factor.”

So, they became excited but no meeting was held. It was also an age factor.

In Anṣārullāh, I intentionally kept such a group whose age is inclined to work and not of avoiding work. I included in Anṣārullāh the ones above the age of 40. It means that they have a large group of which carries the spirit to work. They are not less than the youth with respect to strength and energy either.

Man's abilities start declining above sixty years of age. Rather, observing the Holy Prophet Muḥammad (peace and blessings of Allāh be on him), we can say that it can be imagined about the ones above 63 years of age that it is time for them to be seated and it is not the time for them to work. Under this age, except the disabled and the sick, everybody has energy to work.

Within the age limit determined for them, there exists a large portion of youthful people among them. If they wish, they can perform adequately. If these people were allowed to come forward and to contribute, and the older people had taken up the chores of overseeing and supervising, its advantage would have been that, on the one hand, the younger people would have learned how to work, and on the other hand, with enthusiasm, they would have awakened others. But as such people were not allowed to come forward, and the matter was closed with the old age factor, no awakening took place among Anṣārullāh.

Therefore, once again, I bring to the attention of the sincere members of the Jamā'at that a great responsibility lies on them. Remember, if the responsibility of the reformation of the Jamā'at wholly lies on Niẓārats then the life of the Jamā'at Aḥmadiyya can never be long.

It is the law of nature that can never change that one part will sleep and the other will be awake, one part will be negligent and the other will be alert. By making the world round, God has decreed that it is His law that one part sleep and the other be awake. Sometimes one part of the world is awake and the other is asleep. Sometimes the second is awake and the first is asleep. Even if you bring angels and fill the world with them, yet it will be so that half the world will sleep and a half will be awake. To continue and keep the work alive in such a situation, it is best to give the task to both. It will be given to the world on this side and it be given to the world on the other side. If one side will sleep, the other will be awake. If the second will sleep then the first will keep the work alive.

It is fine arrangement of decree and scheme. God does not sleep but sometimes He becomes like a sleeper, as he says, *af•ṭa•ru wa a•ṣū•mu*, to provide the world an opportunity to be awake, and when world is tired then God starts His work.

This system and the routine of human activities are observed in the world. They actually represent decree and planning. Sometime public sleeps and the system is awake and sometimes the system sleeps and people are awake, and sometimes both people and system are awake, and that time is of great successes and achievements. When such periods visit a nation that the system is awake and the public is also awake, it is a time of great victory for that nation. That is a period of success for that nation. That is a period of progress for that nation. The

nation roars like a lion and continues to advance like flooding. It erases every hurdle which comes in its way. It pulls down every building that falls in its way. It scatters everything which comes before it. This way, right before one's eyes, it continues to advance in this and that: in all four directions. It spreads in the world in such a way that no nation can stand in its way. Then a time comes when system sleeps and people are awake or people are asleep and system is awake. Then eventually a time comes when system goes to sleep and people also go to sleep. At that time God's angel descends from sky and takes away the spirit of that nation. This law is in operation for us too, and will stay in operation, it will never change. Therefore, keeping this law in view, our first attempt should be that our system stay awake and our people stay awake, and current period in fact requires it.

God's Messiah (peace be on him) has passed among us in the most recent time period. Therefore, our system should be awake in harmony with this period, and our public should also be awake.

Since, in this world, weakness and decline of powers goes hand in hand with humans, therefore, the public should keep trying to awake the system, and the system should keep trying to awake the public, so that, God forbid, if one of them goes to asleep, become negligent or forget its obligations, the other takes up its place. In this way, we may push that day the farthest when the system and the public both go to sleep and God's decree issues the verdict of death.

Therefore, both should make an effort to discharge their duties so that both are not awake, at least one is awake, so that that day, which is the day of death, may stay far away from us.

There is no doubt that all these things are in the hands of God. If man wants to succeed, it is his duty to pray meekly and humbly before Allāh, the Almighty. But, man's own conviction and enthusiasm should accompany the prayers to render them useful. As I have just told you that when decree and scheming get together then the manifestation of the grace of God reaches its zenith. Or, as I have told you, when public and system both are awoken, then that is the time of nation's victory and those are the hours of nation's success.

The time of Muḥammad (peace and blessings of Allāh be on him) was of such nature that the decree of the Almighty was active in the heavens and actions were being heaped on earth.

Once a delegation came to meet the Holy Prophet (peace and blessings of Allāh be on him). The delegation was still at a distance. One person from them advanced to see the Holy Prophet Muḥammad (peace and blessings of Allāh be on him). The Holy Prophet Muḥammad (peace and blessings of Allāh be on him) asked him why he had come before the rest of the delegation. He replied that his companions were tying their camels, but he hurried leaving his camel in God's protection. The Holy Prophet (peace and blessings of Allāh be on him) directed him to go back and tie his camel and then put his trust in Allāh.

That was the period when scheme and decree were at their peaks, as a result of that Islam attained such victories and gains that no parallel can be observed in the days before or after. At that time, not only that God's angels were assaulting enemies from heaven, but also the nonbelievers were being killed by Muslims on the earth. When there is assault from both sides then you know that nothing can survive that is caught in between.

So, when God's decree and man's action get together, then anything which comes in between is wiped away, and every success and victory is gained. Therefore, the real success is that we try that God's decree from heaven continues in our favor, and our actions on earth also continue to take us closer to success. But if it does not happen so then at least it should happen that when a fault occurs in our system, the public is alert who may remove the fault, and if there is a fault in public then system is active to correct it. This should be the minimum expectation that a person should anticipate from us so that our national and communal life stays away from death.

With this advice, I want to awaken Anṣārullāh and also Khuddāmul-Aḥmadiyya. No doubt that Khuddāmul-Aḥmadiyya are relatively active but I see that they more attentive to the shell. They should remember that it is not a remarkable thing that out of a whole nation three, four or five people march together or can do some worldly work. The good thing is that three, four or five people can be produced in the Jamā'at whose spirits are together and they can tread together in the spiritual field.

In the world of faith, mere marching together in step does not lead to success, rather in the world of faith, success is attained by uniting spirits together; but there is negligence towards this effort.

Everyone criticizes the other, and considers criticism as his merit and excellence. When an officer is appointed in another's place, it is observed as his practice to say that he himself has performed well but his predecessor's work was faulty. It never occurs to him that by saying so he is actually revealing his own fault. Though there might be negligence in the work of the other officer, but when he relates fault of the other and enumerates his own merits, he is providing the proof that if an action of the other officer was faulty, his faith is lacking.

Thus, religious groups succeed in the world not with the straightening of their material circumstances but with straightening their souls. But Khuddām are not fully attentive to this aspect. However, they are a little more awake compared to Anṣārullāh.

If both Khuddāmul-Aḥmadiyya and Anṣārullāh together try to awaken the Jamā'at, then, with the Grace of God, it can be hoped that if at some time, God forbid, our system goes to sleep then they will become the cause of its awakening. If they themselves go to sleep then the system will continue to awaken them.

I pray to Allāh, the Almighty, that may he help us in discharging these responsibilities. May he provide us such an opportunity that every one of us be a source of raising and awakening our other brothers by carrying out his personal

obligations so that we appear before the God Almighty as awake and active soldiers, and not appear as dead and useless people.

(Friday Sermon delivered 22 October 1943.
Reference Al-Faḍl, 17 November 1943.)

The Wisdom in the Establishment of Auxiliaries

(Extract from a Friday Sermon)

In the world, as a rule, similar things have more affinity towards each other. Young naturally think, 'The old people do not matter as they have lived their lives, and we are the ones who now are passing through our youth.'

Therefore, if an old person advises them, 'One should not waste his time, righteousness and piety should be kept in view in our occupations and activities, and nothing should be done which contradicts morality and faith,' they disregard it with mockery. They do not pay attention to it and surmise that the old enjoyed it when it was their time and now they are advising them to refrain from all kind of things. But if similar advice comes to them from a young man, they cannot say to him that he is advising them after spending his life in pleasure and enjoyment. They are compelled to hear his advice and accept his view because they see that the adviser is exactly like themselves. He is of the same age as they are. His heart is similar to theirs. He carries emotions and feelings that are similar to the emotions and feelings they carry. Therefore, we must ponder over his view when he advises us. If there are some young men who are not prepared to heed his advice, at least they will choose a different route to object. They will not say that they are being advised by the one who spent a life of enjoyment during youth, and now they are told to pay attention to righteousness.

In the same way, children can understand through children much faster. The old have the tendency to understanding through the old.

If a young man approaches an old man and tells him that this matter is like this and you are doing it like that, he will immediately respond on hearing him, 'Say something which makes sense. You are just a child and I am an old experienced person. You do not realize the nature of these things. I know very well how this matter is and what its aspects of piety and righteousness are.'

Similarly, if a child advises the old, he will burst into laughter and will say that he is gone crazy, he is advising me while he himself is inexperienced and is in the period of childhood. But if an old man advises an old man, he will hear his advice because he cannot say, 'You are lower than me in experience; how can I take your advice.'

Therefore, it is a reality that people of the same age can advise each other. I have seen that even if there is difference of 5 to 10 years in age, the older one thinks that he has the right to advise the younger, but that the one who is younger than him even by a few years has no right to advise him.

During the time of Promised Messiah (peace be on him), when there was discussion of different matters in the meetings of Sadr Anjuman Ahmadiyya,

sometimes Khawāja Kamālud-Dīn, Maulawī Muḥammad ‘Alī and Shaikh Raḥmatullāh were on one side and some others on the other side.

Shaikh Raḥmatullāh among them was only four to five years younger than Maulawī Muḥammad Aḥsan Amrohi but I observed several times, that during a discussion on some matter, Maulawī Amrohi would address Sheikh Raḥmatullāh saying, ‘You are just a child. How do you know how to resolve issues? My experience is greater than yours is. Whatever I am saying only that is correct.’

There was only a difference of four to five years among the ages of Maulawī Muḥammad Aḥsan and Shaikh Raḥmatullāh but a person differing four to five years in age starts thinking that he has the right to govern others. That he has the right to give advice to others and it is the duty of others to obey him and act in accordance with his directives.

Therefore, due to this situation, if a young man will advise an old man, it is clear that he will be infuriated rather than pay attention to the advice that what right the young man has to advise him. Rather than adopting conciliation, he will become even more annoyed. There is no doubt that sometimes a person learns a lesson from what a child says, but it happens quite rarely. Similarly, sometimes an old person learns a lesson by hearing something from a young man but such occurrence is rare. Usually, due to difference in age, even if the older person is a fool, he thinks that it is his right that his words be accepted because he is older, and no one has the right to advise him or bring one of his faults to his attention for reformation. This is the wisdom under which I have established three separate organizations, Anṣārullāh, Khuddāmūl-Aḥmadiyya and Aṭfālul-Aḥmadiyya so that a trait may proliferate in the community to copy each other in good works. Children copy children, young copy young and the old may copy the old.

When children, young and old, all will see among themselves that their age-fellows are inclined towards the faith, they try to propagate Islam, they are busy in learning Islamic tenets and spreading them in the world, they vie with each other in carrying out good works, then their hearts will also long that they also participate in these good activities and try to excel their age-fellows in good works.

Secondly, the anger which is generally produced in hearts due to envy will not be created. When old will advise the old, young will advise the young and child will advise a child then this thought will not develop in anyone’s heart that a person who is advising me is younger or older in age than him. He will understand that one of his age-fellows is trying to make him understand who carries thoughts and emotions similar to his, and because of this reason, his advice will have a special effect on his heart and he will become attentive to his reformation. But this change can occur in Jamā’at only if this system is fully implemented, and no child, young or old is left who is not a part of this system.

If a few elderly members of the community gather for this purpose, if a few young men from the community gather to implement this system, if a few

children from the community get together realizing the importance of this matter, the broad effects of this system cannot appear due to these few young men, few elders or the few children, and neither an awareness can take place in the whole world.

To establish this movement in the whole world, to awaken the whole world, and to bring the whole world under this system, it is necessary that the youth of our Jamā'at organize them to a level that they may be able to claim with certainty and confidence that they have satisfactorily completed the work of their internal organization in its all respects.

Similarly, the children, with the help of Khuddāmul-Aḥmadīyya organize themselves to such a level that no aspect of organization remains faulty and their internal organization is complete in every aspect.

Anṣārullāh should also be in the same condition that they organize themselves in such manner, attach themselves to the system in such a way that they may joyously announce that they have completed their internal organization fully and their remains no fault or weakness in them with regard to organization.

When the Khuddāmul-Aḥmadīyya, Anṣārullāh and Aṭfālul-Aḥmadīyya, all three have organized themselves in such manner that they have rid themselves of their internal weaknesses, then they will be able to reform others and then the world will be compelled to hear them and ponder over what they say.

I have seen that some children are young but because they are intelligent and understand matters of faith, therefore, naturally they have significant impact on other children, and they also try to adopt the same traits because their trait looks beautiful to them and these matter seem attractive to them.

We have a dear child. He is three or four years of age but he is brainy and clever. He is travelling with his family. He had so much effect on the children in the house where they stayed that one of the children wrote to me to allow the visiting child to go with them to see a musical concert. He wrote that he asked him repeatedly to see musical concert with us but he is not agreeing, and that he says that they cannot see such things because they are not allowed to see such things. He also wrote that by listening to him he is attracted to Aḥmadīyyat. He also is a small boy but it appears that he also is brainy like our child and understands things quickly.

The saying of a young boy to another that we cannot attend a musical concert because we are forbidden to see such things, and then the writing a letter to me by another boy that he should be allowed once to attend musical concert, shows that children have the capability that they can take care of each other. Young men also have the capability that they can take care of each other. The old also have the capability that with their experience, knowledge and wisdom they may guide others. But this duty cannot be discharged adequately until all our youth, all the old and all children do not complete their internal organization.

Our Jamā'at is designated to reform the whole world, to bring the whole world to the door of Allāh the Almighty, to enter the whole world into Islam and Aḥmadīyyat, to establish God's kingdom in the whole world. This great task cannot be carried out until all members of the community, whether they are children, young or old, do not complete their internal organization, and do not act day and night in accordance with the action plan that has been proposed for them.

It always is so in the world that first inner rooms are cleaned and then the outer rooms are cleaned and then the courtyard is cleaned, and then the porch is cleaned and then the street is cleaned. It has never happened that somebody starts cleaning the porch or the street outside while his inner rooms are filled with refuse. Inner cleansing is always carried out before outer cleansing. Dirt and refuse is removed from the inner rooms before cleaning the roads outside or the streets or courtyard. The time for the cleaning of the outer rooms comes after this. Then attention is diverted to the cleanliness of the courtyard, the arrangements are made for cleaning the street.

When all these stages have been taken care of then Allāh, the Almighty, provides opportunity to some people that they arrange the cleaning of the whole town in the pattern of municipal committee.

Progressing further, Allāh, the Almighty, provides the opportunity to some other people that on the pattern of a government that arranges for the cleaning of the whole country.

In any circumstances, this progression is necessary. Without completing Jamā'ats inner organization and reformation, we cannot pay attention to the organization and reformation of the whole world. We can only pay attention outside after we have completed our internal system. After we have attached all the members of the community to a system then we will be able to pay full attention to the reformation of the outside world. To complete this internal reformation and organization, I have instituted three auxiliaries, Khuddāmul Aḥmadiyya, Anṣārullāh and Aṭfālul-Aḥmadiyya.

These three can only succeed in that objective which is the basis for their establishment when Anṣārullāh, Khuddāmul-Aḥmadiyya and Aṭfālul-Aḥmadiyya keep that principle in sight which is stated in "wherever you be, turn your faces towards it"⁴⁶ (Al-Baqarah:145), that, everybody understand his duty and then

⁴⁶ hai•thu mā kun•tum fa•wal•lū wu•jū•ha•kum shaṭ•rah

فَدَّرَى تَقَلَّبَ وَجْهَكَ فِي السَّمَاءِ فَلْتَوَلَّيْنِكَ قِبْلَةً تَرْضَاهَا

فَوَلَّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ

[2:145] Verily, We see thee turning thy face often to heaven; surely, then, will We make thee turn to the Qiblah which thou likest. So, turn thy face towards the Sacred Mosque; and wherever you be, turn your faces towards it. And they to

immerse himself in carrying out this duty like an insane and crazy person, diverting his attention away from all other sides, spends all his time towards a single objective.

Until the members of Anṣārullāh are not busy in their work day and night, until the members of Khuddāmul-Aḥmadiyya are not busy in their work day and night, until the members of Aṭfālul-Aḥmadiyya are not busy in their work day and night, and do not spend all their time to attain their objective, till then we cannot complete our internal organization. Until and unless we complete our internal organization, we cannot pay attention to reformation of outside world, and we also cannot pay full attention to remove its faults.

(Extract from Friday Sermon delivered 29 September 1944.
Ref. Al-Faḍl, 11 October, 1944, pp. 4-5)

whom the Book has been given know that this is the truth from their Lord; and Allāh is not unmindful of what they do.

Complete Attachment to Khilāfat: An Important Responsibility of Anṣārullāh

Opening Address at the Second Annual Rally of Majlis Anṣārullāh Markaziyya

O ye who believe! be helpers of Allāh, as said Jesus, son of Mary, to his disciples, ‘Who are my helpers in the cause of Allāh.’ The disciples said, ‘We are helpers of Allāh.’⁴⁷ (Sūrah Al-Ṣaff [Chapter 61], Verse 15)

You have been named Anṣārullāh. This name has appeared twice in the Qur’ānic history and has also been mentioned twice in the history of Aḥmadiyyat. In the Qur’ānic history, these words appear once with reference to the disciples of Ḥaḍrat ‘Īsā (peace be on him). As such, when he said *Man An•ṣā•rī I•lal•lāh*, his disciples replied, *Naḥ•nu An•ṣā•rul•lāh*, that is, we are the helpers of Allāh.

At another place, God Almighty says about the companions of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) that among them there was a group of immigrants and another group of Anṣār. So, this word has appeared twice in the Qur’ānic history. Once it appears with reference to the disciples of Ḥaḍrat Masīḥ (peace be on him) and at another place a section of the companions of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) has been called Anṣār.

The mention of Anṣārullāh also appears at two places in the history of Jamā’at Aḥmadiyya. Once, when the *peghamīs* opposed Ḥaḍrat Khalīfatul-Masīḥ-I (may Allāh be pleased with him), I formed a group of Anṣārullāh. The second time, when the children, youth, elders and ladies were organized, the group of men above forty years of age was named Anṣārullāh. As such, just as in the Holy Qur’ān two groups have been named Anṣārullāh, similarly, in Jamā’at Aḥmadiyya also two groups have been named Anṣārullāh in two periods.

The people, who were called Anṣārullāh firstly, comprised mostly of the companions of the Promised Messiah (peace be on him). As this group was created in 1913-14, and most of the companions were alive at that time, they were

⁴⁷ Yā•ay•yu hal•la•dhī•na ā•ma•nū kū•nū an•ṣā•ral•lā•hi ka•mā qā•la ‘ī•sab•na mar•ya•ma lil•ha•wā•riy•yī•na man an•ṣā•rī i•lal•lah. qā•lal•ha•wā•riy•yū•na naḥ•nu an•ṣā•rul•lā•hi

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ
الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَأَمْنَتْ طَائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ وَكَفَرَت طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ
فَأَصْبَحُوا ظَاهِرِينَ

O ye who believe! be helpers of Allāh, as said Jesus, son of Mary, to his disciples, ‘Who are my helpers in the cause of Allāh.’ The disciples said, ‘We are helpers of Allāh.’ So a party of the children of Israel believed, while a party disbelieved. Then We gave power to those who believed against their enemy, and they became victorious. [61:15]

the ones who were included in this group. Similarly, of the Anṣār mentioned in the Holy Qur'ān, most of them were the companions of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him). In Jamā'at Aḥmadiyya you have been called Anṣārullāh for the second time, just like in the Holy Qur'ān, the comrades of Ḥaḍrat Masīḥ Nāṣiri (peace be on him), a prophet lower in significance than the Holy Prophet Muḥammad (peace and blessings of Allāh be on him), have been called Anṣārullāh.

Among you also there are only a few companions of the Promised Messiah (peace be on him) and the majority is of those who have borne allegiance to me. As such, the point regarding Ḥaḍrat Masīḥ (peace be on him) is also fulfilled. Just as the comrades of Ḥaḍrat Masīḥ (peace be on him) have been called Anṣārullāh, similarly, the companions of the *mathīl* of the Promised Messiah have also been called Anṣārullāh.

As such, in the Qur'ānic history, two groups were named Anṣārullāh in two periods and in the history of Jamā'at Aḥmadiyya also two groups have been named Anṣārullāh. By the grace of God Almighty, the companions of the Promised Messiah (peace be on him) are still alive, but they are only a few in numbers. That person is also called a companion who has come before a Prophet during his lifetime, although this term mostly applies to those who have benefitted from the company of the prophet and have listened to his discourses.

The Promised Messiah (peace be on him) died in 1908. As such, even that person can be called a companion who may not have benefited from his company, but was born during his lifetime and his father had brought him to the presence of the Promised Messiah (peace be on him). But he would be a companion of a lower level. Only someone who benefitted from his company and listened to his discourses is a companion of the higher order. Only a few of them are left now. Presently only three or four persons are left about whom I have personal knowledge that they had benefitted from the company of the Promised Messiah (peace be on him) and listened to his (peace be on him) discourses.

It is possible that if we search further, their numbers may increase to thirty or forty. Now our strength is in hundreds of thousands; and in a Jamā'at of hundreds of thousands, if there are thirty or forty such companions, their numbers are too small.

Presently the Jamā'at mostly comprises of those people who have pledged allegiance to such a person who was the follower of the Promised Messiah (peace be on him) and they were named Anṣārullāh just as the disciples of Ḥaḍrat Masīḥ (peace be on him) were named Anṣārullāh.

About Ḥaḍrat Masīḥ (peace be on him), the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) has stated, *Lau Kāna Mūsā Wa 'Īsā Ḥayyaini Lamā Wasi'ahuma Illattibā'ī*, that if Mūsā and 'Īsā (peace be on him) were alive in his time, they would have been his followers. Therefore, presently two things are found in the Anṣār of the Jamā'at. They include those people who got a chance to serve Islam through a follower and *Mathīl* of the Promised Messiah

(peace be on him). Those are you. As such, the example of Ḥaḍrat ‘Īsā (peace be on him) can be found in you. Just as his disciples have been called Anṣārullāh, similarly, the comrades of *Mathīl* of the Promised Messiah have been called Anṣārullāh.

Moreover, the quality of the Anṣārullāh of the times of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) is also found in you. Just as only those people were included in Anṣārullāh who were his companions; similarly, among you also the companions of the Promised Messiah (peace be on him) are included. As such, both examples can be found in you. Among you there are the companions of The Promised Messiah (peace be on him) who are called Anṣārullāh just as the companions of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) have been called Anṣārullāh, and just as the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) declared Ḥaḍrat ‘Īsā (peace be on him) to be his follower and also called his companions as Anṣārullāh, similarly, those who pledged allegiance on the hands of a follower of the Promised Messiah (peace be on him) have also been called Anṣārullāh.

Maybe some people consider this level to be lower, but when another forty years pass, then the people of that time will look around for people of your times, and when another forty years pass, then the people of that time will look for the people coming after you. In Islamic history, those who had met the companions are called *Tābi‘ī*, because they achieved proximity to the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) through the companions. Then there is the level of *Tab‘ Tābi‘ī*, that is, those people achieved proximity to the companions through the *Tābi‘īn* and further attained proximity to the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) through the companions.

Thus, three levels were created, one *Ṣaḥābī* (companions), the second *Tābi‘ī* and the third was *Tab‘ Tābi‘ī*. *Ṣaḥābī* are those who benefitted from the company of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) and listened to his discourses. *Tābi‘ī* are those who saw those who had listened to his discourses and *Tab‘ Tābi‘ī* are those who had seen those who, in turn had seen those, who had listened to his discourses. The worldly lovers are less courageous. A poet has said,

That I love you and love the ones who love you

Give back my heart, I cannot take on such trouble.⁴⁸

⁴⁸ تمہیں چاہوں تمہارے چاہنے والوں کو بھی چاہوں

میرا دل پھر دو مجھ سے یہ جھگڑا ہو نہیں سکتا

Tumheñ chahōñ, tumhāre chāhne wāloñ ko bhē chāhōñ

Merā dil pher do mujh se yeh jhagrā ho nahēn saktā

Look at the love of Muslims for the Messenger. When the companions of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) died, they found the level of *Tābiῑ* to achieve nearness to him, and when the period of *Tābiῑ* ended, a level of *Tab' Tābiῑ* was found. This poet had said,

That I love you and love the ones who love you

Give back my heart, I cannot take on such trouble,

but here the situation was such that, I adore you and also adore those who adore you and then adore those who adore them also, and then continue adoring them for the next thirteen hundred years. They did not say that,

Give back my heart, I cannot take on such trouble,

rather they said, O! Messenger of Allāh, we adore those who adore you, whether they are *Ṣaḥābīs* (companions), or *Tābiῑ* or *Tab' Tābiῑ* or *Tab' Tab' Tābiῑ* and irrespective of where this chain leads to, all those people are adorable to us, because through them, one way or the other, we become nearer to the Holy Prophet Muḥammad (peace and blessings of Allāh be on him).

Compilers of traditions felt very proud that with minimum credentials they could trace back to the Holy Prophet Muḥammad (peace and blessings of Allāh be on him). Ḥaḍrat Khalīfatul-Masīḥ-I (may Allāh be pleased with him) stated that through eleven of twelve narrators, he can trace back to the Holy Prophet Muḥammad (peace and blessings of Allāh be on him). He came to know such teachers who could help him trace back to the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) through eleven or twelve narrators and he took pride in it. We can see that the obedience to the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) extended his companionship to twelve or thirteen levels at they took pride in it.

Therefore, you are either *Ṣaḥābīs* (companions) or *Tābiῑ*. The time of *Tab' Tābiῑ* has not arrived as yet. In the Holy Qur'ān, God Almighty has mentioned about the Anṣār through these two levels. Moreover, God Almighty liked their sacrifices also. When we go through the history of Anṣār, we come to know that those people had made such sacrifices, that if those of you who are Anṣārullāh, follow in their footsteps, certainly Islam and Aḥmadiyyat will spread far and wide and will gain such strength that no power on earth will be able to face its onslaught. It is mentioned in history that when the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) came to Medina, all the women and children of the city came out to welcome the Holy Prophet Muḥammad (peace and blessings of Allāh be on him), they were singing with joy to welcome him:

Tala'al-Badru 'Alainā min Thaniyyātil-Wadā'

The route the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) entered Medina was the same way in which the caravans used to depart from their relatives. That is why they had named this road-bend as *Thaniyyātil-Wadā'*, that is, the road-bend from where the caravans departed. When the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) entered Medina

from this road-bend, the women and children of Medina welcomed him (peace and blessings of Allāh be on him) singing:

Tala'al-Badru 'Alainā min Thaniyyātil-Wadā'

That is, how fortunate they were that the road-bend from which the residents of Medina used to bid farewell to their relatives, God Almighty had raised the full moon, that is, the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) from the same road-bend.

They had eminence over other people as they used to go there to bid farewell to their relatives and loved ones, but they went there and welcomed the most beloved of all, the Holy Prophet Muḥammad (peace and blessings of Allāh be on him).

Then those people encircled the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) and each one of them wished that he should stay in his house. From whichever street the she-camel of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) passed, all the different families living in that street stood outside their homes and were saying, O Messenger of Allāh, this is our house which is available for your service. O Messenger of Allāh, you should stay with us. Some of them enthusiastically held the reins of his she-camel, so that they could dismount him at their houses. He replied to everybody to release his she-camel that on that day, she had been deputed to do the work of God Almighty and she will stop only where God Almighty wished her to stop.

At last, she stopped at a certain place. The Holy Prophet Muḥammad (peace and blessings of Allāh be on him) enquired as to whose house was nearest from that spot. Ḥaḍrat Abū Ayyūb Anṣārī (may Allāh be pleased with him) said, O Messenger of Allāh, my home is the nearest of all and is ready for your service. Ḥaḍrat Abū Ayyūb Anṣārī's (may Allāh be pleased with him) house was a double story house. He suggested upper story for the Holy Prophet Muḥammad (peace and blessings of Allāh be on him), but feeling that it would be difficult for people who wanted to meet him, he preferred the ground floor. Although, on the persistence of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him), Ḥaḍrat Abū Ayyūb Anṣārī (may Allāh be pleased with him) did agree that he reside on the ground floor but the whole night both husband and wife remained awake with this worry in their minds that the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) was sleeping on the ground floor under them, and how could they be implicated in the insolence that they sleep on the upper story.

Incidentally, that night he dropped a vessel filled with water. Ḥaḍrat Abū Ayyūb Anṣārī dried the wet floor with his quilt so that water does not start dripping down from the roof. In the morning, he brought the whole incident to the notice of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him). As a result the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) agreed to stay on the upper story. Observe that this is a small example of

the love and affection that the companions (may Allāh be pleased with him) had for the Holy Prophet Muḥammad (peace and blessings of Allāh be on him).

