

Sharā'ṭ-e-Bai'at aur Aḥmadī kī Dhimmidāriyāh

CONDITIONS OF BAI'AT
—————&—————
RESPONSIBILITIES OF AN AḤMADĪ

Mirzā Masroor Aḥmad

Conditions of Bai‘at and Responsibilities of an Aḥmadī

(According to the Holy Qur’ān, *Aḥādīth* of the Holy Prophet Muḥammad^{sa} and sayings of the Promised Messiah^{as})

English translation of:

*Sharā’iṭ-e-Bai‘at aur Aḥmadī kī Dhimmidāriyāh Az rū’i Qur’an,
Aḥādīth aur Irshādāt-e-Ḥaḍrat Aqdas Masīh-e-Mau‘ūd ‘alaihī-Salām*

Explained by: (Ḥaḍrat) Mirzā Masroor Aḥmad (Khalīfatul Masīh V^{aba})

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A B B R E V I A T I O N S

The following abbreviations have been used. Readers are urged to recite the full salutations:

- sa** *ṣal-lallāhu ‘alaihi wa sallam*, meaning ‘may the peace and blessings of Allah be upon him’ is written after the name of the Holy Prophet Muḥammad^{sa}.
- as** *‘alaihis salām*, meaning ‘may peace be upon him’ is written after the names of Prophets other than the Holy Prophet Muḥammad^{sa}.
- ra** *raḍi-Allāhu ‘anhu/‘anhā/‘anhum*, meaning ‘may Allah be pleased with him/her/them’ is written after the names of the Companions of the Holy Prophet Muḥammad^{sa} or of the Promised Messiah^{as}.
- rta** *raḥmatullāh ‘alaihi*, meaning ‘may Allah shower His mercy upon him’ is written after the names of deceased pious Muslims who are not Companions of the Holy Prophet Muḥammad^{sa} or of the Promised Messiah^{as}.
- aba** *ayyadahullāhu ta‘ālā bi naṣrihil ‘azīz*, meaning ‘may Allah support him with His Mighty Help’ is written after the name of the current *Khalīfah* of the Promised Messiah^{as}.

TRANSLITERATION

This book uses the following system of transliteration adopted by the Royal Asiatic Society.

- ا at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word *honour*.
- ث *th*, pronounced like *th* in the English word *thing*.
- ح *h*, a guttural aspirate, stronger than *h*.
- خ *kh*, pronounced like the Scotch *ch* in *loch*.
- ذ *dh*, pronounced like the English *th* in *that*.
- ص *ʃ*, strongly articulated *s*.
- ض *ʒ*, similar to the English *th* in *this*.
- ط *t*, strongly articulated palatal *t*.
- ظ *ʒ*, strongly articulated *z*.
- ع ‘, a strong guttural sound, the pronunciation of which must be learnt by the ear.
- غ *gh*, a sound approached very nearly by *r* in the French *grasseye* and also the German *r*. It requires the muscles of the throat to be in the gargling position whilst pronouncing it.

ق q, a deep guttural k sound.

ء , a sort of catch in the voice.

Short vowels are represented by 'a' for ا (like 'u' in 'bud'); 'i' for اِ (like 'i' in 'bid'); 'u' for اُ (like 'oo' in 'wood'); the long vowels by 'ā' for اَ or آ (like 'a' in 'father'); 'ī' for عِ or اِي (like 'ee' in 'deep'); 'ai' for عِ اِ (like 'i' in 'site'); 'ū' for و اُ (like 'oo' in 'root'); 'au' for و اِ (resembling 'ou' in 'sound').

Please note that in transliterated words the letter 'e' is to be pronounced as in 'prey' which rhymes with 'day'; however the pronunciation is flat without the element of English diphthong. If in Urdu and Persian words, letter 'e' is lengthened a bit more it is transliterated as 'ei', to be pronounced as 'ei' in 'feign' without the element of diphthong; thus كے is transliterated as 'Kei'. For the nasal sound of 'n' we have used the symbol 'ń'. Thus Urdu word مین would be transliterated as 'meiń'.¹

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe.

1. These transliterations are not included in the system of transliteration by Royal Asiatic Society.

G L O S S A R Y

Allah—Allah is the personal name of God in Islam. To show proper reverence to Him, Muslims often add *Ta'ālā*, 'the Most High', when saying His Holy name.

Adhān—The formal call for Islamic daily Prayers.

Aḥādīth—Plural of *ḥadīth*, See **Ḥadīth**.

Aḥmadī Muslim or an Aḥmadī—A member of the Aḥmadiyyah Muslim Jamā'at.

Aḥmadiyyah Muslim Jamā'at—(Also Aḥmadiyyah) The Community of Muslims who accept the claims of Ḥaḍrat Mirzā Ghulām Aḥmad^{as} of Qādiān as being the Promised Messiah and Mahdī; the Jamā'at was established by Ḥaḍrat Mirzā Ghulām Aḥmad^{as} in 1889, and is now under the leadership of his fifth *Khalīfah*, Ḥaḍrat Mirzā Masroor Aḥmad^{aba}.

Al-Imām al-Mahdī—The title given to the Promised Reformer by the Holy Prophet Muḥammad^{sa}; it means guided leader.

Āmīn—May Allah make it so.

Asfal-us-Sāfilīn—The lowest of the low.

Assalāmo 'Alaikum—Peace be unto you. An Islamic salutation.

Bai'at—Oath of allegiance to a religious leader; initiation at the hands of a Prophet or his *Khalifah*.

Bukhārī—A book of *aḥādīth* (the sayings) of the Holy Prophet Muḥammad^{sa} compiled by Ḥaḍrat Imam Muḥammad Bin Ismā'īl Bukhārī^{rtā} (194H-256H). This book of *aḥādīth* is believed to be the most authentic book after the Holy Qur'an.

Chandah—Monetary contributions or donations.

Dajjāl—A term in Arabic that literally means, 'the great deceiver.' In Islamic terminology '*Dajjāl*' refers to those satanic forces that would be unleashed in the Latter Days to oppose the Promised Messiah^{as} and *al-Imam al-Mahdī*. A similar prophecy in the Christian faith about the appearance of the Antichrist refers to the same phenomenon, and we have therefore translated the term '*Dajjāl*' as 'Antichrist'.

Durūd—Invocation of blessings upon the Holy Prophet Muḥammad^{sa}.

Du'ā'—Prayer or supplication.

Eīd—A Muslim feast day; Islamic celebrations at the end of Ramaḍān and at the conclusion of Pilgrimage.

Ghaḍd-e-Baṣar—A term in the Holy Qur'an that literally means 'keeping the eyes cast down'.

Ghafara—A term in the Holy Qur'an that literally means 'covering and suppressing'.

Ḥadīth—A saying of the Holy Prophet Muḥammad^{sa}. The plural is *aḥādīth*.

Ḥaḍrat—A term of respect used for a person of established righteousness and piety.

Ḥajj—Pilgrimage to the House of Allah in Mecca, Arabia; also known as the fifth pillar of Islam.

Ḥalāl—Lawful, permissible or pure.

Ḥarām—Unlawful, forbidden or impure.

Ḥaq-Mehr—The money [or gift] a husband either gives or promises to give to his wife; it is announced at the time of *nikāḥ*.

Holy Prophet^{sa}—A term used exclusively for Ḥaḍrat Muḥammad^{sa}, the Prophet of Islam.

Holy Qur'an—The Book sent by Allah for the guidance of mankind. It was revealed to the Holy Prophet Muḥammad^{sa} over a period of twenty-three years.

Ḥudūr—Your Holiness; His Holiness.

Ijtimā'—Gathering of members of an organisation. Plural is *ijtimā'āt*.

Imam—The Arabic word for a leader. The head of the Aḥmadiyyah Muslim Jamā'at is also referred to as the *Imam*.

Inshā' Allah—An Arabic term meaning 'God-willing'.

Istighfār—Seeking Allah's forgiveness.

Istikhārah—A special Prayer made to seek guidance from Allah before making an important decision.

Jalsah Sālānah—Annual convention or gathering.

Jamā'at—Jamā'at means community. Although the word Jamā'at itself may refer to any community, in this book, Jamā'at specifically refers to the Aḥmadiyyah Muslim Jamā'at.

Jizyah—A tax paid in lieu of military service by non-Muslims living in a Muslim State.

Kalimah Shahādah—The declaration of the Islamic faith: to bear witness that there is none worthy of worship except Allah, He is One, without any associate, and to bear witness that the Holy Prophet Muḥammad^{sa} is His servant and His Messenger; also known as the first pillar of Islam.

Khalīfah—Caliph is derived from the Arabic word *Khalīfah*, which herein means the successor. *Khulafā'* is the plural of *Khalīfah*. In Islamic terminology, the title 'Khalīfa-e-Rāshid' [righteous Khalīfah'] is applied to one of the first four *khulafā'* who continued the mission of the Holy Prophet Muḥammad^{sa}. Aḥmadī Muslims refer to each successor of the Promised Messiah^{as} as Khalīfatul Masīḥ.

Khalīfatul Masīḥ I—Ḥaḍrat Khalīfatul Masīḥ I, Ḥakīm Maulānā Nūr-ud-Dīn^{ra} (1841–1914), the first person to do the *bai'at* at the hand of the Promised Messiah^{as}, was elected as the first Khalīfah after the demise of the Promised Messiah^{as}. The Promised Messiah^{as} has highly appreciated his faith, sincerity and sacrifices and has regarded him as a model for everybody in the ummah.

Khalīfatul Masīḥ II—Ḥaḍrat Khalīfatul Masīḥ II, Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra} (1889–1965), was the

second successor of the Promised Messiah^{as}. He is also called Muşleḥ-e-Mau'ūd (Promised Son) because he was born in accordance with the prophecy made by the Promised Messiah^{as} in 1886 concerning the birth of a righteous son who would be endowed with unique abilities and attributes.

Khalīfatul Masīḥ III—Ḥaḍrat Khalīfatul Masīḥ III, Ḥāfiẓ Mirzā Nāṣir Aḥmad^{rta} (1909–1982), was the grandson of the Promised Messiah^{as} and his third successor. Before being elected as Khalīfah, he served in many key positions in the Jama'at.

Khalīfatul Masīḥ IV—Ḥaḍrat Khalīfatul Masīḥ IV, Mirzā Ṭāhir Aḥmad^{rta} (1928–2003), was the fourth successor of the Promised Messiah^{as}. He was the grandson of the Founder of the Aḥmadiyyah Muslim Jamā'at, Ḥaḍrat Mirzā Ghulām Aḥmad, the Promised Messiah^{as}.

Khalīfatul Masīḥ V—Ḥaḍrat Khalīfatul Masīḥ V, Mirzā Masroor Aḥmad^{aba}, is the fifth successor of the Promised Messiah^{as} and the current Imam of Jamā'at-e-Aḥmadiyyah. He is the great grandson of the Promised Messiah^{as}.

Khilāfat—The institution of successorship in Islam.

Khuddām-ul-Aḥmadiyyah—An organisation of Aḥmadīs between the ages of fifteen and forty years.

Kufr—A term in Arabic that literally means 'disbelief'.

Lajnah Imā'illāh—An organisation of Aḥmadī women above the age of fifteen years.

Mahdī—‘The guided one.’ This is the title given by the Holy Prophet Muḥammad^{sa} to the awaited Reformer of the Latter Days.

Maulānā or Maulavī—A Muslim religious cleric.

Nikāḥ—The announcement of marriage in Islam.

Mullah—A Muslim religious cleric.

Muttaqī—A term in Arabic that literally means ‘righteous person’.

Nafs—A term in Arabic that literally means ‘self’.

Nafs-e-’Ammārah—A term in the Holy Qur’an that literally means ‘the self that incites to evil’.

Nawāfil—Optional or supererogatory Prayers.

(The) Promised Messiah—This term refers to the Founder of the Aḥmadiyyah Muslim Jamā‘at, Ḥaḍrat Mirzā Ghulām Aḥmad^{as} of Qādiān. He claimed that he had been sent by Allah in accordance with the prophecies of the Holy Prophet Muḥammad^{sa} concerning the coming of *al-Imam al-Mahdī* and Messiah from among the Muslims.

Purdah—From the Hindi term *parda*, which literally means ‘veil’; a state of seclusion or concealment.

Rak‘at—One unit of formal worship prescribed in Islam. Plural of *rak‘at* is *rak‘āt*.

Rukū‘—The bowing down position in the Prayer.

Ṣāhib—A term of respect for a man, similar to the diversity of English terms like *mister* or *sir*.

Ṣadaqah—Charity or alms. The plural is Ṣadaqāt.

Salām—An Islamic salutation of peace.

Ṣalāt—Five daily Prayers that are obligatory for Muslims.

Ṣalāt-ul-Witr—Three *rak'āt* of Prayer offered either at the end of *'Ishā'* Prayer or *Tahajjud* Prayer.

Sharī'ah—Islamic religious law.

Shirk—Associating partners with Allah.

Ṣūfi—An Islamic mystic.

Sunnah—Traditions of the Holy Prophet Muḥammad^{sa} of Islam.

Sūrah—A term in Arabic referring to a chapter of the Holy Qur'an.

Tablīgh—Preaching or propagating the message of Islam and Aḥmadiyyat. Literally means conveying (the message).

Tahajjud Prayer—Optional Prayer of great merit offered in the latter part of the night; pre-dawn formal Islamic worship.

Taqwā—A term in Arabic that literally means 'righteousness'.

Tauhīd—The fundamental Islamic belief that there is none worthy of being worshipped except Allah.

‘Ulema—A class of Muslim scholars.

Ummah—The larger community of Muslims.

Walimah—Reception given by the husband after the marriage has been consummated.

Waṣīlah—Intermediation, intercession.

Zakāt—A term in Arabic that literally means ‘increase’ or ‘purification’; technically signifies the obligatory alms prescribed in Islam.



*In the name of Allah, the Gracious, the Merciful
We praise Him and invoke His blessings upon His Noble Messenger*

F O R E W O R D

By the immense grace and mercy of Allah, we have been blessed to accept the Promised Messiah and Mahdī Ḥaḍrat Mirzā Ghulām Aḥmad^{as} of Qādiān, whose advent was prophesied by the Holy Prophet Muḥammad^{sa}. *Alḥamdolillah*. When the Promised Messiah^{as} was granted permission by Allah to take *bai‘at*, he published an announcement called *Ishtihār Takmīl-e-Tablīgh* on January 12, 1889, which mentions the Ten Conditions of Bai‘at. Anyone who joins the Jamā‘at of the Promised Messiah^{as} pledges to abide by these Conditions. It is essential for all followers of the Promised Messiah^{as} to understand the details of these Conditions and to strive to follow them.

For our guidance and benefit, Ḥaḍrat Mirzā Masroor Aḥmad, Khalīfatul Masīḥ V^{aba}, has eloquently explained these conditions of *bai‘at* in light of the Holy Qur’an, *Aḥādīth* of the Holy Prophet Muḥammad^{sa} and sayings and writings of the Promised Messiah^{as}. Ḥuḍūr^{aba} discussed the first three condi-

tions of *bai'at* in his concluding address at the Annual Convention of the Aḥmadiyyah Muslim Jamā'at UK, on July 27, 2003. In his concluding address at the Annual Convention of the Aḥmadiyyah Muslim Jamā'at Germany, on August 24, 2003, Ḥuḍūr^{aba} explained the fourth, fifth and sixth conditions of *bai'at*. On August 29, 2003 in his Friday Sermon, Ḥuḍūr^{aba} explained the seventh and eighth conditions of *bai'at* in Frankfurt, Germany. The ninth condition was addressed in his Friday sermon on September 12, 2003 at the Faḍl Mosque in London. Finally, the tenth condition of *bai'at* was addressed in his Friday sermon on September 19, 2003 at the Faḍl Mosque in London. These were followed by three Friday sermons on September 26, October 10, and October 17, 2003 in which Ḥuḍūr^{aba} narrated the marvelous spiritual changes which took place among the Aḥmadīs after taking the pledge.

These speeches and sermons were delivered by Ḥuḍūr^{aba} in Urdu. After his additional revisions, the sermons on the conditions of *bai'at* were published in book form in July 2004 and the English translation was published in July 2005. We are now pleased to bring out the present edition which includes the three sermons on the spiritual changes resulting from *bai'at*.

In translating the verses of the Holy Qur'an, we have followed the translation given by the revered speaker in Urdu. When he did not translate any verse we have adopted the translation made by Ḥaḍrat Khalīfatul Masīḥ IV^{ra} (if available) or by Maulavī Sher 'Alī^{ra}. It should also be noted that the 'new edition' of *Malfūzāt* refers to the edition published recently in five volumes from Qādiān. References to *Malfūzāt* that do not specify 'new edition' refer to the edition published

in the United Kingdom in 1984; and references to the books of the Promised Messiah^{as} are all based on the United Kingdom edition.

The translation was prepared by the Translation Team of Jamā'at-e-Aḥmadiyyah USA working under the direction of Vakālat-e-Taṣnīf London. The translators are: Dr. Faḍl Aḥmad, Dr. Khalīl Malik, Mubashar Aḥmad and Munawar Aḥmed Sa'eed. Important contributions in finalizing the document were made by 'Abdul-Wahāb Mirzā, Aḥmad Ṭāriq, Amjad Maḥmood Khān, Bilāl Rānā, Dawood Khokhar, Fouzān Pāl, Dr. Karīmullāh Zīrvī, Usmān Choudhary, and Usmān Khān. Several Lajnah members worked on the initial drafts and the final editing of the translation. May Allah the Almighty reward all of them abundantly, (*Āmīn*).

May Allah the Almighty enable us to understand truly and to abide by these Conditions faithfully, and may He enable us to become true Aḥmadīs as the Promised Messiah^{as} desired. (*Āmīn*).

Munīr-ud-Dīn Shams
Additional Vakīl-ut-Taṣnīf
May 2006

THE PROMISED MESSIAH

The worldwide Ahmadiyyah Muslim Jamā'at was founded in 1889. Its Founder, Ḥaḍrat Mirzā Ghulām Aḥmad [may peace be on him] of Qādiān, India, claimed to be the Promised Reformer whose advent was awaited under different names and titles by the adherents of various religions. Under Divine guidance, Ḥaḍrat Mirzā Ghulām Aḥmad^{as} revealed that only one such reformer was to appear and that his mission was to bring mankind into the fold of a single universal religion, Islam. He also maintained that the Promised Reformer was to appear as a subordinate and follower of the Holy Prophet of Islam, Ḥaḍrat Muḥammad [may peace and blessings of Allah be upon him]—in accordance with the prophecies by him about the second coming of Messiah and the appearance of *al-Imam, al-Mahdī*. He claimed to be the person in whom these prophecies were fulfilled.

THE AUTHOR

Ḥaḍrat Mirzā Masroor Aḥmad, Khalīfatul Masīḥ V^{aba}, is currently the supreme head of the worldwide Aḥmadiyyah Muslim Community. He is the fifth successor and great grandson of the Promised Messiah and Reformer, Ḥaḍrat Mirzā Ghulām Aḥmad^{as} of Qādiān. He was elected to this position in London, England by an electoral college on April 22, 2003, a few days after the death of his predecessor, Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV^{rta}.

Ḥaḍrat Mirzā Masroor Aḥmad^{aba} did his primary education at Ta‘līm-ul-Islam High School Rabwah, and obtained his BA from Ta‘līm-ul-Islam (TI) College Rabwah, Pakistan. In 1976 he earned his Masters of Science degree in Agricultural Economics from the Agriculture University Faisalabad, Pakistan.

Prior to his being elected as Khalīfah, Ḥaḍrat Mirzā Masroor Aḥmad^{aba} accumulated an impressive record of humanitarian services that underscore his commitment to education and philanthropy. His altruistic endeavours took him to Ghana in 1977 where, for several years, he served as a principal of various Aḥmadiyyah Muslim schools. He helped to inaugurate the Aḥmadiyyah Secondary School Salaga, where he served as principal for the school’s first two years.

Ḥaḍrat Mirzā Masroor Aḥmad^{aba} was able to make use of the knowledge of his studied discipline, agricultural economics, to carry out research about wheat production in

Ghana. The first successful experiment of planting, growing and nurturing wheat as an economic crop in Ghana was exhibited at an international trade fair and the results were submitted to the Ministry of Agriculture of Ghana.

In December of 1997, Ḥaḍrat Mirzā Masroor Aḥmad^{aba} was appointed to the office of Nāẓir-e-A'lā (chief executive director) of the Ṣadr Anjuman Aḥmadiyyah Pakistan. In 1999, Ḥaḍrat Mirzā Masroor Aḥmad^{aba} was falsely charged with blasphemy and wrongly accused of defaming verses of the Holy Qur'an. He was arrested and imprisoned for eleven days in his hometown of Rabwah until it was shown that the charges brought against him were entirely unfounded.

Ḥaḍrat Mirzā Masroor Aḥmad^{aba} currently resides in London, England. As spiritual leader of Aḥmadī Muslims all over the world, he vigorously champions the cause of Islam through a refreshing message of peace and compassion.

TEN CONDITIONS OF BAI‘AT

Initiation Into the Ahmadiyyah Muslim Jamā‘at

I

The initiate shall solemnly promise that he/she shall abstain from *shirk* [associating any partner with God] right up to the day of his/her death.

II

That he/she shall keep away from falsehood, fornication/adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and that he/she will not permit himself/herself to be carried away by passions, however strong they might be.

III

That he/she shall regularly offer the five daily Prayers in accordance with the commandments of God and the Holy Prophet Muḥammad^{sa} and shall try his/her best to be regular in offering the *tahajjud* and invoking *durūd* on the Holy Prophet Muḥammad^{sa}. That he/she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to praise and glorify Him.

IV

That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of God in general and Muslims in particular, neither by his/her tongue, hands, nor any other means.

V

That he/she shall remain faithful to God in all circumstances of life, in sorrow and in happiness, in adversity and in prosperity, in felicity and in trial; and that he/she shall in all conditions remain resigned to the decree of God and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from Him at the onslaught of any misfortune; on the contrary, he/she shall march forward.

VI

That he/she shall refrain from following un-Islamic customs and lustful inclinations and shall completely submit himself/herself to the authority of the Holy Qur'an; and that he/she shall make the Word of God and the sayings of the Holy Prophet Muḥammad^{sa} his/her guiding principles in every walk of his/her life.

VII

That he/she shall entirely give up pride and vanity and shall pass all his/her life in humbleness, cheerfulness, forbearance and meekness.

VIII

That he/she shall hold faith, the honour of faith and the cause of Islam dearer than his/her life, wealth, honour, children, and all loved ones.

IX

That he/she shall keep himself/herself occupied in the service of God's creatures for His sake only and shall endeavour towards the beneficence of mankind to the best of his/her God-given abilities and powers.

X

That he/she shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good for the sake of God, and remain faithful to it until the day of his/her death. That he/she shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connection that demand devoted dutifulness. (Ishtihār Takmīl-e-Tablīgh, January 12, 1889)

PART I

RESPONSIBILITIES
OF AN AḤMADĪ

INTRODUCTION

[From the concluding address delivered at the Annual Convention of the Ahmadiyyah Muslim Jamā‘at, United Kingdom, on July 27, 2003, in which first three conditions of bai‘at were explained in detail.]

Some members of the Jamā‘at have written to me saying that: ‘We have renewed our *bai‘at* [pledge of initiation] at your hand and have pledged to abide by the conditions of *bai‘at*, but we do not have full awareness and knowledge of those ten Conditions.’

I thought that I should address this subject on the occasion of the Annual Convention¹ today. Since the subject is long I cannot cover all conditions now but I will only cover a few. I will *inshā’Allah* continue this subject in a subsequent Friday sermon or some other occasion.

1. Reference is to the concluding address delivered at the Annual Convention of the Ahmadiyyah Muslim Jamā‘at, United Kingdom on July 27, 2003, in which first three conditions of *bai‘at* were explained in detail.

What is Bai'at?

The first question is: What is *bai'at*? To explain it, I will quote some *aḥādīth* of the Holy Prophet Muḥammad^{sa} and sayings of the Promised Messiah^{as}.

The Promised Messiah^{as} says:

Bai'at truly means to sell oneself; its blessings and impact are based on that condition. Just as a seed is sown into the ground, its original condition is that the hand of the farmer has sown it, but it is not known what will happen to it. If the seed is of a good quality and possesses the capacity to grow, then with the grace of Allah the Almighty, and as a consequence of the work done by the farmer, it grows until one grain turns into a thousand grains. Similarly, the person taking *bai'at* has to first adopt lowliness and humility and has to distance himself from his ego and selfishness. Then that person becomes fit for growth. But he who continues to hold on to his ego, along with taking *bai'at*, will never receive any grace. (*Malḥūzāt*, vol. 6, p. 173)

Bai'at Means Handing Over One's Life to Almighty Allah

The Promised Messiah^{as} further says:

To take *bai'at* means handing over your life to Almighty Allah. It means, 'Today we have sold our life to Almighty Allah.' It is wrong to say that by treading in the path of Allah anybody would ultimately suffer a loss. The truthful can never be in a state of loss. Only he who is false—i.e., who, for worldly gain,

breaks the pledge that he has made with Almighty Allah— suffers loss. One who commits such an action because of the fear of the world should remember that at the time of his death no ruler or king of this world would come to procure his release. He has to present himself to the Judge of all the judges, Who will enquire of him, ‘Why did you not honour Me?’ Therefore, it is essential for all the believers to believe in Allah, Who is the King of the heavens and earth and to make a true repentance. (*Malfūzāt*, vol. 7, pp. 29–30)

These sayings of the Promised Messiah^{as} make it very obvious what *bai‘at* is. If each one of us recognises that, ‘My person does not now belong to me; I now have to abide by all injunctions of Almighty Allah under all circumstances and have to follow them faithfully, and make all acts of mine subservient to the pleasure of Allah,’ that would be a summary of the ten conditions of *bai‘at*.

I will now present a few *aḥādīth* in which the subject of *bai‘at* is treated in different ways.

‘Ā’idhullāh Bin ‘Abdullāh^{ra} narrates that: ‘Ubādah Bin Aṣ-Ṣāmit^{ra} was among the Companions^{ra} who joined the battle of Badr and also took part in *bai‘at* at ‘Aqabah. ‘Ubādah Bin Aṣ-Ṣāmit^{ra} told ‘Ā’idhullāh Bin ‘Abdullāh^{ra} that the Holy Prophet^{sa} said at the time when a group of his Companions^{ra} were around him: Come and take a *bai‘at* upon the condition:

أَلَّا تُشْرِكُوا بِاللَّهِ شَيْئًا

that you will not associate anything with Allah, nor will you steal, nor will you commit adultery², nor will you kill your children, nor will you slander, nor will you disobey me in anything good I ask you to do. So anyone of you who will prove true to this pledge of *bai'at*, his reward is with Almighty Allah. Whoever falls short of fulfilling this pledge and suffers a loss in this world, his loss will become expiation for him. And he who falls short of fulfilling this pledge of *bai'at*, and Almighty Allah covers his faults, his affair is with Almighty Allah; if He wills, He may punish him, and if He wills, He may forgive him.' (*Ṣaḥīḥ Al-Bukhārī*, Kitābu Manāqibil Anṣārī, Bābu Wufūdil Anṣārī Ilan-Nabiyyi Bi Makkata Wa Bai'atil 'Aqabah)

Then there are other *aḥādīth*

Ḥaḍrat 'Ubādah Bin Aṣ-Ṣāmit^{ra} narrates that, 'We pledged at the hand of the Holy Prophet^{sa} on the condition that we will listen and obey during the times of comfort and also during the times of hardship, during periods of joy and also during periods of pain, and that we will not argue with those in authority, and wherever we might be, we will hold fast to truth and will not be afraid of the objections of any critics.' (*Sunan Al-Nasa'i*, Kitāb-ul-Bai'ati, Bābul Bai'ati 'Alas Sam'i Waṭ Ṭā'ah)

2. The word adultery as used in this booklet covers all sexual relations outside the system of legitimate marriage.

Mother of the faithful, Ḥaḍrat ‘Āishah^{ra} relates that, ‘The Holy Prophet^{sa} used to take the pledge from the women in accordance with the verse of the Holy Qur’an:³

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ فَبَايِعْنَهُنَّ وَأَسْتَغْفِرْ لَهُنَّ ۗ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ.

‘O Prophet! when believing women come to thee, taking the oath of allegiance *at thy hands* that they will not associate anything with Allah, and that they will not steal, and will not commit adultery, nor kill their children, nor bring forth a scandalous charge which they themselves have deliberately forged, nor disobey thee in what is right, then accept their allegiance and ask Allah to forgive them. Verily, Allah is Most Forgiving, Merciful.’

Ḥaḍrat ‘Āishah^{ra} continues that:

At the time of taking the pledge, the hand of the Holy Prophet^{sa} never touched the hand of any woman except those who belonged to his household. (*Saḥīḥ Al-Bukhārī*, Kitāb-ul-Aḥkāmī, Bābu Bai‘atin Nisā’i)

Even before the Promised Messiah^{as} started taking *bai‘at*, some pious Muslims were troubled by the conditions which had fallen upon Islam and felt that the only person who could save the ark of Islam from drowning and who had true sympathy for Islam was Ḥaḍrat Mirzā Ghulām Aḥmad Qādiānī^{as}, and that he was the *al-Imam* and *al-Mahdī*. Therefore, people used

3. (*al-Mumtaḥinah*, 60:13)

to request of him to take their pledge, but he always responded:

لَسْتُ بِمَأْمُورٍ

‘I have not been commissioned.’ He once wrote to Maulavī ‘Abdul Qādir Ṣāḥib^{ra}, care of Mīr ‘Abbās ‘Alī Ṣāḥib, that:

The nature of this humble one is overpowered with the Unity of God and committing all affairs to Allah, and... since Almighty Allah has not conveyed anything to me in the matter of *bai'at*, it is not proper that I should do so on my own initiative.⁴

لَعَلَّ اللَّهَ يُحَدِّثُ بَعْدَ ذَلِكَ أَمْرًا

Maulavī Ṣāḥib should continue to strive to foster the brotherhood in faith and nurture this tree with the pure water of sincerity and love. This method will God-willing prove beneficial. (*Ḥayāt-e-Aḥmad*, vol. 2, No. 2, pp. 12–13)

Divine Commandment to Take Bai'at

After six to seven years, in the first quarter of year 1888, Almighty Allah commanded the Promised Messiah^{as} to take

4. It is possible that the Almighty Allah may reveal something later.

bai'at. The divine commandment was conveyed in the following words:

إِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا - الَّذِينَ
يُيَاعُزُونَكَ إِنَّهُمْ يُوَاغَمُونَ اللَّهَ بِأَعْيُنِهِمْ فَذَلِكُمْ أَصْحَابُ الْأَيْدِي
الْمُدْبِرَاتِ أُولَئِكَ يُسْمِعُونَ الْكَلِمَةَ وَأَنْتَ لَا تَسْمَعُهَا وَهُمْ كَالْحِذْيَانِ
الَّذِينَ إِذَا دُخِلَ عَلَيْهِمْ حَفْرٌ قَالُوا هَذَا فَخْرٌ عَلَيْنَا يَا آلِ اللَّهِ فَأَنْتُمُ
الْمُخْلَفُونَ

(*Ishtihār*, December 01, 1888, p. 2)

That is:

And when you made up your mind, then trust Allah. And, make an ark before Our eyes and according to Our revelation. Those who take a pledge at your hand take a pledge with Allah. Allah's hand is above their hands.

The Promised Messiah^{as}, because of his nature, disliked that all types of people should join in his *bai'at*. His heart-felt desire was that only such blessed people whose nature was firmly established on fidelity should join this blessed Jamā'at. Therefore, he waited for an occasion that should distinguish between those who were faithful and those who were hypocrites. Allah the Most Glorious, through His perfect wisdom and mercy, created that occasion in the same year in November 1888 by the death of Bashīr I (who was the son of the Promised Messiah^{as}). As a consequence, there was a huge commotion raised against him. Many people of weak faith separated themselves from him. The Promised Messiah^{as} considered this an appropriate occasion to start the Aḥmadiyyah Muslim Jamā'at. On December 1st 1888, he made a general announcement for *bai'at*. The Promised Messiah^{as} also directed that those who come for *bai'at* should first perform *istikhārah*⁵, according to the traditions of the

Holy Prophet Muḥammad^{sa}. (*From Ishtihār Takmīl-e-Tablīgh*, Jan 12, 1889)

That is to say, they should first pray, then perform *istikhārah*, and then take *bai'at*.

After publishing this announcement, the Promised Messiah^{as} moved from Qādiān to Ludhiana and stayed at the house of Ḥaḍrat Šūfi Aḥmad Jān in Maḥalla Jadīd. (*Ḥayāt-e-Aḥmad*, vol. 3, Part I, p. 15)

Aims and Objectives of Bai'at

From Ludhiana, the Promised Messiah^{as} published another announcement, on March 4th 1889, explaining the aims and objectives of *bai'at*. He said:

This system of *bai'at* has been established solely to gather together a group of the righteous people in a Jamā'at so that a weighty group of the righteous people should make a holy impact on the world. The unity of these righteous people should be a source of blessings, grandeur, and positive results for Islam. The blessings of being united on one creed may enable them to perform noble and righteous services for the sake of Islam. They may not be lazy, stingy, and useless Muslims; nor should they be like the unworthy ones who have done great damage to Islam because of their discord and disunity; nor such as have vitiated Islam's beautiful countenance with their unholy conditions; nor should they be like those heedless dervishes and hermits who have no awareness

5. A special Prayer made to seek guidance from Allah before making an important decision.

of what Islam needs, nor have any sympathy for their brothers, nor have any enthusiasm to do good deeds for humanity. Rather, they should be such sympathisers of the nation that they should become a refuge for the poor and fathers for the orphans. In the service of Islam, they should be willing to sacrifice themselves like one overpowered with love. All their efforts should be devoted to spread Islam's blessings throughout the world so that a pure fountain of the love of Allah and sympathy for humanity may flow from every heart and, being combined in one place, should look like a flowing river.... Almighty Allah desires to manifest His Glory and demonstrate His Omnipotence through this group, and then He desires to grant it further progress so that the world may be filled with the love of Allah, true repentance, purity, true goodness, peace, reconciliation, and sympathy for mankind. This group will be a special group of Allah, and He will grant them power through His Own Spirit, and He will safeguard them from unholy life, and He will bring about a pure change in their life. As He has promised in His holy glad tidings, He will increase this group tremendously and thousands of the truthful will join it. He Himself will irrigate it and make it prosper until its numbers and blessings will be a source of marvel for all who see. Like a lamp placed high, they will spread their light on all sides of the world, and they will be considered an example of the blessings of Islam. Allah will grant all kinds of blessings to the perfect followers of this Movement, and He will grant them victory over all others. Upto the Day of Judgement, there will be people among them who will be granted divine acceptance and succour. This is what the Glorious God has desired; He is All-Powerful and

does what He desires. All strength and power belong to Him.
(*Majmū'ah Ishtihārāt*, vol. 1, pp. 196-198)

In the same announcement, the Promised Messiah^{as} said that those who wish to make *bai'at* should arrive in Ludhiana after March 20, 1889.

Beginning of the System of Bai'at

In accordance with the above announcement, the Promised Messiah^{as} took the pledge of allegiance on March 23, 1889 at the house of Ḥaḍrat Ṣūfī Aḥmad Jān Ṣāḥib located in Maḥalla Jadīd. As narrated by Ḥaḍrat Munshī 'Abdullāh^{ra} of Sanour, a register was prepared to record this historical event. It was called *bai'at* for repentance, seeking righteousness and purification.

In those days, the Promised Messiah^{as} used to invite people one by one to take *bai'at* in a room and then he took *bai'at* from each person individually. The first person whose *bai'at* was accepted was Ḥaḍrat Maulānā Nūr-ud-Dīn^{ra}. Admonishing those who took this *bai'at*, the Promised Messiah^{as} said:

By joining this Jamā'at, you should bring about a complete transformation in your former life so that you have true faith in Allah, and He becomes your Helper in all calamities. You should not take His ordinances lightly, but should rather honour every one of His commandments and prove such honour in your actions.

To turn towards worldly means for various reasons and to place your trust in them instead of trusting Allah amount to making partners with Allah, as if you were denying the existence of God. You should consider worldly means only to the

extent that they do not amount to associating partners with Allah. My way is that I do not forbid you from using the worldly means, but I do forbid you from placing your trust in them. Your hand should be engaged in work, but your heart should be attached to the True Beloved.

He also said:

All of you who have taken *bai'at* and have made a commitment, listen! To utter these words is easy, but to do justice to them is hard because Satan is always busy trying to make man careless about his faith. Satan shows the world and its benefits to be within reach, and faith to be distant. In this way, the heart is hardened and each subsequent condition is worse than the previous one. If you want to please Allah, put your entire strength and effort to abide faithfully to this commitment of freeing yourself from sins.

He also said:

Utter no words of mischief, spread no evil, bear the rebukes with patience, do not confront anyone, even if someone confronts you, and deal with him with kindness and goodness. Demonstrate a good example of sweetness of conversation. Abide by all commandments with a true heart so that Allah be pleased with you and even the enemy may recognise the change in you after *bai'at*. Give true evidence in court cases. All those who join this Movement should establish themselves on truthfulness with full heart, full endeavour, and the entirety of life. (*Dhikr-e-Habib*, pp. 436–438)

In March 1903, on the day of 'Eīd, some Companions^{ra} were sitting together and the Promised Messiah^{as} said:

Listen all of you who have taken *bai'at* today⁶ and those who have taken *bai'at* before, I would like to say a few words by way of advice. Listen to them carefully. *Bai'at* that you have taken today is *bai'at* of repentance. Repentance is of two types. One from the previous sins. That is, to reform oneself from the mistakes committed before and to make recompense as far as possible to set right the damage done by them. The second is to safeguard oneself from sins thereafter and to save oneself from the fire.

Almighty Allah has promised that with repentance all prior sins are forgiven provided that the repentance is made with a true heart and pure intent and does not contain any secret mischief in any corner of the heart. Allah knows the hidden secrets of the hearts; He cannot be misled by anyone. Do not try to mislead Him. Make repentance in His presence with truthfulness, not hypocrisy. The repentance is not something extra or useless for man. Its impact is not limited to the Day of Judgement; rather, it straightens both worldly affairs and the faith. The repentant achieves peace and prosperity, both in this life and in the life to come. (*Malfūzāt*, vol. 5. pp. 187–188)

6. It seems that at that time people had gathered together to take *bai'at*.

CONDITION

The initiate shall solemnly promise that he/she shall abstain from shirk [associating any partner with God] right up to the day of his/her death.

Almighty Allah Will Not Forgive *Shirk*

Allah the Almighty says in *sūrah al-Nisā'*, verse forty-nine:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ . وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا

‘Surely, Allah will not forgive that any partner be associated with Him; but He will forgive whatever is short of that to whomsoever He pleases. And whoso associates partners with Allah has indeed devised a very great sin.’

The Promised Messiah^{as} says in this respect that:

Similarly, Allah has said in the Holy Qur’an:

وَيَغْفِرُ مَا دُونَ ذَلِكَ ... الخ

This means that every sin is forgivable except *shirk*. Therefore, do not go near *shirk* and consider it to be a forbidden tree. (*Ḍamīmah Toḥfah-e-Golarhviyyah, Rūḥānī Khazā'in*, vol. 17, pp. 323–324, footnote)

Then the Promised Messiah^{as} says:

Shirk here does not merely mean bowing before stones, etc.; rather, it is also *shirk* that you should depend entirely on worldly means and emphasise worldly idols. This is what *shirk* is. (*Al-Hakam*, vol. 7, No. 24, June 30, 1903, p. 11)

Almighty Allah says in the Holy Qur'an:⁷

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ
لَظُلْمٌ عَظِيمٌ

And *remember* when Luqmān said to his son while exhorting him, ‘O my dear son! associate not partners with Allah. Surely, associating partners *with God* is a grievous wrong.’

The Holy Prophet^{sa} feared the spread of *shirk* in his *ummah* [followers]. One *ḥadīth* states:

‘Ubādah Bin Naṣī told us about Shaddād Bin ’Aus that he was crying. He was asked, ‘Why do you cry?’ He replied, ‘I have remembered something that I heard from the Holy Prophet^{sa} and it has made me cry. I heard the Holy Prophet^{sa} say that, “I fear about *shirk* and their secret desires in my *ummah*.” I asked, “O Prophet of Allah, will your people be involved in *shirk* after you?” The Holy Prophet^{sa} responded, “Yes, even though

7. (*Luqmān*, 31:14)

my people will not worship the sun and the moon, the idol and the stone, they will suffer from ostentations in their actions and they will be prey to their hidden desires. One of them will start the day fasting but then he will come across a desire and he will break the fast and indulge in his desire.” (Musnadu Aḥmadabni Ḥaḥbal, vol. 4. p. 124, printed in Beirut)

Diverse Forms of *Shirk*

It is clear from this *ḥadīth* that even if one does not indulge in manifest *shirk* of worshipping idols or the moon, resorting to ostentation and following one’s desires are also forms of *shirk*. If an employee exceeds the limits of due obedience to his employer, and by way of flattery praises him and believes that his sustenance depends on him, that too is a form of *shirk*. If someone is proud of his sons and believes that he has so many sons who are growing up and would gain employment, make earnings and take care of him, or that none of his collaterals would be able to compete with him because of his grown sons, that too is *shirk*. (In the Indian subcontinent, rather in the entire third world, such competition with collaterals is a loathsome habit.) Such people rely entirely upon their sons who turn out to be disobedient, or die in accidents, or become disabled; the entire support of such people thereby falls to the ground.

The Promised Messiah^{as} says:

Tauḥīd [Unity of God] does not simply mean that you say *lā ilāha illAllāh*⁸ with your tongue but then hide hundreds of

8. There is none worthy of worship except Allah.

idols in your heart. Anyone who gives reverence to his own plans, mischief or clever designs as he should revere God, or depends upon another person as one should depend upon God alone, or reveres his own ego as he should revere God alone, in all such conditions he is an idol-worshipper in the sight of Allah. Idols are not merely those that are made of gold, silver, copper or stones. Rather, every thing, every statement, or every deed, which is revered in a manner that befits Almighty Allah alone, is an idol in the sight of Allah.... Remember that the true Unity of God, which God requires us to affirm and upon which salvation depends, is to believe that God in His Being is free from every associate, whether it be an idol or a human being, or the Sun or Moon, or one's ego, or one's cunning or deceit; it is also to conceive of no one as possessing power in opposition to Him, nor to accept anyone as Sustainer, nor to hold anyone as bestowing honour or disgrace, nor to consider anyone as Helper or Supporter; and it is also to confine one's love to Him and one's worship, and one's humility, and one's hopes, and one's fear to Him. No Unity can be complete without the following three types of particularisations. First, there is the Unity of Being—that is, to conceive the whole universe as nonexistent in contrast with Him and to consider it mortal and lacking reality. Secondly, the Unity of Attributes—that is that *Rabūbiyyat* [Lordship] and *Ulūhiyyat* [Godhead] are confined to His Being and that all others who appear as sustainers or benefactors are only a part of the system set up by His hand. Thirdly, the Unity of love, sincerity and devotion—that is, not to consider anyone as an associate of God in the matter of love and worship and to be

entirely lost in Him. (*Sirāj-ud-Dīn ‘Īsā’ī ke Chār Swāloñ kā Jawāb, Rūḥānī Khazā’in*, vol. 12, pp. 349–350)

I have briefly explained this before. In this respect, Ḥaḍrat Khalīfatul Masīḥ I^{ra} says:

To associate anyone in the name, action, or worship of Allah constitutes *shirk*, and to carry out all good deeds solely for the pleasure of Allah is called worship. People believe that there is no Creator except Allah, and they also believe that life and death are in the hands of Allah Who has complete control and power over them. Even though they believe in this, they prostrate in front of others, tell lies, and perform circuits before others. Instead of worshipping Allah, they worship others; instead of fasting for Allah, they fast for others; and instead of praying to Allah, they pray to others and give alms for them. To uproot these false notions, Almighty Allah raised the Holy Prophet Muḥammad^{sa}. (*Khuṭabāt-e-Nūr*, pp. 7–8)

III C O N D I T I O N

That he/she shall keep away from falsehood, fornication/adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and that he/she will not permit himself/herself to be carried away by passions, however strong they might be.

Nine kinds of sins are mentioned in this condition, and the initiate, everyone who claims to belong to the Jamā‘at of the Promised Messiah^{as}, should eschew those sins.

Falsehood—the Greatest of Evils

Indeed, falsehood is the greatest of all evils. Once someone asked the Holy Prophet^{sa} for advice because that person was suffering from many weaknesses and did not think that he could leave all of them at once. The Holy Prophet^{sa} told him, ‘Promise that you will always speak the truth and will never tell a lie.’ Just by adopting the path of truthfulness, he was

freed from all of his sins one by one. Whenever he thought of committing a sin, he thought that if he were caught he would be presented before the Holy Prophet^{sa}. He had promised not to tell a lie. If he were to speak the truth [about the act], he might be humiliated or punished. Gradually, he was freed from all his sins. Indeed, falsehood is the root of all evils.

I will now elaborate upon this further. Almighty Allah says in the Holy Qur'an:⁹

ذَلِكَ وَمَنْ يُعْظَمْ حُرْمَتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ وَأُحِلَّتْ لَكُمْ الْآنِعَامُ
إِلَّا مَا يُتْلَى عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ

That is *God's commandment*. And whose honours the sacred things of Allah, it will be good for him with his Lord. And cattle are made lawful to you but not that which has been announced to you. Shun therefore the abomination of idols, and shun false speech.

