

‘The time approaches when
God will so strengthen
Ahmadiyyat calamities will
have no bearing on it.’

Ahmadiyyat Destiny and Progress

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} (1889-1965), the Musleh Mau'ud (the Promised Reformer), was the son of the Promised Messiah^{as} and his second successor. He was elected as the khalifa of the Ahmadiyya Community in 1914 at the age of 25 and led the movement for 52 years. In the period of his khilafat, the message of Ahmadiyyat spread to countries as far and wide as the United States of America and Japan. He also set the foundations of the community's administrative structure and launched numerous initiatives for the propagation of Islam, most notably Tehrik-e-Jadid and Waqf-e-Jadid. A prolific writer, orator and the author of a ten-volume commentary of the Holy Qur'an, he leaves a profound and enduring legacy which lasts to the present day.

Ahmadiyyat
Destiny and Progress

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad
Khalifatul-Masih II

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By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad
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Note

The words in the text in regular brackets () and in between the long dashes—are the words of the author and if any explanatory words or phrases are added by the translator for the purpose of clarification, they have been placed in square brackets [].

The name of Muhammad^{sa}, the Holy Prophet of Islam, has been followed by the abbreviation ^{sa}, which is an abbreviation for the salutation *Sallallahu 'Alaihi Wasallam* (may peace and blessings of Allah be upon him). The names of other prophets and messengers are followed by the abbreviation ^{as}, an abbreviation for *'Alaihis-Salam* (on whom be peace). The actual salutations have not generally been set out in full, but they should nevertheless be understood as being repeated in full in each case. The abbreviation ^{ra} is used with the names of the companions of the Holy Prophet^{sa} and those of the Promised Messiah^{as}. It stands for *Radi Allahu 'anhu, 'anha, 'anhum* (may Allah be pleased with

him, with her, with them). The abbreviation th stands for *Rahimahullahu Ta'ala* (may Allah have mercy on him). The abbreviation ^{at} stands for *Ayyadahullahu Ta'ala* (may Allah, the Mighty help him).

Because of their frequency of use and for ease of reading, Islamic terms such as *hadith* or *umma* have, for the most part, not been italicised or transliterated in the main body of the text. Anyone interested in the correct pronunciation of these words can refer to the glossary at the end of the book.

All English renditions of the verses of the Holy Qur'an have been taken from the 2004 edition of Maulawi Sher Ali's translation.

Foreword

The Ahmadiyya Movement in Islam was founded in 1889 by Hazrat Mirza Ghulam Ahmad of Qadian. He claimed to be the Promised Messiah and Imam Mahdi^{as} whose advent was prophesied by the Holy Prophet^{sa}. He further said that Jesus^{as} had survived crucifixion on the cross and migrated east to Kashmir where he died a natural death.

This message was met with hostility from the followers of all faiths, but particularly other Muslims who were quick to denounce Hazrat Mirza Ghulam Ahmad^{as} as an imposter and heretic who defied the core teachings of Islam. From the earliest beginnings of the movement, Ahmadis faced violence, intimidation, social boycotts and, on occasion, were killed for their beliefs.

Ahmadiyyat: Destiny and Progress is a collection of short essays and speeches delivered by Hazrat Musleh Mau'ud^{ra} during the tenure of his Khilafat which trace the nascent growth of the community amidst a rising

tide of opposition and hate. Huzoor sets out the view that all divine movements endure hardships, but if they remain steadfast and continue to make sacrifices, God grants them victory over their oppressors.

The book opens with his first address as khalifa—a stirring homily on the importance of loyalty to khilafat and all the obligations this confers. This is followed by a short announcement that was published in the *Daily Alfazl* in which Huzoor elaborates on the same theme. Here the tenet that only God has the power to appoint a khalifa is given critical emphasis. There is also a word of warning to those who create discord within the community that they invite on themselves the punishment of God.

The rest of the book is comprised of various speeches in which Huzoor details the origins of the movement, the persecution they face and the glorious future which awaits those who stay true to the teachings of the Promised Messiah^{as}. At one point he says:

The world in all its enmity seeks after various ways to destroy the jama‘at. [Our opponents] plot and intrigue at every turn to weaken us. Yet our God is All-Powerful (قَادِر) and Almighty (تَوَاتَا); day-by-day He causes us to flourish and prosper and the designs, calumnies and accusations of our enemies are reduced to little more than

dust. Their ill-thoughts, invectives and impure allegations are sufficient to show that abuse is the final refuge of the thwarted. The victorious armies of our followers will march on with smiles etched across their faces. We must pay no heed to the adversities we face. Instead, we ought to continue to fulfil our responsibilities with patience and steadfastness. The task ahead is so great that in our present condition it appears to be insurmountable.

Ahmadiyyat: Destiny and Progress is a fascinating analysis of the dimensions, trajectories, contexts and conditions of divine communities delivered in simple, clear and authoritative terms.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ نَحْمَدُهُ وَنُصَلِّحُ عَلَى رَسُولِهِ الْكَرِيمِ¹

Words of Purity

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad's^{sa} first address as Khalifatul-Masih delivered on 14 March 1914.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ²

My friends! I have complete and firm faith God is one and He has no partner. My loved ones! Again it is my unwavering conviction the Holy Prophet^{sa} is a messenger of Allah the Exalted and the Seal of the Prophets; I am certain no one will come after him to abrogate an iota of his law.

Dear loved ones! My beloved master, the chief of all the prophets^{sa}, enjoys such an exalted status that an

¹ In the name of Allah, the Gracious the Merciful. We praise Allah, the Exalted, the Greatest, and we invoke His blessings on His Holy Messenger^{sa}. [Publishers]

² I bear witness there is none worthy of worship except Allah. He is one and has no partner. And I bear witness that Muhammad^{sa} is His servant and messenger. [Publishers]

individual who enters his servitude and follows him with complete loyalty and devotion can attain the rank of prophethood. Truly, he alone possesses such distinction and honour that a prophet can be born from among his true servants. This is what I believe and profess it with total assurance.

It is also my conviction the Holy Qur'an is the same glorious scripture which was revealed to the Holy Prophet^{sa}—it is the seal of all [divine] books and all divine laws. Again I am certain the Promised Messiah^{as} is the same prophet mentioned in *Muslim* and the same imam spoken of in *Bukhari*.

I say again, nothing can be abrogated from the sharia of Islam. Follow the example of the companions of the Holy Prophet^{sa}—may Allah be pleased with them. They are the paragons of his prayer and perfect training. The second consensus in Islam after the [demise of the] Holy Prophet^{sa} was formed over the Rightly Guided Khilafat. If you look closely at the history of Islam, you will see the success and triumph achieved in the era of the Rightly Guided Khilafat diminished when this institution took on the form of a conventional government. So much so, you are witness to the plight of Islam and its people.

In accordance with the promises of the Holy Prophet^{sa}, Allah the Exalted sent the Promised Messiah^{as}

after 1300 years on the precepts of prophethood, and after his demise the Rightly Guided Khilafat was re-established. Hazrat Khalifatul-Masih, Maulana Maulawi Nur-ud-Din, was the first khalifa of this movement (may Allah raise him to the highest ranks; bless him with His innumerable mercy and bounty; and grant him in paradise the pure company of the Holy Prophet^{sa} and the Promised Messiah^{as} whose love flowed in his veins and suffused his heart). We all accepted him with this belief and entered into a covenant with him. As long as this movement lives, Islam will meet with material and spiritual success. Today you have called on me to carry this burden and your desire finds expression in the pledge of allegiance; it is therefore necessary I make plain to you my beliefs.

