

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Ta'lim Exam Syllabus Ijtimā' Syllabus - 2024

by

Ta'lim Department
Majlis Anṣārullāh Canada

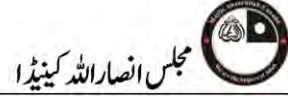
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Preface

It is with profound gratitude to Almighty Allah that the Department of Education of Majlis Ansarullah Canada is once more privileged to present the annual educational curriculum in printed form for the year 2024. *AlhumduLillah.*

In alignment with the Department's core mission to promote religious education among its members, it is imperative to continue studying the works of our beloved Imam, the Promised Messiah and Mahdi^{as}. The contemporary challenges posed by secular ideologies are best addressed through the wisdom encapsulated in the writings of the Promised Messiah^{as}. They stand as a remedy to the spiritual ailments of our time.

The Promised Messiah^{as} encourages members of the Jamaat to read his books in these words:

“All friends must read my books at least once because knowledge is power and power fuels confidence. One who is unaware (of the knowledge herein), is silenced by the questions of the opponents.” (Malfoozat, Vol 8, Page 8, 1984, Qadian)

Hazrat Khalifatul Masih the V^{aa} instructed Qaid Ta'īim (France) during the meeting of National Majlis-e-A'mila of France on 29th December 2004 in the words:

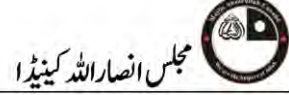
“Set a formal curriculum for Anṣārullāh, then test their knowledge. A small book of the Promised Messiah^{as} can be assigned and then (members) asked to sit a test. All members of Majlis-e-A'mila should also take the exam”.

(Sabeel-ur-Rishad, vol 4, Page 58, 1984, Qadian)

The initial compilation of the curriculum was performed with guidance from of the following personnel:

1. Respected Abdul Hameed Warraich Sahib, Sadr Majlis Anṣārullāh, Canada.
2. Sohail Ahmad Saqib Sahib, Vice President (Saf-e-Awwal)
3. Nasir Mehmood Ahmed Sahib, Vice President.





3. Maulana Ghulam Misbah Baloch Sahib, Vice President (Saf-e-Dom)
4. Sanaullah Khan Sahib, Vice President.
5. Asim Bhalli Sahib, Qaid Umoomi.
6. Mohammad Moosa Sahib, Qaid Ishaat and
7. Mirza Waqas Ahmad Sahib, Additional Qaid Ta'lim

Their invaluable suggestion were taken into consideration, the result of which is this book that your are reading.

The final version of the book was reviewed by Respected Sadr Sahib, who also approved its publication. The undersigned is also thankful to those who reviewed and proofread the book. Your prayers are requested for all those who made this publication possible.

I humbly pray for Allah's guidance to not only discover the profound insights within these spiritual treasures but also to infuse our daily lives with their wisdom. May Allah the Almighty grant us the ability to study the teachings of the Promised Messiah^{as} at least once and integrate their principles into our daily life. Ameen.

Wasslaam

Khalid Mahmood Sharma

Qaid Ta'lim, Majlis Anṣārullāh Canada



Ta'līm Plan 2024

contains

Ta'līm Exam Syllabus
Ijtimā' Syllabus

Ta'lim Exam Syllabus - 2024

Best Majālis would be recognized for paper submission.

1st Quarter – 2024 (January, February, March)

1. Holy Qur'ān:

1st Quarter of 7th Part - Ch. 5: Al-Maidah'- Verses: 84 to 121

پارہ ہفتم - وَإِذَا سَبَّحُوا - پہلا ربع - سُورَةُ الْمَائِدَةِ: آیات 84 تا 121

2. Hadīth:

English Text: Selected Sayings of The Holy Prophet of Islam
Hadith No.07, Page 05-06



<https://www.alislam.org/library/books/Selected-Sayings-of-Holy-Prophet.pdf>

منتخب احادیث - حدیث نمبر 07 - صفحہ نمبر 06-07

<https://www.alislam.org/urdu/pdf/Selected-Ahadith.pdf>

3. Writings of the Promised Messiah^{as}:

Our Teaching / ہماری تعلیم



(English Text) <https://www.alislam.org/library/books/OurTeaching.pdf>

(Urdu Text) <https://www.alislam.org/urdu/pdf/HamariTaleem.pdf>

4. Friday Sermon:

August 18, 2023 by Hazrat Khalīfatul Masīh V^{aa}

(Staying Faithful to Your Trust)

خطبہ جمعہ حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز - مورخہ 18 اگست 2023ء

(امانتیں ان کے حقداروں کے سپرد کیا کرو)

English Text: <https://www.alislam.org/friday-sermon/2023-08-18.html>

Urdu Text: <https://www.alislam.org/urdu/khutba/2023-08-18/>

2nd Quarter – 2024 (April, May, June)

1. Holy Qur'ān:

2nd Quarter of 7th Part - Ch. 6: Al-An'am - Verses: 1 to 37

پارہ ہفتم - وَإِذَا سَبَّحُوا - دوسرا ربع - سُورَةُ الْأَنْعَامِ: آیات 1 تا 37

2. Hadīth:

English Text: Selected Sayings of The Holy Prophet of Islam

Hadith No.10, Page 09

<https://www.alislam.org/library/books/Selected-Sayings-of-Holy-Prophet.pdf>

منتخب احادیث - حدیث نمبر 10 - صفحہ نمبر 10

<https://www.alislam.org/urdu/pdf/Selected-Ahadith.pdf>



3. Writings of the Promised Messiah^{as}:

(روحانی خزائن - جلد 21 - براہین احمدیہ - حصہ پنجم - صفحہ 1 تا 152)

Barahin-e-Ahmadiyya, Part V - Pages 1 to 180

English: <https://www.alislam.org/library/books/Barahin-e-Ahmadiyya-Part-5.pdf>

Urdu: <https://www.alislam.org/urdu/book/ruhani-khazain>



4. Friday Sermon:

July 31, 2015 by Hazrat Khalīfatul Masīh V^{aa}

(Love and Reverence for The Holy Quran)

خطبہ جمعہ حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز - مورخہ 31 جولائی 2015ء

(قرآن کریم پڑھنے کا شوق - تقویٰ، طہارت، ذکر الہی، درود اور تہجد)

English Text: <https://www.alislam.org/friday-sermon/2015-07-31.html>

Urdu Text: <https://www.alislam.org/urdu/khutba/2015-07-31/>

3rd Quarter – 2024 (July, August, September)

1. Holy Qur'ān:

3rd Quarter of 7th Part - Ch. 6: Al-An'am - Verses: 38 to 74

پارہ ہفتم - واذا سبّحوا - تیسرا ربع - سورۃ الانعام: آیات 38 تا 74

2. Hadīth:

English Text: Selected Sayings of The Holy Prophet of Islam
Hadith No.06, Page 05

<https://www.alislam.org/library/books/Selected-Sayings-of-Holy-Prophet.pdf>

مختب احادیث - حدیث نمبر 06 - صفحہ نمبر 06

<https://www.alislam.org/urdu/pdf/Selected-Ahadith.pdf>



3. Writings of the Promised Messiah^{as}:

(روحانی خزائن - جلد 21 - براہین احمدیہ - حصہ پنجم - صفحہ 153 تا 295)

Barahin-e-Ahmadiyya, Part V - Pages 181 to 360

English: <https://www.alislam.org/library/books/Barahin-e-Ahmadiyya-Part-5.pdf>

Urdu: <https://www.alislam.org/urdu/book/ruhani-khazain>



4. Friday Sermon:

September 04, 2015 by Hazrat Khalīfatul Masīh V^{aa}

Righteousness, Trust in Allah and Remembrance of Allah

خطبہ جمعہ حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز - مورخہ 04 ستمبر 2015ء

(تقویٰ، توکل علی اللہ اور ذکر الہی)

English: <https://www.alislam.org/friday-sermon/2015-09-04.html>

Urdu: <https://www.alislam.org/urdu/khutba/2015-09-04/>

4th Quarter – 2024 (October, November, December)

1. Holy Qur'ān:

4th Quarter of 7th Part - Ch. 6: Al-An'am - Verses: 75 to 111

پارہ ہفتم - وَإِذَا سَبَّحُوا - چوتھا ربع - سُورَةُ الْاَنْعَامِ: آیات 75 تا 111

2. Hadīth:

English Text: Selected Sayings of The Holy Prophet of Islam

Hadith No.04, Page 04

<https://www.alislam.org/library/books/Selected-Sayings-of-Holy-Prophet.pdf>

منتخب احادیث - حدیث نمبر 04 - صفحہ نمبر 04

<https://www.alislam.org/urdu/pdf/Selected-Ahadith.pdf>



3. Writings of the Promised Messiah^{as}:

(روحانی خزائن - جلد 21 - براہین احمدیہ - حصہ پنجم - صفحہ 295 تا 428)

Barahin-e-Ahmadiyya, Part V - Pages 361 to 541

English: <https://www.alislam.org/library/books/Barahin-e-Ahmadiyya-Part-5.pdf>

Urdu: <https://www.alislam.org/urdu/book/ruhani-khazain>



4. Friday Sermon:

January 20, 2017 by Hazrat Khalīfatul Masīh V^{aa}

(The Virtues of Congregational Salat)

خطبہ جمعہ حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز - مورخہ 20 جنوری 2017ء

(نماز کی اہمیت اور نماز باجماعت کے قیام کی طرف خصوصی توجہ)

English: <https://www.alislam.org/friday-sermon/2017-01-20.html>

Urdu: <https://www.alislam.org/urdu/khutba/2017-01-20/>

This year Ta'lim exam target is 60% of Tajnid

Deadlines for submitting online Ta'lim Papers

1st Quarter = 31st March - 2nd Quarter = 30th June

3rd Quarter = 30th September - 4th Quarter = 31st December

Qiadat Ta'lim - Majlis Anṣārullāh Canada

Phone : 647-701-0144 E-mail: talim@ansar.ca

Phone : 647-394-5577 Email: additional.talim@ansar.ca

Ijtimā' Syllabus 2024

For each Competition – Regional Winner will qualify for National Ijtimā'.

تلاوات Tilawat

Chapter 39 - Az-Zumar - Verses 23-24

أَفَبِنُ شِمَاحِ اللَّهِ صَدْرَكَ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّن رَّبِّهِ ط فَوَيْلٌ لِلْفُؤَادِ لِقُلُوبِهِمْ مِّنْ ذِكْرِ اللَّهِ
أُولَئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٢٣﴾

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِيًّا ط تَفْشَعِرُّ مِنْهُ جُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ
تَلِينُ جُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ط ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ ط وَمَنْ يُضِلِلِ اللَّهُ فَمَا
لَهُ مِنْ هَادٍ ﴿٢٤﴾



نظم Nazm

درج ذیل نظموں میں سے کوئی ایک منتخب کریں Choose any one of the following

خدا سے وہی لوگ کرتے ہیں پیار	جو سب کچھ ہی کرتے ہیں اُس پر ثار
اسی فکر میں رہتے ہیں روز و شب	کہ راضی وہ دلدار ہوتا ہے کب؟
اُسے دے چکے مال و جاں بار بار	ابھی خوفِ دل میں کہ ہیں نابکار
لگاتے ہیں دل اپنا اُس پاک سے	وہی پاک جاتے ہیں اس خاک سے

(دُرّ شمین-علامات المقرین-شائع شدہ جنوری 2002ء)



ذکرِ خدا پہ زور دے ظلمتِ دل مٹائے جا	گوہرِ شب چراغِ بن، دُنیا میں جگمگائے جا
دوستوں دشمنوں میں فرق داب سلوک یہ نہیں	آپ بھی جامِ مے اڑا غیر کو بھی پلائے جا
منزلِ عشق ہے کٹھنِ راہ میں راہزن بھی ہیں	پیچھے نہ مڑ کے دیکھ تو آگے قدم بڑھائے جا
عشق کی سوزشیں بڑھا جنگ کے شعلوں کو دبا	پانی بھی سب طرف چھڑک آگ بھی تو لگائے جا

(ذکرِ خدا پہ زور-کلام محمود-صفحہ 96-شائع شدہ جنوری 2002ء)



خدائے من، خدائے من، دوائے من، شفاے من	قبائے من، رداے من، رجاے من، ضیائے من
قبول گن دُعاے من، دُعاے من، نداے من	نداے من، نواے من، نواے من، صداے من
میں بندہ ہوں ترا غریب، تو ہے مرا خدا عجیب	میں دور ہوں تو ہے قریب، میں مانگتا ہوں اے مجیب
تُو ہی دوا، تُو ہی طیب، تو ہی محب، تُو ہی حبیب	خدائے من، خدائے من، قبول گن دُعاے من

(بخار دل-دُعاے من-حضرت ڈاکٹر میر محمد اسماعیل صاحبؒ)



English, Urdu and Arabic Speech:

- 1) Please pick a topic assigned to your region only.
- 2) Speech time limit is 5 minutes which starts after Tasha'hud and Ta'awwuz.