Here, uttering falsehood has been mentioned together with *shirk*. Allah also says:¹⁰

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ. وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا
لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى. إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ. إِنَّ
اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ

Hearken, it is to Allah *alone* that sincere obedience is due. And those who take for protectors others beside Him *say*, 'We serve them only that they may bring us near to Allah in station.' Surely, Allah will judge between them concerning that

9. (*al-Hajj*, 22:31)

10. (*al-Zumar*, 39:4)

wherein they differ. Surely, Allah guides not him who is an ungrateful liar.

There is another *ḥadīth* in *Ṣaḥīḥ Muslim*:

Ḥaḍrat ‘Abdullāh Bin ‘Amr Bin al-‘Āṣ^{ra} relates that the Holy Prophet^{sa} said, ‘Whoever has the following four characteristics is a real hypocrite, and whoever has one of these characteristics has an element of hypocrisy until he leaves that habit:

- When he speaks, he tells a lie. [His speech is mingled with falsehood, and he utters falsehood.]
- When he makes a contract, he breaks it.
- When he makes a promise, he breaks it. [This is also a form of falsehood.]
- When he argues, he starts using foul language.’

All of these characteristics are related to the telling of lies. Then there is another *ḥadīth*.

Ḥaḍrat Imam Mālik^{ra} relates that, ‘I have heard that Ḥaḍrat ‘Abdullāh Bin Mas‘ūd^{ra} used to say, “Adopt truthfulness because truthfulness leads towards virtue, and virtue leads to Paradise. Avoid falsehood because falsehood leads to disobedience, and disobedience conveys one to Hell. Do you not know that it is said that such and such spoke the truth and obeyed; or that he lied and was involved in sin?”’ (*Al-Mu’atṭā Lil Imam Mālik*, Kitāb-ul-Jāmi‘, Bābu mā jā’a fiṣ-ṣidqi wal-kadhib)

Then there is a *ḥadīth* in *Musnadu Aḥmadabni Ḥaḥbal*:

Ḥaḍrat Abū Hurairah^{ra} relates that the Holy Prophet^{sa} said, ‘Whoever invited a young child to give him something and

did not do so, it would be counted as a lie.' (*Musnadu Ahmad-abni Hanbal*, vol. 2, p. 452, printed in Beirut)

This point is very important for moral training. Keep in mind that for the moral training of children you should not say such things even by way of jest. Otherwise, children will pick up the habit of telling lies in daily conversation, and lying would become a firm habit later in their lives. Gradually they will lose all feelings and inhibitions against telling lies.

Ḥaḍrat Ibn-e-Mas'ūd^{ra} has related that the Holy Prophet^{sa} said, 'Truth guides to virtue, and virtue guides to Paradise. A person keeps telling the truth till in the sight of Allah he is named truthful. Lying leads to vice, and vice leads to the Fire; and a person keeps lying till in the sight of Allah he is named a liar.' (*Ṣaḥīḥ Al-Bukhārī*, Kitābul-Adabī, Bābu Qaulillāhe Ittaqullāha wa kūnū ma'aṣ Ṣādiqīn)

Ḥaḍrat 'Abdullāh Bin 'Amr Bin al-'Āṣ^{ra} narrates that, 'A man came to the Holy Prophet^{sa} and said, 'O Prophet of Allah, what are the deeds that lead to Paradise?' The Holy Prophet^{sa} replied, 'Speaking the truth. When a servant of Allah speaks the truth, he becomes an obedient servant, and when he becomes an obedient servant, he becomes a true believer, and a true believer finally enters Paradise.' The man asked again, 'O Prophet of Allah, what is the action that leads to Hell?' The Holy Prophet^{sa} replied, 'Falsehood. When someone tells a lie, he becomes disobedient, and disobedience is *kufur* [disbelief], and someone who is established on disbelief finally enters Hell.' (*Musnadu Ahmadabni Hanbal*, vol. 2, p. 176, printed in Beirut)

The Promised Messiah^{as} says:

The Holy Qur'an has regarded the uttering of falsehood to be an abomination as Allah says:¹¹

فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ

Here the words falsehood and idolatry have been used in conjunction. Indeed, falsehood is an idol because otherwise no one would leave the truth. Just as an idol has nothing but artificial polish, so too, falsehood has no reality behind it. Those who tell lies lose their credibility so much that even when they speak the truth one thinks that perhaps there is an element of falsehood in it. If those who are given to telling lies want to cut down their habits, they will not find it easy; they have to struggle for a long time before they get used to speaking the truth. (*Malḥūzāt*, vol. 3, p. 350)

The Promised Messiah^{as} also says:

Of all the natural conditions of man, one that is an essential part of his nature is truthfulness. Normally, unless a person is moved by some selfish motive, he does not wish to tell a lie. He is naturally averse to falsehood and is reluctant to have recourse to it. That is why he dislikes a person whom he knows to be a liar and looks upon him with disdain. But this natural condition by itself cannot be considered moral. Even children and the insane exhibit this quality. The fact is that so long as a person does not renounce the selfish motives which prevent him from telling the truth, he cannot be considered

11. Shun therefore the abomination of idols, and shun false speech. (*al-Hajj*, 22:31)

truthful. If a person tells the truth only when he stands to lose nothing, but tells a lie when his honour, property or life are threatened, how can he be considered better than children and the insane? Do minors and the insane not speak this kind of truth? There is hardly anyone in the world who would tell a lie without any motive. Therefore, the truth that is forsaken when faced with possible loss can never form part of true morals. The real occasion of telling the truth is when one apprehends loss of life or property or honour. In this context, the divine teaching is:

فَاَحْتَنِبُوا الرِّجْسَ مِنَ الْاَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ¹²

وَلَا يَأْبَ الشُّهَدَاءُ اِذَا مَا دُعُوا¹³

وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَاِنَّهُ اِنَّمِ قَلْبُهُ¹⁴

وَ اِذَا قُلْتُمْ فَاعْدُوا وَلَوْ كَانَ ذَا قُرْبَى¹⁵

كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلّٰهِ وَلَوْ عَلَىٰ اَنْفُسِكُمْ اَوِ الْوَالِدِیْنَ

وَالْاَقْرَبِیْنَ¹⁶

وَلَا یَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰی اَلَّا تَعْدِلُوْا¹⁷

12. (*al-Hajj*, 22:31)

13. (*al-Baqarah*, 2:283)

14. (*al-Baqarah*, 2:284)

15. (*al-An'ām*, 6:153)

16. (*al-Nisā'*, 4:136)

17. (*al-Mā'idah*, 5:9)

18 وَالصّٰدِقِيْنَ وَالصّٰدِقٰتِ

19 وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

20 لَا يَشْهَدُوْنَ الزُّوْرَ

Keep away from idol worship and lying because falsehood too is an idol; one who relies upon it ceases to rely upon God. Hence, by telling lies, one loses God.

When you are summoned to testify to the truth, do not refuse to do so.

Do not conceal true testimony; and he who conceals it, his heart is certainly sinful.

And when you speak, speak only what is absolutely true and fair, even when you testify against a close relative.

Hold fast to truth and justice, and bear witness only for the sake of Allah; never utter a lie even if telling the truth may endanger your lives or your parents' lives or other loved ones like your children.

Let not hostility towards a people prevent you from giving true testimony.

Truthful men and truthful women will earn great reward.

They are accustomed to counselling truth...

They do not keep company with the untruthful.

18. (*al-Aḥzāb*, 33:36)

19. (*al-ʿAṣr*, 103:4)

20. (*al-Furqān*, 25:73)

(*Islamī Uṣūl kī Philosophy, Rūḥānī Khazā'in*, vol. 10, pp. 360–361)

Keep Away From Adultery

The second condition of *bai'at* also includes a commitment to avoid adultery. In this respect, Almighty Allah says in the Holy Qur'an:²¹

وَلَا تَقْرُبُوا الزَّوْجَىٰ إِنَّهُ كَانَ فَاحِشَةً. وَسَاءَ سَبِيلًا

And come not near unto adultery; surely, it is a foul thing and an evil way.

In a *ḥadīth*, Muḥammad Bin Sīrīn narrates that the Holy Prophet^{sa} admonished to do the following. Then he narrates a long *ḥadīth* that includes the admonition that chastity and truthfulness are better and everlasting in contrast to adultery and falsehood (*Sunanud-Dārimiyyi*, Kitāb-ul-Waṣāyā, Bābu mā yustaḥabbu bil-waṣīyyati minat-tashahhudi wal kalām)

Here adultery and falsehood have been mentioned together. This also illustrates how major a sin lying is.

The Promised Messiah^{as} says:

Do not go near adultery. That is to say, avoid all occasions that create that thought in your mind. Avoid all ways that carry a risk of getting involved in this sin. Whoever commits adultery goes to the limit of the evil. Adultery is a very evil way. It stops you from reaching your true objective and

21. (*Banī Isrā'il*, 17:33)

carries major risks in it. He who is unable to get married should try to maintain his chastity in other ways; for instance, he should keep fasts or reduce his food intake, or should do hard physical work. (*Islamī Uṣūl kī Philosophy, Rūḥānī Khazā'in*, vol. 10, p. 342)

The Promised Messiah^{as} has admonished to stay away from things that lead to adultery. Sometimes the youth ignore this matter. They get used to watching films that are not fit to be seen. They are beneath good moral standards. Avoid them because that is also a form of adultery.

Keep Away From the Trespasses of the Eye

The second condition also refers to a third kind of evil, which is the trespasses of the eye. Avoiding it is known as *ghaḍḍ-e-baṣar*²².

Ḥaḍrat Abū Raiḥānah^{ra} narrates that he was with the Holy Prophet^{sa} in an expedition and one night heard the Holy Prophet^{sa} say, 'Fire is forbidden to touch the eye that remains awake for the sake of Allah, and fire is forbidden on the eye that sheds tears for the fear of Allah.'

Ḥaḍrat Abū Shuraiḥ^{ra} narrates that he heard one narrator say that the Holy Prophet^{sa} also said that, 'Fire is forbidden on that eye which, instead of watching, is cast down when confronted with something that Allah has forbidden to see, and fire is also forbidden to touch the eye that has been taken out in the way

22. A term in the Holy Qur'an, which literally means: keeping the eyes cast down.

of Allah the Glorious.’ (*Sunanud-Dārimiyyi*, Kitāb-ul-Jihādi, Bābu filladhī yas-haru fī sabīllāhi Ḥārisan)

Then there is another *ḥadīth*.

‘Ubādah Bin Aṣ-Ṣāmit^{ra} narrates that the Holy Prophet Muḥammad^{sa} said, ‘Assure me of six things concerning you, and I will assure your entry into Paradise:

- When you speak, say the truth.
- When you make a promise, fulfil it.
- When you are given a trust, convey it when demanded. [There should be no excuses.]
- Safeguard your private parts.
- Keep your eyes cast down.
- Hold your hands from cruelty.’

(*Musnadu Aḥmadabni Ḥaḥbal*, vol. 5, p. 323, printed in Beirut)

Ḥaḥrat Abū Sa‘īd Khudrī^{ra} relates that the Holy Prophet^{sa} directed, ‘Refrain from sitting in the streets.’ It was said to him, ‘Messenger of Allah, we cannot help sitting in the streets.’ He said, ‘In that case fulfil the obligations due to the street.’ He was asked, ‘What is due to the street?’ He replied, ‘Reciprocation of greetings, restraining of looks, guiding those who ask for directions, enjoining good and forbidding evil.’ (*Musnadu Aḥmadabni Ḥaḥbal*, vol. 3. p. 61, printed in Beirut)

The Promised Messiah^{as} writes that:

The Holy Qur’an, which lays down appropriate directions with reference to the natural desires and weaknesses of man, has adopted an excellent course in this regard²³:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ .
ذَلِكَ أَزْكَى لَهُمْ

Direct the believing men to restrain their looks and to guard their *furūj*. That is the act through which they will attain purification.

Furūj does not refer merely to the private parts. It refers to all parts of the entry in the body including the ears. It has been prohibited to hear the song of an unrelated woman. Remember, it is proven by hundreds of experiments, that if God prohibits something, man has to leave it sooner or later. (*Malfūzāt*, vol. 7, p. 135)

The Promised Messiah^{as} also says:

Islam has enjoined men and women equally on the observations of these conditions. As women are prescribed to wear the veil, so too are men commanded to keep their eyes down. *Ṣalāt* [obligatory Prayer], fasting, *Zakāt* [obligatory alms], *Hajj* [Pilgrimage to the House of God in Mecca], the distinction between *ḥalāl* [lawful] and *ḥarām* [unlawful], avoiding un-Islamic customs to honour God's commandment, are all injunctions that make the door of Islam very narrow and that is why everyone cannot enter this door. (*Malfūzāt*, new edition, vol. 5. p. 614)

This should make it clear for men that they should keep their eyes down. Modesty is not just for women, it is also for men.

23. (*al-Nūr*, 24:31)

Then the Promised Messiah^{as} says:

God Almighty has not only set forth excellent teachings for acquiring the quality of chastity, but has furnished man with five remedies against unchaste behaviour. These are [1] to restrain one's eyes from gazing upon women who are outside the prohibited degrees, [2] to safeguard the ears from listening to their voices, [3] to refrain from listening to the stories about them, [4] to avoid occasions that might furnish incitement towards this vice, and [5] to control oneself during the period of celibacy through fasting, dieting, etc...

We can confidently claim that this excellent teaching with all its devices that is set forth in the Holy Qur'an is peculiar to Islam. It should be kept in mind that as the natural condition of man, which is the source of his passions, is such that he cannot depart from it without a complete change in himself; his passions are bound to be roused when they are confronted with the occasion and opportunity for indulging in this vice; therefore, God Almighty has not instructed us that we might freely gaze at women outside the prohibited degrees and might contemplate their beauty and observe all their movements in dancing, etc., but that we should do so with pure looks. Nor have we been instructed to listen to the singing of these women and to lend an ear to the tales of their beauty, but that we should do so with a pure intent. We have been positively commanded not to look at their beauty whether with pure intent or otherwise, nor to listen to their musical voices or to descriptions of their good looks, whether with pure intent or otherwise. We have been directed to eschew all this as we eschew carrion, so that we

should not stumble. It is almost certain that our free glances would cause us to stumble some time or another.

As God Almighty desires that our eyes and our hearts and all our limbs and organs should continue to be in a state of purity, He has furnished us with this excellent teaching. There can be no doubt that unrestrained looks become a source of danger. If we place soft bread before a hungry dog, it would be vain to hope that the dog should pay no attention to it. Thus, God Almighty desired that human faculties not be provided with any occasion for secret functioning and not be confronted with anything that might incite dangerous tendencies. (*Islamī Uṣūl kī Philosophy, Rūhānī Khazā'in*, vol. 10, pp. 343–344)

Keep Away From Wickedness and Immorality

The second condition also enjoins saving oneself from wickedness and immorality.

Almighty Allah says in the Holy Qur'an:²⁴

وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ
اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ
وَالْعِصْيَانَ. أُولَئِكَ هُمُ الرَّاشِدُونَ

And know that among you is the Messenger of Allah; if he were to comply with your wishes in most of the matters, you would surely come to trouble; but Allah has endeared the faith

24. (*al-Hujurāt*, 49:8)

to you and has made it *look* beautiful to your hearts, and He has made disbelief, wickedness and disobedience hateful to you. Such indeed are those who follow the right course.

In a *ḥadīth* pertaining to this subject, Ḥaḍrat Aswad^{ra} narrates from Ḥaḍrat Abū Hurairah^{ra} that:

When someone is fasting, he should not indulge in foul talk, nor talk of wickedness or ignorance. If someone deals with him in ways of ignorance, he should simply respond, 'I am fasting.' (*Musnadu Aḥmadabni Ḥańbal*, vol. 2, p. 356, printed in Beirut)

The Holy Prophet^{sa} has also said, 'To rebuke a believer is wickedness and to fight him is disbelief.' (*Musnadu Aḥmadabni Ḥańbal*, vol. 1, p. 439, printed in Beirut)

'Abdur-Raḥmān Bin Shibl narrates the Holy Prophet^{sa} said, 'The merchants are wicked.' The narrator adds that he was asked, 'Does Allah not make trade lawful?' The Holy Prophet^{sa} said, 'Why not? But when they make a deal, they tell lies and raise the price making statements under oath.'

The narrator adds that:

The Holy Prophet^{sa} said, 'The wicked will be in hell.' He was asked, 'Who are the wicked?' He answered, 'Some women are wicked.' A man asked, 'Prophet of Allah, are they not our mothers, sisters, and wives?' He answered, 'Why not? But when something is given to them, they are not grateful; and when a hardship befalls them, they do not show patience.' (*Musnadu Aḥmadabni Ḥańbal*, vol. 3, p. 428, printed in Beirut)

The businessmen need to ponder over this. Clean dealings are a condition of *bai'at*.

The Promised Messiah^{as} says:

It is established from *ḥadīth* that the wicked should be punished before the disbelievers.... This is the way of Allah, that when a nation becomes wicked and immoral, another nation is made to rule over it. (*Malfūẓāt*, new edition, vol. 2, p. 653)

Then he says:

When wickedness and immorality exceeded their limits, and people started disrespecting the commandments and signs of Allah, and were lost into the affairs of the world and its adornment, God caused their ruin at the hands of Halākū and Changez Khān. It is written that at that time a cry was heard from heaven:²⁵

أَيُّهَا الْكُفَّارُ أَقْتُلُوا الْفُجَّارَ

In short, the wicked and the immoral are lower and more despicable than disbelievers in the eyes of Allah. (*Malfūẓāt*, new edition, vol. 3, p. 108)

Then he says:

The prayer of the wicked tyrant is not accepted because he is unmindful of Allah, and thus Allah cares not for him. If a son is unmindful of his obligations to his father, the father does not care about him, because of his disobedience. Why should

25. O disbelievers kill the transgressors.

Allah care for such people? (*Al-Badr*, vol. 2, February 13, 1903, p. 28, col. 2)

Keep Away From Cruelty

The second condition also enjoins avoiding cruelty. The Holy Qur'an says:²⁶

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمِ إِلِيمٍ

But the parties differed among themselves. So woe to those who were cruel by way of the punishment of a grievous day.

Ḥaḍrat Jābir^{ra} narrates that the Holy Prophet^{sa} said, 'Beware of cruelty because cruelty will appear as darkness on the Day of Judgement. Beware of greed, stinginess and envy because greed, stinginess and envy caused the destruction of the earlier nations. It incited them to bloodshed and to dishonour that which was sacred.' (*Musnadu Aḥmadabni Ḥaḥbal*, vol. 3, p. 323, printed in Beirut)

To usurp the rightful belonging of others is also cruelty.

Ḥaḍrat 'Abdullāh Bin Mas'ūd^{ra} narrates that, 'I asked the Holy Prophet^{sa}, "What is the greatest cruelty?" He said, "The greatest cruelty is that a brother should unlawfully occupy one arm's length of land from his brother. On the Day of Judgement, even a pebble from the land he has usurped will be placed as a chain around his neck; and no one knows the depth of the earth except Allah Who has created it.'" (*Musnadu Aḥmadabni Ḥaḥbal*, vol. 1, p. 396, printed in Beirut)

26. (*al-Zukhruf*, 43:66)

Some people fail to discharge the obligations to their sisters, brothers and neighbours, or illegally occupy their properties and land. Please ponder over this. As Aḥmadīs, the conditions upon which we have taken the pledge require us not to usurp the rights of anyone, nor to be cruel. We need to fear Allah greatly about this matter.

There is a *ḥadīth* that:

Ḥaḍrat Abū Hurairah^{ra} has related that the Holy Prophet^{sa} said, ‘Do you know who a pauper is?’ We answered, ‘Among us a pauper is one who has no cash or property.’ He said, ‘A pauper from among my people would be one who faces the Day of Judgement with a record of *Ṣalāt* and fasting and *Zakāt*, but who will have abused one, falsely calumniated someone else, devoured the substance of a third, shed the blood of a fourth and beaten a fifth. Then each of them will be allotted a portion of his good deeds. Should they not suffice, their sins and defaults will be transferred from them to him and he will be thrown into the Fire.’ (*Ṣaḥīḥ Muslim*, Kitāb-ul-Birri wa-Ṣilah, Bābu Taḥrīmiz-Zulmi)

Please ponder over this matter. All of us who are guilty of such misdeeds need to be fearful. May Allah safeguard every one of us from appearing in His presence in the condition of such a pauper.

The Promised Messiah^{as} says:

The members of my Jamā‘at, wherever they might be, should listen with attention. The purpose of their joining this Movement and establishing the mutual relationship of spiritual preceptor and disciple with me is that they should achieve a

high degree of good conduct, good behaviour and righteousness. No wrongdoing, mischief, or misconduct should even approach them. They should perform the five daily Prayers regularly, should not utter falsehood and should not hurt anyone by their tongues. They should be guilty of no vice and should not let even a thought of any mischief, wrong, disorderliness, or turmoil pass through their minds. They should shun every type of sin, offence, undesirable action, passion, and unmannerly behaviour. They should become pure-hearted and meek servants of God Almighty, and no poisonous germ should flourish in their beings.... Sympathy with mankind should be their principle and, they should fear God Almighty. They should safeguard their tongues and their hands and their thoughts against every kind of impurity, disorderliness and dishonesty. They should join the five daily Prayer services without fail. They should refrain from every kind of wrong, transgression, dishonesty, bribery, trespass, and partiality. They should not participate in any evil company. If it should be proved that one who frequents their company does not obey God's commandments... or is not mindful of the rights of people, or is cruel or mischievous, or is ill-behaved, or is seeking to deceive the servants of God Almighty by speaking ill or abusively of him, or is guilty of imposture towards the persons with whom they have entered into a covenant of *bai'at*, it should be their duty to repel him and to keep away from such a dangerous one. They should not design harm against the followers of any religion or the members of any tribe or group. Be true well-wishers of every one, and take care that no mischievous or vicious person, or disorderly one or ill-behaved one, should ever be of your

company, or should dwell among you; for such a person could at any time be the cause of your stumbling.

These are matters and conditions that I have been urging from the beginning, and it is the duty of every member of my Jamā‘at to act upon them. You should indulge in no impurity, mockery or derision. Walk upon the earth with good hearts, pure tempers, and pure thoughts. Not every evil is worth fighting, so cultivate the habit of forgiveness and overlooking defaults, and behave with steadfastness and meekness. Do not attack anyone improperly, and keep your passions under complete control. If you take part in a discussion, or in an exchange of views on a religious subject, express yourself gently and be courteous. If anyone misbehaves towards you, withdraw from such company with a greeting of peace. If you are persecuted or reviled, be mindful that you should not meet stupidity with stupidity, for otherwise you will be counted in the same category as your opponents. God Almighty desires that you should become a *jamā‘at* that should set an example of goodness and truthfulness for the whole world. Hasten to exclude everyone from your company who sets an example of evil, mischief, provocation and ill-behaviour. He who cannot dwell among us in meekness, goodness and piety, using gentle words and comporting himself in ways of good conduct, should depart from us quickly, for God does not desire that such a one should dwell among us. He will die miserably, for he did not adopt the way of goodness. Therefore, be alert, and be truly good-hearted, gentle and righteous. You will be known by your regular attendance at Prayer services and your high moral qualities. He who has the seed of evil embedded in

him will not be able to conform to this admonition. (*Tablīgh-e-Risālat*, vol. 7, pp. 42–44. *Ishtihār (The Announcement)*, May 29, 1898, p. 2)

Keep Away From Dishonesty

Almighty Allah says about dishonesty in the Holy Qur'an:²⁷

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ. إِنَّ اللَّهَ لَا يُحِبُّ
مَنْ كَانَ خَوَّانًا أَثِيمًا

And plead not on behalf of those who are dishonest to themselves. Surely, Allah loves not one who is perfidious *and* a great sinner.

According to a *ḥadīth*:

Ḥaḍrat Abū Hurairah^{ra} narrates that the Holy Prophet^{sa} said, 'If someone gives you something for safekeeping, return it to him. Do not be dishonest with anyone, even if he has been dishonest with you.' (*Sunano Abī Dāwūd*, Kitāb-ul-Buyū', Bābu fir-Rajuli ya'khudhu Ḥaqqahū...)

The Promised Messiah^{as} says:

Of the various forms of discarding evil, the second is the virtue known as honesty and integrity, which is the indisposition to harm anyone by taking possession of his property mischievously and dishonestly. It should be clear that honesty and integrity constitute a natural human condition. That is why an infant, which is by nature simple and naïve, and,

27. (*al-Nisā'*, 4:108)

because of young age, has not yet acquired any bad habits, dislikes what belongs to others so much so that it is with great difficulty that [he] allows a strange woman to breast-feed [him]. (*Islāmī Uṣūl kī Philosophy, Rūḥānī Khazā'īn*, vol. 10, p. 344)

Keep Away From Mischief

Almighty Allah says about mischief in the Holy Qur'an:²⁸

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا
وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ. إِنَّ اللَّهَ لَا
يُحِبُّ الْمُفْسِدِينَ

‘And seek, in that which Allah has given thee, the Home of the Hereafter; and neglect not thy lot in this world; and do good to others as Allah has done good to thee; and seek not to make mischief in the earth, verily Allah loves not those who make mischief.’

Ḥaḍrat Mu‘ādh Bin Jabal^{ra} relates that the Holy Prophet^{sa} said, ‘Combat is of two types: One that is waged for the pleasure of Allah under the leadership of an *Imam* [divinely guided leader]. A person engaged in such combat spends his best property in the way of Allah, is comforting his companions, and avoids mischief. For such a person, everything—his sleeping and waking time—earns merit in the sight of Allah. And there is another who engages in combat for pride, ostentation, and to talk about his valour. He disobeys the *Imam* and

28. (*al-Qaṣaṣ*, 28:78)

creates mischief in the earth. Such a one can never equal the first one in rank.' (*Sunano Abī Dāwūd*, Kitāb-ul-Jihād, Bābu fī man yaghzū wa yaltamis-ud-Dunyā)

Ḥaḍrat Asmā' Bint Yazīd^{ra} narrates that the Holy Prophet^{sa} said, 'Should I inform you about the best of people?' The Companions^{ra} said, 'Certainly, tell us O Prophet of Allah.' He said, 'When they witness a desirable scene, they start remembering Allah.' Then he said, 'Should I tell you about the worst of people? The worst people are those who go about back-biting and creating discord between people. Their wish is that the obedient servants of Allah get involved in sin.' (*Musnadu Aḥmadabni Ḥaḥbal*, vol. 6, p. 459, printed in Beirut)

The Promised Messiah^{as} says:

Do not engage in fighting or discord with those who leave you because you have joined a Movement established by Almighty Allah; instead, pray for them in secret that Almighty Allah may grant them the insight and cognition that He has granted you. With your pious example and good behaviour, prove that you have adopted the right path. Listen! I am appointed to admonish you repeatedly to avoid all occasions of discord and disturbance. Have patience even if you hear abuse. Respond to evil with goodness. If you encounter discord, slip away from that situation or respond with kind words.... I do not like when I learn that someone has quarrelled despite being a member of my Jamā'at. Almighty Allah does not like that the *jamā'at* that is destined to become a model for mankind should adopt such ways, which are not the ways of righteousness. Indeed, I tell you

that Almighty Allah has emphasised this matter so much that if someone—declaring his membership of the Jamā‘at—does not show patience and perseverance, he does not belong to this Jamā‘at. The utmost cause of your provocation might be that you hear people abusing me. Leave that matter for God to decide. You cannot judge it. Leave my affair to God; you should show patience even in the face of such abuse. (*Malḡūḡāt*, new edition, vol. 4, p. 157)

Keep Away From the Ways of Rebellion

The second condition of *bai‘at* also requires that the initiate shall safeguard himself from the ways of rebellion. In explaining two verses of *surāh* al-Baqarah, the Promised Messiah^{as} says:²⁹

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ لِلَّهِ

That is:

And fight them until the rebellion is removed, and religion is professed only for Allah.

قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللّٰهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ
وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللّٰهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ
يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ اسْتَطَاعُوا

29. (*al-Baqarah*, 2:194)

30. (*al-Baqarah*, 2:218)

That is:

Fighting (in the Holy city of Mecca) is a heinous thing, but to hinder men from the ways of Allah and to be ungrateful to Him, and to expel the righteous men from the Sacred Mosque is more heinous in the sight of Allah. And rebellion, that is, interfering in the peaceful living, is worse than killing...
 (*Jang-e-Muqaddas, Rūḥānī Khazā'in*, vol. 6, p. 255)

The Promised Messiah^{as} also said:

I see that many ignorant and mischievous people from among the Hindus and Muslims demonstrate such activities against the government that smell of rebellion. I suspect that a time will come when the ways of rebellion will be established in their hearts. Therefore, I admonish the members of my Jamā'at who are settled in Punjāb and [the subcontinent of] India who, by the Grace of God, number in hundreds of thousands, that they should remember this teaching of mine that I have been impressing upon them in my speeches as well as in my writings for the last twenty-six years, that they should be truly loyal to this government that has done us favours.... Remember it well that a person who entertains any rebellious thoughts against the government cannot continue to be a member of my Jamā'at. I consider it a great impertinence that we be ungrateful to a government that delivered us from the clutches of tyrants and under which we are making progress. Almighty Allah says in the Holy Qur'an³¹:

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ

31. (*al-Raḥmān*, 55:61)

That is: The reward for goodness is nothing but goodness.

In a *ḥadīth*, the Holy Prophet^{sa} says that, ‘Anyone who is ungrateful to people cannot be grateful to Allah.’ Just imagine, if you move outside the protective shade of this government, where will you find refuge? Name one government that will grant you protection. Every Islamic government is grinding its teeth to kill you because according to them you are disbelievers and apostates. Be then grateful for this favour of Allah.... To spread the doctrines that a bloody *Mahdī* will come and will apprehend all the Christian monarchs is a concocted approach that has blackened and hardened the hearts of our opposing Muslims. Such doctrines can, and definitely will, incite the ignorant to rise in rebellion at some time. Therefore, we are striving that Muslims may get rid of such doctrines. Remember, a faith that lacks human sympathy, is not from God. God has taught us, ‘Be merciful on earth so that you may be shown mercy in Heaven.’ (*Majmū‘ah Ishti-hārāt*, vol. 3, pp. 582–585)

Do Not be Carried Away by Passion

The second condition also draws the initiate’s attention to not being carried away by passion. The Promised Messiah^{as} says:

The fourth stage of spiritual progress is that which is mentioned by Almighty Allah in the noble verse of the Holy Qur’an:³²

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ

32. And who guard their chastity— (*al-Mu‘minūn*, 23:6)

That is, higher in status than the believers of the third rank are those who guard themselves against the carnal passions and unlawful lust. This rank is higher than the third rank because at the third rank one only sacrifices wealth that is dear to him. But a believer at the fourth rank sacrifices something that is dearer to him than wealth—the carnal passions. Man is so enamored with his carnal passions that he spends large sums to satisfy his lust. He gives no importance to wealth when pursuing such desires. It has been observed that there are many stingy people who do not give a penny to the needy, but destroy their households by spending large amounts on visiting women of ill repute. It is thus established that the carnal passions are a fierce flood that carries with it a filthy habit like stinginess. It is therefore obvious, that in comparison with the strength of faith that cures stinginess and prepares one to part with his beloved property for the sake of Allah, a much stronger and long-lasting faith in combating Satan is required to safeguard oneself from the deluge of carnal passions, because such faith tramples under its foot the old serpent called *Nafs-e-'Ammārah* [the self that incites to evil]. As far as stinginess is concerned, it can be avoided during times of satisfying the carnal passions or for ostentation and show, but this deluge that is raised by the upsurge of carnal passions is a very severe and long-lasting deluge that cannot be averted except with the mercy of Allah. Just as the bone is the hardest part and longest living in the components of the body, so too the strength of faith needed for safeguarding from this deluge is hardest and longest lasting so that it may persist in combating this enemy for a long time. And that too with the mercy of Allah, because the deluge of carnal passions is such a devastating

flood that nobody can safeguard himself from it except with the mercy of Allah. That is why Ḥaḍrat Yūsuf^{as} had to say³³:

وَمَا أْبْرِيْ نَفْسِيْ. اِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوْءِ اِلَّا مَا رَحِمَ رَبِّيْ

That is:

‘And I do not absolve myself of weakness; for the soul is surely prone to enjoin evil. It is not possible to safeguard oneself from its attack except that Allah the Almighty should have mercy.’

The phrase mentioned in this verse is:³⁴

اِلَّا مَا رَحِمَ رَبِّيْ

Similar words were used at the time of Noah’s deluge:³⁵

لَا عَاصِمَ الْيَوْمَ مِنْ اَمْرِ اللّٰهِ اِلَّا مَنْ رَّحِمَ

This points out that the deluge of carnal passions is similar to the deluge of Noah in its severity and danger. (*Barāhīn-e-Aḥmadiyyah*, vol. 5, *Rūḥānī Khazā’in*, vol. 21, pp. 205–206)

In summary, the carnal passions will always try to vanquish you. Avoid them, ever seeking the mercy of Allah. In these days, many other paths to it have been opened. Therefore, we need to pray and turn to Allah seeking His mercy more than ever before.³⁶

33. (*Yūsuf*, 12:54)

34. ...Save that whereon my Lord has mercy. (*Ibid.*)

35. There is no shelter for *anyone* this day, from the decree of Allah, excepting those to whom He shows mercy. (*Hūd*, 11:44)

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ . وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى . إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ . إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ

Hearken, it is to Allah *alone* that sincere obedience is due. And those who take for protectors others beside Him *say*, 'We serve them only that they may bring us near to Allah in station.' Surely, Allah will judge between them concerning that wherein they differ. Surely, Allah guides not him who is an ungrateful liar.

The Promised Messiah^{as} says:

Believe in the God, Whose existence is confirmed unani-
mously by the Torah, the Gospels and the Holy Qur'an. Do
not fashion a god whose existence is not proven by the unani-
mous testimony of these three books. Accept that which is
testified by intellect and human conscience and is testified by
the books of God. Do not believe in God in a manner that
creates discord between the books of God. Do not commit
adultery. Do not tell lies. Avoid the evil look. Safeguard your-
selves from wickedness, immorality, cruelty, dishonesty, and
ways of rebellion. Do not be overpowered by carnal desires.
Establish the five daily Prayers because human natures undergo
five kinds of trials. Be grateful to your noble Messenger and
invoke blessings upon him, for he is the one who showed you
the way of recognising God in the age of darkness. These are
the principles that are the distinguishing features of my
Community. The way this Community establishes human

36. (*al-Zumar*, 39:4)

sympathy, avoiding to do harm to human beings, and forsaking the opposition of the official in charge, are not found in other Muslims. Because of their own mistakes, their principles are of a different type, which do not need explanation at this time. (*Ḍamīmah Tiryāq-ul-Qulūb, Rūḥānī Khazā'in*, vol. 15, pp. 524–526)

III C O N D I T I O N

That he/she shall regularly offer the five daily Prayers in accordance with the commandments of God and the Holy Prophet Muḥammad^{sa} and shall try his/her best to be regular in offering the tahajjud and invoking durūd on the Holy Prophet Muḥammad^{sa}. That he/she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to praise and glorify Him.

Observe Five Daily Prayers

The first point mentioned in this condition is that the initiate will observe five daily Prayers in accordance with the commandment of Allah and His Messenger^{sa}. The commandment of Allah is that men and women as well as children who have reached the age of ten should offer Prayers at their appointed times. Men have been commanded to establish five

daily Prayers in congregation, to visit the mosques and inhabit them, and to search for the Grace of Allah. There is no concession in the matter of five daily Prayers. In cases of travel or sickness, some of the requirements have been made lenient, for instance combining Prayers or reducing the number of *rak'āt*. The fact that only during sickness one is permitted not to go to mosque to join Prayers shows the importance of Prayer in congregation.

I will read some excerpts, but I wish to stress that everyone who takes the pledge should ponder that whereas we are making a pledge to sell ourselves, are we obeying this explicit commandment of the Holy Qur'an? Every Aḥmadī has the duty to remind himself. You should examine yourself, and watch your own actions. If we all start examining ourselves, a great revolution can be achieved.

In the Holy Qur'an Allah says:³⁷

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

And observe Prayer and give the *Zakāt*, and obey the Messenger, that you may be shown mercy.

In *sūrah Ṭā Hā*, verse fifteen it is commanded:³⁸

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

'Verily, I am Allah; there is no God beside Me. So serve Me, and observe Prayer for My remembrance.'

37. (*al-Nūr*, 24:57)

38. (*Ṭā Hā*, 20:15)

There are numerous other verses in the Holy Qur'an about establishing Prayer. I will now present one *ḥadīth*.

Ḥaḍrat Jābir^{ra} relates that he heard the Holy Prophet^{sa} say that, 'Neglecting to offer Prayer brings a man closer to apostasy and disbelief.' (*Ṣaḥīḥ Muslim*, Kitāb-ul-Īmān, Bābu Bayāniṭ-lāq-ismil-Kufri 'Alā man Tarkaṣ-Ṣalāh)

The Holy Prophet^{sa} has said, 'The comfort of my eye is in the Prayer.' (*Sunan Al-Nasa'i*, Kitābu 'Ishratin-Nisā'i, Bābu Hubbin-Nisā'i)

Ḥaḍrat Abū Hurairah^{ra} narrates that the Holy Prophet^{sa} said, 'The first thing for which a person would be called to account is the Prayer. If he succeeds in this account, he would be successful and will attain salvation. If that account is deficient, he will be ruined and will be a loser. If there is a shortfall in the obligatory Prayers, Allah will make it up from his *nawāfil*. Similarly, all his other deeds will be accounted for.' (*Sunan-ut-Tirmadhī*, Kitāb-uṣ-Ṣalāti, Bābu Inna Awwala mā Yuḥāsabu bihil 'Abdu...)

Then it is said in a *ḥadīth*:

Ḥaḍrat Abū Hurairah^{ra} has related that he heard the Holy Prophet^{sa} saying, 'Tell me if one of you had a stream running at his door and he should take a bath in it five times every day, would any dirt be left upon him?' He was answered, 'No dirt would be left on him.' The Holy Prophet^{sa} observed, 'This is the case of the five Prayers. Allah wipes out all faults in consequence of them.' (*Ṣaḥīḥ Al-Bukhārī*, Kitābu Mawāqīṭiṣ-Ṣalāti, Bābuṣ-Ṣalātil Khamsi Kaffāratun Lil Khaṭa'i)

The Promised Messiah^{as} says:

Offer the Prayer. Offer the Prayer. That is the key to all good fortune. (*Izāla-e-‘Auhām, Rūḥānī Khazā’in*, vol. 3, p. 549/First edition, p. 829)

He also says:

The essence and spirit of Prayer lie in supplications. (*Ayyām-uṣ-Ṣulḥ, Rūḥānī Khazā’in*, vol. 14, p. 241)

He also says:

So all ye people who count yourselves as members of my Jamā‘at, in heaven you shall be counted members of my following only when you truly 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. Observe the days of fasting for the sake of God in full sincerity. All among you who are liable for *Zakāt* should never fail to discharge this important obligation. And those upon 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 arising from the heart. Be very sure that no action, whatsoever, can take you to God if it is devoid of righteousness. The root of everything good is *taqwā* [righteousness]; in whatever action this root is not lost, that action will never be devoid or futile. (*Kashṭī-e-Nūḥ, Rūḥānī Khazā’in*, vol. 19, p. 15)

The Promised Messiah^{as} says:

What is the Prayer? It is the supplication made humbly in the form of *tasbīḥ* [glorification] and *taḥmīd* [praise of God], *taqdīs* [proclaiming His holiness], *istighfār* [seeking His forgiveness] and *durūd* [calling down His blessings on the Holy Prophet^{sa}]. When you are occupied with the Prayer, do not confine yourselves only to the prescribed Prayers like heedless people whose Prayer is all formality and has no reality behind it. When you observe the Prayer, besides the prescribed supplications taught by the Holy Qur'an and the Holy Prophet, you should set forth your supplications in your respective vernaculars so that your hearts may be moved by your humility and your earnestness. (*Kashī-e-Nūḥ, Rūḥānī Khazā'in*, vol. 19, pp. 68–69)

The Promised Messiah^{as} further says:

The Prayer is so powerful that the heavens incline towards the human with it. The one who does full justice to Prayers feels that he has died; his soul has melted and fallen at the threshold of Allah... A house in which Prayer is offered in this manner will never face destruction. It is said in *ḥadīth* that if Prayer had been ordained to the people of Noah, they would not have been ruined. *Hajj* is obligatory but with certain prerequisites; so is fasting and *Zakāt*. But the obligation to offer Prayer has no prerequisites. All other obligations are discharged once a year, but the Prayer is ordained five times a day. As long as the Prayer is not performed in accordance with all its requirements, it does not earn the blessings that it carries.

Such allegiance [without discharging these obligations] in not of any benefit. (*Malfūzāt*, new edition, vol. 3, p. 627)

The Promised Messiah^{as} says:

Prayer is obligatory on every Muslim. It is narrated in *ḥadīth* that some people accepted Islam and submitted, ‘O Prophet of Allah, please release us from the obligation of Prayer because we are traders. Because we tend to cattle, sometimes we are not sure about the cleanliness of our clothes. Moreover, we do not have the time.’ The Holy Prophet^{sa} said, ‘Take heed, if there is no Prayer, there is nothing. Faith without worship is no faith at all.’

What is Prayer? To submit your weaknesses before God and to seek their solutions from Him. At times, to stand straight before him in awe of His Grandeur—ready to carry out His commands. At times, to prostrate before Him in complete submission. To beg from him all that you need. That is Prayer. To praise Him like a beggar, to move His Mercy by narrating His Greatness and Grandeur, and then asking. A ‘faith’ that does not have this [type of Prayer] is no faith at all.

A man is needy at all times to seek Allah’s pleasure and beg for His Grace. Only through His Grace can we accomplish anything. O Allah, grant us the ability to belong entirely to You to stay firmly upon the path of Your pleasure and thereby earn Your pleasure. Prayer means love of God, fear of God, to always keep Him in mind—and that is what faith is.

So anyone who wants to be freed from the obligation of Prayer cannot accomplish anything more than the animals—eating, drinking, and sleeping. This certainly is not faith.

This is the way of the disbelievers. The popular saying, ‘The moment of heedlessness is the moment of disbelief’ is undoubtedly true and correct.’ (*Al-Hakam*, vol. 7, March 31, 1903, p. 8)

How to achieve concentration in Prayer? The Promised Messiah^{as} says [that a person who derives no pleasure from Prayer should beg before Allah]:

Allah the Almighty! Thou knowest how blind and sightless I am, and at the moment I am like the dead. I know that in a little while I shall be called and shall present myself before Thee and no one will be able to stop me. But my heart is blind and unenlightened. Do Thou cause to descend upon it such a flame of light that thereby it may be inspired with Thy love and devotion. Do Thou bestow upon me such grace that I shall not be raised up sightless and blind.

When he supplicates in this manner and persists in the supplication, he will see that a time will arrive when something will descend upon him while he is engaged in such a Prayer that will melt his heart. (*Malḡūzāt*, new edition, vol. 2, p. 616)

Be Regular in Tahajjud

The third condition stipulates that one should offer *tahajjud* Prayers. Almighty Allah says:³⁹

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ. عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

39. (*Banī Isrā’īl*, 17:80)

And offer tahajjud with the recitation of the Qur'an in a part of the night as a supererogatory service for thee. Very soon thy Lord will raise thee to an exalted station.

Ḥaḍrat Bilāl^{ra} narrates that the Holy Prophet^{sa} said, 'You should be very regular in *tahajjud*. That has been the practice of the righteous ones in the past and is a means of attaining nearness to God. This is a habit that safeguards against sin, removes blemishes and safeguards from physical illness.' (*Sunan-ut-Tirmadhī*, Kitāb-ud-Da'wāṭ, Bābu Fī Du'ā'in Nabīyyi)

In another *ḥadīth*:

Ḥaḍrat Abū Hurairah^{ra} has related that the Holy Prophet^{sa} said, 'Our Lord descends every night to the lowest heaven. When one-third of the night remains, Allah says, "Who will call upon Me, so I should respond to him? Who will beg of Me, so I should grant him? And Who will ask my forgiveness, so I should forgive him?" Allah the Almighty keeps saying so until dawn breaks.' (*Musnadu Aḥmadabni Ḥaḥbal*, vol. 2, p. 521, printed in Beirut)

Many members of the Community write letters for prayers. If they practice this method of prayer themselves, they will see the blessings of Allah pouring upon them.

