

A Review of the Pakistani Government's
"White Paper": *Qādiyāniyyat—
A Grave Threat to Islam*

Replies to Some Allegations

(18)

An Admonitory Sign

Mirzā Ṭāhir Aḥmad

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*An English translation of
the Friday sermon delivered by
Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV^{ᵣᵗᵃ}
on May 31, 1985
at the Faḍl Mosque, London*

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An English translation of the Friday sermon delivered in Urdu by Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV (rahmatullāh ‘alaih), on May 31, 1985, at the Faḍl Mosque, London.

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allah, the Gracious, the Merciful

Preface



A perfect example of the cruel treatment of the Aḥmadiyyah Muslim Jamā‘at by the government of Pakistan is the White Paper. This document, published by the government of Pakistan under the title *Qādiyā-niyyat—A Grave Threat to Islam*, was written in support of the federal ordinance dated April 26, 1984.

By publishing the White Paper, this ‘Islamic Republic’ has set aside all Islamic values and has done away with many basic human rights including religious social freedoms of the Aḥmadiyyah Muslim Jamā‘at. Using the White Paper as a crutch, the government of Pakistan claims the beliefs of the Aḥmadiyyah Muslim Jamā‘at compel it to impose restrictions upon the Aḥmadi Muslims.

As far as the allegations and accusations made in the White Paper are concerned, they are a repetition of the same baseless allegations and accusations that the Aḥmadiyyah Muslim Jamā‘at has responded to in the past on the basis of the Holy Qur’an and the Aḥādīth.

Since much of our literature is currently being confiscated by the government of Pakistan, sincere seekers of truth may have difficulty finding the answers. This series of Friday sermons present the response to these allegations by Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV^{rtā}, the then Imam of the Aḥmadiyyah Muslim Jamā‘at, to these allegations.

This response to the White Paper was first published in Urdu in 1985 and the English translation is being published now. This sermon was delivered on May 31, 1985 at the Faḍl Mosque, London.

The translation of this Friday sermon was done by Dr. Nasim Rehmatullah. The translation team headed by Munawar Ahmed Saeed—under the direction of Vakālat-e-Taṣnīf London—finalized this series of Friday sermons for publication. Important contributions were made by Fouzia Shah, Khalil Malik, Wasim Malik, Karimullah Zirvi and several other team members. May Allah bless them all. *Āmīn.*

This book uses the 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 *ḥ*, 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 *ṣ*, strongly articulated *s*.
ض *ḍ*, similar to the English *th* in *this*.
ط *ṭ*, strongly articulated palatal *t*.
ظ *ẓ*, 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 ي (like *i* in *bid*); *u* for و (like *oo* in *wood*); the long vowels by *ā* for آ or اَ (like *a* in *father*); *ī* for يَ or اِ (like *ee* in *deep*); *ai* for اِي (like *i* in *site*); *ū* for وِ (like *oo* in *root*); *au* for, اُو (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, the 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 the Urdu word مین would be transliterated as *meiń*.

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

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

- sa** *şallallāhu ‘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** *‘alaihi salām*, meaning ‘may peace be upon him’ is written after the name of Prophets other than the Holy Prophet Muḥammad^{sa}.
- ra** *rađi-Allāho ‘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 *rahmatullāh ‘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}.

Please note that in referencing the Holy Qur’an, we have counted ‘In the name of Allah, the Gracious, the Merciful’ as the first verse of the chapter in which it appears. We pray to God that this message may reach all people who have a genuine desire to study these issues. May Allah make this a source of guidance for them. *Āmīn*.

Munir-ud-Din Shams
Additional Vakīl-ut-Taṣnīf
London, UK, February 2008

About the Author



ḤADRAT MIRZĀ ṬĀHIR AḤMAD^{rta} was born in Qadian, India, in 1928 to Ḥaḍrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra} and Ḥaḍrat Maryam Begum^{ra}. He received his early schooling in Qadian. After graduating from the Aḥmadiyyah Missionary College, Rabwah with distinction, he obtained an honours degree in Arabic from Punjab University.

In 1955, he visited England for the first time with his father, who suggested that he remain behind to improve his knowledge of the English language and European social habits. He secured admission at the School of Oriental and African Studies (SOAS), University of London, where he remained for two and a half years. By the end of 1957, Ḥaḍrat Mirzā Ṭāhir Aḥmad^{rta} had seen most of Western Europe. He traveled extensively in England, Ireland, Scotland, and Wales.