Then there is this splendid incident that when the Battle of Uḥud ended and God Almighty granted victory to the Muslims, the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) deputed some people to go to the battlefield and enquire about the welfare of the injured. While searching in the battlefield a companion (may Allāh be pleased with him) found an injured Anṣārī (may Allāh be pleased with him). He found him in a very critical condition and was about to breathe his last. He started expressing his sympathies to the injured Anṣārī (may Allāh be pleased with him), who extended his trembling hand for a handshake and taking his hand into his own said that he was waiting that he meets some brother. He said that his condition appeared to be very critical with no hope of survival and that whether he wanted to leave behind a message for his relatives. The dying companion (may Allāh be pleased with him) said that most certainly he did, and asked him to convey his regards to his relatives and also tell them that whereas he himself was dying, he was leaving behind a sacred trust of God Almighty, the Holy Prophet Muḥammad (peace and blessings of Allāh be on him). For as long as he was alive, he had been protecting this trust even to the peril of his life. But ‘My brethren and my relatives, now I am dying and leaving this sacred trust of God Almighty with you, and I exhort you all to protect it and hope that even if you have to sacrifice your lives to protect it, you will not hesitate to do so and will remember my last will. I am sure that with the grace of God, there is faith in you and you love the Revered Messenger, therefore you will make every possible sacrifice for his safety, and will not worry even about your lives.’

Observe that a person is dying. He is not sure about his survival. He does not send greetings to his wife and children, does not advise them, rather if he sends any message that is, ‘O people of my nation, do not be lax in protecting Muḥammad, messenger of Allāh (peace and blessings of Allāh be on him). Until we were alive, we carried out this duty, now his protection in your hands. Do not hesitate to lay your lives down for this purpose if you have to. This is my last desire from you and this is the advice I give you from my deathbed.’

This is the love and compassion which the Companions (may Allāh be pleased with him) had for the Holy Prophet Muḥammad (peace and blessings of Allāh be on him).

When he left Medina along with the companions (may Allāh be pleased with them) for the Battle of Badr, he did not wish to force anyone to take part in the battle against his will. Therefore, he put this question before his companions that they should advise him in this regard as to whether the army should be confronted or not.

The immigrants stood up one after the other and told the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) that if the enemy attacked their homes, they would not be afraid of them and were ready to confront them. Listening to everybody, he continued to ask for additional advice.

Until then the people of Medina were silent because the attacking army comprised mostly of the relatives of the exiles; they were afraid that they may not offend the exiles. When the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) kept asking for advice repeatedly, an Anṣārī chief stood up and told the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) that although he was getting advice, yet his asking for advice repeatedly implied that he wanted advice from the Anṣār. The Holy Prophet Muḥammad (peace and blessings of Allāh be on him) replied in the affirmative.

The chief said to the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) that the probable reason why he was asking for their advice was that before he came to Medina, there was an agreement between them and him that if somebody attacked him or the exiles inside Medina, then we would protect them, but we would not go out of Medina to confront the enemy, and presently he had come out of Medina. The Holy Prophet Muḥammad (peace and blessings of Allāh be on him) agreed with him. The chief said that at the time of the agreement, his reality had not dawned on them, but now his dignity and splendor had become fully evident to them, as such, now the question of the agreement did not arise, and that, like the companions of Mūsā (peace be on him), they would not tell him that “*fadh•hab an•ta wa rab•bu•ka fa•qā•ti•lā in•nā hā•hu•nā qā•i•dūn* (Sūrah *Al-Ma’ida*, Verse 25).”⁴⁹ That, ‘you and your God go and fight with the enemy, we will keep sitting here.’ Instead, they will fight to his right, to his left, in front of him and behind him. ‘O! Messenger of Allāh, the enemy who has come to harm you, will not be able to reach you till they trample over our corpses.’ Then he said that war was something very minor, and that the sea was just a short distance from there. (The sea was a few days’ journey from Badr and the Arabs did not know how to swim and, therefore, were very afraid of water.) ‘If you order us to jump into the sea with our horses, we will do so without any hesitation.’ This level of devotion and loyalty cannot be found in the followers of any earlier prophet. After this consultation, he gave orders to fight the enemy, and God Almighty blessed him with a clear victory.

The Anṣār of Ḥaḍrat Masīḥ Nāṣirī (peace be on him) were not as eminent as the Anṣār of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him), but still they are upholding his Khilāfat, which is one of their greatness. However, some of you were enticed by the greed of help by the *Peghāmīs* and they started making efforts to end the caliphate. It is all the more regrettable that the children of that great person for whom we have regard with dignity and greatness are also among them.

Forty-two years have passed since the death of Ḥaḍrat Khalīfatul-Masīḥ-I (may Allāh be pleased with him), but I still make every sacrifice on his behalf whenever any sacrifice is required. The New Scheme (Taḥrīk Jadīd) is operational

⁴⁹ قَالُوا يَا مُوسَى إِنَّا لَن نَدْخُلُهَا أَبَدًا مَا دَامُوا فِيهَا فَادْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا مُعِدُونَ

They said, ‘O Moses, we will never enter it so long as they remain in it. Therefore, go thou and thy Lord and fight, *and* here we sit.’ [5:25]

since 1934, and it is 1956 now, meaning thereby that 22 years have passed since its introduction. Maybe, even the children of Ḥaḍrat Khalīfatul-Masīḥ-I (may Allāh be pleased with him) are not subscribing to it, but I make a subscription to it on his behalf every year so that his spirit also gets the reward. Then, when I went to perform Hajj, even on that occasion I made a sacrifice on his behalf. Ever since then I have been making a sacrifice on his behalf on the occasion of ‘Īd.

We have a lot of respect and esteem for Ḥaḍrat Khalīfatul-Masīḥ-I, but the example shown by his children is before you. In comparison, you can see the followers of Ḥaḍrat Masīḥ (peace be on him) that are still upholding the Khilāfat. We are the companions and Anṣār of that Masīḥ who has been given superiority over Masīḥ Nāṣirī (peace be on him). But we, who are the spiritual sons of the pre-eminent father, some of us became greedy for the sake of money.

Maybe this way the resemblance between Ḥaḍrat Masīḥ (peace be on him) and the Promised Messiah (peace be on him) was to be fulfilled, in that, just as one of his disciples, Judas Iscariot, betrayed him after taking thirty pieces of silver from the Romans, similarly, there were to be such people in the Jamā‘at of the Messiah (peace be on him) who were to create mischief in the Jamā‘at with the help of *Peghāmīs*. But we should not only see the flaws in the Christians, rather we should also see their merits. Whereas we see this flaw in them that one of them betrayed Ḥaḍrat Masīḥ (peace be on him) after taking thirty pieces of silver as bribe, there we also see their goodness that till now, when almost two thousand years have lapsed, they are still upholding his Khilāfat.

Today, when I pondered over this issue, I came to know that the disciples had promised this also. When Ḥaḍrat Masīḥ (peace be on him) said *Man Anṣārī Ilallāh*,⁵⁰ as to who will help him in the path towards God Almighty, the disciples said *Naḥnu Anṣārullāh*, that is, they would help him in the path towards God Almighty. They have associated themselves with God Almighty and God Almighty is everlasting. It implies that they are those Anṣār who have been referred to God Almighty; as such as long as God Almighty exists they will also continue to help Him. Accordingly you can see that almost two thousand years have passed since

⁵⁰ 50 Yā•ay•yu hal•la•dhī•na ā•ma•nū kū•nū an•ṣā•ral•lā•hi ka•mā qā•la ‘ī•sab•na mar•ya•ma lil•ha•wā•riy•yī•na man an•ṣā•rī i•lal•lah. qā•lal•ha•wā•riy•yū•na naḥ•nu an•ṣā•rul•lā•hi

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ
الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَأَمْنَتْ طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ وَكَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَى عَدُوِّهِمْ
فَأَصْبَحُوا ظَاهِرِينَ

O ye who believe! be helpers of Allāh, as said Jesus, son of Mary, to his disciples, ‘Who are my helpers in the cause of Allāh.’ The disciples said, ‘We are helpers of Allāh.’ So a party of the children of Israel believed, while a party disbelieved. Then We gave power to those who believed against their enemy, and they became victorious. [61:15]

the death of Ḥaḍrat Masīḥ (peace be on him), still the Christians are continuing to preach Christianity and the Khilāfat is still continuing in them.

Even now our confrontation is mostly with the Christians who are the followers of Masīḥ (peace be on him) and believe in him. The Holy Prophet Muḥammad (peace and blessings of Allāh be on him) had called them Dajjal and had said that all the Prophets had continuously been warning about such a mischief. So, the Masīḥ Nāsirī (peace be on him), about whom the Promised Messiah (peace be on him) had said that God Almighty had given him superiority over him, his Anṣār had shown such passion and sincerity that they did not let his Khilāfat to be wiped out for two thousand years, because they thought that if the Khilāfat of Masīḥ (peace be on him) is wiped out, then the very name of Masīḥ (peace be on him) will be wiped out from the earth. There is no doubt that initially one of disciples had betrayed him (peace be on him) to the enemies in exchange for thirty pieces of silver, but now such people are found in Christianity who are spending millions of rupees for the propagation of Christianity and making people believe that Ḥaḍrat Masīḥ (peace be on him) is the son of God.

Similarly, there is no doubt that the companions of the Promised Messiah (peace be on him) gave a lot of sacrifices in their times, but only 48 years have passed since his death and already some people in the Jamā'at are feeling shaky and have started selling their faith after getting a few rupees from the *Peghāmīs*, although the Jamā'at has spent thousands of rupees on some of them. I am having the old accounts taken out and I have asked the office staff to let me know as to how much service the Ṣadr *Anjuman* Aḥmadiyya has provided to the families of the Promised Messiah (peace be on him) and Ḥaḍrat-Khalīfatul-Masīḥ-I (may Allāh be pleased with him). Forty eight years have passed since the death of the Promised Messiah (peace be on him) and 42 years have passed since the death of Ḥaḍrat Khalīfa-tul-Massiah-I (may Allāh be pleased with him) which means that the gap of the Promised Messiah (peace be on him) is greater, moreover his family is also bigger. Yet, in spite of this, I have had the accounts taken out which show that as compared to the family of Ḥaḍrat Khalīfatul-Masīḥ-I, the expenditure incurred by the Ṣadr *Anjuman* Aḥmadiyya on the family of the Promised Messiah (peace be on him) is lesser. Yet, the children of Ḥaḍrat Khalīfatul-Masīḥ-I became greedy to grab the Khilāfat as though it was the right of their father, which they should inherit.

A person from Sind wrote to me that Bashir Aḥmad, a supporter of Maulawī Ismā'īl Ghaznawī, the nephew of Miān Abdul-Mannān came there and said that the Khilāfat was the property of Ḥaḍrat Khalīfatul-Masīḥ-I and his children should have inherited it after his death, whereas the children of the Promised Messiah (peace be on him) have grabbed it wrongfully. Now they all had to join hands and try to reclaim this right.

Then I read the letter from the step-brother of the first wife of Miān Abdus-Salām in which he had written to his step-uncle that he was grieved to learn that the East Bengal Jamā'at had passed a resolution to express their aversion to this mischief. Rather they should have taken advantage of the situation, as it was a

good occasion to benefit from it, and should have tried to re-establish the authority of their family once again. This action is as absurd as the one done by certain opponents in Lahore on the death of the Promised Messiah (peace be on him). They took out his fake funeral processions and played festive music on his death.

Those people were our enemies, but these people call themselves Aḥmadīs and they say that they should take advantage of the situation and establish the authority of their family, although the respect and dignity received by Ḥaḍrat Khalīfatul-Masīḥ-I (may Allāh be pleased with him) was all through the means of the Promised Messiah (peace be on him). The respect and dignity he had derived from the Promised Messiah (peace be on him), they considered it the property of their family. It is the same sentence which was told to me by the mother of these boys long time back, that the *Peghāmīs* came to her and said that the Khilāfat was the right of Ḥaḍrat Khalīfatul-Masīḥ-I and if one of her sons had been appointed the Khalīfa, then they would have pledged allegiance to him. What connection did Mirza Ṣāḥib have with the Khilāfat that his son was made the Khalīfa?

At that time, I was in my youth. I told her that the *tongas* are playing (in those days there was no train service to Qādiān), and if she so wanted, she could go to Lahore and that I would not stop her. On reaching there, she would find out as to the help she gets from them. There even Maulawī Muḥammad ‘Alī did not get the Khilāfat, he only became the Amir, and that too was such that in the last few days of his life, he had to make a will that such and such persons should not attend his funeral.

His own writings are available in which he has written that Maulawī Ṣadrud-Dīn, Shaikh Abdur-Raḥmān Miṣri and Doctor Ghulām Muḥammad are trying their utmost in carrying out propaganda against him, and they have made a mountain of a molehill, and have created a mischief in the Jamā‘at, and have leveled a variety of allegations against Maulawī Muḥammad ‘Alī, so much so that they said that he had left Aḥmadiyyat and had embezzled the funds of the *Anjuman*. Imagine when the person who was the founder of this Jamā‘at, had to say that the important people of the Jamā‘at were leveling allegations against him that he was an apostate and had embezzled the funds of the Jamā‘at.

Therefore, if the youngsters had gone there, what would they had gotten? At the most they would have been paid a stipend of five rupees each and admitted to some school; whereas, we have spent a lot of money on them to make them capable and competent so that they become well-known and a famous persons. But what they did was that they attacked to destroy the Jamā‘at which had provided for their education. What could be more distressing than the fact that they are trying to destroy the same poor people who had paid for them to achieve their present status.

There are such poor people in the Jamā‘at whose poverty is beyond imagination, yet they pay the subscription. Once a very poor Aḥmadī came to me in Qādiān and said to me that I dined at rich people’s homes when invited by

them; for once, I should please visit his house also and accept his invitation. I told him that he was very poor and that I did not want to put burden on him by accepting his invitation. He said that it did not matter if he was poor and insisted that I accept his invitation. Still I declined, but he was persistent. One day I went to his house to please him. I do not remember whether he served tea or meals, but when I came out of his house, an Aḥmadī friend, ‘Abdul-‘Azīz, was standing in the street. He belonged to Pasrūr, District Sialkot, and was a sincere Aḥmadī, but he had the habit of raising objections. My heart sank when I saw him and I thought that now this friend will certainly raise an objection against me. That is exactly what happened. When I reached near him, he said, ‘Sir, do you accept the invitations of such poor people also?’ I replied, ‘Abdul-‘Azīz, for me there is trouble both ways; if I refuse, the poor man says that I do not accept his invitation because he is poor; and if I accept the invitation, then people like you object as to why I accepted the invitation. You can see that man personally invited me. In spite of my repeated refusal, he insisted to such an extent that I was forced to accept his invitation, but the other friend objected to it.’

There are such poor people in the Jamā‘at also that others object to having food at their places. Such a poor Jamā‘at spent over one hundred thousand rupees on the service and education of these boys.

Miāñ Abdus-Salām became a lawyer. Abdul-Mannān earned his M.A. ‘Abdul-Wahhāb was also imparted education. He was given a stipend, sent to Lahore and was admitted to the hostel, but as he himself was not interested in studies, he could not get higher education. Yet the Jamā‘at did not fall short in his education. Later, I gave him a reasonable amount for subsistence and had him sent to Delhi, telling him that his father’s profession was medicine and that he should also study medicine. Accordingly, he was made to study medicine in the college of Ḥakīm Ajmal Khān; although there also he did not pay attention to his studies and failed. But he did one wise thing that he also took his wife along. His wife passed the exam and stood first. Now, as a result of the expenditure incurred on him by the Jamā‘at, he is making both ends meet and has named his clinic as Nūrud-Dīn Clinic, although actually that clinic is Aḥmadiyya Clinic, because it is due to the money spent by the Jamā‘at that he has been able to establish the clinic. Now, he writes that his wife, who is a gold medalist, is treating the patients. Why does not he write that his wife, who has been educated with funds provided by Jamā‘at Aḥmadiyya, is treating the patients?

Whether it is education or it is medical or any other profession, these people could not stand on their own feet without the help from the Jamā‘at. But the result of all these efforts was that now these people are bent upon destroying Jamā‘at Aḥmadiyya.

The Aḥmadiyya Community has been planted by God Almighty, which no one can destroy. This Jamā‘at is a rock, and anyone who falls on it will be shattered to pieces, and anyone who tries to destroy it will himself be destroyed. Nobody, irrespective of whether he has the backing of Aḥrārīs or *Peghāmīs*, will be successful in destroying it. Those who wish to cause it damage will be humiliated

and disgraced and will continue to face insult and dishonor till the Day of Judgment. In comparison, God Almighty will continue to bless the Promised Messiah (peace be on him) with dignity and eminence and his name will spread in the whole world alongside that of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him). If Islam spreads only through him, then it is obvious that those who accept Islam through him and believe in the Holy Prophet Muḥammad (peace and blessings of Allāh be on him), they will believe in him also. But those who had planned to destroy the Jamā'at, will still be alive when they will be disgraced in front of their eyes and the promise made to them by the *Peghāmīs* will also perish. Was the promise they made to Maulawī Muḥammad 'Alī fulfilled? The fate they met is right before you. Now their fate will be even worse than that of Maulawī Muḥammad 'Alī because when he separated from the Jamā'at and laid the foundation of *Anjuman Isha'at Islam*, he did so after serving the Jamā'at for a certain period of time. He got a chance to serve the world. The periodical, *Review of Religions* became very popular in the world and he was its Editor. Moreover, he was educated at his own expense. But these people were not educated with their own or their father's money, but with the money of poor people, who at times went to sleep at night while starving. After all these favors, they rose to destroy Jamā'at Aḥmadiyya.

Remember that your Name is Anṣārullāh, that is, the helpers of God Almighty, meaning that you have been associated with the name of God Almighty, and God Almighty is eternal and immortal, as such you should also try to be a manifestation of immortality.

You should continue to be the mark of Anṣārullāh, that is, always uphold the Khilāfat and try that this work continues in future generations also.

There can be two ways to this end. One way is that your own children are properly trained and the love of the Khilāfat inculcated in them. That is why I established Aṭfālul-Aḥmadiyya and also created the Khuddāmul-Aḥmadiyya. These Aṭfāl and Khuddām are your own children. If the Khuddāmul-Aḥmadiyya is trained properly then Khuddāmul-Aḥmadiyya will also be rightly guided, and if the Khuddāmul-Aḥmadiyya are rightly guided then the next generation of Anṣārullāh will also be superior.

I have created a ladder. The first step is Aṭfāl-ul-Aḥmadiyya, the second step is Khuddāmul-Aḥmadiyya and the third step is Anṣārullāh and the fourth stage is God Almighty. You impart proper training to you children and at the same time pray to God Almighty, then all these stages will be completed. If your Aṭfāl and Khuddām are well founded and you also pray and establish relationship with God Almighty, then there is no place for you lower than heaven, and whoever goes to the heavens, he is safe in every respect. If the world tries to attack, it can attack only up to a hundred or two hundred feet up, but cannot attack the heavens. As such, if you reform yourselves and pray to God Almighty, then you will establish relationship with God Almighty, and if you become true Anṣārullāh and establish relationship with God Almighty then the Khilāfat will also remain among you eternally, and it will last even longer than the Khilāfat of Christianity.

After a lot of efforts, the strength of Christians is now almost twice that of Muslims, but the Promised Messiah (peace be on him) has prophesized about you that God Almighty will increase your strength to such an extent that a time will come when the followers of other religions, like Hinduism, Buddhism, Christianity and Shintoism, etc., will be reduced to insignificant numbers as compared to you, that is, as compared to you their numbers will be as insignificant as the small groups are today when compared to other people.

That day, which has been promised to you, will certainly arrive, but when it comes, it will come through the means that Khilāfat should be upheld, the preaching of Islam be continued, the New Scheme (Tahrik Jadid) be strengthened, the interest of the Jamā'at in the propagation of Islam be enhanced and no corner of the world be left without a missionary.

I am getting many letters from foreign countries asking for missionaries to be sent, therefore, we will have to extend the work of propagation to such an extent that, comparatively, the present work may stand at a hundred thousandth of it.

I mentioned that due to the Khilāfat, the Roman Catholics have become so strong that once I read that they have 5.4 million missionaries. Compare yourselves with them and realize that you start losing your nerves at the expenditure of a hundred to a hundred and fifty missionaries. If you want to be three to four times stronger than them, then it is essential that you have 20 million missionaries. The present situation is such that if we include all missionaries, their number is about 200. If we wish to convert the Christians, Buddhists, Shinto, and the followers of Confucianism to Islam, then to do that we need 20 million missionaries. To raise these missionaries and then to get work from them is not possible without Khilāfat.

There is a popular story in our country that when a king was about to die, he called all his sons and asked them to bring a broom. They brought a broom. The king gave each of them a straw from the broom and asked them to break it, which they did immediately. Then he gave them the whole broom in one piece and asked them to break it. Each of them tried with full strength, but they could not break the broom.

At this, he said his sons that when he gave a straw to each of them, they broke it very easily, but when he gave them the whole broom, they could not break it in spite of applying their full strength. Similarly, if they were scattered after his death, then everybody will be able to destroy them, but if they remained united, they will become like a strong staff, which no power on earth will be able to destroy. In the same vein, if you break the system of Khilāfat, you will lose all significance and the enemy will devour you. However, if you hold Khilāfat strong, no power in the world will be able to destroy you.

You can see how poor our Jamā'at is but because of Khilāfat, it has a great recognition and it has accomplished such things that other Muslims of the world could not.

Once an Egyptian newspaper, *Al-Fath*, which is a bitter opponent of the Jamā'at, published an article written by someone, that in the past 1300 years, there have been great kings among the Muslim, but none of them served Islam the way this poor Jamā'at has done, and this is evident everywhere. The Europeans also appreciate it and respect our missionaries and invite them to their parties and other events. ... This was only due to the blessing of the Khilāfat, which threaded them into one system, as a result of which they achieved strength. Chaudhry Ghulām Hussain is sitting here in front of me. He is a sincere Aḥmadī and is also a companion. How can he make his voice reach America or England or France or Germany and Spain? No doubt, he is a very enthusiastic Aḥmadī, but he can extend his message to the other countries only collectively with other Aḥmadī brothers; otherwise he cannot. It is because of this working collectively which has created fear in Israel. Again, this working collectively created fear in the Maulawīs of Pakistan and they spread this false propaganda in every nook and corner of the country that Aḥmadīs have occupied all key posts in the country, they should be declared a minority and removed from these posts, although all key post are actually with them and not with us. All this strength is due to the Khilāfat. We have remained united because of the Khilāfat and helped each other.

Consider the mischief which arose in the Jamā'at after 1953. All the Aḥrārīs are with the mischief mongers. You may recollect that the Aḥrārīs tried their utmost in 1934 too, but failed miserably. This time also they will not be successful. This time if they think that the children of Ḥaḍrat Khalīfatul-Masīḥ-I (may Allāh be pleased with him) are backing them so they will win, they should realize that the Jamā'at has such faith that if anyone rises against the mission of the Promised Messiah (peace be on him), Jamā'at Aḥmadiyya will never side with him, because they have believed in the Promised Messiah (peace be on him) after witnessing the evidence and miracles.

Each one of them has researched individually. Someone was in Gujranwala, someone in Gujrat, someone in Shaikhupura. When the books of the Promised Messiah (peace be on him) reached there and copies of his arguments were sent there, those people believed in him. Then, having been threaded into a chain, they gained strength. You can see that it was the strength of the Promised Messiah (peace be on him) that he declared that Ḥaḍrat Masīḥ (peace be on him) had died. With the death of Ḥaḍrat Masīḥ (peace be on him), the whole of Christianity died. What a clear issue it was, but was not visible to any Maulawī. All the religious scholars read the books, but this issue did not come to anyone's mind. They were worried as to how to confront Christianity. The Promised Messiah (peace be on him) came and broke the strength of Christianity and tackled the issue of the death of Ḥaḍrat Masīḥ (peace be on him) in such a way that, on the one hand, the strength of the Maulawīs broke, and on the other hand, the fate of the Christians was sealed.

In Bhera, there used to be a non-Aḥmadī by the name of Ḥakīm Ilāh Dīn. He used to consider himself to be a better physician than Ḥaḍrat Khalīfatul-Masīḥ-I. One day a companion of Ḥaḍrat Khalīfatul-Masīḥ-I, Ḥakīm Faḍl Dīn, went to see

him. He wanted to preach Aḥmadiyyat to him. Ḥakīm Ilāh Dīn had an awe-inspiring personality; he became emotional and said,

‘You are just a babe and have come to preach Aḥmadiyyat to me. What do you know about Aḥmadiyyat? I fully understand it. Ḥaḍrat Mirzā Ghulām Aḥmad wrote his famous book, *Barāhīn Aḥmadiyya*, that proved the dominance of Islam over all other religions but the Maulawīs issued an edict of apostasy against him. At this, Mirzā Ghulām Aḥmad became angry and said that they thought that they were very knowledgeable; he will prove from the Holy Qur’ān that Ḥaḍrat ‘Īsā (peace be on him) had died, let us see if they can prove him to be alive. He had taken up this issue to disgrace the Maulawīs, otherwise, in reality, he believed Ḥaḍrat ‘Īsā (peace be on him) to be alive in the heavens.’

Then Ḥakīm Ṣāhib verbalized his disgust and said,

‘The Maulawīs have tried their best but have been unsuccessful before Mirzā Ghulām Aḥmad. Now, there was only one cure for it, which is that all of them should go to Ḥaḍrat Mirzā Ghulām Aḥmad and tell him that they consider him to be a very learned person. They had lost and he had won. They should place their turbans at his feet and request him that now he should prove from the Holy Qur’ān that Ḥaḍrat ‘Īsā (peace be on him) is still alive. ‘We are trapped and beg your pardon, and accept you as their teacher.’ You will see that if the Maulawīs do this, Ḥaḍrat Mirzā Ṣāhib (peace be on him) will prove from the Holy Qur’ān that Ḥaḍrat ‘Īsā (peace be on him) is still alive.’

Thus, God Almighty has blessed the Promised Messiah (peace be on him) with such greatness that no one can confront him irrespective of how great he may be, because if he is great in the Jamā‘at, then he is great because of his servitude. Other than his servitude, he has no position.

I remember that when the Promised Messiah wrote his book, *Chashma Ma‘rafat*, he thought that he should read some book of Ḥaḍrat Khalīfatul-Masīḥ-I (may Allāh be pleased with him) regarding some issue to see as to what he had written about it. He called me and asked me to bring the book “*Taṣḍīq Barāhīn Aḥmadiyya*” written by Ḥaḍrat Khalīfatul-Masīḥ-I (may Allāh be pleased with him) and read it to him. Accordingly, I brought that book and he listened to it for about half an hour. After that he told me to return it as it was no longer required. If you read the Promised Messiah’s (peace be on him) book *Chashma Ma‘rafat* and also have a look at Ḥaḍrat Khalīfatul-Masīḥ-I’s (may Allāh be pleased with him) book “*Taṣḍīq Barāhīn Aḥmadiyya*” and then see if there is any comparison between the two and whether any point has been taken from that book. In his book the Promised Messiah (peace be on him) has mentioned such points regarding the birth of the universe and Ḥaḍrat Ādam (peace be on him) which the whole world appreciates and accepts that these were complicated beliefs which were solved by the Promised Messiah (peace be on him).

All this Blessing that we have received is merely because of the Promised Messiah (peace be on him). Now it is your job to spend your entire life in serving his message, and try that after you, your children, and then their children, and

then their children, rather the future generations for the next thousands of years, remain committed in its service and uphold the Khilāfat of the Promised Messiah (peace be on him).

A false accusation has been leveled against me that I wish to make one of my sons as the Khalīfa after me. This is utterly incorrect. If one of my sons even thinks about it, he will immediately be out of Aḥmadiyyat. Rather, I ask the Jamā‘at to pray that God Almighty may protect my children from such evil thoughts. May it not be so that because of this propaganda, one of my weak-hearted children develops a desire to become Khalīfa.

Ḥaḍrat Khalīfatul-Masīḥ-I (may Allāh be pleased with him) was a servant of the Promised Messiah (peace be on him). I feel that if, at any time, the thought of becoming the Khalīfa crosses the mind of any of the children of the Promised Messiah (peace be on him), who was the master, he would be ruined, because it is the prerogative of God Almighty, and anyone who wishes to take over what is the prerogative of God Almighty, will be ruined and destroyed even if he is the child of a prophet or a caliph. God Almighty cannot be robbed, as theft only occurs in the houses of ordinary people. The Holy Qur‘ān says, “Allāh has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors *from among* those who were before them” (Sūrah Al-Nūr, Verse 56).⁵¹ That is, God Almighty has made a promise to the believers that he will appoint them caliphs just like he appointed the earlier people as caliphs. God Almighty is the Custodian of the Khilāfat and it will be granted by Him. Anyone who wishes to take it will certainly be punished, even if he is the son of the Promised Messiah (peace be on him) or Ḥaḍrat Khalīfatul-Masīḥ-I (may Allāh be pleased with him).

Therefore, do not think that this mischief can cause any harm to the Jamā‘at. Still it is your responsibility to confront it and protect Jamā‘at Aḥmadiyya from it. Remember that God Almighty had promised the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) that *wal•lā•hu ya‘•ṣi•mu•ka*

⁵¹ wa•a•dal•lā•hul•la•dhī•na ā•maānū min•kum wa ‘a•mi•luṣ•ṣā•li•hā•ti la•yas•takh•li•fan•na•hum fil•ar•ḍi ka•mas•takh•la•fal•la•dhī•na min qab•li•him

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ
وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ
كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

Allāh has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. [24:56]

mi•nan•nās (Sūrah Al-Maaidah, Verse 68),⁵² that He will protect him from peoples' attacks, and whose promise can be truer than that of God Almighty.

Did the companions ever neglect to protect him; rather they protected him at all times. Once the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) heard the sound of weapons outside the house, went out, and enquired as to what that sound was. The companions said, 'O Messenger of Allāh! We are Anṣār. As the enemy has gathered all around, we have come with our weapons to keep a watch for your protection.'