Ḥaḍrat Abū Hurairah^{ra} narrates that the Holy Prophet^{sa} said, 'Allah the Almighty says that whoever is an enemy of My friend, I declare war on him. My servant can be close to Me through things that I love and that I have made obligatory upon him. By offering *nawāfil* My servant gets so close to Me

that I start loving him. When I make him a friend of Mine, I become the ears with which he hears, the eyes with which he sees, the hands with which he holds, and the feet with which he walks. That is, I fulfil all that he desires. If he begs of Me, I provide for him; if he seeks My protection, I grant him protection.’ (*Ṣaḥīḥ Al-Bukhārī*, Kitāb-ur-Riqāqī, Bābut-Tawāḍu‘i)

Ḥaḍrat Abū Hurairah^{ra} has related that the Holy Prophet^{sa} said, ‘Allah will have mercy on a man who gets up at night for his [voluntary] Prayer and awakens his wife for the same purpose, and if she hesitates he sprinkles water over her face to wake her up. And, Allah will have mercy on a woman who gets up at night to offer [voluntary] Prayer and awakens her husband for the same purpose, and if he hesitates she sprinkles water over his face to wake him up.’ (*Sunano Abī Dāwūd*, Kitāb-ut-Taṭawwu‘i, Bābu Qayāmil-Laili)

The Promised Messiah^{as} says:

Our Jamā‘at should make it incumbent upon itself to offer *tahajjud*. Anyone who cannot do more should make at a minimum two *rak‘āt* because he will get an opportunity to make some supplications. Supplications made at this time have a very special characteristic because they are offered with true pain and eagerness. Until there is a special pain and heartfelt agony, how can one wake up from comfortable sleep? To wake up at this time creates a heartfelt pain, which creates a condition of devotion and distress, which in turn become the means of acceptance of supplication. But someone who is lax in waking up is obviously lacking in pain and anguish. But one

who wakes up, obviously there is a pain that is waking him up.
(*Malḡūzāt*, new edition, vol. 2, p. 182)

The Promised Messiah^{as} also says:

Get up at night and supplicate that Allah the Almighty may guide you to His path. The companions of the Holy Prophet^{sa} also received their training step by step. What were they before? They were like the a seed sown by a farmer. The Holy Prophet^{sa} in turn watered and prayed for it. The seed was healthy, and the soil was fertile. With watering, it yielded excellent fruit. They walked the path of the Holy Prophet^{sa} without hesitation. They did not wait for day or night. You should repent with a true heart. Wake up for *tahajjud*. Straighten your hearts. Leave your weaknesses, and make your words and deeds correspond to the will of Allah the Almighty.
(*Malḡūzāt*, new edition, vol. 1, p. 28)

Be Very Regular in Sending Durūd Upon the Holy Prophet Muḡammad^{sa}

The third condition also requires that the initiate shall be ever eager to send *durūd* upon the Holy Prophet^{sa}. In this connection Almighty Allah says in the Holy Qur'an:⁴⁰

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا
تَسْلِيمًا

40. (*al-Aḡzāb*, 33:57)

Allah and His angels send mercy on the Prophet. O ye who believe! You *also* should invoke blessings on him and salute *him* with abundant salutations of peace.

Ḥaḍrat ‘Abdullāh Bin ‘Amr Bin al-‘Āṣ^{ra} narrates that he heard the Holy Prophet^{sa} saying:

When you hear the caller of *adhān*, repeat the words that he is saying. Then invoke Allah’s blessings upon me. He who invokes Allah’s blessing upon me, Allah will grant him His mercy ten-fold.’ Then he said, ‘Whoever begs Allah that He may grant me *waṣīlah*—which is one grade in Paradise, which Allah will grant to one of His servants, and I hope that I am that one—my intercession for such a one will become permissible. (Ṣaḥīḥ Muslim, Kitāb-uṣ-Ṣalāti, Bābul-Qauli mithli Qaulil Mua’dhdhini liman Sami’ahū Thumma Yuṣallī ‘Alan Nabiiyi)

Everyone should keep in mind that in order to win the pleasure of Allah, to attain His love, and to have our prayers find acceptance with Allah, we need the intermediation of the Holy Prophet^{sa}. The best way to do that—as we are told in the *ḥadīth*—is to invoke Allah’s blessings upon him. The Promised Messiah^{as} has also admonished that *durūd* should be recited abundantly.⁴¹

41. Bless O Allah, Muḥammad and his progeny as You did bless Abraham and his progeny. Certainly You are Praiseworthy and Glorious. Prosper O Allah, Muḥammad and his progeny, as You did prosper Abraham and his progeny. Certainly You are Praiseworthy and Glorious.

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

Ḥaḍrat ‘Āmir Bin Rabī‘ah^{ra} narrates that the Holy Prophet^{sa} said, ‘A Muslim who invokes Allah’s blessings upon me will continue to receive the blessings from the angels as long as he continues. Let him, if he wishes, shorten the time or prolong it.’

Ḥaḍrat ‘Umar Bin al-Khaṭṭāb^{ra} says, ‘The supplication remains suspended between heaven and earth. Until someone invokes blessings upon the Holy Prophet^{sa}, no part of it goes up to be presented before Allah the Almighty.’ (*Sunan-ut-Tirmadhī*, Kitāb-ul-Witri, Bābu mā jā’a fī Faḍliṣ-Ṣalāti ‘Alan Nabīyyi)

Ḥaḍrat ‘Abdullāh Bin Mas‘ūd^{ra} narrates that the Holy Prophet^{sa} said, ‘On the Day of Judgement, the closest to me will be those who invoke Allah’s blessings upon me most frequently.’ (*Sunan-ut-Tirmadhī*, Kitāb-ul-Witri, Bābu mā jā’a fī Faḍliṣ-Ṣalāti ‘Alan Nabīyyi)

The Promised Messiah^{as} narrates his personal experience as follows:

Once it so happened that I was completely absorbed in invoking Allah’s blessing upon the Holy Prophet, may peace and blessings of Allah be upon him, for a long period of time because I was certain that the paths of reaching Allah the

Almighty are very narrow and cannot be found except through the intermediation of the Holy Prophet^{sa}. As Allah also says:⁴²

وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ

After a period of time I saw a vision that two water-men enter my house, one from the interior side and the other from the exterior. On their shoulders they were carrying waterskins filled with the light Divine. They said:⁴³

هَذَا بِمَا صَلَّيْتَ عَلَيَّ مُحَمَّدٍ

(*Ḥaḳīqat-ul-Wahyi*, p. 128, footnote, *Rūḥānī Khazā'īn*, vol. 22, p. 131, footnote)

Through invoking blessings upon the Holy Prophet^{sa}... it is my personal experience that, divine grace in the shape of wonderful light proceeds in the direction of the Holy Prophet^{sa} and is absorbed into his bosom and then issuing therefrom numberless streams of it reach everyone deserving them according to his capacity. Certainly, no grace can reach anyone without the agency of the Holy Prophet^{sa}. Invoking blessings on the Holy Prophet^{sa} brings into movement his throne from which these streams of light issue. He who desires to obtain the grace of God Almighty should invoke blessings on him persistently, so that divine grace might be brought into motion. (*Al-Ḥakam*, February 28, 1903, p. 7)

42. ...and seek the way of approach unto Him...
(*al-Mā'idah*, 5:36)

43. This is a consequence of the blessings you invoked upon Muḥammad^{sa}.

The Promised Messiah^{as} says:

Man is a servant or slave. A slave is one who carries out all commandments of the master. Similarly, if you want to achieve grace through the Holy Prophet^{sa} it is essential that you become his slave. Almighty Allah says in the Holy Qur'an:⁴⁴

قُلْ يَعْبَادِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ

Here, slave means an obedient servant and not a creation. To become a slave of the Holy Prophet^{sa}, it is essential to invoke Allah's blessings upon him, not to disobey any of his commandments and to carry out all his injunctions. (*Al-Badr*, vol. 2, No. 14, April 24, 1903, p. 109)

The Promised Messiah^{as} says:

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَيْهِ وَاللَّهُ بِعَدَدِ هَمِّهِ وَعَمِّهِ وَحُزْنِهِ لِهَدِّهِ
الْأُمَّةِ وَأَنْزِلْ عَلَيْهِ أَنْوَارَ رَحْمَتِكَ إِلَى الْأَبَدِ

(*Barakātud-Du'ā'*, *Rūḥānī Khazā'in*, vol. 6, p. 11)

Translation: O Allah send down blessings and peace on him and on his people proportionate to the amount of his suffering and sorrow for the sake of the *ummah* and send down upon him the light of Thy mercy forever.

Be Regular in Istighfār

The third condition also enjoins *istighfār*. Almighty Allah says in the Holy Qur'an:⁴⁵

44. Say, 'O My servants who have committed excesses against their own souls!...' (*al-Zumar*, 39:54)

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ . إِنَّهُ كَانَ غَفَّارًا . يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا .
وَيُمِدُّكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا

‘And I said, ‘Seek forgiveness of your Lord; for He is the Exceedingly Forgiving. He will send down clouds pouring rain for you in abundance, and He will strengthen you with wealth and *with* children, and He will give you gardens and He will give you rivers.’

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ . إِنَّهُ كَانَ تَوَّابًا

Glorify thy Lord with *His* praise and seek forgiveness of Him. Surely He is Oft-returning with *compassion*.⁴⁶

There is a *ḥadīth* on this subject.

Ḥaḍrat Abū Burdah Bin Abī Mūsā^{ra} narrates from his father that the Holy Prophet^{sa} said, ‘Allah the Almighty has entrusted me with two trusts that I must convey to my *ummah* in the following verses of the Holy Qur’an:⁴⁷

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ . وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ
يَسْتَغْفِرُونَ

But Allah would not punish them while thou wast among them, and Allah would not punish them while they sought forgiveness.

Therefore, when I leave them, I will leave *istighfār* with them up until the Day of Judgement.’ (*Sunan-ut-Tirmadhī*, Kitābu Tafsīril-Qur’an. Tafsīru Sūratil-Anfāl)

45. (*al-Nūḥ*, 71:11-13)

46. (*al-Naṣr*, 110:4)

47. (*al-Anfāl*, 8:34)

Ḥaḍrat Ibn-e-‘Abbās^{ra} relates that the Holy Prophet^{sa} said, ‘Whoever clings to *istighfār* (i.e., performs it regularly and often) Allah the Almighty grants him a way out of all difficulties, and grants him ease under all difficulties, and grants him provisions from ways that he could not imagine.’ (*Sunano Abī Dāwūd*, Kitāb-ul-Witri, Bābun fil-Istighfār)

The Promised Messiah^{as} says:

...*istighfār*, which brings strength upon the roots of faith, is mentioned in two ways in the Holy Qur’an. One: to strengthen the love of Allah in one’s heart, and through the relationship with Allah, stop the emergence of sins that arise in privacy—to be engrossed completely in God and to thereby seek His help. This is the *istighfār* of the elect, who consider it a ruin to be separated from Allah even for the briefest of the moments. They recite *istighfār* so that the mercy of Allah may keep sustaining them.

The second type of *istighfār* is to emerge from the bondage of sin and to flee towards Allah; to try that, as a tree is firmly planted in the soil, your hearts should become completely devoted to Allah. Your hearts should thereby be captivated by the love of Allah and, by attaining pure nourishment, be saved from the dryness and decline of sin.

These two types of *istighfār* have been called as such because *ghafara*, from which [the word] *istighfār* has been derived, means ‘covering’ or ‘suppressing.’ In other words, *istighfār* means that Allah may suppress the sins of someone who has immersed himself in His love and may not permit the roots of humanness from being exposed. Rather, He should grant him a place under the mantle of His Holiness;

and if a root has been exposed because of any sin, He should cover it up again and save it from the ill-consequences of exposure.

Since Allah is the Source of all Grace, and His Light is ever-ready to remove all kinds of darkness, the only way of discovering the straight path is that we spread both arms towards this Fountain of Purity in fear of this dreadful condition so that the Fountain may move towards us with great force and should carry away all impurities. There is no greater sacrifice for pleasing Allah than to accept death for His sake and present ourselves before Him. (*Sirāj-ud-Dīn ‘Īsā’ī ke Chār Swāloḥ kā Jawāb, Rūḥānī Khazā’in*, vol. 12, pp. 346–347)

The Promised Messiah^{as} also says:

...When one seeks strength from Allah—that is, does *istighfār*—[one’s] weaknesses can be removed with the help of the Holy Spirit and [one] can be safeguarded from sin like the Prophets and Messengers. And if there be someone who has already become a sinner, *istighfār* saves him from the consequences of his evil deeds, i.e., from punishment. For no darkness can stay in the face of light. But the wrong-doers who do not do *istighfār* suffer the consequences of their misdeeds. (*Kashī-e-Nūḥ, Rūḥānī Khazā’in*, vol. 19, p. 34)

The Promised Messiah^{as} also says:

Some people have an awareness of sin, others do not. Therefore, Allah the Almighty has made *istighfār* incumbent for all times, so that one should continue to seek Allah’s protection from all sins—obvious or hidden, known or unknown, whether

committed by hand, legs, tongue, nose, or eyes. These days the prayer of Ḥaḍrat Ādam^{as} should especially be recited:⁴⁸

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

This prayer has already been accepted. Do not spend your life in heedlessness. Anyone who eschews heedless life will hopefully never be afflicted with any great misfortune because such misfortune does not befall without divine permission. I was revealed the following prayer in this regard:⁴⁹

رَبِّ كُلِّ شَيْءٍ خَادِمِكَ رَبِّ فَاحْفَظْنِي وَأَنْصُرْنِي وَأَرْحَمْنِي

(*Malfūẓāt*, new edition, vol. 2. p. 577)

Istighfār and Repentance

The Promised Messiah^{as} says:⁵⁰

وَأَنْ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ

Remember, the Muslims have been bestowed two thing—one for obtaining strength and the other for the practical demonstration of the strength that has been obtained. *Istighfār* is for obtaining strength. It is also called seeking help. The *ṣūfis* have said that as physical strength and power are fostered through

48. ...‘Our Lord we have wronged ourselves; and if Thou forgive us not and have not mercy on us, we shall surely be of the lost.’ (*al-A‘rāf*, 7:24)

49. O my Lord, everything is in your service. O My Lord, protect me, and help me, and have mercy on me.

50. And that you seek forgiveness of your Lord, *and* then turn to Him.... (*Hūd*, 11:4)

exercise, in the same way *istighfār* is spiritual exercise. Through it, the soul obtains strength and the heart achieves steadfastness. He who desires strength should do *istighfār*.

Ghafara literally means covering and suppressing. With *istighfār*, man tries to suppress and cover [those] emotions that keep him away from God. Thus, the only meaning of *istighfār* is that the poisonous elements that may well-nigh destroy a man may be overpowered, and one should give practical shape to the commandment of God by avoiding all obstructions.

Remember that Almighty Allah has created two types of elements within human beings. One: the poisonous element, which is activated by Satan. Second: the remedial element. When someone is proud and considers himself to be worth something, and does not seek help from the remedial fountain, the poisonous element gains the upper hand. But when he considers himself unworthy and insignificant and feels within him the need for divine help, Allah creates a fountain for him that makes his soul flow. This is the meaning of *istighfār*, namely, to find this strength to overpower the poisonous element. (*Malfūzāt*, new edition, vol. 1, pp. 348–349)

Always Express Gratitude to Allah

The third condition also includes an injunction to remain ever-thankful to Allah. In this respect Allah the Almighty says in the Holy Qur'an:⁵¹

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

All praise belongs to Allah, Lord of all the worlds.

51. (*al-Fātiḥah*, 1:2)

Then Allah says:⁵²

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ
الْحَمْدُ فِي الْآخِرَةِ. وَهُوَ الْحَكِيمُ الْخَبِيرُ

All praise is due to Allah, to Whom belongs whatever is in the heavens and whatever is in the earth. And His is all praise in the Hereafter; and He is the Wise, the All-Aware.

Ḥaḍrat Abū Hurairah^{ra} has related that the Holy Prophet^{sa} said, ‘Every matter of importance that is not begun with the praise of Allah remains defective.’ Another version is: ‘Every speech that is not begun with the praise of Allah is devoid of blessings.’ (*Sunano Ibn-e-Mājah*, Abwāb-un-Nikāḥ, Bābu Khutbatin-Nikāḥ, Ḥadīth No. 1894. Also *Sunano Abī Dāwūd*, Kitāb-ul-Adab, Bāb-ul-Hadyi fil Kalām, Ḥadīth No. 4832)

There is another *ḥadīth*:

Ḥaḍrat No‘mān Bin Bashīr^{ra} narrates that the Holy Prophet^{sa} said from his pulpit, ‘He who is not grateful for small favours cannot be grateful for the bigger ones. He who cannot be thankful to men cannot render thanks for the favours of Allah. To talk about the blessings of Allah the Almighty is thankfulness; to not mention them is ingratitude.’ (*Musnadu Aḥmadabni Ḥaḥbal*, vol. 4, p. 278, printed in Beirut)

Ḥaḍrat Mu‘ādh Bin Jabal^{ra} has related that the Holy Prophet^{sa} held him by his hand and said, ‘Mu‘adh, I swear in the name

52. (*Sabā’*, 34:2)

of Allah! I do love you and counsel you that you should not miss supplicating after every *Ṣalāt*.

اللَّهُمَّ اَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

Allah, help me in remembering You, and being grateful to You and worshipping You in the best manner.’ (*Sunano Abī Dāwūd*, Kitāb-ul-Witri, Bābun fil-Istighfār)

The Promised Messiah^{as} says:

If someone ponders deeply, he would realise that all praises and good attributes belong to Allah the Almighty alone. No human or other creature deserves true praise and appreciation. If one were to reflect without any tinge of selfishness, one would obviously discover that one who creates something, at a time when it did not exist nor was there any information about its existence, such a one should be worthy of praise. And [such a one should also be worthy of praise] who created necessary means at a time when nothing existed, nor was there any information available about the basic requirement for creation, sustenance, good health, and maintenance of existence. And [such a one should also be worthy of praise] who had mercy on a creature that suffered great misfortune and who had relieved it from that misfortune. And [such a one should also be worthy of praise] who does not let the efforts of a hard worker go to waste and gives full reward to those who make the effort. Even though payment of due wages is a right of the labourer, someone who makes due payment can also be a benefactor. All of these are excellent traits that can make one worthy of praise and appreciation.

Now, ponder and you will recognise that all the praise-worthy attributes belong to Allah alone because He alone possesses all these attributes in perfection; and nobody else does.... In short, only Allah the Almighty is perfect in His being and worthy of praise in an excellent manner. In comparison to Him, no one deserves praise by virtue of its own being. If someone else deserves praise, it is only secondary in nature. This, too, is a Mercy of Allah the Almighty because even though He is One, without any partner, He has included others in those praises in a secondary sense. (*Ro'idād-e-Jalsah Du'ā'*, *Rūḥānī Khazā'in*, vol. 15, pp. 598–602)

Giving a general admonition to the Jamā'at, the Promised Messiah^{as} says:

If you desire that the angels should praise you in heaven, then endure beating and be joyful, hear abuse and be grateful, experience failure and do not cut asunder your relationship with God. You are the last Jamā'at of God, so practice virtue at its highest level. Anyone from among you who becomes slothful will be cast out of the Jamā'at like a foul thing and will die in sorrow without having caused any harm to God. I give you the good news that your God truly exists. All are His creatures, but He chooses the one who chooses Him. He comes to the one who goes to Him. He bestows honour upon the one who honours Him. So approach Him with straight hearts and pure tongues, eyes and ears so that He may accept you. (*Kashī-e-Nūḥ*, *Rūḥānī Khazā'in*, vol. 19, p. 15)

The Promised Messiah^{as} also says:

Don't think that God will let you go to waste. You are a seed of the Hand of God which was sown in the earth. God says that this seed will grow and flourish and its branches will spread in all directions and it will become a huge tree. So blessed is he who believes in what God says and does not fear the trials that he suffers on his way to God. For the coming of trials is essential so that God may try you to see who is true in his declaration of *bai'at* and who is false. Whoever slips at a trial, he would do no harm to God whatsoever and ill-luck would take him to hell. Were he not born, it would have been better for him. But all those who remain steadfast till the end—they will be shaken with quakes of calamities, and storms of misfortune will batter them, people will jeer and mock them, and the world will treat them with extreme hatred—shall at last come out victorious. And doors of blessings shall be opened to them. God addressed me and said that I should inform my Jamā'at that those who believe and their belief is not adulterated with worldly considerations and is free from hypocrisy and cowardice and is such as it does not fall short of any stage of obedience, these are the people who are favourites of God. And God says that these are the very people who have a sure footing with their Lord. (*Al-Waṣiyyat, Rūḥānī Khazā'in*, vol. 20, p. 309)

May Allah the Almighty enable all of us to hold fast to these admonitions. May He make us true Aḥmadīs and grant us the ability to be always true to our pledge of allegiance. May He make us truly obedient to Allah the Almighty and His

Apostle. May we never commit anything that blemishes the lovely Jamā'at of the Promised Messiah^{as}.

O Allah! Forgive our mistakes, conceal our shortcomings, count us always among those who are obedient and faithful to You. Make us hold fast to the pledge of allegiance. Include us among those whom You love. Enable our future generations also to remain true to the pledge. May we never distance ourselves from You. Grant us Your true recognition. O Most Merciful of all mercifuls, have mercy upon us. Accept all our supplications. Make us the inheritors of all the prayers that the Promised Messiah^{as} made for those who join his Jamā'at.

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[From the concluding address delivered at the Annual Convention of the Ahmadiyyah Muslim Jamā'at, Germany, on August 24, 2003, in which fourth, fifth and sixth conditions of bai'at were explained in detail.]

...This is a very important subject and its need is felt in this age even more. As we move away from the period of the Promised Messiah^{as}, we are prone to feel proud of belonging to the lineage of a particular Companion^{ra} of the Promised Messiah^{as}, yet we are often not as conscious of the sacrifices rendered by our forefathers as we should be. And, though we have inherited their genes, the standards of spirituality have declined. While it is a natural phenomenon that as we move away from the period of Prophethood, some shortcomings and weaknesses may occur, it is important to note that progressive communities do not rest assured by simply blaming the new conditions of changed times as the root of this ill. On the contrary, they keep striving, trusting in the glad tidings and prophecies as members of the Jamā'at of the Promised Messiah and the Mahdī^{as}. It is they who will educate the world in the teachings of the Holy Prophet Muḥammad^{sa}. The condition set forth for us to achieve this

goal is that we should stand firm in the belief of the Oneness of God, not only for ourselves but that we should strive to make our next generations stand firm in this belief as well. Now I will present to you an excerpt from the writings of the Promised Messiah^{as} to clarify what he expected of those who took his covenant of *bai'at*...

The Promised Messiah^{as} say:

Seeking forgiveness at my hands demands a type of a death so that you may be given birth to a new life. It is purposeless to take the pledge of *bai'at* without sincerity of heart. When you take my pledge of *bai'at*, God expects an undertaking from your heart. So the one who accepts me with a true heart and truly seeks forgiveness of his sins, the Forgiving and Merciful God surely forgives his sins. Thus he becomes like a person just born of his mother; then the angels protect him. (*Malfūzāt*, vol. 3, p. 262)

IV CONDITION

*That under the impulse of any passions,
he/she shall cause no harm whatsoever to
the creatures of God in general and
Muslims in particular, neither by his/her
tongue, hands, nor any other means.*



As is clear from this condition, one should not cause harm whether by one's hands or by one's tongue in a fit of anger, under the pretext of one's self-respect or honour. Clearly, it is mandatory that one should not harm any Muslim. This has been made obligatory upon us. We have to especially abide by this condition because Muslims associate themselves with our dearly Beloved Master the Holy Prophet Muḥammad^{sa}. We cannot even imagine harming them. In seeking the help of Allah, the Most Powerful and the Almighty God, Who is the Lord of All Powers, against those self-appointed 'ulemā' who are a blemish on the fair name of Islam—who have exceeded all bounds in their enmity of the Messiah and the Mahdī^{as} of the age—we prostrate at His threshold imploring Him to seize them. We do so because the

Prophet of Allah had declared them to be the worst of the creation; otherwise, we neither nurse unnecessary grudges against them nor are we angry with anyone. We act upon the commandments of the Almighty Allah. In exhorting us to suppress our anger the Almighty Allah says:⁵³

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ
عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

Those who spend in prosperity and in adversity, and those who suppress anger and pardon men; and Allah loves those who do good.

It was by virtue of this verse that a slave of Ḥaḍrat Imam Ḥusain^{ra}, won his freedom. It is said that the slave erroneously dropped something hot (it could have been water) on Ḥaḍrat Ḥusain^{ra}. He looked at him angrily. The slave was intelligent and knew the Holy Qur'an as well. He promptly quoted the part of the verse about the suppression of anger.⁵⁴

وَالْكَاطِمِينَ الْغَيْظَ

Ḥaḍrat Ḥusain^{ra} said, 'You are right; I suppress my anger.' Now the servant thought that though the anger had been brought under control, it would still remain in his heart. It was possible that he would be chastised for some other mistake later. So he quoted the second part of the verse.⁵⁵

53. (*Āl-e-Imrān*, 3:135)

54. ...and those who suppress anger... (*Āl-e-Imrān*, 3:135)

55. ...and pardon men... (*Āl-e-Imrān*, 3:135)

وَالْعَافِينَ عَنِ النَّاسِ

Ḥaḍrat Ḥusain said, 'I have forgiven you.' The slave's knowledge and promptness gave him immediate benefits. Now he quoted the third part of the verse:⁵⁶

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

Ḥaḍrat Ḥusain responded, 'I hereby grant you freedom.' In those days, slaves used to be bought. It was not possible to gain one's freedom so easily. The slave's quick-wittedness and knowledge got him freedom from his master who was God-fearing. This is the teaching of Islam.

Adopt Forgiveness and Forbearance

With regard to moral qualities that relate to the attainment of virtue, the Promised Messiah^{as} says:

Of these, the first moral quality is forgiveness, that is, to forgive someone's sins. The virtue in this is that the person who commits a sin causes harm to someone else and, therefore, becomes liable to be punished or to be put in jail or to be fined or be chastised with direct action. Thus, to forgive him, if forgiveness is appropriate, would be a good deed. In this connection the teaching of the Holy Qur'an is: ^{57,58}

وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ

جَزَاءُ سَيِّئَةٍ سَيِّئَةٍ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ

56. ...and Allah loves those who do good. (*Āl-e- 'Imrān*, 3:135)

57. (*Āl-e- 'Imrān*, 3:135)

That is, the virtuous are those who suppress their anger when it is appropriate and forgive when it is appropriate to forgive sins.

A bad deed should be requited with an equal amount and in situations where forgiveness of sin is corrective without causing any harm—that is, forgiveness is granted when the occasion warrants and not otherwise—then it merits reward. (*Islāmī Uṣūl kī Philosophy, Rūhānī Khazā'in*, vol. 10, p. 351)

There is a famous tradition of the Holy Prophet^{sa} that many have heard. Pointing towards his chest, the Holy Prophet^{sa} said: 'Taḳwā lies in here.' That is to say, that pure and matchless taḳwā, if it were to be found anywhere, lived only in the heart of the Holy Prophet^{sa}. Besides taḳwā there is nothing else in his heart.

So, O people, O community of believers, for you the everlasting instruction is that the example you have to emulate is the model of the Holy Prophet^{sa}. So, search your hearts. Are you making efforts at imbuing yourselves with taḳwā by emulating the example of the Holy Prophet^{sa}? Do you also have the fear of Allah, and is His love in yourselves? As a result, do you have sympathy for and do you do good towards His creation?

Now I place before you the tradition in full:

Ḥaḍrat Abū Hurairah^{ra} narrates that the Holy Prophet^{sa} said: 'Do not be jealous of one another. Do not quarrel among yourselves. Do not entertain malice against each other. Do not have enmities against one another. None of you should

58. (*al-Shūrā*, 42:41)

overbid on a contract that has been settled by the other. O servants of Allah, be brothers to one another. A Muslim is a brother to another Muslim. He does not oppress his brother. He does not derogate him nor thinks low of him.’ Then pointing towards his chest the Holy Prophet^{sa} said three times, ‘*Taqwā* is in here. It is enough evil for a man to think low of his brother. The blood, property and honour of every Muslim are unlawful for another Muslim.’ (*Ṣaḥīḥ Muslim*, Kitāb-ul-Birri waṣ-Ṣilah, Bābu Taḥrīmī-Zulmil Muslimī Wa Khadhlih)

Do Not Cause Harm to Anyone

It has been stated in the fourth condition that one should not cause harm to another person whether by one’s hand or one’s tongue or through any other means. I will now explain this condition of *bai‘at*. From the saying of the Holy Prophet^{sa} that I have presented before, you should focus on the words ‘do not be jealous.’ Jealousy ultimately develops into enmity. A person who has jealousy in his heart always wants to harm the person of whom he is jealous. Jealousy is a type of disease that while it causes harm to the other person, it also consumes the person who is jealous. It gives rise to many other petty feelings of spite, such as: why the other person has a better business, or more wealth or more talented children. In the case of women, jealousy may arise because of someone’s better jewellery. Even in religious matters—where good deeds must be appreciated and where people should try to move forward in rendering service to the religion—efforts are made to place obstacles in the way of those who are rendering religious

service by making accusations against them so that they, too, are deprived of performing service to the religion.

Then the Holy Prophet^{sa} admonishes us not to quarrel with each other. Quarrels take place over petty matters. To give an example, sometimes an officer on duty warns a child who has been mischievous in a gathering that if he were to do it again he would be dealt with firmly or be corrected. The parents, sitting nearby, immediately roll up their sleeves for a fight, and the person performing the duty is put down in a terrible way. Through this action of theirs, they not only broke a condition of *bai'at* and spoiled their good manners, they also banished from the minds of their next generation the respect for the organisation of the Jamā'at and the distinction between good and bad.

Then we are directed not to have enmity towards each other. Enmities start from petty matters. Hearts are filled with spite and malice. Some people are always on the lookout for an opportunity to avenge them, while the instruction is not to have enmity with, nor malice for, anyone. Once a Companion^{ra} humbly asked the Holy Prophet^{sa} to give him simple, but unforgettable advice in a few words. The Holy Prophet^{sa} advised him to 'shun anger' and then again he said, 'shun anger.' When you keep in your mind that you should shun anger, then malice and spite will go away automatically.

Another habit of 'injuring or harming someone, or making another person's deal go sour' is to overbid on a contract concluded by the other. In this saying, we have been asked to desist from such actions. A higher price is offered to acquire a thing only to bring the other person's business down while no

personal gain is achieved from such a bid. This also applies to proposals for marriage. Aḥmadīs should keep that prohibition in mind.

Then the admonishment is not to oppress anyone, not to think low of anyone, nor to derogate anyone. An oppressor never achieves nearness to Allah. Then, how is it possible that on the one hand one would enter into a pledge of allegiance with the one appointed by Allah to win His favour and on the other one would oppress people by snatching their rights. It is a common practice in our villages not to give brothers their rights, not to give sisters their share of inheritance simply because they have been married to a different family, lest the property move out of the family, There are those that oppress their wives, those that do not respect their rights, and there are wives who do not respect the rights of their husbands. There are many such matters that fall under this category. Many such actions are indicative of the low treatment of others. While you claim to have taken *bai‘at* and you claim to give up these evil deeds, how can you commit these actions? The clear-cut commandment is that it is not permissible for a Muslim to think poorly of another Muslim under any circumstances. Similarly, the blood, property and honour of a Muslim are made unlawful for another Muslim. So, having accepted the Appointed One of this age, you who act upon Islamic teachings the most, how can these deeds be tolerated on your part, and how can you still be considered a member of the Jamā‘at of the Promised Messiah^{as}?

I would now present to you some *aḥādīth* that illustrate what the Companions^{ra} of the Holy Prophet^{sa} did in not

taking these matters lightly and what changes they made in themselves after they had accepted Islam.

Ḥaḍrat Abū Dhar al-Ghaffārī^{ra} used to provide drinking water from his tank. Some members of a family came by. One of them asked the others as to which of them would go to Abū Dhar^{ra} to hold him by his hair and ask him to render an account of himself. One of them said that he would do it. He went over to Abū Dhar^{ra} when he was standing near the tank. He started questioning him. Abū Dhar^{ra}, who was standing at this time, sat down and then he lay down. One of them asked him, 'Abū Dhar^{ra}, why did you sit down and then why did you lie down?' He replied that, 'the Holy Prophet^{sa} told us, "When anger overcomes one of you while he is standing he should sit down so that this anger would subside; failing that, he should lie down."' (Musnadu Aĥmadabni Ḥaĥbal, vol. 5, p. 152, printed in Beirut)

In another *ḥadīth* the narrator states that:

We were sitting in the company of 'Urwah Bin Muḥammad when a man came by. He started talking in a manner that angered 'Urwah Bin Muḥammad. The narrator states that when his anger boiled he got up. After performing ablution, he came back to them. He told us that he had heard of a narration passed down by his father through his grandfather, 'Atiyyah, who was a Companion of the Holy Prophet^{sa}, that the Holy Prophet^{sa} had said: Anger comes from Satan. Satan was made from the fire, and fire is put out by water; so when one of you gets angry, he should perform the ablution. (Musnadu Aĥmadabni Ḥaĥbal, vol. 4, p. 226, printed in Beirut)

Ḥaḍrat Ziyād Bin ‘Alāqah^{ra}, on the basis of a narration provided by his uncle Ḥaḍrat Qaṭbah Bin Mālik^{ra} that the Holy Prophet^{sa} used to supplicate, ‘O my Allah, I seek thy refuge from bad morals, evil deeds and evil desires.’ (*Sunan-ut-Tirmadhī*, Kitābud-Da‘wāt, Bābu Du‘ā’i Ummi Salamah, Ḥadīth No. 3591)

I now present before you what the Promised Messiah^{as} said in this regard and what he expects of the members of the Jamā‘at.

The Promised Messiah^{as} says:

The members of my Jamā‘at, wherever they might be, should listen with attention. The purpose of their joining this Movement and establishing the mutual relationship of spiritual preceptor and disciple with me is that they should achieve a high degree of good conduct, good behaviour and righteousness. No wrongdoing, mischief, or misconduct should even approach them. They should perform the five daily Prayers regularly, should not utter a falsehood and should not hurt anyone with their speech. They should be guilty of no vice and should not let even a thought of any mischief, or wrong, or disorderliness, or turmoil pass through their minds. They should shun every type of sin, offence, undesirable action, passion, and unmannerly behaviour. They should become pure-hearted and meek servants of God Almighty, and no poisonous germ should flourish in their beings.... Sympathy with mankind should be their principle and, they should fear God Almighty. They should safeguard their tongues and their hands and their thoughts against every kind of impurity, disorderliness and dishonesty. They should join the five daily Prayer

services without fail. They should refrain from every kind of wrong, transgression, dishonesty, bribery, trespass, and partiality. They should not participate in any evil company. If it should be proved that one who frequents their company does not obey God's commandments... or is not mindful of the rights of people, or is cruel or mischievous, or is ill-behaved, or is seeking to deceive the servants of God Almighty by speaking ill or abusively of them, or is guilty of imposture towards the persons with whom they have entered into a covenant of *bai'at*, it should be their duty to repel him and to keep away from such a dangerous one. They should not design harm against the followers of any religion or the members of any tribe or group. Be true well-wishers of everyone, and take care that no mischievous, vicious, disorderly, or ill-behaved person, should be ever of your company, or should dwell among you; for such a person could at any time be the cause of your stumbling....

These are matters and conditions that I have been urging from the beginning, and it is the duty of every member of my Jamā'at to act upon them. You should indulge in no impurity, mockery or derision. Walk upon the earth with good hearts, pure tempers, and pure thoughts. Not every evil is worth fighting, so cultivate the habit of forgiveness and overlooking defaults, and behave with steadfastness and meekness. Do not attack anyone improperly, and keep your passions under complete control. If you take part in a discussion, or in an exchange of views on a religious subject, express yourself gently and be courteous. If anyone misbehaves towards you, withdraw from such company with a greeting of peace. If you are persecuted or reviled, be

mindful that you should not meet stupidity with stupidity, for otherwise you will be counted in the same category as your opponents. God Almighty desires that you should become a *jamā'at* that should set an example of goodness and truthfulness for the whole world. Hasten to exclude everyone from your company who sets an example of evil, mischief, provocation and ill-behaviour. He who cannot dwell among us in meekness, goodness and piety, using gentle words and comporting himself in ways of good conduct, should depart from us quickly, for God does not desire that such a one should dwell among us. He will die miserably, for he did not adopt the way of goodness. Therefore, be alert, and be truly good-hearted, gentle and righteous. You will be recognised by your regular attendance at Prayer services and your high moral qualities. He who has the seed of evil embedded in him will not be able to conform to this admonition. (*Ishtihār (The Announcement)*, May 29, 1898. *Majmū'ah Ishtihārāt*, vol. 3, pp. 46–48)

He further said:

A man should not be conceited, nor indecent, nor ill-mannered towards the fellow beings. He should act with love and goodness and should not bear ill-will towards anyone for personal reasons. He should behave firmly or gently in accordance with the occasions or conditions. (*Malfūzāt*, new edition, vol. 5, p. 609)

Adopt Meekness and Humility

With respect to meekness and humility the Promised Messiah^{as} says:

...Seek forgiveness of Allah before the punishment of God comes to close the door of forgiveness. While the laws of this world are feared, why is it the laws of God are not? When calamities have occurred one has to go through them. Everyone should try to get up for *tahajjud* and to include *qunūt*⁵⁹ in the five daily Prayers as well. Repent from everything that would incur the wrath of Allah. Repentance means giving up all evil deeds and everything that goes against the pleasure of God and undergoing a true change and making progress and adopting the way of righteousness. In this, too, lies the mercy of Allah. Make your habits decent. Shun anger, replacing it with gentleness and meekness. Along with adopting good morals you should give charity as well.⁶⁰

يُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

Which means that for seeking the pleasure of God you feed the poor, the orphans, and the needy, and you say that you perform these acts only for the pleasure of the Almighty Allah, and you fear that extremely terrible Day.

In brief, pray, ask forgiveness and keep giving charity, so that the Almighty Allah may deal with you with His Grace and Mercy. (*Malfūzāt*, new edition, vol. 1, pp. 134–135)

59. A supplication for help and forgiveness of Allah made in *witr* Prayer.

60. (*al-Dahr*, 76:9)

Then he says:

Friends! Hold fast to this rule: deal with all people with kindness. Kindness increases intelligence, and forbearance promotes deeper thinking. Anyone who does not adopt this way is not of us. Anyone from our Jamā'at who cannot tolerate the abuse and harshness of our opponents is permitted to have recourse to the courts, but it is not appropriate that he should counter harshness with harshness and create a dispute. This is the admonishment we have given our Jamā'at, and we express our displeasure and declare that the one who does not act upon it is not of our Jamā'at. (*Tabligh-e-Risālat*, vol. 6. p. 170, *Majmū'ah Ishtihārāt*, vol. 2, p. 472)

CONDITION

That he/she shall remain faithful to God in all circumstances of life, in sorrow and in happiness, in adversity and in prosperity, in felicity and in trial; and that he/she shall in all conditions remain resigned to the decree of God and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from Him at the onslaught of any misfortune; on the contrary, he/she shall march forward.

Allah the Almighty says in the Holy Qur'an:⁶¹

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ ذُو فَضْلٍ
بِالْعِبَادِ

And of men there is he who would sell himself to seek the pleasure of Allah; and Allah is Compassionate to *His* servants.

61. (*al-Baqarah*, 2:208)

In explaining this verse of the Holy Qur'an, the Promised Messiah^{as} says:

The people of the highest grade among the people—that is, people who are completely lost in the pleasure of Allah, and sell their selves to earn the pleasure of God—are the people upon whom the mercy of Allah descends.... In this verse Allah the Almighty says, 'Only he is delivered from all tribulations who sells his self in My way and for My pleasure. He proves with his utmost endeavours that he belongs to God and considers his entire being as something that has been fashioned for obedience of the Creator and service to the creation...' (*Islāmī Uṣūl kī philosophy, Rūḥānī Khazā'in*, vol. 10, p. 385)

Then he says:

A loved one of God sells his being in the way of God. In return, he earns the pleasure of God. Such are the ones upon whom the special mercy of God descends. (*Islāmī Uṣūl kī philosophy, Rūḥānī Khazā'in*, vol. 10, p. 473)

Then he says:

There are some people who sell their beings hoping that He would be pleased... (*Paighāmi Ṣulḥ, Rūḥānī Khazā'in*, vol. 23, p. 473)

For such people, Allah the Almighty has given the glad tidings:⁶²

62. (*al-Fajr*, 89:28–31)

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ. ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً
فَادْخُلِي فِي عِبَادِي. وَادْخُلِي جَنَّتِي.

And thou, O soul at peace! Return to thy Lord well pleased with Him and He well pleased with thee. So enter thou among My servants. And enter thou My Garden.

People who are reconciled to the will of Allah, and suffer all hardships and tribulations for His sake, are never left unrewarded by Allah the Almighty. There are many among us who are embodiments of shortcomings and defects. We commit many errors and sins. But if we are in the habit of reconciling to the will of Allah, and are ever-prepared to, and do, suffer all indignities for Him, if we are not like the wailing woman who put up a big clamour on any small suffering, for such patient ones there is a glad tidings from the Holy Prophet^{sa}.

Sufferings of a Muslim are an Expiation for Sins

Ḥaḍrat Abū Hurairah^{ra} narrates that the Holy Prophet^{sa} said, ‘No Muslim suffers any calamity, suffering, pain, discomfort, or anxiety, even as small as the prick of a thorn, but Allah wipes out instead some of his defaults and his sins.’ (*Ṣaḥīḥ Muslim*, Kitāb-ul-Birri waṣ-Ṣilah, Bābu Thawābil-Mo’mini fī mā yuṣībuhū min Maraḍin au Ḥuznin au naḥwa dhālik)

In another *ḥadīth* Ḥaḍrat Ṣuḥaib Bin Sinān^{ra} has related that:

The Holy Prophet^{sa} said, 'Wondrous is the case of a believer; there is good for him in everything, and it is so for him alone. If he experiences something agreeable, he is grateful to God and that is good for him; and if he experiences adversity, he is steadfast and that is good for him because he earns merit for his steadfastness.' (*Ṣaḥīḥ Muslim*, Kitāb-uz-Zuhdi, Bābul Mo'mini Amruhū kulluhū Khair)

Sometimes Allah makes His servants go through sufferings related to his children. There is excessive wailing and crying at the death of children, especially among the women. Thanks to Allah, He has granted to the Aḥmadiyyah Muslim Jamā'at mothers who are very patient and reconciled to His will. But sometimes there are instances of complaining, especially among the illiterates or those with meagre education. In fact, I have also observed some cases among those with good education that they utter words of ingratitude.

There is a *ḥadīth* that the Holy Prophet^{sa} used to take a pledge from women-Companions^{ra} in this respect. The *ḥadīth* runs as follows:

Ḥaḍrat Usaid^{ra} relates that he heard from a woman-Companion^{ra} who had taken a pledge at the hand of the Holy Prophet^{sa} that the pledge included the following: 'We will not disobey the Holy Prophet^{sa}, will not tear our faces in wailing, will not raise a hue and cry during mourning, and will not tear our clothes or keep our hair ruffled.' (*Sunano Abī Dāwūd*, Kitāb-ul-Janā'iz, Bābun fin-Nauḥ)

Real Time to Show Patience is When Tragedy Strikes

Ḥaḍrat Anas^{ra} relates that the Holy Prophet^{sa} passed by a woman who was crying by the side of a grave. He said to her, 'Be mindful of thy duty to Allah and be steadfast.' She retorted, 'Leave me alone; you have not been afflicted as I have been.' She had not known who he was. Someone told her, 'That was the Holy Prophet^{sa}.' She proceeded to the door of the Holy Prophet^{sa} and not finding any doorman went in and said to him, 'I had not recognised you.' He said, 'Steadfastness means to be resigned at the time of the first shock of grief.' (Ṣaḥīḥ *Al-Bukhārī*, Kitāb-ul-Janā'iz, Bābu Ziyāratil-Qubūr)

Another important point that has been emphasised in the fifth condition is [to remain steadfast] no matter how hard the circumstances, how long the period of hardship, how apparent the worldly attractions, how likely the benefits from diverse worldly activities, and how luring the attractions offered by the worldly powers that tells you not to worry because: 'as an Aḥmadī, even as you maintain ties to the Jamā'at, you can still conduct your professional affairs, serve the Jamā'at, and sacrifice financially.' All of these are caused by *Dajjāl* [Antichrist] to move you away from Allah and the Jamā'at. Therefore, the Promised Messiah^{as} says that if you have taken the pledge, stay away from these snares. Do not be misled by these attractions. Remain faithful to Allah. If you turn to Him, you belong to the Promised Messiah^{as} and will receive everything. The following is a beautiful admonition of the Holy Prophet^{sa} in this respect.

Ḥaḍrat Ibn-e-‘Abbās^{ra} has related that: I was once riding with the Holy Prophet^{sa}. He said, ‘My dear child, I am going to teach you a few things: Keep Allah in mind, He will safeguard you; keep Allah in mind, you will find Him nearby. When in need, ask only of Allah; if you need help, ask Him alone for help. Remember, if the whole world joins together to benefit you, it can do nothing to benefit you, except if Allah wishes and decrees it for you. And if they all join to hurt you, they can do nothing to hurt you, except if Allah decrees the harm for you. The pens have been stored away and the ink has dried.’ (*Sunan-ut-Tirmadhī*, Kitābu Şifatil Qiyāmah, Bāb No. 59)

Another version is:

Keep Allah in mind, you will find Him before you. Recognise Allah in times of ease, He will recognise you in times of hardship. Remember, what escaped you was not decreed for you; and what is decreed for you will definitely come to you. Remember, the help of Allah comes as a result of steadfastness, and times of ease and times of hardship are commingled, and every hardship is followed by times of ease. (*Riāḍ-uş-Şāliḥīn Lil Imam An-Nawawī*, Bāb-ul-Murāqabah, Ḥaḍīth No. 62)

Nothing that the Holy Prophet^{sa} did was against the pleasure of Allah; yet, he prayed fervently, he prayed for the pleasure of Allah.