The experience that he gained during these years would play a crucial role later in his life, when administering his great responsibilities as Khalīfatul Masīḥ IV, the fourth Head of the Aḥmadiyyah Muslim Jamā‘at. He was

elected to this office in 1982, one day after the demise of his predecessor, Ḥaḍrat Mirzā Nāṣir Aḥmad^{rtā}.

The anti-Aḥmadiyyah ordinance of April 1984, promulgated by General Zia-ul-Haq, compelled Ḥaḍrat Mirzā Ṭāhir Aḥmad^{rtā} to leave Pakistan. He decided to migrate to England where he established his transitory base in exile. Within a few years, he trained and organised thousands of volunteers to help him discharge his global responsibilities. Of all his achievements in England, MTA (Muslim Television Aḥmadiyyah) international is one of the greatest. Through MTA international, numerous training programs are televised twenty-four hours a day. His activities since departure from Pakistan helped proliferate and spread the Aḥmadiyyah Muslim Jamā‘at to over 150 countries of the world.

Apart from being a religious leader, he was also a homeopathic physician, a prolific writer, a gifted poet, and a sportsman.

Ḥaḍrat Mirzā Ṭāhir Aḥmad^{rtā} passed away on April 19, 2003 at the age of 74. He is succeeded by Ḥaḍrat Mirzā Masroor Aḥmad [may Allah be his help], the present Head of the Aḥmadiyyah Muslim Jamā‘at.

An Admonitory Sign

After reciting *tashahhud*, *ta‘awwudh*, and *sūrah al-Fātiḥah*, Ḥuḍūr^{ta} recited the following verses of the Holy Qur’an:¹

- قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ
- وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُن فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ
- وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ
- قُلْ عَسَى أَنْ يَكُونَ رَدْفَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ
- وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ

Ḥuḍūr^{ta} said:

A long period that spanned over several months was spent in replying to the so called ‘White Paper’ published by the government of Pakistan. Almost all of my sermons, with a few exceptions, were devoted to the response to the alleged White Paper.

-
1. Say, ‘Travel in the earth and see how *evil* was the end of the sinful!’ And grieve you not for them, nor be you in distress at what they plot. And they say, ‘When will this promise be fulfilled, if you are truthful?’ Say, ‘It may be some of that promised punishment, which you arrogantly demand to befall you forthwith, is already at your heels.’ And, truly, your Lord is gracious to mankind, but most of them are not grateful. (*Sūrah al-Naml*, 27:70–74)

An Astonishing Dream

A few days ago, Amīr Ṣāhib of Aḥmadiyyah Muslim Jamā‘at of Daska² (Pakistan), in his letter, mentioned a revelation that had been recorded in the notebook of the revelations of the Promised Messiah^{as}. The revelation is that of September 10, 1903 and is recorded on page 404 of *Tadhkirah*. He wrote that in his opinion the vision related to the response being given to the ‘White Paper’.

When I studied the original words of that vision, I was amazed to note that the vision does, indeed, apply to this event in a remarkable way. I had not felt that much satisfaction with these answers during all this time and had not felt such exceptional joy as I did when I studied that vision. The reassurance I felt cannot be described in words.

It is the amazing grace of Allah the Almighty that eighty-two or eighty-three years ago, He had informed the Promised Messiah^{as} that an event of this nature was going to take place and that by the power that would be given by Allah the Almighty, a decisive and effective reply would be given. Thus mentioning this dream, the Promised Messiah^{as} says:

I saw in a dream that I was holding in my hand a book written by some opponent of mine. I was washing it out and someone was pouring water over it.