Similarly, during the Battle of the Trench (*Aḥzāb*), the enemy attacked towards the tent of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him). At that time, he had only 700 companions with him as he had deputed 500 companions for the protection of ladies. At that time, the strength of the enemy was more than 16,000. Yet the Muslims were victorious in this battle and the enemy had to face disappointment and defeat.

An enemy of Islam like Muir writes that the reason for the victory of Muslims and defeat of the infidels in this battle was that the infidels had underestimated the love that the Muslims had for the Holy Prophet Muḥammad (peace and blessings of Allāh be on him). After crossing the trench they headed straight for the tent of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him), due to which Muslim men, women and children collectively attacked them and resisted in such a frenzied manner that the infidels were compelled to run away. He says that if the infidels had not made this mistake and had attacked in some other direction instead of the tent of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him), they would have been successful. They would head straight for the tent of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him), and as the Muslims had great love for the Holy Prophet Muḥammad (peace and blessings of Allāh be on him), they could not bear that the enemy attacks him physically, as such they attacked ruthlessly and crushed the infidels. They gathered the strength of a lion and they did not care about their own lives.

This was the true love that the companions (may Allāh be pleased with them) had for the Holy Prophet Muḥammad (peace and blessings of Allāh be on him). You should also inculcate such love in yourselves. When you have accepted the name of Anṣārullāh then you should also develop love like them.

The relationship of your name is with God Almighty and God Almighty is eternal, that is why along with the caliphate you should always uphold the name

⁵² يُأَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

O Messenger! convey *to the people* what has been revealed to thee from thy Lord; and if thou do it not, thou hast not conveyed His Message *at all*. And Allāh will protect thee from men. Surely, Allāh guides not the disbelieving people. [5:68]

of Anṣārullāh and should always remain busy in the service of religion, because if the caliphate continues, then Anṣārullāh would also be required, Khuddāmul-Aḥmadiyya would also be required and Atfālul-Aḥmadiyya would also be required; otherwise no one can do anything alone.

A prophet cannot do anything alone. You can see that God Almighty had provided disciples to Ḥaḍrat Masīḥ (peace be on him) and God Almighty had also provided a party of companions (may Allāh be pleased with them) to the Holy Prophet Muḥammad (peace and blessings of Allāh be on him). Similarly if the caliphate continues, then it is essential that Atfāl-ul-Aḥmadiyya, Khuddāmul-Aḥmadiyya and Anṣārullāh will also continue. And when all these auxiliary organizations remain, then by the grace of God Almighty the caliphate will also continue.

When the world sees that hundreds and thousands of people are ready to lay down their lives for the caliphate, then, as stated by Mr. Muir, on the occasion of the Battle of the Trench (*Aḥzāb*), due to attacks on the tent of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him), the attackers were forced to run away, in the same fashion, the enemy will not have the courage to face this side. He will think that as hundreds of thousands of Atfāl, Khuddām and Anṣār are ready to sacrifice their lives, as such, if they attack, they will be ruined and destroyed. That is, the Jamā'at will not be deceived irrespective of the way the enemy comes. A poet has said,

Ba har range keh khāhe jāmah me posh

Man andāz-i-qadat rā me shanāsam.⁵³

That is, irrespective of the color of your dress or your disguise, I will not be deceived, because I recognize your height. Similarly, even if the enemy of the caliphate appears in the form of the children of Ḥaḍrat Khalīfatul-Masīḥ-I (may Allāh be pleased with him) or he appears in the form of the children of a great and holy companion, a sincere person will only say that

Ba har range keh khāhe jāmah me posh

Man andāz-i-qadat rā me shanāsam.

That is, you may appear in any form or any disguise, I cannot be deceived by you as I recognize your gait and height. You may wear the cloak of Maulawī Muḥammad 'Alī or the cloak of *Anjuman Isha'at-i-Islam* or the cloak of the children of Ḥaḍrat Khalīfatul-Masīḥ-I, I will recognize you and will be not be deceived by you.

⁵³ بہر رنگے کہ خواہی جامہ سے پوش

Once, a Khadim wrote to me from Rawalpindi that, in the beginning, Allāh Rakha came to him and asked him for an introductory letter in the name of Amīr Jamā'at Murree. He asked as to why he should do so and said that he should go to Murree and find out as to who the Amīr Jamā'at Murree was. Suddenly a thought came to his mind that he may be a hypocrite. He started reciting the *La haul*⁵⁴ and continued reciting it for half an hour and thought that there was some flaw in him due to which this hypocrite had approached him.

So, the Aḥmadīs are intelligent, they do not fall into the deception of the hypocrites. It is a different matter if some weak Aḥmadī falls into their deception; otherwise most Aḥmadīs know them very well. Now they have started printing posters in Lahore. When some people informed me, I said that they need not worry, whenever their funds are exhausted, the publication of posters would stop automatically.

A friend wrote to me from Lahore that they made a scheme to make a lot of clamor in the newspapers and publish posters. That friend is very sincere and is confronting the hypocrites very zealously, but the hypocrites call him a liar and say that this person spreads baseless news about them. Why should they call him a liar? On the one hand, we got the news that they have made a scheme to publish posters, and on the other hand, the Lahore Jamā'at sent us a poster, which had been published by these hypocrites, and when it was proved correct, then we understood that the news sent by that friend was correct.

I pray that God Almighty makes you real Anṣār because you correspond to this name. Therefore, just as He is eternal, similarly, may He keep your organization alive till the Day of Judgment too, and may the caliphate also remain in the Jamā'at, and may the soldiers of the caliphate also remain steadfast.

Our army is not armed with swords. Many of the Anṣār are so weak that they cannot even carry a club but still they are the army of the Promised Messiah (peace be on him). It is because of them that Ahnadiyyat has spread, and, with the blessings of God Almighty, it will spread even farther in the future, and if the Jamā'at becomes stronger, then God willing, its burden will also reduce, because individually one gets tired after some time. You should try to spread Aḥmadiyyat among your friends and relatives and preach to them so that next year the strength of our Jamā'at is double its present strength and the members of Taḥrīk Jadīd pay their subscription generously. Through your prayers, piety and righteousness, you should make such an impression on the youth, that they also start praying and are endowed with inspiration and vision. A Jamā'at which has a greater number of people endowed with inspiration and vision is stronger, because the arguments put forward by an individual are not as satisfying as through inspiration and vision. May God Almighty be with you.

⁵⁴ لا حول و لا قوة الا بالله There is no sway or strength save that of Allah.

Recited to seek protection of Allah from mischief.

(Extract From the Opening Address, Annual Rally Majlis Anṣārullāh
Markaziyya, Dated 26 October 1956.
Reference: The Daily Al-Faḍl, 21 March 1957 and 24 March 1957).

Mention of Aḥmadī Women in the Holy Qur’ān: Responsibility of Anṣārullāh in this Regard

Address at the Third Annual Rally of Majlis Anṣārullāh Markaziyya

وَالنَّزْعَاتِ غَرْقًا

وَالنَّشِيطَاتِ تَشْطًا

وَالسَّابِحَاتِ سَبْحًا

فَالسُّبِقَاتِ سَبْقًا

فَالْمُدْبِرَاتِ أَمْرًا

يَوْمَ تَرْجُفُ الرَّاجِفَةُ

تَتَّبِعُهَا الرَّادِفَةُ

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ

أَبْصَارُهَا خَائِفَةٌ [79:2-10]⁵⁵

So far, we had been stressing on only one meaning of the verses which I just recited although other subjects are also found in them. The earlier commentators have been interpreting that in these verses there is a mention of the angels. As a feminine form is used for the angels, and as all forms used here are feminine, therefore, they think that here the angels are mentioned.

However, we contend that these verses cannot be ascribed to angels because *wannāzi’āti gharqan* does not exist in them. *Gharqan* cannot be taken to mean bodily drowning as the angels do not dive into a pool.

If it is taken in a spiritual sense, then *gharqan* will mean that by immersing in knowledge they discover ever-new points. About the angels, God Almighty says that the knowledge, which was essential for them, was imparted to them in the very beginning. Those who were given the knowledge in the very beginning, what need do they have to study. They have been granted knowledge without studying.

Accordingly, about the incident of Ḥaḍrat Ādam (peace be on him), the angels say that they know only to the extent that He taught them. So those who

⁵⁵ By those beings who draw people to true faith vigorously, And by those who tie their knots firmly, And by those who glide along swiftly, Then they advance and greatly excel others, Then they manage the affair entrusted to them. This will happen on the day when the quaking earth shall quake, And a second quaking shall follow it. On that day hearts will tremble, And their eyes will be cast down — [79:2-10]

know only to the extent that they were taught by God Almighty, they do not need to get involved in the matters of jurisprudence and other fields of knowledge and find out new points. They have been taught everything by God Almighty. Hence these verses cannot apply to the angels.

In our view, it is a mention of the Jamā'at of the Companions (may Allāh be pleased with them) here. As the feminine form is also used for a Jamā'at, therefore, *wannāzi'āti gharqan* means that we present those Jamā'ats of the Companions as witnesses, who, by immersing themselves in the teaching of Islam, discover those points which prove the truth of Islam like a clear and bright day.

A few days ago, God Almighty enlightened me that the third meanings of these verses are that we present these women as witnesses who are proofs of *wannāzi'āti gharqan*. By concentrating on the Islamic teachings, they elicit ever-new points from it. They develop interest in Islamic teachings as Islam had mercy on them. Islam is the religion which accepted their rights and pointed out as to what are the rights of women as a mother, what are her rights as a daughter, what are her rights as a wife; what are her rights in inheritance and what are her rights in social life. As a result, by joining Aḥmadiyyat, the amount of selfless sacrifices they are exhibiting, such an example is not visible in any other nation.

Accordingly, you can see that The Hague Mosque (Holland) was constructed by them. Although the mosque in Hamburg (Germany) was built by the contributions of men, they have still not been able to pay the entire cost, whereas the women have already paid the entire cost of the mosque in The Hague, only a small amount is outstanding. This Sense of Sacrifice can only be found in Aḥmadī Women.

There is no other sect among the Muslims whose women are working like this for the propagation of Islam. You can take into account the *Ahl Ḥadīth*, or the *Ḥanafīs*, or the *Ḥanbalīs*, or the *Mālikīs*. Among them you cannot find such women who make endeavors for the propagation of Islam by taking the trouble and immersing themselves in the love of Islam. You can see this attribute only in the Aḥmadīs that their women contribute subscriptions for the propagation of Islam in foreign countries. At times, such poor women give subscription that we feel ashamed while accepting it.

I remember, last year, while I was sitting in the mosque, a goldsmiths' son, who used to live in Chiniot, came and handed me gold bracelets and said that his mother says that she had kept these bracelets for a very special purpose and now she wanted that you should sell them off and use the money for some religious purpose. I sold them off and used the money for The Hague Mosque. I think the bracelets must be worth four to five hundred rupees. This attribute which can be found only in Aḥmadī women, its example cannot be found either in the *Ḥanafīs*, or the *Mālikīs*, or the *Ḥanbalīs*, or the *Shāfi'īs*.

Similarly, if you consider the spiritual sects, then it cannot be found either in the *Chishtīs*, or the *Suharwardīs* or the *Qādirīs*. It is found only in Aḥmadīs.

Thus, with regard to spiritual sects also the Aḥmadī women have eminence over the women of all the spiritual sects. As regards other sects, too, which were created due to the differences related to jurisprudential matters, the Aḥmadī women take precedence over all others.

Agreed, that if we consider the others, then, as compared to them, we are still weak. For example, the Christian women have given a lot of sacrifice for the sake of Christianity. No doubt, that our women have also given sacrifices and they too engage in the preaching work, but as regards sacrifice, they are still behind them.

As an example, in China, once there was a revolt against Christianity. In those days, a woman was preaching there. The Chinese attacked and killed that woman and ate *kababs* made from her meat.

When this news reached England, it was announced there that one of their women was a preacher there, and that the Chinese had killed her and had eaten *kababs* made from her meat and that now they wished that another lady should volunteer to work in her place. By the evening, telegrams were received from 20,000 women saying that they were ready to go and that they be sent there.

This example is not even visible among us so far, rather we feel ashamed that in this respect the Christians have taken primacy over us. It may be because they have been in existence for 1900 years, whereas we have not had that much time. However, there should be greater zeal and enthusiasm during youth. We hope that soon our women will show even greater zeal and enthusiasm.

No doubt, some good examples can be found in our Jamā'at also. For example, once a foreign student came here. He asked to be married here. I mentioned about it in some sermon or congregation that a foreigner is desirous of getting married here. A girl came and said that she was ready and that her marriage may be performed with that foreigner. Later her sister came and told my wife that her sister was very outspoken, she had herself come and had expressed her desire, although she herself is ready since the last three or four years that she may be married to a foreigner and sent abroad, but had not expressed her desire so far. One of the sisters got married to him and now they are in Delhi. Only yesterday I got the news that they had been blessed with a daughter. Ṣāliḥ Al-Shabībī is one of our foreign Aḥmadī youngsters. Last year she was married to him and now a girl had been born to them in Delhi.

Such examples are found in Aḥmadīs, although it is a more splendid example that a woman was killed, her kababs were eaten and when it was announced in the newspapers that other women come forth to fill her place, then by the evening, telegrams were received from 20,000 women that they were ready to go there. To some extent, similar, but weaker examples can be found in us, but more splendid and better examples are found in them.

Similarly, one of our missionaries went to Africa. On his return, he wanted to get married to a particular girl. He had already married once in West Africa. Now, to marry a foreign missionary, who already had a wife, when it was customary in that country for people to have even 150 wives required a lot of sacrifice! Yet that

girl was willing. Accordingly, she has now reached Africa. She raised the children of her husband's first wife very lovingly. That missionary came here from Africa and had brought along his first wife also. His two children were also accompanying them. That girl looked after her husband's first wife and also her children. Later, one of the children ran away. Now she has joined her husband, via England, with assistance from the wife of one of my nephews.

Such examples do exist among us, but they are not as splendid as the ones found among the Christians. I should have made this speech in the ladies' convention, but incidentally the men's convention was at hand. Therefore, addressing in men's convention, I advise you to explain to your women and tell them that they should also offer sacrifices like the Christian women. Like I have explained, that a lady was killed, kababs were made from her meat and eaten, but when an announcement was made for her replacement, 20,000 ladies presented their names by the evening. You should explain to your wives and daughters that they should also inculcate a similar sincerity and faith in themselves.

Yesterday, because of illness, I overlooked that in yesterday's Friday sermon, I should have announced the commencement of the new year for financial sacrifices for Taḥrīk Jadīd (the New Scheme) but I forgot to make the announcement. As such, today I am announcing the new year for the subscription to Taḥrīk Jadīd. I draw your attention to the fact that the only way available to us to propagate Islam in foreign countries is through Taḥrīk Jadīd. I urge the youngsters to come forward and dedicate their lives for the service of Islam and make themselves capable by attaining religious knowledge so that they can be sent abroad.

I urge the Jamā'at that if our missionaries continue to increase and the number of mosques also keep increasing, then our expenditure will also keep increasing. Rupees 200,000 are required for the construction of one mosque. My scheme envisages constructing 50,000 mosques...

You should not feel that our Jamā'at is poor. I saw a dream through which God Almighty has provided me comfort that this poverty is temporary and such circumstances are about to occur as a result of which God Almighty will bless the Jamā'at with plenty of wealth.

I saw a dream that there is a large group of farmers. These farmers own large tracts of land. They came to Rāja 'Alī Aḥmad and shook hands with him and then went over to one side. On seeing them I say that, now, if God Almighty wishes, they will become 60,000, and if each one of them pays only one hundred rupees per head per year for the mosques, that will amount to six million rupees, and twenty mosques can be built with six million rupees.

From this dream I understood that, now, by His grace, God Almighty wishes to spread the Jamā'at among the farmers, and that too among such farmers who could pay at least one hundred rupees each for the mosques.

For example, here the lease amount per 25-acre piece is about three to four thousand rupees and the expenditure by the farmers is very little. If they farm

themselves then instead of three to four thousand rupees they can earn up to six to seven thousand rupees. Paying one hundred rupees out of this for the mosques is not a big deal for them.

In the dream I say that now these people will increase to sixty thousand, and even if each one of them pays one hundred rupees for the mosques, the total amount would be 6 million rupees. After that, suddenly those people vanished from my sight, but a flock of birds flew over my head. These appeared to be seasonal birds, like waterfowl. These birds fly according to a specific pattern. My sight fell on these birds and I said that God Almighty possesses great powers. He has created such birds that though they are inferior to humans, yet their organization is superior to that of humans. If there could be a way by which we could also organize the human beings in a similar manner, then how easy it would become for us to conquer the world.

This dream comprised of two parts; one relating to the farmers and the other relating to the birds. I do not know if they are partridges or some other birds, but they are certainly seasonal birds. They were flying in such a pattern that one was leading and the others are following. This is mostly common in cranes, geese, herons and ducks. Seeing them, I thought how mighty is God Almighty that although we were born now, yet this quality and habit is found in these birds since the times of Ḥaḍrat Ādam (peace be on him). Right from the beginning, He had given them such knowledge according to which they always fly in an organized manner.

If we can succeed in inculcating this organized arrangement among the human being also, then in spite of being small in numbers, the Jamā'at Aḥmadiyya can dominate the whole world. At present too, it is only due to our organization that although we are a poor Jamā'at, yet last year its annual subscription towards Taḥrīk Jadīd combined with Ṣadr *Anjuman* Aḥmadiyya was nearly five million rupees, and we are hopeful that by the grace of God Almighty this amount will keep increasing. Soon the annual subscription to Taḥrīk Jadīd and Sadr Anjuman Aḥmadiyya will be 6.5 million rupees. I keep thinking in my mind that if the annual subscription of our Jamā'at is 30 million rupees, we can send our missionaries to every nook and corner of Pakistan, because 30 million rupees comes to 2.5 million rupees per month, and 2.5 million rupees per month means that if the salary of each missionary is Rs. 100 per month then we can employ 25,000 missionaries, and 25,000 missionaries can be spread over every nook and corner of Pakistan.

Today I am making a demand for financial sacrifices from the Jamā'at for the new year of Taḥrīk Jadīd. Now it is the responsibility of Al-Faḍl and the workers of Taḥrīk Jadīd that they spread this message repeatedly and publish it. Every member should try to increase his contribution over what he paid last year. In the previous years, as the subscriptions were meager, I had to exercise firmness and had said that everybody should pay 50% more than the previous year, but now I remove this compulsion, because people have themselves, of their own will, increased their subscriptions. Now I desire that no one should pay less than their

last year's subscription. He can pay more, say 10% more, or 15% more, or 20% more, if he so desires. This action on his part will entitle him to additional reward, just like the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) has said that man achieves proximity to God Almighty through supererogatory Ṣalāt, because these Prayers are offered voluntarily, whereas the obligatory Prayers are offered under command.

There are still five months left to *Majlis* Shūrā Session, when the new year's budget is prepared. Keep collecting these subscriptions for the next five months. Stress its importance to other members repeatedly, so that after five months, this year's subscription is more than last year's subscription, and by the grace of God Almighty, we are able to build mosques in the whole of Europe and can increase the number of our missionaries in Africa and Indonesia, etc. This is the means of our success.

Presently, if we have any superiority over other sects, it is only that our missionaries can be found in foreign countries, whereas they do not have any. This has had such an effect that, the day before yesterday, I received a German's letter from Kuwait. He wrote that he has been inclined towards religion since long, but he did not know where he could get Islamic religious knowledge. There was a person by the name of Mūsā. (Mūsā is some non-Aḥmadī, probably belonging to Bombay area as such names are found there). Mūsā came to know that the German had an inclination towards Islam. He advised the German to go to Rabwah if he was interested in learning about Islam; he could not learn about Islam anywhere else. As such, he desired that some arrangements should be made for him as Mūsā had promised to bear all the expenses in this regard. I wrote to him that expenses were no problem; all we wanted was that he gets used to living a modest life and gets into the habit of living with meager means because only those missionaries are successful who learn to live within meager expenses. Mr. Kinzay had been educated here and now he is our missionary in Chicago (America). Whatever subsistence we used to pay him, we will pay the German the same stipend if he comes. We pay Rs. 40 to our own students and Rs. 60 to others. If he could subsist with that amount then he could come and could go back to preach in his own country after getting education here. We do not need any money from Mūsā. We are ready to pay him a stipend ourselves, but if he says that his expenditure is Rs. 6,000, then we do not have means to bear that expenditure, because we have to call many people from abroad and impart education to them. Even if we call 50 persons and pay Rs. 6,000 per month to each of them as expenses, then it adds to Rs. 300,000, which we cannot afford. So far, his reply has not been received. Another German priest is also coming. Together there will be two of them.

There is another youngster from Australia who knows some Arabic too. In his childhood, he had gone to Tunis and stayed there for a long time. After staying there for fifteen to twenty years, he returned to Australia. He has also written to us that he wishes to dedicate his life. If he also comes then there will be three of them. Another person is coming from Philippines. The Government there is

creating hindrances for him, that is why he has not been able to come so far, but if he comes, then there will be four of them.

Information has been received from New York that a black person, who was previously a priest, wants to come. If he comes then there will be five of them. As such, presently we have applications from almost ten countries, from where people want to come here, rather now even India is also a foreign country. Applications keep coming from India also. A short while back we received an application from a Sikh that he wanted to get religious education and that arrangement may be made for him.

Thus, God Almighty is creating opportunities for the propagation of Islam all over the world. The need of the hour is that, in the field of sacrifice, our Jamā'at should always keep striding forward so that Islam can be spread successfully everywhere. No doubt, the whole world opposes us, but only the divine religions are destined to succeed. All the opposing plans are reduced to dust and only the plans of God Almighty always prevail in the world. In the Holy Qur'ān, God Almighty says

wa ma•ka•rū wa ma•ka•ral•lā•hu wal•lā•hu khai•rul•mā•ki•rīn (Sūrah Ā•li 'Im•rān, Verse 55),⁵⁶

that the human beings also made great plans to defeat Islam, and in return, Allāh, the Almighty, also made plans to grant victory to Islam, but, *Wallāhu Khairul-Mākirīn*, Allāh, the Almighty, is a great planner, and ultimately the plans of Allāh Almighty always prevail. You can see how many plans the enemy made but ultimately it was Islam which came out victorious. Mecca was won, the whole of Arabia was won, and the plans of the infidels were of no use because they were human plans. No doubt, the infidels launched scores of attacks on the Muslims, to the left and to the right of Medina, even directly on Medina itself, and even on the Muslims who had settled on the route to Medina. But all the efforts of the infidels went waste and, ultimately, during the times of Ḥaḍrat 'Uthmān (may Allāh be pleased with him), the kingdoms of Khusro and Caesar were both shattered to pieces. Later, during the times of Walīd-Bin 'Abdul-Mālik, the Islamic general Tāriq conquered Spain. This was not very long after the period of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him), rather at that time some companions (may Allāh be pleased with him) were still alive.

Then 'Abdur-Raḥmān, a son of Mu'āwiyah Bin-Yazīd, went to Spain and laid the foundations of the Umayyad Dynasty after which the Muslims ruled Spain for 1,100 years. So, God, who showed signs in the times of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him), is present in our times also, He has not grown old, He is as young and strong as before. The only need is for us to have faith.

⁵⁶ وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ

And they planned, and Allāh *also* planned; and Allāh is the Best of planners. [3:55]

We too have not overlooked Spain. Immediately after the Second World War, we sent our missionary, Karam Ilāhī Zafar to Spain. He told me that the new Muslims of Spain are very sincere. They accept Islam after very careful consideration and then they devote their lives to it.

I also came across such an example in London. A new Muslim, a Spanish Doctor, who had converted prior to 1954, met me in London. At that time, he was practicing at some place about 100 miles from London. When he heard about my visit to London, he came to meet me there. He told me that Karam Ilāhī Zafar had done them a great favor by introducing them to a blessing like Islam. He had completed the lower level course in medicine there. He said that he advised him to go to London and complete the course in medicine there. According to his advice, he came to London. After coming here, he completed his education. Presently his practice is flourishing. He was working about 100 miles away from London; he could not come to London daily. This also indicates that these people are sincere and they can offer sacrifices.

I had first decided to send Karam Ilāhī Zafar to Rome, but now due to the martyrdom of the children, this thought has come to mind that Karam Ilāhī Zafar should continue to stay in Spain and some other missionary may be sent to Rome. Initially Chaudhri Zafrullāh Khan had suggested that the people of Madrid can understand the Roman language very well. If Karam Ilāhī Zafar was not a burden on the Center, he could be sent to Rome. He could preach to the Spanish people from there also. Now that we have come to know that the new Muslims of Spain are very sincere and progressive, it has been decided to let Karam Ilāhī Zafar continue to stay there and to send some other missionary to Rome, and only the expenses be reduced.

We are already paying very meager expenses to our missionaries. Once a non-Aḥmadī friend wrote me a letter from Malaya that we should pay at least enough expenses to our missionaries that they could have decent meals and wear decent clothes. Later he met me in Quetta and asked me if I had received his letter. I replied in the affirmative. He then enquired if I had taken any action on his letter. I told him that we are poor people, what action we could take on it. He said that he had written from Malaya but had made up his mind that when he went back, he would personally meet me and verbally request that our missionaries are working with great dedication and devotion but we should at least pay them sufficient expenses so that they can make both ends meet in a decent manner. He had seen them live like beggars. Their clothes are tattered and they have food from roadside vendors, which does not have a good effect on the onlookers. However, I feel that in spite of this we will have to exercise control over the expenses incurred in Rome and Spain. But if the subscription to Taḥrīk Jadīd (the New Scheme) increases then it is possible that later we may increase the expenses of the missionaries so that they can work in a better way.

I end my speech and pray. After prayer, I will leave so that the rest of the program can be started.

After this, the Khalīfatul-Masīḥ said,

I have stated time and again that members should pledge the subscription of their children also and they should also inform them that this is their subscription for Taḥrīk Jadīd so that they can remember it throughout their lives and then they can advise their children also, even if the subscription is only two annas or even one anna. Anyway, they should tell them that their subscription towards Taḥrīk Jadīd (the New Scheme) had been notified and that now they were also among the warriors of this scheme.

At this point, in reply to a question from a member, the Khalīfatul-Masīḥ stated:

The condition of Rs. 5 is for the person who is single. We will not accept, if someone who does not have any children, pays less than Rs. 5. But, if along with his own subscription, he pledges some subscription on behalf of his children also, we will accept it however meager it may be.

(Address Delivered on 26 October 1957.
Reference: The Daily Al-Faḍl, 7 November 1957, Pp. 1 to 4)

Anṣārullāh Should Show Progress in Financial Sacrifices and in Spiritual Matters

Address to the Fourth Annual Rally of Majlis Anṣārullāh Markaziyya

Today is the function of the Annual Convention of Anṣārullāh. On this occasion, I wish to tell you two things.

Firstly I want to address you that you should pay attention towards your responsibilities. You were named Anṣārullāh after careful deliberations. The period of life between 15 to 40 years is full of youth and ambition. That is why those of this age group have been named Khuddāmūl-Aḥmadiyya, so that they spend maximum time in the service of humanity. Those above 40 years' age were named Anṣārullāh. In that age, one becomes steady in his work and if he is employed somewhere; he achieves progress in his job and becomes capable of carrying out maximum service of faith with his wealth.

You have been named Anṣārullāh so that, as far as possible, you pay attention towards the service of faith. This attention should be both in financial as well as religious sense. In religious sense, also it is your responsibility to spend maximum time in worship and propagate faith to the maximum, so that, seeing you, your children also develop piety.

This is the quality of Ḥaḍrat Ibrahīm (peace be on him) that has been mentioned in the Holy Qur'ān that he always used to instruct his family members towards Ṣalāt, etc. This is the real service for you. Continue to pay attention to Ṣalāt and glorification of God, and also draw the attention of your children towards Ṣalāt and praise of God. Till the time this spirit remains in the Jamā'at, and the angels of God Almighty remain with the people, and the word of God alights on them, till that time the Jamā'at remains alive, because such people can be found in it, who, after hearing the message of God Almighty, pass it on to the people. When this thing ceases to exist, and the people become disassociated with God Almighty, then the nations also start dying.

You should always pay attention to God Almighty and your children should also be advised to glorify God Almighty, and if some glad tidings descend on you, then you should not be afraid, and you should send it for publication in the newspaper.

In actual practice, it is the job of prophets to publish their dreams and revelations. The difference between prophets and others is that assertiveness is found in the prophets, whereas no firmness is found in those who are not prophets. The decree for those who are not prophets is that they uphold the state of humility and they may tell the people about the rain of fresh revelations which descends on them from God Almighty, and not insist that people should agree to

what they say. Of course, it is the job of a prophet to insist that people should accept whatever he says, failing which they would be punished, whereas the job of one who is not a prophet is that, for the strengthening of faith, he mentions his dream, but he does not insist on anybody to agree to whatever he is saying. He understands that, as he is not a prophet, if God Almighty wishes that whatever he is saying should be accepted, then He will Himself create some situation for it accordingly. He does not have to insist about it. However, the prophet considers it his duty to insist on the revelation, because he believes that God Almighty converses with him in a manner like which he does not do so with anybody else, and if someone does not agree to what he says, then that person will be punished. That is why he is emphatic. However, the other person cannot do so.