Truly, my heart is filled with fear and I perceive myself to be weak and frail. According to a hadith, a person ought not to assign their servant with a task which is beyond his capacity. Today you have chosen to make me your servant; do not burden me with that which I cannot perform. I know myself to be weak and sinful. How can I say I will be able to guide the world and spread truth and righteousness? We are few while the enemies of Islam are many. But we have unlimited hope in the bounties, favours and graciousness of God. Whereas you have charged me

with this responsibility, know well you too must fulfil your own duties by extending to me your help. That is, you must seek strength from God Almighty and look for His blessings. Show complete loyalty to me for His sake and in accordance with His command.

I am just a human being; feeble and weak. Overlook the mistakes I am bound to make and I assure you before God I too will act with forbearance and overlook your errors. We must both join together to bring to fulfilment the purpose of this mission and ensure its success in a real and practical sense. You have entered into a relationship with me—so fulfil its obligations with sincerity. Let us continue to forgive each other's weaknesses through the help of God's grace. You will have to obey me in all good things. However, if God forbid, I say He is not one, then I swear by the same God in Whose hands is my life, Who is truly one and without partner and there is nothing whatever like unto Him,³ that you must not obey me in this. If, God forbid, I find fault in prophethood then do not heed what I say. And if I find fault in the Holy Qur'an, I swear by God you must disobey me. If I speak against the divinely inspired teachings of the Promised Messiah^{as} then reject me in this. But I say

³ *Surah Ash-Shura*, 42:12 [Publishers]

again, and again, you must not defy me in anything good. Remember, if you act with loyalty and obedience and make firm your pledge, the blessings of Allah the Exalted will be with us.

I have great trust in my Lord and complete certainty He will come to my aid. The day before yesterday (Friday), I narrated a dream in which I was ill and there was a pain in my thigh. It seemed to me as though I had been stricken by plague. I closed the door to my room and feared the consequences. It occurred to me that God had promised His Messiah^{as} He would protect those who dwell within the four walls of his home.⁴ And this had been fulfilled in his lifetime. Perhaps, I thought, the promise was valid only for as long as the Messiah^{as} was with us and now that this pure soul had departed, it was no longer binding. My disquiet was suddenly interrupted by the realisation that this was no dream; rather I was awake. My eyes were open and I looked upon the walls and door of my room. Even the objects inside were clear to me. In this state, I saw God in the form of a bright, white light, emerging from underneath and reaching upwards without beginning or end. A hand appeared from this beam clasping a white porcelain pot of milk. I was made to drink from it and

⁴ *Tadhkirah*, p. 427 [Publishers]

as soon as I finished, the pain [in my thigh] abated and I was at ease. Hitherto, I had only recounted this portion of the dream. I will now relate the rest. Once I had finished the milk I uttered the words: ‘My umma will never go astray.’

I possess no umma—you are my brothers—instead these words emanated from the same bond which united the Promised Messiah^{as} with the Holy Prophet^{sa}. As of now the mission initiated by the Promised Messiah^{as} has been entrusted to me. Immerse yourselves in prayer and make strong your ties. Visit Qadian frequently. I often heard the Promised Messiah^{as} say the faith of those who hesitate to come to Qadian is always at risk. Our principle duty is to spread the message of Islam. Let us strive together for this cause so that God’s blessings and favour may rain down on us. I say to you again, and again and over and again, after the Promised Messiah^{as} you have united with me in your allegiance, so be sure to remain loyal. Remember me in your prayers as I will remember you in mine. I have always prayed for you; I cannot recall a single prayer wherein I did not supplicate for the members of the community. Yet my prayers will be even more fervent from this moment forth. Never have I been moved to prayer and not remembered the people of Ahmadiyyat. Listen again! Let not your actions compromise your

ties with God. Pray we live and die as Muslims. *Ameen*

Let us now proceed with the bai'at in the manner of the Promised Messiah^{as} and Hazrat Khalifatul-Masih I^{ra}, who would hold the hands of the person taking the bai'at, while the latter would recite the words of the pledge after them.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ⁵

Today, in the Ahmadiyya Community, I seek forgiveness at the hand of Mahmud for all of those sins by which I was ensnared. I promise, from this day onwards, to try my best to abstain from sin if Allah should so enable me. I will give preference to my faith over the world; I will shun idolatry; I will strive to follow all the commandments of Islam; I will accept the Holy Prophet^{sa} as the Seal of all the Prophets and believe in all the claims of the Promised Messiah^{as}; I will obey you in all the righteous things you tell me to do; I will strive to read, listen to, understand and act upon the teachings of the Holy Qur'an and the ahadith; I will strive to read, listen from, learn, and act upon the books of the Promised Messiah^{as}.

⁵ Ibid. p.1 [Publishers]

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ⁶
رَبِّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَاعْتَرَفْتُ بِذُنُوبِي فَأَعْفِرْ لِي ذُنُوبِي
فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ⁷

Oh my Lord, I have grievously wronged my soul and I confess all my sins; forgive me my sins, for there is none else except Thee to forgive. *Ameen.*

⁶ I beg pardon from Allah, my Lord, from all my sins and turn to Him.
[Publishers]

⁷ O my Lord, My Allah, I wronged my soul and I confess all my sins; pray forgive me my sins, for there is none else except Thee to forgive.
[Publishers]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ نَحْمَدُكَ وَنُصَلِّي عَلَى رَسُولِكَ الْكَرِيمِ⁸

Who Can Halt the Will of God

خدا کے فضل اور رحم کے ساتھ⁹

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً^ط قَالُوا أَتَجْعَلُ
فِيهَا مَنْ يَفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ^ج وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ
وَنُقَدِّسُ لَكَ^ط قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ¹⁰

And when thy Lord said to the angels: ‘I am about to place a vicegerent in the earth,’ they said: ‘Wilt Thou Place therein such as will cause disorder in it, and shed blood?—and we glorify Thee with Thy praise and extol Thy holiness.’ He answered: ‘I know what you know not.’

The above verse fully resolves the [fundamental] issues and points of contention surrounding khilafat,

⁸ Ibid. p.1 [Publishers]

⁹ By the grace and mercy of God Almighty. [Publishers]

¹⁰ *Surah Al-Baqarah*, 2:31 [Publishers]

and makes it clear this institution has come under attack since the time of Adam^{as} and throughout the course of history groups and individuals have always stood vehemently opposed to it. Hence, I urge the members of the Ahmadiyya Community to ponder over this verse so they can follow the right way and discern the path to guidance. Always remember God appoints the khalifa. Those who say this decision rests with the people are false. In the six years of his tenure, Hazrat Khalifatul-Masih I^{ra} repeatedly affirmed that God alone raises an individual to this office and not other human beings. A close reading of the Holy Qur'an supports this view; not once has this function been ascribed to human beings. Rather, Allah the Exalted says it is He Who raises all forms of khilafat.

Allah the Exalted says of His prophets and chosen vicegerents:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي
الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلِيُمَكِّنَنَّ لَهُمْ دِينَهُمُ
الَّذِي أَرْتَضَىٰ لَهُمْ وَلِيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا ط يَعْبُدُونَنِي
لَا يُشْرِكُونَ بِي شَيْئًا ط وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ١١

Allah has promised to those among you who believe

¹¹ *Surah An-Nur*, 24:56 [Publishers]

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

According to this verse, the Holy Prophet^{sa} was succeeded by the Rightly Guided Khilafat and the same institution was destined to follow the Promised Messiah. Allah the Exalted says of the Promised Messiah in the Holy Qur'an:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ○
وَأَخْرَجْنَا مِنْهُمْ لَهَا لِحْقُوبًا بَهُمْ ط وَهُوَ الْعَزِيزُ الْحَكِيمُ ○¹²

He it is Who has raised among the Unlettered *people* a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they had been, before, in manifest

¹² Surah Al-Jumu'ah, 62:3,4 [Publishers]

misguidance; And *among* others from among them who have not yet joined them. He is the Mighty, the Wise.