Ḥaḍrat Muḥammad Bin Ibrāhīm^{ra} narrates a ḥaḍīth from Ḥaḍrat ‘Āishah^{ra}, ‘Once I was sleeping by the side of the Holy Prophet^{sa}. During a time at night I did not find him there. While searching around, my hand touched his feet while he

was prostrating. He was praying, “Allah, I seek the protection of Thy pleasure against Thy displeasure; and I seek the protection of Thy forgiveness against Thy punishment. I cannot count the ways of praising Thee. You are as You have described Your Holy Self.” (*Sunan-ut-Tirmadhī*, Kitāb-ud-Da‘wāt, Bābu Mā Jā’a fī ‘Aqdit-Tasbīhi Bil-yad)

Another tradition says that:

Someone from Medina heard from Ḥaḍrat ‘Abdul Wahhāb Bin al-Wārd^{ra} that Ḥaḍrat Mu‘āwiyah^{ra} wrote to Ḥaḍrat ‘Āishah^{ra} requesting some advice. She replied, ‘*Assalāmo ‘Alaikum*. I have heard the Holy Prophet^{sa} say, “One who seeks the pleasure of Allah, even at the cost of displeasing some people, Allah is Sufficient for him against them. But he who displeases Allah for the sake of pleasing some people, Allah hands him over to those people.”’ (*Sunan-ut-Tirmadhī*, Kitāb-uz-Zuhd, Bābu Mā Jā’a fī Ḥifẓil-Lisān, Ḥaḍīth No. 2414)

You Are the Last Jamā‘at Established by Allah

The Promised Messiah^{as} writes:

It is inevitable that you should be tried with diverse types of pain and misfortune as the faithful before you were tried. Be mindful, lest you should stumble. So long as you have a firm relationship with heaven, the earth can do you no harm. Whenever harm befalls you, it will be through yourself and not through your enemy. Even if you lose all honour on earth, Allah will bestow eternal honour upon you from heaven. So

do not let go of Him. It is inevitable that you be persecuted and suffer many disappointments, but do not lose heart, for it is Allah Who tests you whether you are steadfast in His cause or not. If you desire that angels should praise you in heaven, then endure beating and be joyful, hear abuse and be grateful, experience failure and do not cut your relationship with Allah. You are the last Jamā'at of Allah, so practice virtue at its highest level. Anyone from among you who becomes slothful will be cast out of the Jamā'at like a foul thing and will die in sorrow and will be able to do no harm to Allah. I give you the good news that your God truly exists. All are His creatures, but He chooses the one who chooses Him. He comes to the one who goes to Him. He bestows honour upon him who honours Him. (*Kashī-e-Nūh, Rūḥānī Khazā'in*, vol. 19, p. 15)

Then the Promised Messiah^{as} says:

What we need to do is to please Allah. That requires sincerity, truthfulness, and fidelity, not that the efforts of our Jamā'at be limited to mere verbiage. When Allah is pleased with us, He puts blessings in our affairs and opens the doors of His grace and blessings.... This narrow gate—the gate of truthfulness and fidelity—is not easy to cross. We can never be boastful that we start receiving dreams or revelations and thus we sit idly and refrain from utmost striving. Allah the Almighty does not like that.... (*Al-Badr*, vol., 3, No. 18–19, May 8–16, 1904, p. 10)

Then he says:

Every true believer passes through such circumstances. If he becomes His with sincerity and fidelity, Allah becomes his

friend. But if the structure of faith is weak, there are dangers. We have no knowledge of the secrets of anybody's heart... but anyone who totally belong to God receives His protection. Although He is the God of everyone, He manifests especially to those who hand themselves over to God. To hand oneself over to God means that the self be totally demolished and nothing should remain of it. That is why I tell my Jamā'at again and again that they should take no pride in taking the pledge. If the heart is not purified, there is no merit in placing their hands in my hand.... But anyone who makes a true pledge attains forgiveness of even major sins and receives a new life. (*Malfūzāt*, new edition, vol. 3, p. 65)

Those Who Belong to the Promised Messiah^{as} Cannot be Separated From Him

Then the Promised Messiah^{as} says:

He who does not wish to follow me can depart from me. I do not know how many terrible and thorny forests I may have to cross. Why do those who are tender-footed put themselves to trouble with me? Those who are mine will not depart from me, neither on account of misfortune, nor in consequence of the vilification of people, nor through heavenly trials and tribulations. Those who are not mine, vain are their affirmations of friendship, for they will soon be separated from me and their last state will be worse than their first. Shall we be afraid of earthquakes; shall we become frightened by trials in the cause of Allah? Can we be separated by any trial that comes from our Beloved Allah? Certainly not, but only through His

grace and mercy. Those who wish to depart may do so; we bid them farewell. But they should remember that after thinking ill and cutting asunder, if they should again incline towards me, such inclination would not receive the honour from God as is bestowed upon the faithful, for the stain of ill-thinking and treachery is a big stain. (*Anwār-ul-Islam, Rūḥānī Khazā'in*, vol. 9, pp. 23–24)

Steadfastness

One hundred years ago, two elders of the Jamā'at demonstrated perfect fidelity and steadfastness. They were true to their pledge, very true. They were enticed with different kinds of attractions to break the pledge, but these princes of steadfastness paid no attention to them and remained true to their pledge. The Promised Messiah^{as} has paid excellent tribute to them. They are Şāḥibzādah Sayyed 'Abdul Laṭīf Shahīd^{ra} and 'Abdur-Raḥmān Khān^{ra}. I present an excerpt from the Promised Messiah^{as}:

Ponder with faith and fairness that if a Jamā'at were based entirely on deceit, falsehood, and trickery, could its members demonstrate such steadfastness and valour that they should not forsake this path, accept being trampled under stones and—not worrying about their wives and children—offer their lives despite the repeated promises of release on condition of renouncing *bai'at*? Sheikh 'Abdur-Raḥmān^{ra} was slaughtered in Kabul in the same manner. He made no protest nor begged for release by renouncing *bai'at*.

This alone is the sign of a true faith and a true *Imam*. When someone attains a true understanding and the heart is permeated with spiritual sweetness, such a person does not fear being killed in this path. Of course, those whose faith is skin-deep, and faith has not permeated their limbs and veins, can turn apostate like Judas Iscariot. There are examples of such apostates in the life of every Prophet. Thanks to Allah that a large party of the faithful is with me; every one of them is a sign for me. This is the Grace of my Lord.

رَبِّ اِنَّكَ جَنَّتِي وَرَحْمَتُكَ جُنَّتِي وَايَاتُكَ غِدَائِي
وَفَضْلُكَ رِدَائِي

Translation:

O my Lord, You are my Paradise, and Your Mercy is my protection, and Your signs are my nourishment and Your Grace is my mantle.

(*Ḥaqīqat-ul-Wahyi, Rūḥānī Khazā'in*, vol. 22, pp. 360–361)

The history of the Aḥmadiyyah Muslim Jamā‘at over the last one hundred years bears witness that such examples of faithfulness and fidelity have been repeatedly demonstrated. There were losses of lives and property. There were martyrdoms. Children were killed in the presence of fathers, and fathers were killed in the presence of children. Then did Allah—Who is the Greatest in rewarding faithfulness—permit this blood to be spilled in vain? No. He showered His Mercy upon their progenies in an unprecedented way. Many of you who are present here or are spread in many countries are personal witnesses to this. Indeed, many of you

are the recipients of these blessings. This is a consequence of the fidelity that you have shown towards Allah and the way you remained true to the pledge of allegiance. When the time of ease comes, do not forget this pledge of *bai'at* nor let your future generations forget it. Always remain faithful to the dear Allah, so that His blessings may continue to pour on your future generations; transfer this relationship of fidelity to the coming generations.

VI CONDITION

That he/she shall refrain from following un-Islamic customs and lustful inclinations and shall completely submit himself/herself to the authority of the Holy Qur'an; and that he/she shall make the Word of God and the sayings of the Holy Prophet Muḥammad^{sa} his/her guiding principles in every walk of his/her life.



The Promised Messiah^{as} admonishes us not to follow the un-Islamic customs that people have added to their faith because of the influence of the society in which they live. These customs have been adopted from other religions. For example, there are some frivolous customs during celebrations of marriage—like showing off the dowery given to the bride by her groom's family, or the gifts brought by them, or publicly displaying the dowery given to the bride by her own family. There is quite a show. Islam only enjoins *ḥaq mehr* [bride's due right] to be publicly announced as a part of the

religious marriage ceremony. All other customs are frivolous. First, when showing off the dowery from either side, those who are well-off want to show that they are giving more than their counterparts did in their marriage. All of this is worldly competition and show.

These days, there are many among you whom Allah the Almighty has blessed greatly after migration⁶³. This is one of the blessings of joining the Jamā'at of the Promised Messiah^{as}. It is a consequence of the sacrifices made by your forefathers and a blessing resulting from the supplications offered by them. But there are some who, instead of being thankful by bowing before Allah the Almighty and spending in His way, become a prey to self-exultation and demonstration by excessive spending in marriages.

A lot of food is wasted in marriage celebrations and *walī-mahs* [reception given by husband after the marriage has been consummated]. Many dishes are prepared for public display. As a consequence, those who are not so well-off go into debt in order to have bridal dowery to display publicly. Some parents have to go into debt for fear of criticisms from their in-laws that their daughter has not brought much dowery with her. The groom's family should fear Allah. Do not permit your poor in-laws to go into debt in order to maintain your own false sense of self-esteem because the claim you make is that you are Aḥmadīs and are committed to abide by the ten conditions of *bai'at*.

63. The reference is to members of the Jamā'at who have migrated from the rule of oppressive Islamic governments to western countries for religious freedom.

I have thus far briefly mentioned one custom during marriage. If I elaborate upon the subject further, I can cite many other prevailing customs during marriage ceremonies.

When the customs take root, their victim is blinded and gradually comes fully into the grip of carnal desires, whereas the pledge during *bai'at* is that he/she will safeguard completely from the carnal desires and will be completely subservient to the sovereignty of Allah and the Holy Prophet^{sa}. What do Allah and His Apostle expect from us? Only that we forsake frivolous customs and abide by the commandments of Allah.

Allah the Almighty says in the Holy Qur'an:⁶⁴

فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ. وَمَنْ أَضَلُّ
مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

But if they do not accept this invitation of yours, then know that they only follow their own evil inclinations. And who is more erring than he who follows his evil inclinations without any guidance from Allah? Verily Allah guides not the unjust people.

In this verse Allah has given a very clear verdict that should make us fearful: those who follow their vain desires will never be rightly guided.

We claim that we have recognised and accepted the Imam of the Age but despite taking a pledge with the Imam to forsake all vain customs we are clinging to them. Everyone should examine himself: Are we taking retrograde steps? If we are true to the pledge and—fearing our Lord and eschewing

64. (*al-Qaṣaṣ*, 28:51)

carnal desires—we turn to our Beloved Allah and praise Him, He gives us the glad tiding of Paradise.

As Almighty Allah says in the Holy Qur'an:⁶⁵

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ. فَإِنَّ الْجَنَّةَ
هِيَ الْمَأْوَىٰ

But as for him who fears the station of his Lord, and restrains his soul from evil desires, the Paradise shall surely be *his* home.

I will present a few *aḥādīth* pertaining to the topic of rituals and customs.

Ḥaḍrat 'Āishah^{ra} has related that the Holy Prophet^{sa} said, 'An innovation in religion which has nothing to do with matters of faith is to be rejected and is unacceptable.' (*Ṣaḥīḥ Al-Bukhārī*, Kitāb-uṣ-Ṣulḥi, Bābu Izaṣṭalaḥū 'alā ṣulḥin jaurin)

Ḥaḍrat Jābir^{ra} relates that the Holy Prophet^{sa} addressed us and his eyes were showing redness, his voice became louder, and he was very excited as if he was warning us of an invading army. He said, 'The enemy is about to attack you any time during the day or night.' He also said, 'I and the Hour have been sent in close proximity.' (He joined his two fingers to demonstrate the closeness while he said this.) Then he added, 'Now I tell you that the best discourse is the Book of Allah and the best guidance is the guidance given by Muḥammad^{sa}. The most evil thing is to introduce innovations in religion; and every innovation leads to error.' (*Ṣaḥīḥ Muslim*, Kitāb-ul-Jumu'ati, Bābu Takhfifīṣ-Ṣalāti wal-Khuṭbah)

65. (*al-Nāzi'āt*, 79:41–42)

Ḥaḍrat ‘Amr Bin al-‘Auf^{sa} has narrated that the Holy Prophet^{sa} said, ‘The person who revives any one of my *sunnah* so that others start practicing it, he will reap the reward equal to all those persons’ rewards who act upon that *sunnah*, and their reward shall remain with them as well. The person who introduces an innovation and others adopt it, he shall share in the sins of all those who act on it, and their sins will remain with them as well.’ (*Sunano Ibn-e-Mājah, Kitābul-Muqaddimah, Bābu man Aḥyā Sunnatan qad umītat*)

Evolving Innovations and Rituals Deserve to be Rejected

In short, the Holy Prophet^{sa} told us in the above-quoted *aḥadīth* that those innovations that have nothing to do with faith, which take one away from faith, which disrespect the commandments of Allah and His Apostle, are all worthy of rejection. They are all useless and ought to be shunned. Stay away from them because they will gradually corrupt faith.

You can see that innovations have taken a firm foothold in other religions and have corrupted them. This, indeed, was bound to happen because it was destined that Islam should remain the only living faith. But if you make a close examination you will find that other religions such as Christianity—despite being one religion—have made many local customs in different countries as a part of faith in that country. We observe the same phenomenon in Africa. When the path of innovations is opened, new innovations continue to creep up.

The Holy Prophet^{sa} has expressed grave concern and has given severe warnings to those who create innovations in

matters of religion. He was very concerned about it. A *ḥadīth* relates that he said, 'I am terrified at the thought of you falling prey to these innovations and lustful inclinations. I am afraid that this may cause great harm to the religion and may lead you astray!'

These days, you are living in Western societies that have many customs and rituals of their own which can create distance between you and your religion and that can diminish the beauty of Islamic teachings for you. The lustre of worldliness is far more attractive; therefore, there is need for great caution at every step. Instead of adopting their wrong customs, we must present the beautiful teachings of Islam. Each Aḥmadī should possess such a strong character that Western culture should have no effect on him/her whatsoever. For instance, women are enjoined to observe *ḥudūd* [the veil] according to Islamic teachings. It is in the interest of a woman's integrity that she attains a prominent status in society due to the fact that she observes Islamic *ḥudūd*. When a woman observes *ḥudūd* willingly and she herself tells others the benefits of this Islamic injunction, it will have a far greater impact on others as compared to men who propagate the advantage of *ḥudūd* in this society. Those women who observe *ḥudūd* acquire many more chances to perform *ḥajj* due to their unique prominence in society. This matter requires great attention.

There exist many other social evils in Western society. To adopt them merely because we live in this society and we feel compelled to do so is, indeed, a worrisome situation. For instance, it is wrong on your part to befriend someone who consumes alcohol and to accompany him to a restaurant or a

bar thinking that: ‘he would drink alcohol but I will drink coffee or some other beverage.’ Great caution is required. One day, you may be influenced by him to try just one sip and then God forbid, it becomes your habit to drink. Keep the following *ḥadīth* of the Holy Prophet^{sa} in mind:

Ḥaḍrat Abū Barzah^{ra} relates that the Holy Prophet^{sa} said, ‘I fear that you may be tempted by the lusts of the flesh and sexual cravings, and I am afraid of the evil consequences of sensual temptations.’ (*Musnadu Aḥmadabni Ḥaḥbal*, vol. 4. p. 423, printed in Beirut)

The Promised Messiah^{as} says:

Until a man truly endeavours and works hard, he cannot attain the treasure of divine understanding which Islam contains and which brings a death upon the life tainted by sin. Allah the Almighty says very clearly:⁶⁶

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ. فَإِنَّ الْجَنَّةَ
هِيَ الْمَأْوَىٰ

It is easy for someone to boast that he believes in God, and despite this claim, to lack altogether the impact caused by real belief. Such a claim would be utter nonsense. Such people have no regard for God, and God cares for them not. (*Al-Ḥakam*, vol. 9, No. 29, August 17, 1905, p. 6)

66. But as for him who fears to stand before his Lord, and restrains his soul from evil desires, the Garden shall surely be *his* home. (*al-Nāzi‘āt*, 79:41–42)

Then he says:

One who is fearful of standing before God and secures himself against the selfish desires attains the station of Paradise. To secure oneself against the carnal desires is the death of the ego. By doing so, one can please God in this very world and thereby attain Paradise. (*Al-Badr*, vol. 1, August 3, 1905, p. 2)

The Holy Qur'an is Our Guide to Islamic Teachings

Refraining from unwanted customs and rituals, and restraining oneself from lustful inclinations, are indeed part of Islamic teachings. To comprehend this teaching, we turn towards the Holy Qur'an as our Guide. The truth of the matter is that if a believer adopts the Holy Qur'an as the source of guidance in his daily life, all his evils will start vanishing automatically. His heart shall contain no lustful desires because this is the pure Book which completes the *sharī'ah* as a way of life. Keeping in view all facets of human life, Allah the Almighty revealed this Book to the pure heart of the Holy Prophet^{sa}. And then whenever it was required, the Holy Prophet^{sa} expounded upon the teachings through his practices, actions, and sayings. That is the reason why the Promised Messiah^{as} has instructed us to accept the Book as fully binding upon us. I would, therefore, like to present references from the Qur'an, the *ḥadīth* and some writings of the Promised Messiah^{as} with respect to this topic.

Allah the Almighty says:⁶⁷

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

And indeed We have made the Holy Qur'an easy to understand and to remember. But is there anyone who would receive admonition?

There is a *ḥadīth*:

Ḥaḍrat Abū Mūsā al-Ash'arī^{ra} relates that the Holy Prophet^{sa} said, 'The example of a believer who recites the Qur'an and acts accordingly is like that of a citron that tastes good and smells good. And a believer who does not recite the Qur'an but acts upon it is like a date, which is good in taste but has no smell. And the example of a hypocrite who recites the Qur'an is like the basil, which smells good, but tastes bitter. And the example of a hypocrite who neither recites the Qur'an nor acts upon it is like the colocynth, which tastes bitter and has bad smell.' (*Ṣaḥīḥ Al-Bukhārī*, Kitābu Faḍā'ilil-Qur'an, Bābu Ithmi man ra'ā bi-Qirā'atil-Qur'ani au ta'akkala bihi au fakhura bih)

The Promised Messiah^{as} says:

...the Holy Qur'an is filled with deep points of wisdom. It excels the Bible in every way in teaching true goodness. In particular, the lamp that shows the Real and Unchangeable Allah is held by none other than the Qur'an. Allah knows how many would have fallen victim to the worship of creatures if Qur'an had not been revealed. Thanks to Allah that the Unity

67. (*al-Qamar*, 54:18)

that had disappeared from the world has been re-established.
 (*Tôhfah-e-Qaişariyyah, Rûĥānī Khazā'in*, vol. 12, p. 282)

Your Life Lies in the Holy Qur'an

Then the Promised Messiah^{as} says:

Do not leave the Holy Qur'an as a forsaken thing because therein lies your life. Those who honour the Holy Qur'an will be the honoured ones in Heaven. Those who give precedence to the Qur'an over every *ĥadīth* and saying will be granted precedence in heaven. There is no book for humanity on the face of the earth except the Qur'an; and there is no Messenger and Intercessor for the children of Adam except Muĥammad, the Chosen one, may peace and blessings of Allah be upon him.
 (*Kashī-e-Nūĥ, Rûĥānī Khazā'in*, vol. 19, p. 13)

The Promised Messiah^{as} also says:

The Holy Qur'an attracts its true followers with its spiritual qualities and inherent light. It illumines their hearts and then manifests mighty signs to establish such a strong bond with God as cannot be broken by a cutting sword. It opens the eye of the heart and closes the dirty pond of sin. It grants the blessing of delicious converse with Allah and grants knowledge of the Unseen. It informs the supplicant of the acceptance of prayers. Anyone who opposes a true follower of the Holy Qur'an, is shown by the mighty signs of Allah the Almighty that Allah is with His servant who follows His Book. (*Chashma-e-Ma'rifat, Rûĥānī Khazā'in*, vol. 23, pp. 308–309)

Then he says:

Beware! Do not take a single step in contravention of Allah's teaching and the Guidance contained in the Qur'an. Verily, I tell you truly that whosoever evades even the least of the seven hundred commandments embodied in the Holy Qur'an, he slams the door of salvation upon himself. Only the Holy Qur'an has opened the real and perfect paths of salvation; 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

All kinds of goodness in contained in the Qur'an—and this is the truth. Unfortunate, indeed, are those who give preference to other things over it. The Holy Qur'an is the fountainhead for all your success and salvation. There is not even a single religious need that has not been provided for you in this Holy Book. On the Day of Judgement, the Holy Qur'an will attest to or falsify your faith; and apart from the Qur'an there is no other book under heavens that can provide you with guidance without a reference to the Qur'an. It is, indeed, a great blessing of God that He has bestowed a book like this upon you. Verily, I tell you truly that the book that has been read to you, had it been read to the Christians, they would not have perished; and the blessing and guidance that have been vouchsafed upon you, had they been extended to the Jews in place of the Torah, some of their sects would not have ended up denying the Day of Judgement. Realise, therefore, the value of the blessing bestowed upon you. It is a precious blessing, and a

great treasure. Without the Holy Qur'an, the whole world would have been no better than a dirty clot of half-formed flesh. Indeed, it is a book compared to which all other sources of guidance amount to nothing at all. (*Kashī-e-Nūḥ, Rūḥānī Khazā'in*, vol. 19, pp. 26–27)

Everyone of us should analyse as to what extent he loves the Holy Qur'an and obeys its commandments and tries to practice them in his life. There are ways of manifesting love. The most important thing for an Aḥmadī is to make it obligatory upon him to recite a minimum of two or three *rukū'*⁶⁸ of the Holy Qur'an regularly. Then, taking the next step, he should read it with translation. By reciting the Holy Qur'an daily along with reading the translation, its beautiful teachings subconsciously filter into the deep layers of the mind.

Another matter enjoined by the Promised Messiah^{as} in the sixth condition is to adopt the ordinances of Allah and His Apostle as a code of life in every matter and to refer to them whenever the need arises. This is not mere lip-service. If you ponder over this directive, it will cause great concern. Allah the Almighty says:⁶⁹

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ
فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

O ye who believe! obey Allah, and obey *His* Messenger and those who are in authority over you. And if you differ in

68. The Holy Qur'an is divided, for the convenience of recitation into 30 *pārah*s (parts), and each *pārah* is divided into *rukū'*.

69. (*al-Nisā'*, 4:60)

anything among yourselves, refer it to Allah and *His* Messenger if you are believers in Allah and the Last Day. That is best and most commendable in the end.

Again, He says:⁷⁰

أَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

And obey Allah and the Messenger that you may be shown mercy.

Again, He says:⁷¹

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ . قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ . فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ

They ask thee concerning the spoils of wars. Say, ‘The spoils belong to Allah and the Messenger. So fear Allah, and set things right among yourselves, and obey Allah and His Messenger, if you are believers.

In these verses, Allah the Almighty directs us to earnestly obey His commandments and to practise them sincerely. We are also instructed to act according to the explanation of these commandments provided by the Holy Prophet^{sa}. Exhibit full obedience to the appointed leaders and the organisation of the Community; only then it can be said that you have truthfully fulfilled your dues to your *bai‘at*.

70. (*Āl-e-‘Imrān*, 3:133)

71. (*al-Anfāl*, 8:2)

I will now present some *aḥādīth* on this subject.

Ḥaḍrat 'Ubādah Bin Aṣ-Ṣāmit^{ra} narrates, 'We made a solemn pledge at the hand of the Messenger of Allah on the condition that we will pay heed to and obey all his directives whether we like them or not.' (*Ṣaḥīḥ Al-Bukhārī*, Kitābul-Aḥkām, Bābu Kaifa Yubāy'ul-Imāmūn-Nās)

'Abdur-Raḥmān Bin 'Amr As-Salamī and Ḥaḍrat Ḥujr Bin Ḥujr said, 'We went to 'Irbād Bin Sāriyah^{ra} who said, "One day the Apostle of Allah led us in the morning Prayer, then gave us a very effective and eloquent exhortation at which the eyes shed tears and the hearts became fearful. A man among the audience said, 'O Apostle of Allah! It seems as if it were a farewell exhortation! So, what injunction do you give us?' He then said, 'I enjoin you to fear Allah, hear and obey even if your *Amīr* [Leader] be an Abyssinian slave, for a time is coming that those of you who live after me will see great disagreement. You must then follow my rightly guided *Khulafā'* [caliphs] and me. Stick to it and hold fast to it. You have to avoid innovations in the religion, for every innovations introduced in the name of religion is an undesirable one, and every innovation is a manifest error.'" (*Sunan-ut-Tirmadhī*, Kitābul 'Ilmi Bābu mā Jā'a Fil-Akhḍhi Bis Sunnah. Also *Sunano Abī Dāwūd*, Kitāb-us-Sunnati, Bābu Luzūmis Sunnah)

We, the Aḥmadīs who claim complete obedience to the Holy Prophet^{sa} and declare our absolute faith, should always keep this advice and the *ḥadīth* in our minds.

Ḥaḍrat Anas^{ra} narrates that the Holy Prophet^{sa} said, 'Whoever possesses the following three qualities will taste the sweet

delight of faith: first, Allah and His Apostle become dearer to him than anything else. Second, he loves a person only for the sake of Allah's love! Third, he hates to revert to disbelief as he hates to be thrown into the fire!' (*Ṣaḥīḥ Al-Bukhārī*, Kitābul-Īmān, Bābu Ḥalāwatil Īmān)

The Promised Messiah^{as} says:

Look, Allah the Almighty says in the Holy Qur'an:⁷²

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

The only way to please Allah the Almighty is to be fully obedient to the Holy Prophet^{sa}; and there is no other way that will lead you to the communion with God. The final objective of man should always be to find the One God who is without any partner. He should shun associating anyone with God and indulging in innovations! He should be obeying the Messenger^{sa} and not following his personal lusts and base desires. Listen, I say it again: Man cannot succeed in any other way but by treading the true path of the Messenger^{sa} of Allah.

We have only one Messenger^{sa}; and only one Holy Qur'an was revealed to that Messenger^{sa}—obeying whom we can find God. The innovations introduced by the present day *fuqarā'* [hermits] and the methods of *durūd* and *wazā'if* [prayer incantations] invented by the leaders of the hermitages are all a tool that leads a man astray. Stay away from them. These people have tried to break the Seal of the Prophets and in a way have made a different *sharī'ah*. You should remember that the key

72. Say, 'If you love Allah, follow me: then will Allah love you...
(*Āl-e-Imrān*, 3:32)

for opening the door of Allah's blessings and grace is only to adhere to the injunctions of the Holy Qur'an and to follow the Holy Prophet^{sa} and to establish Prayer and keep fasting in the established manner. That person is lost who adopts any new path instead of following those established ways. That person shall end up dying in failure who does not comply with the dictates of Allah and His Messenger and walks divergent paths. (*Malfūẓāt*, new edition, vol. 3, pp. 102–103)

The Promised Messiah^{as} again says:

Almighty Allah says in the Holy Qur'an:⁷³

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

The only way to please Allah the Almighty is to be fully obedient to the Holy Prophet^{sa}. It is a common observation that people have become a slave to and are entangled in various kinds of customs. When someone dies, instead of praying for the deceased, as they should, they perform various rituals that are innovations. These customs are contrary to the teachings of the Holy Prophet^{sa}. Carrying them out is disrespectful to him in the sense that his teachings are not considered to be sufficient and final. Otherwise, there was no need to introduce these customs. (*Malfūẓāt*, new edition, vol. 3, p. 316)

73. Say, 'If you love Allah, follow me: then will Allah love you...
(*Āl-e- 'Imrān*, 3:32)

Then he says:

This temporary life will come to an end—whether spent in constrained circumstances or times of ease. But the matter of the Hereafter is very hard. It is an everlasting abode that has no end in time. If one goes to that life in a condition that one's affairs with Allah are straight, and the fear of Allah had overpowered one's heart, and with repentance from sins, he had secured himself from everything that Allah has designated as sin, the Grace of Allah will guide him. He will be pleased with his Lord, and his Lord will be pleased with him. But if one does not do so and spends this life in heedlessness, his end is dangerous. Therefore, at the time of *bai'at*, make a firm determination of what *bai'at* is and what benefits it provides. If it is done merely for worldly objectives, it is useless. But if it is for the sake of faith and pleasure of Allah, then it is blessed and carries its real aims and objectives. It can be hoped that it will provide all the benefits that the true *bai'at* provides. (*Malfūẓāt*, vol. 6, p. 142)

May Allah enable us to accept the Promised Messiah^{as} as the Imam of this Age from the core of our heart! With great pain and care he wanted to prepare a *Jamā'at* for establishing the Kingdom of God and His Messenger, and advised us with anguish in his heart. May Allah make us deserving of what he wanted us to be, and may we fully comply with all the conditions of the pledge of *bai'at*. May we act upon them, and always keep them before our eyes. No action of ours should make us guilty of contradicting the teachings of the Promised Messiah^{as}, and we should always be examining our deeds. May Allah the Almighty help us.

Today, with the grace of Allah the Almighty, after *du'ā'* this Convention⁷⁴ will reach its end. May we for the entire year, indeed for the entire life, be the recipients of the blessings and spiritual benefits of this Convention. May Allah cultivate and maintain the bond of love in our coming generations for Allah, His Messenger, the Promised Messiah^{as} and *khilāfat*. May Allah expose not our past shortcomings and sins, and may He forgive us, and may He, out of His sheer Grace, keep us among the Jamā'at of His dear ones. Our Allah! You are Forgiving and Merciful. Forgive our sins. Take mercy on us. Take us under the cover of Your forgiveness and mercy. Never allow us to depart from You. *Āmīn, yā Rabbal 'Ālamīn*⁷⁵!

74. Reference is to the Annual Convention of the Aḥmadiyyah Muslim Jamā'at, Germany, on August 24, 2003.

75. Accept our supplication, O Lord of All the Worlds.

VIII CONDITION

That he/she shall entirely give up pride and vanity and shall pass all his/her life in humbleness, cheerfulness, forbearance and meekness.

[From the Friday sermon delivered at Frankfurt, Germany, on August 29, 2003, in which seventh and eighth conditions of bai‘at were discussed in detail.]

Next to *Shirk*, There is no Affliction Like Arrogance

After exhibiting his pride, Satan had decided from the very beginning that he would try his utmost to hinder men from becoming true servants of Allah. He had made up his mind to entrap mankind through various ways. Even when man would perform a virtuous act, Satan would make him self-conceited, and thus through his personal vanity and egotism, he could be led to be proud and arrogant. This sense of pride would, in the end, make man lose the reward of his virtuous

act. Satan himself disobeyed Allah's command due to his personal vanity. Therefore, from day one, through the use of this very tool in its various forms, he resolved to lead man astray from the right path. Only the servants of the Gracious God, who are His special servants and are engaged in His worship, generally remain unharmed of Satan's attack. Otherwise, it is through the trap of pride that Satan usually succeeds in holding mankind in his captivity.

One must not take it lightly that we accepted the condition at the time of making *bai'at* that we would not indulge in pride and vanity. Give up arrogance in its entirety. It is not easy. Arrogance has many diverse forms. Satan attacks mankind utilising different methods. It is an extremely terrifying state! Actually, it is only through the Grace of Allah that one can be saved from it. Therefore, in the seventh condition, the Promised Messiah^{as} also introduced a way to obtain Allah's Graces. He said if we try to break away from the habit of arrogance, but do not fill in the emptiness with humility and meekness, then arrogance would attack us again. Therefore, adopt humbleness! Allah the Almighty loves the way of humility. The Promised Messiah^{as} himself demonstrated humbleness to such an extent that it has no parallel. That is the reason that Allah the Almighty was so pleased with him that He said to him in a revelation: (Urdu) 'He liked your humble ways!' We claim to have made *bai'at* with the Promised Messiah^{as}, and we have accepted him as the Imam of the Age. Therefore, it is all the more important for us to adopt this moral quality.

Man has no reason to show arrogance and haughtiness. In the Holy Qur'an Allah the Almighty says:⁷⁶

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا. إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ
الْجِبَالَ طُولًا

And walk not in the earth haughtily, for thou canst not rend the earth, nor canst thou reach the mountains in height.

This verse makes it clear that man has no position at all to strut about. What is it that he is so proud of? Some people think they are the kings of the time. They do not wish to come out of their limited circle. Remaining within their limited circles, they think of themselves as something grand. I am going to give the example of the smallest circle—that of domestic circumstances. It is truly alarming to see how savagely some men mistreat their wives and children. Some girls write to me telling me they have now become adults, but since their childhood they have been witnessing the oppressive treatment of their fathers towards their mothers and themselves, but now they cannot tolerate it any more. They used to hide in their rooms as soon as their father entered the house. If their mother or anyone of them happened to say anything against his likings, the father was so cruel that he would beat them. It is only arrogance that has turned fathers like this to commit such extremities. Most of them keep a nice posture outside their homes and people think no one is as noble as those persons. Thus, the outsiders have a favourable opinion about them. But there are some who keep an

76. (*Banī Isrā'il*, 17:38)

arrogant attitude both inside and outside of their homes, and their condition is obviously well known to all. Consequently, on coming of age, the children of such ill-mannered and arrogant men, especially their sons, show a reaction to their father's cruelty to their mothers, sisters or themselves. They start confronting their father, and when the time comes when the father becomes weak in his old age, they take their revenge. There are several circles in society, and the circle of domestic affairs is only one of them. There is also a social circle outside the home. If you take a survey, you will continuously discover such examples of arrogance in all these circles.

The extreme form of arrogance is found in the wider circle: due to arrogance some nations, countries, and governments look down upon the rest. They despise poor nations and countries. Today, this is a major cause of disorder and trouble in the world. If the arrogance is eliminated, disorder shall disappear, but the arrogant nations and governments do not realise that when Allah decides to break the disdainful attitude of the haughty, they disappear forever from the face of the earth.

Allah says in the Holy Qur'an:⁷⁷

فَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا. إِنَّ اللَّهَ لَا يُحِبُّ
كُلَّ مُخْتَالٍ فَخُورٍ

And do not puff up your cheek before men in pride nor walk in the earth haughtily; surely, Allah loves not any arrogant boaster.

77. (Luqmān, 31:19)

As is evident from this verse, Allah says that we should not walk around displaying pride and arrogance. The proud people have a special style of their own. Allah does not like a stiff-necked person walking around. Some people habitually stand proudly in front of their subordinates, but they show humbleness in front of their superiors. The evil of hypocrisy is evident in such persons. Thus, the trait of arrogance breeds many other evils; slowly and gradually all paths of virtue are fully closed. Such persons drift away from religion and also from the *Niḏām-e-Jamā'at* [Organisation of the Jamā'at]. As their arrogance increases, they move further away from the nearness and blessings of Allah and His Messenger.

It is mentioned in one *ḥadīth*:

Ḥaḍrat Jābir^{ra} narrated that the Holy Prophet^{sa} said, 'On the Day of Judgement the dearest to me, the closest to me, shall be those who are the best in good morals. And those among you shall be most severely under the wrath and farthest from me who are *tharthār*, those who are foul-mouthed and vain babblers; *mutashaddiq*, those who talk making wry faces and distend their cheeks; and *mutfaihiq*.' The Companions^{ra} asked, 'O Messenger^{sa} of Allah! We know the meaning of *tharthār*, and *matashaddiq*, but who are the *mutfaihiq*? He replied, '*Mutfaihiq* are those who speak haughtily, arrogantly.' (*Sunan-ut-Tirmadhī*, Abwāb-ul-Birri waṣ-Ṣilah, Bābu fī Ma'ālil Akhlāq)

Ḥaḍrat Ibn-e-Mas'ūd^{ra} narrated that the Holy Prophet^{sa} said, 'Three things are the roots of every sin. One should avoid them. Refrain from arrogance because it was due to arrogance that Satan was instigated not to prostrate to Adam. Second,

stay away from greed because it was greed that made Adam eat the fruit of the forbidden tree. Third, avoid jealousy because it was out of jealousy that one of Adam's sons killed his brother.' (*Ar-Risālah Al-Qushairiyyah*, Bāb-ul-Ḥasadi, p. 79)

Ḥaḍrat 'Abdullāh Bin Mas'ūd^{ra} narrated that the Holy Prophet^{sa} said, 'One whose heart has arrogance as little as a small grain will not be allowed to enter Paradise.' One man said, 'O Prophet of Allah! Man wishes to be well-dressed, to have good shoes on, and to look good.' The Holy Prophet^{sa} replied, 'This is not arrogance,' adding, 'Allah the Almighty is Elegant and likes elegance, that is, He likes beauty. Real arrogance is when man rejects what is true, considers people lowly, holds them in contempt and treats them badly.' (*Ṣaḥīḥ Muslim*, Kitāb-ul-Īmān, Bābu Taḥrīmīl-kibri wa Bayānihī)

Another tradition relates that:

Ḥaḍrat Abū Hurairah^{ra} narrated that the Holy Prophet^{sa} said, 'Heaven and Hell had a discussion and argument. Hell said that great oppressors and haughty people entered in it; Heaven said that weak and meek people entered in it. On this Allah the Almighty said to Hell, "You are the manifestation of My punishment. Through you I punish whomsoever I wish." And He said to Heaven, "You are the manifestation of My mercy. I grant mercy on whomsoever I please through you; and both of you shall have your full share that may belong to you."' (*Ṣaḥīḥ Muslim*, Kitāb-ul-Jannati wa Ṣifati Ni'amihā wa Ahlihā, Bābun-Nāri yadkhaluhal-Jabbārūna wal-Jannatu yadkhaluhad-Ḍu'aafā'a)

May Allah make it so that each Aḥmadī seeks mercy from Allah the Almighty by treading on the path of humility, meekness and civility, and becomes worthy of Allah's Paradise, and may each home be free from the sin of arrogance.

A *ḥadīth* recounts that:

Ḥaḍrat Abū Sa'īd Khudrī^{ra} and Ḥaḍrat Abū Hurairah^{ra} related that the Holy Prophet^{sa} said, 'Honour is the garment of Allah the Almighty and grandeur is His mantle. Allah the Almighty says, "Therefore, I shall punish him who attempts to snatch them from Me."' (Ṣaḥīḥ Muslim, Kitāb-ul-Birri waṣ-Ṣilah, Bābu Taḥrīmīl-Kibr)

Arrogant Shall Never Enter Paradise

So, in the long run, arrogance incites man to confront Allah. When Allah the Almighty has decreed that He shall not forgive one who associates partners with Him, then how can one who claims to be god-like be pardoned? It was indeed arrogance that created people in the mold of the Pharaoh. You have read about the end that these Pharaoh-like people met and have also witnessed some in this age. It is indeed a cause for fear; each Aḥmadī should try and avoid even the slightest particle of arrogance because it tends to spread and completely engulf man. Allah the Almighty has given us this warning, 'This is My mantle; I am Lord of all the worlds, Grandeur belongs to Me; accept it and show humility. If you try to cross these lines, you shall be punished. Even if you have arrogance only equal to a grain, punishment is in your fate.' In conjunction with this warning, however, a glad tidings

is also given. Allah says, 'I shall save you from the torment of Fire if you have the slightest degree of faith,' as is mentioned in a *ḥadīth*:

Ḥaḍrat 'Abdullāh^{ra} narrates that the Holy Prophet^{sa} said, 'One whose heart has arrogance only equal to a grain will not enter Paradise and one whose heart has faith only equal to a grain will not enter Fire.' (*Sunano Ibn-e-Mājah*, *Al-Muqaddimah*, Bābu Fil-Īmān, Ḥadīth No. 59)

The Promised Messiah^{as} says:

I tell you truly that on the Day of Judgement after '*shirk*'—associating partners with Allah—there will be no evil like arrogance. It is an evil that disgraces man in both the worlds. Divine mercy redresses everyone who believes in the Unity of God, but not the arrogant. Satan, too, claimed to believe in One God; however, he was arrogant and contemptuous towards Adam whom God loved. Satan criticised him and was ruined, and the yoke of curse hung around his neck. So, the first sin for which a person was eternally ruined was indeed arrogance. (*Ā'īnah-e-Kamālāt-e-Islam*, *Rūḥānī Khazā'in*, vol. 5, p. 598)

He goes on to say:

If you have any element of arrogance, hypocrisy, conceit, or indolence, then you are not worthy of acceptance. Do not deceive yourselves over a few things, in that you have achieved what you could, because God wishes that your entire being should go through a complete revolution. He demands a death

from you, after which He shall give you life. (*Kashtī-e-Nūh*, *Rūhānī Khazā'in*, vol. 19, p. 12)

Deep Connection Between Arrogance and Satan

The Promised Messiah^{as} then says:

Indeed, there are people who, although hundreds of thousands of ranks below those of Prophets of God (peace be on them all) grow arrogant when they have offered the *Ṣalāt* for a couple of days. Similarly, rather than be purified by fasting and performing *Hajj*, they develop conceit and arrogance. Remember, arrogance comes from Satan and makes one satanic. Until man keeps away from it, it becomes an impediment in the acceptance of truth and beneficence of the Divine. Arrogance should not be adopted in any way at all, not with regard to knowledge, not with regard to wealth, not with regard to high rank, not due to caste, ancestry and lineage; for it is mostly due to these things that arrogance develops. Unless one purifies oneself from these conceits one cannot be esteemed in the sight of Allah the Almighty. One cannot be granted the cognizance of God that burns the worthless emotional elements, for this [conceit] belongs to Satan, and Allah the Almighty does not like it...

The Promised Messiah^{as} is stating that there are a few basic activities that should be avoided. Some people consider themselves most virtuous after saying the *Ṣalāt* for a few days; they adopt a strange serious facial expression exuding pride. You must have come across certain long-robed individuals with

tasbīh [rosary] in hand coming out of mosques. Their demeanour exhibits pride and haughtiness. Thank God, the Ahmadiyyah Muslim Jamā'at is free from such long-robed individuals. On their return from *Hajj*, there is tremendous propaganda. Such people fast for appearances. Their visits to perform *Hajj* are also for show. It is all done to feign superiority so that people may say that such a person is virtuous, fasts a lot, is a *hajjī*, and is most pious. All these ostentations stem out of arrogance, or arrogance develops from these ostentations.

The Promised Messiah^{as} also says that some people are arrogant because of their caste or lineage: 'so and so is lower status; how could he be equal to them?' The Promised Messiah^{as} stated that arrogance is of many kinds that take you away from the cognizance of Allah the Almighty, away from His nearness, and thereby in the trap of Satan.

Again, the Promised Messiah^{as} says:

Thus, in my opinion, this is a fine way to be purified. It is impossible to find a better way than to discard arrogance and pride of any sort—about learning, family or wealth. When a person is granted insight by God, he can see that every light descends from heavens and helps remove all forms of darkness. Man is always in need of heavenly light. Even the eye cannot see without the heavenly light of the sun. Similarly, the internal light that removes every kind of darkness and in its place generates the light of *taqwā* and purity also comes down from the heavens. I tell you truly that a man's righteousness, faith, and purity all descend from the heavens. It all depends

on the special grace of Allah. If He wills He bestows it; and if He wills He takes it away.

Thus, real cognizance is indeed that man should consider his 'self' deeply humble and most insignificant and should seek Allah's grace with humility and meekness by falling prostrate at the Divine threshold. He begs for that light of cognizance, which destroys passions of the 'self' and develops a light within and bestows a power and enthusiasm for virtues. Then, if with Allah's Grace he finds this share and at some time acquires a clearer insight or strong conviction, he must not feel pride and conceit. Rather, he should further develop in his humility and submission, for the more insignificant he deems himself, the greater will be the experiences and divine light from Allah that will provide him with [spiritual] light and power.

If a man holds fast to this belief, then it is hoped that with the grace of Allah, his moral condition shall be good. To think high of oneself in the world is also arrogance and brings about the same consequences. It grows to a point that man curses others and holds them in contempt. (*Malḥūzāt*, new edition, vol. 4, pp. 212–213)

He then states:

Arrogance is a most dangerous disease. Whoever develops this meets spiritual death. I know most certainly that this disease is worse than murder. An arrogant person turns into Satan's brother because it was arrogance alone that disgraced Satan. Therefore, it is a prerequisite for a believer that he should not have arrogance; rather, he is required to have humility and meekness. Those who are divinely appointed have humility of

the highest order. The Holy Prophet^{sa} had this quality more than anyone else. One of his servants was asked as to how he was treated. He replied that the truth was that he was served by the Holy Prophet^{sa} more than he served him.⁷⁸

(اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ)

(*Malfūẓāt*, new edition, vol. 4, pp. 437–438)

Arrogance is Most Displeasing in the Sight of Allah

Again, the Promised Messiah^{as} says:

...I admonish my Jamā'at to shun arrogance because arrogance is most loathsome to Allah, the Lord of Glory. You may not perhaps fully realise what arrogance is. So learn it from me because I speak with the spirit of Allah.

Everyone who looks down upon his brother because he considers himself to be more learned, wise, or more accomplished is arrogant. He is arrogant because, instead of considering God to be the Fountainhead of all wisdom and knowledge, he considers himself to be something. Does God not have the power to derange him mentally and instead grant superior knowledge, wisdom, and dexterity to his brother whom he considers inferior? Likewise he too is arrogant who thinks of his wealth or high status and looks down upon his brother. He is arrogant because he has ignored the fact that it is God who has bestowed this status and grandeur

78. Bless O Allah Muḥammad and his people and grant them Thy bounties and peace.

on him. He is blind and does not realise that God has power to afflict him with such misfortune as would all of a sudden cast him to the lowest of the low; and again, He has the power to bestow greater wealth and prosperity upon that brother of his whom he considers small. Yet again, that person is arrogant who is proud of his superior bodily health, or of his handsomeness, or good looks, or strength, or prowess, and scornfully makes fun of his brother and teases him and addresses him with derisive names, not satisfied with this he advertises his physical defects. It is so because he is unaware of the existence of a God Who possesses power to suddenly afflict him with such bodily defects as may leave him much worse than his brother.