Therefore, whenever any person sees a dream or a vision, he should send it for publication in the newspaper. Then it is the discretion of the staff of Al-Faḍl to publish it or not. This is also a wrong approach that some people tell me that Al-Faḍl was not publishing their articles. One should not mind if they do not publish. It means that God Almighty does not want it to be published. Moreover, this is beneficial for Al-Faḍl staff also as it results in creating an awakening in the Jamā'at. If someone experiences a dream, a vision, or a revelation, and if that is published, then the others also feel that if they focus, they may also experience a dream, a vision, or a revelation from God Almighty. This way, Al-Faḍl will provide a service to the Jamā'at. It will be a means of creating an awakening in the Jamā'at. But if they do not fulfill their responsibilities, then they will come in the grasp of God Almighty. Your only job is to draw their attention to it, but if Al-Faḍl does not publish it, you should leave the matter to God Almighty and not insist that Al-Faḍl should publish your dream. The editor is independent. It is his discretion whether he publishes anything or not. If he does not fulfill his obligations, then God Almighty will take him to task. You are not a keeper over him. Even about Muḥammad, the messenger of Allāh (peace and blessings of Allāh be on him), Allāh says that he is not a keeper over people then who are you to call yourself a keeper?

You should try to uphold the status of Anṣārullāh, and the meaning of Anṣārullāh is that they serve faith both financially and spiritually. I have told you that serving the faith spiritually means that you pay attention to God Almighty, and if a drop of rain falls on you too, then you should pass it on to others. Besides revelations, the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) used to value everything received from God Almighty. Once, when it rained, he came out and put his tongue out. When a drop of rain fell on it, he said that it was a fresh sign of God Almighty's blessing. So, apart from the Holy Qur'ān, he even called a drop of rain as a fresh sign from God Almighty. Therefore, if someone, by the grace of God Almighty, has a vision or a revelation, then that certainly is a fresh sign from God Almighty. Then why should not he mention these blessings. Mention of the blessings is also one of the ways of thanking God Almighty.

The other matter that I want to mention is that now the time for the announcement of the new year of Taḥrīk Jadīd (the New Scheme) has come.

We have been entrusted with a great task and we have to construct mosques in all foreign countries. Currently, the position of our exchange rate is not very strong but God Almighty has been very gracious and we have been going ahead with our work, because some of our foreign Jamā'ats are now stable and strong, like the African Jamā'ats, etc., which do not come under Pakistan's laws. So, the pounds and dollars that they have paid to the Jamā'at for the mosques have kept our work running to some extent. But so far there are only a few such Jamā'ats. They cannot bear much burden. The only way to share their burden is that the local burden should be borne by the local Jamā'ats and they should be relieved of this burden, so that they can construct mosques in foreign countries.

In America, the Muslims are mostly blacks. It is generally said about blacks that they are less intelligent, but a mosque has been constructed in America for which a black person and his wife had donated their house and property and had made some additional financial contribution too. Similarly, others also contributed, and that mosque was built. If the blacks of America, who have remained away from Islam, and have joined Islam only recently, were able to dedicate their properties for building mosques, then why did not the earlier Muslims do so? There is a lot of wealth in West Africa also. By the grace of God Almighty, diamond and gold mines have been found in the lands of some of our chiefs there and they are getting thousands of pounds as profit. If our missionaries motivate them, and they take on the responsibility of building mosques, or at least if the East and West Africans build two or three mosques each, then the problem of Pakistan to raise pounds will end, because pounds are available in these countries in abundance, whereas it is not available in abundance in our country.

We have to compete with other nations to sell the things produced in our country. But in certain foreign countries where pound is available, there are such things which have no competitors, like in West Africa all the pounds come from diamonds and gold, and no other nation can compete with them as regards to diamonds and gold, as such essentially they save a lot of pounds, from where we can get help.

Our Jamā'at has been established in the Philippines also and is progressing. Although its progress is slow, still the progress is there. Last year we received a letter of oath of allegiance from there. I am sorry to say that it kept on lying at home. I cannot read letters due to illness, that is why it kept lying somewhere. Now that we found the letter, it transpired that the oath of allegiance was from a governor. About the time his letter was received, we also came to know that he had been murdered. The only benefit of receiving the letter is that *Wakilut-Tabshir* says that we write a letter of condolences to his family. Initially we thought that he must be a deputy commissioner and not a governor, but the student who has come from there has said that there are large islands over which governors have been appointed instead of deputy commissioners. He said that the person who wrote the letter of oath of allegiance was a governor. As he has been martyred, an assistant governor has taken the oath of allegiance. So, by the grace of God Almighty, there has been progress in this region also and, if God

Almighty so desires, the Jamā'at will achieve further progress in regions like America and the Philippines, etc. That way dollars will be available with ease.

One of the effects of preaching in America is that it is having a positive effect on preaching in many other countries also. Maulawī Nūrul-Haq Anwar, who has recently returned from America, has told us that the vice council of Egypt felt pain in the jaw and that he had written a letter to me for prayers, but had not received a reply. I asked the office staff to find that letter. They told me that they had not received that letter. However, we received a second letter from him a couple of days ago in which he wrote that probably his first letter could not reach me and that he was writing a second letter. He has pain in his jaw and requests my prayer that may God Almighty grant him health. (When Maulawī Nūrul-Haq Anwar met the Khalīfatul-Masīḥ after the Anṣārullāh rally, he informed that his jaw had healed, rather he felt relief even before his arrival here. That is why this letter appeared to have been written earlier). Anwar Ṣāhib also informed that he was a childhood friend of Colonel Nāṣir, and has a lot of influence on him.

This was merely due to the effects of preaching in America. When we preach in America, the Egyptians and Syrians are also impressed and they feel that this is the only Jamā'at that is serving Islam, and thus, they develop a natural affiliation towards our Jamā'at. Due to the harshness of the earlier Syrian Government, our Missionary, Munīr Al-Ḥuṣnī had written a letter that they had interfered in certain endowments of our Jamā'at but now he has written that there appears to be some latitude in the new laws that have been made. According to him, he is going to initiate legal action.

One of the revelations of the Promised Messiah (peace be on him) is that *yad'ūna laka abdālush-shāmi*, that is, the devotee of Syria pray for you, which means that the Jamā'at will expand in Syria. The members should pray that God Almighty facilitates the Jamā'at there and spread the Jamā'at in large numbers so that the devotees of Syria are born. Now the Promised Messiah (peace be on him) is no longer here, so *yad'ūna laka* means that they will pray for the Jamā'at, and the word *abdāl* indicates that their prayers will be heard. The word *abdāl* means that a great change will take place in them and they will have close proximity to God Almighty.

We should also regularly pray that God Almighty may remove the difficulties being faced in Syria. A strong Jamā'at may be established there and such devotees are born who keep praying day and night for Islam and the Jamā'at. Syria also plays an important role in providing us pounds sterling. In Syria also dollars and pound sterling are commonly circulated. We get some help from there also. However, if the Jamā'at spreads in Saudi Arabia and the Jamā'at also spreads in America, Australia, New Zealand, and the Philippines, then we can obtain dollars. Similarly, if the Jamā'at spreads in East and West Africa and England, then pounds sterling are collected. We do not need these pounds sterling and dollars for ourselves. We need these for God Almighty and for building His house.

Therefore, keep praying that God Almighty may establish Jamā'ats in these countries and they may be blessed with such sincerity that they build houses of God Almighty in all countries to such an extent that the slogans of God is Great start rising from each and every place in the world, and the country which so far was infamous due to trinity, now raises this slogan from its every nook and corner that Masīh was nothing, only God Almighty is the greatest of all. If this happens, then it is a great victory for the faith of Islam, and for us also it can be a source of receiving the favors of God Almighty. Each one of us cannot go there for preaching. Some missionaries have gone there. The rest can help them with money and seek the bounties of God Almighty through prayers so that His angels descend on them and make their words effective.

One of our students had gone to Germany. A letter was received from him only yesterday, saying that one of the daughters of a priest was under his preaching, and is inclined towards Aḥmadiyyat to a great extent, but she is afraid of her father that he may oppose her because he is a priest. I wrote to him that many priests had become Muslims and that he should explain to that girl that she should read our books and should also convince her father; God willing, he will also become a Muslim. So far, two priests have become Muslims in Europe. Now, if he converts to Aḥmadiyyat, there will be three of them.

In England, a person, though he is not a regular priest but has acquired the education necessary for becoming a priest, has joined Aḥmadiyyat. His father was a learned Jewish scholar. When he mentioned this to his father, his father rejoined that he did not see any truth in Islam, but if he considers it to be a true religion then he will not stop him and that he may accept Islam. Those people who value the truth, if they do not accept Islam themselves, they allow their children to accept it. This is how God Almighty opens the way gradually.

You should keep praying that God Almighty may open avenues for propagation of Islam and Aḥmadiyyat in Europe and America and may God Almighty soon fulfill our scheme of building mosques in Europe and every State of America. Similarly, pray for Spain also as it was included in the earlier conquests of Islam but now Christianity has been spread there forcibly. May God Almighty make provisions for help and assistance so that Islam, which reached there in the times of Umayyad Dynasty and was later uprooted from there, is reestablished there once again. (After this the Khalīfatul-Masīh II led prayers). After the prayers, he stated:

In future, remember that my feet tremble due to illness. Provide a small rostrum for support during the speech. Merely a stick is not enough for support some times. I can stand against a table for a longer duration and can talk more. This year the weakness has increased, although logically it appears that this is merely a misgiving, because previously I used to think that this weakness was due to old age, but it has taken place only in the last few months, and a few months do not make much of a difference in one's age. That is why the opinion of the doctors appears right to me. They say that it is not weakness; rather actually, it is mere suspicion. Those who come to see me also say that they feel that my health is

good. However, I do feel weak. That is why I feel that the opinion of the doctors that I am not suffering from any illness is correct. Anyhow, whatever problems exist cannot be denied. That is why it is essential that during the speech there should be some sort of a rostrum against which I can lean, because, merely holding a stick, I remain apprehensive and fear that I may fall.

I have prayed for you as well as the Jamā'at. May God Almighty accept them, and you all return to your homes safe and sound, and make bold efforts for the progress of Islam and Ahmadiyyat so that God Almighty may bless your endeavors, and improve substantially the financial condition of the Jamā'at and Tahrik Jadid, which is meant to expand propagation work in foreign countries.

May God Almighty enable the members of our Jamā'at to offer greater sacrifices than before and may God Almighty protect the crops in future from destruction like the one brought about to the spring crop in our country last year. May He bless our new crops, so that the previous losses incurred by the farmers are recovered and they are able to make greater sacrifices in the future. There are mostly agriculturists in our Jamā'at and their financial weakness has a lot of effect on the budget.

Therefore, we pray to God Almighty that He may rain His grace and bounties on them and through His fresh glad tidings, namely, revelations, visions and dreams, may He strengthen their faiths so that they can strengthen the faith of their future descendants.

I have seen that those who see true dreams; their children say that their grandfather had seen such a dream and in turn their children say that their great grandfathers saw that dream. Thereby their effect lasts for three generations. If the members of the Jamā'at pay attention to it and also draw the attention of their children to it, then at least three to four generations remain protected, and if their descendants also become similar, then six generations are protected. Then, if their descendants also becomes like this then nine generations are protected.

We see that after the Holy Prophet Muhammad (peace and blessings of Allāh be on him), his blessings remained protected for 1,300 years. A lot of changes occur in 1,300 years. We wish that our descendants remain safe till the Day of Judgment. As Ahmadiyyat is the last splendor of God Almighty, and the last splendor should at least remain until the Day of Judgment, so that provisions continue to be made for people to pay attention towards spirituality and guidance. If these provisions are removed, then no other means of guidance will remain in the world. Thus, I have prayed that God Almighty may shower His glad tidings on our Jamā'at, so that ever new grace and bounties are bestowed on it and their faith is refreshed day by day.

(Address Delivered on 1 November 1958.
Reference: Al-Faql, 06 November 1958, Pages 1-3)

Importance of Aḥmadiyya Khilāfat for Eternal Spiritual Life

Concluding address delivered at the second annual Ijtima of the central Majlis Anṣārullāh, at Rabwah.

Before my address I will repeat Anṣārullāh's pledge, so everybody stand up, and repeat the pledge with me.

Everybody stood up, and Ḥaḍrat Amīrul-Mu'minīn Khalīfatul-Masīḥ II rehearsed the following pledge:

ash•ha•du al•lā i•lā•ha il•lāl•lā•hu waḥ•da•hū lā sha•rī•ka•la•hū wa
ash•ha•du an•na mu•ḥam•ma•dan 'ab•du•hū wa ra•sū•lu•hū⁵⁷

I solemnly pledge that for fortification and propagation of Islam and Aḥmadiyyat, and to safeguard of system of Khilāfat, I will, God willing, strive to the last breath of my life, and for that I will be ever ready to make the greatest of sacrifices. Moreover, I will continue to urge my progeny to remain attached to Khilāfat forever.

After this, the Khalīfatul-Masīḥ said:

After yesterday's speech, I suffered from loose motions, which continued throughout the night because of oversight in eating. I am feeling quite weak due to them. I thought it appropriate to say something to friends who have come from outside.

Yesterday, in my address, I pointed out that your name is Anṣārullāh, that is, not only that you are Anṣār, you are Anṣārullāh, that is, helpers of Allāh, the Almighty. God does not need help from anybody.

This explanation in this regard is forwarded that the name implies that you will remain steadfast to your pledge forever just as Allāh is to remain for ever. He is not going to die, so your pledge should also never die.

However, no human being can escape from death, so the meanings of Anṣārullāh will be that till you die you will stand by your pledge, and after your death, your progeny will uphold this pledge. This is the reason that it has been added to this pledge, "I will continue to urge my progeny to remain attached to Khilāfat."

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَسْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ⁵⁷

I bear witness that there is none worthy of worship except Allāh, the one, there is no partner to Him, and I bear witness that Muhammad is His servant and His messenger.

If Allāh, the Almighty, provides our coming generations the strength for this then it is not impossible that we may keep Khilāfat established for a longer time than the Christians.

The meaning of keeping the Khilāfat established for a longer period means the organization of the Community stay so strong that the propagation of Aḥmadiyyat and the propagation of Islam continue to the four corners of the world, which cannot be accomplished without Khilāfat because no one person has the capability of sending missionaries to Holland, England, Germany, Spain, France, Scandinavia, Switzerland and other countries. This task can only be done when there is an organization, and there be a person at whose hand the whole Jamā'at is gathered, and he continues to collect nickles and dimes and quarters and a dollar or two from each member of the Jamā'at, and sufficient amount is collected through nickles and dimes and quarters and a dollar or two that the propagation of Islam can be conducted throughout the world.

The Christians exceed us in numbers. They are almost 600 million. Pope, who is the Christian Khalifa, has put in place a system that every Christian contributes a penny as dues. It is called Pope's money. They collect 3.75 million this way. However, despite that you bear so much burden that some pay 6% of their monthly salary while others pay 10%, and pay regularly for twelve months. Your dues amount to 1.5 to 2 million Rupees. The reason is that our number is much less than the Christians.

If we have 3.75 million Rupees, we may probably break Christianity in pieces within two years. Even with this small amount, we accomplish such work that world is astonished. Christians have written in their books, excerpts of which are published now and then in Al-Faḍl, that Aḥmadīs have confounded them, and that wherever they go people do not pay attention to them because of the Aḥmadiyya teachings, and not only that there are no new conversion but rather their members are leaving them to join Islam.

Reports from Nigeria and Gold Coast indicate that the individuals who have joined Aḥmadiyyat, have come mostly from Christianity. Similarly, reports from Sierra Leone and Liberia indicate that Christians are being attracted towards Aḥmadiyyat and are joining the Community. New Aḥmadīs in Pakistan and India have come mostly from Muslims as there are more Muslims here and there are few Christians but as there are more Christians there so most of the Aḥmadīs have come from Christians.

Professor J. C.⁵⁸ Williamson of Gold Coast University has written in his book Christ or Muḥammad:

In Ashanti, southern province of Gold Coast, Christianity is on the rise, but in some southern parts, mostly along coast Aḥmadiyya Jamā'at is gaining great victories. The cherished desire that Gold Coast will soon become Christian, is now

⁵⁸ Sidney George Williamson, Christ or Muhammad, Cape Coast (Ghana), Methodist Book Depot, [1956].

in danger, this danger is more severe than we think, because large number of educated young men are being drawn towards Aḥmadiyyat, it presents an open challenge to Christianity.

The level of the sincerity of those who have joined Aḥmadiyyat is such that the Sierra Leone Mission wrote that there was a Christian leader there, known as a chief there whose status is equivalent to tax collectors in our country but the government there has assigned them much greater authority. Cases are referred to them and the government has empowered them to award punishment to a certain level.

According to the traditions of the country, the chief is regarded as God's representative; therefore, they do not have the tradition of taking oath of God like we do. Instead, it is customary that when one is to take oath, the chief stands up, and the stool, which he uses to sit on, is placed in front, and the person or his representative who is to be given oath, places his hand on it and takes oath, and says that he swears by the stool of the chief that he did or did not do that thing, and his statement is accepted. Our Aḥmadīs started refusing to take the oath by placing their hand on the stool of the chief, and said that it was setting up equals with God, and that they will take oath only in the name of God.

The chief refused to accept an oath by the name of God Almighty, that the tradition had been handed down from their ancestors that oath is taken by that stool, and that, therefore, he will only accept an oath with that stool, but the Aḥmadīs refused to take that kind of oath. One after the other, Aḥmadīs were penalized but the Aḥmadīs continued to refuse to take such oath.

At last, the government became apprehensive and said, 'how many Aḥmadīs will you put in jails? Aḥmadiyyat is spreading in this area and the number of its adherents is increasing day by day.'

The government ultimately ordered the chiefs that if there is a need to take an oath from an Aḥmadīs in some matter, they should not be given the oath of the stool, rather they should testify with the oath of God as these people cannot take oath of anything other than God. So, observe how Aḥmadiyyat has brought a revolution there.

One of our newspapers is published in Sierra Leone. Our missionary wrote about it that it was published in a press owned by Christians as we did not have a press. They tolerated the first few issues but as the matter went forward, a delegation of priests visited the owner of the press, and shamed him that he was publishing an Aḥmadiyya newspaper in his press, which is cutting the roots of Christianity. He was incited and said that he will not publish our newspaper in his press since the priests disapproved.

The publication of the newspaper ceased. Christians were very jubilant over it. Along with their rejoinder to us, they also wrote a note in their newspaper that they had stopped publishing the newspaper of the Aḥmadīs, and will now see what means the God of Islam creates for the Aḥmadīs, that is, the newspaper of the Aḥmadīs used to be published in their press, now that they had refused, and

Aḥmadīs did not have their own press, they will see what power that God has who they present against Jesus, and if He has any power, He should Himself provide means.

The missionary writes that when he read this, his heart felt severe pain. He motivated Jamā'at to collect funds and contribute enough that they may buy their own press. He bought a bus ticket in this regard and he went to meet an Aḥmadī about three hundred miles away so that he may motivate him to take part in the drive. While he was traveling towards him, by the grace of God Almighty, eight miles before that village, he caught sight of the person and that person also saw him. He got down the bus and came to greet him asking, "What brought you here?" The missionary told him that a Christian newspaper had written they had stopped printing our newspaper, and if there is any power in our God against Jesus then He should show a miracle.

He asked the missionary to stay there and wait for his return from his village. He returned in a little while and gave 500 pounds to the missionary. He had already contributed 500 pounds earlier, that is, he contributed an amount of about 13,000 rupees.

He said, "It is my wish that you arrange for the press quickly so that we may reply the Christians that they had refused to publish our newsletter but now our God has given us our own press."

Other members of Jamā'at also have contributed to this cause. By this time, more than 1800 pounds have been collected, and order for a press has been placed in England through an Aḥmadī.

The person, our missionary went to visit, once was a staunch opponent of Aḥmadiyyat. He was so much opposed that once he was walking with an Aḥmadī along a river. The Aḥmadī started preaching him about Aḥmadiyyat. Pointing towards the river he said, "You see that this river is flowing from this side to that side. It is possible that it may suddenly change the direction of its flow, and start flowing backwards, but my conversion to Aḥmadiyyat is not possible."

After a few days, he met, not an intellectual scholar but, a local African Aḥmadī, and talked to him for few days and joined Aḥmadiyyat.

Allāh, the Almighty, also helped him, and in a short time his monetary situation became much better than before. Now witness the respect for Islam and Aḥmadiyyat that has risen among them is due to the blessing of Aḥmadiyyat.

World accused that the Promised Messiah (peace be on him) was agent of Christianity but God proved he was not an agent of Christianity rather he was an agent of God, the Almighty.

If, as opponents say, he was an agent of Christianity, then what is the meaning of converting Christians to Islam? If he were an agent of Christianity then he should have converted Muslims to Christian rather than Christians to Muslims. No one comes forward to support his enemy. The person who is cutting the roots of Christianity, why would Christians support him?

Jesus of Nazareth (peace be on him) was treated the same way too. Jews accused that he was taught by the idol *Baal*. Jesus (peace be on him) replied the accusers that he preached against Baal, and preached to worship one God. Then how could they say that *Baal* taught him and helped me.

Just imagine what a grand sign it is for the Promised Messiah (peace be on him) that his opponent kept saying during his lifetime that he was an agent of Christianity, but, after his demise, He blessed the poor Jamā'at of his believers to defeat Christianity. The Jamā'at contributed and established a network for propagation. If they had not contributed, and our missionaries had not gone into different countries of the world, then these people who are joining Aḥmadiyyat, from where they could have come, and could Christianity have been confounded?

As I have told you, it is because of these contributions that the Christians had to declare about a country that the pleasing hope of converting that country to Christianity cannot be fulfilled. Now, probably Islam will win and Christianity will be defeated because instead of Christianity, Islam is flourishing in that country. Aḥmadiyya Jamā'at is opening schools, establishing colleges and building mosques.

Our secondary school has been established at Kumasi in Gold Coast. They call it college, but education is provided up to the level of FA. People send their children from several miles away to this college. They are so fond of studying religion that last year one student came here (in Rabwah) for study.

The missionary of that area wrote about him that his mother came to her and gave him an amount of 200 pounds, and asked him to arrange for her boy to go to Rabwah so that he may study there. The missionary told her that she was a widow, why was she burdening herself, and that amount may serve her needs, and that perhaps she had in her mind that her child will obtain there a BA or an MA, there they only teach religion. The woman replied that she was sending her son to Rabwah only that he goes there to study religion; therefore he should send him there and she will pay his expenses. That boy is studying here. After completion of education, he will return to his country and will become missionary there.

Similarly, Amrī 'Ubaidī came from East Africa. He converted to Aḥmadiyyat from Christianity. It is said about the Africans that they are less intelligent, but that person so intelligent that he has negated this notion.

Recently, there was a conference of an organization of young people in Karachi. They had not invited us but we ourselves sent some boys from here. One of them was Amrī 'Ubaidī. Later on it was reported that during the conference they frequently consulted Amrī 'Ubaidī and had him represent them. They were not even inviting us but when our young went there, they consulted them in every matter and put them forward to lead.

Now he has returned home, and has written that, by the Grace of God, he has started preaching. May Allāh soon bring that day near when that entire nation accepts Aḥmadiyyat.

Now, all this is happening due to the blessings of the system, and Khilāfat is another name for this system.

Khilāfat is not a separate entity rather Khilāfat is the name of system. The Promised Messiah (peace be on him) says in his book Al-Wasiyyat,

“So dear friends, since it is the *Way of Allāh*, from time immemorial, that God Almighty shows two Manifestations so that the two false joys of the opponents be put to an end, it is not possible now that God should relinquish His *Way* of old. So do not grieve over what I have said to you; nor should your hearts be distressed.

For it is essential for you to witness the second Manifestation also, and its Coming is better for you because it is everlasting, the continuity of which will not end until the Day of Judgment. And, that second Manifestation cannot come unless I depart. But when I depart, God will send that second Manifestation for you.”⁵⁹

Note that the Second Manifestation is not the name of some Anjuman, it is the name of Khilāfat and system because Promised Messiah (peace be on him) says that he can be among us for some time but the second manifestation will be eternal, and its continuity will not be disrupted till doomsday. No prophet or Khalīfa can last until doomsday, but Khilāfat can last until doomsday and a system can last until doomsday.

Thus, here Second Manifestation implies Khilāfat only. Khalīfa can die but Khilāfat can continue until doomsday. If Jamā'at keeps on accepting one Khalīfa after the other, and continues accepting till doomsday, then not only one Christianity but thousands of them cannot face Aḥmadīs since we have a trove of arguments and signs given to us by the Promised Messiah (peace be on him) which no other nation has.

God, the Almighty, had delegated the Promised Messiah (peace be on him) the task to enact the supremacy of Islam over the whole world. The period of the supremacy of Islam over the whole world cannot come through the efforts of one person; rather, it requires the struggle of millions of people over a long period of time.

Thus, this work can only be done through Khilāfat, and its credit will go to the Promised Messiah (peace be on him), whose arsenal we use. Rest is just to eat the fruits, like a person who goes in a garden and eats its fruit. However, he will enjoy the fruits but real enjoyment is his who planted that garden.

A humorous story is well known. A person was suffering from tuberculosis. He had numerous treatments but none helped. Doctors declared him incurable and he returned to his town. Once he was going on a road near Wazirabad that he met a wrestler walking haughtily on the road. He had his head shaven clean in the

⁵⁹ Translation adopted from The Will, Islam International Publications, London, 2005, Page 7.

tradition of wrestlers so that the opponent may not grab his hair during wrestling.

The condition of the ailing person was very weak, yet, on seeing the wrestler, he thought of a mischief. He slowly approached the wrestler and gave him a thud to his head with his knuckles. The wrestler was furious and felt humiliated by him so he gave him a sound beating kicking him. While he was kicking him, he was saying, "Kick me as much as you like, but you cannot enjoy your kicks as much as I enjoyed the thud."

The enjoyment we have experienced through the arguments of the Promised Messiah (peace be on him), Christianity did not experience that enjoyment during the period of its strength. The Christians were rulers over us and we were weak and were their subjects. We had no sword and other material power, but a wrestler of God came and gave us argument by which we are now defeating America, England, and all other countries.

The joy, which is in this thud, is not present in their kicks. This blessing, which God has given us, is due to the Promised Messiah (peace be on him). As our missionaries work and Aḥmadiyyat will progress, the blessing will multiply.

God, the Almighty, told about the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) that He will give supremacy to Islam through him.

Whoever goes out for propagation of Islam now, and whoever gives even a penny for propagation, in reality, in his sphere, he is a deputy of Muḥammad, the messenger of Allāh (peace and blessings of Allāh be on him).

The promises, which God, the Almighty, made to the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) and to the Promised Messiah (peace be on him), those promises will be with him too according to his level and status. The Holy Prophet Muḥammad (peace and blessings of Allāh be on him) and the Promised Messiah (peace be on him) have passed away. Holy Qur'ān is a book, which does not speak. Now, the missionaries will speak. In a way they will be the deputies of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) and the Promised Messiah (peace be on him).

As they will propagate in America, England and other countries, and Islam will spread, Allāh will give them Khilāfat of Muḥammad secondarily. To keep their Khilāfat established there, it is necessary that Khilāfat be established in the center to keep all Aḥmadīs together, and to send funds to them so that they may continue working at their places. As contributions increase, they expand the sphere of the system of propagation. I told you yesterday that the Christian Khilāfat has prepared 5.2 million preachers, while in comparison we have only 150 missionaries.

The day the Messiah of Muḥammad gets 5.2 million missionaries; Christianity will not find way to escape, because we are given such arguments and signs, which Christianity does not have. For example, a meeting was held in London. Our missionaries spoke there and said that the Messiah of Nazareth had

died. They related that the Nazarene Messiah escaped from the cross and went to Kashmir, where he died, and his grave is still present in Srinagar. At this, a priest stood up and said that if Jesus was dead then their Christianity was dead. It does not matter whether he went to Kashmir afterward or not. This is just an intellectual issue that has been raised. His death is sufficient to end Christianity since we believe him to be God, if he has died then he is not God and so Christianity also does not remain.

In short, the Promised Messiah (peace be on him) has given the world such enlightening points that Christianity has no power to confront them. For 1300 years, Muslims have been in the deception that Jesus is alive in the heaven and in this way Christianity was being helped, but, by proving his death, the Promised Messiah (peace be on him) annihilated Christianity. The Promised Messiah (peace be on him) says,

“Muslims suffered set back when they forgot teachings of the Qur’ān,

They buried the Prophet of Allāh in the earth, and had the Messiah seated in heaven.”⁶⁰

A Christians always claimed: My Messiah is sitting in heaven with Allāh, the Almighty, and your messenger Muḥammad (peace and blessings of Allāh be on him) is buried in the earth. The Promised Messiah (peace be on him), with one sudden move, lifted Muḥammad (peace and blessings of Allāh be on him) to heaven and buried the Nazarene Messiah in the earth. This is what provided supremacy to Aḥmadiyyat over Christianity. As long as this teaching is present—and God willing, it will remain so until the last day—Christianity cannot flourish in the world. Christians were proud that Muslims said that Jesus was alive, and that supported their claim, but now they have come to understand and have started deviating from this belief.

When I visited Murree, our missionary and one of my sons visited the Christian mission to preach among the Christians. When their side became weak against ours, they called some missionaries from Lahore, and they started playing tricks. They started instigating Muslims by saying that Mirza Ṣāḥib claims to be at a higher rank than Jesus (peace be on him). This way they tried to instigate the non-Aḥmadī Muslims against us.

However, because of daily propagation, they understood that what Aḥmadīs were saying was correct and the superiority of Islam over Christianity could be

⁶⁰ مسلمانوں پر تب ادبار آیا mu•sal•mā•noñ par tab id•bār ā•yā

جب تعلیم قرآن کو بھلایا keh jab ta‘•lī•m-i-Qur•’ān ko bhu•lā•yā

رسول حق کو مٹی میں سلایا ra•sō•l-i-ḥaq ko mat•tī meñ su•lā•yā

مسیحا کو فلک پر ہے بٹھایا ma•sī•ḥā ko fa•lak par he bi•thā•yā

proven from this. Therefore, when the Christians started clamoring against Aḥmadīs, they said, “It does not concern you whether Mirza Ṣāḥib⁶¹ considers himself superior to Jesus or not, it is a controversy internal to us. You should clear the objections raised against Christianity, and prove the truth of your beliefs. They are our representatives who are in discussion with you; whatever they say will be considered our representation.”