Region Name	Topics for Saf-e-Awwal (Age: above 55 years)	Topics for Saf-e-Dom (Age: 40-55 years)
Muqami Peace Village مقامی پیس ولج Eastern Canada / ایسٹرن کینیڈا	تقویٰ یہی ہے یارو کہ نثوت کو چھوڑ دو یا أصدقائی إن التقوي كلها منوطة بترك الكبر والنخوة O friends! Taqwa [righteousness] is indeed this, that you renounce vanity”	مَنْ أَنْصَارِي إِلَى اللَّهِ 'Who are my helpers in the cause of Allah.' (As-Saff:15) کون ہیں جو اللہ کی طرف ماہمائی کرنے میں میرے انصار ہوں؟
BC / بی سی Toronto West / ٹورانٹو ویسٹ Western Ontario / ویسٹرن اونٹاریو Milton / Waterloo / ملٹن / واٹرلو	اصحاب احمدؑ کی قبولیت دُعا قبول ادعیه صحابية المسيح الموعود عليه السلام Companions of the Promised Messiah ^{as} & faith inspiring incidents of the acceptance of prayers.	إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ Surely, Prayer restrains one from indecent and manifest evil, (Al-'Ankabut:46) یقیناً نماز بے حیائی اور ہرنا پسندیدہ بات سے روکتی ہے۔
Brampton East / بریمپٹن ایسٹ Toronto / ٹورانٹو Central East Ontario / سینٹرل ایسٹ اونٹاریو Prairies / پیری	وَقُولُوا لِلنَّاسِ حُسْنًا and speak to men kindly (Al-Baqarah:2) اور لوگوں سے نیک بات کہا کرو	اصحاب نبوی صلی اللہ علیہ وسلم کا تعلق باللہ علاقة الصحابة الكرام رضوان الله عليهم بالله Companions of the Holy Prophet ^{saw} 's deep connection with Allah the Almighty
Vaughan East / وان ایسٹ Vaughan West / وان ویسٹ Brampton West / بریمپٹن ویسٹ Northern Ontario / ناردرن اونٹاریو	صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً Say, 'We will adopt the religion of Allah; and who is better than Allah in teaching religion, (Al-Baqarah:139) اللہ کا رنگ پکڑو۔ اور رنگ میں اللہ سے بہتر اور کون ہو سکتا ہے	خلافت روحانی ترقیات کا ایک عظیم الشان ذریعہ ہے إن الخلافة من اعظم الوسائل للترقى الروحاني Khilafat is a powerful means to achieve spiritual progress
Calgary / کیلگری Mississauga / میسیساگا Hamilton -Niagara ہیمیلٹن / نیآگرا	حضرت مسیح موعود علیہ السلام کا عشق الہی عشق المسيح الموعود عليه السلام لله تعالى The Promised Messiah's love for Allah the Almighty.	یہی تدبیر ہے پیارو، کہ مانگو اس سے قربت کو "إن الخطة يا زملائي هي أن تلتمسوا القرب منه عز وجل" "O dear ones! This is the only way, that you seek His nearness"

French Speech / Le Discours en Français :

Choisissez un des sujets susmentionnés Anglais / Urdu selon les catégories données (Saf Awwal et Saf Dom).
[Pick any topic from the above list of English / Urdu speeches in the respective category (Saf Awwal and Saf Dom)]

مضمون نویسی / Essay Writing

← اُردو عنوان:

ہستی باری تعالیٰ

مضمون 3000 سے 4000 الفاظ کے درمیان ہو اور 31 جولائی 2024ء تک جمع کروادیں

➤ English Topic:

“I will give precedence to my faith over world”

The essay must contain between 3000 to 4000 words and must be submitted by July 31, 2024.

Qur'an Memorization

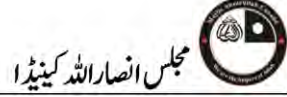
➤ Chapter 67, Al-Mulk - سُورَةُ الْمُلْكِ

Holy Qur'an Translation

➤ Part 7 - وَإِذَا سَمِعُوا

Quiz Competition:

➤ Ta'lim Exam syllabus 2024.
Team of two Ansar from each region.



Essay Writing Competition 2024

Rules & Regulations

All the members of Majlis Anşārullāh Canada are requested to submit their essays to the Qiadat Ta'lim no later than July 31, 2024. The rules and regulations for the essay writing competition are as follows:

1. The essay should be between 3000 to 4000 words.
2. The books used as references should be given with the author's name, book edition, publisher, year of publication, volume, and page number.
3. The writer should also use their own words. Only references or quotations should not be used.
4. The whole body of the essay should be related to the topic. Avoid using irrelevant substance.
5. The marking will be based on: (i)Focus/main point. (ii)Content. (iii)Writing style. (iv)Conventions. (v)References.
6. Essays received after the deadline will not be considered in the competition.
7. The essay writer should prominently write their name, phone number and their majlis on the first page.
8. All the above rules and regulations must be followed. Otherwise, the essay will not be accepted in the competition.

Note: All region should submit 5 essays to Markaz.

Qiadat Ta'lim

Majlis Anşārullāh Canada.



Ta'lim Syllabus 2024



1st Quarter
January, February, March - 2024

Holy Qurān: 1st Quarter of 7th Part

(Chapter 5 - Al-Ma'idah: Verses 84-121)



وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا
أَمَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٤﴾

And when they hear what has been revealed to this Messenger, thou seest their eyes overflow with tears, because of the truth which they have recognized. They say, 'Our Lord, we believe, so write us down among those who bear witness.

وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٥﴾

'And why should we not believe in Allah and in the truth which has come to us, while we earnestly wish that our Lord should include us among the righteous people?'

فَأَثَابَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الْحَسَنِينَ ﴿٨٦﴾

So Allah rewarded them, for what they said, with Gardens beneath which streams flow. Therein shall they abide; and that is the reward of those who do good.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨٧﴾

And those who have disbelieved and rejected Our Signs, these are they who are the inmates of Hell.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٨﴾

O ye who believe! make not unlawful the good things which Allah has made lawful for you, and do not transgress. Surely, Allah loves not the transgressors.

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلالًا طَيِّبًا ۗ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٨٩﴾

And eat of that which Allah has provided for you of what is lawful and good. And fear Allah in Whom you believe.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ ۖ فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۗ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۗ وَاحْفَظُوا أَيْمَانَكُمْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٩٠﴾

Allah will not call you to account for *such of* your oaths as are vain, but He will call you to account for the oaths which you take in earnest. The expiation for this is the feeding of ten poor persons with *such average food* as you feed your families with, or the clothing of them or the freeing of a neck. But whoso finds not *the means* shall fast for three days. That is the expiation of your oaths when you have sworn *them*. And do keep your oaths. Thus does Allah explain to you His Signs that you may be grateful.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩١﴾

O ye who believe! wine and the game of hazard and idols and divining arrows are only an abomination of Satan's handiwork. So shun *each one of them* that you may prosper.

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩٢﴾

Satan desires only to create enmity and hatred among you by means of wine and the game of hazard, and to keep you back from the remembrance of Allah and from Prayer. But will you keep back?

وَاطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَيْنَا الْبَلَدُ الْبَلِغُ الْبُيِّنُ ﴿٩٣﴾

And obey Allah and obey the Messenger, and be on *your* guard. But if you turn away, then know that on Our Messenger lies only the clear conveyance of the Message.

لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعَمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٩٤﴾

On those who believe and do good works there shall be no sin for what they eat, provided they fear *God* and believe and do good works, *and* again fear *God* and believe, yet again fear *God* and do good. And Allah loves those who do good.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالَهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿٩٥﴾

O ye who believe! Allah will surely try you in a *little* matter: the game which your hands and your lances can reach, so that Allah may distinguish those who fear Him in secret. Whoso, therefore, will transgress after this shall have a grievous punishment.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ ۗ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَدًّا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنْ
النَّعْمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ هَدْيًا بَدِيعَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدْلٌ ذَلِكُ صِيَامًا لِيَذُوقَ
وَبَالَ أَمْرِهِ ۗ عَفَا اللَّهُ عَمَّا سَلَفَ ۗ وَمَنْ عَادَ فَيَنْتَقِمِ اللَّهُ مِنْهُ ۗ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ ﴿٩٦﴾

O ye who believe! kill not game while you are in a state of pilgrimage. And whoso amongst you kills it intentionally, its compensation is a quadruped like unto that which he has killed, as determined by two just men from among you, *the same* to be brought as an offering to the Ka'bah; or as an expiation *he shall have* to feed a number of poor persons, or fast an equivalent number of days, so that he may taste the penalty of his deed. As for the past, Allah forgives it; but whoso reverts to it, Allah will punish him for his offence. And Allah is Mighty, Lord of retribution.

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ ۗ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرْمًا ۗ وَاتَّقُوا
اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩٧﴾

The game of the sea and the eating thereof have been made lawful for you as a provision for you and the travellers; but forbidden to you is the game of the land as long as you are in a state of pilgrimage. And fear Allah to Whom you shall be gathered.

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ ۗ ذَلِكُمْ لِيَتَعْلَمُوا أَنَّ اللَّهَ
يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٩٨﴾

Allah has made the Ka'bah, the inviolable House, as a means of support and uplift for mankind, as also the Sacred Month and the offerings and the animals with collars. That is so that you may know that Allah knows what is in the heavens and what is in the earth, and that Allah knows all things well.

إِعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٩﴾

Know that Allah is severe in punishment and that Allah is *also* Most Forgiving, Merciful.

مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ ۗ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿١٠٠﴾

On the Messenger lies only the conveying of the Message. And Allah knows what you reveal and what you hide.

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ ۚ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَفْلَحُونَ ﴿١٠١﴾

Say, 'The bad and the good are not alike,' even though the abundance of the bad may cause thee to wonder. So fear Allah, O men of understanding, that you may prosper.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ شَيْءٍ إِنْ تُبَدِّلَكُمْ تَسْؤُكُمْ ۚ وَإِنْ سَأَلْتُمُوهُنَّ حِينَ يَنْزَلُ الْقُرْآنُ عَلَيْكُمْ لَكُمْ عَفَا اللَّهُ عَنْهَا ۗ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿١٠٢﴾

O ye who believe! ask not about things which, if revealed to you, would cause you trouble; though if you ask about them while the Qur'an is being sent down, they will be revealed to you. Allah has left them out. And Allah is Most Forgiving, Forbearing.

قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٣﴾

A people before you asked about such *things*, *but* then they became disbelievers therein.

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ^ل وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ^ط
وَأَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾

Allah has not ordained any 'Bahirah' or 'Sa'ibah' or 'Wasilah' or 'Hami'; but those who disbelieve forge a lie against Allah, and most of them do not make use of their understanding.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا^ط أَوَلَوْ كَانَ آبَاؤُهُمْ
لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٥﴾

And when it is said to them, 'Come to what Allah has revealed, and to the Messenger,' they say, 'Sufficient for us is that wherein we found our fathers.' What! even though their fathers had no knowledge and no guidance?

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ^ع لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ^ط إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٦﴾

O ye who believe! be heedful of your own selves. He who goes astray cannot harm you when you *yourselves* are rightly guided. To Allah will you all return; then will He disclose to you what you used to do.

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةٌ بَيْنَكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذُوَا عَدْلٍ مِّنْكُمْ أَوْ آخَرَانِ
مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ^ط تَحْبِسُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ
بِاللَّهِ إِنْ ارْتَبَعْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ^ل وَلَا تَكُنْتُمْ شُهَدَاءَ^ل اللَّهُ إِنَّا إِذَا لَبِنَ الْإِثْمِينَ ﴿١٠٧﴾

O ye who believe! the *right* evidence among you, when death presents itself to one of you, at the time of making a bequest, is of two just men from

among you; or of two others not from among you, if you be journeying in the land and the calamity of death befall you. You shall detain them both after Prayer *for giving evidence*; if you doubt, they shall both swear by Allah, *saying*, 'We take not in exchange for this any price, even though he be a near relation, and we conceal not the testimony *enjoined* by Allah; surely, in that case, we should be among the sinners.'

فَإِنْ عُثِرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّ إِثْمًا فَاخْرَجْنَا يَقُومُنَّ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلِيْنَ
فَيُقْسِنُنَّ بِاللَّهِ شَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذًا لِّلْبَنِ الظَّالِمِينَ ﴿١٠٨﴾

But if it be discovered that the two *witnesses* are guilty of sin, then two others shall take their place from among those against whom the *former two witnesses* — who were in a better position to *give true evidence* — *sinfully* deposed, and the two *latter witnesses* shall swear by Allah, *saying*, 'Surely, our testimony is truer than the testimony of the *former two*, and we have not been unfair *in any way*; for then, indeed, we should be of the unjust.'

ذٰلِكَ اَدْنٰى اَنْ يَّاتُوْا بِالشَّهَادَةِ عَلٰى وَّجْهَهَا اَوْ يَخَافُوْا اَنْ تَرُدَّ اٰيٰتَانَّ بَعْدَ اٰيٰتِنِهْمَا ۗ وَاتَّقُوا اللّٰهَ وَاسْمَعُوْا
وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْفٰسِقِيْنَ ﴿١٠٩﴾

Thus it is more likely that they will give evidence according to facts or that they will fear that other oaths will be taken after their oaths. And fear Allah and hearken. And Allah guides not the disobedient people.