2. Malik Ḥamīdullāh Khān.

Then I noticed that the whole of the writing in it had been washed out and that the paper was now completely white without any writing on it, except on the title page where a name or something like it had been left. (*Tadhkirah*, edition 4, p. 404)

A Magnificent Supporting Sign

These words are amazingly applicable to the whole incident that took place with the name of the 'White Paper'. The first thing worth noticing is that many ordinary books have been written by the opponents of the Jamā'at from the beginning and they will keep writing them. It is a serial that is spread all over the pages of history. This reference does not seem to be applicable to any one of them because there does not seem to be any reason to single out any book in particular. However when a book is published in Pakistan by the government of the time in opposition to the Aḥmadiyyah Muslim Jamā'at, that book gains an extraordinary significance. And it stands out from ordinary hostile books. Here, indeed, such a book is mentioned that has an extraordinary significance. In this entire period that is spread over 100 years, this is the first incident in the opposition of the Aḥmadiyyah Muslim Jamā'at where the government of a country has published a book in opposition. Apparently this vision seems to refer to this so called 'White Paper'.

Moreover the Promised Messiah^{as} has said:

I was washing it out and someone was pouring water over it.

In Pakistan, it was my usual practice, as was that of the previous *Khulafā'*, that they would seek help from more than one scholar of the Community to research a topic when needed. Besides, there were libraries and other means available. Therefore a scholar in a particular subject was assigned some task to help find the relevant references. But, here in London, due to the lack of these resources, we had to work with what was available, and with whatever resources God had provided us. All other missionaries etc., were so busy that they could not be spared for this work. Therefore I selected only one person, Ḥādī 'Alī, for researching the references. Thus, during this time he carried out, under my guidance, the search and provided the references wherever I pointed out.

Thus to mention in the dream that a man is pouring water and only one person is pouring it, is an extraordinary thing. It is something with special meaning that has been mentioned in this vision. During all this time only one person kept pouring the water, meaning that he kept helping me in washing this book. Then, the following words are also quite significant. It is like a 'Bull's eye' shot. He said that as the book was washed, a white paper emerged. This is amazing. White paper cannot be depicted better than

saying that it is the White Paper but after washing, nothing is left. It became totally white. It was rendered spotless by God, the Almighty. Only something written on the title remains but as far as the subject matter is concerned, nothing of it is left.

Since it was a grand sign of support from God Almighty, I thought I should include the Jamā‘at in this spiritual pleasure. How can a nation be defeated whose God is such a Magnificent and All-Knowing God and Who supports it in this manner time and time again. Our God is our Guardian. He is with us. He is such an All-Knowing God that He already knew, even before our birth, what was going to happen. He had given us the news about the distant future beforehand in order to support our hearts. Therefore these people can continue to scorn and continue to ridicule that ‘when will the promises be fulfilled and how would they be fulfilled.’ Scorn and derision is part of their life and is matter of their lot. But we are living with the promises that are fulfilled every day. They are, indeed, our air we breathe and are, indeed, the water for our sustenance. Therefore they cannot even imagine the condition our Jamā‘at is in, how are we alive and why are we alive.

A Frightful Heavenly Warning

I had thought I would draw the attention of the country towards a grave danger, that is the danger of *mullā’ism*

[religious extremism], that has put its claws into almost every area of the national life. Now the carotid artery of the national life is in its claws. This is happening not in just one country. Instead ‘*mullā’ism*’ is being thrust upon the national life in accordance with a deliberate conspiracy by the anti-Islamic forces.

As far as Pakistan is concerned, I had thought I would warn my countrymen of this threat. But this morning an incident took place due to which, for now, I will put it off. For now, I will inform you of the incident that took place this morning.

This morning the phone rang at *tahajjud* [pre-dawn voluntary Prayer] and I learnt that it was an urgent call from Karachi in which I was told that the Meteorological department in Karachi (that hires some international experts) had issued a warning that is normally not expected due to the unique geographical location of Pakistan. In this regard it was an unusual event. It was that an extremely dangerous hurricane was fast moving to the coast of Karachi in Pakistan. About this, it was expected that it would hit the coastal area of Karachi around 10:00 a.m. Friday morning. Such hurricanes are usual for Bangladesh and they are familiar with them. Hundreds of thousands of lives are lost in such hurricanes and billions worth of property is damaged. But for the coastal areas of Karachi, this was totally strange and unique occurrence. Therefore the entire navy was alerted. All of the civil

defense and volunteers groups geared up. In the latter part of the night and the first half of the morning the evacuation of the population of the coastal areas took place especially from the Defense Housing Society that is quite spread out. It has several phases. From it hundreds of thousands of people were evacuated. More than half the population of Defense Housing Society vacated its homes. It all happened in such confusion that no one had the mind to take their belongings. Thus after this news, when I had a telephone contact with one Aḥmadī family, they told me a very interesting incident to describe this storm. They said that when they got the news to evacuate immediately, this news had such 'panic' in it that when they came out without taking anything with them, his young daughter said, 'Ḥuḍūr's letters are left behind. We should at least take them with us.' He says that they ran back and picked up the letters so that, even if they could take nothing else, at least those letters would be saved. This was the state in which the evacuation of the population took place. But Allah showed mercy. Before this storm could play havoc on the widely spread coastal areas of Karachi, Allah changed the direction of the storm and this disaster was averted.