Thus, the Muslims have understood the arguments and signs presented by Promised Messiah (peace be on him). As the teachings of the Promised Messiah (peace be on him) will spread, Christianity will be overpowered.

The second aspect is spiritual. Christian political aspect was taken care of with the issue of the demise of Jesus. The fault with the religious aspect was that the scholars had acknowledged that some of the verses of the Holy Qur’ān were abrogated. Due to this, the belief of the Muslims on the Holy Qur’ān was not complete. Everyone surmised how he or she could trust the Qur’ān even if one verse was abrogated. The Promised Messiah (peace be on him) removed this difficulty and ruled that every verse of Holy Qur’ān is practicable. From the Ba of Bismillāh to the Sīn of Wan-Nās, there is no part, which is not practicable.

This is the reason that when I wrote Tafsīr Kabīr, people were astonished to read it and said that the previous scholars had not written what I had written. I received several letters from non-Aḥmadīs that they had read the Tafsīr Kabīr. It contains limitless deep knowledge of the Holy Qur’ān.

In district Multan, a non-Aḥmadī took Tafsīr Kabīr from his Aḥmadī friend to read. After going through it, he commented: “We should see the sea from which this Tafsīr has issued forth.” However, the question is, where from did this sea originate?

It came from the fact that every verse of the Holy Qur’ān is practicable. Any verse the commentators did not understand, they declared it abrogated. As we understand that every verse of the Holy Qur’ān is practicable, therefore, we ponder over every verse. With deliberation and concentration, we resolve it with the light and blessing given by Allāh, the Almighty, and reach an exegesis not touched by any scholar during the last 1,300 years. If previous commentators did not write commentary of certain verses, its reason was that they were of the belief that some of the verses of the Holy Qur’ān are abrogated. Therefore, whenever they encountered a difficult verse, they did not ponder over it, and thought that if the verse were found abrogated later, all the hard work would go to waste.

Our belief is that none of the verses of the Holy Qur’ān is abrogated, therefore, we ponder on every verse, and we do not give up the search for its correct explanation. The result is that our belief on Qur’ān continues to increase day by day.

⁶¹ Mirza Ghulām Ahmad of Qādiān (1835-1908)

I remember that the Promised Messiah (peace be on him) used to tell the story of a past saint. He used to say that someone requested the saint to comment on the Holy Qur'ān. The saint responded, the Qur'ān was revealed for Abū Jahl. If it were revealed for Ḥaḍrat Abū Bakr then only its [starting] ba is enough. Ba means with, and it was sufficient for Ḥaḍrat Abū Bakr that he becomes a companion of Allāh, the Almighty. However, Abū Jahl did not accept, therefore Allāh the Almighty revealed the whole Qur'ān, otherwise there was no need for such large Qur'ān for Ḥaḍrat Abū Bakr.

The reality is that the Promised Messiah (peace be on him) has infused a new spirit in us to teach the wisdom and truths of the Holy Qur'ān. He told us that no verse in the Holy Qur'ān is abrogated. As much of the Holy Qur'ān you will act upon, that much you will be near God, the Almighty.

If we look in a practical manner, the Holy Qur'ān is not a book of philosophy; rather it is a heavenly book. If you act on each one of the verses, you will become a beloved of Allāh, and Allāh's blessings will descend on you, and when Allāh's blessings will descend upon you then all calamities and troubles will become trifle in your eyes.

During the last 1,300 years, whosoever acted on the Holy Qur'ān with a true heart, God's help always has been with him, and he has been witnessing His support in the times of troubles and difficulties.

It is a well-known story about a saint who never worked for his living. His wife went to his friend, who himself was a renowned saint and a scholar, and requested him to advise his friend, he does not have a gainful occupation. The saint consented, and said that he will visit him and advise him to engage in a gainful occupation. He went to meet him and said, "Look brother, it has been brought to my notice that you are not working for your subsistence while you are a scholar and you can earn your living by teaching others." He replied, "Brother, I have great respect for you in my heart, but I regret that you are giving me this kind of advice. The Holy Prophet (peace and blessings of Allāh be on him) directed not to refuse any body's hospitality. I am a guest of God, the Almighty. How can I refuse His hospitality? If I refuse His hospitality, He will be displeased." The other saint was also sharp. He said, "The Holy Prophet Muḥammad (peace and blessings of Allāh be on him) said that hospitality is only for three days, after that it is charity. You have been the guest of God Almighty for twenty years. Is the hospitality not overdue?" He was also clever. He replied, "Has the Holy Qur'ān not declared the day of God Almighty equals one thousand years? With the authority of the Holy Qur'ān, I will be the guest of God Almighty for three thousand years, and will enjoy what he will provide."

Therefore, the fact is that whoever becomes God's, He opens different ways of subsistence for him. The important matter is that to create spirituality in man, He has directed him to supplicate to Him. When a person meekly and humbly supplicates then God's love increases in his heart. There is no doubt that apparent practical steps are necessary, but supplications are also a way to create spirituality. A believer toils but he understands that, in reality, it is the Almighty

God who provides him. He never surmises that whatever he earned was the result of his effort. However, a rich non-believer thinks that whatever he is earning is due to his personal knowledge, intelligence, and hard work.

Thus, it is clearly mentioned in the Holy Qur'ān that when Korah was told that the wealth he had was given to him by God, he replied, "This has been given to me because of the knowledge I possess" (Al-Qasas:79),⁶² that, my wealth is a result of my knowledge. Thus, Islam does not forbid earning, but says that however much you toil, be certain that only Allāh the Almighty brings it to fruition.

For example, someone is a blacksmith. He may put in as much hard work as possible but whatever he earns, he should not think that is because of hard work as blacksmith, rather he should surmise that everything is given to him by God, the Almighty.

Sometimes it happens that a man studies blacksmithing the whole year but fails to learn. It also happens that a person knows the trade but does not find a job. It can also happen that one earns a sum but a thief robs him of all his money. It may also happen that he may bring his earnings home but as soon as he arrives home, he may suffer sudden pain in the belly and die. It can also happen that he may develop skin ailment and cannot wear clothes. Therefore, every good takes place because of the Grace of God Almighty.

If a person earns with hard work even then whatever he gets is from God. This matter is such that if a person ponders over it, he can realize that whatever he has been blessed with, it is because of his relation with God, the Almighty.

Relationship with God, the Almighty, is possible through the Holy Qur'ān. This is what the Promised Messiah (peace be on him) has told us. This lesson originally was given by the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) but Muslims had forgotten it. The Promised Messiah (peace be on him) refreshed it. He said, Act upon the Qur'ān, supplicate, and be righteous, and understand that what you have is given to you by God, the Almighty. In a stanza by the Promised Messiah (peace be on him) states:

The root of every good deed is righteousness,

If this root survives then everything prospers.

That is, all good deeds spring from righteousness. If righteousness remains then nothing can waste such a person.

قَالَ إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ عِنْدِي أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا وَلَا يُسْأَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ

He said, "This has been given to me because of the knowledge I possess.' Did he not know that Allāh had destroyed before him generations that were mightier than he and greater in riches? And the guilty shall not be asked *to offer an explanation* of their sins. [28:79]

There are examples of the Promised Messiah (peace be on him) and other saints that, with the grace of God, the believers are never afraid of difficulties and calamities.

For example, it is well known about Ḥaḍrat Niẓāmud-Dīn Auliya⁶³ (may Allāh be pleased with him) that people envious of him pumped the king against him, and the king became suspicious of him. He was ready to punish him but said that at that time he was going for a war and will punish him on his return.

While the king was on his way back, the followers of Ḥaḍrat Niẓāmud-Dīn Auliya came to him and said, ‘The king is returning. Send someone who may plead in your favor before king, so that he may not harm you.’ Ḥaḍrat Niẓāmud-Dīn Auliya replied, “Hanooz Dilli Door Ast,” that is, Delhi⁶⁴ is yet far away. When the king reached closer to Delhi, his followers again told him that the king had reached quite close and had decided to enter Delhi in the morning. Ḥaḍrat Niẓāmud-Dīn Auliya again replied, “Hunooz Dilli Door Ast,” Delhi is still far away. The followers left quietly.

Kings’ son held a large celebration that night in the mansion outside the city. Thousands of people came to participate in the celebration and they ascended the roofs of the mansion. A portion of the roof was damaged. It could not bear the weight and fell. The king and his courtiers were sitting under this roof. They were squashed under it and died.

That next day instead of the king entering the city, his body was taken into the city. Ḥaḍrat Niẓāmud-Dīn Auliya said to his followers, “Did I not tell you, Hunooz Dilli Door Ast?,” that Delhi was yet far away.

Three years ago, you also witnessed a similar event. At that time, Aḥmadīs were pulled off the buses and trains and were beaten. At that time, I announced, “Do not be troubled, my God is running to come help me!” (Farūq, 4 March 1953).

You saw that within three days the scenario changed. People were saying at that time that there was no more any safe place for Aḥmadīs in Pakistan. Everywhere people were ignited, slogans were being chanted, “Kill the Aḥmadīs!” At that time, I said, “My God is running to come help me. He is in me. He is beside me!” Then ponder, did my God come running to help me or not?

Now all the Maulawīs are admitting that they have failed to have their demands accepted. Even now, when hypocrites created trouble in Jamā‘at, a person from Gujrat wrote to me that a hypocrite mentioned to him, ‘We committed a mistake by raising the issue of Khilāfat too early. Now we do not have any opportunity to approach Aḥmadīs. Wherever we go, we are driven away. If we had kept silent and worked quietly, we could approach each Aḥmadī, and

⁶³ Shaikh Khawāja Sayyid Muḥammad **Niẓāmud-Dīn Auliya** (1238 - 1325)

⁶⁴ Delhi (India) was the capitol of the kingdom at the time.

could communicate our thoughts to him, but now we do not have the courage to do so. Because of this, our whole scheme has failed.”

Because of my illness, I stayed outside the country for long time. It was a chance for the hypocrites to create trouble during my absence, but God kept them subdued, and when I returned, a fool among them blurted out, “We will eliminate the Khilāfat within two years.” I published this statement. Several people commented that a fool’s comment has been blown out of proportion. It will gain him fame and importance. However, the result was that the miscreants were exposed.

A friend wrote to me,

“You have achieved great successes during your 42 years of Khilāfat but what you have done now, that you have communicated the mischief to the Community on time, and have awoken it, I am sure that there is no achievement of yours greater than this. Today, we have identified all the hypocrites. Today, we believe that we have killed the Satan, and have prevented him from creating trouble in diverse ways within the Community. The publication of this matter has infused a new spirit and new zeal in the Community. Now, every Aḥmadī is ready to fight the enemies of Khilāfat. If you had not made the announcement in a timely manner, if you had overlooked and had kept quiet, then this mischief would have multiplied greatly.

“You have made great accomplishments, have done the work of propagation, have built mosques in foreign countries, but I am certain that curbing the current mischief is the greatest achievement, because, by this, you have protected the Jamā’at, and a new awakening and enthusiasm has been created in the Jamā’at. It was different before. There was lethargy in the Community and we were thinking that we were completely safe. If this mischief had spread suddenly, the Community would have been taken unawares, and the miscreants would have been successful in damaging the Community. However, you awakened the Jamā’at at the right moment by making an announced about it as soon the mischief started. As a result, it is ready to fight this mischief in every manner.

“If you had not awakened the Community at the right moment, these people would have put the Jamā’at in the lap of Peghāmīs, and all that effort which had been carried out for 42 years for the truthfulness of prophethood and apostleship would have been wasted. But God, the Almighty, alerted you in time, and despite that apparently that matter looked insignificant, and some Aḥmadīs considered it as trivial, you brought out its threat, and this way the whole Aḥmadī world understood the import of the matter, and readied itself to fight this mischief.”

I am getting letters from all countries where our Jamā’ats are established, for example, America, Africa, Damascus, Indonesia and all other countries, ‘We are, with true hearts, with the Khilāfat, and we reckon those who have raised this mischief as hypocrites. They cannot gain any rank or status any more by joining us.’

All these matters are a sign of God, the Almighty. If I had no knowledge of this mischief in time, that grandeur may have not appeared which is obvious now. The same awakening has taken place in the Community, which took place in 1914.

You were young at that time, now you have grown old. Now a youthful enthusiasm has again appeared in you. Young also have become enthusiastic, and every person in the Jamā'at is ready to sacrifice his life in the way of Khilāfat but he will not be harmed. When one is determined to support and aid the faith of God, the Almighty, the angles help him.

Last month I saw in a dream that they are delivering the verses that are related in the Holy Qur'ān for Jews and hypocrites. It is related in them that if you are driven out of Medina, we will also go out of Medina with you, and if you are fought, we will fight the Muslims with you. However, the Holy Qur'ān says to the hypocrites, 'Neither will you leave Medina with the Jews nor will you fight Muslims along with them,' both of your assertions are false. They are only to instigate the Jews and to prepare them to create disturbance.

The same thing is happening now, as was told to me in the dream. On the one hand, these hypocrites seek pardon, and on the other, they have it published in the newspaper that they did not seek pardon. If in fact they had not sought pardon then why did the non-Aḥmadī newspapers write, "Look! How great a wrong is being done! The noses of these people have been rubbed off seeking pardon but they are not being forgiven."

If they had not negated that they had asked for pardon, many weak members from the Jamā'at would have said that if they are seeking pardon then they should be pardoned. First, they themselves sought pardon and then they became scared and surmised that the non-Aḥmadīs may not realize that they are scared and thus lose their support. Therefore, they wrote that they did not seek pardon.

Because of this lie, that story befits them which well known about a boy. He grazed sheep. Once he thought of a joke with villagers. He climbed a hill and cried "Lion has come! Lion has come." The villagers ran out with sticks to help him. When they reached there, there was no lion. The boy told them that he was just joking. Next day he was grazing sheep and a lion actually showed up. The boy ascended the hill and called out, "Lion has come. Lion has come," but no one came from the village to help him. They thought that the boy was playing a trick like the day before. Consequently, the lion tore him up and devoured him.

When the non-Aḥmadīs understand that these people are habitual liars, they will abandon them. These people will witness their own failure with their own eyes.

This morning, my barber told me an amusing anecdote. He told me, "I went to give a haircut to Miāñ Abdul-Mannān. He said, 'Were you afraid or did someone stop you that you did not come to cut my hair?' I responded, 'Neither am I afraid, nor anyone stopped me. Haircut is a human right.'

Nobody stops me from it, and so I have come.’ Then I said, ‘Miān Ṣāhib, I relate you a story. An Aḥmadī came to Qādiān from Peshawar. He went to see Miān Sharif Aḥmad at his residence. By chance, I was waiting at the door to give him haircut. We found that Miān Ṣāhib was sleeping at that time.

I asked that he be informed that I had come to give him a haircut but the visitor insisted that his sleep not be interrupted but I did not agree and sent the message to Miān Ṣāhib.

He called me and the visitor in. There was a cot. I requested the visitor to take a seat on it, but he declined. Thinking that he does not like to sit on the cot, I brought a chair for him, but he declined to sit on the chair too.

Rather he sat down on a doormat in front of the door where shoes are placed. I said, ‘What is this? I provided you a cot and you did not sit on it. I gave you a chair and you did not sit on it. You have sat down at a place where boots and such are placed.’

He said, ‘Let me tell you a story. I am a Companion of the Promised Messiah (peace be on him). Once I came to see the Promised Messiah (peace be on him).

He was sitting in Masjid Mubārak. There were shoes placed near the door. A person wearing causal and simple clothes came and sat among the shoes. I surmised him to be a shoe thief, so I started watching my shoes so that he may not run away with them.’ He continued his story, ‘After some time the Promised Messiah (peace be on him) died and I heard that someone become Khalīfa in his place. I came to Qādiān to pledge allegiance. When I put forward my hand for pledge, what I saw is that he was the same person whom, due to my insolence, I had thought to be a shoe-thief, that is, Khalīfatul-Masīḥ I, and I was much ashamed in my heart.’

It was his habit that he sat among the shoes. When he was called by the Promised Messiah (peace be on him), he moved forward a bit. When he enquired whether Maulawī Nūrud-Dīn had come, he again moved a little forward. He came forward after repeated calls. After telling this story, I said to him, ‘Your father received Khilāfat by sitting among the shoes, but you want to take it by force; it will not work. Sit among the shoes like your father and seek His Grace from God, the Almighty.’ He fell silent and did respond to my narrative.”

We ourselves have seen Ḥaḍrat Khalīfatul-Masīḥ I. He used to sit in a meeting very humbly. Once, there was a discussion of weddings in a meeting. Deputy Muḥammad Sharīf, a companion of the Promised Messiah (peace be on him) relates that Ḥaḍrat Khalīfatul-Masīḥ I (may Allāh be pleased with him) was squatting, that is, he had his knees up and he had placed his head on his knees.

The Promised Messiah (peace be on him) said, “Maulawī Ṣāhib, one way to increase Jamā‘at is to have more children, so I think that if people in Jamā‘at marry more than once, the Jamā‘at can be increase this way. Ḥaḍrat Khalīfatul-Masīḥ I lifted his head from his knees and said, “I am ready to obey your order, but nobody will be prepared to give me his girl at this age.” At this the Promised

Messiah (peace be on him) smiled. He earned his status due to such humbleness and respect of the Promised Messiah (peace be on him).

Despite that his children have created mischief in the Jamā'at, yet the Jamā'at is compelled to respect him, and prays for him. God has put in our hearts that grandeur of his humbleness and his love for the Promised Messiah (peace be on him) that, despite that his sons are in opposition, yet the love of their father does not leave our hearts, and yet we keep him in our prayers, and say that may Allāh elevate his status because he accepted the Promised Messiah (peace be on him) when the whole world was against him.

Some people from district Jhang have recently entered the Jamā'at. One of them is Maulawī Azīzur-Raḥmān who is a great scholar of Arabic. His Arabic poem has been published in Al-Faḍl. His father, who is not a scholar like his son, came here. He was going somewhere. Someone saw Miāñ Abdul-Mannān coming. He told him that he was Miāñ Abdul-Mannān. He ran towards him and approached him, and said, "Miāñ, your father received Khilāfat at this door. What has happened to you that you are running away? Then he said him in Punjabi, "Go and seek pardon." Abdul-Mannān replied, "Bābā Jī, I did ask for pardon." He said to him, "This is not the way. Go and sit at his door and do not move from there. Even if they want to drive you from there by shoving you out of there, do not move until you are pardoned." But Abdul-Mannān did not accept the advice of this new Aḥmadī.

Then, I too delivered a sermon in Murree and described how to seek pardon but he neither followed the way I had related in my sermon nor he acted upon the ways suggested by that new Aḥmadī. However, a noise is being made in the newspapers.

They may make as much noise in the newspapers as possible, they cannot make that much noise as was made against the Jamā'at in 1953. The God who came running to help me in 1953, He has not grown old that He could run in 1953 but He cannot run now. Rather, He could run at that time and He can also run now, and will be able to run until doomsday. Whosoever will come forward to destroy Aḥmadiyyat, my God will come running. If a person will try to hurl a spear to annihilate Aḥmadiyyat, my God will place His chest before him; and you know that no spear can reach my God. Whoever will try to hurl a spear at the chest of God, the spear will revert and pierce the chest of the person himself, and the Jamā'at, by the grace of God, the Almighty, will continue to be protected due to its belief. The need is only this that you keep your belief established.

The Khalīfatul-Masīḥ I used to relate, 'When I was studying in Bhopal, there was a saint. I used to go often to meet him. He was a pious person and he had confidence in me. One day I went to see him after some gap. He said, 'Miāñ, we love you. Do you know why we love you? We love you because you visit now and then and we get to talk about God, the Almighty. After you, worldly affairs overtake. You did not visit me for a while. Have you seen a butcher's shop?' I replied, "Yes I have." That saint said, "Have you not observed that the butcher rubs two knives with each other after cutting meat for some time? Do you know

why he does so? He does so because the fat sticks to the knife while cutting the meat and it becomes blunt. When he rubs it on another knife, the fat is rubbed off. Similarly, when you come here, I talk to you about God, the Almighty, and you talk to me about God. This way, the fat that accumulates from worldly pursuits is rubbed off. Therefore, do not skip a visit and continue to come here.”

You should also talk about God among your families and keep reminding about Him, so that God is always in our hearts forever, and His love becomes so sharp that not only we become his lovers but He also becomes our lover.

Remember that nobody can bear his lover’s suffering. If you will become the beloveds of God, God will never abandon you. Rather, the enemy will not have yet come out of his house that you will see that God will have come down the empyrean and is guarding your houses Himself.

Notice that when the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) migrated, some enemies had made a plan and were standing with bare swords, but he passed by in front of them. Afterward people said to them, “You claim to be very brave but Muḥammad (peace and blessings of Allāh be on him) passed by you and you could do nothing.” They replied, “By God, we did not see him at all.”

Therefore, when God will be with you, if the enemy will come to your house, he will not be able to see you. The Holy Prophet (peace and blessings of Allāh be on him) was much greater man but we have seen such scenes in our Jamā‘at.

Maulawī Abdur-Raḥmān was a sincere Aḥmadī from Kashmir. I had appointed him as a missionary there. He was very influential among Muslims and helped them organized. The government of Jammu lodged some accusations against him and said that a certain theft took place because of him and issued criminal warrants against him.

One day he was sitting with me in Kashmir. Someone whispered in his ear that police was standing outside. He rose, covered his head with a handkerchief, and passed by right in front of the police. Afterward I asked someone what happened to Maulawī Ṣāḥib. I was told that he passed by in front of the police and nobody noticed him.

The Holy Prophet (peace and blessings of Allāh be on him) was of much greater status. Maulawī Abdur-Raḥmān was not even a companion, he was a Tābī‘ī.

Even with him, it so happened that police was standing with warrants but he passed in front them. When the police was asked why they did not arrest him, they said that they did not see him at all.

Until we have contact with God, God will also have contact with us, and God will always continue to show his care for us, and nobody will dare to look at us with malicious eyes because God’s angles will come forward immediately and will come between him and us, and we will provided such help which great kings crave.

May Allāh be with you and help you.

After this, the Khalīfatul-Masīḥ led audiences in a long supplication, and repeated the pledge of Anṣārullāh.

(Address delivered 27 October 1956. Al-Faḍl 26 and 27 March 1957)

Persuasion for Strong Organization and Perpetual Activeness

Address to the First Annual Rally of Majlis Anṣārullāh Markaziyya

I have come for the opening of this meeting only due the desire of Majlis Anṣārullāh. I will say a few words and will leave after opening this meeting with supplication.

Many years have passed since the establishment of Majlis Anṣārullāh but I see that up to now the signs of life have not appeared in this organization.

To have signs of life appear, it is necessary that first the organization should be put in place, second, continuing activities ensue, and third, they start producing some good results. I find Ansaullāh quite lagging in all these three things.

Anṣārullāh has not yet been established in all branches. No active movement is observable. Results become visible only after a while but at least there is a hope for some outstanding results, and at least some signs start appearing, but here neither hope nor signs are visible.

Probably this is the first annual rally of Majlis Anṣārullāh. I hope that they will try to lay the foundation of those tasks, and the Majlis Anṣārullāh Qādiān and the external Majlis will feel their responsibility that without complete alertness and total awakensness, national longevity can never be achieved.

Man's reformation is in the reformation of his neighbor. God, the Almighty, has made man such that his neighbor has effect on him. Not only man but everything in this world is affected by the thing next to it. We observe that things next to each other accept each other's affect. So much so that we find from present research that the colors of animals and birds are their living environment.

Fish lives in water, their whitish and shiny color followed water and the rays of sun falling on water. Frogs inhabit the shores. Their color is inclined towards emerald due to the green grass around the beaches. Animals living on sand have earthly hues. Parrots inhabiting green trees were rendered green. The color of the quails followed the dry bushes. The colors of the birds follow their environment by accepting its effects.

Therefore, if the colors of the animals and birds adapt to their environment despite lack of their mental capability, then why the color of man cannot change due to the people in their environment while they also have mental capability? This is the reason that God, the Almighty, has declared in the Holy Qur'an, be with the truthful (Sūrah Al-Taubah, verse 119),⁶⁵ that if you want to produce the

⁶⁵ ku•nū ma•'aṣ•ṣā•di•qīn

color of righteousness in yourselves then the recipe for it is that you choose the company of the truthful so that the same color of piety of your neighbor may be produced in you due to his impact.

Therefore, for the organization of the Community, and to establish the spirit of faith, and to keep that spirit alive, it is necessary that everyone try to reform his or her neighbor, because his reformation lies in the reformation of his neighbor.

Anyone who considers himself exempt from this, he himself becomes a hurdle in his own spiritual progress. Even the greatest of men needs additional spiritual progress. The Holy Prophet Muḥammad (peace and blessings of Allāh be on him) continued to supplicate to the end of his life, Guide us in the right path—The path of those on whom Thou hast bestowed Thy blessings. ⁶⁶

Therefore, if that prophet who is the chief of the ones before and after, no one has been born and no one will be born to match his level of spirituality, who attained to such nearness to the God Almighty that no parallel is found or can be found, if he, after attaining excellence after excellence, still seeks further spiritual progress, and syas ih•di naṣ•ṣi•rā•tal-mus•ta•qī•ma standing before God the Almighty, makes this plea not alone but having his companions along with him, then who can be such person there today who can consider himself, and standing with the Community, exempt from saying ih•di naṣ•ṣi•rā•tal-mus•ta•qī•ma standing before God the Almighty?

If a person considers himself exempt then he proposes a status for himself which God the Almighty has not proposed for anyone. Therefore, anyone who will propose a status like this for himself will falter because this kind of exemption is not an honor but a disgrace, not a sign of faith but rather that person is running towards the door of infidelity.

Therefore, for organization, it is necessary that an effort be undertaken to reform one's relations and environment It leads to a person's own reformation. Nation is raised by this, and it is the only source of success. Only those prayers are accepted which are offered in accordance with the laws of God Almighty. For our supplication, by inserting the plural form in ih•di naṣ•ṣi•rā•tal-mus•ta•qī•ma,

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

O ye who believe! fear Allāh and be with the truthful. [9:119]

⁶⁶ ih•di naṣ•ṣi•rā•tal-mus•ta•qī•ma ṣi•rā•ṭal•la•dhī•na an•‘am•ta ‘a•lai•him

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us in the right path —

• صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۚ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

The path of those on whom Thou hast bestowed Thy blessings, those who have not incurred Thy displeasure, and those who have not gone astray. [1:6-7]

God Almighty has conveyed to us that if we want to stay alive spiritually, and want to attain success, then it is not enough just to reform ourselves but it is necessary to reform our environment, to make an effort collectively towards this objective, and to beseech before God together. Therefore, I have established for this very purpose, Majlis Anşārullāh, Lajna Imā'illāh, Majlis Khuddāmul-Aḥmadiyya and Majlis Atfālul-Aḥmadiyya.

Thus, I hope that after this rally, Majlis Anşārullāh, understanding the importance of its work properly, will try to establish Majlis Anşārullāh everywhere with full thrust and effort so that the efforts to reform are not limited to ourselves but be also for the reformation of our surroundings, and that their efforts continue to swell like a river and irrigate all corners of the world.

Now I inaugurate this rally with supplication. May God do so that today's rally of Majlis Anşārullāh and today's efforts be like a seed, from them may God, the Almighty, produce thousand-fold more seeds, and those seeds become seeds for further harvests until God's spiritual kingdom be established in the world same way as his material kingdom is established in the world.

(Address to the First Annual Rally Anşārullāh, 25 December 1955.
Reference: Al-Faḍl, 6 August 1945.)

Discuss Ways to Create the Love of Aḥmadīyyat and a Habit of Hard Work

Anṣārullāh and Khuddāmul-Aḥmadīyya Majālis Advise

(Extract from Friday Sermon)

Love of Aḥmadīyyat, sincerity, and training inhibit quarrels but people quarrel over trivial matters. They stop offering Ṣalāt behind each other on quarrel over offices. This problem is due to the absence of love of Aḥmadīyyat in the heart. If there was love of Aḥmadīyyat, they would have not cared about whatever may have happened. When these people visit hospitals and courts, where sometimes the peons cause trouble for them, sometimes the compounders cause nuisance for them but they bear all these disgraces because they know that the life of their relative or their own life is in danger.

If they had regard for the value of the life of Islam and the honor of Islam then why would they quarrel among themselves over insignificant matters?

The difference is that the life of their relative or their own honor is dearer to them that is why they receive and bear the taunts of the magistrates or doctors in the courts or hospitals. They hear their impertinences and continue saying smiling, 'Sir, you are to us like our parents. You can say whatever you want to.'

But they are not ready to hear even a small thing when comes to the Godly organization or the heavenly system. In the hospitals, when the midwives and nurses taunt him, doctor tells him off scornfully, he hides himself next to the exit because he understands that if he offends them, the life of his relative will be in danger. But Aḥmadīyyat is not dear to them, Islam is not dear to them, therefore, they cannot bear hearing even an insignificant word for the organization and the system.

The other item is being industrious.

If there were love of Aḥmadīyyat then for sure young would have the habit of working hard but the habit of working hard and regularly does not exist.

If someone gives another a good advice, the other gets upset why he is advised.

Therefore, I once again bring to the attention of the Khuddām that they discuss and present before me proposals.