This verse correlates the respective periods of the Holy Prophet^{sa} and the Promised Messiah; just as the Prophet of Islam^{sa} nurtured and raised his companions, he would rear another nation in the future which had yet to come. By associating the community of the Promised Messiah with the companions of the Holy Prophet^{sa}, God implies the same sunna would permeate both of them. The khilafat which followed the Holy Prophet^{sa} would necessarily succeed the Promised Messiah. In [his book], *The Will*, the Promised Messiah^{as} wrote that following the demise of the Holy Prophet^{sa}, the Second Manifestation came into being with Abu Bakr^{ra}, [therefore, his own succession] would fit into the same paradigm. The passage in question clearly reveals the Promised Messiah^{as} fully expected khilafat to continue after him. However, like the Holy Prophet^{sa}, he only hinted at this for it was necessary the Second Manifestation (the institution of khilafat) also pass through trial and adversity just as the First Manifestation (the Promised Messiah^{as}) had.

Here, it should be understood, the primary task of a khalifa is to oversee the works initiated by the fore-

runner (prophet) he represents. Hence, the authority of the khulafa of the Holy Prophet^{sa} extended over both religious and political realms because God had bestowed on the Holy Prophet^{sa} spiritual and worldly kingship. But the Promised Messiah^{as}, through whom the spiritual aspects of the Prophet's^{sa} teachings were manifested, was only a religious sovereign, therefore, his successors were to continue on the same path.

Khilafat is then essential for the unity of the community and the establishment of the principles of the divine law. Those who reject it stand in defiance of the sharia. The companions [of the Prophet^{sa}] gave their allegiance to khilafat and, through the Ahmadiyya movement, God Almighty proved the truth of this institution. Implicit in the meaning of the word *jama'at* is unity under one imam. Those who do not join together behind an imam are not a *jama'at* nor can they ever receive those divine blessings which are showered on a unified community. Therefore, I call on the Ahmadiyya Community to follow the decree of God Almighty so that they do not put themselves to trial. It is perilous to disobey His commandments. Islam's truest success was achieved during the era of the Rightly Guided Khilafat. Do not hinder your own progress or precipitate your own downfall. How foolish are those who raze their homes to the ground and how pitiful are those who slit their

own throats. Do not sow the seed of your destruction with your own hands and do not eschew those means which God Almighty has given to you for your success. He says:

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ¹³

If you are grateful, I will, surely, bestow more favours on you; but if you are ungrateful, *then know that* My Punishment is severe indeed.

It is misleading to suggest the institution of khilafat gives impetus to idolatry or sows the seed of hereditary succession. 1300 hundred years ago, God Almighty rejected this notion when He said of the khulafa:

يَعْبُدُونَنِي لَا يُشْرِكُ بِي شَيْئًا¹⁴

They will worship Me, *and* they will not associate anything with Me.

He knew a time would come when people would allegh khilafat spreads idolatry and that it was unlawful to obey someone who is not appointed by God, [for in their mind the khalifa would not be a divine appointee].

¹³ Surah Ibrahim, 14:8 [Publishers]

¹⁴ Surah An-Nur, 24:56 [Publishers]

Therefore, in *Ayat-e-Istikhlaf* God has answered this allegation and said this institution is not a source of idolatry; rather the khulafa are absolute monotheists who will wipe out all other associations with God. Were this not the case there was no reason to broach the subject of idolatry in this verse.

In short, no one can reject the institution of khilafat and more so a community, which through its actions over the last six years, has arrived at [a consensus as to] its meaning. It has forfeited the right to question its status. If someone now advances [such contentions], it will be understood their allegiance to Hazrat Khalifatul-Masih I^{ra} stemmed from hypocrisy, for he did not see himself as separate from the original khilafat, and took the pledge from the members of the community with this understanding. Moreover, in his lectures and sermons, he made his position on the matter so abundantly clear no truthful person can deny it. No one has the right to create dissension within the ranks of the jama'at after his passing.

It was necessary to write these words of counsel for I see signs of a schism. There are certain elements within the community who are instigating against khilafat or at the very least promoting the idea that the khalifa ought to be [a ceremonial head] in the manner of a president and as of now the movement has no khalifa.

But through this short tract I inform the members of the community that as I have just shown, it is imperative for there to be a khalifa and allegiance to him is as necessary as it was to Khalifatul-Masih I^{ra}. It is wrong to suggest that hitherto no one has been elected as the khalifa of the community. God has chosen His khalifa. Whoever opposes him opposes God.

I did not ask for anyone to enter into an allegiance with me, nor did I conspire with others to attain this office. If there is anyone out there who can contradict what I say, they ought to come forward and testify to this for they are under obligation to safeguard the community from intrigue. But should they not be forthcoming, they ought to know they will come under the curse of God and will be punished for [bringing about] the destruction of the community [through their inaction]. I swear before God Almighty in the presence of those pure souls who think not ill of others, I have never looked to the people to acclaim me as the khalifa, nor have I ever wished this from God. He has bestowed on me this favour from His own will; I did not seek it from Him. This task has been placed on me irrespective of my desire. It is only through an act of God Almighty the majority have submitted in obedience before me. Why should I go against His command to please other people? He has appointed

me to this office just as He appointed those who came before me. I am astonished one as unworthy as I could win His acceptance, yet for all that, I am the one He has chosen. There is no one who can take off the mantle He has put on me. This is a divine gift and no one can snatch it away. God Almighty will be my helper. I am weak but my Master is powerful. I am frail but my Lord is strong. I am without means but my King is the Creator of all things. I am without support but my Lord will call on the angels to come to my assistance, *inshaAllah*. I am without shelter, but my Guardian is such that in his company there is no need for refuge.

There are those who call me a liar; they allege that for years I coveted rank and status. According to them I am lost in pride and lust after honour. So I say to them their accusations are the same as those leveled against Salih^{as} by the people of Thamud when they charged he was an impudent liar who sought prestige.¹⁵ I can only give the same reply as Salih^{as}: be patient, time will tell who is false, arrogant and the pursuer of rank.¹⁶

According to some, a longer period should have been given for the election of the khalifa so all the various branches of the community could have participated in

¹⁵ *Surah Al-Qamar*, 54:26 [Publishers]

¹⁶ *Surah Al-Qamar*, 54:27 [Publishers]

the election process. Yet those who subscribe to this point of view present no credible argument to support it. No such thing occurred after the Holy Prophet^{sa} or after the demise of the Promised Messiah^{as}. 1200 followers swore loyalty to Hazrat Khalifatul-Masih I^{ra} within 24 hours. But in this case it took 28 hours for almost 2000 people to pledge their allegiance to me, despite adverse circumstances and questions over the need for khilafat. Truly God saved the community during this crisis and enabled the majority to unite under one hand.

In the beginning only three people, Hazrat Umar^{ra} and Hazrat Ubaidah^{ra} from the Muhajirin and Qais ibn Sa'd^{ra} from the Ansar gave their loyalty to Hazrat Abu Bakr^{ra}. At the time of this pledge there were those who sought to stop it with the blades of their swords. They wished to disperse the people with force. There were others who, in a state of emotion, would taunt and declare that the pledge held no value. So are we to conclude from this that, *God forbid*, Hazrat Abu Bakr^{ra} so greatly coveted khilafat he was ready to assume its stewardship on the basis of the allegiances of three men and continued to take further pledges despite the hostility around him or that his khilafat was illegitimate? Those who subscribe to such views are mistaken. When 2000 people have pledged their

allegiance to an individual and a small minority have kept away, how can the legitimacy of this khilafat be brought into disrepute? If my khilafat is invalid it is less so than the khilafats of Abu Bakr^{ra}, Uthman^{ra}, Ali^{ra} and Nur-ud-Din^{ra}. So fear God and utter not that which might come to haunt you. Fear the punishment of God and do not let spite or jealousy prompt you to forgo that mission which His chosen servant prepared and readied with great effort over many years.