Similarly, the person who relies on his own strength, and neglects to supplicate to God, is arrogant. This is because he has not recognised divine strengths and powers and instead considers himself to be something. Therefore, O dear ones, remember all this lest you are deemed arrogant in the sight of Allah in some manner and you are unaware of it. A person who corrects a wrong word of his brother with arrogance has also partaken in arrogance. A person who does not wish to listen to what his brother has to say with civility and turns his face away has also partaken of arrogance. He who feels disgust for a poor and needy brother who sits next to him has also partaken of arrogance. A person who looks with derision and ridicule at one who prays has also partaken from arrogance. One who does not wish to be completely obedient to God's appointee and Prophet also partakes of arrogance. One who does not listen attentively to God's appointee and Prophet and does not read his writings with care also partakes

of arrogance. Therefore, try to rid yourselves of any portion of arrogance in you lest you be destroyed and so that you, along with your family, attain salvation. Turn to God, love Him as much as it is possible to love someone in this life and fear your God as much as one may fear someone in this world. Be of pure heart and pure intention and meek, submissive and harmless so that you may be shown mercy. (*Nazūl-ul-Masīh, Rūḥānī Khazā'in*, vol. 18, pp. 402–403)

The other part that has been stated in this condition is that one shall spend his life in lowliness, humbleness, cheerfulness, forbearance and meekness. As I mentioned earlier, if you try to free your heart and mind of arrogance, manage to free it, then most necessarily you would have to inculcate a higher quality, a higher characteristic, a higher attribute in you or else Satan would repeat his onslaught, for it is his task not to leave you alone. That quality is of humility and meekness. It is not possible for arrogance and meekness to co-exist. Arrogant people are always deriding and mocking humble people who are servants of the Gracious God. When confronted with such people you are not to adopt their attitude; rather, you are to abide by this commandment of Allah the Almighty:⁷⁹

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ
قَالُوا سَلَامًا

And the servants of the Gracious God are those who walk on the earth in a dignified manner, and when the ignorant address them, they say, 'Peace!'

79. (*al-Furqān*, 25:64)

Ḥaḍrat Abū Sa‘īd Khudrī^{ra} narrates that the Holy Prophet^{sa} said, ‘Anyone who adopts a degree of humility, Allah will elevate his status to a degree so much so that he will be granted a place in *‘Ilyyīn* [i.e., *the highest of the high*]. And the one who shows arrogance in front of Allah and adopts a degree of vanity, Allah will lower his spiritual status to such a degree so much so that He will make him reach *Asfal-us-Sāfilīn* [the lowest of the low].’ (*Musnadu Aḥmadabni Ḥaǎbal*, Bāqī Musnadil Mukthirīna minaṣ-Ṣaḥābah, Musnadu Abī Sa‘īd al-Khudrī)

Your safety is to leave the company of such persons by saying ‘*salām*’ to them. It is better for you because your spiritual levels will be raised, and the opponents will be falling among the lowest of the low.

Again, it is narrated in *ḥadīth*:

Ḥaḍrat Abū Hurairah^{ra} narrated that the Holy Prophet^{sa} said, ‘Your wealth does not decrease by giving *ṣadaqah* [charity]. And the more a person forgives others, the more Allah grants him honour; the more a person adopts humility and humbleness, the more Allah raises his status.’ (*Ṣaḥīḥ Muslim*, Kitāb-ul-Birri waṣ-Ṣilah, Bābu Istiḥbābil ‘Afwi Wat-Tawāḍu‘i)

‘Iyāḍ Bin Ḥimār al-Mujāshi‘ī^{ra} narrated that the Holy Prophet^{sa} said, ‘Allah has revealed to me that you should adopt humbleness to the extent that no one shows his pride to the others and no one commits any act of aggression against another.’ (*Ṣaḥīḥ Muslim*, Kitāb-ul-Jannati wa Ṣifati Na‘īmiḥā Wa Ahlihā, Bābuṣ-Ṣifātillatī yo‘arafu biḥā fid-Dunyā Ahlul-Jannati Wa Ahlun-Nār, Ḥadīth No. 7210)

There is another tradition we should also keep in mind as with respect to mutual matters and dealings.

Ḥaḍrat Abū Hurairah^{ra} narrates that the Holy Prophet^{sa} said, 'Wealth does not decrease when it is spent in the way of Allah, and the extent to which a servant of God forgives another, Allah the Almighty increases his honour likewise. The more humility and humbleness one adopts, the greater is the status one is granted by Allah the Almighty.' (*Ṣaḥīḥ Muslim*, Kitāb-ul-Birri waṣ-Ṣilah, Bābu Istiḥbābil 'Afwi Wat-Tawāḍu'i)

So each Aḥmadī should adopt the habit of forgiving each other. This would elevate one's status in the Hereafter, and Allah the Almighty shall continue to increase one's honour in this world as well. Allah the Almighty does not leave anything that is done for His cause without a reward.

Status of the Meek in the Eyes of the Holy Prophet Muḥammad^{sa}

How great was the status of the meek in the eyes of the Holy Prophet^{sa} might be determined by this *ḥadīth*:

Ḥaḍrat Abū Sa'īd Khudrī^{ra} narrates with reference to the Holy Prophet^{sa} that he loved the meek. Ḥaḍrat Abū Sa'īd Khudrī^{ra} said that he heard the Holy Prophet^{sa} praying:

اللَّهُمَّ أَحْيِنِي مَسْكِينًا وَأَمِتْنِي مَسْكِينًا وَأَحْشُرْنِي فِي زُمْرَةِ الْمَسَاكِينِ -

O Allah keep me alive in a state of meekness, give me death in a state of meekness, and raise me from among the group of the meek.

(*Sunano Ibn-e-Mājah*, Kitābūz-Zuhd, Bābu Mujālasatil-Fuqarā'i)

Thus, each Aḥmadī should adopt the same path and should tread the ways on which our master the Holy Prophet^{sa} was. Each Aḥmadī should try and be counted among the meek, for the pledge of *bai'at* states that, 'I shall spend my life in meekness.'

It is narrated in one tradition:

Ḥaḍrat Abū Hurairah^{ra} narrates that, 'Ḥaḍrat Ja'far^{ra} Bin Abī Ṭālib used to love the meek and needy. He would sit in their gatherings and would talk to them, and the meek and needy would talk to him. Therefore, the Holy Prophet^{sa} would call Ḥaḍrat Ja'far^{ra} with the title of 'Abul Masākīn [i.e., the father of the meek].' (*Sunano Ibn-e-Mājah*, Kitābūz-Zuhd, Bābu Mujālasatil-Fuqarā'i)

The Promised Messiah^{as} says:

If you wish to find Allah the Almighty, seek Him near the hearts of the meek. This is the reason Prophets of God adopted meekness. Similarly, it is required that people of bigger nations do not deride smaller nations; none should say their ancestry is higher. Allah the Almighty states that when you come before Me I shall not enquire of you about your nation; rather, the question would be, what are your deeds? Likewise, the Prophet^{sa} of God said to his daughter that 'O Fāṭimah, Allah the Almighty shall not enquire into one's lineage. If you commit a wrong Allah the Almighty shall not condone you because you are the daughter of the Prophet.'

Thus, you should watch what you do at all times. (*Malfūzāt*, new edition, vol. 3, p. 370)

He also states:

It was an essential requirement for *ahl-e-taqwā* [righteous people] that they spend their life in poverty and meekness. This is a branch of *taqwā* by which we are to ward off the unjustified anger. The last and most crucial stage for great pious and honest people is indeed to shun anger. Haughtiness and conceit are borne out of anger, and similarly, anger is at times a consequence of haughtiness and conceit. Anger is aroused only when man gives preference to one's *nafs* [self] over the other. (*Report Jalsah Sālānah*, 1897, p. 49)

He states:

If you wish that God in heaven is pleased with you, then be as if you are two brothers from one womb. The more esteemed among you is one who forgives the sins of his brother, and wretched is one who is obstinate and does not forgive. Such a person is not from me. (*Kashṭī-e-Nūḥ, Rūḥānī Khazā'in*, vol. 19, pp. 12–13)

VIII

CONDITION

That he/she shall hold faith, the honour of faith and the cause of Islam dearer than his/her life, wealth, honour, children, and all loved ones.



The pledge to prefer faith over the world is a pledge that everyone who is constantly linked with the Jamā'at and attends meetings and *ijtimā'āt* repeats over and over again. Banners are set up at every *ijtimā'*, *jalsah*, etc. Often, one of these banners displays the idea of giving preference to faith over the world. Why has this matter been given so much importance? Without it, faith cannot survive. It is not an easy task to act upon this requirement. To achieve it, one should constantly ask for Allah's help. This high standard can only be established with His grace. For us who are (with the grace of Allah) in *bai'at* of the Promised Messiah^{as}, Allah the Almighty has given the instruction in the Holy Qur'an:⁸⁰

وَمَا أَمْرُوآ إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ . حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ
وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَامَةِ

And they were not commanded but to serve Allah, being sincere to Him in obedience, *and* being upright, and to observe Prayer, and pay the *Zakāt*. And that is the religion of *the people* of the right path...

By offering *Ṣalāt* on time and in congregation, and by spending in the cause of Allah and helping the needy, we can establish ourselves upon the correct religion. Thus, we can incorporate the teachings into our lives and enforce them in our conduct; and when we worship Allah and act upon His teachings, Allah the Almighty will give us the ability to do so. He will strengthen our faith to such an extent that ourselves, our ambitions, and our children will all appear insignificant in comparison to our faith. So, when everything will be purely for Allah the Almighty, and nothing will be considered our own possession, then Allah will not let us go to waste. He guards the honour, protects the children, and puts His blessings on such people. He enlarges their possessions, always keeps them wrapped in His Mercy and Favour, and removes all their fears. As Allah says in the Holy Qur'an:⁸¹

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ

Nay, whoever submits himself completely to Allah, while he is excellent in conduct, shall have his reward with his Lord. No fear *shall come* upon such, neither shall they grieve.

80. (*al-Bayyinah*, 98:6)

81. (*al-Baqarah*, 2:113)

Essence of Islamic Teachings

Then Allah says:⁸²

وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ
حَنِيفًا. وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا

And who is better in faith than he who submits himself to Allah, and he is a doer of good, and follows the religion of Abraham, the upright? And Allah took Abraham for a special friend.

In this verse, the essence of teachings of Islam is recorded. One should be completely obedient and should follow the commands of Allah with all his strengths. He should dedicate himself to faith and be gracious. One should not fear that his wealth or children would be wasted. Allah, Who is better than anyone else in returning favours and in rewarding efforts, will reward these actions Himself. As has been explained earlier, He Himself will protect his life, wealth, and honour. Allah the Almighty does not let such people or their future generations go to waste.

Referencing the Qur'an, the Promised Messiah^{as} says:⁸³

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ

Whoever submits before God, dedicates his life in His path, and is eager to do righteous deeds shall get his rewards from

82. (*al-Nisā'*, 4:126)

83. (*al-Baqarah*, 2:113)

the fountainhead of nearness to God. There is neither fear nor grief on such people. Whoever devotes all his faculties to the path of God, and whoever is active doing truly righteous deeds with his words, conduct, movements, standing, and his entire life is purely for the sake of God, will have a special reward. God will deliver him from fear and grief. (*Sirāj-ud-Dīn 'Īsā'ī ke Chār Swālon kā Jawāb, Rūḥānī Khazā'in*, vol. 12, p. 344)

It is narrated in a tradition:

Ḥaḍrat Mu'āwiyah Bin Ḥaidah al-Qushairī^{ra} says while narrating the story of his acceptance of Islam, 'I reached the Holy Prophet^{sa} and I asked him, "What message has our Lord given you for us, and what religion have you brought?" He said, "God has sent me with the religion of Islam." I asked, "What is the religion of Islam?" Ḥuḍūr^{sa} replied, "Islam is that you surrender your entire being to Allah, abandon all other deities, establish *Ṣalāt*, and give *Zakāt*.'" (1: *Kanzul-'Ummāl Li 'Alāiddīn al-Muttaqī al-Hindī*, Kitāb-ul-Īmāni wal-Islāmi min Qismil-Af'āl. Wa fihī Arba'atu Abwābin, Albābul awwalu, alfaṣluth-thānī fī Ḥaqīqatil-Islām. 2: *Shu'aabul-Īmāni Lil-Baihaqī*, As-Sādis was-Sittūna min shu'aabil-Īmāni wa huwa Bābun fī Mubā'adatil-kuffāri wal-Mufsidīna wal-ghilzati 'Alaihim)

There is another tradition:

Ḥaḍrat Sufyān^{ra} says that once I said, 'O Messenger of Allah, tell me something of Islam after which I will not have to ask anyone else and I should be fully satisfied.' Ḥuḍūr^{sa} replied, 'You should say: "I believe in Allah the Almighty, then

become firm on it, and stay on it with fortitude.” (*Ṣaḥīḥ Muslim*, Kitāb-ul-Īmān, Bābu Jāmi‘i Auṣāfīl-Islam)

What was the conduct of the Companions^{ra}? The following incident is recorded in *ḥadīth*. In the beginning, alcohol was not forbidden in Islam. Companions^{ra} would drink and sometimes get intoxicated. But even in this state, faith and its honour were dominant in their minds. They placed faith as more important than all other things. When the commandment prohibiting alcohol came, some people were sitting together drinking and some were intoxicated. When they heard of the prohibition, they acted upon it immediately.

Ḥaḍrat Anas Bin Mālik^{ra} narrates, ‘I was serving wine prepared from dates to Abū Ṭalḥah Anṣārī^{ra}, Abū ‘Ubaidah Bin Jarrāḥ^{ra} and Ubayy Bin Ka‘ab^{ra}. Someone came and said alcohol has been forbidden, and when Abū Ṭalḥah^{ra} heard this he said to Anas^{ra}, “Get up and break the containers of wine.” Anas^{ra} adds that he got up and hit the containers with the bottom of the stone vase and it broke them.’ (*Ṣaḥīḥ Al-Bukhārī*, Kitābu Akhbāril-Aḥādi, Bābu mā Jā’a fī Ijāzati-Khabaril-Wāḥidiṣ-Ṣudūq)

Revival of Islam Demands a Ransom from Us

The Promised Messiah^{as} says:

Revival of Islam demands a ransom from us. What is it? It is us dying in this very path. This is the death upon which the life of Islam, the life of Muslims, and the manifestation of the

Living God depend. This is exactly what is called Islam, and God now wants to revive this very Islam. To bring about this great undertaking, it is essential that a grand enterprise that would be effective in every aspect should be established by His own initiative. So, the Wise and Powerful God did exactly that by sending this humble one for the reformation of mankind. (*Fat-ḥe-Islam, Rūḥānī Khazā'in*, vol. 3, pp. 10–12)

Then he says:

Until man becomes a servant of Allah with sincerity and purity, it is hard to attain any rank. Allah the Almighty testifies about Ibrāhīm:⁸⁴

وَأَبْرَاهِيمَ الَّذِي وَفَّى

That Ibrāhīm is a man who lived up to his word. To cleanse one's heart in this manner, to fill it up with the love of Allah, to live according to the wishes of Allah, and to be an obedient servant whose desires are in perfect harmony with the desires of Allah, like a shadow. All of these things are achieved with prayer. *Ṣalāt* is for praying indeed, and one should pray at every stage. But if one offers the *Ṣalāt* as if he were asleep, and does not know [the nature and importance of] *Ṣalāt*, then it is not *Ṣalāt* at all.... Therefore, it is required that man should not be lazy in offering the *Ṣalāt*, nor should he be inattentive. If our Community wishes to become a Jamā'at, it should adopt a type of death. It should avoid selfish matters and selfish

84. And of Abraham who fulfilled *the commandments*.
(*al-Najm*, 53:38)

motives, and it should give Allah the Almighty priority over everything. (*Malḥūzāt*, new edition, vol. 3, pp. 457–458)

Means of Obtaining Salvation From Sin— Certainty of Faith

Then the Promised Messiah^{as} says:

O ye, the seekers of God: pay attention and listen. There is nothing like certainty of faith. Certainty rescues one from sin. Certainty gives one strength to do good. Certainty makes one a true lover of Allah. Can one give up sin without certainty? Can one desist from the desires of the flesh without convincing manifestation? Can one find any satisfaction without certainty? Can one bring about a true change without certainty? Can one achieve true happiness without certainty? Is there any such penance or ransom that can make one give up sin?... One should remember that without certainty, one cannot come out of a dark life, nor can one attain the Holy Spirit. Blessed are those who have been delivered from doubts and misgivings because they alone will be delivered from sin. Blessed are those who have escaped uncertainty and doubt because they will get rid of sin. Blessed are you when you are given the treasure of certainty because after that your sin will disappear. Sin and certainty cannot co-exist. Would one put his hand in a hole in which he could see a poisonous snake? Can one stand at the place where stones rain from a volcano, or where lightning strikes, or at the place of attack of a vicious lion, or at a place where a deadly plague is wiping out the human race? If you have this much certainty

about God as about the snake, or the lightening, or the lion, or the plague, then it is not possible for you to defy Him nor to break the ties of sincerity and loyalty with Him. (*Kashī-e-Nūh, Rūḥānī Khazā'in*, vol. 19, pp. 66–67)

The Promised Messiah^{as} also said:

Perfect understanding is the root of fear, love and appreciation. Whoever is given the perfect knowledge is given the perfection of fear and love as well. Whoever is given perfect fear and love is given freedom from every sin that originates from recklessness. For this salvation, we are not dependent on any blood, we are not in need of any cross, and we do not need any penance. Instead, we only need one sacrifice, the sacrifice of the 'self'. Its need is felt by our conscience, and this sacrifice is named Islam. Islam entails putting out your own neck for sacrifice. It means to put your soul on the threshold of God with total willingness. This charming name is the soul of all revealed laws and the crux of all commandments. To put out one's neck to be sacrificed with real pleasure and contentment requires perfect love and perfect devotion. Perfect love requires perfect understanding. Thus, the word Islam points to the fact that true sacrifice needs perfect understanding and perfect love. And it needs nothing else. (*Lecture Lahore, Rūḥānī Khazā'in*, vol. 20, pp. 151–152)

May Allah the Almighty grant us the ability to act upon all these exhortations.

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*[From the Friday sermon delivered at the Faḍl Mosque,
London, United Kingdom, on September 12, 2003, in
which ninth condition of bai‘at was discussed in detail.]*

The teachings of Islam are so beautiful that they have not left any aspect of human life untouched. All of these favours of Allah the Almighty demand that this teaching, which descended on His dear Prophet^{sa}, be adopted as part of our lives. We bear even greater responsibility as we have joined and claimed to have joined the Jamā‘at of the true lover and servant of the Holy Prophet^{sa}, and the Imam of this Age. Thus, whereas Allah the Almighty has drawn attention towards His worship and the discharge of one’s obligations toward Him, He has also drawn the attention toward the discharge of our obligations to humans. He has also commanded us regarding the rights of different relatives and relationships that need to be discharged. It is due to this importance that the Promised Messiah^{as} mentioned in the ninth condition of *bai‘at* kindness towards the creation of Allah the Almighty and the obligations owed to them.

IX CONDITION

That he/she shall keep himself/herself occupied in the service of God's creatures for His sake only and shall endeavour towards the beneficence of mankind to the best of his/her God-given abilities and powers.

Allah the Almighty says in the Holy Qur'an:⁸⁵

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ
بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ
مُخْتَلًا فُحُورًا

And worship Allah and associate naught with Him, and *show* kindness to parents, and to kindred, and orphans, and the needy, and to the neighbour that is a kinsman and the neighbour that is a stranger, and the companion by *your* side, and the

85. (*al-Nisā'*, 4:37)

wayfarer, and those whom your right hands possess. Surely, Allah loves not the proud *and* the boastful.

Kind Treatment to All

In this verse, Allah the Almighty commands not only to treat your brothers, your near ones, your relatives, your acquaintances, and your neighbors kindly, but also be compassionate to them, help them if they are in need, and be beneficent to the best of your ability to even those people whom you do not know and have no relationship or association with. And be beneficent to those whom you have only met temporarily. If they are in need of your sympathy or your help and can benefit from you, then you must help them. By doing so, a beautiful culture of Islam will be established. Develop compassion for God's creatures, with the understanding that it is something more than a good deed, it falls into the category of benevolence. Benevolence means not expecting the return of your favours; benevolence is exercised by man purely for the sake of Allah the Almighty. In this way, such a beautiful society will be established where there will be no dispute between husband and wife, mother-in-law and daughter-in-law, brothers, and neighbors. Everyone will try to be benevolent to the other. Each person will try to give others their rights with love and care, and will do so purely to win the love of Allah. In today's society, this is even more urgent than ever before. Allah says that if you do not follow this path, then you will be counted as arrogant. And Allah does not like arrogance.

Arrogance is such an affliction that all mischief originates from it.... In the seventh condition, I have mentioned the subject in depth already; therefore, it is not necessary to go into another detailed discussion about it. Briefly, this condition of *bai'at* requires you to be kind to God's creation so that you may become favourable in the sight of Allah the Almighty and get the rewards in both the worlds. The kindness you show towards others should be motivated by heartfelt love and not to seek acknowledgement from people for the favour. Allah says in the Holy Qur'an:⁸⁶

وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

And they feed, for love of Him, the poor, the orphan, and the prisoner.

One interpretation of this is that despite their own needs, those who love Allah take care of the needs of others in order to attain the love of Allah the Almighty. They themselves stay hungry, yet they feed others. They do not show miserliness by suggesting that what they are giving is also required to meet their own needs. Instead, they help as much as they can. They do this to be virtuous and to get the approval of Allah, and not to get any acknowledgement from others. They give what they could enjoy or utilise themselves, always keeping in mind the instruction of Allah that you should only give for the sake of Allah, what you like for yourself. They are not like those who help the needy and boast about it. Some people are in the habit of giving only their used items or worn clothing as

86. (*al-Dahr*, 76:9)

gifts. These people should respect the dignity of their brothers and sisters. It is better for them not to give a gift at all if they cannot afford it. At a minimum, they should tell the recipient that the items are used and then ask the recipient if they are willing to accept them.

Some people write to me saying that they want to give—for the weddings of poor girls—good clothes that have only been worn for a day or two and were not used again because they were too small or for some other reason. In this regard, it must be clear that even if these items are being given through the auxiliary organisations of Aḥmadiyyah Muslim Jamā'at, like *Lajnah Imā'illāh* or *Khuddām-ul-Aḥmadiyyah*, or even if they are being given individually, they should respect the dignity of the poor. They should give away items in a condition that they are still worth giving. The items should not be completely worn out with stains, stench of sweat, etc. If such clothes are given, they should be washed, cleaned, and mended first. As I have said, our auxiliary organisations like *Lajnah Imā'illāh* also distribute such clothes. They should make it clear to the recipients that these clothes are used and that they should only accept them if they choose to. Everyone has a sense of honour, and as I have said earlier, this sense of honour should be respected.

The Promised Messiah^{as} says in explaining the verse:⁸⁷

وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

...Remember that God the Almighty likes good deeds very much, and He desires that sympathy be shown for His

87. (*al-Dahr*, 76:9)

creation. If He desired harm, He would have directed us to be bad; but the Majesty of God is free from this. (Holy is Allah and Great is His station)...

Therefore, all of you who have established a relationship with me should remember that you should show compassion for everyone regardless of their religion; and be good to all without any discrimination because this is the teaching of Holy Qur'an:⁸⁸

وَيُطْعَمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

Those captives and prisoners [at the time of the Prophet^{sa}] were mostly non-believers. Now, you can see the scope of kindness in Islam. In my opinion, perfect moral teaching is not found anywhere except in Islam. Once I regain my health, I will *inshā'Allah* write a comprehensive treatise on moral teachings because I want to make my expectations clear to the Jamā'at. It will be a comprehensive guide for my Jamā'at, and it should show how to seek God's pleasure. I am deeply grieved when I see or hear that someone did something that does not fully conform to Islamic teachings. I am not happy about these incidents. I still view my Jamā'at like a child who takes two steps and falls four times. But I do believe that Allah the Almighty will make it perfect. Therefore, you should make an effort, plan, strive, and pray continuously that Allah may show His grace, because nothing is possible without His grace. When He favours, He opens up all ways. (*Malfūẓāt*, new edition, vol. 4, pp. 218–219)

88. (*al-Dahr*, 76:9)

With the Grace of Allah, due to the pious influence of the Promised Messiah^{as}, and by acting on his teachings, many of the ills that the Promised Messiah^{as} was concerned about [regarding the Jamā'at] at that time disappeared from the Jamā'at. With the Grace of Allah, a very large segment was totally freed from them, and it still is. As we are moving away from that stage, Satan continues to attack with the ills of society. Therefore, in accordance with the concerns of the Promised Messiah^{as}, we should continue to strive to avoid those ills with effort and prayer. We should ask for the Grace of Allah in accordance with his teaching, so that Allah the Almighty may always keep the Jamā'at of Promised Messiah^{as} perfect. I will now present a few traditions.

Ḥaḍrat Abū Hurairah^{ra} narrates that the Messenger of Allah said, 'Allah the Almighty and the Glorious will say on the Day of Judgement, "O son of Adam, I was sick but you did not attend to Me." Man will say, "O Lord. How could I attend to You? You are the Lord of all the worlds." Allah the Almighty will say, "Did you not know that so and so of My servants was sick? You did not attend to him. Did you not know that if you had done so, you would have found Me near him? O son of Adam, I asked you for food but you did not give Me any food." Upon this the son of Adam will say, "O my Lord. How could I feed You whereas You are the Lord of all the worlds?" Allah the Almighty will say, "Do you not remember when a servant of Mine asked you for food? You did not feed him. Did you not know that if you had fed him, you would have had a reward with Me? O son of Adam! I asked you for water, but you did not give Me any water." Son of Adam will say, "O

my Lord. How could I serve you water, whereas You are the Lord of all the worlds?” Upon this, Allah the Almighty will say, “Such and such person asked you for some water, but you did not offer him any. If you had given him water, you would have had its reward with Me.” (*Ṣaḥīḥ Muslim*, Kitāb-ul-Birri waṣ-Ṣilah, Bābu Faḍli ‘Iyādatil-Marīḍ)

Then, there is this narration:

Ḥaḍrat ‘Abdūllah Bin Mas‘ūd^{ra} states that the Messenger of Allah said, ‘All creatures are God’s family. So, Allah likes the person, from among all humans, who treats His family (creatures) well and looks after their needs.’ (*Mishkāt-ul-Maṣābīḥ*, Kitāb-ul-Ādāb, Bābush-Shafaqati war-Raḥmati ‘alal-Khalq)

There is another *ḥadīth* in which Ḥaḍrat ‘Alī^{ra} narrates that the Messenger of Allah said:

‘Every Muslim has six obligations with regard to other Muslims:

1. When he meets him, he should say ‘*Assalāmo ‘Alaikum.*’
2. When one sneezes, he should say, ‘*Yarḥamukumul-lāh*’ [may Allah have mercy on you].
3. When he is sick, he should visit him. (Some people have, with the grace of Allah, this good habit, and they go to hospitals to visit sick ones whether they know them or not. They take fruits and flowers for them. This form of social service is very good.)
4. When one calls him for help, he responds to him.
5. When one dies, he comes to his funeral.

6. And he desires for them what he desires for himself, and even in his absence he wishes him well.'

(*Sunanud-Dārimiyyi*, Kitāb-ul-Istīdhān, Bābun fī Ḥaqqil-Muslimi 'alal-Muslim)

It is reported that:

Ḥaḍrat 'Abdullāh Bin 'Umar^{ra} narrates that the Messenger of Allah said, 'Do not be jealous of one another. Do not raise prices to harm each other. Do not hold grudges against each other. Do not turn your backs on each other, and do not be indifferent to each other. And do not bid on deals that are closed. Instead, you should live like servants of God and be brotherly to each other. A Muslim does not wrong his brother. He does not insult him, and he does not embarrass or humiliate him.' He pointed to his chest and said, 'Piety is here.' He repeated these words three times, then he said, 'It is enough misfortune for a man that he should look at his Muslim brother with disdain. Every Muslim's blood, wealth, honour and respect are sacred and sanctified for the other Muslim.' (*Ṣaḥīḥ Muslim*, Kitāb-ul-Birri waṣ-Ṣilah, Bābu Taḥrīmī-Zulmīl Muslimī Wa Khadhliḥ)

Then it is reported that:

Ḥaḍrat Abū Hurairah^{ra} states that the Holy Prophet^{sa} said, 'Whosoever helps remove the worldly anguish and suffering of a Muslim will have his anguish and suffering removed by Allah the Almighty on the Day of Judgement. Whosoever brings relief to a poor person and brings ease to him will have ease created for him by Allah the Almighty in the hereafter.'

Whosoever covers up the faults of a Muslim will have his faults covered up by Allah the Almighty in the hereafter. Allah the Almighty is keen to help him who is keen to help his brother. Whosoever goes in search of knowledge will have the ways to Paradise facilitated to him by Allah the Almighty. Those who sit in any of the houses of Allah the Almighty and read the Book of Allah the Almighty and are engaged in teaching and learning will attain peace and tranquillity from Allah the Almighty; Allah the Almighty's mercy covers them, angels keep them in their circle, and Allah the Almighty mentions them to His near ones. One who slackens in actions will not succeed with only his name and his family, and he will not go to Paradise by virtue of his family ties.' (*Ṣaḥīḥ Muslim*, Kitāb-udh-Dhikr, Bābu Faḍlil Ijtimā'i 'alā Tilāwatil-Qur'ani wa 'aladh-Dhikr)

What is mentioned in the beginning is to be mindful of the rights of other people and help to remove the worries and difficulties of your brethren. If you do so, on the Day of Judgement, Allah the Almighty will deal with you with the same kindness and will remove your worries and hardships. It is the favour of the Holy Prophet^{sa} upon us. He said that if you wish that Allah should cover you with His forgiveness, then you should help and comfort the distressed, the afflicted, and the destitute as much as you can. Then, Allah will deal with you with kindness. Try to cover the weaknesses of your brethren. Do not try to find their faults or make them public. You do not know how many weaknesses and faults you have that you will have to account for on the Day of Judgement. Thus, if you had overlooked the faults of your brethren, if you

had tried to counsel them with sympathy instead of making their weaknesses public, Allah will overlook your faults as well. These are the rights of people. If you discharge them, you will inherit the blessings of Allah the Almighty.

Then it is reported in a tradition that:

Ḥaḍrat Abū Hurairah^{ra} narrates that the Holy Prophet^{sa} said, 'Charity does not reduce your wealth. The person who forgives the transgressions of others will be given even greater honour by Allah the Almighty. No one is dishonoured by forgiving the faults of others.' (*Musnadu Aĥmadabni Ḥańbal*, vol. 2. p. 235, printed in Beirut)

Then it is reported that:

Ḥaḍrat 'Abdullāh Bin 'Umar^{ra} states that the Holy Prophet^{sa} said, 'The Gracious God will be Merciful to those who show mercy to others. You show mercy to the dwellers of the earth, and the One in the heavens will have mercy on you.' (*Sunano Abi Dāwūd*, Kitāb-ul-Adab, Bābun fir-Raĥmah)

The Promised Messiah^{as} says:

Remember that there are two commandments of Allah the Almighty. First, associate no partner with Him, neither in His being and attributes, nor in His worship. Second, be compassionate to the others. Benevolence does not imply that it should be only for your brothers and relations, but it should be for anyone, any human, and any of God's creation. Do not consider whether someone is a Hindu or a Christian. I tell you truthfully that Allah the Almighty has taken the responsibility of ensuring justice to you; He does not want you to take

it upon yourselves. The more congeniality you adopt, the more humble and serving you are, the more Allah the Almighty will be pleased with you. Leave your enemies to Allah the Almighty. The Day of Judgement is near. You should not be confounded by the opposition. I perceive that you will suffer a lot more at their hands because those who fall short of decency become ferocious as if a dam is broken and a flood bursts out. A pious person needs to control his tongue. (*Malḡūzāt*, vol. 9, pp. 164–165)

Then he says:

Beware there are two categories of rights. One is Allah's right and the second is the human right. Even in connection with the right of Allah, the affluent encounter difficulty, and arrogance and conceit keep them deprived. For example, they dislike standing next to a poor person in Prayer. They cannot have him sit next to them, and thus they remain deficient in matters of Allah's right. Mosques are indeed the houses for the poor, and these people consider it below their stature to go there. Similarly, they cannot take part in special activities in connection with the rights of man. A poor man is prepared for any service. He can massage your feet, bring water, wash clothes and does not hesitate if he has to help remove the human refuse. But the rich consider such tasks to be insulting and disgraceful and are thus deprived of these blessings as well. Thus, prosperity can also stop you from doing a number of virtuous deeds. This is why it is reported in traditions that the poor will enter Paradise five hundred years earlier. (*Malḡūzāt* new edition, vol. 3, p. 368)

He also says:

Compassion for God's creation is such a thing that if man gives it up and moves away from it, he gradually becomes a beast. This is what the humanity of man demands, and one is human only as long as one treats one's brother with kindness, tenderness, and benevolence. There should be no discrimination in this matter. Just as Sa'dī said, 'human beings are like parts of a body.' Remember, in my estimation the scope of sympathy is very wide. One should not exclude any group or individual. I do not say—like the ignorant people of this age—that you should limit your kindness to only Muslims. I say that you should have sympathy for all of God's creation no matter who they are, whether a Hindu, or a Muslim, or something else. I never approve the words of such people who wish to limit sympathy only to their own people. (*Malfūzāt*, new edition, vol. 4, pp. 216–217)

He also says:

Thus, to be kind to the human race and have compassion for it is a very great type of worship and it is a great way to win the pleasure of Allah the Almighty; but I see a great deficiency is shown in this regard. Others are considered inferior. They are mocked at instead of being looked after and helped in a time of calamity and distress. Those who do not treat the poor well, even consider them inferior, I fear they may get afflicted by the same calamity. Those whom Allah has blessed should express their gratitude and should deal with His creation kindly and humanely. They should not be proud of God-given abundance, and they should not

viciously trample the poor. (*Malfūḏāt*, new edition, vol. 4, pp. 438–439)

He also says:

The great details about the rights of parents, children, other relatives, and the destitute as described in the Qur'an are not, in my estimation, written in any other book.

As Allah the Almighty says:⁸⁹

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ
بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ
مُخْتَلًا فَاخْوَرًا

And worship Allah and associate naught with Him, and *show* kindness to parents, and to kindred, and orphans, and the needy, and to the neighbour that is a kinsman and the neighbour that is a stranger, and the companion by *your* side, and the wayfarer, and those whom your right hands possess. Surely, Allah loves not the proud *and* the boastful.

(*Chashma-e-Ma'rifat, Rūḥānī Khazā'in*, vol. 23, pp. 208–209)

Ḥaḍrat Khalīfatul Masīḥ I^{ra} says in this regard:

The intention should be in accord with the verse:⁹⁰

إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا

89. (*al-Nisā'*, 4:37)

90. (*al-Dahr*, 76:11)

...Verily, we fear our Lord, and the day that is: ‘*Abūs* and *Qamṭarīr*.

‘*Abūs* is hardship, constraint, and straitness. And *Qamṭarīr* is prolonged. It states that day of Day of Judgement will be hard and long.

By virtue of feeding the hungry, Allah the Almighty will also safeguard one from the intensity and duration of suffering during a famine. As a result:⁹¹

فَوَقَّاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا

God Almighty protects one from the evil of this day, and this protection is due to one’s cheerfulness and happiness.

I say once again: remember helping the poor and the needy in this day and age and it will save you from the difficulties of the Judgement Day. May God Almighty grant you and me the opportunity to strive for attaining the respect and pleasure of the Everlasting, *Āmīn*.

(*Ḥaqā’iq-ul-Furqān*, vol. 4, pp. 290–291)

This is a distinction for Aḥmadiyyah Muslim Jamā‘at that it takes part in social welfare activities as much as it has the capacity for with the resources available to it. It does as much as it possibly can for the in service of people and \humanity, staying within its means, both as individuals and as the Jamā‘at. The members of the Jamā‘at help to fight hunger, treat the poor, help in education and in the marriages of the

91. So Allah will save them from the evil of that day, and will grant them cheerfulness and happiness. (*al-Dahr*, 76:12)

poor by joining in aid programs under the auspices of the Jamā‘at. This fulfils their pledge of *bai‘at* as they should.

May we never become like those nations and countries, which destroy their excess crops rather than help the suffering humanity because they see no political purpose or advantage in helping them. They think that poor people do not accept all their directives and dictates. Such people are kept starved and deprived as a punishment. May Allah enable Aḥmadiyyah Muslim Jamā‘at to serve humanity even more then ever before.

At this time, I want to say that this service to humanity is being performed at the Jamā‘at level according to its capacity. The sincere members of the Jamā‘at are given the ability by Allah the Almighty to serve humanity. They give large sums of money with which service to humanity is provided. With the grace of Allah, there are doctors and teachers who have dedicated their lives and are serving in Africa, Rabwah, and in Qādiān as well. I appeal to every Aḥmadī doctor, every Aḥmadī teacher, every Aḥmadī lawyer, and every Aḥmadī who by virtue of his profession can serve humanity in any way, to try to help the poor and the needy. As a reward, Allah the Almighty will increase your wealth and your lives even more. *Inshā’Allah*, if all of you will provide this service with the intention of fulfilling a pledge to the Imam of the Age, then you will see, *inshā’Allah*, there will be such a rain of God’s blessings and favours that you will not be able to contain them.

The Promised Messiah^{as} and His Concern for Humanity

The Promised Messiah's^{as} advice on kindness to humanity, particularly the kindness and help for your brethren, was explained on one occasion:

My condition is that if someone is in pain and his cry reaches me, even if I am in Prayer I feel like breaking my Prayer so that I may help him if he can benefit from it. I should show compassion to him as much I am capable. This is against good morals that one should not assist his brother in distress or hardship. If you cannot do anything for him, you should at least pray for him. You should apply the same morals towards strangers and Hindus, not just your brethren, and you should show compassion to them all. One should never be careless and unconcerned.

Once I was out walking and someone named 'Abdul Karīm was with me. He was a little ahead of me. Along the way, we met an old lady of seventy or seventy-five years. She gave him a letter to read for her, but he scolded her and pushed her aside, and it grieved me. She gave me the letter. I stopped and read it, and I explained it to her thoroughly. This embarrassed him, because he had to stop and wait anyway even though he was deprived of the reward. (*Mal'ūzāt*, new edition, vol. 4, pp. 82–83)

The Promised Messiah^{as} also says:

Be kind and merciful to humanity, for all are His creatures. Do not oppress them with your tongue, your hands, or in

any other way. Always work for the good of mankind. Never unduly assert yourself with pride over others, even those who are placed under you. Never use abusive language for anyone, even if he abuses you. Be humble in spirit, kind, gentle, and forgiving, sympathetic towards all, and wish them well, so that you may be accepted.... If you are big, have mercy on those who are small and 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 lack of knowledge by trying to show off your own learning. If you are rich, instead of treating them with self-centred, disdainful pride, you should serve the poor. (*Kashī-e-Nūh, Rūhānī Khazā'in*, vol. 19, pp. 11–12)

Then he said:

People will mistreat you and will hurt you in every way, but members of my Jamā'at should not be provoked. Do not use hurtful words in the heat of emotions. Allah the Almighty does not like such people. Allah the Almighty wants to make our Jamā'at exemplary.

He further says:

Allah the Almighty loves the *muttaqī* [righteous]. You should always remain in awe of God's Majesty and be mindful that all are God's creatures. Do not persecute anyone, and do not have a quick temper or look at anyone with disdain. If there is one bad person in a Jamā'at, he can spoil others also. If your temper is inclined towards anger, then carefully examine the source of its fury. This aspect is very critical. (*Malfūzāt*, vol. 1, pp. 8–9)

He also says:

Be such that your sincerity, loyalty, tenderness, and sensitivity should reach heaven. God protects such a person and gives him blessings when he sees that his heart is full of sincerity and loyalty. He sees your hearts and looks into them, not at your words and speech. If He finds the heart of a person to be pure and clean, He descends upon it and makes it His home. (*Malfūzāt*, new edition, vol. 3, p. 181)

He also said:

I repeat that those who are beneficial to mankind and are perfect in faith, sincerity, and loyalty will most certainly be saved. Therefore, you should try to develop these qualities in you. (*Malfūzāt*, new edition, vol. 4, p. 184)

He also says:

You cannot be accepted in the presence of the Lord unless you are pure, both on the outside and inside. If you are big, then have mercy on those who are small and 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 lack of knowledge by trying to show off your own learning. If you are rich, instead of treating them with self-centred, disdainful pride, you should serve the poor. Beware of the ways of destruction. Fear the Lord, and be righteous.... How unfortunate is the man who fails to believe in 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 the most honoured among you who most forgives the transgressions of his brother.... Unfortunate is he who remains obdurate and does not forgive. (*Kashī-e-Nūh, Rūḥānī Khazā'in*, vol. 19, pp. 12–13)

He also said:

To be compassionate towards God's creation is indeed a highly meritorious act, and Allah the Almighty likes it very much. What can be more valuable than showing compassion for such a person? Do you think that a master would be pleased with a friend if one of his servants went to his friend, but the friend did not take care of his servant? Never, even though the friend did not directly hurt the master. The kind treatment of his servant and hospitality shown to him amount to respecting the master. Similarly, God dislikes when someone ignores His creation, because He holds His creation dear. Thus, a person who shows kindness to His creation indeed pleases God. (*Malfūzāt*, new edition, vol. 4, pp. 215–216)

May Allah the Almighty give us the ability to act upon these admonishments of the Promised Messiah^{as} and May he enable us to be true to the pledge that we have made with Him.

CONDITION

That he/she shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good for the sake of God, and remain faithful to it until the day of his/her death. That he/she shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connection that demand devoted dutifulness.

[From the Friday sermon delivered at the Fadl Mosque, London, United Kingdom, on September 19, 2003, in which tenth condition of bai‘at was discussed in detail.]

In this condition, the Promised Messiah^{as} is taking a pledge from us that by joining this organisation we are establishing a bond of brotherhood with him. Every Muslim is a brother of the other Muslim. But the relationship of love and brotherhood that is being established means much more

than that. You are not merely establishing a bond of equals; instead, you are acknowledging that it is a command of Allah and His Messenger^{sa} to accept the Messiah that was promised. Therefore, you are establishing this bond for the sake of Allah the Almighty. You are making this contract to uphold the religion of Allah the Almighty and to convey and spread the religion of Islam to all corners of the world. This bond can only be successful and long-lasting if you pledge to be obedient in everything good and keep this pledge until death. You should be mindful that this bond does not remain inactive, but should become stronger every day. It should be so strong and its standard should be so high that, in comparison, all other relations, bonds, and friendships should prove weaker. The bond should be so matchless and strong that in its comparison all other bonds and relations should seem meaningless.

Then he says that the thought can cross one's mind that in family relationships sometimes the rule of give and take—to compromise, to accept, and to have one's decisions accepted occasionally—is applicable. Here it must be understood that this, instead, is the bond of a slave and servant. Indeed, it should be even more than that. You have to be obedient without any grumbling. You never have the right to say that such and such cannot be done or that you cannot do such and such at this time. When you have taken the *bai'at* and have entered the organisation of the Jamā'at of the Promised Messiah^{as}, you have given everything of your's to the Promised Messiah^{as}. You have to obey his decisions; you have to act upon his teachings. Since the system of *khilāfat* exists after him, you have to follow the decisions and the instructions of the *Khalifah* of the time. Here you should not think

that the servant or the subordinate has to obey because he is helpless and is obligated to serve. Servants sometimes grumble too. Always keep in mind that although your condition is that of a servant, it is really much higher because it is a bond of brotherhood and acknowledgement of obedience for the sake of Allah the Almighty that comes with the pledge of sacrifice. The reward for sacrifice is received only if the sacrifice is offered with pleasure. This condition is such that the more one thinks about it, the deeper one submerges oneself in the love of the Promised Messiah^{as} and the more one will find oneself bound by the organisation of the Jamā‘at.

In the Noble Qur’an, Allah the Almighty says:⁹²

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا
وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ
أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِي مَعْرُوفٍ فَبَايِعْنَهُنَّ وَأَسْتَغْفِرْ لَهُنَّ اللَّهُ.
إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

O Prophet! When believing women come to thee, taking the oath of allegiance *at thy hands* that they will not associate anything with Allah, and that they will not steal, and will not commit adultery, nor kill their children, nor bring forth a scandalous charge which they themselves have deliberately forged, nor disobey thee in what is right, then accept their allegiance and ask Allah to forgive them. Verily, Allah is Most Forgiving, Merciful.

92. (*al-Mumtaḥinah*, 60:13)

This verse emphasizes that the pledge of *bai'at* should be taken from women so that they will not perform *shirk*, nor steal, nor commit adultery, nor kill their children (i.e. they will be mindful of proper upbringing of their children), nor accuse anyone falsely, and nor disobey in anything good. Here, the question arises whether a Prophet, who is appointed by Allah, can ever give a command that is not good. If a Prophet can do so, then can a *Khalifah* also give commands that are not good? In this regard, it must be clearly understood that a Prophet can never give any such command. A Prophet will only say what is right; he will not say anything otherwise. That is why at many places in the Holy Qur'an it is mentioned that one must obey the commands of Allah and His Prophet^{sa}, and one must carry them out. Nowhere is it specified that you are to obey only the good commands. The question then arises, why are there two different instructions? As a matter of fact, these are not differing instructions. Some people have made an error in understanding them. So, as I said earlier, all commandments coming from a Prophet are good. A Prophet can never give a command that is against the command of Allah or the commands of the *shari'ah*. He is appointed by Allah to carry out those commands so how can he go against them? It is good news for you that by accepting the Prophet—the one commissioned by God—and by entering into his fold, you have become secure because no command given to you is wrong. Every command given to you is favoured by Allah.