I have thought about it and there are some suggestions in my mind but I first present this matter before the Community that they bring before me proposals for creating the spirit of sacrifice, industriousness and carrying out tasks on time in the future generations. The condition is that the presenter should also present their children.

Some people write that such should be the treatment, and that firmness be shown regarding the young but when firmness is shown to their own sons then they start making hue and cry.

So a person who writes a suggestion should also write that he gives the right to the Community that he allows the Community that whatever rules they establish, he will consider their imposition on his children acceptable.

Similarly, Khuddāmūl-Aḥmadīyya should advise me after consultation among them what their suggestions are to create the habit of hard work and working with persistency. Young people fail completely with regard to accomplishing a task and just say that it could not be done due to a difficulty. They forward excuses 90% of the time and accomplish 10% of the time. This is a very dangerous situation, which cannot be tolerated for long. Thus, Khuddām should tell me how to create the habit of hard work and discharging responsibilities and forsaking excuses. After taking advice on these suggestions, I will make proposals and the youth of the Community will be made to abide by them.

First, it will be kept optional to observe which parents want to have their children learn about the faith and want to have them trained. After we are successful and will have known that our method is correct then we will take the next step to make it compulsory.

Anyhow, this task is important. If we fail to accomplish this task then the example of Aḥmadīyyat will be of a river which dries up on reaching an expanse of sand like the large rivers which dry up in deserts. Water continues to flow in them but dries up on reaching a desert. Small creeks flow for miles through mountains but large rivers dry when they reach sand fields.

Therefore, do not think that a river of understanding is flowing in you. If the desert of laziness, avoiding hard work and negligence takes shape in you then this river will dry up in it. Small creeks, which flow for miles through the valleys of mountains, will be blessed, but your river will neither be useful for you nor for the world. This is a calamity and a trouble which must be avoided. To avoid this calamity, first I seek the individual advice from members and advice from Khuddāmūl-Aḥmadīyya and Anṣārullāh as groups. From Anṣārullāh because they are fathers, and from Khuddāmūl-Aḥmadīyya as a group of the young members who are going to be affected by this scheme.

I ask every individual who may have a new and useful suggestion to give me advice. After considering them, I will decide what step to take for the reformation of the future generation.

(Extract from Friday Sermon delivered on 4 May 1945
Reference: Al-Faḍl 11 May 1945, Page 5)

Anṣār should together make such an effort that every Aḥmadī creates a habit of using his time correctly and not make excuses concerning any task assigned to him. Making excuses is a dangerous habit which destroys the nation.

We should inculcate this habit this year that whoever is assigned a task, it is his duty to either accomplish that task with utmost honesty or at the end of the assigned time his body lying there, not that his tongue be moving with the excuse that he could not accomplish the task due to such and such reason. Our youth cannot present real sacrifice until this spirit is inculcated among them.

Men should establish Lajna Imā'illāh where Lajna Imā'illāh has not been established. Many women have complained to me that men do not cooperate with them. Some stop them and tell them not to go to the meetings of Lajna. Some are such that they become a hindrance if the women want to establish Lajna Imā'illāh. This is a dangerous matter. Until the women also not serve the faith side by side with the men, until then we cannot progress correctly.

The building of Islam which we erect outside, if the woman is not with us in its preparation then she destroys this building.

If you bring the child with you to the meeting, preach him and advise him, put matters of faith into his ears, but on going home, if that spirit is not in your women, which Islam wants to create, then she will say to the child that his father is insane and takes him to the mosques for no reason, and that the child should not go to the mosque otherwise his health will be adversely affected so he should not do so.

This husband may give his child to live a frugal life but the mother may start saying to the child that his father is giving him that kind of advice because he is stingy, and is calling it a matter of faith while the real reason is that his heart does not want to spend on his child, and that the child can be extravagant and that she is prepared to help him.

Ponder that if it is so in a household then two swords will be in action simultaneously, one from the front and the other from the back. It is essential that there can be no peace where two swords are active.

Thus, firstly, our Community should create a habit of offering Ṣalāt in congregation.

Secondly, the Community should adopt the habit of working hard to discharge their responsibilities, and the task for which a person is designated. He should remember this principle that he is not going to give up even at the expense of his life. Until this kind of spirit is created, the Community cannot progress fully.

Thirdly, Lajna Imā'illāh should be established everywhere and the education and reformation of the women be taken care of.

Fourthly, establish truthfulness in the Community. A nation does not lose until truthfulness is established among it. I observe that, in our Community, there is weakness in this respect.

(Extract for address at the Annual Convention, 28 December 1946.
Reference 16 January 1947, page 2.)

Inculcating in the Jamā‘at the Habit of Undertaking Strenuous Chores

The Real Purpose of Establishing Khuddāmul-Aḥmadiyya And Anṣārullāh

After giving the literal meanings of the verse of Sūrah Al-Inshiqāq, yā ay yu hal-insānu in na ka kā di ḥun i la rab bi ka kad han fa mu lā qī hi (Sūrah Al-Inshiqāq, Chapter 84, Verse 7), while explaining this verse (with reference to Tafsīr Kabīr, Volume 6, Part 4, First Half, Pages 336-337), the Khalīfatul-Masiḥ II states:

God Almighty says, O Human!, you will try your utmost and strive hard to go towards your God, fa mu lā qī’hi, and at last you will meet Him.

Here, in yā ay yu hal-insānu, either a general rule has been mentioned or it means the Imām of the times, that is, either it means that O Human, for you, the pathway to meet your God is open. The condition is that there be *kadh* from your side. In this sense, every person is included in it, or everyone is not directly included in it but is included by virtue of obedience to the Perfect Human, meaning that O Perfect Human, you will make great sacrifices to reach your God, and in the end you will meet him, and when a Perfect Human meets Him then everyone is ordered to follow the same path and achieve proximity to God Almighty.

It is pointed out in this verse that it is not a trivial matter to find the pathway to God Almighty. To achieve it man has to work so hard that even his bones are affected. People are deprived of meeting God for not understanding this point. They think that having achieved faith, their spirituality will be perfected by enjoying momentary discourses about faith for some time and by praying and fasting, etc.

The spirituality is perfected through the concern that is caused by love—its effects even dissolve one’s bones. Till such time that a desire for God Almighty is not evinced, this grief is not created, this love and passion is not created, till that time he cannot achieve the level of *mulāqīhi*. To offer Ṣalāt and keep fasts and to assume that one had endured enough hardship are not the things that can be included in *kadh*. People carry out much more strenuous work than these. Look at the janitors how hard they work. Look at the washermen, they carry out quite strenuous work. Look at the water-carriers, how much hardship they endure. Yet this does not soften their bones. All the effect of work is only on the body that vanishes after sometime. But here the word *kadh* is used by God Almighty and *kadh* implies that a person does such a deed that it appears that his health will deteriorate, his bones will rot and his body will be ruined. When a person works in this way, then he is successful. For him to hope to expect success without this is a mistake.

In my Jamā'at, I have instituted Khuddāmūl-Aḥmadiyya and Anṣārullāh for this purpose that they should work hard and inculcate the habit of doing jobs requiring strenuous work. Until the time that a person does not avoid wasting his time, he cannot find God. The real purpose behind the establishment of Khuddāmūl-Aḥmadiyya and Anṣārullāh is that the Jamā'at develops the habit of doing jobs requiring strenuous work, and every individual remains busy in one chore or the other.

It has been pointed out in *yā ay yu hal-insānu in na ka kā di ḥun i la rab bi ka kad han fa mu lā qī hi* that unless a person annihilates himself by working continuously, he cannot have a collective glimpse of God. No doubt, after *kadh* a person does have a glimpse of God individually, but collectively the blessings of the glimpse of God can only be achieved once every individual of the entire nation annihilates himself.

In this world, the glimpse of God can be achieved in two ways. One is individually and the other is collectively as a nation. Even if the nation has been destroyed, still individually a person can achieve proximity to God Almighty. As before the advent of the Promised Messiah (peace be on him), although the Muslims had been destroyed and ravaged as a nation, there were still some saints among them. For example, the Promised Messiah (peace be on him) has written about Ḥaḍrat 'Abdullāh Ghaznawī that he was a revered saint. Similarly, Mujaḍdid Barelwī or Ḥaḍrat Maulawī Muḥammad Ismā'il Shahīd and similar other saints have passed before the Promised Messiah (peace be on him).

But these were the few individuals from the 400 million Muslims who reached God Almighty. They had been sent by God Almighty to show that Islam still possesses the power and can still revive the people and can still help them to reach the court of God Almighty. However, as a nation their presence did not prove beneficial in any way.

Who was Ḥaḍrat Sayyid Aḥmad Barelvi? In fact, he was a proof for the lazy, he was a proof for the negligent, and he was sent to inform that Islam still had life giving effects in it.

Similarly, who was Ḥaḍrat Sayyid Ismā'il Shahīd? He was proof for the lazy. He was proof for the negligent and he was sent to inform that Islam still had life giving effects in it. However as a nation, Islam did not benefit from his presence, because Islam comprised of the 400 million people; some of them were living in China, some were living in Japan, some were living in Sumatra, some were living in Java and some were living in other countries where their messages did not reach.

Although our Jamā'at is also still small, but it is a Jamā'at which, by the grace of God Almighty, is spreading in different countries. As such, those people were only proof for the negligent and were a proof that God Almighty can still revive people, otherwise during their times, the Muslims did not see the splendor of God Almighty as a nation.

God Almighty says, *yā ay yu hal-insānu in na ka kā di ḥun i la rab bi ka kad han fa mu lā qī hi*, O all individuals of the Jamā'at of the believers! Every person will have to annihilate himself in this path only then you will see the splendor of God Almighty collectively as a nation, and you will have the blessing of His glimpse, and this blessing is a genuine.

Otherwise, individually, in every age, people have access to God Almighty but the nation does not benefit from finding God Almighty individually. As a nation, the splendor of God Almighty becomes evident and every individual of the nation gets a glimpse of God Almighty, only when every individual annihilates himself in the path of proximity to God Almighty and does not withdraw until he achieves this great blessing.

(Reference: Daily Al-Faḍl, 16 March 1946)

Appeal to Donate Property

Summary of the Address to the Central Majlis Anṣārullāh

During the tea party arranged by Majlis Anṣārullāh yesterday in the honor of Maulawī Jalālud-Dīn Shams and Al-Sayyid Munīr Al-Huṣnī, while thanking the Majlis Anṣārullāh for their welcome address, revered Shams Ṣāhib mentioned that the missionaries working in different countries face a great difficulty due to scarcity of resources for preaching, whereas a vast field is available for preaching. In this context, he mentioned the scheme launched by Ḥaḍrat Amīrul-Mu'minīn Khalīfatul-Masīh II (may Allāh be his support) regarding bequeathing property and informed that by making it successful; a great revolution can be set in motion. The Anṣār should pay attention to it. On this occasion Ḥaḍrat Amīrul-Mu'minīn Khalīfatul-Masīh II (may Allāh be his support) said in his speech that the missionaries come from foreign countries and go to foreign countries. For those who leave, the hearts of the Jamā'at feel both sorrow and happiness. Similarly, for those who come, we feel happiness and sorrow.

Whereas their return is a cause of happiness, as they return to their kith and kin; at the same time this fact should not be disregarded that the period of their lives which entitled them to requital and reward had ended or has been altered.

The purpose for which our Jamā'at has been established is so sublime, so eminent and so splendid, that of the efforts required for it and the resources needed for it, even one thousandth part or one millionth part is not available so far. No doubt we are a few and weak, but if the Jamā'at had tried their utmost, then it is the way of Allāh that when the Jamā'at of the one appointed by Him, tries its utmost, then the remaining efforts needed for success are provided by God Almighty.

The Holy Prophet Muḥammad (peace and blessings of Allāh be on him) has stated that if a debtor of our tribe dies, we take the responsibility for his debts. This does not mean that if the debtor dies while leaving his wealth at home, his responsibility falls on his tribe; rather it means that even after he gave away whatever he had with him, but still the loan remained, that responsibility was taken over by the Holy Prophet Muḥammad (peace and blessings of Allāh be on him); that is, whatever loan remained, he took over the responsibility of its repayment.

Same is the case of God Almighty regarding his subjects in matters related to faith. The Jamā'at which spends all its energy in the service and propagation of faith is provided rest of the help by God Almighty. As such, if the Muslim Ummah can be the responsibility for the loans of an indebted Muslim, then God Almighty has greater responsibility to fulfill the shortages of his subjects. He provides the means for the success of His subjects who spend their entire strength in His path. Thus the danger does not lie in the fact that we are few and weak, rather it lies in the fact as to whether or not we are making endeavors and efforts to our fullest extent. Moreover, the question is not whether or not we will be successful,

because this decision has already been taken by God Almighty. There are many Rajas, Maharajas, Nawabs and Kings in the world. God Almighty can create zeal and enthusiasm in their hearts and can raise them for the service and propagation of faith. However, He appointed you instead of them. This means that God Almighty knew that you have the strength to do this work. You have the strength through which Islam can be victorious.

Anyone who joins Ahmadiyyat is a proof of the fact that he has the strength to take part in the success and victory of Islam. Can we ever imagine that God Almighty may entrust a Jamā'at with the responsibility of doing a great job, but that Jamā'at neither has the strength nor the capability to do that work, nor are fit to do it. The Promised Messiah (peace be on him) has stated that if he can find forty believers, he can conquer the world.

Presently our Jamā'at is in hundreds of thousands. It appears that now the deficiency is in sacrifice and not in strength, otherwise as regards numbers, on the very first day when the initiation took place, there were more than forty people for initiation. As such, now the lack of success is that of sacrifice and not that of strength.

The other reason is that initially teachers are required for the education and guidance of the people and as the teachers are becoming available, people are being inducted into this Jamā'at. When we have enough teachers to impart education and provide guidance to the entire world, students will start coming in strength. This is also one of the reasons for not achieving the glorious success so far, but due to this we cannot undermine the fact that so far full and complete sacrifice is not being made.

Shams Şāhib has just mentioned about one of my schemes. We can benefit from it only when the majority of the members of the Jamā'at bequeath their properties but regrettably this scheme has stopped after a certain extent and the managers did not consider appropriate to continue it. So far 13.5 million rupees worth of properties have been donated and if the entire Jamā'at takes part in this scheme, then according to my estimate, properties worth up to 100 to 200 million rupees can be donated. If the minimum estimate is 100 million rupees and we spend half a percent, then a glorious change can be brought about in the world and the propagation work can be expanded to such an extent that the message will reach hundreds of thousands of people. Moreover, a lot of expenditure is required to incur on the existing missionaries, and because of shortage of funds, the work cannot expand. Bequeathing property is such a scheme that no one incurs any expenditure, whereas a lot of work can be done.

I have said that we will not take over the properties and will let them remain with the owners and will work in such a manner that splendid results will start appearing.

However, regrettably the Jamā'at has not paid much attention towards it. In Qādiān, probably only 5% have bequeathed their properties. It is my estimate that in Qādiān the Ahmadis have properties worth a minimum of 10 million

rupees, if not more. If all the Aḥmadīs bequeath their properties, it will not be a burden on them and vast opportunities for the propagation of Islam will open.

But presently our situation is like that of the martyrs of Uḥud that due to shortage of cloth, if their faces were covered, their feet become bare, and if their feet were covered then their faces were bared. Sometimes we have the money, suitable people are not available, and if the suitable person is available, money is not available. There is need both for people who can work, and funds. In this maximum help can be provided by Anṣārullāh and they should realize their responsibility.

There are Anṣār who write to me that they are urging their children to dedicate their lives for the service of religion and they will present them whenever they are ready. But, there are others who appear to be stopping their children from dedicating their lives. Such people should keep in mind the needs of faith and fulfill their obligations towards the faith.

Humble, Ghulām Nabī (Editor, Daily Al-Faḍl)

(Summary of Address Delivered on 22 October 1946.
Reference: The Daily Al-Faḍl, Dated 26 October 1946).

The Responsibility of Majālis Khuddāmul-Aḥmadiyya and Anṣārullāh to Inculcate the Habit of Working Hard and Offer Congregational Ṣalāt

(Extract from the speech at the Annual Convention 1946)

The first and the foremost obligation of a Muslim is the worship of God Almighty. The Holy Qur'ān has used the words *Iqāmah Ṣalāt* for worship. It is pointed in them that no worship can be called worship without *Iqāmah Ṣalāt*.

Unless Congregational Ṣalāt is not offered, other than that a person is sick or disabled, his Ṣalāt cannot be acceptable before Allāh the Almighty. I can see that our Jamā'at is not paying full attention to this. It is the responsibility of the members to devote their full energy to this aspect that each one of us is offering Ṣalāt in congregation.

A few years ago too I had drawn the attention of the Jamā'at to this aspect, which did have positive effects for some time, but later laxity crept in. I had said that wherever mosques were close by, Ṣalāt in congregation should be offered in the mosques. Where there are no mosques, there the members living in an area can get together at someone's house and offer Ṣalāt in congregation there. Where even this arrangement is not possible, there the congregational Ṣalāt should be offered in your homes. The husband can lead his wife and children and offer congregational Ṣalāt. Today once again I draw the attention of the Jamā'at to this aspect, especially the attention of the office holders. They should write to me every month as to their activities in this regard.

The other thing towards which I wish to draw your attention presently is the habit of hard work. I can see that the habit of hard work is lacking in many youngsters of the Jamā'at. Whenever they are confronted with the slightest hard work, they get confused and start showing slackness in fulfilling their obligations.

This is a very dangerous flaw that is found in them. From this, it is evident that if a situation arises which requires all kinds of sacrifices for faith, then even if such people do offer sacrifices, their sacrifices will not be beneficial, because those who shirk hard work, like to relax more as compared to fulfilling their obligations.

Therefore, I draw the attention of all Jamā'ats, especially Khuddāmul-Aḥmadiyya, to this matter that they, along with Anṣārullāh, try that every Aḥmadi develop the habit of utilizing his time usefully and whatever work is entrusted to him, he does not make any excuse about it.

Making excuses is a very dangerous trend which destroys a nation. We should develop this habit this year that whenever a person is deputed to do any work, it is his responsibility to either do that work honestly, or on the completion of the

time allocated for that work, his dead body should be seen there. He should not utter the excuse that he could not do the work due to such and such a reason. Until such time that this spirit is developed in our youngsters, until then they cannot offer real sacrifices.

Similarly, men should ensure that wherever Lajna Imā'illāh does not exist, there they should establish Lajna Imā'illāh. Many ladies have complained to me that men do not cooperate with them. Some of them even stop them, asking them not to attend the meetings of Lajna Imā'illāh.

There are others who create hurdles if the ladies try to form Lajna Imā'illāh. This is a dangerous situation. Until the ladies also serve the faith alongside the men, till then we cannot achieve complete progress.

The building of Islam that we construct outside, if woman is not included in its construction, then she destroys this building at home.

You bring along your child to a gathering, have him listen to the counsel and advice, let him hear words of religion; but when he goes home, if your wife does not have that spirit which Islam wants to develop in the ladies, then she will tell the child, 'Your father has lost his senses, he is taking you around mosques just for nothing, your health will deteriorate because of it, you should not do so.'

Whereas the father urges his child to live his life economically, the mother says, 'My son, your father is giving you such advice only due to his frugality calling it faith, otherwise the fact is that his heart does not wish to spend money to fulfill your needs. You may feel free to fulfill your desire, I am ready to help you.'

If such a thing was to happen in a household, then simultaneously two swords will be in action, one in the front and the other at the back. It is obvious that where there are two swords acting, there can be no peace.

Firstly, our Jamā'at should get in the habit of offering congregational Ṣalāt regularly.

Secondly, the Jamā'at should especially get into the habit of striving hard to fulfill its obligations. Whenever someone is deputed on a task, he should keep this principle in mind that he is not going to fall back, even if it costs him his life. Until such a spirit is not developed in us, the Jamā'at cannot progress fully.

Thirdly, Lajna Imā'illāh should be established and the education and improvement of ladies should be taken care of.

Fourthly, truthfulness should be established in the Jamā'at. Until the time a nation remains truthful, it never suffers. I can see that there is weakness in our Jamā'at in this regard.

(Extract from the Speech During the Annual Convention, 28 December 1946.
Reference: The Daily Al-Faḍl, 16 January 1947, Page 2)

Directive to Anṣārullāh to Build a Center

Instructions to Anṣārullāh on the Occasion of the Innauguration of the Office of Khuddāmul-Aḥmadiyya Markaziyya

When this land was purchased, at that time I had expressed the desire to Taḥrīk Jadīd and Ṣadr Anjuman Aḥmadiyya, who were buyers of this land, that they should donate a piece of land to Anṣārullāh and Khuddāmul-Aḥmadiyya. Accordingly, twelve kanals of land was donated to each. Twelve kanals of land means that they have an area of 65,000 square feet with them. If it is used in a proper manner, it can be very useful. For example if a boundary wall is constructed around it, then in future the annual rallies can very well be held here instead of being held in some other open space. If space for buildings and roads is set aside from the 65,000 square feet of land, for example, if 25,000 square feet of area is set aside for buildings and roads, then 40,000 square feet of space remains. If 10 square feet of area is allocated per man, rather even if 15 square feet of area is allocated per man, then 2,500 to 3,000 people can sleep in 40,000 square feet area. That is roughly the number of delegates in each rally. Later if more delegates attend then the area for roads can be restricted. The office of Anṣārullāh will also be close by. If the annual rallies of both the organizations are not held simultaneously, then 24 kanals of land can be brought into use. If they need space, you can give your space to them and if you need it, they can give their space to you. This way the glory of the headquarters can be established.

I feel that you should try to somehow construct a boundary wall around this land, even if it is wooden. An expenditure of approximately 2,500 to 3,000 rupees will be incurred on a boundary wall around 12 kanal land; rather the boundary wall could be constructed with even a lesser expenditure. (On this occasion Ṣāhibzāda Mirzā Munawwar Aḥmad, Nā'ib Ṣadr of Majlis Khuddāmul-Aḥmadiyya pointed out that a stone boundary wall could be constructed at a cost of 1,200 rupees). On this, the Khalīfatul-Masīḥ stated that if the boundary wall of his house was taken into consideration, then this estimate was too small. The boundary wall could not be constructed in this meager amount. (Ṣāhibzāda Ṣāhib submitted that in this amount a boundary wall of only four feet height could be constructed).

The Khalīfatul-Masīḥ stated:

Yes, if a four feet high boundary wall is constructed then the work can be done within this amount. However, there is no privacy with a four-foot high boundary wall. If the boundary wall is constructed, then the influence of the Center on the outside Majālis will increase. I have experienced about the ladies that when they see a thing in its finished shape they spend even more than before. This spirit should be greater among the youngsters. When they come from outside to the annual rally and see the boundary wall completed, they will understand that the expenditure from their donations is visible and their zeal and

enthusiasm will increase. The expenditure incurred in offices is not visible to them. If you tell them that the amount is being spent in the office on paper, ink, pens, pencils and salaries of employees; then as they cannot see that expenditure, they feel that their donations are not being spent properly.

Going through history, we observe that the expenditure incurred on the establishment remains hidden from view. Therefore, whenever there is an objection from the nation, it is always regarding the expenses incurred on the establishment and nothing else. For example, they ask as to how much expenditure was incurred on education, how much was incurred on hospitals, how much was incurred on providing aid to the poor, how much was spent on stipends for the poor. Then if they are told that, to administer the work, so many secretaries were needed, moreover, money was needed for office expenses, and travelling expenses, then they say that their money has been wasted, although raising such an objection is stupidity.

The most important thing is centrality but the fact still remains that such expenses are always objected to. You can see the history of England, America, France, Germany, Japan, and Russia; whenever there was an objection on the budget estimates, it related to the part which was spent on the establishment, as these expenses are not visible. Therefore, the expenses, which are visible, create a desire in people to make additional donations. If you continue to make this place ever better, it will create a desire in the Khuddām to keep contributing. For example, leaving aside the open space, flowers should be along the walls. As you have to hold the annual rally here too, you cannot plant a flower garden but flowers can be planted along the walls. The view will become even more beautiful. Leaving aside some space for the road, flowers can be planted along it. When the Khuddām come and see this place, they will feel that their contributions have been well spent.

After this, I will pray for you. God Almighty has enabled you to construct your center in a short time. I am concerned that the members of Anṣārullāh have not yet tried to construct their center.

It is thought in the world that the elders are more experienced. However, our Jamā'at feels that the aged are useless, and the useless have no utility. Therefore, Anṣār think that if they do not do anything, they are fulfilling their duty.

In Qādiān the Anṣārullāh have not done much and here also the Anṣārullāh do nothing. May be it is because the senior officers of Ṣadr Anjuman Aḥmadiyya are the office holders of the Majlis. They feel that they do not have any respite from the work of Ṣadr Anjuman Aḥmadiyya. Anyway, Anṣārullāh should have also constructed their central offices, but they did not pay any attention to it.

This is a wrong notion that as we will get Qādiān back, there is no need for us to construct anything here. There is a gentleman here who is a companion of the Promised Messiah (peace be on him), whenever we ask him anything; he always says that as we are going to return to Qādiān, there is no need to build a house here. He does not realize that the predictions about Qādiān are not greater than

the predictions, which were about Mecca, but did the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) return to Mecca?

We do hope that we will return to Qādiān and that will be our Center, but after the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) went to Medina from Mecca, he did not return to Mecca. Although Mecca was won back, he did not leave Medina. Later Medina also became the center of governance and Islam started spreading all around from there. Mecca remained only as the center for pilgrimage. Mecca became the place of prayer only or it became the abode of the people who had gone to Mecca and devoted their lives, but the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) remained in Medina where later he died. What will God Almighty do? We do not know whether in His view it is better for us to stay here or to return to Qādiān.

It is foolishness to think that we do not need any other place just because of the predictions, which verify the sanctity of a place, whereas there were greater predictions in respect of another place, which God Almighty fulfilled in some other way. If the predictions for a greater place were not fulfilled in their literal meanings, then why is it considered essential to assume that the predictions regarding a minor place will be fulfilled in the literal sense?

The predictions regarding Qādiān are the same verses which descended about Mecca. These verses descended again on the Promised Messiah (peace be on him). While these predictions were not fulfilled in the literal sense even for Mecca, what standing do we have to say that the predictions regarding Qādiān will be fulfilled in their literal meaning? The Holy Prophet Muḥammad (peace and blessings of Allāh be on him) did not go back to Mecca, but made Medina the center and continued to work from there. He went to Mecca only for pilgrimage and returned after pilgrimage. Ḥaḍrat Abū Bakr did not return to Mecca, Ḥaḍrat Umar did not return to Mecca, Ḥaḍrat ‘Uthmān did not return to Mecca, Ḥaḍrat ‘Alī did not return to Mecca. All of them went to Mecca for pilgrimage and returned after pilgrimage. The Center of governance remained in Medina and Islam spread all around from there.

Therefore, when the greatness of a place becomes apparent from prophecies, then to assume that that prediction will certainly be fulfilled in its literal meaning is stupidity. Even if later these predictions are fulfilled in their literal sense, the believer should remain happy in whatever state God Almighty has put him. How strange is our relationship with God Almighty!

A burglar breaks into a house and apologizes later. God Almighty accepts his apology, although He knows that the very next day he will again break into a house. The next day again he breaks into a house and again he apologizes. God Almighty again accepts his apology well knowing that he will once again break into some house. Although God Almighty has the knowledge of the unknown, yet He treats us mercifully. On the other hand, although we have no knowledge of the unknown, we have a futuristic relationship with God Almighty. If God Almighty also deals with us futuristically, then, as He knows that the offender will again

commit the crime, and He has the knowledge of the unknown, no one's apology would be accepted. This way thousands of people will suffer.

We see that people sin and then sometimes they get rid of that sin after a lot of struggle. If God Almighty refuses to accept apology then no one will be able to get rid of sins. Repentance enlightens the conscience and stops a person from committing sins. In spite of the fact that God Almighty is watching that this person will not abide by his remorse, in spite of the fact that he is aware that he will create mischief, use abusive language, he will lie; He still accepts his apology. In spite of having knowledge of the unknown and knowing that the offender will again commit a crime, God Almighty has the ongoing relationship with him. However, although we do not have knowledge of the unknown, we maintain a futuristic relationship with God Almighty. There could be no greater stupidity. We should have a relationship with God Almighty based on the present.

If God Almighty wishes that we should stay in the jungles, then we should stay in the jungles and should continue to do our work. When we throw the mice and ants outside, they start doing their chores there. Look at the honey-bees. Human beings remove the honey produced by them and throw them far away, but they start doing their work right there. That is the reason why they are successful in their work. If they had continued to wait to get their original place before starting work, then many honeycombs would have been wasted. Similarly if you cannot get your house, you should right away start working from wherever God Almighty has kept you. If God Almighty takes you back, then you should start working when you get there but do not put off your work even for a moment. A believer remains busy in his work until he dies. For a believer the time to stop working is the time of his death.

You have done a very good thing that you have constructed your center. May God divert the attention of Anṣār towards this too, and that they get rid of this foolishness that as there are many predictions about returning to Qādiān as such we will surely get Qādiān back, and because we are going to get Qādiān back, there is no need for us to construct anything here. They should remember that the predictions about Qādiān are not greater than the predictions about Mecca and we know that these predictions were not fulfilled in their literal sense. We do not know what will happen to us in the future.

There were a lot of predictions about Mecca, rather the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) had been sent to fulfill those predictions, but the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) continued to stay in Medina even after victory and did not return to Mecca. Qādiān is not greater in importance than Mecca. Although we are hopeful that we will get Qādiān back, and a believer must hope that we will get Qādiān back, and that will be our center, yet, the people who say these kinds of things should remember that practically our center will be wherever God Almighty wishes to keep us.