يَوْمَ يَجْعَلُ اللّٰهُ الرُّسُلَ فَيَقُوْلُ مَاذَا اُجِبْتُمْ ۗ قَالُوْا لَا عِلْمَ لَنَا ۗ اِنَّكَ اَنْتَ عَلٰمُ الْغُيُوْبِ ﴿١١٠﴾

Think of the day when Allah will assemble the Messengers and say, 'What reply was made to you?' They will say, 'We have no knowledge, it is only Thou Who art the Knower of hidden things.'

إِذْ قَالَ اللَّهُ يُعِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا ۖ وَإِذْ عَلَّمْنَاكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ۖ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِأِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِأِذْنِي وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِأِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِأِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١١١﴾

When Allah will say, “O Jesus, son of Mary, remember My favour upon thee and upon thy mother; when I strengthened thee with the Spirit of holiness so *that* thou didst speak to the people in the cradle and in middle age; and when I taught thee the Book and Wisdom and the Torah and the Gospel; and when thou didst fashion *a creation* out of clay, in the likeness of a bird, by My command; then thou didst breathe into it *a new spirit* and it became a soaring being by My command; and thou didst heal the night-blind and the leprous by My command; and when thou didst raise the dead by My command; and when I restrained the children of Israel from *putting* thee to *death* when thou didst come to them with clear Signs; and those who disbelieved from among them said, ‘This is nothing but clear deception.’”

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي ۗ قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّا مُسْلِمُونَ ﴿١١٢﴾

And when I inspired the disciples of *Jesus* to believe in Me and in My Messenger, they said, ‘We believe and bear Thou witness that we have submitted.’

إِذْ قَالَ الْحَوَارِيُّونَ يُعِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ ۖ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١٣﴾

When the disciples said, ‘O Jesus, son of Mary, is thy Lord able to send down to us a table spread with food from heaven?’ he said, ‘Fear Allah, if you are believers.’

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنُعَلِّمَ أَنْ قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيَّهَا مِنَ الشَّاهِدِينَ ﴿١١٣﴾

They said, 'We desire that we may eat of it, and that our hearts be at rest and that we may know that thou hast spoken truth to us, and that we may be witnesses thereto.'

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِّنكَ ۗ وَارزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١١٤﴾

Said Jesus, son of Mary, 'O Allah, our Lord, send down to us a table from heaven spread with food that it may be to us a festival, to the first of us and to the last of us, and a Sign from Thee; and provide sustenance for us, for Thou art the Best of sustainers.'

قَالَ اللَّهُ إِنِّي مُنزِّلُهَا عَلَيْكُمْ ۚ فَمَن يَكْفُرْ بَعْدَ مَنكُم فَأِنِّي أَعَذِّبُهُ عَذَابًا لَّا أُعَذِّبُهُ أَحَدًا مِّنَ الْعَالَمِينَ ﴿١١٥﴾

Allah said, 'Surely, I will send it down to you, but whosoever of you disbelieves afterwards — I will surely punish them with a punishment wherewith I will not punish any other of the peoples.'

وَإِذْ قَالَ اللَّهُ يُعِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَّ الْهَيْئِينَ مِنْ دُونِ اللَّهِ ۗ قَالَ سُبْحٰنَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ ۗ إِن كُنْتَ قُلْتَهُ فَقَدْ عَلِمْتَهُ ۗ تَعَلَّمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ۗ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١١٦﴾

And when Allah will say, "O Jesus, son of Mary, didst thou say to men, 'Take me and my mother for two gods beside Allah?'" he will answer, "Holy art Thou. I could never say that to which I had no right. If I had said it, Thou wouldst have surely known it. Thou knowest what is in my mind, and I know not what is in Thy mind. It is only Thou Who art the Knower of hidden things.

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۚ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۚ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ ۚ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٨﴾

“I said nothing to them except that which Thou didst command me — ‘Worship Allah, my Lord and your Lord.’ 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; and Thou art Witness over all things.

إِنْ تَعَذَّبْتَهُمْ فَإِنَّهُمْ عَبَادُكَ ۚ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٩﴾

“If Thou punish them, they are Thy servants; and if Thou forgive them, Thou surely art the Mighty, the Wise.”

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ ۚ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۚ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢٠﴾

Allah will say, ‘This is a day when *only* the truthful shall profit by their truthfulness. For them are Gardens beneath which streams flow; therein shall they abide for ever. Allah is well pleased with them, and they are well pleased with Him; that indeed is the great triumph.’

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢١﴾

To Allah belongs the kingdom of the heavens and the earth and whatever is in them; and He has power over all things.



Hadīth

The Majesty of the Lord of Honour

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ
وَالَّذِي لَا يَذْكُرُهُ مَثَلُ الْحَيِّ وَالْمَيِّتِ - وَرَوَاهُ مُسْلِمٌ: فَقَالَ مَثَلُ الْبَيْتِ الَّذِي يَذْكُرُ اللَّهُ فِيهِ
وَالْبَيْتِ الَّذِي لَا يَذْكُرُ اللَّهُ فِيهِ مَثَلُ الْحَيِّ وَالْمَيِّتِ .

Abu Musa al Ash'ari, (may Allah be pleased with him) narrates that the Holy Prophet, (peace and blessings of Allah be upon him) stated:

"The case of one who remembers Allah as against the one who does not is like that of the living as compared to the dead. The case of the house in which Allah is remembered and the one in which He is not remembered, is like that of the living as compared to the dead."

(Bukhari)

(Selected Sayings of the Holy Prophet of Islam, Hadith No.7, Page5-6)



Our Teaching

TRANSLATED FROM KASHTI-NUH

by

HAZRAT MIRZA GHULAM AHMAD

Promised Messiah & Mahdi

Founder of the Ahmadiyya Movement in Islam

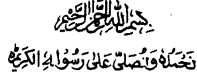
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OUR TEACHING

Let it be absolutely clear that a mere verbal pledge has no value if it is not supported by a genuine and firm resolve to live up to it in every way. Therefore, whoever fully lives up to my teaching, he alone enters that house of mine with reference to which God Almighty has promised *إِنِّي أُحَافِظُ كُلَّ مَنْ فِي الدَّارِ* i.e., “I shall Myself protect all those who are in this house.” It should not, however, be understood here that this Divine protection is extended only to those living within the compass of my house made of mud and bricks: the pledge also encompasses those who follow my teaching to the fullest extent, and who, therefore, can truly be said to be the inmates of my spiritual home.

Relevant to a proper observance of my teaching, it is essential that one should firmly believe that there is an all-Powerful, all-Sustaining Supreme Being, the Creator of every thing, Changeless, Everlasting and Eternal. He does not beget, nor was He begotten. He is Holy, so that there is no need or occasion for Him to go on the Cross, or suffer in any way, or be subject to death. He is such that being far removed, He is still very near; and being very near, He is still very far. Although He is One, and absolutely unique, His manifestations are diverse and multifarious. Whenever there occurs in man a new change, for the changed man He becomes a new God, dealing with him on the basis of a fresh manifestation, the man witnessing a change in God in proportion to the change in himself-not that there occurs any change in God, He being Eternal, Changeless and most Perfect in Himself; but with every change in man for the

(1)

better, - God also reveals Himself to him in a fresh and clearer manifestation. With every progressive effort on the part of man God also shows Himself with higher and more powerful manifestation. He displays an extraordinary manifestation of His power and glory only when man shows an extraordinary change in himself-this being the root and the bedrock basis of the marvels and miracles witnessed at the hands of all servants of God. Belief in this God with these powers, is the foremost essential condition of our Movement. Inculcate this belief in your hearts, giving to its implications and requirements the first and top most priority over all considerations of self, over its comforts and relationships. By means of actions in the field of your daily life, with unflinching courage, show a steadfast loyalty in His way. Others in this world do not give Him preference over material means and the support they hope to get from their friends and relations. But do you give Him the first place, so that in heaven you should come to be reckoned His people.

To show signs of grace is the eternal way of God. But you can partake of this blessing only when there remains no difference and no distance between Him and you; only when all your wishes, hopes and desires merge into His will; only when, at all times, in success or failure, in hope or disappointment, you remain in humble prostration at His door, so that He should do with you what He will. If you act like this, in you would appear that God, Who for a long time has kept His face - concealed from the world. Is there any among you, then, who would act upon this teaching, seeking only His pleasure, without the slightest sense of dissatisfaction against the way His will works? Even in distress you should put your best foot forward, for this is the secret of your success; and you should strive to the utmost of your power to spread the idea of His singleness and unity

(2)

all over the earth. Be kind and merciful to humanity, for all are His creatures: do not oppress them with your tongue, or hands, or in any other way. Always work for the good of mankind. Never unduly assert yourselves with pride over others, even those who are placed under you. Never use abusive language for anyone, even though he abuses you. Be humble in spirit, kind and gentle, and forgiving, sympathetic towards all and wishing them well, so that you should be accepted. There are many who pretend to be kind, gentle and forgiving, but inside they are wolves; there are many on the outside who look pure, but in their hearts they are serpents. You can not be accepted in the presence of the Lord unless you are pure, both on the outside and inside. If you are big, have mercy for those who are small - not contempt; if you are wise and well versed in learning serve the ignorant with words of wisdom; never desire to bring disgrace on their ignorance by trying to show off your own learning. If you are rich, instead of treating them with self-centered disdainful pride, you should serve the poor. Beware of the paths of destruction. Fear the Lord, be righteous, do not fall in worship before the creation of God. Turn wholly and solely to Him, so that you lose interest in this world. Become entirely His, living wholly for His will and pleasure, for His sweet sake, hating everything impure and sinful for indeed He is Holy. Every morning should be a witness for you that you spent the night with righteousness and every evening should be a witness for you that you went through the day with the fear of God in your heart

Do not fear the curses the world might heap on you for they melt in the air like smoke and they cannot turn day into night. What you should be afraid of is the curse that comes from God, which totally uproots from both the worlds those on whom it falls. You cannot save yourselves with hypocrisy

(3)

and pretence, because the God Who is your Lord can see to the innermost depths of your being. How, then, can you hope to deceive Him? Therefore straighten yourself and cleanse yourself, to become pure and precious, without a particle of dross anywhere in your being, for if there be any such, it will take away your light. And if in any corner of your heart there be pride, empty pretence, hypocrisy, vanity, love of self, or laziness of disposition, you do not amount to anything acceptable in the sight of the Lord. Take care that on the basis of a thing or two, which you think, you have accomplished, you do not fall into the delusion that you have done all that needed to be done; for God desires that your entire life, your whole being, should undergo a deep and thorough revolution. Indeed He demands from you that you accept a death, after which He would give you another life. Immediately compose all your differences and make peace among yourselves: forgive the transgressions of your brothers, for indeed he is evil who is not willing to make peace with his brother. He would be cut off for he tries to create disruption. Leave off vanity and emphasis on self and all mutual resentments and all unpleasantness. Though truthful and justified in your stand, be humble in your demeanour as though you were in the wrong, so that you yourself should be treated with forgiveness. Leave off everything which fattens your vanity, for the door you have been invited to enter is not one that would admit a fat person.

How unfortunate is the man who fails to yield belief to things, coming from the mouth of God, which I have stated to you. If at all you desire that God in heaven be pleased with you, hasten to become one among yourselves, as though you were brothers born of the same mother. Only he is most honoured among you who most forgives the transgressions of his brother; and unfortunate is he who remains obdurate, and

(4)

does not forgive. He is not part of me and he has no share with me. Remain in great fear of the curse of God, for He is holy intensely jealous and particular in His holiness. An evil-doer cannot win nearness to Him. No one who is proud can win His nearness, nor the oppressor and unjust, nor one who is dishonest, nor anyone who is not jealous for His name. Those who fall on worldly benefits like dogs, or ants, or vultures falling blindly on carrion, those who have only sought comfort in life, they cannot win nearness to Him. Every impure eye remains far removed from Him ; every impure heart remains unaware of Him. For Him whoever lives in fire, shall be saved from the flames; he who weeps for His sake shall be made happy, full of laughter and jubilation. He who breaks away from this world for His sake, shall find Him. With the deepest sincerity of heart, with a steadfast strength and ardour, become the friends of God, so that He too should become your friend. Show mercy to your subordinates, be kind to your spouses and to your brethren who are poor, so that in heaven you too be received with mercy. You really and truly become His, so that He too should be yours. This world is a place of thousands of evils, tribulations and trials: in all sincerity and steadfastness of heart catch hold of God, so that He keep these evils, tribulations and trials away from you. No evil and no distress takes its birth on this earth without a decree from Heaven to that effect; and no distress is lifted until mercy descend from Heaven. Therefore wisdom on your part lies in this that you take firm hold of the root, without worrying about the branches. It is not forbidden unto you to have recourse to remedies or plan with human endeavour: what is forbidden is that you place your entire reliance on them. In all circumstances it is God's will that will be done, and for one who has the power to take his stand on this point, the

(5)

position of faith in and reliance on God is the best of all positions.