An Incident of Extraordinary Significance

As far as the Aḥmadiyyah Muslim Jamā'at is concerned, this event has gained an extraordinary importance also.

The Aḥmadīs of Karachi were particularly worried that, although here today is Friday the 11th of Ramaḍān, in Pakistan it is Friday, the 10th of Ramaḍān. Earlier in a Friday sermon that I gave in Glasgow—I had informed the Jamā‘at that there are some dreams that seem to indicate that the vision of ‘Friday the 10th’ that was shown, could quite possibly be related to the lunar nights. Thus in the interval since that sermon, a friend from Pakistan, Dr. Ṭāriq wrote of another strange and very interesting dream that seems to be related to this also. He writes, ‘one night I was greatly distressed and I cried a lot before God and supplicated as to when these days of trial will end and to know what is going to happen.’ He says, ‘The layout that I saw in the dream that night, I cannot comprehend it. But since Allah tells you the interpretation of dreams and you are related to the affairs of the Jamā‘at, therefore I am writing to you. The dream was that on a paper there is a drawing of a frame and on its upper side the number ‘10’ is written and ‘moon’ is written below. On the left side there is an elongated frame and inside that are written dates or numbers. And the count ends on 31 and the number 31 is shining prominently.’ He did not write any interpretation nor did his mind turn to this. I knew its link with the vision of Friday the 10th, therefore I clearly understood that May 31 will be the 10th of the lunar month and that day is Friday. And on that Friday some such incident is going to take place that is related to this vision and also to this dream.

Due to this thought, I had already alerted the Private Secretary that he should be on the look out for any unusual event that would occur on the 10th of Ramaḍān. Our dear Saifi³ stayed up all night and kept the radio on for the news. But a strange thing happened and the phone call that was meant to be for him, came to me by mistake and this news reached me first instead of him.

Hidden Lessons in the Unexpected Storm

In this event there are many hidden lessons. One lesson is for certain that the hurricane was such an unusual event. The likes of it has not happened in this area in decades. In addition, this event has occurred on a Friday and the 10th of the Holy Ramaḍān. These facts cannot be obliterated by the world. No one can negate them. Moreover, the threat appeared and then subsided. Regardless of how grave the threat was, it passed anyway. What does it signify or what inference should we derive from it? This is the thing that needs to be considered. I can think of many inferences from it about which I wish to inform the members of the Community.

Firstly, though this vision appears to apply to this particular incident and it is an unusual thing, it is not necessary that something should come to pass only once. From

3. Mirza Safir Aḥmad, son-in-law of Ḥaḍrat Khalifātul Masīḥ IV^{rta}.

God, the Almighty, sometimes there are such visions and revelations that are fulfilled over and over again. It appears from some verses of the Holy Qur'an that some signs are recurrent and are fulfilled repeatedly. Therefore there is also this possibility. Besides this, God Almighty may fulfil this sign with greater detail if He so desires.

Secondly when we reflect on this incident, many lessons are found in it. First is this that when God Almighty decides to apprehend any nation, the chastisement takes many ways. Sometimes He apprehends them from an avenue that the nation could not even expect, or imagine that any untoward event will happen from that quarter. After the riots of 1974, the nation was repeatedly caught by varied trials. For example, as the result of unexpected rains on the barren hills of Balochistan, such a flood came to Sindh. No one could have ever imagined that the dry mountains of Balochistan would become the cause of the flood. But due to the flood of the mountains of Balochistan, a large area of Sindh was ruined. Thus prominent headlines to this effect were printed in the newspapers. So when the chastisement of Allah the Almighty comes, no one can predict it as He has many different ways to chastise. He is all Powerful and Omnipotent. He shows sign of His prowess. He can order anything on earth whenever He desires. Then the place that was supposed to be source of security, becomes the cause of danger. Therefore when God determines to apprehend someone, he cannot stay safe. This subject, too,

has been explained in great detail in different verses of the Holy Qur'an. How can you remain immune to the decree of God? He is not bound. He may decide to catch you in whichever way He desires. Then you will have no way to escape.