The allegations against me are not without precedent. All my predecessors who were divinely raised to this station were maligned in the same way. Adam^{as} was opposed by the angels themselves. So who am I that I should be free from these insinuations? [When God raised Adam^{as}], the angels professed the greatness of their deeds, while Iblis proclaimed his own superiority. Yet it was Adam^{as} whom God preferred, though he did not have a single achievement to his name, and in the end all were made low before him. The angels asserted their own deeds by saying they had rendered great services.

وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ¹⁷

¹⁷ *Surah Al-Baqarah*, 2:31 [Publishers]

And we glorify Thee with Thy praise and extol
Thy holiness.

Today the same objections are raised. Those who rectify themselves after their transgressions possess the qualities of the angels. Let God have mercy on those who in their arrogance keep away from obedience until the end. My friends! Become like the angels and even if you have erred, repent of this so that you may be raised among them. Otherwise know well, nothing good can come from disorder.

Do you not trust in the prophecies of the Promised Messiah^{as}? If not, why are you Ahmadis? Do you not know in the book, *The Green Announcement*, the Promised Messiah^{as} prophesied the birth of a son who would be named Mahmud and Fazle Umar. In his book, *Tiryaqul Qulub*, he associated this prophecy with me. Who was Umar^{ra}? If you are not aware, know well he was the second Khalifa [of Islam]. Thus even before my birth, God had determined I would be entrusted with those tasks that were given to Hazrat Umar^{ra}. If Mirza Ghulam Ahmad^{as} was from God then what excuse do you have in not accepting him who was named Umar even before his birth? I swear by God in the lifetime of Hazrat Khalifatul-Masih I^{ra}, I had no knowledge of this prophecy. It was only afterwards I learnt of it.

Aside from this there are hundreds of people whom God has inclined towards me through dreams. Almost 150 dreams have been narrated to me in the last few days. It is my intention that these be published. I say this not to show any greatness, but instead to heal the rifts that are appearing in the jama'at. May God guide those who are not tied to the rope of unity. Otherwise, in essence, I despise having to speak about such things. But I hold the unity of the community paramount over all things.

What are the grievances of those people who oppose me or who have yet to enter my bai'at? Do they wish for freedom and autonomy? If so, they are only inviting their own destruction. Do they want a new khalifa to be nominated? Yet they ought to know there cannot be two khulafa at the same time. This is against the law of Islam. Now no matter what they do, they will only cause a split in the movement. God has willed that the community unite at my hand. No one can stand in the way of this divine objective. Do they not see there are only two options available to them? Either they enter my allegiance and do not disturb the unity of the jama'at, or they follow their selfish desires and bring to ruin that sacred orchard which has been watered and cultivated by the blood filled tears of the pious. All that has gone before is in the past. Now, it is beyond any question

that the only one way to establish unity is to pledge allegiance at the hand of God's appointed khalifa. Whosoever opposes him creates discord.

My heart breaks at this rift and I am overwhelmed by grief. My days and nights are spent in anguish. My pain is not because I desire your obedience, but rather I wish to see unity within the community. At the same time, I cannot take any measures which might dishonour the institution of khilafat. May God enable me to fulfil the task He has assigned with dignity, so that on the Day of Judgment I can face my Lord without shame or remorse.

Who can remove me as the khalifa? God has raised me to this station and He does not err in His decision. The acceptance of the whole world cannot enhance the prestige of my khilafat, nor can the stature of this office be diminished, *God forbid*, if I am abandoned by one and all. Just as a prophet remains as such even when he is alone, so too does a khalifa continue in his position even if he has no followers. Blessed are those who submit to the will of God. The responsibility God has placed on my shoulders is heavy and laden. Without His help, I can achieve nothing. I have firm faith in the existence of His pure being and He will surely come to my aid. I am duty bound to keep the community united and save it from internal dissension.

Therefore, I will have to face up to all hindrances. If God so wills, help will come to me from heaven. With these words I have articulated my position to all those who have yet to pledge their allegiance or who waver in their oaths. Now no blame can be held against me before God. May God help me remove these dissensions and douse the flames of this fire and enable me to focus all my attention on the primary objective of any khalifa: that is, to propagate and establish the truth of my master. It is my desire to illumine the far off places of the world with the truth of Ahmadiyyat and this is not at all difficult for Allah.

I have great hope in my Lord. I am ever praying before Him. Those members of the jama'at who have been protected from the trial of doubt and misgiving ought to assist me in this, so that with our prayers the fire of disorder can be extinguished. Whosoever does this will become the recipient of God's grace and I will remember them in my most earnest supplications. My loved ones, let your tears adorn your prayers now more than ever. Do not be neglectful of *tahajjud*. Those who are able ought to fast and those who have means ought to give *sadaqa*. Who knows which of our prayers, fasts or alms might quell this tribulation, enabling the Ahmadiyya Jama'at to once again set foot on the path of progress. Whereas the majority of the community have entered the bai'at, the number of those

left behind is not insignificant. No father or brother can be happy to see one of his kin be separated, even if there are ten of them. Thus how can we sit contented when a group of our own people are lost to us? May God prevent this.

I caution you to keep away from those who foment disorder lest those who are weak of faith should be poisoned and falter. Faith in infancy is a fragile thing and not immune to every kind of poison. Apart from these two admonitions, I thirdly counsel that wherever you see the fire of conflict burning, those of you who are strong of heart should leave aside everything and go to wherever this fire has broken out, in order to save the lives of your brothers. And whosoever does this will earn the mercy of God.

Yes there is discord, but let those rejoice who have fastened themselves to the rope of unity for they will meet a happy end. You will be the honoured ones of God. The rain of His blessings will inundate you and you will be amazed by its abundance. The split [in our community has brought me much distress]. In [a moment] of unease, I prostrated before God [whereupon I was overtaken by slumber]. The first line of a couplet was revealed in my heart. The words were:

شکر اللہ مل گیا ہم کو وہ لعل بے بدل

Thank Allah we have been blessed with this unrivalled jewel.

Moments later someone woke me and I sat up from my sleep, but again I was overtaken by drowsiness and in this state I said to myself that the second line of this couplet is:

کیا ہوا گر قوم کا دل سنگِ خارا ہو گیا

What are we to do when the hearts of the people have turned to stone.

I cannot say if the latter was divinely revealed or explained to me otherwise. Yesterday I prostrated before my Lord and took my complaints to Him. I asked how I was to respond to the false accusations against me. I called on Him to end any dissension for He is master over all things. I then received the following revelation about [those members of] the community [who have severed their ties]:

لَيُبْرِزُنَّهُمْ

God will certainly reduce them to nothing.

Therefore, it is certain that while we may have to endure these momentary trials, we will meet a good and worthy end. But for this we must remain firm in

our prayers. The Promised Messiah^{as} once wrote: ‘There will come a time when the lofty will be abased, and the lowly will be exalted.’ Prostrate yourselves before God so that you may be counted among those lesser ranks who are to be elevated to great heights. Be not among those of proud status who will soon be toppled from their prime positions. Let God have mercy on us all; let Him bring us under the shade of His blessings; give not our enemies a reason to taunt us; let us live and die as Muslims. *Ameen.*

Lord of all the worlds fulfil our prayers.

With Humility,

Mirza Mahmud Ahmad

Qadian, 21 March 1914

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مُحَمَّدًا وَنُصَلَّى عَلَى رَسُولِهِ الْكَرِيمِ¹⁸

Jama'at Ahmadiyya
Will Spread to the Corners of the Earth

Speech delivered on 25 March 1935 at Gurdaspur, India.