As such, keeping this point in view, we should expand our work, and disregarding the matter that we have to return to Qādiān, we should continue to

do our work. Rather, I would say that even if we receive a telegram asking us to return and settle in Qādiān, even then, we should continue to work until evening, so that it can be shown that we are concerned with work and have no concern with Qādiān, and we have no concern with Rabwah.

If God Almighty takes us there then we will go, otherwise not. We are the servants of God Almighty and not the servants of any place. If we love some place, it is only because God Almighty has given it respect. A believer should not be lazy in his work. The age of the youngsters is the age of doing work; they should be very alert in doing their work.

(Address Delivered on 05 April 1952.

Reference: The Daily Al-Faḍl, 20 February 1966, Pages 7-8).

Instruction Regarding Reorganization of Majlis Anṣārullāh

(Extract from the Friday Sermon)

I had said that Nāṣir Aḥmad has now joined Anṣārullāh. About him, I have decided that he will be the next president of Anṣārullāh. Although my order amounts to “dictatorship,” but it is because of this “dictatorship” that your work has reached this stage, otherwise your condition would also have been like Sadr Anjuman Aḥmadiyya.

Once, a letter was received from the financial secretary of a Jamā‘at. He wrote that our elders were so pious and served the religion so faithfully, they made every possible sacrifice for the cause of faith, but we, who are their children, have turned out to be so incompetent that although the Jamā‘at is facing ever greater financial burden, yet we have not paid our subscriptions for many years, and requested that our representative should visit them as the Jamā‘at was feeling remorse. Accordingly, a representative was sent from here. After a few days we received a letter from him that the whole Jamā‘at had gathered together and had expressed their regrets over their laziness and negligence and had requested that the arrears of subscriptions may be waived off and that in future they will pay the subscriptions regularly and will not be negligent in this regard. After sometime, again the arrears of subscriptions piled up. Then again, a letter came from there asking a representative to be sent from the center as the members were feeling remorse. Accordingly, a representative went there. Everybody collected together and lamented and requested that the arrears of subscriptions may be waived off and that in future they will pay them regularly. In short, every three years, these evasive tactics were used. There were two or three members who paid their subscriptions regularly; the attitude of all the others was evasive.

If I was not “dictatorial” with regard to Khuddāmul-Aḥmadiyya, then your fate would have been similar. I got hold of the youngsters but left alone Anṣārullāh considering them to be elders some of whom are my teachers too. However, you can see that not a single member of the Anṣārullāh is visible even with a microscope.

Thus, I appoint Nāṣir Aḥmad as the president of Anṣārullāh. He should immediately call a meeting of Anṣārullāh, elect the office holders, and present before me. (Nāṣir Aḥmad has also not done anything since he went over to Anṣārullāh from Khuddāmul-Aḥmadiyya three months ago. Seems like he has acclimated to their atmosphere). The, after taking advice from me, reorganize them.

Like the annual rally of Khuddāmul-Aḥmadiyya, the annual rally of Anṣārullāh should also be held, but their arrangements should be different. In this rally, a greater stress is laid on sports. *Kabbadi* and other sports are held. In

the Anṣārullāh rally a greater attention should be laid on lectures on the Holy Qur'ān and greater time should be spent on teaching and instruction.

(Extract from Friday Sermon, Dated 7 November 1954.
Reference: The Daily Al-Faḍl, Dated 9 February 1955).

Preserving Ṣalāt, Supplications and Attachment to God Almighty in the Jamā‘at is the Task of Anṣārullāh

(Address to the Annual Rally of Majlis Anṣārullāh Markaziyyah)

Today is the first meeting of Anṣārullāh. The coming years will tell with what zeal, enthusiasm and sacrifice they will work. Yet there is no doubt that the brain of the Jamā‘at is represented by Anṣārullāh and its heart and hands are represented by Khuddāmul-Aḥmadiyya. When the mind, heart, and hands of a nation are in good working condition then that nation also becomes all right.

Firstly, I draw the attention of Anṣārullāh that many of them are companions or the sons of the companions or the students of the companions, as such maintaining Ṣalāt, prayers and relationship with Allāh in the Jamā‘at is their job.

They should participate so much in pre-dawn (*Tahajjud*)⁶⁷ Prayers, praise of the Almighty God, and inhabit and fill the mosques that watching them, the youngsters are attracted towards these things all by themselves. In fact, it is in the age of youthfulness that offers the strength to offer pre-dawn Prayers and praise of the God Almighty and their pleasure. However, there is little thought of death and the hereafter during youth, therefore, the youngsters become negligent, but if someone is able to avail this opportunity during his youth, then he is very blessed.

Therefore, on the one hand I draw the attention of Anṣārullāh that by personal example, they revive their children, the children of their neighbor and the children of their friends. On the other hand, I draw the attention of Khuddāmul-Aḥmadiyya to set an example of such a high standard that the spirit of Islam lives generation after generation.

In itself, Islam is a perfect religion, but a glass is required for even the finest sherbet. Similarly, a glass is needed to convey the spirit of Islam to others. Our Khuddām are the glasses in which the spirit of Islam will be preserved and they will be used to convey it to others. We are human beings and so are the Jews. Our religion is better than their religion. Our Messenger is superior to their messenger. However, when the Jews were turned out of Palestine, they did not forget it for two thousand years; rather they remembered for such a long period of time that they had to reestablish the Jewish influence in Palestine. Finally that day arrived. Now they occupy Palestine. We do feel angered over this, and draw the attention of other governments towards this issue, and if God Almighty gives us the opportunity, we will continue to draw their attention to the fact that now it is an Islamic region and it is not Jewish, therefore, it should be given to the

⁶⁷ Tahajjud

Muslims. Yet, we cannot withhold the praise that the Jews remembered it for two thousand years, which the other nations sometimes cannot remember even for twenty years or hundred years.

Therefore, remember that the propagation of faith is not something ordinary. Sometimes it can happen quickly, as in the times of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him), it happened in 23 years and additional propagation happened in about 50 years. However, at times it takes hundreds of years, as in the time of Jesus (peace be on him) it took one hundred years. At other times, it can take thousands of years. You can see that the temporal pervasion of the Jews occurred in a very short time, but they earned the sympathy of other nations after a lapse of two thousand years. When people come to know that a nation is ever ready to preserve its foundations and teachings, and will remain prepared to do so in future too, then even their enemies become sympathetic towards them. Is not it a wit that the Christians had driven the Jews out of Palestine and now those very Christians have brought them back to Palestine?

See how strange it is that today America and England are the biggest well-wishers of the Jews and both these countries are the centers of Christianity. Christians had evicted the Jews from Palestine but today they are their greater well-wishers. After a long sacrifice, their hearts have softened. Therefore, always uphold the spirit of Islam, uphold its teachings, and remember that nations exist only due to the faithful lives of the youth. If those who follow become weak, the nation falls, but this is not the work of any human being; only God Almighty can do it. The life of a human tarries on to 60, 70 or 80 years, but the life of nations spreads over a period of hundreds or thousands of years.

Observe that the nation of Jesus (peace be on him) has been in existence for the last two thousand years. The nation of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) has been in existence for the last 1,300 years and we hope that it will keep on increasing until the world exists. You have also risen to accomplish a splendid job; as such, you should uphold this spirit and keep it alive, and it is your job to produce such youngsters who are more zealous than the earlier ones. A great task has been entrusted to you. To convert the Christian world to Muslims is even more difficult a task than making the Christian world sympathizers of the Jews, because to earn the sympathies of the Christian world only requires winning over the mind, but to convert Christians to Muslims requires winning over both heart and mind, and this task is much more difficult.

Thus, continue praying and keep your work alive till the Day of Judgment. As per the phrase, I inadvertently spoke the words “Till the Day of Judgment.” But I say that even “Till the Day of Judgment” is not right. Doomsdays can be in many different forms. I would say keep doing it until eternity because you are the subjects of an eternal and everlasting God.

As such, hold on to the spiritual light, which has been entrusted to you forever, and continue to spread the spiritual light of the Holy Prophet

Muḥammad (peace and blessings of Allāh be on him) in the world, till such time that the whole world starts reciting the *kalima* of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him), and this world changes and the kingdom of God Almighty, which is in the heavens also descends to the earth.

I am not well and cannot give a long speech; as such I will depart after a short prayer. In my brief speech, I have advised the Khuddām and the Anṣār. I hope both of them will remember the brief things I told them and will fulfill their responsibilities and will present such great examples in their respective regions, that by merely seeing their examples, people will start joining Jamā'at Aḥmadiyya.

I feel perturbed to see that the subscription to Taḥrīk Jadīd (the new scheme) is only two to three hundred thousand rupees annually, and that too after making a lot of efforts; although keeping in view the requirement even twenty to thirty million rupees is also insufficient. The annual subscription of Sadr Anjuman Aḥmadiyya is ten to eleven hundred thousand. What to talk of spreading the work, even to run the different departments of Sadr Anjuman Aḥmadiyya properly the subscription should be about three to four million rupees. However, we can have three to four million rupees only when the strength of the Jamā'at increase four or five times. Our missionaries are so unambitious that if someone is asked as to the state of preaching, they reply that by the grace of God Almighty the Jamā'at is progressing; this year two more persons have joined the Jamā'at. If the state of preaching continues like this, then we will need one hundred thousand years to make two hundred thousand Aḥmadīs in some country.

Keep praying and implore earnestly before God Almighty and try so hard that God Almighty's angels descend from the heavens to help you. The lives of human beings are limited, but our God is an eternal God, as such, if He carries the burden that we cannot carry, then there is nothing to worry. We will worry about it until the time that humans are responsible for this task, because man will remain alive for a certain period and then pass away, but if God Almighty Himself carries this burden, then there is no cause for worry. It is His task and suits Him only. When God Almighty Himself carries this burden then for Him the question of period or duration does not arise, as these centuries do not have anything to do with God Almighty. They only concern us. God Almighty is an eternal God. Pray that God Almighty enables you all and me also that we earn his requital. However, the main issue is that God Almighty carries this burden, so that in future we do not have to worry about anything.

(Address delivered on 18 November 1955.
Reference: The Daily Al-Faḍl, 15 December 1955, Page 4).

Responsibilities of Auxiliary Organizations Regarding Taḥrīk Jadīd

(Extract From Friday Sermon)

Through Taḥrīk Jadīd (the New Scheme) important and praiseworthy work is being done and the Jamā'at should keep it before them at all times and take part in it so that the message of Islam can be spread throughout the world.

This year, we have opened a new mission house in Scandinavia and it appears that we might have to send more missionaries to America at our own expense, because the missionaries are in great demand in America, but the American Aḥmadīs cannot bear their expenses. Rather the subscription of the American Jamā'at is not even sufficient to bear the expenses of the existing missionaries in America, even though, of all the western countries, America is the only country which is bearing the burden of preaching to a certain extent. There, the expense of the mission house is about one hundred fifty thousand rupees annually, and they are bearing about two third of the burden, the reason being that there the Jamā'at is still very small. The total strength of the Jamā'at in America is 500, and obviously it is difficult for 500 persons to bear the burden of 150,000 rupees annually, as such it is essential for us to look after them. If additional missionaries go there, the expenses will increase. The avenues of preaching are opening in another region also. After some time it will be possible to open a proper mission house there.

A letter has been received in Arabic and English from a very learned person in China wherein he has drawn the attention towards propagation of Aḥmadiyyat in his country.

Some youngsters from Philippines have also become Aḥmadī through literature. According to the latest news, there is a student's society, eight of whose members have become Aḥmadīs through literature, some of whom have even dedicated their lives for the propagation of religion and they want to come to Rabwah for studies. If they come to Rabwah for studies, their boarding and lodging expenses here have to be borne and one-way fare has to be paid too. As such, the expenses will increase by about 25 to 30 thousand rupees.

The work of propagation of Islam will increase daily and the expenses will also increase which you have to bear in any case.

There is an analogy in our country, which is very right, that the camels are laden with weight only while they are creating an uproar. Similarly, irrespective of your outcries, you will have to undertake the work of preaching in any case. You cannot get rid of it, because when you became Aḥmadīs, you had accepted that *naḥ•nu khai•ru um•mah*, we are the best community, and if you are the best community, then you have to do the work of the best community as mentioned by God Almighty in the Holy Qur'ān. Either you admit that you are not good and

that Christians and Jews are better than you are, or you say that you are good; and if you are good then you have to do the work of propagation of Islam too.

After this introduction, I declare open the subscription for the new year of Tahrik Jadid (the New Scheme) and stress that the Jamā'at should make maximum possible pledges and try to pay as early as possible, so that the previous burden is lessened as well as the preaching work can be done in a better manner in the coming year.

I make Khuddām and Anṣār responsible to urge all members of the Jamā'at and get maximum possible pledges and send them as early as possible. May God enable them to complete the list of pledges, and by the end of December, Tahrik Jadid is able to announce that its requirements have been met.

Last year I had developed the Tahrik Jadid budget with much care yet it has transpired that Tahrik Jadid is under the debt of Trust Department revenues and some other financial categories to the tune of 240,000 rupees. As such, there is need for sacrifice and resolution. You should not be worried about it. Pray to God Almighty that He may enable you in this regard and that He improve your financial condition and that of your friends' and He blesses you with hundreds of thousands of brothers whom you can join to bear this burden with ease. I feel that even if our farmers work hard like the European farmers, there can be a hundred times increase in our income.

In some European countries, income is up to 3,000 rupees per acre. Our Jamā'at has more than 150,000 acres of land. If our farmers also have an income of 3,000 rupees per acre, then their income would be 455 million rupees annually. If they pay subscription at 6%, then the total subscription to the Jamā'at comes to 27 million rupees. By the grace of God Almighty, the Jamā'at is expanding gradually. Although the members of the Jamā'at are sluggish in preaching, yet we see that the angels of God Almighty keep whispering the teachings of Aḥmadiyyat into people's ears and they are being attracted to the Jamā'at. If our farmers work hard then they will also benefit, that is, their financial condition will improve and their children will receive education. Moreover, the work of preaching will also continue and they will join *kun•tum khai•ra um•mah*,⁶⁸ and their names will have priority with God Almighty. You should realize that if you offer Ṣalāt much then only you will earn personal rewards, but if you do a lot of preaching work, then the whole world would benefit from it and you will share the benefits with the whole world.

⁶⁸ [3:111] كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

You are the best people raised for the good of mankind; you enjoin what is good and forbid evil and believe in Allāh. And if the People of the Book had believed, it would have surely been better for them. Some of them are believers, but most of them are disobedient.

(Extract from the Friday Sermon delivered on 26 October 1956.
Reference: The Daily Al-Faḍl, 6 November 1956, Page 4, Column 2).

Prayer for Achieving the Apparent and Latent Proximity of the Promised Messiah (peace be on him)

Message on the Occasion of the First Annual Rally of Majlis Anṣārullāh Karachi

Beloveds in Karachi,

Peace be on you and the mercy of Allāh and His blessings.

As I have remained sick during this tour, therefore, after arriving in Karachi, I have not had the chance to meet you or provide you a chance to meet me. Members have expressed the desire that I record a message on the tape recorder, which can be conveyed to you.

First of all, I apologize that in spite of coming to Karachi, you did not get the chance which a host gets to meet his guest. The reason is that firstly I was already sick, and then on my way back from Bashīrabād, I had a car accident, the news about which has already been published in the daily Al-Faḍl. After the accident, initially it was feared that the end had arrived. Those who were following me told me that when my car fell, they were terrified at what had happened, but when I came out of the car, on seeing me, they had a sigh of relief that, by the grace of God Almighty, I was alive and well. Initially it was thought that the spinal cord had been displaced, but after examining, the doctors said it was not so, because in that case I would not have been able to stand, whereas I had come out of the car and stood up with some support.

On reaching Nāṣīrabād, I had a severe attack of gout on my right foot, but because of treatment, I recovered soon. On the first day, a bedpan had to be kept near the bed, but on the second or third day, I could go to the toilet in the adjoining room. One day, we even went for a walk in the garden but when we went to Maḥmūdabad, because of greater humidity in the atmosphere there, once again I suffered an attack of gout, which continued even during the train journey till we reached Karachi.

After reaching here, even after treatment by Aḥmadī doctors, and by other famous doctors of the city, there has been no improvement. Even now the pain is so severe continuously, that I can neither sleep at night nor can I lie down comfortably during the day. As such, I am constrained and I cannot meet you, and that way I have hurt your feelings. I hope you will remove it with prayers, because our real physician is God Almighty. Ḥaḍrat Ibrāhīm (peace be on him) says, *Wa i•dhā ma•riḍ•tu fa hu•wa yash•fīn* (26[Al-Shu'arā]:81),⁶⁹ that when I

69 وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ

fall sick due to my stupidity, God Almighty cures me by His grace. The fact is that diseases occur due to our foolishness, but the cure is through the grace of God Almighty. The doctors are amazed and they do not come to know as to what the disease is. Yesterday, I, too, was told by a very famous physician, who is also well known in Europe, that they could not treat me according to their satisfaction, as my body could not fight disease due to old age, though longevity of age is merely an excuse for human stupidity. Once a man came from Gujrat to pledge allegiance to me. He told me that at that time his age was 118 years, and that in the times of Maharaja Ranjit Singh, he was in his youth. Man makes excuses due to his deficiencies.

I think that if God Almighty guides the doctors and the physicians, then they can perceive the treatment. If God Almighty does not guide them then nothing happens. Ḥaḍrat Khalīfatul-Masīḥ-I (may Allāh be pleased with him) used to say, “Our job is merely to smell the urine; the treatment is only known to God Almighty.” He used to say, “Once a landlord of Sargodha came to me. He used to consider himself to be a very big landlord. I recommended a very simple treatment which he minded. Thinking that he had been disgraced, he said angrily that after all we were merely people who only smelled urine.”

The reality is that the real physician is God Almighty. The Promised Messiah (peace be on him) used to say that medical knowledge is purely guesswork. The physician does not know what the disease is, he merely guesses, which sometimes turns out to be correct.

I am getting the same treatment that I used to get in my youth, and it used to be effective, but now that treatment does not have any effect. Only yesterday, the doctor told me that it was because of age. However, as I told you a person came to Qādiān to pledge allegiance and told me that his age was 118 years and that he had walked from Lahore to Qādiān. Qādiān was about 70 miles from Lahore. Therefore, if God Almighty gives the strength, and He possesses divine powers, then even a 118 year old man can walk 70 miles.

I have just entered the 70th year of age, and I am right in its beginning. I have become extremely weak. When I read or hear that during my time Islam has spread to the corners of the world, I feel ashamed and tell God Almighty that it is merely His favorable view, otherwise the truth is that I have not been able to fulfill the responsibility that He had entrusted to me. If I had fulfilled that responsibility, then by now Islam would have reached the corners of the world. It is merely due to my negligence and weakness that propagation has been done in only a few countries of the world.

I was appointed Khalīfa in 1914, but *Tahrik Jadid* under which the missionaries are sent abroad started in 1934. As such, I remained negligent for 20 years, that is, I realized after 20 years that a lot of work had still to be done. There

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَتَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ
'And when I am ill, it is He Who restores me to health; 70

is no doubt that during this period mosques were built in Europe and other countries, the Jamā'ats were organized and many people embraced Islam, but if the scheme had been launched 20 years earlier, then maybe the strength of the Jamā'at could have increased further. Anyway, being sympathetic to the Jamā'at for this trouble, I say *Jazakumullāh*. There is a kind of service that the person doing the service is rewarded by talking or hearing about it. However, you have had the opportunity to do such a service which was without remunerations. I have not been able to award any compensation for it. Maybe God Almighty bestows his favors and compensates you for your services. I pray that God Almighty may reward you for this service and may He grant me good health and enables me to be of service to Islam so that I and you can see the progress of Islam with our own eyes. Then, through His mercy, God Almighty may restore Qādiān to us too.

We may be able to return to Qādiān in our lifetimes and those of us who deserve, may God Almighty give them space in the Bahisti Maqbarha in close proximity of the Promised Messiah (peace be on him). The proximity of God is always available to us, *Ai•na•mā tu•wal•lū fa•tham•ma waj•hul•lāh*. (Sūrah Al-Baqarah, Verse 116).⁷⁰ God Almighty is present wherever we go. We have seen God Almighty through the Promised Messiah (peace be on him), therefore we eagerly desire that while we have the apparent proximity of God Almighty, we are also blessed with the physical proximity of the Promised Messiah (peace be on him). His intrinsic proximity is available to every believer, but those who are buried in Qādiān will get his physical proximity also. May God Almighty bless us with both intrinsic and physical proximity of the Promised Messiah (peace be on him). Not only should we be blessed with it, rather everybody in the world may be blessed with it, as everybody is the offspring of our grandfather Ḥaḍrat Ādam (peace be on him) and there is no different in the offspring of one elder, rather they are all brothers to each other.

Assalāmu 'alaikum wa raḥmatullāhi wa barakātuhū⁷¹.

(Message to Majlis Anṣārullāh Karachi on the occasion of their first annual rally, held on 7 – 8 March 1959 which was relayed through tape recorder.
Reference: The Daily Al-Faḍl, Dated 04 April 1959).

⁷⁰ *وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَجْهَ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ*

To Allāh belong the East and the West; so withersoever you turn, there will be the face of Allāh. Surely, Allāh is Bountiful, All- Knowing. [2:116]

⁷¹ *Peace be on you and the mercy of Allāh and His blessings.*

The Message of Ḥaḍrat Khalīfatul-Masīḥ II at the Occasion of the Fifth Annual Rally of Majlis Anṣārullāh

In the name of Allāh, the Gracious, the Merciful.

We praise him and send blessings on His honored messenger.

With the Grace and Mercy of God.

He is the Helper.

Dear brothers, *peace, mercy and blessings of Allāh be on you.*

The time for the new year of *Tahrik Jadid* has arrived. The receipts of our Jamā'at should increase thousands of times more than before, and if you make an effort and preach then most certainly they will increase. If it was one lac (100,000) earlier, now it should be one crore (10,000,000). As such, I stress that you make your pledges for Tahrik Jadid for the next year and get the pledges from all Aḥmadīs when you return to your hometowns so that the subscription to Tahrik Jadid increase not only to one crore, but reaches many crores. God Almighty will bless your wealth and will increase the Jamā'at also, because wealth is with God Almighty and the powers are with Him too. Allāh mentions in the Holy Qur'ān, *wa•la•mū an•nal•lā•ha ya•hū•lu bai•nal•mar•'i wa qal•bi•hī*,⁷² that is, He is closer than even one's imagination. You know how close one's imagination is, but God Almighty is even closer than that. As such, you should also pray to God Almighty that He may turn the attention of the whole world towards Aḥmadiyyat.

The Promised Messiah (peace be on him) states, *pher de merē ṭaraf ae sārbañ jag kī muhār*,⁷³ ("O! Camel-driver, turn the reins of the camel of the whole world toward me" O Master of the world, turn the attention of the world towards me). Christianity has been around for 1959 years. The period of the Messiah of Muḥammad will be longer than that. The strength of your Jamā'at will be many times more, God willing. God Almighty will keep you alive till Aḥmadiyyat has spread to all the nooks and corners of the world and all the wealth of the world would be sacrificed for Aḥmadiyyat, and this prayer of the Promised Messiah (peace be on him) that, *pher de merē ṭaraf ae sārbañ jag kī*

⁷² يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ
الَّذِي تَحْتَسُرُونَ

O ye who believe! respond to Allāh, and the Messenger when he calls you that he may give you life, and know that Allāh comes in between a man and his heart, and that He it is unto Whom you shall be gathered. [8:25]

⁷³ پھیردے میری طرف اے سارباں جگ کی مہار

muhār, (“O! Camel-driver, turn the reins of the camel of the whole world toward me” O Master of the world, turn the attention of the world towards me) will be fulfilled with many times greater magnificence and glory. As such, increase your contribution and attract the blessings of God, because the more you contribute, you will get many times more in return.

All the wealth of the world will be placed at your disposal. It will be your responsibility to spend in the cause of the Aḥmadiyya Community, so that missionaries can be sent to all the nooks and corners of the world, and Islam spreads in the whole world, and all the governments of the world enter Islam. It may be appearing to you as something extraordinary, but it is not extraordinary before God.

Through this message I announce the commencement of the new year of the Taḥrīk Jadīd.

Mirza Maḥmūd Aḥmad

Khalīfatul-Masīḥ II, 1-11-59

Message of Ḥaḍrat Khalīfatul-Masīḥ II on the Occasion of the Sixth Annual Convention of Majlis Anṣārullāh Markaziyya

I seek Allāh's refuge from the cursed Satan. In the name of Allāh, the Gracious, the Merciful. We praise him and send blessings on His honored messenger.

With the Grace and Mercy of God.

He is the Helper.

Bretheren of the Aḥmadiyya Community, peace, blessings and mercy of Allāh be on you.

I have been requested that while announcing the new financial year of Taḥrīk Jadīd, I draw the attention of the Jamā'at towards taking part in this scheme with greater enthusiasm and sincerity and increasing their pledges as compared to the previous years. Taḥrīk Jadīd is not a new or temporary entity but is there to stay till the Day of Judgment, therefore, there is no need for me to say something about it every year but as I have been asked to make an announcement in this regard, I announce the commencement of the new financial year of the Taḥrīk Jadīd and draw the attention of the members of the Jamā'at that they take part in this scheme with greater zeal and show an example of maximum financial sacrifice, so that the propagation work can continue till the Day of Judgment.

Remember this point that our Jamā'at is the Jamā'at of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him), and the work of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) will continue until the Day of Judgment. As such, we should realize that the work of propagation of Islam entrusted to us by God Almighty is to continue until the Day of Judgment and we have to utilize all kinds of sacrifices to uphold his flag until the Day of Judgment.

No doubt, the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) has stated that doomsday will befall the wicked people, but if you remain steadfast on piety, then God Almighty can bring about a change in it also and there is every possibility that doomsday does not befall the wicked people but it befalls the good people. It is within the means of the Ummah that it makes itself so good that God Almighty changes the destiny and at the time of the Day of Judgment, only good people remain and there are no wicked people. And, as, in the present times, God Almighty has entrusted our Jamā'at for the guidance of the world, and as our Jamā'at has to continue to spread Islam and Aḥmadiyyat till the Day of Judgment, therefore, we wish that God Almighty blesses us so that doomsday befalls the good people, and the members of our Jamā'at never deteriorate, rather they always remain steadfast in piety and righteousness, they remain attached with the Jamā'at sincerely, continue to make all kinds of

sacrifices for the propagation of Islam and Ahmadiyyat, and are a means of guidance for others through their pious examples. For this, it is essential that you also show your good example and try also to make others pious through your practical example and hard work so that doomsday befalls the good people and not on the wicked people and you remain busy in the service of religion. God who chooses the destinies can change them also. If you always uphold the spirit of piety in you, then along with your actions, God Almighty will change His destiny also and pious people will continue to occupy the world who will continue to praise the name of God Almighty.

Therefore, make an effort that God Almighty flourish you until the Day of Judgment; and flourish you as good people and not as wicked people. Each year through which our Jamā'at passes, it creates more and more righteous among us, and raises the level of our sacrifices.

May God Almighty be with you and may He bless you to take part in this scheme with full vigor and sincerity, and may He enable you to serve faith always. *So be it, our Lord, so be it.*

(Reference: The Daily Al-Faql, Dated 01 November 1960)

Emphatic Directive to Engage in Preaching

Message on the Occasion of the 8th Annual Rally of Majlis Anṣārullāh Markaziyyah

I seek refuge from the cursed Satan. In the name of Allāh, the Gracious, the Merciful.

Anṣārullāh, peace, blessings and mercy of Allāh be on you.

I am sorry that I cannot attend your rally due to ill health. However, I draw your attention to your responsibilities. Preach, preach and preach until truth prevails and falsehood vanishes with all its misfortunes and evils, and Islam spreads to the whole world, and the world is under the rule of the Holy Prophet Muḥammad. I invite you to this work. Now it is to be seen that who is my helper in the way of Allāh.

I also announce the commencement of the new financial year of the Taḥrīk Jadīd). May God Almighty enable all of you to offer sacrifices. *Āmīn Allāhumma Āmīn.*

Humbly,

Mirza Maḥmūd Aḥmad

Khalīfatul-Masīḥ II

(Message relayed through tape recorder on the occasion of the 8th annual rally of Majlis Anṣārullāh Markaziyyah.

Reference: Monthly Anṣārullāh, Rabwah, November 1962.)

Sacrifice For the Exaltation of the Name of the One God and the Annihilation of Incredulity and Infidelity

Message on the Occasion of the 9th Annual Convention of Anṣārullāh

I seek Allāh's refuge from the cursed Satan. In the name of Allāh, the Gracious, the Merciful. We praise him and send blessings on His honored messenger.

With the Grace and Mercy of God.

He is the Helper.

Bretheren of the Aḥmadiyya Community!

Peace, mercy and blessings of Allāh be on you.

I pray to God Almighty for all of you who have gathered here to attend your Annual Rally that He may bless you in your faith and sincerity and that He may always enable you, and also your future generations to serve the faith.

In fact Anṣārullāh has been organized for this purpose that you keep alive in yourself a pure and selfless spirit of serving the faith, and the trust, which you safeguarded during your childhood and youth, and protected it from all kinds of dangers, you take even greater care of it now than before, and try to make your children and youth follow in your footsteps. No doubt they have separate organizations, but after all Aṭṭfāl-ul-Aḥmadiyya are your own children, and Khuddām also are not a separate entity, rather they are your own sons and brothers.