In the sudden appearance of this extremely formidable threat and the fact that it subsided, there is good news also. And that is that God Almighty is not pleased with punishing. He cautions and warns with threats and gives the people an opportunity to repent. If people ask forgiveness and repent and turn towards Allah, Allah is not pleased in destroying them. He is Gracious even in seizing and deals compassionately. He shows so much mercy that, at many a time, it appears on the surface as if the Prophets were liars. And the world gets an opportunity to scorn and ridicule them. Yet Allah the Almighty still shows lenience in seizing them and treats with extraordinary forgiveness. Thus if this was the same sign that was promised by Allah the Almighty, then there is an element of joy for the Community and the nation too. The cause for joy is that a way is still open for redemption. A sample of the grave dangers was shown. But if the people repent and mend their ways, Allah may still save these people. This is what we wish and pray for.

The lesson that can be drawn from this is that a warning has been given and a sample has been shown of how Allah is going to treat you if you do not desist. Now the matter

has reached that stage where you will be seized by national calamities and repeated chastisements. If you do not desist and repent, and continue in arrogance like this, and do not refrain from ridiculing and deriding the holy men of God the Almighty, then this is only a small sample that has been shown to you. And in the future similar treatment for you by God is going to manifest. But when it begins to unfold there is no stopping. There is no hand that can stop it from moving. God's retribution, once it starts to grind, cannot be stopped by anybody. These are all the signs or lessons that we find while reflecting on this incident.

Terrible End of the Imprudent People

We find the same theme in the verses that I have selected. Allah the Almighty says in the Holy Qur'an:⁴

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ○

That is, O Muḥammad^{sa}, tell them to travel in the earth as much as they like. One thing they will observe with certainty and it is that the wicked never had a good ending.

Those people who are guilty of offenses and commit excesses and use cruelty, those whose lives are full of contradictions, who say one thing with their mouths and their

4. Say, 'Travel in the earth and see how *evil* was the end of the sinful!' (*al-Naml*, 27:70)

actions show otherwise, their entire lives are afflicted with indecencies and they cloak themselves with evil garments while speaking of virtues. Every kind of un-Islamic act is committed in the name of Islam. For these people there is a time appointed. When will that hour come? That is a separate discussion. But if you reflect and look at their faces in the mirror of history, you will see one thing with certainty that they never had a good end. They have always had a terrible ending. God again says:⁵

وَلَا تَحْزَنَ عَلَيْهِمْ وَلَا تَكُن فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ

That is, do not grieve over the fact that We give respite to these people and We have continued to give them opportunity to scheme. They are doing every kind of scheming against you, but you should not think that we have abandoned you. Know for sure that your destiny is good and their fate is certainly going to be bad if they do not desist. They ridicule you and make fun of you.⁶

... يَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ

They tease you that 'tell us when the promise of God will be fulfilled. Tell us when will we be caught? If you are truthful then show us; where is that calamity? Where did God's

5. And grieve you not for them, nor be you in distress at what they plot. (*Sūrah al-Naml*, 27:71)

6. And they say, 'When will this promise be fulfilled, if you are truthful?' (*Sūrah al-Naml*, 27:72)

chastisement go?’ Allah says, in response to this, just tell them:⁷

○ عَسَىٰ أَنْ يَكُونَنَّ رَدْفَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ . . .

