



Ahmadiyyat - The Unification of Muslims

Full English Translation of Friday Sermon – December 2nd 2011

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After reciting Tashahhud, Ta'awwudh and Surah Fatihah, Hudhur (aba) said:

“There is a section amongst the Muslims who follow, without thought or reason, the so-called religious clergy whose work it is to create disorder—and thus are those who oppose Ahmadiyyat. The large majority of them are unconnected with religion. They only offer the ‘Eid prayers, or if anything they may, from time to time, offer the Friday prayers. Others are such, who despite disliking any kind of strictness or harshness in religion, and despite abhorring the edicts of *Takfeer* (excluding others out of the fold of Islam) by these religious leaders, are silent, due to their fear. Yet, there is also a denomination of people who, despite having little knowledge of Islam or religion, desire that the objections and criticisms levelled against Islam and Muslims should be responded to and halted and for the opponents of Islam to be rendered speechless. It is their longing that all the sects within Islam should unite as one and challenge the opponents of Islam and *Dajjaliyyat* (the Anti-Christ). Within this group are the Muslims of India, Pakistan, Arab countries and also Muslims living in other areas. Amongst them, those who wish to know Islam only by the name of Islam, rather than by any sect, raise an objection against Jama’at Ahmadiyya (the Ahmadiyya Muslim Community). They raise this question at various occasions, that is it the case that there was a shortage of sects in Islam, that you have now formed a *new* sect? They say to us that if you are sympathetic towards Islam, then you should try to *alleviate* Islam from sectarian divisions. First of all, I would like to offer my thanks to those people who raise such questions that at least they have considered us a sect of Islam and consider us as Muslims. Without thought and reason, they do not hurl edicts of *Takfeer*. I will say to them that according to the prophecy of the Holy Prophet (saw), and in exact accordance with God’s own promises, Allah the Almighty, displaying his mercy upon the Muslim *Ummah*, sent Hadhrat Mirza Ghulam Ahmad (as) of Qadian as the Promised Messiah and the Imam Mahdi. He was sent by God Almighty for the very purpose of eradicating sectarianism. The Muslims who enter Jama’at Ahmadiyya have come from different sects of Islam. They convey the *Salam* (greetings of peace) of the Holy Prophet (saw) to the Promised Messiah (as) and eradicate sectarianism. They enter Jama’at Ahmadiyya for the sole reason, to be enabled to practise the true and real teachings of Islam. Allah the Almighty bestows His Grace and Blessings upon them and opens their eye of discernment. As such, they left sectarianism altogether, and instead adopted the true Islam. They came into the fold of that *Hakam* and *Adl* (Judge and Arbiter) regarding whom the Holy Prophet (saw) had prophesied. They do this so that the wrong rituals customs, teachings and also innovations which are prevalent in different sects, should be seen instead in light of the true teachings of the Holy Qur’an. They also do this so that these should be followed in light of the true teachings of the Holy Qur’an.

Purely as a result of the Promised Messiah (as) presenting the true teachings of Islam, and also because of the moral training he provided, Jama'at Ahmadiyya considers every person who recites the *Kalima* (the Muslim creed) as a Muslim, in accordance with the commands of Allah and his Messenger. For any person to be a Muslim, it is sufficient that he recites "*There is none worthy of worship except Allah and Muhammad (saw) is His messenger.*"

This has been verified by the Hadith. But in contrast, observe the other sects. Every single one of them raises edicts of *Takfeer* against other sects.

In short, the misconception of those who have a deep concern and heart-felt pain for Islam that Jama'at Ahmadiyya has laid the foundation for fresh disorder by forming a new sect amongst the Muslims, who are already divided into so many sects, is an outcome of a lack of knowledge of the Qur'an and the Hadith. Study the literature of any other sect. You will find a huge collection of edicts of *Takfeer* within it. In contrast, if you study the literature of Jama'at Ahmadiyya, you will find therein the defence against the attacks of the non-Muslims against Islam. You will find therein the request to the Muslims, to save yourselves' from this poison of hurling edicts, and instead become fully engaged in the service of Islam. Or you will find within them, what we need to do to discharge the rights due to Allah and the rights due to mankind. Or you will find within our literature the emphasis of what we need to do to achieve love, affection, peace and reconciliation in the world, and what efforts we need to make to extinguish the fires of hatred. Or you will find therein what the true status of the Companions (*Sahaba*) of the Holy Prophet (saw) was; that every single one of the Companions was a brilliant star worthy of being followed. Every one of those Companions had his or her own respective status. Therefore, within the literature of Jama'at Ahmadiyya are found these beautiful aspects, rather than edicts of *Takfeer*.