Definition of ‘Ma‘rūf’ and ‘Ghair Ma‘rūf’

Sometimes people move away from the organisation, mislead others, and create problems in their circle by getting caught the tangle of obedience only in ‘ma‘rūf’ decisions and good commands. They should understand not to delve into the definition of ‘ma‘rūf’ and ‘ghair ma‘rūf’ decisions on their own accord. Ḥaḍrat Khalīfatul Masīḥ I^{ra} explaining this states:

There is one more error and that is in understanding of the ‘obedience in good things’ that we will not obey in those matters that we think are not ‘good’. This word has also come with reference to the Holy Prophet^{sa}.⁹³

وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ

Have these people made a list of faults of the Holy Prophet^{sa} also? Similarly, Ḥaḍrat Ṣāḥib has written ‘obedience in good things’ in his conditions of *bai‘at*. There is wisdom in it. I do not doubt anyone of you at all. I have explained these things lest anyone of you be deceived subtly. (*Khuṭabāt-e-Nūr*, pp. 420–421)

The Promised Messiah^{as} expounding on the subject of ‘enjoins them to do good’ writes:

This Prophet directs you in matters that are not opposed to sane reason. And he prohibits you from things that common sense also prohibits you from. And he makes pure things lawful and impure things unlawful. And he removes the burdens from the nations that they were buried under. And he

93. (*al-Mumtaḥinah*, 60:13)

frees them from shackles that were preventing their necks from being straightened. Therefore, these people who will believe in him and will strengthen him by joining him and will help him and will follow the light that has been brought down with him, they will escape the hardships of this world and the hereafter. (*Barāhīn-e-Aḥmadiyyah*, vol. 5, *Rūḥānī Khazā'in*, vol. 21, p. 420)

Thus, just as a Prophet does not deviate from the commandments of Allah the Almighty, his *Khalīfah*—who is appointed by Allah the Almighty through a party of believers—also perpetuates the same teaching, the same commandments that Allah the Almighty has conveyed to us through the Holy Prophet^{sa}. In this age, they have been explained to us by the Promised Messiah^{as} in accordance with the prophecies of the Holy Prophet^{sa}. So now, this system of *khilāfat* has been established in the Jamā'at through the Promised Messiah^{as} in accordance with the prophecies of the Holy Prophet^{sa}, and it will last, *inshā' Allah*, till the end of time. Through it, decisions have been made according to *sharī'ah* and wisdom and will continue to be this way, *inshā' Allah*. These are the 'good decisions'. If, at any time, the *Khalīfah* of the time makes such a decision because of a mistake or misunderstanding, that carries the risk of causing some harm, then Allah the Almighty will bring about such means that will prevent bad consequences. In this regard, Ḥaḍrat Muṣleḥ-e-Mau'ūd^{ra} states:

It is possible that the *Khalīfah* of the time makes a mistake in personal matters. But in such matters on which depends the physical and spiritual progress, even if he commits an error,

Allah the Almighty safeguards His Jamā‘at and somehow makes him aware of the error. In the terminology of sages, it is called ‘lesser sanctity’. That means, the Prophets enjoy a ‘greater sanctity’ but the *Khulafā’* have ‘lesser sanctity’ and Allah the Almighty does not permit any such major mistakes by them that may cause disaster for the Jamā‘at. Their decisions may have partial and minor mistakes, but in the end, the result will be victory for Islam and defeat for its enemies. Thus, because the *Khulafā’* enjoy ‘lesser sanctity’, their policy will emanate from Allah’s. While it is true that they will be the one speaking, their tongues will be in motion, their hands will move, their minds will work, yet behind all of this will be the hand of Allah. They can make minor errors in finer details. Sometimes their advisors can give them wrong advice. But crossing these intermediary obstacles, they will be the one who will be victorious. And when all the links are put together, the resulting chain will be good and it will be so strong that no power will be able to break it. (*Tafsīr-e-Kabīr*, Ḥaḍrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra}, vol. 6, pp. 376–377)

From this, it is evident that ‘not good’ is that which is a blatant violation of commandments of Allah the Almighty and the instructions of the *sharī‘ah*. Ḥaḍrat ‘Alī^{ra} narrates that the Holy Prophet^{sa} sent away an expedition and appointed a leader for it so people should listen to him and obey him. This leader had a fire set up and commanded his companions to jump into it. Some people did not obey him and said, ‘We have become Muslims to escape the fire.’ But some people were prepared to jump into the fire. When the Holy Prophet^{sa}

heard of this, he observed that, 'If they had jumped into the fire, they would have stayed in it forever.' He also said, 'No obedience is obligatory if it involves disobedience to Allah. Obedience is necessary only in 'good decisions'. (*Sunano Abī Dāwūd*, Kitāb-ul-Jihād, Bābun fiṭ-Ṭā'ati)

Further explanation of this *ḥadīth* is found in the narration of Ḥaḍrat Abū Sa'īd Khudrī^{ra} who narrates that:

The Holy Prophet^{sa} sent Ḥaḍrat 'Alqamah Bin Mujazziz^{ra} on a battle. When he reached there or was on the way, a contingent of his army asked for permission to proceed separately. He gave them permission and appointed Ḥaḍrat 'Abdullāh Bin Ḥudhāfah^{ra} Bin Qais al-Sahmī as their leader. I was among those who went with him. While they were in journey, they set up fire for keeping warm or for cooking. 'Abdullāh Bin Ḥudhāfah^{ra} (who had a humorous nature) said, 'Is it not obligatory on you to obey what I say?' They said, 'Why not?' Upon this 'Abdullāh Bin Ḥudhāfah^{ra} said, 'Will you obey any command I give you?' They said, 'Yes we will obey it.' 'Abdullāh Bin Ḥudhāfah^{ra} said, 'I do tell you to jump into this fire.' On this, some people stood up and started preparing to jump into the fire. When 'Abdullāh Bin Ḥudhāfah^{ra} saw that they were actually going to jump into the fire, he asked them to stop themselves from doing so. Upon our return, the Companions reported it to the Holy Prophet^{sa}. The Holy Prophet^{sa} said, 'If any one of your leaders tells you to disobey Allah the Almighty, you should not obey him.' (*Sunano Ibn-e-Mājah*, Kitāb-ul-Jihād, Bābu Lā Ṭā'ata fī Ma'ṣiyatillāh)

One thing is quite evident from this *ḥadīth*—the decision not to obey was not of one individual. Some people were prepared to jump into the fire on account of the order to obey their leader under all circumstances. They had heard and thought that it was the Islamic teaching to obey the leader in every way, in every condition, and in every form. But some Companions^{ra} who had better understanding of the commandments of Allah, and had benefited more from the company of the Holy Prophet^{sa}, refused. They did not act upon it because it was suicidal, and suicide is expressly prohibited in Islam. Secondly, when ‘Abdullāh Bin Ḥudhāfah^{ra}, who was their leader, saw the seriousness of a few, he too grew worried and stopped them because it was only a joke. After this, the Holy Prophet^{sa}, by his explanation, defined the principle of ‘goodness’ as to what is ‘good’ and what is ‘not good’. It should be clear that a Prophet or the *Khalīfah* of the time can never say such a thing even as a joke. That is why Allah the Almighty has said that if you see a violation of a clear command by a leader, you should have recourse to Allah and the Prophet^{sa}. Now in this age, righteous *khilāfat* has been established after the Promised Messiah^{as}. You should turn to the *Khalīfah*. His decision will always be the ‘good decision’. His decision will be in accordance with the commandment of Allah and the Prophet^{sa}. Therefore, as I said earlier, you have the good news that now you are always under ‘good decisions’.

These days, one might hear criticism that a worker who was doing a good job was replaced, and therefore the *Khalīfah* of the time or the organisation of the Jamā‘at had not made a ‘good decision’. (Such critics have made their own definition

of good decisions). Therefore, they think that they have the right to speak against the decision wherever and whenever. First of all, no one has the right to speak against the Jamā'at anywhere. I have already explained this topic in depth. Your duty is only to obey. What is the standard of obedience? Allah the Almighty says in the Holy Qur'an:⁹⁴

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن أَمَرْتَهُمْ لَيَخْرُجُنَّ. قُلْ لَا تُقْسِمُوا. طَاعَةٌ مَّعْرُوفَةٌ. إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

And they swear by Allah their strongest oaths that, if thou command them, they will surely go forth. Say, 'Swear not; *what is required is actual* obedience in what is right. Surely, Allah is well aware of what you do.'

The subject of obedience is being discussed in the preceding verses. Believers always say that we heard and accepted. Because of their piety, they are granted nearness [to Allah] and become triumphant. In this verse, we are enjoined to adopt the 'hear and obey' attitude like true believers. Do not swear that we will do this and that. Ḥaḍrat Muṣleḥ-e-Mau'ūd^{ra} has written in its commentary that the hypocrites also make a lot of claims. But the good way is to practice obedience. Allah the Almighty is commanding that such people should adopt the good way to practice obedience according to the proper standard. Be obedient according to the proper customs. The Prophet is not going to give you a command that is against the *sharī'ah* and against common sense. For example, the Promised Messiah^{as} says that when you have accepted me, you

94. (*al-Nūr*, 24:54)

should get used to five daily Prayers, give up falsehood, give up arrogance, stop usurping the rights of others, and live together in love and affection. All this comes under the command of ‘obey in all good matters’. There are people that do not follow any of this, but instead go around saying that they swear they would do whatever is commanded to them. Similarly, there are different initiatives from *Khulafā’* at different times for the spiritual growth such as about populating the mosques, proper upbringing of children, having more tolerance, courage, and calling people towards Allah, or about different financial sacrifices. These are the matters that one need to obey. In other words, these come under the classification of obedience in ‘good matters’. A Prophet or a *Khalīfah* is not going to ask anything that is against the divine commandments or common sense; he is not going to command one to jump into fire or plunge into an ocean. Prophets or *Khulafā’* are always going to lead one along the *sharī‘ah*.

Superior Example of Obedience

We find a great example of obedience with the Muslims of the early era when Ḥaḍrat ‘Umar^{ra} took the command away from Ḥaḍrat Khālīd^{ra} Bin al-Walīd and gave it to Ḥaḍrat Abū ‘Ubaidah^{ra} in the course of a battle. Thinking that Khālīd^{ra} Bin al-Walīd was performing well, Ḥaḍrat Abū ‘Ubaidah^{ra} did not take over the charge from him right away. When Ḥaḍrat Khālīd^{ra} Bin al-Walīd learnt that this command had come from Ḥaḍrat ‘Umar^{ra}, he went to Ḥaḍrat Abū ‘Ubaidah^{ra} and said, ‘Since it is the instruction from the *Khalīfah* of the time,

you should implement it without any delay. I have no reservation in serving under your command, and I will continue to work as hard under you as I did when I was the commander.' This is the high standard of obedience. Some foolish person can say that it was 'not a good decision' of Ḥaḍrat 'Umar^{ra}. This is also a wrong notion. We do not know the circumstances as to why Ḥaḍrat 'Umar^{ra} made that decision. He knew it better. There was nothing obvious in this decision that would be against the *sharī'ah*. Note that Allah the Almighty upheld the honour of this decision of Ḥaḍrat 'Umar^{ra} and the battle was won. During the battle, some occasions were such that there were a hundred enemy soldiers against a single Muslim soldier, yet the battle was won.

The Promised Messiah^{as} also received the distinction to be an arbitrator and a judge in the service of his Master—a service that is unparalleled. Therefore, in this age, the claim of obedience and love for the Holy Prophet^{sa} and the claim for love for Allah can be justified by true obedience to the Promised Messiah^{as}, just as Allah the Almighty says:⁹⁵

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ .
وَاللَّهُ غَفُورٌ رَحِيمٌ

Say, 'If you love Allah, follow me: *then* will Allah love you and forgive you your faults. And Allah is most Forgiving, Merciful.'

95. (*Āl-e- 'Imrān*, 3:32)

Whatever Promised Messiah^{as} Attained was by Following the Holy Prophet Muḥammad^{sa}

The Promised Messiah^{as} states:

I have received a full measure of the blessing that were given to the Prophets and honoured ones of God before me purely as a result of the Grace of Allah and not due to any merit of my own. And it was not possible for me to get this blessing if I did not follow the ways of my Master and Lord, the honour of the Prophets and the best of them all, the Holy Prophet, may peace and blessings of Allah be upon him. So, whatever I achieved, resulted from following the his path. I understand—based on my true and complete knowledge—that no one can reach God without following His Prophet^{sa}, may peace and blessings of Allah be upon him, nor can he have a share of the perfect understanding. And here I am going to tell you about the first thing that develops in the heart as a result of the honest and perfect following of the Holy Prophet, may peace and blessings of Allah be upon him; so know it that it is the righteous heart. The love of the world departs from the heart, and it desires an eternal and unending pleasure. Then, as a consequence of this righteous heart, a pure and perfect divine love is acquired. And all these blessings are received as inheritance from following the Holy Prophet, may peace and blessings of Allah be upon him. As Allah the Almighty Himself states:⁹⁶

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

That is:

Tell them if you love God, come follow me so that God may love you too.

Indeed, a one-sided claim of love is totally false and absurd. When man honestly loves God, then God also loves him. Then an acceptance for him is spread in the world. A sincere love for him is produced in the hearts of thousands; a force of attraction is granted to him, and a light is given to him that always stays with him. When a person loves Allah with a sincere heart and adopts Him over the whole world and to him nothing is left of the majesty and dignity of anything besides Allah—instead he considers all these others to be worse than a dead worm—then Allah Who sees his heart descends upon it with a weighty manifestation. Just as a refined mirror put in front of the sun provides such a perfect reflection of the sun that it can be said, figuratively and metaphorically, that the same sun that is in the sky is also present in the mirror, likewise Allah descends on such a heart and makes it His throne. This is the purpose for which man was created. (*Ḥaqīqat-ul-Wahyi, Rūḥānī Khazā'in*, vol. 22, pp. 64–65)

As a result of the love and the affection the Promised Messiah^{as} had for the Holy Prophet^{sa}, Allah the Almighty made the heart of the Promised Messiah^{as} a part of His throne. Allah will continue to descend upon the hearts in the future also according to their respective statures. But now the claim of the love for the Holy Prophet^{sa}, the claim of his perfect obedience, will prove true only when the bond of love and

96. (*Āl-e-Imrān*, 3:32)

obedience with his spiritual son is established. That is why the Promised Messiah^{as} says, ‘Establish a bond of love and obedience with me above all other relations. This is how one will follow the Holy Prophet^{sa} and subsequently attain Allah’s love.’ He is not saying this lightly. The Holy Prophet^{sa} himself has told us this as he said, ‘If you see the time of Messiah and Mahdī, you should go and convey my *salām* to him even if you have to crawl on your knees.’ What is the message in this emphasis in taking so much pain to convey this *salām*? What is the wisdom behind it? The Holy Prophet^{sa} is pointing out that the Promised Messiah is dear to him and he is dear to the Promised Messiah. This is matter of principle that you reach the ones you love through their loved ones. Therefore, he says, ‘If you want to become my follower, follow the Promised Messiah, accept him as the Imam, and enter his Jamā‘at.’ That is why it is said in a *ḥadīth*:

‘Beware! There will be no Prophet or Messenger between Jesus the son of Mary (the Promised Messiah) and me. Listen carefully that he will be my *Khalīfah* from among my followers after me. He will certainly kill *Dajjāl*, he will shatter the cross, meaning he will destroy the Christian doctrine, and he will abolish *jiḏyah* [poll tax]. (In the period of the Promised Messiah^{as}, its practice will be abandoned because there will be no religious wars.) Remember, anyone who gets the honour of meeting him, he must convey my *salām* to him. (*Al-Mo‘jam Al-ausaṭ Liṭ-ṭabarānī*, Manismuhū ‘Īsā. *Al-Mo‘jam-uṣ- Ṣaghīr Liṭ-ṭabarānī*, Manismuhū ‘Īsā)

Instead of reflecting on this *ḥadīth* and instead of listening to those who have reflected on it and have unlocked its depth,

the scholars of this day have gone after its literal meaning and have misled simple-minded Muslims and have created such a havoc that is beyond belief. We seek the protection of Allah from them, and He is dealing with them and will deal with them in the future, *inshā' Allah*. It is evident from this *ḥadīth* that the Promised Messiah will be a just ruler; he will not do anything against justice, and he is such an *Imam* who will establish equity in the world. Therefore, establish contact with him, follow his commands, and act on his teachings because he will only teach justice and equity, and this is nothing but Qur'anic teachings. People of this age expect that the Messiah will come with hammers and will literally shatter the cross. This is absurdity. It is quite obvious that the Promised Messiah, following his master and patron, will convince others through arguments, and through arguments he will annihilate and expose the Christian doctrine. What is meant by the killing of the *Dajjāl* is only that the Promised Messiah will save the *ummah* from the mischief of the *Dajjāl*. Moreover, since there will be no religious wars, the practice of a poll tax will also cease. Then, there is the instruction to convey the *salām* to the Promised Messiah, but the Muslims, instead of conveying the *salām*, are bent upon opposing the Promised Messiah^{as}. May Allah grant them sense.

There is another tradition from which we learn the status of the Promised Messiah^{as} and the reason it is essential for us to maintain a bond of obedience with him.

Ḥaḍrat Abū Hurairah^{ra} narrates that the Holy Prophet^{sa} said, 'Until Jesus, son of Mary, who is a Just Ruler and Equitable *Imam*, appears, the end of days will not come. [When he is

sent], he will break the cross, kill the swine, abolish *jizyah* and will distribute such treasures that people will not be ready to accept.’ (*Sunano Ibn-e-Mājah*, Kitābul-Fitan, Bābu Fitnatid-Dajjāli wa Khurūji ‘Īsabni Maryama wa Khurūji Yājūja wa Mājūj)

Since this *ḥadīth* also required interpretation, it was not understood by the people of coarse intellect and they went after its literal meaning giving it an odd and ridiculous explanation. It is quite obvious that ‘killing the swine’ pertains to eliminating those people who have swine-like characters. The faults of swine compared to other animals are now well-known. When the same faults appear in humans, obviously their cleansing is very much needed. Another point not understood by such [people of coarse intellect] is that he will give and distribute wealth. Just a few days ago, some ‘scholars’ held a gathering in Pakistan, and using extremely vulgar language against the Promised Messiah^{as} and the Jamā‘at, they raised this question that the Messiah was to come and distribute wealth and not to ask people for it. Yet, Aḥmadīs (they instead say Qādiānīs) collect *chandah* [donations], which proves that they are imposters. No sane person can make them understand that these are the spiritual treasures that the Messiah^{as} is distributing that they refuse to accept. The fact of the matter is that they only have the eye for this world and they cannot go beyond it. This is their role. Let them continue. Pakistani Aḥmadīs need not be too apprehensive. In the face of these scholars’ filth and absurdities, we should walk away displaying patience and fortitude. In the face of these scholars’ filth and absurdities, we do admit that we accept our defeat; we cannot

compete with their filth and absurdities. I must make one point very clear that when man does not say anything, Allah speaks for him, and when Allah speaks, we have seen the pieces of the enemy scattered all over, and we shall see that in the future also, *inshā' Allah*. Therefore, Aḥmadīs should have a loyal relationship with the Promised Messiah^{as} and place emphasis upon prayers. Continue to pray all the time.

These traditions also prove that the Messiah to come will also be the *Imam*. He will also be the *Ḥakam* [Authority]. He will be the prince of justice and equity. You must establish a bond with him, and it is incumbent on you to obey him as the *Ḥakam* and the *Imam*. These teachings are for your betterment and training. You should act upon them so that you join those who are dear to the Holy Prophet^{sa} and who have achieved nearness to Allah the Almighty.

Submission Under All Circumstances

I shall present some traditions that illustrate the importance of submission.

Ḥaḍrat Abū Hurairah^{ra} states that the Holy Prophet^{sa} said, 'It is incumbent on you to listen to and obey the directives of the ruler of the time in austerity or prosperity, happiness or grief, inequity or favouritism—in any and all situations.' (*Ṣaḥīḥ Muslim*, Kitāb-ul-Imārah, Bābu Wujūbi Ṭā'atil-Umarā'i fi Ma'ṣiyatin wa Taḥrīmuhā fil-Ma'ṣiyah)

Ḥaḍrat Ibn-e-'Abbās^{ra} states that the Prophet of Allah said, 'If anyone sees something undesirable in his leader and ruler, he should exercise patience because, if anyone is even slightly

distant from the Jamā‘at, he will die in ignorance.’ (*Ṣaḥīḥ Al-Bukhārī*, Kitābul-Fitan, Bābu Qaulin-Nabiyyi Sa-tarauna Ba‘dī Umūran tunkirūnahā)

Ḥaḍrat ‘Arfajah^{ra} states that, ‘I heard the Holy Prophet^{sa} saying that when you are gathered together on one hand and have one leader, if someone comes and tries to break your unity so that he may create divisions among you, you ought to kill him. That is, you should cut your ties with him and not listen to him, (i.e., totally ignore his instructions). (*Ṣaḥīḥ Muslim*, Kitāb-ul-Imārah, Bābu Ḥukmi man Farraqa Amral-Muslimīna wa huwa Mujtami‘un)

It is reported from Ḥaḍrat ‘Ubādah^{ra} Bin Aṣ-Ṣāmit that we took the covenant with the Holy Prophet^{sa} on the point that we will listen and we will obey whether we like it or dislike it. And that wherever we are, we will not dispute with the incumbent of rightful authority, we will stay firm on the truth or that we will only speak the truth and that we will not be afraid of the rebuke of anyone in matters concerning Allah the Almighty. (*Ṣaḥīḥ Muslim*, Kitāb-ul-Imārah, Bābu wujūbi Ṭā‘atil-Umarā‘i fi ghairi ma‘ṣiyatin wa taḥrīmohā fil-ma‘ṣiyah, Ḥadīth No. 4768)

Ḥaḍrat Ibn-e-‘Umar^{ra} states that the Holy Prophet^{sa} said, ‘Whoever holds back from obedience to Allah will meet Allah the Almighty on the Day of Judgement in a condition that he would have no valid argument or excuse. And he who dies in a condition that he has not taken a pledge of allegiance with the *Imam* of the time would die the death of ignorance and

apostasy.' (*Ṣaḥīḥ Muslim*, Kitāb-ul-Imārah, Bābu wujūbi Mulā-zimati Jamā'atil-Muslimīna 'Inda Zuhūril-Fitan)

Thus, you are fortunate that you have accepted the Imam of the time and you have entered into a covenant of *bai'at* with him. Now, you have to obey him purely for the sake of Allah. You have to carry out all his commandments. Otherwise, you will be going out of the circle of obedience to Allah the Almighty. May Allah establish every Aḥmadī on the superior standard of obedience. And how do you establish such high standards? These standards can be achieved only by acting on the teachings of the Promised Messiah^{as}.

Who Enters the Jamā'at

The Promised Messiah^{as} says:

Only he enters my Jamā'at who adopts my teachings as the code of his life and acts upon them according to his capacity and capability. The one who just gets his name registered but does not act according to the teachings should be mindful that Allah has decreed to make this Jamā'at a special Jamā'at, and anyone who does not truly belong to this Jamā'at will not be counted among it just because he has registered. A time will come upon him that he would dissociate himself. Therefore, as far as possible, make your deeds subservient to the teaching that is given.

What is that teaching? He says:

Do not say anything that will create disorder, do no evil, show patience in the face of abuse, and do not confront anyone. If

someone confronts you, treat him kindly and gently. Set a good example of soft speech. Honestly obey every command so that God may be pleased with you, and the enemy should realise that after taking the covenant, you are no longer the same person that you were. Testify honestly in litigation. Everyone who enters this Jamā'at should adopt righteousness with all his heart, determination, and strength. The world is nearing its end. (*Malfūzāt*, new edition, vol. 3, pp. 620–621)

Here, he has said that you should not say anything that will create disorder. Some people are in the habit of spreading rumours for fun. That carries the risk of creating disorder. People have different temperaments. If something unpleasant is stated in the presence of the one who was the subject of that comment, that person will naturally develop a resentment against the person to whom the statement is attributed. Though I feel that it should not produce any ill feeling, there is a way to stop such mischief, and that is that one should directly approach the person to whom the comment was attributed and ask him, 'Have you heard these comments; have you said anything like this?' That will clarify the matter and will also help reform the mischief-makers. Sometimes such mischief-makers pit families against families. Stay away from such mischief and from such mischief-makers. And if possible, try to reform such people.

Evil also develops from direct confrontations, fights and abuses. That also creates discord. The Promised Messiah^{as} tells us: if you are connected to me and you claim submission to me, then shun everything of mischief and evil. You should have such patience and tolerance that even if someone abuses

you, you should show restraint. The door of salvation will open for you when you act upon this teaching. You will join those who have achieved nearness to Allah. There should be no confrontation in any matter. Even being in the right, be humble like one who is in the wrong. No matter what the other person has said, deal with that person with love, affection and sincerity. Your tongue should be so pure, your language so sweet, and good morals so overflowing that people should be attracted towards you. Everyone should realise that you are an Aḥmadī. Nothing less than the highest moral values can be expected of you. In short, your high morals will attract others and will become a source for drawing their attention.

Some people give false testaments for personal gain in litigation. They present their case falsely. The Promised Messiah^{as} says that even your vested interests should not prevent you from truthful testimony. Some people here and in other countries make false statements in their efforts to migrate. Stay away from all these things. Submit your [migration] case based on the facts, and if it is granted as such, then you should stay; otherwise you should go back. Sometimes cases are rejected even if they are fabricated; you should try sticking to the truth. *Inshā' Allah*, it will only benefit you. Even if your case is rejected, you will at least not earn the displeasure of Allah.

Develop Brotherhood and Love Among Yourselves and a True Relationship With Allah the Almighty

Advising about mutual love and brotherhood, the Promised Messiah^{as} says:

Develop brotherhood and love among yourselves and give up viciousness and dissension. Totally abstain from any kind of insult and ridicule because they distance you from truth and lead you far away. Treat each other with respect. Everyone should give priority to the comfort of his brother. Create a sincere reconciliation with Allah the Almighty and come back into His obedience.... Get rid of every kind of dispute, hostility and animosity from among yourselves because the time has come that we should abstain from petty matters and become preoccupied with important and magnificent goals. (*Malfūzāt*, vol. 1. pp. 266–268)

Then he says:

Our Jamā‘at should have a sincere relationship with Allah the Almighty, and the Jamā‘at members should be grateful that Allah the Almighty has not rejected them. Instead, he has shown hundreds of signs of His power to elevate their faith to the level of conviction. Is there anyone among you who can say that he has not seen any sign? I do claim that there is not even one who has had the occasion to stay in my company and yet not seen a fresh sign from Allah with his own eyes.

This is what our Jamā‘at needs—that their faith be enhanced, that they should develop true conviction and

understanding of Allah, that there should be no laziness or indifference about the righteous deeds. If one is lazy, and it is a hardship even to perform ablution, how would he offer *tahajjud* [supererogatory Prayers]. If the strength to perform the righteous deeds and the passion to excel in goodness do not develop, it is useless to establish a link with us. (*Malfūzāt*, new edition, vol. 2. pp. 710–711)

In this tenth condition of *bai'at*, the Promised Messiah^{as} has placed great emphasis on having such a strong bond with him that there should be nothing like it in any other relationship of this world. The only reason for this emphasis is, strictly speaking, his sympathy for us. Because the true Islam can be found only and only by accepting him, if we want to save ourselves from drowning, then we have to get on the ark of the Promised Messiah^{as}. He says:

Now rush towards me because this is the time that he who runs toward me now is like the one who gets on board the ship right at the time of a storm. But if someone does not accept me, I see that he is throwing himself into a storm and has no means of saving himself. I am a true intercessor as a shadow and reflection of that Exalted intercessor, who was not accepted by the ignorant people of that age and who was gravely insulted, that is Ḥaḍrat Muḥammad the Chosen one, may peace and blessings of Allah be upon him. (*Dāfi 'ul-Balā'*. *Rūḥānī Khazā'in*, vol. 18, p. 233)

He said this because the claim of the Promised Messiah^{as} is in accordance with the prophecies of the Holy Prophet^{sa}.

Two Benefits of Bai‘at at the Hand of Promised Messiah^{as}

Then he says:

Thus, there are two benefits of this *bai‘at* that is done at my hand. One is that the sins are forgiven and one is entitled to clemency in accordance with the promise of Allah. The other is that by repenting in the presence of the Apostle, strength is granted and man is saved from the attacks of Satan. Be mindful that the world should not be your objective when you enter this Movement, but your objective should be the pleasure of Allah, because this world is only a passing phase and will pass by one way or the other.⁹⁷

شب تو روز گذشت و شب سمور گذشت۔

Keep this world and its objectives and purposes entirely aside. Do not mix them with faith because this world is doomed to end, but the faith and its rewards are unending. (*Malfūzāt*, vol. 6, p. 145)

The Promised Messiah^{as}—the Strong Fort of Protection for Our Times

The Promised Messiah^{as} says:

O ye dear ones, O ye the flourishing branches of the tree of my being, who, by the mercy of God Almighty, which you enjoy because of having entered into the covenant of *bai‘at*

97. A night of hardship or a night of luxury; the night will pass either way.

with me! you are devoting your lives, comfort, and properties to this cause. I am aware that you will deem it your good fortune to carry out whatever I might impose upon you to the full extent of your capacity. But I do not desire to lay down anything by myself as an obligation upon you, so that your service should not be the result of my directive, but should proceed out of your own free will. Who is my friend and who is dear to me? Only he who recognises me. Only he who believes that I have been sent and accepts me as those are accepted who are sent. The world cannot accept me because I am not of the world, but those whose natures have been invested with a portion of the other world accept me and will accept me. He who turns away from me, turns aside from Him Who has sent me. And he who establishes a relationship with me establishes a relationship with Him from Whom I have come. I hold a lamp in my hand. He who comes to me will surely partake of its light, but he who, out of ill-thinking, runs away will be cast into the darkness. I am the citadel of security for this age. He who enters therein will be secure against thieves and robbers and wild beasts. He who seeks to remain away from my walls will be confronted with death from every direction, and even his dead body will not be saved. Who is it who enters my citadel? Only he who discards vice and adopts goodness, and gives up crookedness and treads along the path of truth, and frees himself from the bondage of Satan and becomes an obedient servant of Allah the Almighty. Everyone who does that is in me, and I am in him. But only he has the power to attain to this upon whom Allah the Almighty bestows a pure soul. Then He places His Foot in the hell of such a one's inner self, and it becomes cool as if there

had never been any fire in it. Then he marches forward till the spirit of Allah the Almighty dwells in him, and, with a special manifestation, the Lord of the world establishes Himself in his heart. Then his old humanity is consumed and a new and pure humanity is bestowed on him. For him Allah the Almighty becomes a new Allah and establishes a special relationship with him and he is equipped in this very life with the pure fittings of a heavenly life. (*Fat-ḥe-Islam, Rūḥānī Khazā'in*, vol. 3, pp. 34–35)

May Allah the Almighty enable us all to fulfil all our pledges made with the Promised Messiah^{as}; may we remain firmly established upon all the conditions of his *bai'at*; may we, by acting upon his teachings, make our lives like paradise, and may we be judged to be the inheritors of the paradises of the next world. May Allah the Almighty help us. *Āmīn*.

PART II

THE SPIRITUAL
REVOLUTION

as a result of the bai‘at

[From the Friday sermon delivered at the Fadl Mosque,
London, United Kingdom, on September 26, 2003]

Rejoice That Henceforth You Shall Forever Remain Under ‘Ma‘rūf’ Decisions

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللَّهِ
شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ
بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ فَبَايِعِهِنَّ وَاسْتَغْفِرْ لَهُنَّ
اللَّهُ. إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ.

In my previous Friday sermon, I explained the tenth and the last condition of *bai‘at*.

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98. O, Prophet! when believing women come to thee, taking oaths of allegiance, *at thy hands* that they will not associate anything with Allah, and that they will not steal, and will not commit adultery, nor kill their children, nor bring forth a scandalous charge which they themselves have deliberately forged, nor disobey thee in what is right, then accept their allegiance and ask Allah to forgive them. Verily, Allah is Most Forgiving, Merciful. (*al-Mumtahinah*, 60:13)

I would like to further elaborate on the concept of obedience to '*ma'rūf*' [right] directives.

Explanation of Obedience to the Directives Based on Goodness

The verse of the Holy Qur'an that I have recited stresses upon women who take *bai'at*, that they should pledge not to associate anyone with Allah, not to steal, not to commit adultery, not to kill their children, not to neglect moral upbringing of their children, not to accuse anyone falsely, and not to disobey in matters which are '*ma'rūf*'.

Here a question may arise: Can a Prophet, who is appointed by Allah the Almighty give directives that might be '*ghair ma'rūf*' [not right]? If a Prophet can do so, then evidently it is possible for his *Khulafā'* to issue directives that are not right. It should be clear that a Prophet can never give such directives. Whatever a Prophet would say has to be '*ma'rūf*'. It is out of the question that he can say anything else. Therefore, it is mentioned in the Holy Qur'an at several places that the commandments of Allah and the Prophet should be obeyed. Nowhere is it stated that those commandments which are good should be obeyed. The question arises: Why are there two separate directives? In reality, there is no contradiction in the directives; it is just a matter of misunderstanding.

As I have said earlier, whatever directive is given by a Prophet, it has to be '*ma'rūf*'. A Prophet cannot issue an injunction against the commandments of Allah the Almighty in contradiction to the laws of *shari'ah*. He is appointed to

enforce the commandments of God. How can he go against his assigned mission? This is a glad tiding to you that by accepting a Prophet, by accepting the one who is appointed by God, and by joining his Community, you have safeguarded yourselves. You are saved because you will not receive any commandment which is not based on goodness. All directives given to you are pleasing to God. Ḥaḍrat Khalīfatul Masīḥ I^{ra} elaborates this point saying:

There is one more error and that is in understanding of the ‘obedience in good things’, that we will not obey in those matters that we think are not ‘good’. This word has also come with reference to the Holy Prophet^{sa}.⁹⁹

وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ

Have these people made a list of faults of the Holy Prophet^{sa} also? Similarly, Ḥaḍrat Ṣāḥib has written, ‘obedience in good things’ in his conditions of *bai‘at*. There is wisdom in it. I do not doubt anyone of you at all. I have explained these things lest anyone of you be deceived subtly. (*Khuṭabāt-e-Nūr*, Khuṭbah Eīd-ul-Fiṭr, October 15, 1909, pp. 420–421)

The Promised Messiah^{as} writes expounding on the subject of:¹⁰⁰

يَأْمُرُهُمْ بِالْمَعْرُوفِ

This Prophet directs you in matters that are not opposed to sane reason. And he prohibits you from things that common

99. Nor disobey thee in what is right. (*al-Mumtaḥinah*, 60:13)

100. Enjoins them to do good.

sense also prohibits you from. And he makes pure things lawful and impure things unlawful. And he removes the burdens from the nations that they were buried under. And he frees them from shackles that were preventing their necks from being straightened. Therefore, those people who will believe in him and will strengthen him by joining him and will help him and will follow the light that has been brought down with him, they will escape the hardships of this world and the hereafter. (*Barāhīn-e-Aḥmadiyyah*, vol. 5, *Rūḥānī Khazā'in*, vol. 21, p. 420)

As the Prophet complies with the commandments of Allah the Almighty, he only issues commands that are acceptable to sane reason. He forbids evil and enjoins goodness. He can never deviate from this objective. Similarly, a *Khalīfah* who succeeds a Prophet through a divinely guided election conducted by a group of believers to continue the mission also furthers the injunctions of the same teachings laid down by a Prophet of God. In this time and age, the Promised Messiah^{as} explained these teachings as had been prophesied by the Holy Prophet^{sa}. The institution of *khilāfat* has been established in the Community through the Promised Messiah^{as} in accordance with the prophecies of the Holy Prophet^{sa}. Now, therefore, all the decisions shall be made in accordance with the *sharī'ah* and the dictates of wisdom; and *inshā'Allah*, those decisions would be always based on goodness. If at some point in time due to a miscalculation or misunderstanding on the part of a *Khalīfah*, a decision is made which could possibly be harmful to the community, then Allah the Almighty Himself provides such measures that the ill-effects of such a decision

are prevented, and *inshā'Allah* shall never be experienced in the future.

In this regard, Ḥaḍrat Muṣṭah-e-Mau'ūd^{ra} states:

It is possible that the *Khalīfah* of the time makes a mistake in personal matters. But in such matters on which depends the physical and spiritual progress, even if he commits an error, Allah the Almighty safeguards His Jamā'at and somehow makes him aware of the error. In the terminology of sages, it is called 'lesser sanctity'. That means, the Prophets enjoy a 'greater sanctity' but the *Khulafā'* have 'lesser sanctity' and Allah the Almighty does not permit any such major mistakes by them that may cause disaster for the Jamā'at. Their decisions may have partial and minor mistakes, but in the end, the result will be victory for Islam and defeat for its enemies. Thus, because the *Khulafā'* enjoy 'lesser sanctity', their policy will emanate from Allah's policy. While it is true that they will be the one speaking, their tongues will be in motion, their hands will move, their minds will work, yet behind all of this will be the Hand of Allah. They can make minor errors in finer details. Sometimes their advisors can give them wrong advice. But crossing these intermediary obstacles, they will be the one who will be victorious. And when all the links are put together, the resulting chain will be good and it will be so strong that no power will be able to break it. (*Tafsīr-e-Kabīr*, Ḥaḍrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra}, vol. 6, pp. 376–377)

Again, the Holy Qur'an sets forward a challenge. Allah the Almighty says in the Holy Qur'an:¹⁰¹

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن أَمَرْتَهُمْ لَيَخْرُجُنَّ. قُلْ لَا تُقْسِمُوا. طَاعَةٌ
مَّعْرُوفَةٌ. إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

And they swear by Allah their strongest oaths that, if thou command them, they will surely go forth. Say, 'Swear not; *what is required is actual obedience in what is right.* Surely, Allah is well aware of what you do.'

The previous verses of the *sūrah* also talk about the subject of obedience and the believers always proclaim: We hear and we obey. It is their righteousness that enables them to attain nearness to Allah and brings success to them. So, this verse also asks for hearing and obeying and showing compliance in practical terms, not just to swear that one would do this or do that.

Ḥaḍrat Muṣṭah-e-Mau'ūd^{fa} has written in *Tafsīr-e-Kabīr* that even hypocrites make big claims, but the real test is to show obedience in action and not, like hypocrites, through bragging about it. Here Allah the Almighty is instructing such persons to adopt obedience in goodness—obedience in accordance with the well-established tradition. The Prophet shall not ask you to do anything which would be against the *shari'ah* or against wisdom. Then why are you raising any question in this regards?

Let me give you an example: The Promised Messiah^{as} says that you have made a pledge of allegiance with me; you have

101. (*al-Nūr*, 24:54)

become a member of my Community, thus you should make the habit of saying your five daily Prayers, eschew lying, give up arrogance, stop usurping the rights of others, start loving each other. Now all this comes under obedience in matters of goodness. If one does not perform these actions and continues swearing that he would obey and act according to the directives of the Promised Messiah^{as}, this would not be considered obedience in matters of goodness.

In the same manner, the *Khulafā'* launch various schemes at different times. They give instructions in spiritual matters asking to populate the mosques, to establish Prayers, to give proper training to the children, to strengthen moral values, to foster courage and perseverance. They also make appeals for inviting others towards Allah and making financial sacrifices. All these need to be followed unfailingly. In other words, they fall in the category of obedience to the good. No Prophet or *Khalīfah* shall ever ask you to do anything against the commandments of God or against the dictates of wisdom. They will not ask you to jump into fire or drown yourselves in the ocean. In the last Friday sermon, I narrated a *ḥadīth* where one *Amīr* had asked his subordinates to jump into the fire. There is another reference and it explains it further:

Ḥaḍrat 'Abū Sa'id Khudrī^{ra} narrates that:

The Holy Prophet^{sa} sent Ḥaḍrat 'Alqamah Bin Mujazziz^{ra} for a battle. When he reached there or was on the way, a contingent of his army asked for permission to proceed separately. He gave them permission and appointed Ḥaḍrat 'Abdullāh Bin Ḥudhāfah Bin Qais as-Sahmī^{ra} as their leader. I was among those who went with him. While they were in journey, they

set up fire for keeping warm or for cooking. Abdullāh Bin Ḥudhāfah^{ra} (who had a humorous nature) said, 'Is it not obligatory on you to obey what I say?' They said, 'Why not?' Upon this 'Abdullāh Bin Ḥudhāfah^{ra} said, 'Will you obey any command I give you?' They said, 'Yes we will obey it.' 'Abdullāh Bin Ḥudhāfah^{ra} said, 'I do tell you to jump into this fire.' On this, some people stood up and started preparing to jump into the fire. When 'Abdullāh Bin Ḥudhāfah^{ra} saw that they were actually going to jump into the fire, he asked them to stop themselves (from jumping into the fire). Upon our return, the Companions^{ra} reported it to the Holy Prophet^{sa}. The Holy Prophet^{sa} said, 'If any one of your leaders tells you to disobey Allah the Almighty, you should not obey him.' (*Sunano Ibn-e-Mājah*, Kitāb-ul-Jihād, Bābu Lā Ṭā'ata fi Ma'ṣiyatillāh)

It must be made clear that a Prophet or a *Khalīfah* cannot speak so even in jest. That is why Allah the Almighty says if you see disobedience committed by an *Amīr*, then the matter should be referred to Allah and His Messenger^{sa}. Now, in this time and age, *Khilāfat-e-Rāshidah* [Righteous *Khilāfat*] has been established after the passing away of the Promised Messiah^{as}. Therefore, go to the *Khalīfah* and his decision will always be good, *inshā'Allah*, and will be in accordance with the commandments of Allah and His Messenger^{sa}. As I have said earlier: Rejoice! Now you shall always remain under directives that are based on goodness. *Inshā'Allah*, there will not be any decision which is not based on goodness.

Spiritual Revolution Brought about by the Promised Messiah^{as}

After this, I would like to discuss whether those who, after joining the community of the Promised Messiah^{as}, pledging allegiance at his hands, and vowing to these ten conditions of *bai'at*, acted on these conditions and set an example of obedience, or merely gave lip service to the pledge of allegiance to these conditions. For this, I have taken some examples that illustrate the changes and the spiritual revolution brought about in those who performed the *bai'at*. And the examples of such change can be seen in the time of the Promised Messiah^{as} as well as in this day and age.

The Promised Messiah^{as} says:

I declare it on oath that there are at least one hundred thousand people in my Community who have believed in me with utmost sincerity of their hearts. They live righteously, and after having listened to me they are moved to tears most profusely. (*Sīrat-ul-Mahdī*, vol. 1, p. 165, second edition, published in 1935)

Shunning *Shirk*

One of the conditions (of *bai'at*) is that one should stay away from *shirk* [associating anyone with Allah]. Not only our men, but women also have set such high standards of being role-models in observance of this condition that our hearts are filled with Allah's praise on looking at the revolutionary change in them, and one feels impelled to pray for the

Promised Messiah^{as}. For example, there is an incident in the life of Ḥaḍrat Chaudhry Zāfrullāh Khān's mother that shows how much she detested *shirk*.

It is said that many of her children died in their infancy. Once, a child fell ill and was being treated for his illness. Someone came to visit her and left an amulet as a curative charm for him. A woman attempted to put that charm around the child's neck. The mother snatched it and threw it into fire, saying: 'My full trust is in my Creator and the Master; these amulets hold no significance for me.' Later, when the child was of two months, she took him to her in-laws in Daska and stayed there for six months. Now the child was eight months old. She brought him to her parents home. After six days, the same woman—Jay Devī—visited her once again. She kissed the boy and asked the mother for some garments and grains suggesting that they would ward off some evil from the child. In response, the mother said: 'You are a poor widow; if you want something as charity, I will be happy to give it to you as much as I can afford, but I am not among those who believe in evil spirits. To me Allah the Almighty alone is the Master of life and death. I do not accept anything else as having any hand in these matters. For me, such thoughts are equal to faithlessness in to God. I hate them very much. For this very reason I am not willing to give you anything at all.' Jay Devī responded: 'Think it over; if you wish to save the life of your child, you must give me what I have asked for.'

After a few days, as the mother was giving a bath to [the same baby boy], Jay Devī visited once again and pointing to the child, making a gesture, said: 'So is he the same prince?' The mother replied in the affirmative saying: 'Yes, this is the

one!’ Jay Devī asked for the same articles once again, but she firmly refused to give her anything. At this, Jay Devī got annoyed and said: ‘All right! If you return home with your child alive, only then you can say that I was lying!’ She replied: ‘Whatever shall happen, that shall be the will of God!’ Jay Devī turned to leave and she was still in the porch, when during the bath right there and then Zafar vomited blood and also discharged blood from his bowels, and within moments his condition became extremely critical. Subsequently, within hours, he passed away. The mother entreated to Allah the Almighty in these words: ‘O, My Lord! You are the One who gave him to me and You are the One who have taken Him away! I am content with Your will! Please grant me resolve to remain patient!’ Then, she returned to Daskah [her home town] with an empty lap. (*Aṣḥāb-e-Aḥmad*, vol. 2, pp. 15–16, published in 1969)

Now it is evident how Allah the Almighty comforted her with tremendous amounts of favours, so much so that He blessed her with a son of the calibre of Chaudhry Zafullāh Khān^{ra} who lived a very long life, and earned extraordinary eminence and distinction in the world.

Not to be Overpowered by Sinful Passions

I give you an example of present time, not of the days past, and that too from African people of how people are being safeguarded against the sinful temptations of human passions after taking the *bai’at*. Among the pagans of Africa, there are many dirty customs and habits. But as soon as they enter into the fold of Aḥmadiyyat, they completely wipe clean all those

customs and bring a pure change within themselves as if those habits had never existed. We receive reports that habitual drunkards immediately started hating alcohol and this left a deep impression on others too. When they talk about such changes, their religious leaders say that Aḥmadiyyat has put a magic spell upon them, and that is why they have quit drinking alcohol.