Therefore, just as it is the responsibility of every father to carry out the upbringing of his children, similarly, it also is the obligation of Anṣārullāh that they keep taking stock of the condition of their youth and their morals, and, God forbid, if they see any weakness, they try to remove it with tenderness and love, and along with their apparent efforts, they should attract help and assistance from God Almighty through prayers. And, above all, they should present their pious example before them so that the hidden light of their nature starts shining and their spirit of sacrifice and devotion to faith increases. If these three groups of the Jamā'at start understanding their respective responsibilities, then, by the grace of God Almighty, our national presence can last forever. No doubt, individuals cannot continue living, but if the nation wants to safeguard itself against spiritual death, it can do so. As such, try that God Almighty grants you an everlasting spiritual life. Try that you leave behind pious and righteous descendants so that at the time of your death, they are a source of solace and comfort for your eyes and your tongue is engaged in the praising of Allāh, the Almighty.

You should also not forget that that in every age the requirements of serving the faith change with the changing circumstances. In this age, the greatest mischief is that of Christianity. For its eradication, God the Almighty sent the Promised Messiah (peace be on him) and entrusted to him the work of the breaking of the Cross. Therefore, in the present times, the greatest virtue is the exaltation of the name of the One God and the eradication of infidelity and Shirk, for which the Jamā'at needs to take advantage of both financial and mortal sacrifices. Considering this matter, I had told the members only a few days back that every member should devote at least one week in a year to combat Christianity in Pakistan. I do not know as to what was the outcome or the practical reaction of the Jamā'at and what efforts were made by Şadr Anjuman Aḥmadiyya for its supervision, but if the Jamā'at has not yet paid full attention to it then I once again draw your attention to this obligation. The mischief of Christianity is not an ordinary mischief. The Holy Prophet Muḥammad (peace and blessings of Allāh be on him) says that since Ḥaḍrat Ādam no prophet has come to the world so far who has not warned his people concerning the mischief of Dajjāl.

I cannot understand as to how our Jamā'at can have a sound sleep in the presence of this mischief and how they can waste their precious time in minor matters. If someone's house catches fire, people do not sit around, and start gossiping, but start running helter-skelter like mad men and try to control the fire. If our Jamā'at also has the same realization then why would not you be excited to extinguish the fire of infidelity and disbelief which is presently burning the world to ashes? As such I call upon you to realize the delicacy of the situation and come for the Jihād which is the greatest Jihād of the present times. Presently a great spiritual war is being fought in the world and a great mischief is confronting Islam. We should be losing our nights' sleep in this anxiety and we should focus all our programs around this point. No doubt, the purification of the self is also a very important matter and to benefit from prayers and praise of God Almighty is the obligation of all believers, yet the propagation of Islam is an expansive and a universal virtue that anyone taking part in it will also not be deprived of the wealth of purification of the self and prayers and praise of God Almighty. Therefore, make a collective effort to confront the mischief of Dajjāl. Always keep sacrificing from your wealth and devote you time for this purpose so that Islam dominates in the world and the greatness of the Holy Prophet Muḥammad (peace and blessings of Allāh be on him) is established in the nooks and corners of the world.

I pray to God Almighty that He makes this rally a source of blessing and auspiciousness in every respect, and makes you realize your responsibilities, and enables you to correctly identify the requirements of the time, and may it inculcate such a spiritual desire and sincerity in you that it is a cause of attracting millions of people to join Aḥmadiyyat, so that on the Day of Judgment, we do not feel ashamed; rather, forgiving our weaknesses and faults, God Almighty may shelter us with His blessings and include us among His servants and devotees.

O! God, let it be so.

With the wishes of peace,

Humbly,

Mirza Maḥmūd Aḥmad

(The message on the occasion of the 9th annual rally of Majlis Anṣārullāh
Markaziyya was read out by Şāhibzāda Mirzā Nāṣir Aḥmad, Sadr Majlis
Anṣārullāh Markaziyya, on 1 November 1963.

Reference: The Daily Al-Faḍl, 3 November 1963, Pages 1 and 8)

Prayer for Becoming Anṣār in the True Sense

Message on the Occasion of the Tenth Annual Ijtimā of Anṣārullāh

Your name is Anṣārullāh. You have to uphold the respect for this name always. May God Almighty make you Anṣār in the true sense. *Āmīn.*”

(The message on the occasion of the 10th annual rally of Majlis Anṣārullāh Markaziyya, which was read out by Maulana Jalālud-Dīn Shams, on 13 November 1964, at 3:00 P.M.

Reference: The Daily Al-Faḍl, 15 November 1964, Page 1)

Prayer for the Ability to Become Anṣārullāh in the True Sense

Message in English

“My message is that God may enable you to become Anṣārullāh in true sense of the term. Khalīfatul-Masīḥ Rabwah.”

(Message sent by telegram on the occasion of the annual rally of the Majālis Anṣārullāh, Khairpur Division, held on 11- 12 February 1961.

Reference: Monthly Anṣārullāh, March 1961).

Glossary

abdāl ابدال : an order of saints, saints, devotees. Plural of badal or badīl.

Abū Bakr ابوبكر : The first successor to the Holy Prophet, Muhammad, peace and blessings of Allah be on him.

Abū Jahl (father of Ignorance) ابو جهل : ‘Umar bin Hishām. Known as Abul-Ḥakam ابو الحكم (Father of Wisdom) before Islam. A Meccan persecutor of Muslims and an adversary of Islam. Anna

ar•dha•lul•‘umr (feeble age)

Aḥmad, Ḥaḍrat Mirzā Bashīr-ud-Dīn Maḥmūd (1889-1965): Second successor (1914-1965) to the Promised Messiah, peace be on him.

Aḥmad, Ḥaḍrat Mirzā Ghulām (1835-1908), peace be on him: The Promised Messiah. Claimed to be the Second Advent of Jesus.

Aḥmad, Ḥaḍrat Mirzā Nāṣir (1909-1982), Allah’s mercy be on him: Third successor (1965-1982) to the Promised Messiah, peace be on him.

Aḥmadī احمدی : A follower of Ḥaḍrat Mirzā Ghulām Aḥmad, the Promised Messiah, peace be on him.

Aḥmadiyyat احمدیت : Muslim sect believing Ḥaḍrat Mirzā Ghulām Aḥmad to be the Promised Messiah (second coming) and the Mahdī awaited by Muslims, peace be on him.

Al-Ḥamdu Lillāh الحمد لله : All praise belongs to Allah.

‘Alī ابن علی : The fourth successor to the Holy Prophet, Muhammad, his cousin and son-in-law.

Allāh الله : The one and only God.

Āmīn [Āmeen] آمين : So be it. Amen.

Amīr, Ameer امير : Commander, Head. National head of the Aḥmadiyyah Community.

Amīrul-Mu’minīn, Ameerul-Mu’mineen امير المؤمنين : The Commander of the Faithful. Khalīfah.

Anjuman Ishā‘at-i-Islām: Also known as the Lahori Aḥmadis. The group of Aḥmadis who do not believe in the prophethood of the Promised Messiah, and do not pledge allegiance to the Aḥmadiyya Khilāfat.

ansar, anṣār انصار : Plural of nasir. Helpers. Medinites who helped and supported the Holy Prophet Muhammad, sallallahu ‘alaihi wa sallam, and the Muslim immigrants from Mecca. Members of Majlis Ansarullah. Anṣār is already a plural so it will be wrong to add an s to it (anṣārs) to make its plural.

Anṣārullāh, Anṣār Allāh انصار الله : Helpers of Allāh. See Majlis Anṣārullāh. The form Ansar Ullah is incorrect as the damma is on ra and not on the alif in the middle. The correct forms are Ansar Allah or Ansarullah.

As-Salāmu ‘Alaikum السَّلَامُ عَلَيْكُمْ : Peace be on you. (The formation assalam-o or assalam-u is incorrect as there is no waw z after mīm w, hence the abbreviation AoA or A.O.A. or A-o-A is also incorrect.)

Aṭfāl اطفال : children. Plural of ṭifl. Members of Majlis Atfal-ul-Ahmadiyya.

Auliya: plural of walī. Saints. See walī.

āyah آية : a verse, sign

āyāt آيات : verses, signs

calif: see khalifah

Crore کروڑ : 10,000,000.

Dajjāl دجال : Antichrist. Imposter, deceiver, crook.

Dost دوست : friend. This term has been commonly used by the Promised Messiah (peace be on him) and his successors for the members of the Ahmadiyya Community since its inception.

Ghazwah (غزوه): plural: Ghazawāt: Expedition led by the Holy Prophet himself, whether there was fighting or no fighting.

Ḥadīth حَدِيث : Saying of the Holy Prophet Muḥammad, ṣallallāhu ‘alaihi wa sallam. a verified account of a statement or action of the Prophet Muhammad.

Ḥaḍrat حَضْرَت [Hadhrat, Hazrat]: His Holiness

Ḥāfiẓ حَافِظ : A person who has memorized the Arabic text of the Holy Qur’ān.

Ḥakīm حَكِيم : wise person, physician

Ḥarām: forbidden, unlawful

‘Īd عيد : Muslim religious celebration, festival. Eid.

Ijtimā‘, Ijtemāع اجتماع : Rally.

Īmān إِيْمَان : faith, belief

Islām إِسْلَام : submission. Name of the religion introduced through the Holy Prophet Muḥammad, peace and blessings of Allāh be on him.

Jalsa جلسه : meeting. assembly. convention.

Jamā‘at, Jamā‘ah جَمَاعَت : Community, Organization. community of believers.

Jamā‘at Aḥmadiyyah: The Aḥmadiyyah Community.

Jihād جِهَاد : strife

Kalima, Kalimah, Kalima Tayyaba, Kalimah Shahādah كَلِمَة طَيِّبَة - كَلِمَة شَهَادَة : Pronouncement that there is none worthy of worship except Allah and Mohammad is His messenger.

Kanal كَنال : Eighth of an acre.

Kashti (Persian): boat. kashti rani (kashti ran) and kashti bani (kashti ban) are Persian formulations. Kashti-i-Nuh (Persian formulation), note that there is a hamza on ya with kasrah or zair. Also, see kishti.

Kashti (Persian): boat. kashti rani (kashti ran) and kashti bani (kashti ban) are Persian formulations. Kashti-i-Nuh (Persian formulation), note that there is a hamza on ya with kasrah or zair. Also, see kishti.

Khādim خَادِم : servant, attendant. A member of Majlis Khuddāmul-Aḥmadiyyah.

Khalīfah, khalīfa خَلِيفَة : Vicegerent. Successors to Ḥaḍrat Muḥammad, ṣallallāhu ‘alaihi wa sallam, and the Promised Messiah, ‘alaihi-salām. Also calif, caliph, kalif, kaliph, khalif.

Khalīfatul-Masīḥ, Khalīfat-ul-Masīḥ, Khalīfah al-Masīḥ خَلِيفَةُ الْمَسِيح : Successor to the Promised Messiah, ‘alaihi-salām.

Khātaman-Nabiyyīn خَاتَمَ النَّبِيِّين : Seal of the prophets. Best of the prophets.

Muḥammad, peace and blessings of Allah be on him.

Khilāfat, Khilāfah خِلاَفَة : succession, caliphate

Khilāfat-i-Aḥmadiyya خِلاَفَتِ اَاحْمَدِيَّة : Aḥmadiyyah Khilāfat.

Khuddām خُدَّام : Plural of khādim. Servants, attendants. Member of Majlis

Khuddāmul-Aḥmmadiyyah.

Khuddāmul-Aḥmmadiyya خُدَّامُ اَاحْمَدِيَّة : see Majlis Khuddāmul-Aḥmmadiyyah

Khulafā خُلَفَاء : Plural of khalīfah.

kishti (Urdu): boat. kishti chalana (Urdu formulation). Kishti Nuh (Urdu formulation),

note that there is no zair (or hamza) on ya. Also, see kashti.

Kisra كِسْرُو : Chosroes كِسْرُو

Lahore section of Aḥmadiyya Jamā'at: See Anjuman Ishā'at-i-Islām.

Lahori: A present or past resident of Lahore. Minority faction of Ahmadis differing with the main body with respect to the status of *Hadrat* Mirza Ghulam Ahmad, 'alaihissalam.

Lajnah Imā'illāh لَجْنَةُ اِمَّااللَّهِ : Committee of bondmaids of Allah. Organization of Ahmadi Muslim ladies above 15 years of age.

lac, lākh لاکھ : 100,000

Madīnah. Or, and from, Madinatun-Nabi, town of the Prophet. Yathrib before the arrival of Prophet Muhammad there.

Majālis مَجَالِس : plural of Majlis

Majlis مَجْلِس : Society, organization.

Majlis Anṣārullāh مَجْلِس اَنْصَارِ اِلَّاه (Organization of Helpers of God): The organization of all Ahmadi men aver 40 years of age.

Majlis Atfāl-ul-Ahmadiyya مَجْلِس اطفال الاحمديه (society of Ahmadi children): The organization of all Ahmadi boys up to the age of 14.

Majlis Khuddāmul-Aḥmmadiyya مَجْلِس خُدَّامِ اَاحْمَدِيَّة (Organization of Servants of Ahmadiyyat): The organization of all Ahmadi men from 16 to 40 years of age.

Makkah مَكَّة : See Mecca

Masīh مَسِيح : Messiah

Masjid Aqsa (مسجد اقصى) : Mosque in Jerusalem.

Mathal مَثَل : example, instance, illustration, case. Also see Mithl.

Maulānā مَوْلَانَا : our master, our lord, our chief. Title of respect for Muslim religious scholars. Revered person.

Maulavī, Maulvī مَوْلَوِي : Muslim priest, Muslim divine.

Maund مَن : A measure of about 40 kilograms.

Mecca, Makkah مَكَّة : A city in Arabia where Abraham and Ishmael (may peace be on both) built a structure over old ruins in inhabitant desert, according to Islamic tradition. Muhammad, peace and blessings of Allah be on him, grew up in Mecca.

Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad, *Ḥaḍrat*: See Muṣliḥ Mau'ūd.

Mithl مِثْل : similar, like, analogous, equal. Also see Mathal.

Muḥammad مُحَمَّد : Praiseworthy, commendable, laudable. Holy Prophet of Islām

(571-632), peace and blessings of Allāh be on him.

Muslim مسلم : A follower of the religion of Islam. A book of Ḥadīth, second in the six most authentic compilations.

Nā'ib نَائِب : Assistant. representative (of the imam, [Shiite use]).

Nāsir ناصر : helper. A member of Majlis Ansarullah.

Nāzir ناظر : Supervisor. Observer.

Nizāmuddīn Auliyyā A Muslim saint who lived in India A.D. 1238-1328.

Nizārat نظارت : Supervisory organization.

Nūr-ud-Dīn, Ḥaḍrat Al-Ḥājj Maulānā (May Allāh be please with him): First successor (1908-1914) to the Promised Messiah, peace be on him)

Promised Messiah (Second Coming): Ḥaḍrat Mirzā Ghulām Aḥmad (1835-1908). See Masih-i-Mau'ud.

Punjabi پنجابی : Language and people of the Punjab south of Kashmir in India.

Qādiān قَادِيَان : A town in northwest India where Ḥaḍrat Mirzā Ghulām Aḥmad, the Promised Messiah and Mahdī, 'alaihi-salām, lived.

Qadiani قادياني : Related to Qadian. Also used by anti-Ahmadiyya forces to denote items related to the Promised Messiah (peace be on him) or Ahmadiyya.

Qur'ān, Quran, Koran, قرآن : recitation, a book most read. The Holy Book revealed to Muḥammad, ṣallallāhu 'alaihi wa sallam, in Arabic over 23 years.

Rabwah رَبْوَه : A town established by the Aḥmadiyya community as their headquarters in Pakistan. The town is located in District Jhang in Punjab next to River Chenāb.

Ramaḍān (Ramadhān, Ramazān, Ramzān) رَمَضَان : Islamic lunar month ascribed for prescribed fasting.

Rupee: South Asian currency

Ṣadr صدر : President.

Ṣaḥābah, Ṣaḥāba صحابه : Companions (of the Holy Prophet Muḥammad, peace and blessings of Allah be on him, and of the Promised Messiah, 'alaihissalām).

Ṣaḥābī: companion

Ṣāḥib صَاحِب : Companion, fellow, friend, owner, originator. Mr., a gentleman.

Ṣāḥibzādah: صاحبزاده Son of a respected person. Respected gentleman.

Ṣalāt صَلَاة : Formal Prayer offered according to a prescribed procedure. Thus, Ṣalātut-Tahajjud, Ṣalātul-Fajr, Ṣalātuẓ-Ẓuhr, Ṣalātul-'Asr, Ṣalātul-Maghrib, Ṣalātul-'Ishā.

Sayyid: master, lord, chief, head, leader. Mr. gentleman, a descendant of the Holy Prophet Muahammad, peace and blessings of Allah be on him. Sovereign, independent.

Sharī'ah شَرِيعَة : (Islamic) jurisprudence, divine law, code, law.

Sharī'at شَرِيعَات : see Sharī'ah.

Shī'ah: A Muslim sect ascribing succession after Muḥammad (peace and blessings of Allāh be on him) to 'Alī (may Allāh be pleased with him).

Shirk شِرْك : Association of aught as partner in person and attributes to God.

Shūrā شوری : advisory council. consultation.

Sūrah سُورَة : A chapter of the Holy Qur'ān. There are 114 Sūrahs (chapters)—of various lengths—in the Holy Qur'ān.

Tab'a Tābi'ī تَبَع تَابِعِي : the generation following the tabi'i generation

Tābi'ī تَابِعِي : Follower. First generation following the Companions (Ṣaḥabah).

Tābi'īn تَابِعِيْنَ : Plural of Tābi'ī.

Tafsir: interpretation proper

Tahrik-i-Jadid, Tahrik Jadid, Tahreek Jadeed, Tahreek-i-Jadeed تحریک جدید : new scheme. A scheme among Ahmadi Muslims started by their second successor to arrange for propagation in countries other than the subcontinent of India. Ta has fath (Zabar) on it so it would be incorrect to follow t by an e as in Tehrik.

tawakkul تَوَكَّل : reliance, dependence, trust, confidence.

Uḥud احد : Place where the second battle with Meccans took place.

'Umar ibn al-Khaṭṭāb: The second successor to the Holy Prophet (peace and blessings of Allāh be on him)

Ummah, Ummat أُمَّة : nation, people. Muslim community.

Urdū اُردُو : National language of Pakistan, also spoken in some areas of India and adjoining regions comprising mostly of Arabic, Persian and Hindī words and expressions.

Zakāt, Zakah زَكَاة : Prescribed alms. legal alms.

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Notes on Qur'ānic References

1. Translation of the Qur'ānic quotations is taken from The Holy Qur'ān translated by Maulawī Sher 'Alī with alternative translation of, and footnotes to, some of the verses by Ḥaḍrat Mirzā Ṭāhir Aḥmad, Fourth Successor of the Promised Messiah, published by Islām International Publications Limited, UK, in 2004.

2. References to the quotations from the Holy Qur'ān are given in parentheses at the end of the quotations.

3. The first number in the reference to the Holy Qur'ān indicates the Sūrah (Chapter) number and the number(s) following the colon indicate the Verse number(s). For example, (7:175) indicates Verse number 175 of Chapter 7 of the Holy Qur'ān.

4. The verse numbering system in this work includes Tasmiyah (Bismillāh-ir-Raḥmān-ir-Raḥīm) at the beginning of the Chapter as the first verse except for the one Chapter that does not start with Tasmiyah. In some other translations, which exclude Tasmiyah while numbering verses, the same reference in item 3 above would be (7:174).

5. Verse references in [brackets] refer to verses which contain subject matter equivalent to that in the preceding reference or quotation.

6. [Additions in brackets] within a quote are by the author to clarify the context of the verse.

7. Unquoted portions of a verse or a quote are designated by ellipses (...) in partially quoted verses or quotations.

The Holy Prophet
Muḥammad

Peace and blessings of Allāh be on him

The greatest prophet ever to live, Muḥammad (peace and blessings of Allāh be on him), was born in 571 at Mecca in Arabia. The city of Mecca had grown around an ancient holy site rebuilt by Abraham and Ishmael (peace be on them), which came to be known as the Ka'bah (literally meaning, 'a cube'). His father had died a few months before his birth. His mother died when he was six years old. He was cared for by his grandfather 'Abdul-Muṭṭalib until he died two years later, his uncle, Abū Ṭālib, then became his guardian.

In his teens he joined an organization whose members pledged to help the needy and the oppressed. Due to his honesty and consistent support of the oppressed, he came to be known as the Truthful and the Trustworthy.

At age 25, he accepted a marriage proposal from a pious trader Khadijah (may God be pleased with her), 15 years senior to him.

He preferred to spend his time in worship and meditation, retreating often to the cave of Ḥirā for days at a time to pray in solitude. He received his first revelation in the cave of Ḥirā when he was 40. His wife Khadijah, his close friend Abū Bakr, his cousin Alī (may God be pleased with them), were some of the first people to accept his call to the religion of Islam that he was commanded to spread.

His fervor to spread the anti-idolatry message of equity and goodwill met with extreme opposition and severe persecution of the faithful, his followers. To escape the persecution in Mecca, a group of Muslims immigrated to the Christian state of Abyssinia in 615. Meccans declared a boycott of the Muslims and segregated them outside Mecca for three years. The year 619 was one of great sorrow for Muḥammad (peace and blessings of Allāh be on him). His uncle and protector, Abū Ṭālib, and his wife, Khadijah (may God be pleased with her), who stood by him during the early years of his call, both died.

While the resistance to Islām in and around Mecca was relentless, he found acceptance to his message 250 miles to the north in Yathrib with a deputation from the town accepting Islam in 620. He migrated to Yathrib in 622 escaping Meccan persecution. Yathrib, today's Medina in Arabia, came to be known as Madinatun-Nabī, city of the prophet. Meccans followed the Muslims with swords to their new haven, were defeated in the Battle of Badr, but inflicted damage to the Muslims in the Battle of Uḥud. Muslims continued spreading the message of peace in spite of persecution and attacks culminating in the bloodless fall of Mecca to them in 630. Muhammad (peace and blessings of Allāh be on him) entered the city at the head of "10,000 saints" fulfilling the Biblical prophecy about the advent of a prophet among the Ishmaelite (Deuteronomy 33:2, 18:15).

After Muḥammad (peace and blessings of Allāh be on him) passed away in 632, his long time companion, Abū Bakr, was elected to lead the Muslims until 634, followed by 'Umar until 644, Uthmān until 656, and his cousin Alī until 661 (may Allāh be pleased with them). Barely half a century had elapsed since the first revelation to Muḥammad (peace and blessings of Allāh be on him) and Islam had already made in-roads to the banks of the Indus River to the east and gained strength across North Africa to the west. (Reference: Words of Wisdom, Zirvī, Miān and Aḥmad, 2000)

The Promised Messiah and Mahdi

Mirzā Ghulām Aḥmad

Peace be on him

Born in 1835 in Qadian, India, Mirzā Ghulām Aḥmad (peace be on him) remained devoted to the study of the Holy Qur'ān, and to a life of prayer and solitude. Finding Islam the target of foul attacks from all directions, the fortunes of Muslims at a low ebb, faith yielding to doubt and religion only superficially followed, he undertook a vindication and exposition of Islam, first in his epochmaking *Barāhin-i-Aḥmadiyya*, issued in four volumes. The book gave Muslims pride in their religion, confidence in the integrity of their faith and cemented the robustness of its tenets. The book came to be known as the best written in defense of Islām in centuries, with high praise in recognition for its author as the defender of Islām.

Islām, he said, was a living faith through which man could establish contact with his Maker and enter into communion with Him. The teachings contained in the Holy Qur'ān and the Law promulgated by Islām were designed to raise man to moral, intellectual and spiritual perfection. He advocated undertaking defensive wars with the power of the written word through Jihād of the pen, rather than through use of the sword, and clarified that Islām forbids murder of innocent people in the name of Jihād.

Most of the friends of Mirzā Ghulām Aḥmad (peace be on him) turned into his enemies when he announced that Jesus (peace be on him) of old had actually died, though not on the cross, and God had appointed him the Messiah mentioned in the prophecies of the Bible and the Holy Qur'ān. In 1889, he began to enroll for his Movement now established in centers and mosques for the preaching of Islām all over the world. Though he and his community faced extreme persecution from the very first day, he announced that God had told him that He would cause his message to reach the corners of the earth.

He wrote more than eighty books, mostly in Urdu and some in Arabic and Persian. He showed his truthfulness not only through the prolific words but also through prophecies revealed to him by God. Timely fulfillment of the prophecies and exposition of his claims led to miraculous growth of his community during his lifetime. Not only some of the great scholars of the time but a large number of seekers after truth from among the masses saw his truth and joined his community.

After the death of Mirzā Ghulām Aḥmad (peace be on him) in 1908, his first Khalīfah (successor) was *Maulawī Nūruddīn* (may God be pleased with him) until 1914, followed by Mirzā Bashīruddīn Maḥmūd Aḥmad (may Allāh be pleased with him), the promised son of Mirzā Ghulām Aḥmad (peace be on him) as the second Khalīfah until 1965. Mirzā Nāṣir Aḥmad (Allāh's mercy be on him), a grandson of Mirzā Ghulām Aḥmad (peace be on him) was the third Khalīfah until 1982. Mirzā Ṭāhir Aḥmad (Allāh's mercy be on him), a grandson of Mirzā Ghulām Aḥmad (peace be on him) was the fourth Khalīfah until 2003. Mirzā Masroor Aḥmad (may Allāh be his support), a great-grandson of Mirzā Ghulām Aḥmad (peace be on him) is the fifth Khalīfah since 2003. Thus the Khilafat of the promised Messiah (peace be on him) remains intact and ongoing.

Today, while celebrating the hundred years of Khilāfat, with missions in almost every country of the world, the Aḥmadiyya community is privileged to broadcast 24-hour satellite programs, televised on Muslim Television Aḥmadiyya (MTA), in defense of Islām and to promote Islāmic values the world over. (Reference: Introductory note in *Three Questions by a Christian Answered*, 1972)

Conditions of Initiation

by **Ḥaḍrat Mirzā Ghulām Aḥmad of Qādiān**

The Promised Messiah and Mahdi (peace be upon him)

The initiate shall solemnly promise:

I. That he/she shall abstain from *Shirk* (association of any partner with God) right up to the day of his/her death.

II. That he/she shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not permit himself/herself to be carried away by passions, however strong they may be.

III. That he/she shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet (*peace and blessings of Allāh be upon him*); and shall try his/her best to be regular in offering the Tahajjud (pre-dawn supererogatory Prayers) and invoking *Darūd* (blessings) on the Holy Prophet (*peace and blessings of Allāh be upon him*); that he/she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to praise and glorify Him.

IV. That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of Allāh in general, and Muslims in particular, neither by his/her tongue nor by his/her hands nor by any other means.

V. That he/she shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trials; and shall in all conditions remain resigned to the decree of Allāh and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he/she shall march forward.

VI. That he/she shall refrain from following un-Islamic customs and lustful inclinations, and shall completely submit himself/herself to the authority of the Holy Qur'ān; and shall make the Word of God and the Sayings of the Holy Prophet (*peace and blessings of Allāh be upon him*) the guiding principles in every walk of his/her life.

VII. That he/she shall entirely give up pride and vanity and shall pass all his/her life in humbleness, cheerfulness, forbearance and meekness.

VIII. That he/she shall hold faith, the honor of faith, and the cause of Islam dearer to him/her than his/her life, wealth, honor, children and all other dear ones.

IX. That he/she shall keep himself/herself occupied in the service of God's creatures for His sake only; and shall endeavor to benefit mankind to the best of his/her God-given abilities and powers.

X. That he/she shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good, for the sake of Allāh, and remain faithful to it till the day of his/her death; that he/she shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connection demanding devoted dutifulness.

(Translated from *Ishtihār Takmīl-i-Tabligh*, January 12, 1889)

Note on Transliteration

A commonly used transliteration system for Arabic words and expressions is the one adopted by the Royal Asiatic Society.

The ة is represented by ' , a sort of catch in the voice, and by the a'rāb, if applicable, as indicated below.

The ا is represented by a or the a'rāb, as indicated below.

The ب is represented by b.

The ت is represented by t.

The ث is represented by *th*, pronounced like *th* in the English word *thing*.

The ج is represented by j.

The ح is represented by ḥ.

The خ is represented by *kh* pronounced like the Scottish *ch* in *loch*.

The د is represented by d.

The ذ is represented by *dh* pronounced like the *th* in the English words *that* and *with*.

The ر is represented by r.

The ز is represented by z.

The س is represented by s.

The ش is represented by sh.

The ص is represented by ṣ.

The ض is represented by ḍ pronounced like the *th* in the English word *this*.

The ط is represented by ṭ.

The ظ is represented by ḏ.

The ع is represented by ' , a strong glottoral specific to Arabic.

The غ is represented by *gh*, a sound approached very nearly in the *r grasseye* in French.

The ف is represented by f.

The ق is represented by q.

The ك is represented by k.

The ل is represented by l.

The م is represented by m.

The ن is represented by n.

The ه is represented by h.

The و is represented by v or w.

The **ي** is represented by *y*.

The *fatḥa* is represented by an *a* (pronounced like the *u* in the English word *bud*) when short and by *ā* (pronounced like the *a* in the English word *father*) when long, by *ai* (pronounced like the *i* in the English word *say*) when followed by a *ya*, and by *au* (pronounced resembling the *ou* in the English word *sound*) when followed by a *waw*.

The *kasrah* is represented by an *i* (pronounced like the *i* in the English word *bid*) when short, by *ī* (pronounced like the *ee* in the English word *deep*) when long.

The *ḍamma* is represented by a *u* (pronounced like the *oo* in the English word *wood*) when short, by *ū* (pronounced like the *oo* in the English word *shoot*) when long.