It is possible that you have not realized it, but an event may already have begun to unfold. These are the things that you are demanding. A portion of them may have already started to pursue you and you have no awareness that God’s chastisement has already started to chase you and it is not going to leave you. But why is it chasing you and why is it not seizing you. Why is this respite being given? Allah says:⁸

○ إِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ

Allah is extremely kind to men. He is slow in punishing. He does not derive any pleasure from punishing people. Therefore many a time, He makes such provisions that, if transgressors do not desist, God’s wrath that had already started pursuing them, catches them before the transgressors can claim their victory. But before such chastisement takes place, Allah the Almighty wishes that they might see what is right, that the blessing and bounty of God should

7. Say, ‘It may be some of that *promised punishment*, which you *arrogantly* demand to befall you forthwith, is already at your heels.’ (Sūrah al-Naml, 27:73)

8. And, truly, your Lord is Gracious to mankind, but most of them are not grateful. (Sūrah al-Naml, 27:74)

descend upon them. All of those forces that are used for God's chastisement can very well be used for God's blessings. They can become the means of His Mercy. Thus God the Almighty describes this subject with greater detail in *sūrah Nūh*. Prophet Noah^{as} submits to God: 'I have warned my people very openly. And I have also told them that the water to come from the sky can become the means of blessings. It is not necessary that it should become the cause of punishment. God will rain such bounties, the blessings of which you will continue to enjoy forever. And you will get to receive spiritual and material blessings. But all my admonitions, all my continuous advice, and all my speeches, have had no effect on them.' Thus it is one painful scene that Prophet Noah^{as} presents before God. He submits:⁹

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ۝
 فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا ۝
 وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ
 وَاسْتَعْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا ۝
 ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَارًا ۝
 ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ۝
 فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ۝

'He said, "My Lord, I have called my people night and day, but my calling *them* has only made them flee

9. (*Sūrah Nūh*, 71:6–11)

from me all the more. And every time I called them that You mightest forgive them, they put their fingers in their ears, and wrapped their garments around them and persisted *in their iniquity*, and behave with exceeding arrogance. Then I invited them *to your path* openly. Then I preached to them in public, and *also* spoke to them private. And I said, ‘Seek forgiveness of your Lord; for He is exceedingly Forgiving.’

Then is the prayer that I have intentionally left out because I do not wish to ask for Allah’s chastisement as Prophet Noah^{as} did, which brought an end to his people. It is an extremely terrifying prayer. Prophet Noah^{as}, as I have described earlier, would have never asked His Lord of it if God had not permitted it after informing him of the impending fate of his people. Anyway, history repeats itself, but not word for word. In it there are many warnings; there are many lessons such that prudent nations can benefit if they so choose.

Not Able to Pray for the Leaders of the Apostasy

Thus I do not like to invoke those prayers against my people that were invoked by Prophet Noah^{as} against his people, nor do I permit the Aḥmadīs in or outside Pakistan to pray against the Pakistani people. However the most that can be prayed for, since we have been left with no other choice, is that, ‘O God! Among the opponents of the Community

those who are the ringleaders in issuing a verdict of Apostasy, do punish them and do make them an example for the others so that the future generations should be admonished.⁷ But as far as the general public is concerned, they are the victims. They are unaware of the reality and are unaware of the truth. That means the majority of the people does not know what the *mullā* is saying. Many lies have been spread against the Community and much fabrication has been employed. Some time ago a friend told me that in a city like Karachi, in a gathering of educated people who have known the Community and are supposedly well informed, he once said, in protest, that as far as the *kalimah tayyabah* or *kalimah shahādah*¹⁰ is concerned it is a common denominator in the entire world of Islam. It is such a common factor that Allah the Almighty invites even the outsiders and, invites the Christians that they should come to agree on this common *kalimah* and join at least in its first portion. This *kalimah* is being erased with force, it is being defiled. How does Islam give you this license. Give some justification. He says that in that meeting of educated people, one gentleman said, 'the reason for it is that you say one *kalimah* with your tongue but have a different *kalimah*

10. 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.

in your heart. With mouth you utter the name of Muḥammad^{sa}, but in your heart you have the name of Mirzā Ghulām Aḥmad.’ There should be a limit to lie and fabrication, but the *mullās* have lied with such frequency and have utilized such fabrication that it has poisoned the Pakistani society from top to bottom and has made even the scholars behave as ignorant. These cruel *mullās* have lied so profusely and have had no regard for the fate of their nation. It seems they have never thought of the evil consequences of the despicable behaviour for them. They are playing with the life of the nation.