I am reminded of an incident. One missionary informed me that a man in Ghana who became an Aḥmadī used to have all sorts of bad habits such as drinking and adultery, etc. But then he underwent a marvellous change. As the people are poor, and there is a housing shortage, people rent rooms in larger houses. Renting a room is a common practice, and this man used to live in that kind of surroundings and had many associations with women. As soon as he became an Aḥmadī, he told all of them not to come to him with evil intent. But one woman persisted in chasing him. To get rid of her he devised the method that upon seeing her coming, he would bolt the door from inside and started offering *nawāfil* prayers or reciting the Holy Qur'an. Thus, he safeguarded himself against the temptation. Now, these are the revolutionary changes brought by Aḥmadiyyat. Again, one of our missionaries Maulānā Bashīr Aḥmad Qamar narrated the following:

After 'Eīd prayer, this humble one, along with some other members of the Ghana Jamā'at, went to visit the Paramount Chief. He was waiting for us with other chiefs. On our entrance to his court, all the Aḥmadī brothers started singing enthusiastically in front of the chiefs and their companions. One old Aḥmadī man, standing right in front of the chief was

waving his stick in the air and singing most passionately. Others in the audience, more than three hundred, were repeating the words of the song! On my asking the interpreter, I was told that they were singing the favours of Allah the Almighty and the blessings of Islam. They were saying that prior to Aḥmadiyyat they were pagans and idol worshipers. They had no knowledge of the difference between *ḥalāl* [permissible] and *ḥarām* [forbidden], virtue and evil. They were living entirely like animals; they were thoroughly wild. They used to drink alcohol like water. Aḥmadiyyat showed them the straight path, and they got rid of their evils, and turned into humans. These people were narrating all this as the truth of Aḥmadiyyat with full confidence in front of their own Paramount Chief who knew their previous habits very well. (From *Monthly Anṣārullāh*, January 1984, pp. 30–31)

Regularity in Prayers and Zest for Tahajjud

The conditions of *bai‘at* include an injunction to be punctual in observing daily Prayers and offering *tahajjud*. The Promised Messiah^{as} says:

I am observing that my followers who have made a pledge of allegiance at my hand are rapidly enhancing their righteousness and their capacities to do well. After the days of Mubāhala, our Jama‘at has taken a new colour. They are in a new world. Often I find many of them crying in prostration and earnestly supplicating in all humility in the *tahajjud* Prayers. People with impure hearts call them disbelievers, but they are

the heart and life of Islam. (*Ḍamīmah Anjām-e-Ātham, Rūḥānī Khazā'in*, vol. 11, p. 315, Footnote)

Here again I will give you an example of Ghana where people have brought a great change that I have myself observed. Some people travelled a very long distance and arrived very late at night. It was almost midnight when they got a chance to go to bed. On awakening at about 2 a.m., I saw them in the mosque in prostrations.

One more narration comes to mind. Ḥaḍrat Munshī Muḥammad Ismā'īl^{ra} says that he remembers missing only one prayer that he could not offer in congregation (unless due to a genuine reason), and that was only because he had to leave the mosque for some urgent task. (*Aṣḥāb-e-Aḥmad*, vol. 1, p. 196, published in 1951)

There is also another account about Ḥaḍrat Munshī Muḥammad Ismā'īl^{ra}. After taking the oath of allegiance at the hand of the Promised Messiah^{as}—on his return to his hometown, Sialkot—people noticed that he had given up all his previous meaningless habits, such as playing cards, engaging in idle talk, and sitting in the market place. Instead, he became very regular in offering the *tahajjud* Prayer. People were amazed to see this extraordinary change in his character. (Summarized from *Aṣḥāb-e-Aḥmad*, vol. 1, p. 200, published in 1951)

Concerning establishment of daily Prayers and *tahajjud*, Ḥaḍrat Nawāb Muḥammad 'Alī^{ra} narrates:

I was in Qādiān at the time of Prayer on the occasion of the Solar Eclipse. Maulavī Muḥammad Aḥṣān Amrohī led the

prayer, and all those who were Praying were crying profusely. In the month of that particular Ramaḍān, there used to be quite a hustle and bustle at the Aḥmadiyyah Square starting at two in the morning. Most of the people were up in the homes, and many came to the Mubārak Mosque where *tahajjud* Prayer was performed, meal was taken and Fajr Prayer was made in the early hours of the morning. Then the Holy Qur'an was recited for some time, and by eight the Promised Messiah^{as} would come out for the morning walk. All of his companions^{ra} remained in his company. These activities would go on till eleven or twelve midday. Then, the *adhān* for *Zuḥr* Prayer was called and the *Zuḥr* Prayer was done before one in the afternoon. The 'Aṣr Prayer was also made at the earliest. Thus the only spare time was between 'Aṣr and *Maghrib*. After *Maghrib* Prayer and taking of the evening meal, the 'Ishā Prayer was done by eight or half-past eight. Afterwards there was dead silence as if no one lived there. Yet, again by 2 a.m., everyone was up and the place was bustling once again. (*Aṣḥāb-e-Aḥmad*, vol. 2, p. 77, published in 1952)

Ḥaḍrat Khalīfatul Masīḥ IV^{tta} has written that Ḥaḍrat Nawāb Muḥammad 'Abdullāh Khān^{ra} was in love with five daily Prayers. Especially his enthusiasm and striving for congregational Prayers were of utmost prominence. He was very punctual in going to the mosque for five daily Prayers. Even when bed-ridden with heart-condition, he used to listen to the *adhān* most lovingly as someone in love hears the voice of his beloved. When he regained some strength, he used to make some younger person lead the Prayer, so that he could fulfil his heart's desire to make Prayer in congregation. Sometimes

he would drag his chair near the Prayer Room in the Ratan Bagh House to join in the congregational Prayer. When he shifted to his house in Model Town, he made special arrangements for five daily Prayers and in a way transformed the house into a mosque. He had asked for the *adhān* to be called five times daily. Depending upon the weather, he would make arrangement for the prayer sheets to be spread either outside on the grassy lawn, or inside the house. Most of the time, he would be the first to come in and wait for the other worshippers. To allow all kinds of persons in one's house for five times every day is not an ordinary virtue. This virtue becomes all the more significant when the owner of the house has a high standard of living and the circle of his social contacts is vast. (*Aṣḥāb-e-Aḥmad*, vol. 12, pp. 152–153, published in 1965)

The Promised Messiah^{as} says about the assiduousness of Sheikh Ḥāmid 'Alī^{ra} with regards to the five daily Prayers:

Sheikh Ḥāmid 'Alī (whom I love for Allah the Almighty's sake) is a pious young man belonging to a pious family. He has been in my service for seven or eight years approximately. I know full well that he is sincere and loves me. To grasp the subtleties of righteousness is a task for those endowed with deeper knowledge and piety, but as far as he can make it out, he tries his best to follow the *sunnah* and remain busy in following the path of righteousness. I have seen him when he was very sick, almost dying, debilitated like a dead body and yet he remained very regular in observing the five daily Prayers. He would offer his Prayer even in the most critical condition. I know that it is enough to see how one is so diligent in observing his Prayers to judge one's uprightness and

fear of God. I am certain that a person who observes his prayers most conscientiously—and the state of fear, or illness, or disturbance does not stop him—he without any doubt has true faith in God. But this faith is granted only to the poor; there are only a few rich who receive this blessing. (*Izāla-e-'Auhām, Rūḥānī Khazā'in*, vol. 3, p. 540)

About the condition that one shall regularly offer the five daily prayers in accordance with the commandments of God and His Messenger^{sa}, one revered elder, Maulavī Faḍl Ilāhī narrates the example of Ḥaḍrat Mirzā Ayyūb Beig:

The Promised Messiah^{as} had great love for Ḥaḍrat Mirzā Ayyūb Beig^{ra}. One day I performed my *Maghrib* Prayer at Mirzā Ayyūb Beig's^{ra} house. Ḥaḍrat Muftī Muḥammad Ṣādiq^{ra} was also there. Ḥaḍrat Mirzā Ayyūb Beig's^{ra} Prayer was a true exemplification of:

الصَّلَاةُ مِعْرَاجُ الْمُؤْمِنِينَ

Prayer is a believer's ascension to Heaven.

When he prayed, he was completely cut off from worldly thoughts and his eyes shed tears. On that day, he made the prayer exceptionally long. After the prayer, when all sat together, Mirzā Ṣāḥib was asked the reason for making the prayer so long. Initially he was reluctant to say anything, but when asked persistently, he explained that whilst saying *durūd* [invoking blessing upon the Holy Prophet^{sa}] he saw a vision that the Holy Prophet was walking to and fro on a platform, making supplication to God. Mirzā Ṣāḥib even explained the Arabic words and their translation. The meaning was that God may save his *ummah* from abasement and provide them safety

and success. Mirzā Ṣāḥib said that he kept saying *āmīn* on hearing the supplication. Then he saw the Promised Messiah^{as}, supplicating that O God, accept all the prayers of the Holy Prophet^{sa} and save His *ummah* from the abyss of disgrace! Thus, when the Promised Messiah^{as} completed his supplication, Mirzā Ṣāḥib finished his prayer as well. (*Aṣṣhāb-e-Aḥmad*, vol. 1, pp. 194–195, published in 1997)

This is the revolution. He had a vision [of the Holy Prophet^{sa}] while fully awake.

What was the effect of *bai'at* on Ḥaḍrat Mirzā Ya'qūb Beig^{ra} and Mirzā Ayyūb Beig^{ra}? They themselves narrate that their father told one of his friends: 'When those two sons of mine came home to spend their summer vacations in 1892 and 1893, I was amazed at finding such a tremendous change in their personalities. I used to say in utter amazement to God what had transpired, what factors He bestowed on them to bring such a change that they had become light upon light! They offer all their Prayers on time in complete humility, with enthusiasm and love. During their prayers, their hearts melt and they weep and at times cry out loud. Most often I would find their faces wet with tears showing the signs of fear of God. Both the boys were very young at that time. Their beards had just started growing. Looking at the transformation, I used to express my unceasing gratitude to Allah the Almighty. All the previous worries that I had concerning their spiritual weaknesses were gone.' They further state that their father told his friend: 'The secret of that great transformation was not known to me. I was not sure where they got that kind of grace and spiritual blessing being so young.' Later, after

some time had elapsed, it was discovered that they had received this righteousness by entering into the *bai'at* of the Promised Messiah^{as}. That discovery became one of the major reasons for him to also enter into the *bai'at* of the Promised Messiah^{as}. (That is, the spiritual change in the children led the father to become Aḥmadī.) This gave him a good opportunity to recognise the purity and elevated soul of the Promised Messiah^{as}. (*Aṣḥāb-e-Aḥmad*, vol. 1, p. 186, published in 1997)

The model of Ḥaḍrat Chaudhry Naṣrullāh Khān^{ra}, father of Chaudhry Zāfrullāh Khān^{ra}, is presented by one of his sons as follows:

From the very childhood I had the impression that my father (Ḥaḍrat Chaudhry Naṣrullāh Khān^{ra}) was very regular in offering his Prayers and he did so with great care. He was also assiduous in making *tahajjud*. I often envision my father either offering Prayers or reciting the Holy Qur'an. After entering into *bai'at*, he used to offer the *Fajr* Prayer in congregation at a mosque that was at a distance from our house. So we used to leave home when it was very dark. (*Aṣḥāb-e-Aḥmad*, vol. 11, p. 163, published in 1962)

Again, concerning the observation of prayers without fail, I give you the example of Bābū Faqīr 'Alī^{ra}. He always acted upon the proverb: Heart be with the friend, hand be in work. M. Bashīr Aḥmad narrates that at the time when people were much intimidated by the British rulers, the British officers of Bābū Faqīr 'Alī^{ra} used to tell him, Maulavī Ṣāhib, one day you will cause an accident. You are always busy in offering your Prayers. He got very annoyed with these remarks. One day he

closed the door and the window (of the office) and went up to the British officer who was alarmed, perhaps thinking he was going to be attacked. He assured the officer that he had no such intentions, that he only wanted to speak with him in private. Bābū Şāhib told the officer that he himself took his time going to the bathroom, smoking cigarettes or drinking tea, why did he object to him making his Prayers? The officer replied that the things that he did were natural urges. He responded by saying that he was subordinate to him and would obey him, but only in matters that were his official duties, and he was not obliged to obey him in other matters. Therefore, he could not stop offering his Prayers. If any accident happened due to his negligence or a train was delayed then he should not hesitate to deal with him harshly. After saying that, he opened up the window and the door. The British officer was awe-stricken by this experience. After that, whenever Bābū Faqīr 'Alī was ready to make his ablution, he used to tell him, Maulavī Şāhib, take your time and make your Prayer; I will take care of your work. On another occasion, the officer was much surprised to see how meagerly he ate and was much affected by that as well. (*Aşhāb-e-Aḥmad*, vol. 3, p. 61, revised edition published in Qādiān, India)

Here in England, when an old Aḥmadi Bilāl Daniel Hawker Nuttal accepted Aḥmadiyyat, he chose for himself the name Bilāl. Then, following in the footsteps of Ḥaḍrat Bilāl^{ra}, he became famous for calling *adhān*. He really had a great desire to call others to Prayer. (Summarized from *Monthly Anşārullāh*, June 1965, p. 36)

Suppressing the Impulses of Passion

Another condition is to suppress the impulses of passion. Here are some instances. In a meeting with Hindus a dispute erupted and the Jamā‘at showed a great sense of restraint. Appreciating this good quality of his community, the Promised Messiah^{as} says:

If the good-natured Muslims were not mindful of their high moral standards, and had they not shown patience and suppressed their anger in accordance with the Qur’anic teachings, there would have been great bloodshed at the meeting because of the trouble instigated by the people who had come with evil intentions. Our Community deserves a thousand praises because they demonstrated an excellent example of patience and restraint. They remained silent on hearing the abusive words which were worse than the bullets of the enemy. (*Chashma-e-Ma‘rifat, Rūḥānī Khazā’in*, vol. 23, p. 10)

Again, he says:

If I had not advised my community to show patience, and had not prepared my community in a way that they could always show patience in response to abuse, then the grounds of the meeting would have been filled with blood! But it was the teaching of patience that held their tempers in check. (*Chashma-e-Ma‘rifat, Rūḥānī Khazā’in*, vol. 23, p. 8.)

Another instance of suppression of the passions is that of Ḥaḍrat Sayyed ‘Abdus Sattār Shāh^{ra}. What a phenomenal example this is. It is stated:

One day Ḥaḍrat Shāh Ṣāhib^{ra} went to a nearby mosque for prayers. At the same time there was a bitter enemy of Aḥmadiyyat—Chaudhry Raḥīm Bakhsh—getting ready for ablution with a pitcher in his hand. Upon seeing Ḥaḍrat Doctor Ṣāhib (who was a government doctor and was stationed at a government hospital), he started engaging him in religious discussion. Annoyed with the argument that Ḥaḍrat Shāh Ṣāhib^{ra} presented, Raḥīm Bakhsh hit him in the forehead with the pitcher. The pitcher shattered into pieces as it hit the forehead. The bone in the forehead was fractured and blood started oozing out. Doctor Ṣāhib's clothes were drenched in blood. He covered the wound with his hand and immediately went to the hospital for treatment. Chaudhry Raḥīm Bakhsh was concerned, wondering what would happen to him. Knowing that Ḥaḍrat Sattār Shāh^{ra} was a government doctor, he thought that the officials would probably lend credence to Doctor Ṣāhib and he would be in trouble. He did not know what to do and where to hide! With these fearful thoughts, he stayed hidden (in the mosque). On the other hand, Doctor Ṣāhib treated his wounded forehead, applied the medication, changed his blood-soaked clothes, and came back to the same mosque to observe his prayer. On entering the mosque, Doctor 'Abdus Sattār Shāh^{ra} saw Chaudhry Raḥīm Bakhsh Ṣāhib, and asked him with a simile: 'Chaudhry Raḥīm Bakhsh, have you cooled down or not?' On hearing this, Chaudhry Raḥīm Bakhsh was greatly affected and grasping his hands, begged his forgiveness, and said: 'Shāh Ṣāhib, please write a letter for my *bai'at*.' This kind of high moral standard of patience, kindness and forgiveness cannot be shown by anyone other than members of a

godly community. Thus, Chaudhry Şāhib became an Aḥmadī, and after a few days other members of his family also joined the Community. (*Ḥaḍrat Doctor ‘Abdus Sattār Shāh Şāhib*, Compiled by Aḥmad Ṭāhir Mirzā, p. 63, Majlis Khuddam-ul-Aḥmadiyyah, Pakistan)

So, these are a few examples I have presented to you that are related to the first three or four conditions of *bai‘at*. *Inshā’Allah*, I will try to present a few more instances showing the revolutionary changes people went through after making *bai‘at*, so that the members and the new generations may also know and, try to bring similar pure changes within them, and may they never be in fear of *Dajjāl*, the great deceiver. *Āmīn!*

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*[From the Friday sermon delivered at the Bait-ul-Futūḥ
Mosque, Morden, United Kingdom, on October 10, 2003]*

Fidelity with Allah the Almighty in All Conditions of Hardships and Comfort

In the Friday sermon before last I was speaking on the changes that transpired among Aḥmadīs once they joined the Community of the Promised Messiah^{as} having promised to act upon the ten conditions of *bai'at*. I had presented some incidents and now I shall take the subject further.

In the fifth condition, the Promised Messiah^{as} took the pledge that: Even if you are faced with hardship, adversity, trouble, problems, ignominy and humiliation, never find fault with Allah the Almighty. Indeed, continue to seek His grace with the undertaking that you would always remain pleased with the will of Allah the Almighty. I shall present some practical examples of this.

First and foremost is the example of Ḥaḍrat Khalīfatul Masīḥ I^{ra}. In August 1905 his son 'Abdul Qayyūm passed away after suffering from measles for a few days. He was about

two years old. The model of Haḍrat Khalīfatul Masīḥ I^{ra} was in accordance with the *sunnah* of the Prophet^{sa}. He first kissed the child at which his eyes were filled with tears, and then he said:

I uncovered the child's face not because I was anxious, but to follow the *sunnah*. When the Holy Prophet's^{sa} son Ibrāhīm^{ra} passed away, the Holy Prophet^{sa} had kissed his face and he was tearful. He glorified Allah the Almighty and said: 'Though separation is hard to bear even for a short while, nevertheless, I am content at the will of Allah the Almighty.' To fulfill this *sunnah* I uncovered his face and kissed him. It is Allah the Almighty's grace and a reason to be happy that a chance to fulfill a *sunnah* was granted to me.

This is the action of the person about whom the Promised Messiah^{as} said:

چہ خوش بُدے اگر ہر ایک ز اُمت تُورِ دین بُدے
ہمیں بُدے اگر ہر دل پُراز نُورِ یقین بُدے

*How wonderful it would be if everyone in my
Community was Nūr-ud-Dīn*

*However, this can only happen if each heart is filled
with the light of faith.*

Another example is of Haḍrat Chaudhry Naṣrullāh Khān^{ra}. Chaudhry Zafrullāh Khān^{ra} writes:

We had a brother whose name was Ḥamīdullāh Khān, who was younger than dear Chaudhry Shukrullāh Khān (deceased) and older than Chaudhry 'Abdullāh Khān (deceased). He passed away at the age of about nine years after a few day's

illness. His death took place at the time of *Fajr*. My father had been up all night looking after him. After his death, he made arrangements for his burial and other related matters. After having finished with these, he went to work as usual at the time of the courts opening. Neither his clients nor the court officers and his colleagues came to know that he had come to work after having buried his beloved child, content and pleased with the will of his Lord. (*Aṣḥāb-e-Aḥmad*, vol. 11, pp. 165–166, published in 1962)

Ḥaḍrat Qāḍī Dīā' -ud-Dīn^{ra} writes:

On the death of my wife and three children, the uproar of the opponents increased. They left no stone un-turned to humiliate me and to hurt me financially in every way. I had also suffered a burglary at home. Considering all these troubles gives a good picture of the extent of anguish and distress I was going through. All these divinely destined trials and tribulations came to pass about which the Promised Messiah^{as} had already foretold. During this testing time the Promised Messiah^{as} graciously wrote a comforting letter of condolence. This too consisted of a prophecy which was fulfilled and is being fulfilled. He wrote that: 'Indeed you are going through a severe tribulation. It is the way of Allah the Almighty by which he brings to light the steadfastness of His faithful servants to people, and grants great rewards for being patient. Allah the Almighty would release you of all those troubles and the enemy would be humiliated. Just as Allah the Almighty saved the sinking vessel of the Companions^{ra} of the Holy Prophet^{sa}, the same will happen now. Their mischief will backfire.' All praise belongs to Allah the

Almighty, with Ḥuḍūr's prayer that is exactly how it came to pass. This humble person continued to grow in patience and steadfastness under all circumstances. (*Aṣḥāb-e-Aĥmad*, vol. 6, pp. 12–13)

Model of Ḥaḍrat Maulavī Burhān-ud-Dīn^{ra} [as narrated by his son]

When the Promised Messiah^{as} arrived Sialkot in the early days, he was traveling with some friends to deliver his lecture. While he was passing through a street someone threw a basketful of ashes from a roof top. With the grace of Allah the Almighty, Ḥuḍūr^{as} was saved as he had passed through. The ashes fell on the head of my father. As a consequence, the old, grey haired man became a spectacle for people. As he passionately loved Ḥaḍrat Ṣāḥib, he stood right there in ecstasy and most cheerfully started saying, 'Come on woman, throw some more!' He used to say that it was a favour of Allah the Almighty that because of Ḥaḍrat Ṣāḥib^{as} he had received the blessing.

After Ḥaḍrat Ṣāḥib's^{as} departure from Sialkot, the *khuddam* were returning to their homes after seeing him off at the train station. Somehow he (Maulavī Burhān-ud-Dīn^{ra}) was left behind and the opponents caught him and deeply humiliated him, so much so that they stuffed cow-dung in his mouth. However, he felt honour in this humiliation, and pleasure in this pain and would repeatedly say, 'O Burhān, how did you deserve these blessings!' That is to say, these blessings do not easily come by; rarely is one victimised for the sake of faith, that it is good fortune to suffer in that

manner! (*Monthly Anṣārullāh*, Rabwah, September 1977, pp. 14–15)

Ḥaḍrat Maulavī ‘Abdul Mughnī writes further about his father Ḥaḍrat Maulavī Burhān-ud-Dīn^{ra}:

After accepting Aḥmadiyyat the financial situation was such that for months during this lean period the family did not even set eyes on *ghee* [clarified butter]. Instead of buying fuel, dry tree leaves were used to lit a fire. However, dry leaves do not cook a meal, so the *dāl* [pulses] was first dry roasted in the house and then ground. Water was put in a pot with salt and chilies and the leaves burnt underneath. When the water boiled the dry-roasted and ground *dāl* was added. This would be our meal eaten with bread. Usually it would be millet or corn bread and occasionally wheat bread. Instead of *ghee*, sesame oil was used. In place of spinach, young shoots of tree were cooked. His clothes would be of the old time farmers, and not of the *maulavīs*.

He adds:

On meeting with the Promised Messiah^{ra} he developed a passionate love, affection, enthusiasm and fervour for him and it was due to this passionate love and obsession that he absolutely did not care for his own food and comfort. He was obsessed to pass on the spark of the passionate love that he felt in his heart for God, the Holy Prophet^{sa} and the Promised Messiah^{as}, to others. At all times he would be thinking with enthusiasm, passion, concern and anxiety on how to spread the message of Aḥmadiyyat. He did not care for food, water or clothes! Allah the Almighty alone knows

how my mother and I survived those days. Despite the severe hardship, adversity and deprivation, he was a rock of self-respect, patience and resolve. His sense of honour in matters of religion was such that no enticement, friendship or relation could come in his way. All praise belongs to Allah the Almighty! We were thus brought up in an environment that this world means nothing to us. Seeing this content and self-sufficiency, people eventually started saying that Mirzā Ṣāhib gives Maulavī Ṣāhib a stipend. (*Monthly Anṣārullāh*, Rabwah, September 1977, pp. 11–12)

An Unparalleled Example of Patience

The exemplary patience of Ḥaḍrat Umm-ul-Mo'minīn^{ra} [wife of the Promised Messiah^{as}] is matchless. During the last moments of the life of the Promised Messiah^{as}, unlike worldly women who scream, lament and utter words of impatience, Ḥaḍrat Umm-ul-Mo'minīn^{ra} demonstrated a pure example of supplicating to Allah the Almighty alone and prostrating before Him with absolute humility.

When during the last moments *sūrah* Yāsīn was recited and the pure and blessed spirit of the Promised Messiah^{as} departed from this world and met its Beloved Maker, Ḥaḍrat Umm-ul-Mo'minīn^{ra} simply said:¹⁰²

أَنَا لِلَّهِ وَأَنَا إِلَيْهِ رَاجِعُونَ

102. To Allah we belong and to Him shall we return.

and was silent without crying or wailing. Indoors, some ladies started crying. She told them off firmly that the deceased was her husband and she did not cry, then who were they to cry!

This pure model of patience and resolve of a lady, who was nurtured in elegance and had just lost a husband who was a spiritual king and who cared deeply for her, was a tremendous miracle. (*Tārīkh-e-Aḥmadiyyat*, vol. 6, p. 547, new edition)

She also counseled her children not to think that their father had not left them anything, rather he had left them a great treasure of prayers which would continue to benefit them at the right time.

Staying Away from Bad Customs

The Promised Messiah^{as} wished that everyone who joined his Community should act upon the commandments of the Holy Qur'an or at least tried to act upon them. His follower was one who fully believed in the Qur'an. The Promised Messiah^{as} said that if one disobeyed even one commandment, such a person had no connection with him. It was his wish that those who believe in him should rise above the worldly customs and thus guard themselves from the greed and frivolous customs of this world; that they would strive only to do what Allah the Almighty and His Prophet^{sa} have enjoined. Indeed, the Prophet of God has only commanded what is God's commandment in the Holy Qur'an. This is the reason when someone asked Ḥaḍrat 'Āishah^{ra} about the noble character of the Holy Prophet^{sa}, she had replied, 'Do you not read

the Qur'an? The characteristics that are mentioned in the Qur'an are the very character of the Holy Prophet^{sa}.' This is why the Promised Messiah^{as} said that he followed his master and patron and declared each commandment of the Holy Qur'an to be his way of life. If others too complied with this, only then they would be counted in his Community.

Once they made the *bai'at*, the members of his Community too demonstrated such models.

First of all I wish to present the model of an Aḥmadī lady, the mother of Ḥaḍrat Chaudhry Zafrollāh Khān^{ra}. This incident demonstrates how much she disliked innovative customs. The incident took place at the time of the wedding of Chaudhry Bashīr Aḥmad, her nephew. Chaudhry Bashīr Aḥmad states that after the *nikāḥ* ceremony he was called into the ladies quarters. He noticed that two seats had been arranged facing each other, as is the custom in villages and he was expected to sit on one seat and the bride was to be seated on the other, and certain customs were to be carried out. He says:

I felt nervous but then decided that it would not be proper at this time to argue with ladies at the time. So I sat on the seat designated for me and stretched my hand towards the things arranged for the customs. Immediately, my aunt, that is Chaudhry Zafrollāh Khān Ṣāhib's^{ra} mother, held my wrist with force and pushed my hand away and said, 'Son, this is *shirk* (associating partners with Allah the Almighty).' This gave me courage as well and I pushed those things away with my hand, stood up and said: 'I will not participate in those customs.' That is how I freed myself.

Today also our ladies should be mindful of these things. They should not blindly follow the regional or national customs. If they notice that a custom contains even a hint of *shirk*, they should eschew it. May Allah the Almighty grant all Aḥmadī women this zeal in morally training themselves as well as their children! In our countries, Pakistan and India, Muslims follow the custom of not giving their daughters their due inheritance. Let alone what is due, they give nothing at all to their daughters, in particular in villages and among the farmers. An example to follow is that of Ḥaḍrat Chaudhry Naṣrullāh Khān^{ra}. His son writes, Our father gave our sister a lot of dowry at the time of her wedding as it was the custom. In his will he stated that his estate be distributed according to the Islamic *shari'ah* among the sons and the daughters both. At the time of his death, his daughter got her inheritance according to *sharī'ah*.

Unparalleled Examples of Obedience

EVIL EFFECTS OF SMOKING

This is an incident I like to relate: When the Promised Messiah^{as} went to Jalandhar in 1892, he resided on the upper floor of a house. A maid placed a *ḥuqqah* [hubble bubble] in the house and left to do something else. Accidentally some ashes from the *ḥuqqah* fell and burned some parts of the floor. The fire was noticed and extinguished after the prayer service was concluded. At that time Ḥuḍūr expressed his displeasure and dislike for those who smok the *ḥuqqah*. The Aḥmadīs who were downstairs came to know about this. Many of them

smoked the *ḥuqqah* and their *ḥuqqahs* were in the building at the time. When they heard about Ḥuḍūr's displeasure they all broke their *ḥuqqahs* immediately and gave up smoking. Within a few days, when members of the Community came to know that Ḥuḍūr disliked the *ḥuqqah*, many courageous Aĥmadīs stopped smoking it. (*Aṣḥāb-e-Aĥmad*, vol. 10, pp. 157–158, published in 1985)

Mirzā Aĥmad Beig of Sāhīwāl narrates that Ḥaḍrat Muṣleḥ-e-Mau'ūd^{fa} once said to my uncle Mirzā Ghulāmullāh, 'Mirzā Ṣāḥib, encourage your friends to give up *ḥuqqah*.' Uncle, who himself used to smoke *ḥuqqah*, said 'Very well, Ḥuḍūr.' He went home and broke his *ḥuqqah* that stood by the wall. My aunt thought that he was upset because the *ḥuqqah* had been left in the sun, but when my uncle did not say anything to anyone, and then my aunt asked him why had he taken his anger out on the *ḥuqqah*? He replied: 'Ḥaḍrat Ṣāḥib had asked me to discourage others from smoking *ḥuqqah*; but as I myself smoked it, therefore I had first broken my own *ḥuqqah*.' As long as he lived he did not smoke *ḥuqqah* again; and kept on dissuading others from smoking it. (*Sawāneḥ-e-Faḍl-e-'Umar*, vol. 2, p. 34)

These days the same bad habit of *ḥuqqah* is prevalent in the form of cigarette smoking. Cigarette smokers should try and give up this habit. At young age the malady of cigarette smoking leads on to many other forms of smoking in which narcotics are used. This is a step towards ruining young lives. It is web weaned by *Dajjāl*. Unfortunately Muslims countries are also involved in the drug abuse. Anyway, our young men should try to give up cigarette smoking.

Lottery is Not Permissible

Ḥaḍrat Munshī Barkat ‘Alī Khān^{ra}, a Companion of the Promised Messiah^{as}, was employed at Simla. Before becoming an Aḥmadī, he had bought a lottery ticket which later won him a sum of rupees seven and a half thousand. When he asked Ḥuḍūr about it Ḥuḍūr deemed it gambling and said: ‘Do not spend a penny of it on yourself.’ Munshī Ṣāhib gave away all the money to the needy and the disadvantaged. (Summarized from *Aṣḥāb-e-Aḥmad*, vol. 3, p. 33, published in 1957)

These days it is customary in Europe and the West to play the lottery. The prize money for those who play and win is certainly not permissible, in fact it is *ḥarām* in the same sense as the money from gambling is *ḥarām*. In the first place it should not be played, and if by mistake it is done, then the prize money should never be spent on oneself.

An incident relates to your own country England regarding Bashīr Orchard who accepted Aḥmadiyyat and brought on many changes in himself and later devoted his life. He accepted Aḥmadiyyat in 1944 and took some religious education in Qādiān for a while and as I said, devoted his life. After that a most magnificent revolution came in his life. His worship and prayer got extremely fervent. His first visit to Qādiān bore the first fruit for him in quitting alcohol. Though he was a heavy drinker, he promptly gave up drinking. He repented from alcohol and from gambling and gave them up forever. (Summarized from *Al-Faḍl*, January 10, 1978, ‘Aẓīm Zindagī, p. 3)

Prohibition of Alcohol

Until a few years ago, some Aḥmadīs in UK, Germany and other countries had businesses (for example, restaurants and hotels) where alcohol was sold. According to the *ḥadīth*, one who brews alcohol, serves it, sells it, or stores it are all hell-bound. This is the reason Ḥaḍrat Khalīfatul Masīḥ IV^{ra} demanded that Aḥmadīs involved in such businesses should promptly discontinue it, otherwise strict action would be taken against them. Ḥuḍūr himself said that with Allah the Almighty's grace a huge number gave this trade up. Allah the Almighty granted some of these much better businesses very soon. Some were put through difficulty and were unable to do any business for a long period, yet they were strong in their resolve and did not again get involved in this immoral business.

Love of the Holy Qur'an

Miān Muḥammad Aslam from Amritsar, a non-Aḥmadī, came to Qādiān in 1913. He writes about Ḥaḍrat Khalīfatul Masīḥ I^{ra}:

Maulavī Nūr-ud-Dīn^{ra} is currently the sole leader of the Aḥmadī Community being the *Khalīfah* of Mirzā Ṣāḥib. I have the experience of sitting for two days in his instructional meetings where he preached and gave lessons of the Holy Qur'an. Reflecting over his work, I have found him of extremely pure nature who works solely and sincerely for the sake of Allah the Almighty. This is because Maulavī Ṣāḥib's conduct is totally free of pretence and hypocrisy, and his heart

is filled with a great love for the truth of Islam. This exudes from his sincere heart like crystal clear bubbling spring water, the source being his full cognizance of the Unity of God. This manifests itself through the commentary of the verses of the Holy Qur'an that he makes for the beneficence of those who are intensely eager for spiritual discernment. If the true Islam is the Holy Qur'an, then I have not seen the kind of love for the Holy Qur'an in any other person as I have seen it in the Maulavī Ṣāhib. It is not as if he is compelled to do so by way of keeping up tradition. No, not at all! He is rather a tremendously philosophical person who has fallen in love with the Holy Qur'an through incredible rational critique. I listened to his lessons of the Qur'an, and the amazing philosophical commentary of the Holy Qur'an that he makes; there are hardly a handful of people in the world today who would have the ability to match it. (*Badr*, March 31, 1913, *Ḥayāt-e-Nūr*, pp. 611–612)

There is a will that Dr. 'Abdus Sattār Shāh^{ra} left for his children. He said:

Make the Holy Qur'an your *modus operandi*. Be ever engaged in obediently following the *sunnah* of the Prophet^{sa}, and remain ever-ready to help promote the Aḥmadiyyah Movement and to propagate Islam. Prepare your next generations to abide by for these matters as well. (*Ḥaḍrat Doctor Sayyed 'Abdus Sattār Shāh Ṣāhib*, p. 193)

Each Aḥmadī should keep this counsel in mind at all times. Ḥaḍrat Mirzā 'Abdul Ḥaḳ writes about Ḥaḍrat Maulānā Bakhsh^{ra}:

He had a special passion for the Holy Qur'an. Despite ill health and weakness, he was always determined to listen to the discourses of the knowledge and the verities of the Holy Qur'an, so that he could gain the knowledge and the truths. During one period, for many months during the winter he would come from Dār-ul-Faḍl neighborhood to Dār-ur-Raḥmat for the morning Salat only because Maulānā Ghulām Rasūl Rajekī^{ra} gave lesson of the Holy Qur'an in that mosque. During Ramaḍān-ul-Mubārak he would be assiduous in attending the lessons in Aqṣā Mosque.... He would read the Holy Qur'an profusely and thoughtfully. Wherever he derived benefit from it he would share it with others. It is said that in his last years he would read the Qur'an several times a day with a notebook and pen besides him. Each time he deciphered the finer points of a verse, he would note it and would read it to his family later on.

Mirzā Šāḥib adds:

[When he would be reading to his family,] it seemed from his facial expressions that it was his heartfelt wish that his children should passionately love the Holy Qur'an. (*Aṣḥāb-e-Aḥmad*, vol. 1, pp. 151–152, published in 1951)

When a young Gambian Christian accepted Aḥmadiyyat, his mother opposed him vigorously. At first he tolerated it but when she started insulting the Holy Qur'an he left home and did not return. (*Damimah Monthly Anṣārullāh*, September 1987, p. 6)

In the distant countries of Africa, such miracles are taking place to this day as well.

Islam permits four marriages, which some take as a commandment. Anyway, the permission is there. It is a tradition in Africa in certain tribes where a man has high standing or wealth or is a chief that he marries more than four and up to nine to ten women. When ‘Alī Roger of Sierra Leone accepted Aḥmadiyyat he was a young man and had twelve wives. The missionary of the Community, Maulānā Nazīr Aḥmad ‘Alī, told him that now that he was an Aḥmadī, according to Qur’anic teaching he could keep only four wives. He would have to divorce and send off the rest with livelihood maintenance. Not only did he promptly act on this instruction, but on his suggestion he kept the first four wives and let the younger ones go. This change was revolutionary.

Another missionary, Yūnus Khālīd, writes:

V. V. Kahlo accepted Aḥmadiyyat as a result of a vision at the time of Maulānā Muḥammad Ṣiddīq Amritsarī. Later he also served as the *Amīr* of Aḥmadiyyah Community in Sierra Leone. Before accepting Aḥmadiyyat he had a totally liberal lifestyle, so liberal that by profession he was a dancer. However, soon after *bai‘at* he brought about changes in himself and made a reputation in *taqwā* (righteousness) and purity, worship, fear of Allah the Almighty and honesty. Allah the Almighty conferred great successes on him. He was also the paramount Chief of his area—an area where large diamond mines were located. The Chiefs in those area wield great power. If he wanted he could have taken advantage making huge amounts of money. However, due to the beautiful and pure teachings of Aḥmadiyyat, he considered such wealth *ḥarām* (forbidden) for himself and lived a simple life. It

was also well known in the higher ranks that Mr. Kahlo was an extremely honest paramount Chief; neither would he take bribe nor he would permit his staff to do so.

When he fell ill I went to visit him one day. He called me and said: 'Yūnus, I constantly see *kalimah* written in green letters in front of me, what is the reason for this?' I replied: 'Chief, this is the outcome of your fervent love of Allah the Almighty and for the Holy Prophet^{sa}.' I continued to visit him for two months and he repeatedly said that he constantly had the *kalimah* in green letters in front of his eyes. When he was admitted to the hospital and was breathing his last, an Aḥmadī friend Mr. Kojī held him by the arm and said Chief, say:¹⁰³

لَا إِلَهَ إِلَّا اللَّهُ

which he repeated. Next Mr. Kojī said:¹⁰⁴

مُحَمَّدٌ رَسُولُ اللَّهِ

which he also repeated and right then he breathed his last.

Meekness and Humility

The seventh condition of *bai'at* also entails that one would adopt humbleness, cheerfulness and meekness, etc. Those who believe in the Prophets are predominantly those who are mild-mannered. Even if they are not so well-off financially, they possess greater capacity than the affluent to spend their wealth. In fact they do not shy away even if they have to sacri-

103. There is none worthy of worship except Allah.

104. Muḥammad^{sa} is His messenger.

face their lives. They never boast or convey arrogance and haughtiness. They are most humble and meek to one and all and establish high standards of humility and modesty. The essence of success of the divinely raised communities is that the more the humble and meek people demonstrate excellent examples of submission, the greater is the pace of their progress. As I said earlier such are the people who believe in Prophets.

When such hearts come in contact with Prophets they are polished even more. If those who are humble have to give up their place for others, and to sit in an inferior place, they would prefer it. However, the ones who are divinely appointed have the insight to identify them. To reward such humbleness and in order to educate their community that among them the meek and the humble have the greatest status, they remove such people from the lowly place and give them the honour to sit next to them and at meal times they ask them over and offer them food from their own plates. Prophets value them in this way because it is due to their humbleness that they come into faith quickly and completely adhere to the religious teachings.

The Promised Messiah^{as} said:

The poor are not arrogant and accept the truth with complete humility. I tell you the truth there are very few among the wealthy who could acquire even a little of the grace that the poor acquire perfectly. (*Izāla-e-'Auhām, Rūḥānī Khazā'in*, vol. 3, p. 537)

This is the reason why he declared humility a condition to join the Community, so that one could properly understand

religion and act on it. How did these changes come about, I shall now present some examples.

Ḥaḍrat Sayyed Sarwar Shāh^{ra} was an excellent scholar who belonged to a well-to-do family. In spite of this, his purity, humility and simplicity were exemplary. As soon as he associated with the Promised Messiah^{as} and took on his obedience, he eradicated all worldly desires from his heart. During his employment at Madrassah Aḥmadiyyah he spent the entire tenure in a small house which in fact was not even worthy of a peon to live. Once he had forsaken the entire world in submission to the cause of the Promised Messiah^{as}, the question of material comforts simply did not arise. (*Aṣḥāb-e-Aḥmad*, vol. 5, part III, p. 9, published in 1964)

Here is another example of humility, and it is that of Ḥaḍrat Maulavī Burhān-ud-Dīn^{ra}.

Once he came to see Ḥuḍūr and God knows what thoughts came to his mind that he started weeping. Ḥuḍūr asked him most affectionately if all was well. He replied (detailing the various saints and holy men he had been to in his search): 'I first became a Kothī (belonged to Kothay Walā Pīr), then a Baolī (associated with Bāolī Ṣāḥib), then a Ghaznī (becoming a follower of Maulavī 'Abdullāh Ghaznavī), and now a Mirzāī. However, the pity is that I have reached his old-age, but still I feel that I am an ignoramus.' (This was his humility). On hearing this, Ḥuḍūr was most affectionate, and consoling Maulavī Ṣāḥib, said: 'Maulavī Ṣāḥib do not be so perturbed; you have reached your destiny. Now there is no need to worry.' This eventually calmed him down. (*Monthly Anṣārullāh*, Rabwah, September 1977, p. 14)

The Promised Messiah^{as} writes:

Sayyed Faḍl Shāh of Lahore (whom I love for the sake of Allah the Almighty) originally from the state of Jammu, is extremely pure-hearted and is full of love and sincerity. He possesses the light of perfect faith and is ever-ready to offer his life and wealth. This is so because he is respectful and trusting in good faith in a wonderfully humble way. From the depth of his heart he has a true, pure and perfect faith in this humble one and maintains association and love with me for the sake of Allah the Almighty to a high degree. Attribute of sincerity and loyalty is most clearly prominent in him. His brother Nāṣir Shāh also has a connection through *bai'at* with this humble one, and his uncle Munshī Karam Ilāhī too is a sincere friend of my humble being. (*Izāla-e-'Auhām*, p. 798, *Rūḥānī Khazā'in*, vol. 3, p. 532)

The Promised Messiah^{as} also writes:

Munshī Rustam 'Alī, Deputy Inspector Railway Police (whom I love for the sake of Allah the Almighty) is a righteous young man who is most sincere and is my friend of the first order. [In our countries the police department is most notorious, and this is appreciated when viewed with this background.] His very face exhibits signs of humility, selflessness and sincerity. I have never seen this friend shaken at the time of any tribulation. From the day that he has been inclined to me with sincerity, there has been no decline and reserve in this sincerity, rather it is growing day by day. [That is, its growth is towards advancement.] (*Izāla-e-'Auhām*, pp. 806–807, *Rūḥānī Khazā'in*, vol. 3, p. 536)

Staying Away from Arrogance

The condition of *bai'at* also include that one would stay away from arrogance. I shall give the example of Sayyed Sarwar Shāh^{ra} in this regard:

Despite having a very high status in religious scholarship and academia, unlike the so-called *'ulemā* of this day and age, his temperament was so simple and humble that if at any time a small child wished to talk to him, he could do so without any hesitation. He would listen most affectionately and would respond in a very pleasing manner. [Maulavī Muḥammad Ḥafiz Baqāpurī relates an incident from his childhood.] One of his close relatives had a newborn baby. When the news came through letter he decided to ask Maulavī Şāḥib for a name for the baby. He was perhaps going to or coming back from Aqşā Mosque for *dars* of the Holy Qur'an. He went towards him; he stopped as he saw him coming towards him and was most affectionate and courteous, and on his request suggested a name for the newborn and prayed for the baby. (*Aşḥāb-e-Aḥmad*, vol. 5, part III, p. 35)

I shall now relate an incident of Ḥaḍrat Maulavī Burhān-ud-Dīn^{ra} in this regard. It is already clear from earlier examples that he had no ostentation, formality, or pretense. Furthermore he had absolutely no scholarly airs and vanity, despite the fact that he was an unequalled scholar. During his stay in Qādiān if someone addressed him as Maulavī Şāḥib he would promptly ask them not to call him Maulavī, saying: 'I only just started learning the ABC from Mirzā Şāḥib' [the Promised

Messiah^{as}]. (*Monthly Anṣārullāh*, Rabwah, September 1977, p. 12)

A model of meekness and humility that is greater than all other models. The Promised Messiah (on whom be peace) writes about Ḥaḍrat Ṣāhibzādah Sayyed ‘Abdul-Laṭīf Shahīd^{ra}:

[He] had reached a degree of humility and selflessness that cannot be reached until one is totally absorbed in Allah the Almighty. Each person is somehow or the other affected by fame and knowledge and begins to indulge in self-conceit and that very knowledge and fame prevents him from attaining the truth. However, this person was so selfless that inspite of being a paragon of merits and excellences, his knowledge, and lineage could never prevent him from accepting the truth. Eventually he sacrificed his life for truth, and left such a model for our Community, conformity to which is the real objective of God. (*Tadhkiratush-Shahādatin*, p. 45, *Rūḥānī Khazā’in*, vol. 20, p. 47)

Giving Precedence to Faith Over Worldly Considerations

HIGH STANDARDS OF OFFERING SACRIFICES

The eighth condition, concerning giving preference to religion over worldly affairs requires, that one shall sacrifice everything—life, wealth, honour. With the grace of Allah the Almighty we see scenes of giving preference to faith over the world, in the Aḥmadiyyah Community. Mothers are offering their children. Following in the footsteps of Ḥaḍrat Ibrāhīm^{as},

fathers bring their children saying that now they belong to the Jamā'at and the Jamā'at appoint them anywhere it wishes. Children are offering themselves on their own saying that they too are ready like Ḥaḍrat Ismā'il^{as} to offer their lives! Such marvelous displays existed in the past and they still exist today. I will give you an example: In 1923 when the Hindus started the Shudhī campaign (to win the Muslim converts back to Hinduism), to counter it the Aḥmadī children did not remain behind the elders in offering their services. Even five years old children were ready to go to Malkānā and vicinity. A twelve years old boy wrote to his father that to serve the true religion was not only for the grown-ups, it was also for the young ones! He asked his father to take him along when he was going for preaching, and even if he was not going, he must send him! (From *Tārīkh-e-Aḥmadiyyat*, vol. 5, p. 336, published in 1964)

These incidents are not merely stories of the past. As I said, even now we see such displays of sacrifices. When the Wāqfīn-e-Nau children come to see me and I ask them what they would like to become on growing up, their response is that they would become whatever I tell them and let the Jamā'at tell them what it wants them to become! This is the enthusiasm of Aḥmadī child. As long as this passion remains, (and *inshā'Allah* it shall remain to the Last Day), no one can hurt the Jamā'at in the least!