Those who do honour to the Holy Quran shall be honoured in heaven. For you another very essential teaching is this that you do not leave the Holy Quran like a book that has been forsaken, since it is therein, and nowhere else, that your life lies. Those who do honour to this Holy Book shall be honoured in heaven. Those who will hold the Holy Quran superior to every tradition and every other saying, shall be given preference in heaven. For mankind now, all over the surface of the earth, there is no Book except the Holy Quran: for the sons of man there is no Messenger and no Mediator except Muhammad, may peace and the blessings of God be upon him. So strive that you cherish the purest love for this Prophet of power and glory, giving no one else any kind of preference over him, so that you be put down in heaven as those who have been saved. And very clearly bear in mind that salvation is not something that you will experience in the life after death. The real and true salvation is only that which shows its light in this very life. Who is the saved? Only he who maintains a firm faith that the living God is a reality, and that Mohammad, peace and the blessings of God be upon him, is the Mediator between Him and mankind; that under the skies there is no one equal to him in rank and elevation : nor any book to rival the Holy Quran: that for no one else did God wish that he should live for ever, but for this blessed Prophet He did so wish: that to keep him alive forever He laid the foundation for continuing the benefit of his *Shari'ah* and his spiritual blessings to the day of Resurrection. And at long last, from the flow of his spiritual benefits for mankind, he sent the Promised Messiah to this world whose advent was indispensable for the completion of the structure of Islam.

(6)

For it was necessary that this world should not come to an end before the Movement of Mohammad was given the colour of a spiritual Messiah, the same as was given to the Movement of Moses. This is what the following verse of the Holy Quran points to, namely :

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

Moses received the treasure which had been lost by the earlier ages, and Mohammad received the treasure which the Movement of Moses had been unfortunate enough to lose. Now the movement of Mohammad stands in the place of the Movement of Moses, but such that in grandeur, the like of Moses, exceeds him a thousand times, while the like of the Messiah in the Movement of Mohammad excels Jesus by a thousand measures. And not only did the Promised Messiah of the Mohammadi Movement come, in terms of time, exactly in the fourteenth century after the Holy Prophet, as Jesus had appeared fourteen centuries after Moses, he also came at a time when the condition of the Muslims of the day was identical with the Jews of the time of Jesus. Therefore I am that Promised Messiah, and no one else. Whoever enters into sincere *bai'at* with me and becomes my follower from the bottom of his heart, so to be engrossed in his obedience to me as to forsake all his own personal aims and intentions, he alone is the one for whom in these days of great distress my soul shall desire to intercede.

So all ye people, counted as members of my community! in heaven you shall be counted members of my following only when in all truth you actually begin to advance on the paths of righteousness. Offer your five daily obligatory prayers with such concentration and awe of mind as though you were seeing God in front of you, with your physical eyes. Observe the days of fasting for the sake of God in full

(7)

sincerity. All among you who are liable for *Zakat* should never fail to discharge this important obligation; and those on whom the pilgrimage to Mecca has become obligatory, without any obstacles standing in the way, should duly undertake that blessed journey. Do all good deeds with the proper care they deserve, forsaking evil from a real repulsion rising in the heart. Be very, very sure that no action, whatsoever, can take you to God if it is devoid of righteousness of the heart. The root of everything good is *Taqwah*, (fear of God) in whatever action this root is not lost, that action will never be devoid or futile. It is necessary too, that you be tried by being thrown into diverse griefs and distresses, even as those before you were tried. Be, therefore, forewarned lest you stumble when the time came. The earth, with everything in it, can inflict no injury on you, provided your contact with heaven is firm. Whenever any injury comes to you, it will come only from your own hands. If all your honour on this earth is lost to you, God will give you an honour in heaven that shall never wane. Therefore do not leave Him, whatever you may have to go through. You are bound to be persecuted in diverse ways, and many of your hopes will be denied to you, but in such cases you should not grieve, for the Lord, your God shall put you through trials, to test whether or not you remain firm. If you desire that the angels in heaven should sing your praises, then take the beating many people shall give you, and rejoice; hear abuse and give thanks to the Lord; experience disappointments but do not break away from Him. You are the last people of God. Practise the good to an extent where it reaches its highest perfection. Everyone among you who relaxes and becomes lazy, shall be thrown out of the community, as a dirty thing is discarded and thrown out. He shall die with regret in his heart, and he will not be able to injure God in any way. Lo

(8)

and behold! With great joy I convey to you the glad tidings that your God does indeed really exist. Although all are His creatures, but He selects only those who select Him. He Himself comes to whosoever goes to Him. He bestows honour upon those who honour Him. After you have straightened your hearts, and purified your tongues and eyes and ears, you come to Him, and He shall accept you.

In point of belief, all that God desires from you is just this, that you hold God is One, and that Muhammad, may peace and the blessings of God be upon him, is His Prophet, *Khatam-ul-Anbiya*, and the greatest of them all. After him there is to be no other Prophet except one who should be given the mantle of *Muhammadiyah* as a *burooz*, since the servant is not separate from his master, nor a branch different from its root. Be perfectly sure that Jesus, son of Mary, is dead, his grave being in Kashmir, Srinagar, Mohallah Khanyar. God has spoken of his death in the Holy Quran. It should also be borne in mind that I in no way seek to deny the eminence of Jesus, peace be upon him. Though God has conveyed to me that the Muhammadi Messiah stands higher in rank than the Mosaic Messiah, I hold the Messiah, son of Mary, in great respect, since from the spiritual point of view I am the *Khatamul Khulafa* in Islam as Messiah, the son of Mary was *Khatamul Khulafa* in the Israelite chain. In the Mosaic dispensation the son of Mary was the Promised Messiah, while I am the Promised Messiah of the dispensation of Mohammad. I therefore hold him in great esteem whose name I bear: and whoever says that I do not respect him is a great liar and a mischief-maker.

**Who belongs to my community and who does
not**

Having explained all these things, I repeat once more

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that you must not rest satisfied merely because in outward form you have taken *bai'at* at my hand. The outward form means nothing: God sees what lies inside your hearts, and He would deal with you on the basis of what He sees there. Lo and behold! I herein discharge my duty unto you, by making it plain that sin is a poison. Do not take it. Disobedience to God is a dirty death which you should avoid. Turn to prayer that you should get the strength. At the time of prayer, if a man does not firmly believe that Allah has power over everything, except what may be contained in a previous promise, such a one is not of my community. He who is caught in a tangle of worldly greed, and never even raises his eyes to things which pertain to the next life, is not of my community. Whosoever does not wholly and completely keep away from every sin and every evil action, like wine, gambling, looking lustfully at women, dishonesty, bribes, and from every kind of illegal gratification, he is not of my community. Whosoever is not constantly turning to prayer, and does not remember Him in absolute humility of spirit, he is not of my community. Whosoever does not give up association with a bad companion, who exercises an unhealthy influence over him, he is not of my community. Whosoever does not respect his parents, whosoever does not render obedience to them in things which do not run counter to the Holy Quran, and whosoever is neglectful in rendering to them the service to which they are undoubtedly entitled, he is not of my community. Whosoever does not live with his wife and her relations with gentleness, goodness, and magnanimity, he is not of my community. Whosoever deprives his neighbour of the very least good in his power, he is not of my community. Whosoever has no wish to forgive the faults of those who may have transgressed against him, and desires to nurse malice, he is not of my community.

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Every man or woman who is dishonest towards his or her spouse is not of my community. Whosoever, in any way, violates the pledge he took at my hand at the time of *bait'at* he is not of my community. Whosoever does not really hold me to be the Promised Messiah, he is not of my community. Whosoever is not prepared to obey me in all things known to be good and accepted, he is not of my community. And whosoever, as a habit, sits among those who are hostile towards me, falling into tacit and silent agreement with them, he is not of my community. Every adulterer, debauch, drunkard, murderer, thief, gambler, dishonest person, bribe-taker, usurper, oppressor, tyrant, liar, forger, and the associate of these; and whosoever brings false accusations and scandal against his brothers and sisters, he is not of my community, unless he fully repents of his misdeeds and totally breaks away from bad associates, turning a new leaf.

Indeed, all these things are poisons: you cannot partake of them and live, for light and darkness cannot exist together.

Whosoever has a crooked nature and is not open and above board with God, he cannot partake of the blessing which comes to those pure of heart. Indeed very fortunate are they who cleanse their hearts, washing away all impurities, and who make a pledge of loyalty with their God, for they shall never come to nought. It is not possible that God should disgrace them, they being of God, and God being of them. They shall be saved from all tribulations. Extremely foolish, indeed, is he who should try to harm them, for verily they are in the lap of God, Who is ever ready to support them. Who has yielded belief to God? Verily only those who are such as described above. Similarly he also is foolish who is anxious about a bold sinner, evil and full of mischief inside his heart, for he would himself be destroyed. From the day God created this heaven and earth, it has

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never happened that He destroyed those who were good. On the contrary for the sake of such as these He has always shown great marvels, and will show even now.

Our God possesses great and wonderful powers.

Our God is a very loyal God, and for those who remain loyal to Him, He shows wonderful works. The world wishes to tear them to pieces and to eat them up; and every enemy grinds his teeth on them; but He Who is their friend saves them from every danger, and brings them out triumphant on every field. How fortunate, then, is he who does not let go his hold of such a God! To Him we render our faith, and Him we have recognised. Of all the world He alone is the God Who has sent down His revelation on me; Who, for me, has shown powerful signs; Who has sent me down as the Promised Messiah for this age. There is no God whatsoever except He, in heaven, nor on earth. Whosoever does not yield faith to Him, he remains deprived of the good, deprived of blessings, and deprived of succour. From our God we have received revelation that shines like the sun. We have seen that He alone is the God of the whole world, and there is no other God. How powerful indeed is the God we have found, and how sustaining ! And how great, how wonderful are the qualities of the God we have seen! The truth is that for Him there is nothing impossible, except what runs counter to His own Book and His own promise. Therefore when you pray to Him, you should not be like those ignorant naturalists who have formed a natural law of their own which does not bear the stamp of God, for they are the rejected ones whose prayers will never be accepted. They are blind, not gifted with vision; they are dead, not alive. They put before God a law shaped by themselves, and they put limitations of their

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own on His powers, holding Him weak and helpless beyond those limitations. Naturally, they would be dealt with in the light of their own condition.

But when thou standest up for prayer, it is incumbent on thee to hold that thy God has power over all things. Only then shall thy prayer be accepted, and thou shalt witness those marvels of the power of thy God which we have witnessed. And remember, our witness is not on the basis of hearsay; it is on the basis of things we have seen ourselves. How can the prayers of one be accepted who does not hold that God has power over all things? And how can such a person in himself have the courage to pray to God over matter where the desired remedy or change would involve an infringement of the laws of nature as he understands them. But O thou good person, thy God is He, Who, without any pillars underneath, has hung up the countless stars in space; and Who created the earth and the heavens absolutely from nought. Dost thou hold that in regard to thy need He will prove to be helpless? The fact is that thy own misconception will keep thee deprived of blessing. There are innumerable wonderful things in Our God, but these are witnessed only by those who become His in all sincerity and faithfulness. He does not reveal those wonders to those who do not have faith in His powers, and who are not faithful and true.

How unfortunate, indeed, is the man who does not even know that he has a God with power over all things! Our Paradise, indeed, is our God: our highest enjoyment is in God for we have seen Him and all beauty found in Him. This treasure is worth having, even if at the cost of one's life; and this is a jewel which should be purchased even if obtainable only by sacrificing one's entire being. O ye that are devoid, run to this spring, for it will slaken your thirst. It is the spring of life that shall save ye. What am I to do, and how am I to

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impress this glad tiding upon your mind, with what drum should I go crying through the streets that This is your God, so that all should hear ! And with what unguent am I to treat the people so that their ears open to hear !

God is the central beam of all our plans.

If you really become God's, then rest assured that God is your very own. Whilst you will sleep, He will keep watch over you; while you neglect your vigil against the enemy, He will keep an eye on him and disrupt his plans. Even now you have no idea what wondrous powers your God has. If you had known, then no day could have dawned on you for you to grieve over for lack of things of this world. A man who has a treasure in his possession, does he weep and cry over the loss of a penny, as though he were about to perish? Had you been aware of this treasure that God would suffice for all your needs, what reason was there for you to be so wholly absorbed in things of this world? God is a most precious treasure; realise its proper value. Without Him you are nothing; neither you nor your material means and plans. Do not follow in the footsteps of other nations which have come to depend wholly on material means. As a snake eats earth, they subsist on the basis of the lower and inferior material means. Like vultures and dogs eating carrion, they too have sunk their teeth in a carcass. Indeed, they have drifted very far from God, having taken to the worship of human beings, the eating of swine's flesh, and the free use of wine as if it were harmless like water, Since they depend too much on material means, and seek no help from God they are dead; and the heavenly spirit has flown out of them as a dove flies away from its nest. The leprosy of the worship of Mammon has taken a hold on the inside of their hearts and cut to pieces the organs of their inner spiritual life. Beware ye

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of this leprosy. I do not forbid you to think of material means within proper limits : what I forbid is that like other nations you become wholly the slaves of material means, altogether forgetting God who controls material means as well. Only if you had the eyes to see, you would find there is only God and God alone, everything else being worthless. You can neither stretch out your arm not fold it, except with His permission. A person spiritually dead would laugh at this; but it would be better for him if he died before he indulged in this laughter.