After the recitation of *tashahhud*, *ta'awudh* and *Surah Fatihah*, Huzoor said:

In the Holy Qur'an, God foretells the coming of the Promised Messiah, or perhaps it would be better for me to say, He prophesies the advent of the [Promised Messiah's] jama'at. God Says:

كَزَّرَعٍ أَخْرَجَ شَطَأً فَازْرَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ
يُعْجِبُ الزُّرَّاعَ¹⁹

This jama'at would be like a tender sapling which sprouts from the ground and bends according to the

¹⁸ Ibid. p.1 [Publishers]

¹⁹ [It] is like unto a seed-produce sends forth its sprout, then makes it strong; it then because thick, and stands firm on its stem, delighting the sowers. *Surah Al-Fath*, 48:30 [Publishers]

current of the wind. It would be so frail, the tempest of oppression would whip it in the direction of its choosing. According to this verse, the movement of the Promised Messiah would, in its nascent years, be under constant threat from the other communities of the world. When the seedlings of plants such as wheat grass, mango and banyan trees emerge from the ground to begin the journey of their magnificent growth; they are so delicate the merest breeze beats them down. As the wind blows from the right they bend to the left and as the wind blows from the left they bend to the right. They are strong enough to stand on their stems, but still so frail they bend in every direction. Their own want is to seek strength and growth but the harshness of the elements shakes their very roots. So, Allah the Exalted says that in accordance with His sunna, the world might bend the sapling of the Promised Messiah and the storm [of opposition] will rage against it from both left and right, yet it will not be uprooted. Instead, it will grow and prosper until, to some measure, it can withstand the force of the winds of worldly enmity. Then will a storm rage and seek to flatten the community. The more it grows the greater the hostility to it. But eventually it will take root and neither worldly hardships nor the storm of opposition will be able to shake it in the slightest. God Almighty says:

يُعْجِبُ الزُّرَّاعَ²⁰

The sight of a tree which stands firm against heavy winds brings joy to its sower; he sees it and marvels at its strength. Similarly, when the community of the Promised Messiah progresses and spreads its branches across the world, this spectacle will gladden God and He will call out and ask whether there is anyone who can shake it. The same winds which once bent it and brought it peril will pass by unnoticed. This brings to mind the [old] folk story of the mosquito and the bull. It is said that once a mosquito settled itself on the horn of a bull. After some time it offered to fly away lest the bull had grown tired of its weight. At this the bull scoffed and said it did not feel him arrive nor would it notice when he left.

The time approaches when God will so strengthen Ahmadiyyat calamities will have no bearing on it. This will surely be an age of success, worldly progress and material comfort. My loved ones! Let me say, however, there are more blessings in our present afflictions than [in the ease] of the times to come. If today the believers were shown heaven and the high rank and status that will be their reward for persevering in the face of trial; the incredible and everlasting gift of progress in the

²⁰ Delighting the sowers. *Surah Al-Fath*. 48:30 [Publishers]

hereafter; the honour and exultation destined for them; if they could only see the future success of Ahmadiyyat; how governments will be Ahmadi as well as such kings who are met with reverence; if they could just witness how Ahmadiyyat will win over the hearts of people [they would be happy for their plight]. If a believer were shown the trappings of this world alongside the rewards of the hereafter which come from our current hardships, and was asked to choose between ascendancy in this temporal realm, or violence and abuse for the sake of the Promised Messiah^{as} they would spurn the former and say unto their God:

My Lord! I prefer to suffer and endure the agonies inflicted upon me in the name of Your honour and grandeur over the treasures of this world.

The riches of this world hold no weight in comparison to the rewards of the next life. My brothers! Though grave difficulties lie before you and your trials and hardships bring fear to your hearts, be certain that when Allah bestows on you the bounties of the hereafter it will bring you remorse; for so meagre were the trials you took for sacrifice. There are some who cannot bear to hear the abuse of the Promised Messiah^{as} from our opponents and are overcome by emotion. This is not because they have fierce regard for their own honour, but rather from their

love of the Promised Messiah^{as}. Yet in truth, Allah has conferred great favour on you and you are blessed to have been born in this age. You will laugh at how trivial your sacrifices were and will make light of them after your demise. You will call on your Lord to return you to the world to endure the same hardships for the sake of His religion. Once the Holy Prophet^{sa} said to a child whose father had been martyred in a war: ‘Should I tell you what happened to your father after his death?’ He replied: ‘Yes, Messenger of Allah.’ The Holy Prophet^{sa} said: ‘Allah brought the soul of your father to speak to Him and said: “I am pleased with you for the greatness of your deed. Do you wish that I give you anything? Your father replied: “Lord! Give me life that I may fight for the sake of Your faith a second time.” But the Lord smiled and said: “It is my decree no one shall ever return, otherwise I would have restored you to the world.”’²¹ So when believers look on the divine rewards of the hereafter, they will regret that they once took their insignificant endeavours as a sacrifice and desire to be sent back into the world to serve the cause of religion again. At times, the weak of heart seek a quick end to their suffering, but believers wish to return to the world to endure more hardships [in the way of Allah] after seeing the bounties of the hereafter.

²¹ *Tirmidhi ‘Abwabut-tafsir babu wa min surahti Al-e-‘Imran’* [Publishers]

Be happy, for Allah the Exalted has bestowed on you the greatest blessings which are the preserve of His loved ones. Do not look upon the raggedness of your attire; care not for the abuse which you have to endure; be not dismayed by the tumult raised against you, because [in the end] it will be you who sits to the right of His resplendent throne.

Finally let me inform everyone I have given my testimony before the court.²² Now I will be cross-examined by the government attorney and must return the day after tomorrow. Whatever difficulties you have endured over the last several days are a blessing from God. And whatever lies ahead will be a means to attaining His grace. Though I too am inconvenienced by shuttling from one place to another, the truth is these are minor irritations. Those devotees of the community who spend their days in this vicinity will earn the blessings of God. He has allowed us to come together for one more day and we are content with His will.

(Alfazi, 28 March 1935)

²² This is a reference to a court case launched against one of the leaders of the Majlis-e-Ahrar, Ata Ullah Shah Bukhari, who was accused of hate speech at a convention held by the movement in Qadian in 1934. Hazrat Khalifatul-Masih II^{ra} was also called in as a witness during the trial. [Publishers]

The Magnificent Progress of the Jama'at

Inaugural address of the Jalsa Salana, 26 December 1936.

After the recitation of *tashahhud*, *ta'awudh* and *Surah Fatihah*, Huzoor said:

Let me begin by saying *assalamu alaikum* to the participants of the jalsa who have come from far afield to be present here today. Before I inaugurate the convention with silent prayer, I wish to remind all those friends present here of certain events [in our history]. Almost 40 years ago, there stood a mud wall on the site where the boys of Madrasa Ahmadiyya now study. It was erected in the time of our ancestors to fortify Qadian. The wall was so wide a cart could be driven on top of it. Eventually, the British broke it into sections and auctioned away the various parts. One such section—a long elongated strip was purchased by the Promised Messiah^{as} with the intention of building a guest house.

²³ Ibid. p.1 [Publishers]

[Sometime later], a group of people who did not identify themselves as Ahmadis because the jama‘at had not yet assumed this name, collected here with the same aims and aspirations as our own. It may have been 1893, ‘94, or ‘95, I cannot say for certain, but the season was similar to today. The weather, days and months were much as they are now. I cannot recall whether the proceedings were held in our current location or if the mosque²⁴ also hosted them. The precise details are lost to me as I was just a child of seven or eight years. I had no appreciation of the true significance of this meeting. My principle memory is of ducking and diving through the cluster of attendees. At the time I was astonished to see such an assembly of people. A rug was spread out on the part of the wall where the Promised Messiah^{as} sat and those friends who had come for the Jalsa Salana were circled around him. Perhaps there were two rugs, but if memory serves me right there was only one and it was used to seat those present. I remember there being anywhere between 100 to 200 people, but the Promised Messiah^{as} later published a list which recorded an attendance of 250 participants including children. They had come together in their concern for the way in which Islam was being abased the world over. [They saw

²⁴ Masjid Aqsa, Qadian [Publishers]

that] many from among the descendants of darkness were ardently striving to eliminate the one light which could illumine the entire world. Thus from among a billion or so people, [upwards of] 200 seasoned individuals, many of whom were crudely dressed and from outside of even the Indian middle-class, joined rank to keep aloft the banner of the Holy Prophet^{sa} and protect it from those enemies who endeavour to pull it down. They banded together with the intention of keeping his standard raised even at the cost of their lives and would not allow it to be lowered.