The Promised Messiah^{as} says:

Now I have a large number in my Jamā'at who have given preference to the religion over the world by themselves and have become *dervishes* [hermits]. They have left their home-

towns, relatives and old friends and have settled in my neighborhood forever! (*Aṣḥāb-e-Aḥmad*, vol. 5, p. 130, published in 1964)

Concerning Ḥaḍrat Maulavī Ḥakīm Nūr-ud-Dīn^{ra} of Bhera, the Promised Messiah^{as} says:

There is no one else that I could compare with the colossal amount of financial help that he has accorded me. I have found him having a natural tendency, with a deep conviction of the heart, to serve most devotedly the cause of faith. Although his daily life is fully dedicated in all aspects to be a true servant of Islam and to serve the Muslims, but from among the helpers of this Movement he has proved to be of the first order. (*Izāla-e-'Auhām*, p. 777, *Rūḥānī Khazā'in*. vol. 3, p. 520)

He states about Ḥaḍrat Maulavī ‘Abdul Karīm^{ra} Siālkotī:

His life was spent coloured in innocence, and he did not adopt any of the worldly luxuries. He left his employment because it caused humiliation to the faith. A short while ago he had a job offer paying Rupeeṣ two hundred monthly, but he flatly declined. He spent his life with humility. He only liked to read Arabic books. He spent his life defending the external and internal attacks on Islam. Despite extreme illness and weakness he continued to write. (*Sīrat Ḥaḍrat Maulavī ‘Abdul Karīm^{ra} Ṣāḥib Siālkoti*, by: Maḥmūd Mujīb Aṣghar, p. 108)

Ḥaḍrat Nawāb Muḥammad ‘Alī Khān^{ra}, Chief of Maler Kotlah, wrote in a letter to his brother:

I say openly that the reason for which I have taken residence in Qādiān is that it has been twelve years that I did *bai'at* of the Promised Messiah^{as}, but unfortunately for eleven years I lived at home and was cut off from Qādiān. I used to come here for only a few days at a time. I wasted my life remaining embroiled in worldly affairs. When at last I paused to think, I realised that my life had flown away and I had not achieved anything either of faith or of this material world.

I came here [that is Qādiān] with intention to stay for six months. However, when I reflected over all my affairs, eventually my heart decreed that worldly matters can be met by following faith, but when man follows the world, he does not attain the world, and the faith is also destroyed. I deeply reflected and realised that in eleven years I did not make anything of myself and neither did my brothers. With every passing day, despite realising this hopeless situation, we are ruining our faith. Eventually, having realised that there is no end to worldly pursuits, I said farewell to Kotlah making a firm resolve to emigrate from there. All praise belongs to Allah the Almighty! I am pleased to say that I have emigrated from Kotlah. As such, according to *shari'ah*, a migrant cannot return to his own country by choice, that is, he cannot make it home. He can only pay a visit while traveling. Therefore in this situation it is difficult for me to return. I am very happy and very well. How can we separate from the focus of our love and devotion?...

My dear esteemed brother! I have come here for God's sake and my friendship and love is also for God. I am away from Kotlah but the wretched state of Kotlah, deeply saddens me. May God bestow wisdom upon you, our entire family

and all people of Kotlah to understand that all should get engaged in the service of Islam! Our life and our death may only be for God. We become completely obedient Muslims of God. It is in our conditions of *bai'at* that we should put our faith before our worldly affairs, and remain grateful and fully obedient to our benevolent government. This is what is keeping me here, and just as my faith increases, likewise this world appears insignificant to me and faith gathers prominence in my sight. The sense of gratefulness to God and to man also increases. Similarly, obedience and gratefulness to the government also impresses upon my heart. (*Aṣḥāb-e-Aḥmad*, vol. 2, pp. 126–129, published in 1952)

The Promised Messiah^{as}, writing about Ḥakīm Faḍl Dīn^{ra} as regards empathy with Islam, states:

My dear Ḥakīm Faḍl Din of Bhera (whom I love for the sake of Allah the Almighty) is from among the friends of brother Maulavī Ḥakīm Nūr-ud-Dīn and is imbued in similar moral qualities. He is a very sincere person. I know that he truly loves God and His Prophet. For this very reason, having observed this humble one serving the faith, he is honouring the condition of love for the sake of Allah the Almighty. It seems he too has the same enormous portion of the enthusiasm to spread the truth of Islam as my dear brother Maulavī Ḥakīm Nūr-ud-Dīn is demonstrating from the very beginning. He gives serious considerations to the expenses of the Movement incurred for religious matters. He is ever concerned that he could make a good arrangement for financial support by way of monetary contributions. (*Izāla-e-'Auhām*, p. 781, *Rūḥānī Khazā'in*, vol. 3, p. 522)

In 1923 when the Shudhī campaign was instigated, the Aḥmadī *murrabbīs* would daily travel on foot for several miles in fierce heat. At times, let alone food they even did not have water to drink. Often they subsisted on leftovers or dry roasted chick-peas and plain water. At times they had some barley grains and they would survive on those. Sūfi ‘Abdul Qadīr Nīāz B.A. says that they travelled approximately forty villages in the district of Mein Purī and Mathrā. They would travel daily at the average of 16 miles. (*Tārīkh-e-Aḥmadiyyat*, vol. 5, p. 343, published in 1964)

A gentleman who was a great musician in USA accepted Aḥmadiyyat. At that time he was fast progressing in music and becoming well-known in the entire country rather quickly. The experts could see that he was on his way to become a magnificent musician, that he would be remembered as a great musician of his time. However, when he accepted Aḥmadiyyat, he neither cared for music nor craved for the wealth he could have gained through his profession. He promptly gave it all up, and started living an undemanding simple life, being very regular in *tahajjud*, and remembering the Holy Prophet^{sa} with tear-filled eyes. (*Monthly Khālīd*, January 1988, p. 40)

Ḥaḍrat Khalīfatul Masīḥ I^{ra} writes of his *pre-khilāfat* days:

Why have I come here? See, in Bhera I have a brick-house and here I have made mud-huts. I could find all manner of comfort there rather than here. However, I noticed that I was ailing—desperately ailing—was dependent—very dependent, and was helpless—extremely helpless. I have come here so that these afflictions may be removed. If a person comes to Qādīān to see my example or to stay here

for a while and complain about the local people, then he is mistaken in that he considers the ailing to be healthy and thus tests them. The friendship and connection here, the coming here and leaving here, the living and residing here, all should be for *Lā ilāhā illAllāh* [There is none worthy of worship except Allah]. Otherwise if you come for bread and bedding, listen! most of you have better bread at home, what is the point of coming here? You can do full justice to your pledge only if you come here solely for the sake of God. (Friday Sermon, January 22, 1904, *Khutabāt-e-Nūr*, p. 160, new edition)

The Promised Messiah^{as} writes about Ḥaḍrat Ṣāhibzādah Sayyed ‘Abdul-Laṭīf Shahīd^{ra}:

One most enviable quality that this esteemed departed soul had was that he really gave precedence to faith over worldly matters. He was in fact among the righteous who, with fear of God, take their *taqwa* and obedience to Allah the Almighty to its pinnacle. To please God and to seek His pleasure they are prepared to give up their life, honour and wealth as if these were all worthless. His strength of faith was so developed that if I compare him with a great big mountain, I am afraid my similitude might remain flawed. Most people despite making *bai‘at* and attesting to my claim still cannot completely get rid of the toxic seed of giving precedence to this world over faith, rather some residue remains in them. A latent stinginess—be it about life, be it about honour, be it about wealth, be it about moral conditions—is found in their deficient souls. This is the reason why I am always concerned about them. At the time of asking for any service for faith, I am afraid lest they

face a tribulation, that they might find the service a burden and may exit from their *bai'at*.

However, what words should I use to praise the esteemed departed soul who threw away his wealth, honour and life in following me as one throws away the rubbish. I notice that most people lack the faculty of persistence and they cannot adhere to truth to the end. They stumble at small tribulations, satanic temptation or under the influence of bad company. However, what words should I use to state the steadfastness of this esteemed departed soul, for he progressed in the light of faith with every breath! (*Tadhkiratush-Shahādātain*, p. 8, *Rūḥānī Khazā'in*, vol. 20, p. 10)

The Promised Messiah^{as} also stated:

This martyr has set a model for my Community with his life and the fact of the matter is my Community was in need of a great model. There are still some among them who when they render a small service think as if they have done a huge task. Small wonder if they start considering it as a personal favour to me; whereas, it is God's favour on them that He enabled them to serve. There are some without full zeal and sincerity, and though they claim to have firm faith and sincerity, but still they are unable to maintain it to the end. Love of this world makes them lose their faith, and cannot stand even a minor trial. Even after joining the Community established by God, their love of materialism does not go away. However, a thousand-fold thanks to Allah the Almighty that there are also those who believe with the sincerity of heart, and truthfully adopted this way. They are ready to bear any trouble for the cause. However, the strengths of the model that this gallant

man [Ṣāhibzādah ‘Abdul-Laṭīf^{ra}] made so manifest, are still lying hidden in the Community. May God inculcate such faith in everyone and grant them the steadfastness of the sort as shown by this martyr. This worldly life is combined with satanic temptations and it prevents men from attaining perfection. Many will join this Movement but alas, only a few will demonstrate such an example. (*Tadhkiratush-Shahādātain*, pp. 55–56, *Rūḥānī Khazā’in*, vol. 20, pp. 57–58)

The Promised Messiah^{as} states:

The martyrdom that was in the fate of Shāhzādah ‘Abdul-Laṭīf has come to pass. Now the retribution of the oppressor remains.¹⁰⁵

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَا

Woe! This *Amīr* has come under the wrath of God according to the verse.¹⁰⁶

مَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِدًا

This *Amīr* did not have an iota of fear of God. The strength of his belief of the man he martyred was such that if the entire land of Kabul is searched for his like, the search would be in vain. Such people are the utmost elixir. They sacrifice their lives with the sincerity of heart and do not have any care for the kith and kin. O ‘Abdul-Laṭīf! A thousand blessings on you that you displayed the model of your utmost sincerity in my lifetime! As for those who will be in my

105. Verily, he who comes to his Lord a sinner—for him is Hell; he shall neither die therein nor live. (*Ṭā Hā*, 20:75)

106. Whoso kills a believer intentionally. (*al-Nisā’*, 4:94)

Community after my death, I do not know what deeds they will demonstrate. (*Tadhkiratush-Shahādatain*, p. 58, *Rūḥānī Khazā'in*, vol. 20, p. 60)

Further he states:

When I observe the steadfastness and devotion that came to pass through Ṣāḥibzādah Maulavī Muḥammad ‘Abdul-Laṭīf deceased, my hope for my Community increases greatly. God Who so enabled some people of the Community that let alone property, they even sacrificed their lives in its cause, it seems that the evident Will of that God is that He will create many people in this Community who will have the spirit of Ṣāḥibzādah Maulavī ‘Abdul-Laṭīf and will be new saplings of his spirituality. (*Tadhkiratush-Shahādatain*, p. 73, *Rūḥānī Khazā'in*, vol. 20, p. 75)

Exactly a hundred years ago, Ḥaḍrat Ṣāḥibzādah ‘Abdul-Laṭīf Shahīd^{ra} was martyred.

O Messiah of the Latter-days! Felicitations to you that yours dear Community has fulfilled your aspirations for them; fulfilled the expectations you had of them! They did not ever shrink from sacrificing with their property, time and life. We can see the same happening even today. Such people were born in the Community after you!

The Promised Messiah^{as} was concerned what would happen after him. We bear witness that after he passed away, such people were born and are being born who did not care for worldly temptations and did not flinch from sacrificing their lives away. Fathers witnessed sons being martyred, and sons

were eye-witnesses to fathers being martyred but they remained unflinchingly resolute to lay down their own lives.

O Holy Messiah! Felicitations to you! One from among your own progeny, your own blood, too sacrificed his life to save the Community from a great tribulation.

May Allah the Almighty continue to grant higher stations in Paradise to all these martyrs. May Allah the Almighty also enable us to be among those who give precedence to faith over worldly matters. May we be ever-ready for any sacrifice and keep this passion alive in our next generations as well. May Allah the Almighty ever enable us for this.

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*[From the Friday sermon delivered at the Faḍl Mosque,
London, United Kingdom, on October 17, 2003]*

Matchless Examples of Devotion, Loyalty and Service of Humanity

In our Jamā‘at, social service and service of the humanity is greatly stressed. Everyone, rich or poor, according to his/her capacity, seeks an occasion to perform some service to humanity for the pleasure of Allah the Almighty.

Why every Aḥmadi so zealous for service to humanity? The reason is the beautiful teachings of Islam that had been forgotten, that if we seek the pleasure of Allah the Almighty, we should treat humanity with beneficence and take care of its needs. This is also how we will be rewarded with the nearness of Allah the Almighty. The Promised Messiah^{as} has made this teaching a fundamental condition among his Ten Conditions of Bai‘at. After establishing a bond with him you should utilise all your powers and means for the sympathy and welfare of humanity. If need arises to help the victims of an earthquake or flood, the Aḥmadi should come forward to help. On occasions the Aḥmadi young men have sacrificed

their own lives in the surging waves of a flood but led the drowning to safety.

When the *Khalīfah* of the time announced that he needed a specific amount of donations to establish schools and hospitals in Africa for the education of the poor children, and to provide medical aid to the suffering humanity, the Jamā'at welcomed this and presented the *Khalīfah* an amount many times larger than he asked for. The money was donated by the members of the Jamā'at because of their sympathy for the suffering humanity. When the *Khalīfah* declared that the required amount was received, and he needed manpower to establish schools and hospitals, Aḥmadī doctors and teachers volunteered themselves with equal zeal.

The situation in Africa has now improved greatly but in the seventies when the Nuṣrat Jahān Scheme was launched, the conditions were very unfavourable. These devotees managed to live in such adverse circumstances. Many of those doctors and teachers had good jobs before they devoted their services for this purpose. In Africa, they had to live in villages. The majority of the hospitals and schools were in the villages where there was no electricity or running water. But they had to fulfil their promise to serve the suffering humanity; they did not care for any obstruction or lack of comfort. In the beginning they had to lay the patient on a wooden table and use the light of kerosene or gas lamps to operate upon him using knives, scissors and whatever instruments were available. Then they prayed, 'O God I have treated him with whatever was available to me. My *Khalīfah* had said to me, treat with prayer and Allah the Almighty shall grant bestow cure to your treatment! Grant him cure, O Allah the Almighty.' Allah the

Almighty appreciated these doctors who had sacrificed and the world was amazed that many patients with incurable diseases got cured. God Almighty fulfilled their financial needs in this way that many rich persons preferred our small rural hospitals for treatment to the bigger hospitals in the cities. Similarly our teachers taught the children, being full of zeal to serve humanity. This tradition of service by the doctors and teachers continues even today. May Allah the Almighty grant continuity to these traditions. May He grant rewards to all those who are serving.

Aḥmadī Doctors Should Devote

During the recent U.K. Annual Convention I appealed to the doctors to devote their services for the hospitals in Africa on temporary or permanent basis. Now with the grace of Allah the Almighty, the circumstances are much better there. The difficulties and hardships, which the earlier devotees had to face, exists no more. The things are much better in most places and all the facilities are available. If there be still some hardships, you should remember the covenant of *bai‘at* that: ‘merely for the sake of Allah the Almighty, I shall benefit humanity with my God given powers and faculties.’ Come forward and fulfil this promise you made with the Messiah of this time and benefit from his prayers. Similarly doctors are needed for Faḍl-e-‘Umar Hospital at Rabwah and they should present their services for it.

Members of our Jamā‘at in accordance with our organisation give financial aid on permanent basis for the education of children and the treatment of patients in Pakistan and also in

other countries. In countries like Pakistan and India, there are many poor people; those who offer financial aid to them, benefit from the prayers of their patients. Members of our Jamā'at should continue this virtuous deed with greater zeal, as the suffering is also increasing rapidly. Now I want to present to you some incidents of our past elders who had great zeal for the service of fellow men.

People who knew Ḥaḍrat Mirzā Ayyūb Beig^{ra} relate:

He was a living example of the *ḥadīth* that says: 'Like for your brother the same as you would like for yourself and do not treat your brother in a way that you would not like to be treated.' He always sought an occasion to serve and help any brother or friend. [It is related:] During his college studies, he used to attend the lecture given by a member of our Jamā'at and he used to meet every Aḥmadī there. If any brother was sick, he used to visit him in the home and inquire about his health. Sometimes he used to visit these sick persons daily. Once when Muftī Muḥammad Ṣādiq^{ra} fell sick and his condition was critical, he stayed at Muftī Ṣāhibs^{ra} house for many days and looked after him day and night, and even took part in cleaning up his place. (From *Aṣḥāb-e-Aḥmad*, vol. 1, p. 98, published in 1997)

Ḥaḍrat Chaudhry Zāfrullāh Khān^{ra} has written about his mother who used to say, If Allah the Almighty is not the enemy, what harm can any enemy do? This way, I do not consider anyone as my enemy. She used to treat every adversary very well, and used to say: 'The one who pleases us, we wish to treat him well. It is not something that you should seek a reward for. To please Allah the Almighty, we should

treat people with whom we are displeased with favour and kindness.’

He writes that she used to reside at Daskah and treated all the people there with great beneficence and the people also respected her greatly.

When the conflict with the Aḥrār started, its effect was noticed in that town also. The people, whom she used to help, now became hostile. But this had no effect upon my mother. If any relative reminded her that she was helping a person who had become our opponent and had joined the Aḥrār, she would not like it and would say: ‘Why are you stopping me from service to humanity?’

At one time, it has been related that she was preparing some dresses. She was asked for whom she was preparing these clothes? She replied that they were for the children of a certain person. She was told: ‘You are strange, that person belongs to the Aḥrār and is a strong opponent of our Jamā‘at and you are preparing these clothes for him?’ She replied: ‘If these people commit mischief, Allah the Almighty will protect us. As long as Allah the Almighty is with us the hostility of the opponents cannot harm us. But this man is poor and he has no means to provide dresses for his children and grandchildren. I am preparing these clothes for him, considering him a needy person. As you are raising objection about it, your punishment is that when I have finished these clothes, you yourself shall take these to his house.’ She also said: ‘This person is one of the Aḥrār and other Aḥrār may be watching him, you should go to him during the night, so that he may not be punished for receiving clothes from the

Aḥmadīs.' (*Aṣḥāb-e-Aḥmad*, vol. 11, pp. 175–176, published in 1962)

Caring for the widows and the orphans was her favourite pastime. People who wrote about it say that when she was engaged in preparing dowry for the girls, she used to prepare the dresses with her own hands with great joy and enthusiasm. (From *Aṣḥāb-e-Aḥmad*, vol. 11, p. 186, published in 1962)

Ḥaḍrat Mīr Muḥammad Ishāq^{ra} used to take pains for the welfare of the orphans. There were orphans residing in the Orphan House which used to be called Dār-ush-Shuyūkh. One incident narrated about him is that once he was resting due to high fever and was very weak. A worker came and informed him that there was no provision for feeding the orphans and no arrangements had been made for it. No breakfast had been served that morning. He called for a horse drawn buggy and rode on it to the houses of some affluent persons and collected provisions, thus managing to feed those children. This is an example of the sentiments of our elders; even during illness he sacrificed his comfort and set out of his house for the sake of orphans. Why would he not act this way? He had the good example of his master, the Holy Prophet^{sa}, before him where he had said: 'I and the person who took care of the orphans will be together in the Paradise, like these two fingers', and he pointed to his ring finger and middle finger. These were the examples of our elders and saints.

Then there is an incident narrated about Ḥaḍrat Ḥāfiẓ Mu'īn-ud-Dīn^{ra} who was blind. Someone narrates that on one cold night there was lot of mud on the dirt roads of

Qādiān, he noticed that Ḥāfiẓ Ṣāhib was walking with great difficulty. He inquired as to where he was going. He replied: ‘Brother, a female dog has given birth to puppies. I have one piece of bread left. It is raining, so I wanted to feed it to her.’ What Ḥāfiẓ Ṣāhib did was the following of the *sunnah*, to take pity on the animals. Remember that incident when someone descended into a well and took water in his shoe and offered it to a thirsty dog to drink! The Holy Prophet^{sa} said that Allah the Almighty shall grant him forgiveness due to this virtuous deed. His Companions^{ra} were amazed and asked him if they would be rewarded for providing for animals also. He replied: ‘Yes, every good deed and favour to any living soul and animal shall be rewarded.’ (From *Aṣṣḥāb-e-Aḥmad*, vol. 13, p. 296, published in 1967)

There is an incident narrated about an Aḥmadī named Ḥaḍrat Nūr Muḥammad^{ra}:

It was a harsh cold winter and he had neither a coat nor a blanket. He was only wearing two shirts, one upon the other and was traveling in a train. He saw an old disabled person, who was naked and trembling with cold. He took off one of his shirts and made the old man wear it. A Sikh was also traveling with them. When he saw this, he said in Punjāb: ‘Dear Brother, you shall attain salvation; I do not know what will happen to me.’ [Thus a good example was set.] A few days later it so happened that this Nūr Muḥammad came into the Mosque at Mughal Purah for dawn Prayer and he wore a new woolen wrap. He saw a person named Fateḥ Dīn shivering with cold; he was once a rich person, but was now a victim of poverty. Nūr Muḥammad took off his new wrap hurriedly

and put it around the other person. (From *Rūh Perver Yādeih*, p. 687, first edition)

At the time of the establishment of Pakistan in 1947, hundreds of thousands of refugees, after being robbed and beaten, traveled to Qādiān in the form of caravans. The circumstances at that time were extremely hard. There was no guarantee of protection of the honour of the Muslim women. All Muslims thought that they shall be secure once they reached Qādiān. At that time Ḥaḍrat Muṣṣleḥ-e-Mau'ūd^{ra} made Mirzā Nāṣir Aḥmad (who later on became Khalīfatul Masīḥ III^{ra}) in-charge of the refugees who had reached Qādiān in helpless condition and many lacked clothing. Ḥuḍūr^{ra} first of all distributed precious clothing from his own family among the refugees. Then under proper arrangement, all left Qādiān in an orderly fashion in the form of caravans and with the grace of Allah the Almighty reached their destination safely. The Aḥmadīs fulfilled their responsibility for the protection of all the people, by sacrificing their own lives for it.

In the Ten Conditions of Bai'at as established by the Promised Messiah^{as}, there is one condition that after joining the Jamā'at with the covenant of *bai'at*, we own nothing for ourself. Now all our affiliations and relations shall be through our association with the Promised Messiah^{as} and the organisation of the Jamā'at. No relationship can take us away from the Promised Messiah^{as}. We become beggars at his door. This remains our priority. This covenant has been fulfilled very well. I now present a few examples. Many of them have been praised and paid homage by the Imam of the Age himself.

The Promised Messiah^{as} writes:

Similarly our dear friend Maulavī Muḥammad Aḥsan of Amrohah is very active with fine and good writings in support of our Movement. Ṣāhibzādah Pīr Sirāj-ul-Ḥaḡ broke his relationship with thousands of his followers and accepted life here like a *dervish*. Miān ‘Abdullāh of Sanaur, Maulavī Burhān-ud-Dīn of Jhelum, Maulavī Mubārak ‘Alī of Sialkot, Qāḍī Ḍiā’-ud-Dīn of Qāḍī Kotī, Munshī Chaudhry Nabī Bakhsh of Batālah, District Gurdaspurah and Munshī Jalāl-ud-Dīn Yalānī etc., are engaged in services in accordance with their capacity. I am amazed at the love and sincerity shown by our Jamā‘at. Even persons with meager income like Miān Jamāl-ud-Dīn, Khair-ud-Dīn, and Imam-ud-Dīn of Kashmīr who live near our village. Even these three brothers of meager means who work as laborers and perhaps earn twelve or sixteen pennies a day, take part in monthly donations with great zeal. I am also astonished at the sincerity of their friend Miān ‘Abdul Azīz Patwārī (a village land official). In spite of poor means of livelihood, one day he gave me a donation of one hundred rupees, saying that he wished this amount to be spent in the way of Allah the Almighty. That poor man probably saved that one hundred rupees over many years, but his zeal to spend in the way of Allah the Almighty and to win His pleasure made him do so. (*Ḍamīmah, Anjām-e-Ātham*, pp. 29–30, footnote, *Rūḥānī Khazā’in*, vol. 11, pp. 313–314, footnote)

The Promised Messiah^{as} wrote about Ḥaḍrat Khalīfatul Masīḡ I^{ra} as following:

I have seen many people with great wealth who give a small amount in the way of God. To remain hungry and thirsty and to spend ones dear wealth in the way of Allah the Almighty's pleasure and, make nothing in the world for himself is the quality perfectly seen only in Ḥaḍrat Maulavī Nūr-ud-Dīn. I have no other example of the extent to which I have been helped by his wealth. (*Nishān-e-Āsmānī, Rūḥānī Khazā'in*, vol. 4, p. 407)

Ḥaḍrat Khalīfatul Masīḥ I, Maulānā Nūr-ud-Dīn^{ra} wrote to Promised Messiah^{as} in the following words:

I sacrifice myself for your sake. Whatever I own is not mine but is yours. Ḥuḍūr is my spiritual guide. I say truly that if all my wealth is spent for religious propagation and publication, then I shall attain my success. (*Fat-ḥe-Islām*, p. 61, *Rūḥānī Khazā'in*, vol. 3, p. 36)

The Promised Messiah^{as} writes about Ḥaḍrat Munshī Zafar Aḥmad^{ra}:

Our dear friend Munshī Zafar Aḥmad is a young, righteous and reserved person. His wisdom is deep and penetrating. His character shows clear signs cultivating faithfulness and he comprehends the proven verities very well. He fully understands the proven truths and derives pleasure from them. He truly loves Allah the Almighty and His Messenger. He possesses qualities of showing respect, on which wholly depends the attainment of the beneficence, and having good faith which is required in this path. May Allah the Almighty grant him the best reward! (*Izāla-e-'Auhām*, pp. 800–801, *Rūḥānī Khazā'in*, vol. 3, pp. 532–533)

The Promised Messiah^{as} writes about Haḍrat Miān ‘Abdullāh^{ra} of Sanaur:

Our dear friend Miān ‘Abdullāh Sanaurī is a young man who has been attracted to me due to his natural affiliation with me. I am certain that he is among those faithful friends who cannot be shaken by any trial. He has stayed in my company, at times for two or three months or longer. I have been observing him very closely to judge his inner faith. By intuition I have learned his inner condition, that this young man has truly great surge of love of Allah the Almighty and His Messenger^{sa}. The only reason for his relationship of love with me is his certainty that I am a person among the lovers of God and His Messenger. (*Izāla-e-’Auhām*, p. 796, *Rūḥānī Khazā’in*, vol. 3, p. 531)

The Promised Messiah^{as} writes about Munshī Muḥammad Arūrha^{ra}:

Our dear friend Munshī Muḥammad Arūrha works as a draftsman for a magistrate. He is fully endowed with the qualities of love, sincerity and devotion. He loves the truth and recognises it immediately. He performs all the Jamā‘at services with great joy. Each day and night he seeks any occasion to serve me. His sincerity and devotion is marvelous. I feel that he loves me passionately. Perhaps he is never happier than the times when he is able to do some service for me with all his powers, his wealth and his life. He is a faithful person, sincere, righteous and brave. May God Almighty reward him! *Āmīn*. (*Izāla-e-’Auhām*, pp. 798–800, *Rūḥānī Khazā’in*, vol. 3, p. 532)

Then he has said:

Our dear friend Miān Muḥammad Khān is employed in Kapūrthalah State. He is humble, pious, and has deep understanding of and likes the truth. I cannot estimate the degree of his devotion and his good faith in me. I do not have any worry that there may be any loss in his devotion for me, but I do worry that it may get too extreme. He is truly faithful, devoted and a righteous person. May God be with him! His younger brother, Sardār 'Alī Khān has also joined our Movement with his pledge of allegiance to me. Like his brother he is very noble and righteous. May God the Almighty protect them both! (*Izāla-e-'Auhām*, pp. 798–800, *Rūḥānī Khazā'in*, vol. 3, p. 532)

Then he writes:

Our most dear brother whose death has caused great grief to us was Mīrzā 'Aẓīm Beig. The deceased belonged to the Sāmānah part of Patiala State. He passed away on 2 Rabi-al-Thānī, 1308 Hijrah.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

[Surely, to Allah we belong, and to Him shall we return.]

الْعَيْنُ تَدْمَعُ وَالْقَلْبُ يَحْزَنُ وَإِنَّا بِفِرَاقِهِ لَمَحْرُورُونَ

[The eyes shed tears, the hearts are sorrowful, and we are grieving due to his death.]

I do not find words to express the love which the late Mirzā Ṣāhib had for me solely for the sake of God, and how much he was devoted to me. On his untimely death, I was grieved as I

have never experienced before. He was our joy and leader. He departed from us after a very short time. As long as we live, we shall not forget our grief that we suffered at his death. On remembering his friendship, we feel very sad, and there is an agony of grief in our heart, and our eyes are tearful. He was full of love and devotion, and was bold enough to express it. (*Fat-ḥe-Islām*, pp. 65–66, *Rūḥānī Khazā'in*, vol. 3, p. 39)

Ḥaḍrat Qāḍī Dīā'-ud-Dīn^{ra} wrote that once he said the following to the Promised Messiah^{as}:

O my master, I find opposing wishes surging in my heart. On the one hand, I sincerely wish that the world may soon know the truth and the spiritual light of Ḥuḍūr and people of all nations and faiths should come and be irrigated by this spiritual fountain which Allah the Almighty has started. But on the other hand, along with this desire, I become worried thinking that when other people may come to know you and they begin to come here in large numbers, and Ḥuḍūr would visit their homes as well, then I might lose the nearness of your company and the great pleasure it gives me. Ḥuḍūr, then I shall lose the opportunity and honour to sit in your company and talk with you as I do now. Such opposing wishes arise in my mind. Qāḍī Ṣāḥib says that the Promised Messiah^{as} smiled on hearing these words. (*Aṣḥāb-e-Aḥmad*, vol. 6, p. 10)

Then there is another example of Qāḍī Dīā'-ud-Dīn^{ra}.

[His son] Qāḍī Abdur Raḥīm used to say that once his father mentioned an incident with relish. He said, Once I was performing the ablution (*wuḍū*) before Prayer when Ḥaḍrat Ḥāfiẓ Ḥāmid 'Alī^{ra}, an employee of the Promised Messiah^{as},

asked the Promised Messiah^{as} who I was. Ḥuḍūr^{as} replied giving my name and address and then said this person loves me! Qāḍī Ṣāḥib used to mention this incident with great joy and used to wonder how Ḥuḍūr^{as} got to know the condition of his heart. Such was the force of his love that at the time of his death, he advised his children in the following words: 'With great difficulty I have brought you to the door of the Promised Messiah^{as}, now after I am gone, never leave this door.' His children fully acted upon his wish. (*Aṣḥāb-e-Aḥmad*, vol. 6, pp. 8–9, published in 1959)

Ḥaḍrat Maulavī Ni'matullāh^{ra} was martyred in Kabul in 1924. Before his martyrdom, he wrote a letter from his prison to an Aḥmadī friend, stating:

I always pray to God in the prison asking Him to make this unworthy person successful in the service of the faith. I do not wish to be released from the prison or to be spared from being killed. I supplicate that may Allah let each particle of this unworthy person be sacrificed for the sake of Islam. (*Tārīkh-e-Aḥmadiyyat*, vol. 5, p. 450, published in 1964)

Devotion to the Promised Messiah^{as}

There is an incident about Sayyed 'Abdus Sattār Shāh^{ra} exemplifying the tenth condition of *bai'at* that the bond of love with the Promised Messiah^{as} shall be unprecedented. In 1907, the youngest son of the Promised Messiah^{as}, Ṣāḥibzādah Mirzā Mubārak Aḥmad fell ill with severe typhoid fever.

Someone during those days had a dream that Mubārak Aḥmad was getting married. The people skilled in interpreting dreams have written that if the marriage seen in a dream is with an unknown woman, it means death. Some of them think that if such a dream is carried out literally, the death may be averted. The person who had seen the dream mentioned it and its possible interpretation to the Promised Messiah^{as}. He agreed and said: ‘The interpreters of dreams believe that the interpretation is death, but sometimes to fulfil the dream literally may avert this outcome. Let us, therefore, get Mubārak Aḥmad married.’

Though that child was too young to know anything about marriage, the Promised Messiah^{as} took the thought in consideration. When Ḥuḍūr was saying the above, by chance (Sayyedah Sa‘īdatun-Nisā’) the wife of Doctor Sayyed ‘Abdus Sattār,^{ra} who was a guest, happened to be in the courtyard of the house. The Promised Messiah^{as} saw her, and calling her over told her that he wished to arrange marriage for Mubārak Aḥmad and said, You have your daughter Maryam. If you like we can marry her to Mubārak Aḥmad. She replied that she had no objection but if Ḥuḍūr would permit, she wanted to consult her husband.

During those days late Doctor Şāhib^{ra} and his family were staying in the Round Room of the house. She went downstairs... but he was not there. When he returned, she talked to him in the following words: ‘When someone enters the religion of Allah the Almighty, his faith is tested. Should Allah the Almighty test your faith by a trial, will you be steadfast?’

She had two things on her mind causing her to think that her husband might hesitate to make a decision in that matter. One was that till then no girl of his family was ever married to a non-Sayyed, and secondly Mubārak Aḥmad was critically ill and he himself was treating him. He might think that that marriage was risky as it had ninety-nine percent chance of failure; and soon their daughter might have the stigma of widowhood. For these reasons she was afraid that her husband might show weakness and thus lose his faith. When she asked him: 'If Allah the Almighty should test you with a trial, will you be steadfast?' He replied: 'I hope that Allah the Almighty shall grant me steadfastness.' On hearing this, she told him the whole story that the Promised Messiah^{as} had suggested that they may agree to marry Maryam with Mubārak. On hearing this he said: 'Well, if the Promised Messiah^{as} likes it, why should we have any objection?' On hearing this, she started to cry and involuntarily tears started to flow from her eyes. 'What is the matter? Do you not like this relationship?' asked the late Doctor Ṣāhib. The wife replied, 'I like the arrangement. The thing is when the Promised Messiah^{as} asked about this marriage (*nikāḥ*), my heart was beating fast with anxiety and I was afraid that you may lose your faith [by refusing the proposal]. Now on hearing your answer, I cannot stop my tears due to happiness.' So this marriage (*nikāḥ*) was performed and after a few days, as the illness of Mubārak Aḥmad was terminal, that girl became a widow. (*Daily Al-Faḍl*, August 1, 1944, pp. 1–2, taken from *Ḥaḍrat Doctor Sayyed 'Abdus Sattār Shāh Ṣāhib*, pp. 122–124)

Now observe how Allah the Almighty blessed the devotion of Doctor Sahib. This girl later got married to Ḥaḍrat Muṣleh-e-Mau‘ud^{ra} and is known as Ḥaḍrat Umm-e-Ṭahir^{ra}. May Allah the Almighty be pleased with her.

The Promised Messiah^{as} has written about Ḥaḍrat Ṣāhibzādah ‘Abdul-Laṭīf Shahīd^{ra} in the following words:

In those days I was receiving Divine revelations persistently and many strong signs were shown for me and my claim of being the Promised Messiah, along with the supporting arguments, had been published in the world. In the region of Khost, adjoining Kabul (Afghanistan), there was a saintly person named Akhund Zādah Maulavī ‘Abdul-Laṭīf. By chance my books reached him and he read all the arguments—the traditional and the intellectual—and the incidents of Divine Support, which I had written in my books with the help of Allah the Almighty. That saintly person was extremely pious, a man of knowledge, discernment and intuition, God fearing and righteous. His heart was greatly affected and he had no difficulty in recognising the truth of my claim. His pure conscience accepted without any hesitation that I was sent by Allah the Almighty and my claim was true. He began to regard my books with great love, and his soul being pure and ready was attracted to me, so much so that it became difficult for him to remain away from me and anted to meet me. As a consequence of this great attraction, love and devotion, he made a firm determination to perform Ḥajj. To seek permission of the State of Kabul, he requested the *Amīr* of Afghanistan to allow him to go on this journey. As the *Amīr* of Kabul regarded him a saintly scholar and chief of all the

‘ulemā, he was not only given permission but also was some financial support. On obtaining this permission, he reached Qādiān. When we met, I state in the name of God, in whose hand is my life, that I found him so much devoted to me and fully convinced of the truthfulness of my claim, that it is impossible for any other person to exceed it. Just like a bottle filled with perfume, I found him full of love for me. Like his face, I found his heart to be fully illuminated. (*Tadhkiratush-Shahādatin*, p. 7, *Rūḥānī Khazā’in*, vol. 20, pp. 9–10)

Again, the Promised Messiah^{as} writes about Ḥaḍrat Khalīfatul Masīḥ I^{ra}, as follows:

Now I cannot but express my gratitude that God Almighty with His mercy and grace, has not left me alone. Those who have brotherly relationship with me and have joined my Movement, which God Almighty has established Himself, have developed wonderful virtues of love and devotion for me. It is not due to my hard work but God Almighty with his special beneficence has granted me these truthful souls.

First of all, I want to mention with great pleasure in my heart one spiritual brother whose name, like the light of his devotion, is **Nūr Dīn**. I always see with great envy some of his services rendered for the sake of propagation and publication of Islam by spending his lawfully earned wealth. I wish that I too might have been able to perform such services. In his heart there is such a passion to support the religion [of Islam] that when I think of it, it brings to my mind the Power and Glory of God. I marvel how Allah the Almighty attracts His servants towards Himself, and they always stand ready to spend all their wealth, [everything he owns] all their

faculties and all their means in obedience to Him and His Messenger^{sa}. I know this as a matter of fact by personal experience, and not just by having a good opinion, that he is not only ready to spend all his wealth in my path, but is ready also to sacrifice his life and honour. Had I permitted him, like his spiritual fellowship he would have spent all his time in my company after giving away everything in this path. As a sample, I write below a few lines from his letters, for the readers, so that they may know as to how much my brother **Maulavī Ḥakīm Nūr-ud-Dīn** of Bhera, the physician of the State of Jammu, has progressed in his status of love and devotion. Here are some samples from his letters:

My master, my *Imam*, my spiritual guide, peace be on you and also mercy and blessings of Allah the Almighty. Revered Sir, it is my prayer that I may always remain in your company so that I may attain from the Imam of this Age all the objectives for which he has been appointed as the *Mujaddid* [Reformer]. If you permit, I may resign from my employment and spend all my time in your company. If you command me so I may renounce all my worldly relations and travel through the world inviting people to the true religion and may give my life for this purpose. I am fully devoted to you. Whatever I have is yours and not mine. Ḥuḍūr, my mentor, my guide, I truly request that if all my wealth and possessions are spent in the propagation of the religion [of Islam], I will consider myself to have achieved my aim in life.... I have a very close relationship with you as [Ḥaḍrat ‘Umar] Fārūq had [with the Holy Prophet^{sa}], and I am ready to

sacrifice all that I have for your sake. Pray for me that my death be that of the truthful ones.

The truth, the courage, the sympathy and the devotion of Maulavī Ṣāhib (Nūr-ud-Dīn) is apparent from his words; but more so is apparent from his sincere services and actions. In full sincerity and love, he wishes to sacrifice even the basic necessities of his family life. His spirit, out of the surge of love and ecstasy is inducing him to do more than what is in his power. He is engaged in service all the time, every moment.

(*Fat-ḥe-Islām*, pp. 59–63, *Rūḥānī Khazā'in*, vol. 3, pp. 35–37)

In response to a critic, the Promised Messiah^{as} has written:

You say that in our Community only Ḥakīm Maulavī Nūr-ud-Dīn Ṣāhib is a man of action, and others are not. I do not know how you would respond to Allah the Almighty when questioned about such fabrication. I can state on oath that in our Community there are at least one hundred thousand persons who have believed in me truly, and they perform righteous acts. Sometimes when they listen to me talk, they are so overwhelmed that their clothes are soaked in tears. I see such a great change in thousands of my followers that I consider them thousand times better than the followers who believed in Moses during his lifetime. On their faces I perceive the light of belief and righteousness like that of the Companions^{ra} of the Holy Prophet^{sa}. There may be a few who may lack good qualities due to some inherent defects, but that would be only an exception.

Then he says:

I see that my Jamā'at's progress in virtue and good morals is a miracle. Thousands of our members are fully devoted. If I call

upon them today to relinquish all their possessions, they are ready to do so. Even then I admonish them for further growth. I do not talk about their virtues, but I feel very happy in my heart. (*Sīratul Mehdī*, Part I, p. 165)

Obligations of the Progeny of Sincere Elders

These were just a few examples which I have presented. Hundreds of thousand of similar examples can be found among the members of this beloved Community of the Promised Messiah^{as}. He talked about hundreds of thousands in his time, and now the numbers of members who have established high standard of devotion and sacrifices has further increased. There are many whose incidents of faithfulness, sincerity, love and obedience have not come to surface. These people remained silent throughout while giving of their love, affinity, obedience and loyalty. The progeny of such devoted persons should write down the events of their lives and give them to the Jamā‘at for records. They should carry on such traditions in their families and should narrate to their children the examples of their elders urging them to continue the good works. While we envy our elders and how their sacrifices made them beneficiaries of the prayers of the Imam of the Age, we should also remember that even today we have opportunities to benefit from such prayers. Come forward and establish new examples of such faithfulness, devotion, obedience, affiliation and love and become recipient of the grace of Allah the Almighty. Remember that as long we continue to set such examples, the worldly opposition cannot harm us at

all. Always remember these words of the Promised Messiah^{as},
‘If your relation with the heaven is secure, the earth cannot harm you at all.’

Admission by the Non-Aḥmadīs

Non-Aḥmadīs also observe these changes and have admitted to noticing these. Such changes were so clear and apparent that they were forced to admit that by accepting the Imam of the Age, the Aḥmadīs have undergone many positive changes. Nevertheless, they have persisted in their own denial. I shall now present some samples of their admission.

‘Allāmah Iqbāl wrote:

In the Punjāb the essentially Muslim type of character has found a powerful expression in the so-called Qādiānī-sect. (*The Muslim Community—A Sociological Study by Allāmah Dr. Moḥammad Iqbāl*. Edited with Introduction, Dr. Muẓaffar ‘Abbās, Maktabah-e-‘Āliyah, Urdu Bāzār, Lahore, p. 23)

‘Allāmah Niāz Fateḥ Purī wrote about the Promised Messiah^{as}:

We cannot deny that he certainly rejuvenated Islamic character and established such a community whose life can be called a true reflection of the noble morals of the Holy Prophet^{sa}. (*Mulāḥaẓāt-e-Niāz Fateḥ Purī*, p. 29, compiled by Muḥammad Ajmal Shāhid, M.A., published in 1968)

The editor of the newspaper *The Statesman* of Delhi wrote that in the holy city of Qādiān was born an Indian Prophet who impregnated his surroundings with his piety and char-

acter. These qualities are reflected in the lives of lakhs of his followers.¹⁰⁷ (*The Statesman*, February 12, 1949, Dr. Shanker Dās Mehra, M.B.B.S; Delhi. pp. 27–28. From *Aḥmadiyyah Movement in India* by Barakāt Rājekī, B.A. published by Mirzā Wasīm Aḥmad, 5th edition 1958. p. 2)

‘Abdur Raḥīm Ashraf Azād writes about the revolution created by the Aḥmadiyyah Jamā‘at:

There are thousands who renounced their families for sake of this new faith. They tolerated worldly losses and offered sacrificed of their wealth and lives. We readily admit that a significant number of the Qādiānī people are such who sincerely believe it to be true and present sacrifices of their wealth, life, worldly means and relations. Some of their members welcomed the death penalty in Kabul. Many of them accepted poverty in the far away regions of foreign countries. (*Weekly Al-Minhber*, Lyallpur, March 2, 1952, p. 10)

In spite of all this praise, it is their misfortune that they have not accepted the Promised Messiah^{as}. All praise be to Allah the Almighty that our faith has been strengthened by their words of admission. May Allah the Almighty further increase our faith and conviction! May we fulfil every condition of the covenant of the *bai‘at* happily by considering it to be our duty! May Allah the Almighty be pleased with us! *Āmīn!*

107. This was translated from Urdu and should be taken as a paraphrase and not an exact quotation of the original English text.

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