Beware! do not ape other nations

Beware ! having seen other nations, how they have attained a considerable measure of success in their worldly plans, you should not begin to wish to follow in their footsteps. Listen carefully and take heed that they are aliens to and unmindful of that God Who calls you all to Himself. What is their god but a frail human being, this being the reason why they have been left in such a complacent error. I do not wish to stop you from striving for worldly good, but you should not follow the ways of those who think this present world is all in all. In everything you do, whether it pertains to things of this world or of the next, you should seek help and succour from God alone, and this should remain the guiding principle of your life for ever and ever. But this seeking of help should not be from your lips alone: it should be your conviction deep down to the bottom of your being that every blessing comes only from heaven. You shall be really righteous only when, at the time of every difficulty, before sitting down to make your plans, you close your door upon yourself, and fall down before the throne of God Almighty, crying for His grace and help and succour. Then the holy spirit will come to your help, and through unseen

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means a way shall be opened for you. Have mercy on your own souls and be not like those who have cut themselves wholly away from God and have fallen on material means to such an extent that to seek Divine help they do not even formally utter with their lips the words “If God be willing.” May God open your eyes, so that you should begin to perceive that your God is the beam on which all plans rest. When the central beam of the roof falls down, can the minor supports their position? Most certainly not. They would all come down in an instant, in all likelihood, with much loss of life. In the same way your plans cannot remain in position without help from God. If you will not cry for His help, if you will not make that soliciting the most fundamental principle of your life, you will have no success, and shall die at last with great regret.

Do not fall to wondering why other peoples are meeting with success although they have not the slightest idea of your Most Perfect and All-Powerful God. The answer is this, and this alone, that having forsaken God, they have been put to trial in the matter of material means. Oftentimes a trial from God takes the form that whoever forsakes Him, giving himself up to carnal pleasure, setting his mind wholly on material wealth, the doors of worldly advancement are opened upon him; though from the religious and spiritual point of view he is altogether destitute and naked. He dies at last engrossed in this world, to be thrown into an eternal hell.* And sometimes this trial takes the form that such a person remains unsuccessful even in the task of amassing wealth. But the latter trial is not so dangerous as the former, since the former breeds an inordinate measure of pride and a superiority complex. In any case, both these groups are of

* As the Promised Messiah has explained in other places the expression “eternal” here means a very, very long period.

those on whom falls the wrath of God. The true fountainhead for all kinds of prosperity is God. Therefore, when these people are unaware of this Living and Sustaining Being, in fact careless in regard to Him, and turn their backs upon Him, how can real prosperity fall to their lot? Blessed are they who understand this secret, and in dire straits is he who fails to grasp it.

Similarly it is incumbent on you that you do not begin to follow the philosophers of this world; nor should you suffer yourself to be mentally overawed by them. All these constitute varying manifestations of a gross ignorance. The real and true philosophy is only the one which God has given to you in His Holy Book. In imminent danger of destruction are the people who have become enamoured of these material philosophies; and successful are they, who, for real knowledge and philosophy, go to the Holy Book. Why do you take to the paths of ignorance? Do you run after those who are blind, in the hope that they would show you the way? O you ignorant people ! How can a person show you the way who is himself blind. The truth is that the true philosophy can be obtained only through the holy spirit. Through this spirit you will reach those sciences which are not accessible to others. If you ask for it with sincerity, you will get it at last, and then you will find that this is the only knowledge that imparts freshness and life to the heart, and places it on a firm tower of perfect certainty. How can a man bring forth for you clean and wholesome food who is himself subsisting on carrion? How can one show you the way who is himself blind? All pure and healthy wisdom comes from the heavens alone. What is this you seek from those who are of this earth? They alone inherit wisdom whose souls soar to the heavens. Those who are not satisfied in their own minds, how can they give

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you satisfaction? The foremost thing is purity of heart: sincerity and purity must come first; after that you shall get everything.

The door of Revelation is open even now.

Do not think that the Revelation from God is not possible in the future; that it was possible only in the past: do not think that the holy spirit cannot come down now. I tell you truly that every door can be closed but the door for the coming down of the holy spirit. Open all the doors of your heart to receive it. With your own hands you remove yourself to a distance from that sun when yourself you close the window through which light can enter. Therefore get up at once and throw this window open, so that the light of the sun should, of its own accord, enter your heart with the simplicity and inevitability of a natural process. When God has not closed the doors of His blessings upon the world, when in fact He has multiplied them even more than before, do you venture to presume that he has closed upon you the doors of His spiritual blessings, even at a time when they were needed most? No, no; not at all. Rather has that door been opened beyond any possible shadow of doubt. Now, in accordance with His teaching as given in the *Surah Fatihah*, when the door of all earlier blessings has been opened for you, why do you decline to receive them? Create a thirst for this spring, and then, of itself, the water will begin to gush out. For this milk cry like a child, so that it should well up in the breast. Begin to deserve mercy, so that you should be shown mercy. Show anxiety and deep concern, so that your minds should be set at rest. Cry out with pain, again and again, so that a hand should stretch itself and take hold of you. Indeed, how terribly difficult is the way which is the way of the Lord! But, verily, it is made easy for those who jump into the abyss, resolutely determined to face destruction

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and death. Blessed are they who for the sake of the Lord wage a war against their own selves; while truly ill-starred are they who for the sake of their baser-selves wage a war against the Lord, and refuse to mould themselves in obedience to His will. Whosoever, for the sake of his own self, evades a commandment of God, he will never enter the kingdom of heaven. Strive therefore to the utmost that not a jot or syllable of the Holy Quran should bear witness against you, and cause you to be apprehended on that account. For indeed, even a single grain of evil is punishable. The time is very short, the mission of your life not yet fulfilled. Walk with speed, for the evening draws nigh. Whatever you have to put before the Lord, examine it well, and as often as you can, lest some defect remain to cause irreparable loss: or lest you take something with you which in fact should amount to no more than filthy and spurious goods, not worthy to be presented at a royal court.

Elevated position of the Holy Quran.

I have been given to understand that some among you there are who altogether reject the *Hadith*. If this is so, then these people are in manifest error. I have never taught that they should hold such views. Quite to the contrary, I hold very firmly that for your guidance God has provided three things. The foremost among these is the Holy Quran, which sets forth the unity of God, His grandeur and greatness, and decides all points in dispute between the Jews and the Christians. Further, the Quran forbids that you worship anything other than God - neither man, nor beast, nor the sun nor the moon, nor any other heavenly body, nor material means, nor your own selves. Therefore beware. Do not take a single step in contravention of anything contained in the Holy Book. Verily, I tell you truly that whosoever evades

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even the least of the seven hundred commandments embodied in the Holy Quran, he slams the door of salvation upon himself. The real and perfect paths of salvation have been opened only by the Holy Quran ; all others were only its shadows. Therefore you should study this holy scripture with the utmost attention and deepest thought; and you should love it as you have never loved anything else. For, indeed, as God has conveyed to me **الْخَيْرُ كُلُّهُ فِي الْقُرْآنِ** i.e., all the good lies in the Quran. All kinds of good are to be found in it - and this is the truth. Unfortunate, indeed, are the people who to other things give preference over it. The Holy Quran, is the fountainhead for your salvation, for all betterment and success. There is not even a single spiritual need which has not been met for you in this Holy Book. The supporter or falsifier of your Faith on the Day of Judgment would be the Holy Quran; and apart from this Book there is no other under the heavens which can provide you with direct guidance. It is indeed a great blessing of God upon you that He has bestowed on you a book like this. Verily, I tell you truly that the book which has been read upon you, had it been read upon the Christians, they would not have perished; and the blessing and guidance which has been vouchsafed to you, had it been extended to the Jews, in place of the Torah, many of their sects would not have ended by denying the Day of Judgment. Realise, therefore, the value of the blessing bestowed on you. It is a precious blessing, and a great treasure. Without the Holy Quran, the whole world would have been no better than a dirty clot of half formed flesh. Indeed it is a book as compared to which all other scriptures and sources of guidance amount to nothing at all.

The Holy Quran can purify a man within a week, provided there is no attempt to get away from it in form or spirit. The Quran can make you like the Prophets, provided

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you do not try yourself to run away from it. Apart from the Holy Quran what book is there at the very outset which has taught its readers a prayer like

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

i.e., Guide us to the right path, the path of those on whom Thou hast bestowed Thy blessings, and has thus held out to them a great hope, namely, the hope of the way being shown to them which would lead them to the attainment of those blessings which were bestowed on those who were of the Prophets, the *Siddeeqs* the *Shuhada*, and the *Saliheen*. Therefore elevate your resolve, and do not reject this invitation of the Quran when it calls you to work for attainment of the blessings given to the earlier peoples. God in fact is inclined to bestow on you even more. God has made you inherit all their spiritual and material substance, but until the Day of the *Qiyamah* these will not pass away from you to anyone else. God will not keep you deprived of the blessing of Revelation, and of the tangible forms of communion generally spoken of as *Mokalamat* and *Mokhatbat*. He will consummate all those blessings on you which He ever bestowed on others. But whosoever by way of insolence shall lie and shall claim to have received Revelation from Him, when in fact he had received no such Revelation, or claim that he had the honour of communion with God of the kind called *mokalamah* and *mokhatabah*, when in fact no such honour had been bestowed upon him, then, with God and all His angels as my witness I declare, that such a one shall perish and be destroyed for having lied about his Creator and for having perpetrated a fraud.

The explanatory position of the Sunnah

The second instrument for guidance vouchsafed to the

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Muslims is the *Sunnah*, i.e., the measures adopted by the Holy Prophet with a view to the exposition of the Holy Quran and its being put into actual tangible practice. For instance, looking at the surface only, there appears to be no specification in the Quran of *rak'aats* in the case of the five daily obligatory prayers, how many for what prayer, but the Sunnah of the Holy Prophet has made all these things very clear. No one should fall into the error that the Hadith and Sunnah are one and the same thing, for what is called the Hadith came to be collected a hundred and fifty years afterwards, while the Sunnah existed from the very outset side by side with the Holy Quran. After the Holy Quran, the greatest debt of gratitude the Muslims owe to anything is to the Sunnah. The obligation on God and His Apostle in regard to the guidance of mankind was only twofold, namely, that by sending down the Holy Book, God by means of His word indicated His will and pleasure, in fulfillment of the demand inherent in the Divine law: while the duty which devolved upon the Holy Prophet was this that by putting it into actual practice he should clearly demonstrate it in all its aspects in actual operation. Therefore he transformed into action what had been said in the form of words, and by his actual practice solved a number of difficulties. It is not proper to say that this duty devolved upon the Hadith, since Islam had established itself upon the earth long before the Hadith came to be collected. Did not the people offer their prayers at the time when the Hadith had not yet been collected? Did they not pay the *Zakat*, or perform the *Hajj*? Or, were they ignorant as to what was permissible for them and what was not?

Supportive position of Hadith.

Of course, the third means of guidance is the Hadith,

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because many points in regard to history, ethics and jurisprudence are to be found explained fully in it ; and the great utility of the Hadith lies in the fact that it is a servant of the Quran and the Sunnah. Some people, who are ignorant as to the real position of the Holy Quran, here assign to Hadith the position of a judge on the Quran, as did the Jews in regard to some of their traditions. We on the other hand look upon the Hadith as a servant of the Quran and the Sunnah, the existence of servants being in no way derogatory to the master, being in fact a sign of his importance and grandeur. The Holy Book is the Word of God, while the Sunnah is the act of the Holy Prophet, the Hadith being a supporting witness for the Sunnah. It is wrong to say (God forbid) that the Hadith is a judge on the Holy Quran. If there is any judge on the Holy Quran, it is the Holy Book itself. The Hadith, which in any case has an element of speculation in it, cannot be given a superior position, being no more than a supporting argument. The Quran and the Sunnah have done all the real work, the Hadith doing no more than supplying some additional verification. How can the Hadith be in the position of a judge for the Holy Quran ? The Holy Book and the Sunnah were extending guidance to mankind at a time when as yet there was no sign of the so-called judge. Therefore, never say that the Hadith is a judge on the Holy Quran : say rather that the Hadith supplies further supportive evidence for the Quran and the Sunnah. Of course the Sunnah, undoubtedly, is a thing which indicates the will of the Quran, and it signifies the path on which the Holy Prophet put his companions. The Sunnah is not a name for the things which came to be written and collected a hundred or a hundred and fifty years afterwards. These are called the Hadith. The Sunnah, on the other hand, is the practical example that has, from the very earliest beginning,

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existed, all along, in the practical actions of the Muslims, their number extending to thousands at the most conservative estimate. But even though in a great part of it the Hadith occupies the position of a speculation, still, where it does not run counter to the Holy Quran, it deserves to be accepted, serving as a supporter for the Holy Quran and the Sunnah, with a large store-house of material, bearing on many Islamic questions.

Failure to appreciate the Hadith, therefore, is tantamount to cutting away a large part of the body of Islam. But, of course, if a Hadith falls counter to the Holy Quran and the Sunnah, and counter to other Ahadith which are in accord with the Holy Book, or it stands in opposition to the *Sahee Bukharee*, it should not be acceptable; for acceptance thereof would imply rejection of the Holy Quran, and of all those Ahadith which stand in accord with the Holy Book. I am satisfied that no righteous person would want to subscribe to such a belief. In any case give due recognition to Hadith and derive benefit from it to the fullest possible extent, for they come from the Holy Prophet and unless they are rejected by the Quran and the Sunnah, you should not reject them. You should adhere to the Hadith to such an extent that no action of yours, no pause, no performance, and no failure to perform any work, should be without basis in Hadith. But if there is a Hadith which stands in contradiction of what has been stated in the Quran, you should exercise your mind to reconcile it in interpretation: but where no such reconciliation is possible, the Hadith should be rejected and thrown aside, since it cannot be taken to have come from the Holy Prophet. But if there is a weak Hadith, which stands, nevertheless, in accord with the Holy Quran, it is to be accepted, for the Quran has confirmed it.