These 200 or 250 weak souls came forward to offer their sacrifice against a sea of over a billion and a quarter people. The same devotion was etched on their faces as was written on the countenances of the companions of the Holy Prophet^{sa} who fought in the Battle of Badr. Their spirit was as resolute as those companions who thus addressed the Holy Prophet^{sa} [before the hour of battle]:

O' Prophet^{sa} of God! It is true that we are weak while the enemy is strong. But they will have to trample over our dead bodies to get to you.

It was clear from the faces [of those who had collected in Qadian] that they were not alive, but were of the living dead; united by a desire to launch one final

struggle to guard the honour of the Holy Prophet^{sa} and establish his faith in the world. Those who saw them that day mocked and ridiculed at what they sought to achieve. Again, I cannot recall whether they sat on one rug or two, but they filled an area about the size of this stage. I do not know why, but this rug was moved three times. First from its original place to a second location and then it was moved again somewhere further away. My childhood memories are unclear so I cannot say whether the participants of the jalsa were forced to move on account of the objections of onlookers who said they had no right to lay a rug there or for another reason. Whatever the circumstances, they changed their location several times.

It is said when Joseph^{as} was sold into slavery in Egypt an elderly woman tried to purchase him for the price of two balls of cotton. Worldly people listen to this and laugh, while spiritual people are moved to tears. The emotional core of the story resonates in their hearts; when an individual truly values something, they no longer care for what the world might think. In my view Joseph^{as} was at that time [considered an ordinary] man whose sublime qualities were hidden from view. That is why his brothers traded him for such a paltry sum. Under these circumstances, it is not fanciful for the old woman to have believed she could buy him in exchange

for two balls of cotton, particularly when one considers that cotton was not a commodity local to the region from which the trading caravan [which sought to sell Joseph^{as}] came from. Instead, it was imported there from Egypt. So, it is entirely possible cotton commanded a sufficiently high price for the woman in the story to think she could purchase Joseph^{as} by it.

The means with which this small group came to Qadian were as sparse as the [cotton balls] featured in the story above, indeed they are an even greater example of the kind of love which causes people to lose their senses and make unimaginable sacrifices. The blood which flowed through the hearts of these few hundred people supplicated before the throne of God. The parents of many who had gathered there could well have been alive; or they themselves could have been parents or grandparents too. But from the moment the world chose to mock them; to cast them aside; from when their kith and kin took them for fools and cut them off, this small band of people were orphaned in their seasoned years in so much as an orphan is one who is alone and without support. The world rejected them and they were orphaned. Then in accordance with the promise of God that the cry of an orphan shakes the throne of heaven, these forsaken souls came together in Qadian and called out to their Lord and the result

of their entreaties is what we see here before us today.

God looked upon them from His seat of majesty and said:

I assure those of venerable age who have been abandoned by their children that I will bless them with new offspring from far off places who will be better than those who came before. And I assure those children who have been forsaken by their parents that they will be blessed with new mothers and fathers who will be better than those who watched over them before. I assure those in the prime of their youth, who have been disowned by their brothers that they will be blessed with new siblings who will be better than what they had before.

Those gathered here today are the result of the cries and supplications once made by a small band of believers in this very place; those whom the worldly rejected and disowned; and those whom the world looked at with disdain. God blessed them and watered a magnificent tree with their tears of which you are the fruit. How magnificent was the seed from which this first tree grew and blossomed. Today a whole orchard is alive from these 250 seeds. My brothers! If we prepare ourselves to strive in the cause of Islam with the same

sincerity and devotion as those [who came before us], then think how many more seeds there will be by which Islam can spread anew.

Let each one of us dedicate ourselves to God with the intention that we will become the seeds by which a worldly heaven can be manifested on earth. Instead, of leaving the world with nothing, let our end give birth to such trees as bear better fruit than us or at least of the same kind. Today the 200 or so seeds of the past are now in the hundreds of thousands. If you too steel yourselves for such sacrifices, then your seeds will give birth to millions more.

[Remember] this can only be achieved through the grace of God. Unless human beings are attended to by His favour and bounty, neither the spirit of giving nor feelings of love can fill their hearts. [Similarly], no good can come from our efforts and our physical actions cannot bear the finest fruits. Let us come together to prostrate before God and entreat Him to purify our hearts with His mercy and grace. Let Him inspire in us the courage of sacrifice so that when we submit to Him our [meagre] offerings—which are themselves only from His grace—He will not turn them away but rather accept them from His benevolence and love. May He accept from us ourselves, our kith, kin, near ones and friends for the preservation of the orchard of the Holy Prophet^{sa}

and make the garden of Islam verdant.

There are many cuckoos, crows and beasts which devour and ruin the fruit of the garden of the Holy Prophet^{sa}. May God protect Islam from such peril. Today, idolatry and disbelief hold sway in the world. May God enable us through His blessings to once again raise the banner of divine unity; may idolatry be vanquished from the world and may those who worship idols gather under the standard of divine unity. May God open the hearts of those nations and peoples who attribute a son to God; who sculpt idols out of stone and consider them His like; who in their ignorance hold up the messengers of God as His equals; and who worship celestial bodies like the sun, moon, planets and stars. May God open their hearts and draw them to that true God Whose greatness was revealed to the world by the Holy Prophet^{sa}. May He motivate the hearts of disbelievers with faith and conviction. May God have mercy on those who call themselves philosophers and intellectuals and who have nothing to do with religion and bless them with the light of true knowledge, so that whereas today, they turn people away from His religion, tomorrow they may draw them towards it. May God put an end to all those conflicts which are fought in the name of religion, nationhood, sectarianism and politics and through this change the circumstances of humanity

for the better. May He make this earth a heaven just as the one He has prepared for us in the hereafter.

This is what God values and desires to see established in the world. Although we count ourselves as soldiers of God, we lack the power and capacity for this endeavour. In these dire times we must call out to our Lord and say:

We are Your helpers and servants to whom You have entrusted a task. We are ready for all that You may ask of us, so long as Your help is with us. Our Lord! We do not have the strength and capacity [to fulfil this undertaking]—so assist us in this for we are overcome by the weight of its load. If You do not give us Your support, this small community will be vanquished and there will be none left to extol Your name on the face of the earth. Have mercy on us and overlook our weaknesses so that we may profit by the circumstances You have presented before us and enter the service of Your faith without fear of our enemies or consideration for any recompense and reward. May everything be hidden from our sight except Allah; may we strive to establish Your glory on the earth; may the manifestation of Your attributes be our principle goal; may we be immersed in You and may You permeate our

hearts; may You be our only goal and objective.
Our Lord! Fulfil our entreaties.

With these supplicatory words I inaugurate this year's jalsa. I will now take my leave. As I said yesterday all participants should spend their time listening to the various speeches and lectures which will be delivered during the course of the convention. Do not aimlessly wander around and admonish your friends to do the same. It used to be that on account of the many people in attendance, the proceedings [of the jalsa] could not be heard by all. Therefore, a degree of allowance could be made [if some attendees did not listen]. But today, by the grace of God, the use of loudspeaker systems means everyone is able to hear the convention. In the past there were difficulties in conveying the proceedings to all the participants, whereas today loudspeakers are able to carry sound for many miles. In my estimation this is a sign of the truth of the Promised Messiah^{as}, for the Holy Prophet^{sa} prophesied the Promised Messiah would bring success to Islam through printing and publication²⁵ and this is also intimated in the Holy Qur'an²⁶. In order to establish the truth of this sign, God disseminated the written books [of the Promised Messiah^{as}] to the people,

²⁵ *Kanzul-'Ummal*, vol.11, p.401. pub.1974, Aleppo [Publishers]

²⁶ *Surah At-Takwir*, 81:11 [Publishers]

helped us establish printing presses, and now through such technologies as the loudspeaker and the wireless, He has allowed our voice to be communicated. If God so wills, a time will come when wireless sets will be found in every mosque and the Friday sermon delivered in Qadian will be conveyed around the globe; people will listen to it and offer their own prayers afterwards. Even in an event attended by hundreds of thousands, loudspeakers are sufficient to convey the proceedings to everyone. Those who are gathered here should take advantage of this and listen to all the addresses. With this I say *assalamu alaikum* to all our friends and take my leave.