With regard to such people our heart has reached that stage at which even if we try, we cannot pray for their good. We do pray in general that ‘O Allah guide the majority, save the majority and stop them from committing excesses. These people have been continuously ruthless and are continuing to hurl obscenities at the Promised Messiah^{as}, do stop them from it. But let there be a few among them who should become an example of Your punishment for the benefit of others so that the hearts of the Community could be cooled. They have suffered a lot at the hands of the abusive *mullās*. May God seize them soon and may their exemplary punishment become a means for the deliverance of the whole nation.’ This should be the purpose of this prayer. It should not be just a vengeful prayer. Its purpose should be that with it the great majority of the nation would find the guidance.

Early Warnings of Future Chastisements

As I have explained, it is saddening that these people are not stopping. They are advancing every day in their abstinence and insolence. And this warning that God has given them today, it appears that they will not benefit from it. Instead they will deride and ridicule and will say that the storm was after all averted, we deserve that we should be saved, as if this sign has appeared in their favour, that, in fact, it is not a warning for them as such events have occurred in the past. The real warning is that if they do not desist even now, the chastisement from God shall come in such a way that:¹¹

وَأَلَّتْ حَيْنَ مَنَاجِدٍ ۝

you will have no room to step back or step to the right or the left. There will be no room to move forward. These are such signs of chastisement that always appear and are shown as a warning. Indeed they point to the events yet to come. Only if someone would benefit from them.

But it appears that, as it was the fate of the people of the past, even today people would deny after seeing the sign. Therefore I discharge my duty by warning this nation in the words of the Promised Messiah^{as}. This will be a warning in the religious sense. It is possible that they will not understand these things because they have not seen

11. ...but it was no longer the time for escape. (*Sūrah Ṣād*, 38:4)

God the way we have seen Him, time and time again in the form of a living reality in our homes and in His treatment of our daily routine. This is the world we are living in. They have not seen that God. Therefore it is possible that they may not understand these things. These things may be beyond their comprehension. Therefore I have kept it as the second aspect of warning. And that is to warn them about the consequences of the domination of *mullās* and I should explain it in a manner that they will comprehend it. I should explain it in terms used by the rest of world. I should tell them by presenting the history of the world that when ‘fanaticism’ takes hold of any nation, to what extremes it takes that nation to. On this topic the Friday sermon will be in the future, *inshā’Allāh*. At this time I warn them from a spiritual and religious perspective, whether they understand it or not, because this is our language and we do so in this language first.

The Bright Future of Aḥmadiyyat

I have selected a few writings of the Promised Messiah^{as} which do not require any explanation. He says:

You can see that despite your severe opposition and inimical prayers, God has not abandoned me. He has been my Supporter in every field. He took upon His Hands every stone that was cast upon me. He returned to the enemies every arrow that was thrown at me. I was helpless, He gave me refuge. I was all

alone, he took me in His lap. I was nothing, He gave me fame with honour and made millions my faithful followers. Then He says in the same Holy Revelation that: "When My help shall reach you and words of My Mouth shall be fulfilled [that is, mankind will pay attention and monetary helps shall come about] then it will be said to the disbelievers 'Look! Haven't those things come to pass about which you used to hasten?'" (*Barāhīn-e-Aḥmadiyyah*, vol. 5, p. 61–62, *Rūḥānī Khazā'in*, vol. 21, p. 79, London edition, printed in 1984)

The Promised Messiah^{as} says further:

God has informed me again and again that He will grant me great glory and will instil my love in people's hearts. He shall spread my Jamā'at all over the world and shall make my sect triumphant over all other sects. The members of my sect shall so excel in knowledge and insight that they will confound everyone with the light of their truth, and by dint of their arguments and signs. Every nation will drink of this fountain, and this Jamā'at will spread and blossom until it rapidly encompasses the entire world. Many tribulations and obstacles shall come, but God will remove them all and will fulfil His promise. God addressed me and said:

میں تجھے برکت پر برکت دوں گا یہاں تک کہ بادشاہ تیرے کپڑوں
سے برکت ڈھونڈیں گے

(Urdu): I shall grant thee blessing upon blessing until kings shall seek blessings from your garments!