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Criterion for Judging Ahadith embracing prophecies

But if there is a Hadith embracing a prophecy which the *Mohadditheen* have adjudged as weak, while in your own time, or at some time earlier than yours, the prophecy contained in that Hadith has been fulfilled, then that Hadith has to be accepted as authentic, and all those who adjudged it weak and failed to accept it, thinking that- it was a fabrication, will be held to have been in error. The number of Ahadith containing prophecies runs into hundreds, and most of these by the Mohadditheen have been held to be fabricated or defective. Therefore when One of these is fulfilled and you try to avoid the point, saying that you could not accept it since it was weak, or since this or that narrator in the link through which it had come was not a righteous man, then such a rejection on your part would be due to your faithlessness, for you would be rejecting a Hadith of which the reliability had been established by God, even to the extent of fulfillment of the prophecy contained in it. Now suppose there are one thousand Ahadith of this kind, held to be weak and unacceptable by the Mohadditheen, but suppose the prophecies contained in them come to be fulfilled, would you reject them, and also reject all the one thousand arguments in support of the veracity of Islam which the fulfillment of the prophecies in question stood for? If you do anything of the kind, you would become, thereby, enemies of Islam. Allah says:

لَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ

i.e., He does not reveal His *ghaib* (future) except when He chooses to do so to an Apostle. Therefore, to whom is a true prophecy to be attributed, if not to a true Prophet? Is it not more in a accord with one's righteousness of mind to say

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on such occasions that the Mohaddith in question had erred in so far as he had rejected as weak a Hadith which in fact was quite reliable ? Or would it be more proper for us to say that in supporting a weak Hadith with the testimony of actual events God Himself had been guilty of an error? For you the guiding principle in any case should be that you follow even a weak Hadith, provided it is not counter to the Holy Quran and the Sunnah, or counter to other Ahadith in accord with the Holy Book.

However, great care is needed on this point, for it is a fact that there exist a large number of fabricated Ahadith which have caused a great deal of disruption in Islam. All the conflicting sects take their stand on this or that Hadith, as suits their needs, so that even such a clear and well established question as of the prescribed obligatory prayers has given rise to extreme differences of view. Some cry amen in a loud voice, audible to others, while some hold this should be done in one's own mind. Some follow the recitation of the *Fatihah* by the *Imam* with similar simultaneous recitation of the same on the part of the congregation, each in his own mind, while others believe that such recitation spoils one's prayer and is, therefore, forbidden. Some hold their hands folded on the breast, while others hold them at the navel. The real cause of all these differences lies in the Ahadith :

كُلُّ حَزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

i.e., each group being pleased with what it has in its hand.

Deliverance from sin lies in perfect conviction.

O ye who seek the Lord, open your ears and listen!
Take heed that there is nothing like perfect conviction which

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delivers you from sin ; conviction gives you the power to do good; and conviction alone can turn you into a lover of God. Can you turn away from evil without perfect conviction ? Can you hold your base impulses in check without the help of a sure light ? Without this perfect conviction, can anyone bring about any real change in himself ? Can you attain to any state of satisfaction and peace of mind without this perfect certainty ? Can you at all win any real prosperity without it? In the wide world, is there any Atonement which can give you the power to avoid sin which man so much stands in need of ? Can the fictitious blood of Jesus, son of Mary, deliver you from sin? O ye Christians, refrain from uttering a monstrous falsehood, even such as would fain break this earth to pieces ! For deliverance Jesus himself had to depend on perfect conviction. He believed with conviction, and was delivered. Woe, indeed, on those Christians who deceive the world by saying they have been delivered by the blood of Jesus Christ even when from head to foot they are drowned in evil. They do not even know who is their God. Their life is one of indulgence and ease; with the intoxication of wine in their head they remain unaware of the life with God; and for them there is no share in the fruits of life as lived in purity. Always remember, therefore, that you cannot come out of the darkness without firm conviction, nor can you get the holy spirit. Blessed are they who have this conviction, and blessed are they who have been delivered from uncertainties and doubts, for they alone shall be delivered of sin; and blessed will you be when this great treasure of firm conviction is given to you, since on that day sin for you will come to an end. Sin and conviction cannot exist together. Would you ever knowingly put your hand into a hole which you see is occupied by a poisonous snake? Or would you remain standing where a shower of red

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hot stones is coming down from some belching volcano? Or which forms the target of a thunderbolt from the skies? Or where a ferocious lion is likely to attack any moment? Or would you live in a place where a dangerous plague is destroying mankind? Then, if you believe in God with the same firmness of conviction as you believe in the danger from a snake, or a thunderbolt, or a lion, or from plague, it is not possible that you should defy Him by disobedience, to incur punishment thereby, or that you should want to break the bond of sincerity and loyalty which binds you to Him.

O ye people who have been called to righteousness and truth, rest fully assured that Divine attraction will take its birth in you, and you will be washed clean of the ugly blot of sin, only when your hearts become brimful of firm conviction. Perhaps you will say that you have this conviction, but you should take care to remember that this feeling is not more than a delusion on your part. That firm conviction is most certainly not yet yours, for you do not display the conditions which necessarily must go with it always. You have not yet given up your sinful ways; you have not yet taken the first step which you ought to have taken the moment this firm conviction became yours. You do not yet fear sin as you should. You can very well think out the question in your own mind. A man never puts his hand into a hole which he knows to be occupied by a poisonous snake; nor does he ever knowingly partake of a food he has reason to believe has been poisoned. Nor will he thoughtlessly walk into a thicket of trees which harbours a lion. Then how can your hand and feet, your eyes and ears, dare to sin when you have the same degree of certainty in regard to the punishment and reward from God on your conduct in life? How in the name of reason can you throw yourself into a fire which you know burn you to ashes? And always remember that the defensive

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ramparts built by firm conviction against sin are veritably as high as the heavens, so that Satan cannot scale them to get you, after you have once properly built them up.

Everyone who is purified, through firmness of conviction. It is conviction which gives you the strength to bear hardships, even to the extent of persuading a king to abdicate his royal throne and take to the life of a mendicant. Conviction dissolves all difficulties. Conviction enables a man to see God. All ideas of any atoning sacrifice are false, for every kind of purity comes only from firm conviction. The only thing which delivers a man from sin, and advances him in sincerity and steadfastness, far ahead of the angels themselves, is conviction and conviction alone. All religions which fail to create this firmness of conviction are false. All religions which fail to show God by means beyond any shadow of doubt are false; and all those religions are false which contain nothing more than a handful of tales and fables about what happened in the past.

Do not be satisfied with fables.

God exists even now, as He did in the days past; His powers too remain the same as they were in the past; and He is still as capable of showing signs as He was before. Then why should you be satisfied with stories and fables alone? The religion is dead and destroyed which contains nothing more than stories of miracles shown in the past; and the people are a dead people on whom God does not descend in grace and mercy, whom the Divine hand itself has not come down to purify. As a man is drawn towards the joys of this world when he sees its attractions with his own eyes; similarly is man drawn towards God when he comes to know with perfect certainty that the spiritual joys are even sweeter. The appeal of Divine beauty takes such a hold on

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his mind that everything else appears to him of no more value than mere trash. Man is freed from sin only when he comes to know of the power of God, and of Divine retribution, on the basis of a firm conviction. Ignorance is the root of every fearlessness, and no one will be found devoid of the fear of God even to the least extent who partakes of Divine knowledge. When a householder knows that a dangerous flood is advancing on his house or that it has been surrounded by a fire on all sides, he will at once fly from it. Then how can you dare to leave your ways of life unaltered after your belief in the existence of God, in Divine retribution and reward, has hardened into a firm unshakable conviction? Therefore, open your eyes and carefully study the Law of God operating in the universe. Do not be like rats which only go digging and descending down into the earth : be like a dove capable of flying into the heavens, which feels happy only when it is flying in the pure air of the loftier regions. After taking the *bai'at* of repentance at my hand, take care that you do not remain unaltered in your former sinful ways. Do not be like a snake that remains as much of a snake after it has shed its skin as ever it was before. Remember death, which approaches you every moment, though you remain unaware. Do your best to purify yourself, for a man can attain nearness to what is purity par excellence only when himself he becomes pure, as far as possible.

The way to attain purity is prayer offered in true humility of spirit.

But the most important question is how to win these blessings. To this question God Himself has given the answer. He says : *وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ* i.e., Seek help from God with prayer and perseverance. What is *salat* ? It is a prayer addressed to God in true humility of spirit and the fullest

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awareness of His purity, His praiseworthiness, His holiness, coupled with a burning desire on the part of the devotee for Divine forgiveness, and for blessing on the Holy Prophet. Therefore, when you stand up for prayer, do not, like ignorant people, confine yourself to the prescribed Arabic text, for the prayers and the *istighfar* of many people is only formal, with no reality in it. When you stand up for prayer, do not, like ignorant people, confine yourself to the prescribed Arabic text; over and above the prayers found in the Quran, which is the Word of God, and in the Hadith, which is the word of the Holy Prophet, address your petitions to the Lord in your own language, with heartfelt humility which should leave a lasting effect on the mind. In prayer lies the remedy for the coming tribulations. You have no idea what the coming day has in store for you. Therefore, ere the day dawn, pray every time that for you it should be a day of blessings and peace.

O ye rich and wealthy !

O ye who are rich, who are kings, who are millionaires: among you there are few who fear God and remain truthful and steadfast in all His ways. Most are such that they attach their hearts to the riches of this world, spending all their lives in this preoccupation, without giving any thought to death. Every rich man who does not address himself to God in prayer, whose attitude to God is one of heedlessness, will have on his head the sins of all those who are connected with him. Every rich man who drinks shall have on his head the sin of all those under him who drink with him. O ye wise! This world will not last for ever. Take a hold on yourself and be steady. Give up every excess. Leave all intoxicants. Wines, and beers, and whiskies, and the like, are not the only harmful drinks. *Opium, ganja, charas, bhang, taree,* and

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all other intoxicants, the use of which with you becomes a matter of habit, have all a deadly effect on the brain, and in the end prove fatal. You should keep away from all such things. In fact we cannot understand at all how and why you take to the use of things which, in front of your own eyes, every year prove to be undoing of thousands of people and bring about their death, while the punishment to come in the world hereafter is something quite apart, over and above the disadvantages which go with these things here. Become righteous and God-fearing, so that you should live longer lives, and be blessed by God. Too much indulgence in luxurious, easy, irresponsible living is a curse, as it is ill mannered, and heartless, to be indifferent to the sufferings of others.

Every rich man is as much answerable over the due discharge of his obligations to his Creator and his followmen as a poor man is. In fact a rich man is even more answerable. Indeed how unfortunate is he, for the sake of this brief life in this world, who completely turns away from God; who uses forbidden things with such fearlessness as if they were quite lawful; when angry who raves upon people like a madman, using abusive language, ready to wound and kill; and who, in the pursuit of his lust, becomes shameless in the extreme. Such a one will never know real prosperity. My dear people ! You are in this world only for a few days, of which a large part is already past. Do not displease your Master. Even a temporal government, if displeased with you, can destroy you. Therefore how much more it behoves you not to displease your Creator. No one can destroy you if you are held righteous in the eyes of the Lord. He will Himself protect you, and no enemy thirsting for your blood shall be able to harm you. Otherwise there is no protection for you, and you shall have to live in constant fear of your enemies,

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uneasy and restless, full of forebodings; and the later days of your lives would pass in great anguish of mind. God Himself becomes the protection of those who stand with Him. Therefore come to God, and leave off all kinds of opposition to Him. Never be negligent in the discharge of the obligations He has laid on you. Never oppress His creatures, with hand or word of mouth, and always remain in fear of the wrath of heaven, for herein lies the only way to salvation.

O ye learned people of Islam !

O ye learned people among the Muslims! Do not be hasty in rejecting me as false. There are many profound secrets which man cannot comprehend in a hurry, all at once. You should not be ready to reject a thing the moment you hear it, for this is not the way of the righteous. Had there been no errors among you, and if you had not interpreted certain Ahadith in a manner contrary to their real sense, then the advent of the Messiah, as a judge and adjudicator among you, would have been a useless thing. The mission you assign to this advent, namely, that he would join forces with the Mahdi, to make war on all in order forcibly to convert them to Islam, is a belief which brings disgrace to Islam. Where at all is it written in the Quran that war is permissible for the sake of spreading one's religion by force? On the contrary we find Allah saying in the Holy Book:

لَا إِكْرَاهَ فِي الدِّينِ

i.e., There is no compulsion in matters connected with religion. Then wherefrom would the Messiah, son of Mary, get the right to use force for converting people to Islam? The entire Quran is replete to the effect that there can be no coercion in religion; and it is absolutely clear on the point that when the Holy Prophet took up the sword, he did not

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do so to spread Islam by this means, but (i) as a due punishment for those who had killed a large number of Muslims, and had driven out many others from their homes. We read in the Holy Book: “Permission has been given to those who fight because they had been oppressed, and Allah indeed has the power to help them (in spite of the odds against them)”. (ii) Or these wars were defensive, fought against people who were leaving no stone unturned to extirpate Islam and to stop its propagation by force of arms. (iii) Or they were fought to assert legitimate freedoms. Apart from campaigns undertaken for these three aims, the Holy Prophet and his blessed Khalifas fought no war, whatsoever. In fact, before taking up arms in self defence Islam bore oppression with silent fortitude to an extent of which there is no example in the history of other peoples. Then what kind of a Messiah and Mahdi would these be who would embark on their mission by putting their opponents to the sword right from the start.