(*Alfazi*, 29 December 1936)

The Life and Purpose of Ahmadiyyat

Inaugural address of the Jalsa Salana, 26 December 1938.

After the recitation of *tashahhud*, *ta'awudh* and *Surah Fatihah*, Huzoor said:

I begin by saying *assalamu alaikum* to all our friends who have gathered here today and particularly those whom I have not had the chance to meet with yet. I thank God Almighty, Who through His grace and bounty, has enabled us to congregate again in this town so that we may glorify His name and manifest the greatness of His faith. He has chosen [Qadian] as the seat of the propagation of Islam. I pray that our convention is purged of every type of conceit, pretence, hypocrisy, cowardice, frailty, pride and arrogance. May God engage our hearts and minds with such thoughts, intentions, schemes and endeavours as accord with His will and as are worthy of His pleasure. The length of

²⁷ Ibid. p.1 [Publishers]

the jalsa site has been extended by 40 feet as compared to the previous year. Overall, it is several thousand square feet larger than last time. Notwithstanding past attendance figures, I do not feel that this increase is excessive. Rather, it fits our needs exactly.

The world in all its enmity seeks after various ways to destroy the jama'at. [Our opponents] plot and intrigue at every turn to weaken us. Yet our God is All-powerful (قَدِيرٌ) and Almighty (قَوَّامٌ); day-by-day He causes us to flourish and prosper and the designs, calumnies and accusations of our enemies are reduced to little more than dust.²⁸ Their ill-thoughts, invectives and impure allegations are sufficient to show that abuse is the final refuge of the thwarted. The victorious armies of our followers will march on with smiles etched across their faces. We must pay no heed to the adversities we face. Instead, we ought to continue to fulfil our responsibilities with patience and steadfastness. The task ahead is so great that in our present condition it appears to be insurmountable.

Our mission is to unseat the empires, religions, civilisations and economic structures of the world and establish in their stead the system, [habits and culture] which the Holy Prophet^{sa} brought with him. Against

²⁸ *Surah Al-Furqan*, 25:24 [Publishers]

these circumstances, it is only natural and right for governments and other religious institutions to oppose us, because they see that God has decreed their end at our hands and we, a community whom the world denigrates and disdains, have come forward with this edict. Therefore, it can hardly come as a surprise when our enemies malign us, are aggravated by our beliefs and determine themselves to bring us harm. But we must remain focused on one thing and that is the objectives God has placed in front of us and pursue them with rigour. Every moment of our lives, all our strength and means ought to be spent in this struggle so that the Kingdom of God may be established on earth just as it is in heaven. The first Messiah^{as} came with the same intent, but alas, his followers founded a sovereignty of their own greed and avarice rather than establishing the Kingdom of God. This matter repeats itself in the current age. The onus is now on us to discharge this responsibility with more honesty than the followers of the previous Messiah^{as}. Then will we be able to say to God Almighty:

Our Lord! Only through Your grace were we able to bear the burden You placed on our frail shoulders and achieve our goals. The world opposed us, and caused us to suffer at its hands.

Yet we did not care for this in the least and fulfilled the task assigned to us. We come to You with wounded hearts so that You may tend to them with the ointment of Your love and have us drink from the cup of Your nearness.

[Always remember that] if we succeed in our aims, our opponents will be brought low, all the hurdles in our way will be removed and when we come before God Almighty, He will come towards us with tenderness and say:

Come forth My loved ones! The world thought nothing of you and brought you much distress; it sought to wipe away your very name; come forth now and sit by My side. Those who belittled you and caused you to suffer will be evicted from My court; they will be consigned to humility and degradation.

Do not lose heart or be consumed by unease. Strive in the way of the Lord with the fullness of your passions. Let us unite in prayer and call on God Almighty to bless our efforts and intentions and afford us the opportunity to offer our services for His faith. Let us also pray God unties the knots which bind the hearts of those who are righteous but have not yet accepted Ahmadiyyat.

Let Him enable us to deliver His divine water to the farthest places so that those who hanker for the truth are able to assuage their spiritual thirst; may He allow us to take the message of Islam to the corners of the earth; may He help us spread the teachings of the Promised Messiah^{as} and establish the greatness of our beloved master, the Holy Prophet^{sa}. Our Lord, Let this be Your will. Our Lord, overlook our faults and weaknesses and cast Your sight over our intentions and shower us with Your blessings.

Here I wish to say a few brief words. Today the Zuhr and Asr prayers will be combined and offered in Masjid Nur, after which I will announce two nikahs. I have on previous occasions said there would be no nikah ceremonies at the jalsa, but the Holy Qur'an speaks of certain exceptions. The Qur'an says that the wealthy have no share in the zakat except for those who are employed in connection to it.²⁹ Our entire family is engaged in the arrangements of the jalsa, therefore taking this verse as my precedent I feel it is not improper to spare some time for this purpose. Hence, I will perform two nikahs. The first is that of my son, Mubarik Ahmad, with the daughter of my sister and Nawwab Abdullah Khan. The second is that of my daughter Amtul Qayyum with

²⁹ *Surah At-Taubah*, 9:60 [Publishers]

Mirza Muzzafar Ahmad the son of Mian Bashir Ahmad. Amtul Qayyum's mother was my late wife Amtul Hayyi. I will perform these nikahs in a brief ceremony after the Zuhr prayer.

Finally, I call on all friends to pray God blesses the jalsa with every type of favour. May He keep guard and look after all the participants as well as those who are involved in its arrangements. May God safeguard the homes of those who have come here and let all of us take away such treasures as will help us on the Day of Judgement and be a means to success in this world also.

(Alfazi, 28 December 1938)

Ahmadiyyat Will Live On

Inaugural address of the Jalsa Salana, 26 December 1939.

After the recitation of *tashahhud*, *ta'awudh* and *Surah Fatihah*, Huzoor said:

As I began to recite the first verse of *Surah Fatihah*, I caught a glimpse of the Talimul-Islam High School. The sight evoked memories of the discord which occurred 25 years ago, when those Ahmadis who saw themselves as the leaders [of the community] and controlled the administration of the jama'at, severed ties with us. Their anger expressed the following: either their will was accepted or they would no longer manage the affairs of the community and leave them to the remaining members. At the time of the split, Dr Mirza Yaqub Baig, who has since departed this life, pointed to [the school] and said that as he and others break away, the rest of us will come to see that in ten years Ahmadiyyat

³⁰ Ibid. p.1 [Publishers]

would disappear and surrender authority [of its places] to the Christians. And so ten years passed, and then another ten and then six more, and yet whereas before, several hundred Ahmadis used to gather here, today thousands have come together to praise and glorify the one God and exalt His name. Their number far exceeds our registered total.

He who said that Christians would one day hold authority [in Qadian] has expired, as have his companions. They have met with God. But Ahmadiyyat has endured, lives on today and will ever remain. No earthly power can or will eradicate it. What power does Christianity have to prevail here; both Christianity and the nations who follow it are our prey. If Allah so wills, Christianity will surely succumb to us and we will be victorious.

Gone are the days when the Son of Mary was revered as God. For 1900 years, the physical Son of Mary was held up in opposition to God's oneness and many a person forsook divine unity. But today, he who God has raised as the spiritual Son of Mary will establish the Kingdom of God in this world as it is in heaven.