So O ye listen! remember these things and keep these prophecies safe in your boxes, for they are the words of God that will one day come to pass. (*Tajalliyāt-e-Ilāhiyyah*, pp. 17–18, Rūhānī Khazā'in, vol. 20, pp. 409–410)

With the blessing and mercy of God Almighty, this is the future of Aḥmadiyyat which we see moving in the same direction and have been seeing it continuously. At the hour of every trial, of every hardship and of every darkness, there has never come even a single moment when the march of the Community to this future stopped. With the blessing of God, the Community has continued to advance even in the shadow of the swords of the enemies. And the Community has continued to advance further and further towards this destination, even under the storm of abuses. Enemies continued to abuse, continued to torture and continued to fabricate in every way possible but Allah the Almighty did not permit the speed of the Community's advance to this future to slow down. On the contrary, He has continued to advance it further. This is the decree that the enemies can never change.

A Strong Warning to the Enemies of Righteousness And Truth

There is another decree that is also operative. It is the destiny of the enemies of God that shows itself upon them

sooner or later. The decree that God Almighty has always issued about the enemies of righteousness and truth, listen to it too. The Promised Messiah^{as} says:

Those who repent shall find security and those who fear before the calamity overtakes them will be shown mercy. Do you think that you will be safe from these earthquakes, or that you can save yourselves by your own designs? No, you cannot. All human designs will come to naught that day. Do not imagine that only America etc. have been shaken by the earthquake and that you are safe, for you may experience even greater calamities. O Europe! you are not in peace, O Asia! you are not secure, O you who dwell in the Islands, no artificial god will come to your aid. I see the cities falling and I see the habitations in ruin. The One and the Unique has long remained silent. Abominations were committed before His eyes and yet He remained silent. But now He shall reveal His countenance in an awe-striking manner. He who has ears to hear, let him hear! The hour is not far. I tried to bring everyone under the security of God, but the decrees of destiny had to be fulfilled. Assuredly, I say that this country's turn is also drawing near. The days of Noah shall appear before your eyes, and you will see with your own eyes what happened to the land of Lot. But God is slow to show His wrath. Repent so that you are shown mercy. He who abandons God is a worm, not a man, and he who does not fear Him is dead, not alive. (*Ḥaqīqat-ul-Waḥī*, pp. 256–257, Rūhānī Khazā'in, vol. 22, pp. 268–269)

Glossary of Important Terms



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.

Aḥmadī Muslim or Aḥmadī—A member of the Aḥmadiyyah Muslim Community.

Aḥmadiyyah Muslim Jamā‘at—(Also Aḥmadiyyah) The Community of Muslims who accept the claims of Ḥaḍrat Mirzā Ghulām Aḥmad^{as} of Qadian as the Promised Messiah and Mahdī. The Jamā‘at established by Ḥaḍrat Mirzā Ghulām Aḥmad^{as}, now lead by his fifth *Khalīfah*, Ḥaḍrat Mirzā Masroor Aḥmad [may Allah be his help].

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.

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

Ḥudūr—Your Holiness; His Holiness.

Holy Qur'an—The Book sent by Allah for the guidance of mankind. It was revealed to the Holy Prophet^{sa} over a period of 23 years.

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'.

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.

Khalifah—Caliph is derived from the Arabic word *Khalīfah*, which herein means the successor. *Khulafā'* is the plural of *Khalīfah*.

Khalīfatul Masīḥ II—Ḥaḍrat Khalīfatul Masīḥ II (1889–1965), Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra}. He is also called Muṣleḥ-e-Mau'ūd (the Promised Reformer) because he was born in accordance with the prophecy made by the Promised Messiah^{as} in 1886 regarding the birth of a righteous son who would be endowed with special abilities, attributes, and powers.

Khalīfatul Masīḥ IV—Ḥaḍrat Khalīfatul Masīḥ IV, Mirzā Ṭāhir Aḥmad^{rta} (1928–2003) was the fourth successor and a grandson of the Promised Messiah^{as}, the Founder

of the Aḥmadiyyah Muslim Jamā'at, Ḥaḍrat Mirzā Ghulām Aḥmad.

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

Maulavī, Mullā or Maulānā—A Muslim religious cleric.

Promised Messiah—The Founder of the Aḥmadiyyah Muslim Jamā'at, Ḥaḍrat Mirzā Ghulām Aḥmad^{as} of Qadian, India, who made his claim in fulfilment of the prophecies of the Holy Prophet^{sa} regarding the coming of a Mahdī and Messiah from among the Muslims.

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

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

Sūrah—Arabic word for designating the chapters of the Holy Qur'an.

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