Gaddi-Nashins and Pirzadahs of the country.

Similarly the hereditary heads of the so-called spiritual orders and the *pirs* of this country, are so far cut off from Islam, engrossed day and night in their pernicious innovations, that they have no idea of the difficult times through which Islam is passing. If you attend their assemblies, instead of the Holy Quran and the Hadith, you will find them bending and swaying over musical instruments and *qawwalis* with numerous *bid'ats* in evidence. But in spite of all this, they claim to be religious leaders and followers of the Holy Prophet.

Indeed anybody and everybody can claim that he loves God. But only he loves God, in reality, to whose love heaven itself should bear witness. Everybody claims that he is a

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follower of the true religion, but the religion of that man alone, is true who obtains light in this very life itself. And everybody says that he will get salvation, but only he is justified in making this claim who is given light in this earthly life itself.

My dear people ! This is the time for rendering service to the cause of religion.

My dear people ! This is the time for serving the cause of the religion you claim to profess. Realize the value of this rare opportunity, for if you let it slip, it will not offer itself to you a second time. Being the followers of such a great and exalted Prophet, why do you lose heart? Be firm of faith, and set an example that even the angels in heaven should wonder at your strength and steadfastness, and should pray for blessings on you.

With this I finish, and pray that this teaching of mine should be fruitful for you, working a change in your hearts which should make you like stars on this earth, filling the globe with the light and life you get from the Lord. Amen!

Friday Sermon

Delivered by Hazrat Mirza Masroor Ahmad^{atba}

(August 18, 2023)

"Staying Faithful to your Trust"

Audio Link:

<https://www.alislam.org/friday-sermon/2023-08-18.html#>

Full Text

After reciting the *tashahud*, *ta'awuz* and Surah al-Fatihah, Hazrat Khalifatul Masih V^(aba) stated:

Allah the Almighty says in the Holy Quran:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

“Verily, Allah commands you to make over the trusts to those entitled to them.” [4:59]

It is related in a Hadith that the Holy Prophet^(sa) said that any office or position wherein one oversees the affairs of the people or has authority over them, is also a trust. (*Sahih Muslim*, Kitab-ul-Imarah, Hadith no. 4719) As such, any office within the administration of our Jamaat or any service that someone has been assigned, are also trusts. We elect office-bearers at every level of the administration of our Community; from a local level to a central and national level. The same applies to the central administration, and [the office-bearers] in the auxiliary organisations are appointed in the same manner. Whether it is the central administration or the administration of an

auxiliary organisation, office-bearers are appointed at every level of the administration, from local to central level, and this is usually done through elections. Hence, it is the commandment of Allah the Almighty that when you elect these office-bearers, you should elect such individuals, who, in your estimation, are most suitable for the task and able to do justice to the task entrusted to them. You should not take friendships or relations into account at the time of elections. At times, some office-bearers are appointed directly by the central administration or by the Khalifa of the time, with the purpose of appointing someone who is most suitable for the task. However, at times, there can be a mistake in the judgement, or their character changes after they have been appointed [to a certain office] and the humility, diligence and spirit of performing one's tasks with justice that an office-bearer should possess, no longer remain. As such, the responsibility for the behaviour of such an individual will be on him, not on the one electing him. In any case, we should endeavour to elect the best people from among us, and we should do so after praying for this.

Nevertheless, it is generally the endeavour that whoever is being appointed for a certain task is not someone who is exceedingly stepping into the spotlight solely for the sake of becoming an office-bearer. If the name of such an individual is occasionally proposed for an office by the members of the Community, if the central administration or the Khalifa of the time is aware of his affairs, then he is not entrusted with the office, and this is exactly in accordance with the teachings of the Holy Prophet^(sa). There is a narration in regards to this that two individuals approached the Holy Prophet^(sa) and said that they should be entrusted with such and such a task as they were worthy of it. The Holy Prophet^(sa) said, "Whomever I appoint for a certain position, Allah the Almighty supports him. And whoever takes on a position out of his own desire is not helped by Allah the Almighty. His undertakings are not blessed."

(Sahih al-Bukhari, Kitab-ul-Ahkam, Hadith 7146 & 7149)

Therefore, you should never desire or seek to acquire an office. However, you should most certainly be passionate about serving your faith; if you get an opportunity, you should serve your faith, and whatever this service entails, you should try to fulfil it in the best possible manner. Hence, it is not right to desire any office, or to desire to become a supervisor in any office. Indeed, it is admirable to have the passion to serve in any way necessary. Therefore, those who are electing should bear all of this in mind. They must always remember the commandments of the Holy Quran and instructions of the Holy Prophet^(sa), that after praying, the ones they deem most worthy for any service must be elected. Furthermore, if one has the desire for any office, the administration of the Community and the election forum should discourage that person, and the electors should exercise their right to vote with justice.

Generally, the elections are conducted in a way whereby the office-bearers of the centre on a national level will present their recommendations for the elections along with the election results to the Khalifa of the time, and the decision lies with the Khalifa of the time as to whether he shall select the name with the most votes, or one with fewer votes. At times, there are circumstances surrounding an individual that only the centre and the Khalifa of the time are aware of, and ordinary people are not. In any case, it is not necessary for the person with the most votes to be elected. Likewise, in accordance with the guidelines, approval for some is given by the central administration for the national elections, and if there are any amendments to be made, permission is sought from the Khalifa of the time. Nevertheless, efforts are always made for the best possible workers to be selected for an office, however, at times one must be selected from those available. But even in this case, the electors must bear in mind that only those who can fulfil their trusts to the best of their abilities should be chosen, and it should not be the case that one's suggestion in favour of a person is due to their desire for the office, or due to friendship or kinship, or that one raises their hand only because a majority of hands are raised for a certain individual.

This negates the commandments of Allah the Almighty and the instructions of the Holy Prophet^(sa). Even though the central administration elections are not taking place this year, as they have already taken place, in certain places the elections for the auxiliary organisations are due to be held, such as the Ansar, Khuddam and Lajna. Hence, no matter who is elected, members of these organisations must exercise their right to give their suggestions in line with the commandments of Allah Almighty. They should do so after supplicating, and give their recommendations with justice to the Khalifa for who is best in their opinion. Only when we fulfil this obligation with justice can we play a positive role in the progress of the Community and become the recipients of Allah the Almighty's pleasure. With this, I wish to now draw the attention of the office-bearers towards their responsibilities. Indeed, the office-bearers have already been elected, however, they must always realise their responsibilities and always keep in mind that Allah the Almighty has given us the opportunity to serve, and so we must always strive to fulfil our duties to attain His blessings and pleasure, whilst rising above all kinds of vested interests. Complaints are received about certain office-bearers that they do not display humility, and that, after holding that office, they have become a completely different person. I do not say that they have become Pharaoh-like, but they begin to consider themselves to have a significant status. This is especially unacceptable if it is developed in the elected office-bearers who are life-devotees. After some life-devotees have been appointed as general secretaries, complaints are received in relation to them that they behave very arrogantly and do not even return the greetings of peace. Those who display such behaviour must reform themselves, and after Allah the Almighty has granted them the opportunity to serve, they should bow down to the ground and meet everyone, young or old, with love and humility. You have been appointed to serve the members of the Community, not to overawe them in your official capacity. Then, there are also those who do not carry out their work in the correct manner. Some matters are sent for reports from myself here, yet they remain in draws, and

if they are not reminded and asked repeatedly, they then have to send an apology six months or a year later stating that they made a mistake and were unable to pursue it on time. If this is their behaviour with and treatment of the letters from the centre and from the Khalifa, then how can it be expected of them to treat the general members of the Community in a good manner? Such people must reform themselves, or else they will be relieved of their duties.

I would like to draw the attention of office-bearers to other responsibilities. The first is that you adopt humility, and strive to do full justice in fulfilling the responsibilities assigned to you. It should always be borne in mind that Allah is the Watcher over us and sees all our actions. After receiving an office, we do not simply have free rein; rather, we come under the scrutiny of God Almighty to an even greater extent. People have been elected to these offices, and the Khalifa of the time has approved for them to serve, having placed his trust in them. Hence, we must strive to maintain this trust and expend our efforts in utilising all of our capabilities in this service in the best fashion. Only with this thought in mind can one develop the spirit of working correctly, and only then will the members of the Community cooperate. The majority of complaints received from office-bearers are that in certain departments, members of the Community are not cooperating. Of course, it is the responsibility of the members to cooperate with those whom they have themselves elected, but at the same time, it is also the duty of the office-bearers to display their best examples before the people.

I have received a report about an office-bearer, stating that he does not give the correct amount of Chanda in accordance with his income, nor does he wish to attain permission to pay Chanda at a lower rate. What sort of example is such a person displaying to others? How can he tell others to make financial sacrifices? Therefore, one's personal example is of utmost importance. There is a great need to seek forgiveness. There is a great need to remain occupied in the remembrance of God Almighty. There is a great

need to analyse ourselves. If a *Tarbiyat* secretary is himself not paying attention to offering the five daily prayers, how can he encourage others to do so? Likewise, if a life-devotee and missionary is not paying attention to offering voluntary prayers, how can he advise the members of the Community to pay attention to their prayers? The Promised Messiah^(as) has drawn our attention to the fact that non-Muslim clerics give advice, but their actions are not in accordance with their advice, and therefore, their words have no effect.

(*Malfuzat* [1984], Vol. 1, p. 64)

Thus, we must spend every moment with great concern, and be very careful with each step we take. Only when this is the case can we be those who do justice to fulfilling our trusts. If, while establishing their own examples, the *Tarbiyat* secretaries tend to the moral training of the Community with love and affection, then they can bring about a revolutionary change in the members of the Community. Every office-bearer should offer at least two units of voluntary prayers daily for the betterment of their department, so that Allah the Almighty bestows His blessings. If the department of *tarbiyat* becomes active, then, in my estimation, the work of other departments will automatically improve by at least seventy per cent. Hence, it should always be remembered that office-bearers must establish their examples, especially the *Amirs* of *jamaats*, Presidents and the *Tarbiyat* Secretaries. So too does everyone else; it is not that if the others do not do this, then it will not make any difference. By specifically drawing attention to these departments, I do not at all mean that if the others do not adhere to this, then it makes no difference. It is only when everyone adheres to this that the Community can truly flourish. It should not be thought that not establishing one's own example makes no difference; it certainly does make a significant difference. The actions of every office-bearer make a difference. If the finance secretary is not careful in offering their own monetary contributions, then what can they say to others, as I mentioned before? What blessings will there be in what he says? If the *Tabligh* Secretary does not render justice in doing *tabligh*, then how can he motivate others to

do *tabligh*? Hence, every department is important. Similarly, there is the office of president in the auxiliary organisations, along with the members of their executive bodies, which are also important. The auxiliary organisations will also have to become active at every level. In some places, complaints are received about the President of Lajna and her conduct not being appropriate. Some do not treat new converts in a becoming manner. Rather than drawing them nearer, they become the reason for their moving away. These new converts are wrongfully told that “we will reform you,” whereas, according to me, it is such Presidents of Lajna who must be reformed. This happens because some people retain their positions for lengthy periods of time. During their elections, Lajna members do not consider who is actually capable and who is not, which results in issues. Then complaints are received, and when issues arise, people’s faith falters. If those electing do not carry out their responsibility of presenting their opinion with justice and the fear of Allah the Almighty, then they should not complain either. Therefore, at the time of elections, if those who are entitled to the trusts are elected, then there will no longer be any complaints, otherwise, we cannot reform ourselves. I will also say to the office-bearers that their job is not to sit on stages. Every office-bearer should carry out their duty as if they are an ordinary worker. A new convert lady who had come from abroad to attend the Jalsa told me that one aspect of the Jalsa that really impacted her was that she saw the Lajna President carrying out her duty along with the girls doing discipline duty. In any case, it was the President’s responsibility to do so and was nothing extraordinary. She would have been accountable had she not been performing her duty and overseeing everything. If the President herself does not perform duty or keep a check in this manner, then she is not doing justice to that with which she has been entrusted. Those office-bearers who do justice to their trusts become the means of reforming others, including within Lajna. The mentality which all of our office-bearers should have is that the leader of a nation is their servant, as was stated by the Holy Prophet^(sa). Similarly, in general circumstances, it is

the responsibility of an office-bearer to establish and increase personal contact with the members of the Community. They should be with them in their times of happiness and sadness. Every member of the Community should be made to feel that the system of the Community has been established to foster mutual compassion and to take care of one another, not to create a distinction between officers and subordinates, or that some are superior while others are inferior. We are all one, as brothers. We are all striving according to our capabilities to fulfil the mission of the Promised Messiah^(as). This is the mentality that can beautify the system of the Community, and this is the mentality which can also draw us nearer to Allah the Almighty. By not having this mentality and acting contrary to it, will be a means of incurring the displeasure of Allah the Almighty. It is recorded in a narration in which Hazrat Ma'qil bin Yasar^(ra) states, "I heard the Holy Prophet^(sa) say, 'Whoever Allah the Almighty has made a guardian and responsible over others, and they are negligent in this custodianship, fulfilling their responsibility and seeking good for them, then upon their demise, Allah the Almighty forbids heaven for them and will not grant them of His gardens.'" (*Sahih al-Bukhari*, Kitab-Ahkam, Hadith no. 715) This is a great warning, a point of great fear and something to contemplate over.