We are gathered here to express our sincerity and devotion to our Lord and to show the world Ahmadiyyat is united in its efforts to glorify God Almighty's name. We are ready to render any sacrifice for His religion.

Ahmadis have congregated again, for it would be difficult for them to visit each other in their homes. If, for example, two Ahmadis were to meet in a chance encounter in a marketplace of Lahore after a gap of two years, each of them would be in doubt as to whether the other was still with the community or whether they had recanted. Likewise, two Ahmadis could happen on one another in a bazaar in Amritsar after several years apart and be unsure whether either of them still had a connection with Ahmadiyyat. But the wisdom of Allah the Exalted wanted them to gather in the headquarters every year in ever greater number. In this way, they would demonstrate to their enemies that God brings the greatest success to the community. There are those who say they will be victors over Qadian and that they will wipe it out, but they ought to come and see how their efforts at destruction are causing Ahmadiyyat to grow.

[I am reminded here] of a children's story which I knew to be nothing more than a fanciful tale even when I was young. However, ensconced within it is a lesson that is applicable to the spiritual world. The story is about a monster who, whenever slain, generates more monsters from each droplet of its blood. It appears that the same is true of prophetic communities. No matter how far they are trampled on or oppressed they always grow and the more they are persecuted the more they prosper.

Allah the Exalted has, through His blessings and grace, prepared the ground for Ahmadiyyat to succeed in every country, region and part of the world. It flourishes by the day and new branches of the community are being established in different places. Only recently I received news from Sierra Leone in West Africa. I will elaborate on the details more fully in my next address, but for now it is sufficient to say an Ahmadi missionary has been there for almost a year. At first he met with opposition from both the government and non-Ahmadis. But just the day before yesterday, word arrived that two chiefs have accepted Ahmadiyyat along with 500 members of their tribe. In this way, God Almighty, through His infinite grace and bounty, has blessed us to see the day when people enter the religion of Allah in troops.³¹ Much more is still to come.

In Punjabi, the term *wangi* refers to a product sample shopkeepers give to consumers so they can check the quality of an item. Thus our success so far is like a *wangi* God has given the jama'at. Otherwise we are destined for far greater victories which will surely come to pass. So come forth and promise to serve the religion with sincerity. Then will you see the abundance of the

³¹ And thou seest men entering the religion of Allah in troops. *Surah An-Nasr*, 110:3 [Publishers]

treasure of God's blessings placed before you.

I am here to open the Jalsa Salana. Though I was ready on time the stage had not been prepared hence the delay. The relevant organisers ought to be mindful of this in the future. Nevertheless, I inaugurate the jalsa with the prayer that Allah increases the mercy and blessings which He has bestowed on us so that our humble efforts become ever more prolific; may we become more worthy of His bounties; may He bless our endeavours and through them spread Islam and Ahmadiyyat to the corners of the earth and let it attain victory and honour. I pray when we are granted power and dominance we do not become unjust, slothful or given to material luxuries; rather we become ever more submissive and compassionate and spend our lives ever more fervently in the service of God Almighty. Jesus^{as} once said it is easier for a camel to go through the eye of a needle than for a rich person to enter the Kingdom of God. But this is not the case. According to the teachings of Islam one ought to aspire to honour, dignity, power and ascendancy and happily receive the material rewards which God Almighty bestows. However, these means must be used in the best interest and welfare of God's creation. I cannot ask God Almighty to deny us the same rewards He has always conferred on the communities of the prophets; this would be most ungrateful. Always pray that whenever Allah grants us success and favour,

Ahmadis cherish these bounties and spend them in the way of Allah the Exalted for the propagation of His faith and the well-being of His creation.

Pray too Allah the Exalted protects us from dissension and if any conflict should arise He enables us to thwart it and renders futile the efforts of our enemies. Moreover, pray He mends our ways and blesses our deeds. One cannot succeed until they reform their actions through good intentions. Pray also for those missionaries who wished to be here today, so as to witness this divine sign which God Almighty has manifested in favour of Ahmadiyyat, but could not come because of their labours [in the field] for the sake of their Lord. Though they are not physically present among us, we remember them in our hearts. There are those sitting near us whose hearts are distant. While others who dwell in far flung places are close to our hearts and minds. We love them and pray for them.

Pray for your children! May Allah enable them to serve the religion and may their future generations be devoted servants of the faith. May God be pleased with them, and may they be content with Him by becoming recipients of His everlasting bounties. *Ameen*

(Alfazi, 3 January 1940)

Glossary

Ahmadiyyat or *Aḥmadiyyat* (أَحْمَدِيَّة) a religious community within Islam founded by Hazrat Mirza Ghulam Ahmad who claimed to be the Promised Messiah and Imam Mahdi.

Ansar or *Anṣār* (أَنْصَار) literally ‘helpers’; denotes the early Muslims of Medina who helped the Holy Prophet^{sa} after his migration.

Bai‘at or *Bai‘at* (بَيْعَت) an oath of allegiance traditionally to a khalifa, imam or other spiritual leader.

Hadith or *Ḥadīth* (حَدِيث) the recorded sayings and traditions of the Holy Prophet^{sa}.

Hazrat or *Ḥadrat* (حَضْرَت) an honorific Arabic title.

Iblis or *Iblīs* (إِبْلِيس) one of the names of Satan used in the Holy Qur’an.

InshaAllah or *Inshā'Allāh* (إِنْشَاءَ اللَّهِ) an Arabic expression which means 'God willing' or 'if God wills'. Commonly used by Arabic speakers with reference to future events they hope will occur.

Jalsa Salana or *Jalsah Sālānah* (جَلْسَتُهُ سَالَانَةٌ) the annual convention of the Ahmadiyya Muslim Community. Often shortened to just jalsa.

Jama'at or *Jamā'at* (جَمَاعَات) group, organisation or assembly. Used as a pronoun and short form description of the Ahmadiyya Muslim Jama'at.

Khalifa or *Khalīfah* (خَلِيفَةٌ) a term used for Islamic spiritual leaders, particularly the successors of the Holy Prophet^{sa} and the Promised Messiah^{as}.

Khalifatul-Masih or *Khalīfatul-Masīh* (خَلِيفَةُ الْمَسِيحِ) a title conferred on the spiritual successors of the Promised Messiah^{as}.

Khilafat or *Khilāfat* (خِلَافَت) an institution led by a supreme spiritual head known as the khalifa.

Khulafa or *Khulafā'* (خُلَفَاء) plural of khalifa

Muhajirin or *Muhājirīn* (مُهَاجِرِينَ) Muslims who migrated with the Holy Prophet^{sa} from Mecca to Medina.

Nikah or *Nikāḥ* (نِكَاح) the legal contract of an Islamic marriage.

Sadaqa or *Ṣadaqah* (صَدَقَاتِهِ) a voluntary act of charity.

Sharia or *Sharī‘ah* (شَرِيْعَةٌ) literally ‘path’ or ‘way’. The word *sharia* is often used with reference to Islamic law or the various duties and obligations of Muslims.

Sunna or *Sunnah* (سُنَّة) the practice and way of life of the Holy Prophet^{sa}, prescribed as a normative model for all Muslims to follow.

Ta‘awudh (تَعَوُّذ) ritual prayer used by Muslims before reciting the Holy Qur’an.

Tahajjud (تَهَجُّد) a voluntary prayer performed by Muslims in the early part of the night.

Tashahhud (تَشَهُُّد) bearing witness to the Islamic creed that ‘there is none worthy of worship except Allah and Muhammad^{sa} is His Messenger’.

Umma or *Ummah* (أُمَّة) the global community of Muslims.

Zakat or *Zakāt* (زَكَاة) the fourth pillar of Islam. An annual alms payment obligatory on all Muslims which is used for social welfare and charity.