Then, it is stated in another narration that the Holy Prophet^(sa) said, "Each of you is a guardian and will be asked pertaining to their people." (*Sahih al-Bukhari*, Kitab-ul-Ahkam, Hadith 7138) This is a long narration in which custodians are mentioned, however, I will read out the relevant portions. The Holy Prophet^(sa) says, "An *Amir* is also a guardian." In other words, this also includes office-bearers, as they are also guardians and they will be questioned in relation to their people. "Their people" does not refer to those over whom they rule; rather, it refers to people whose reformation and betterment are entrusted to them. In this very Hadith, the example of a husband as a guardian is presented; a husband is the guardian of his home and women are the guardian of the children. (*Sahih al-Bukhari*, Kitab-ul-Ahkam, Hadith 7138) They are not guardians simply to rule; rather, they are

guardians for their spiritual and moral training, in order to devise plans for their betterment and to fulfil their needs. If they are not fulfilling this responsibility, then, in accordance with the statement made by the Holy Prophet^(sa), paradise becomes forbidden for them. Thus, if those who have been made guardians – those who have been made office-bearers – do not carry out their duties in the proper manner and are only representatives of the Khalifa of the time in their localities simply in name, then they are defaming the Khalifa of the time and making him accountable for their sins. I mentioned the example of those who do not send their reports for months. When it comes to such people, what choice do I have but to relieve them of their duties if they do not truly reform themselves so that I, too, do not become accountable for their sinful ways? Hence, I also recite the prayer seeking forgiveness from Allah, and these people should also seek forgiveness and reform themselves. May Allah the Almighty always grant Khilafat-e-Ahmadiyya such true helpers who understand their responsibilities and fulfil their duties, instead of those who have an office simply for the sake of holding an office. This is also a matter worthy of great attention, regarding which the Holy Prophet^(sa) states that whoever is responsible for the collective needs of Muslims, Allah the Almighty will not fulfil their needs and purposes until they fulfil the needs of the people. Not only is this the responsibility of the Khalifa of the time, but it is also the responsibility of all office-bearers who are representatives of the Khalifa of the time in their respective *jamaats*, which is a great responsibility upon them. It is not enough for them to simply present their opinions in the meetings of the executive committee, or simply by attending these meetings and think that they have fulfilled their duty. It is absolutely necessary for them to make plans for the benefit of others and then see to their implementation. Within the means available to us, we must find solutions to fulfil the people's needs. In order to meet worldly needs, there are the departments of *Umur-e-Aama* [general affairs] and *San'at-o-Tijarat* [trade and industry]. Similarly, the auxiliaries must also play their part. Though our

means may be limited, with the best use and the right planning, many people can be helped by them.

One department where the Community everywhere is facing challenges is the department of *Rishta Nata* [matrimonial services]. This department requires extensive planning. The Community's central administration and auxiliary organisations should work together in this regard. For this, it is again necessary for the *Tarbiyat* department to become more active, both in the central administration and the auxiliaries; once again, matters come back to the *Tarbiyat* department. If our youth are morally trained in a proper manner, then we will always be able to keep the following instruction of the Holy Prophet^(sa) in view: In matters of marriage, one should give preference to faith over wealth, family background and physical beauty. (*Sahih al-Bukhari*, Kitab-ul-Nikah, Hadith 5090) If this becomes our preference, then both boys and girls will incline towards improving their religious condition and connecting with God Almighty. In this way, we will be able to safeguard our future generations. Otherwise, it is very difficult, with meagre efforts alone, to safeguard against the schemes of the Dajjal in these times. This requires exceptionally extensive planning. Every office-bearer should first reform their own homes. Furthermore, it is necessary to draw the Community's attention to our pledge to give precedence to faith over worldly matters; this should not merely be a pledge; rather, we must demonstrate this through our actions. Only when we achieve this will we be able to compete against the Dajjal, safeguard our children, and uphold and fulfil our oaths and trusts.

Thus, branches of the Community all across the world, their national and local administrative bodies and the auxiliaries must ponder over this and create guidelines so that they can duly fulfil their trusts.

As an example, I gave a brief overview of the *Umur-e-Aama* department. The *Umur-e-Aama* department is part of our administration and is considered a vital department, and it is indeed. However, a notion has taken

root that this department is only responsible for recommending punitive measures and giving strict admonitions. The people working under the *Umur-e-Aama* department all over the world should be aware that their work is not limited to just this. This is a small part of the work, however, their job is not to strictly admonish anyone. This is only the case in extreme circumstances where no solution is in sight, and punitive measures are sought. Here, I will reiterate that if the *Tarbiyat* department is active, then many problems for the *Umur-e-Aama* department would be solved, particularly those related to disputes between Community members, members engaging in wrongful acts, and enemies seeking a means through those whose faith is to create disorder through those who are weak of faith. In some instances, the *Tarbiyat* department has made efforts and created a special bond with the Community members. Where such efforts aid in removing the reservations and ill-thinking of members towards the administration, they will also aid in establishing and helping people accept decisions made by the Community. Furthermore, the efforts of our enemies to take advantage of hypocrites and ill-thinkers will also fail as a result.

Thus, it is imperative that the departments of *Tarbiyat* and *Umur-e-Aama* work together in some matters. As I have already stated, the work of the *Umur-e-Aama* department is very vast; the department is responsible for devising plans for the Community's economic stability; they are responsible for guiding Community members with respect to employment and other means of livelihood; they are responsible for serving mankind through various means; they are to reconcile matters of contention with love and compassion and so forth. However, the *Umur-e-Aama* department should not be involved in matters of *Qaza* [arbitration] and start passing decisions. Certainly, it is their responsibility to implement the decisions made by *Qaza*. If an involved party tries to evade or delay the implementation of the decision after it has been made, then it is the responsibility of the *Umur-e-Aama* department to advise the party that by refusing to abide by the decision, they are ruining their faith for menial

worldly benefit. Such people also waste my time. They write to me over and over even though they are at fault. Many people come to their senses if they are spoken to. Nonetheless, the job of the *Umur-e-Aama* department is not only to recommend punitive measures but to save the people from them, and they should make all possible efforts for this cause. If they observe something wrong or feel that the welfare of the Community could be at risk, they should immediately work in conjunction with the *Tarbiyat* department and take help from missionaries. In doing so, they will not only protect the welfare of the Community, but they will also save the people's faith, and this is something they ought to do. Sometimes, the behaviour of office-bearers creates a negative perception of the Community. For instance, if a person has sent a letter to the Khalifa of the time about a particular matter, and the letter is related to the office of a Local President, National President, *Umur-e-Aama* or any particular department, the respective officeholders are harsh towards that person for not sending the letter through them. As a result, the case is deferred instead of sending a report immediately upon the instruction of Markaz [central headquarters]. When there is no reply to the case, the person in question begins to develop a negative perception and writes to me directly. They are especially given a negative perception when they feel their requests do not reach me. When processing their cases is held up for a long time, people think that their requests do not reach the Khalifa of the time. Situations such as this also arise. On the one hand, [office-bearers] question why they were not consulted, and on the other hand, they delay looking into the matter because they were not consulted. Owing to this, a negative perception develops about the Khalifa of the time and his office. In reality, all of this is wrong. All letters are received. All letters that are received here are opened and read. It is not the case that letters are withheld. Furthermore, every request is sent to their respective branches to acquire reports. Thus, I would like to tell the members of the Community that every letter that is received here is opened, read and [the matters therein are] investigated. It is the respective departments from the

various branches of the Community that delay the response. Such office-bearers should be fearful because their actions are causing a division between a Community member and the Khalifa of the time; they cause a negative perception to develop about the administration. In this way, such office-bearers become sinners. By toying with the faith of others, they become sinners. Thus, such people should be fearful. Every office-bearer should realise – especially those who are entrusted to look after the needs of the Community members – that if they show laziness in their work and do not fulfil the rights of the people, they will not only breach their trust but will be seized by Allah the Almighty. It is recorded in a narration that the Holy Prophet^(sa) said that an imam – which also refers to every office-bearer – who closes his door to those in need, the homeless, and the poor, Allah the Almighty will close the door of the heavens for his needs.

(*Sunan at-Tirmadhi*, Abwaab Al-Ahkam, Hadith 1333)

If there is an office-bearer or someone who works in the office, who has such a mindset, then they ought to try and fulfil the needs of the people as quickly as possible whilst fearing Allah the Almighty. Or, at the very least, they should submit their reports as quickly as possible. Thereafter, it is the duty of the Markaz to assess how quickly the report can be finalised. However, to fail to reply or to put someone's request to the side is a great crime. Thus, we should make every effort to try and attain the pleasure of Allah the Almighty. We should pay attention to every virtuous deed. The Holy Prophet^(sa) has stated that one should adopt *taqwa* [righteousness] whatever the situation. If one commits a wrong act, then they should try to do a good deed. The good deed will become a means of expiating the ill deed. One should deal with others in a very kind and courteous manner.

(*Sunan at-Tirmadhi*, Abwaab Al-Birr Wa Al-Silah, Hadith 1987)

In another tradition, it is narrated that the Holy Prophet^(sa) sent Abu Musa^(ra) and Mu'adh bin Jabal^(ra) and appointed them as the governors of two separate areas of Yemen and instructed them, "Create ease for people

and not hardship. Spread love and happiness and do not allow enmity to take root.” (*Sahih al-Bukhari*, Kitab-ul-Maghazi, Hadith 4341, 4342)

This is the instruction that every office-bearer who deals with the public should adopt, and keep this as their guiding principle.

In this manner, the office-bearers of the Community can do true justice to serving the members of the Community; play a role in safeguarding their faith; help maintain unity within the Community and also fulfil the due rights of the responsibilities entrusted to them. When this happens, then this will help create a beautiful atmosphere that will be reflective of a truly Islamic society, which is precisely what the Promised Messiah^(as) came to establish, and we accepted him and pledged our allegiance to him.

The office-bearers should always remember that the members of the Community have elected them, or will elect them in the future, so that they do true justice to the responsibilities entrusted to them. Even if those electing the office-bearers did not carefully ponder over their decisions at the time of electing them, it is now the duty of the office-bearers to fulfil the responsibilities that Allah the Almighty has entrusted upon them and do so with the best of intentions. They should fulfil these responsibilities while having the fear of Allah the Almighty; in order to attain the pleasure of Allah the Almighty; with the intention of becoming a true servant of the Khalifa of the time; to do their utmost to strengthen the faith of the members and to provide them with benefit. When one adopts this mindset and fulfils their responsibilities with this in mind, then Allah the Almighty shall bestow His blessings in their work and help them in every instance. If this is not the case, then it means that one is far removed from *taqwa* [righteousness]; and being unfaithful to Allah the Almighty and the Khalifa of the time, as well as harming the faith of those who, whether rightfully or wrongfully, placed their trust in them. The Promised Messiah^(as) states:

“A true believer is one who safeguards their trusts and oaths, that is, they do not overlook even the minutest aspect of *taqwa* [righteousness] and caution

in fulfilling the trusts placed upon them and in fulfilling their oaths.”
(*Zamima Barahin-e-Ahmadiyya*, Part 5, Ruhani Khazain. Vol. 21, pp. 239-240)

In another place, the Promised Messiah^(as) states:

“A person is endowed with two kinds of qualities; one of them is to fulfil his affairs in the best manner, which means that a person is mindful of all the trusts and oaths he owes to God Almighty and does his utmost to not overlook even a single aspect pertaining to them. (No deed should go to waste in relation to fulfilling the trusts.) Similarly, it is incumbent that one shows the same kind of consideration towards the trusts and oaths he has with his fellow humans. In other words, one ought to adopt *taqwa* [righteousness] in relation to fulfilling the rights due to Allah and the rights due to mankind. This is what it means to fulfil one’s affairs in the best manner, or in other words, spiritual beauty.”

(*Zamima Barahin-e-Ahmadiyya*, Part 5, Ruhani Khazain. Vol. 21, p. 218)

The office-bearers should keep in mind that they are to develop a spiritual beauty within themselves. The office-bearers are the ones who should consider themselves as the primary addressees of these words of the Promised Messiah^(as). Every Ahmadi makes a pledge to tread upon the path of *taqwa* and to give precedence to their faith over the world, however, the office-bearers and those who have been entrusted with the responsibility of serving the Community, are especially addressed here, and they ought to be mindful of safeguarding their oaths and responsibilities entrusted to them. We should try to fulfil the responsibilities placed upon us whilst adhering to *taqwa* and with all our efforts. May Allah the Almighty grant us all the ability to do this.