As I stated, there is a huge collection of edicts of *Takfeer* within these sects. Take any book of edicts of any other sect, and you will find edicts of *Takfeer* against each other in their books.

This latter point that I mentioned regarding what the status of the Companions is, is the topic that I select here.

If we observe, there are two major groups in Islam, which are further divided into sects; Shia and Sunni. Both Shia and Sunni have acted unjustly and have gone to extremes. In doing so, they have not held back from lowering the status of the Companions; those Companions who made immense sacrifices in the earlier period at the time of the Holy Prophet (saw). Because of this extreme stance, they also raise edicts of *Takfeer* at present, and they go on raising such edicts. If one of these denominations has adopted an extreme approach, raising the status of Hadhrat Ali (ra) and Hadhrat Hussain (ra) in an extraordinarily enhanced way, and in comparison, have striven to lower the status of the other Companions in an extremely unjust way; the other people have done no less. Then, even within these major groups, there are further sectarian divides, as I mentioned. And this sectarianism has created a new wave of disorder.

In short, it would appear, that the result of all of this is to, God forbid, present Islam as extreme, in which edicts of *Kufr* (disbelief) are hurled against one another, and as a religion which spreads and creates disorder. But as I have just explained, Jama'at Ahmadiyya has a most beautiful objective. It is to present the beautiful image of Islam. That is why to perceive the Ahmadiyya Muslim Community in the same way as the other Muslims groups and sects, is a grave injustice against Jama'at Ahmadiyya.

Nowadays we are passing through the month of Muharram. Every year we pass through this month. In those countries where we find a large population of Shias and Sunnis, we witness during this month of Muharram loss of life and property on both sides. Whether it is Pakistan, or

whether it is Iraq, or whether it is any other country for that matter, in every direction we find disorder of some sort in Muharram, and loss of life and property is suffered. Although harm to life and property has become an everyday routine, however, during the month of Muharram in particular, this intensifies.

As I stated that these people have accumulated a huge assortment of edicts of *Takfeer* against each other. When I researched into this, a vast collection of material was gathered. However, as some of these edicts are so obnoxious and vile, I do not even want to present any of these by way of example here.

Today, I only want to present the wise statements of the *Hakam* and *Adl* (the Judge and Arbiter) of this time, the Promised Messiah and Imam Mahdi (as), regarding the *Khulafa-e-Rashideen* (the Rightly Guided Khulafa), the *Sahaba Akraam* (the Noble Companions) and also Hadhrat Imam Hussain (ra) and Hadhrat Ali (ra) etc. From this comes to light the most beautiful manner in which the Promised Messiah (as) endeavoured to uproot the foundation of disorder. When I had his statements in this regard collected together, they reached hundreds of pages long. At this time, however, taking into account the time, I shall only present but a few examples of his statements. There are various people in Jama'at Ahmadiyya who have done the *Bai'at* (the pledge of allegiance) having come from different sects of Islam, and who have not yet been trained properly. To listen to these statements is essential for them as well. Also for those people who I gave the example of, before them I shall present the statements of the Promised Messiah (as). These are those who at times watch MTA or perhaps even listen to a Friday Sermon from time to time and take interest in the Jama'at, or are sympathetic and compassionate towards Islam; but in their minds a question may simmer that Jama'at Ahmadiyya is perhaps also a sect that is similar to other ordinary sects of Islam. By presenting the statements of the Promised Messiah (as) before them they will also come to know that the Promised Messiah (as) came to unite all the sects of Islam as one, and to free everyone from all types of excesses.

The Promised Messiah (as) was commissioned by God Almighty to unite all the Muslims as one. He was given a revelation by God that 'All Muslims, who live on the Earth, unite them under one faith'.

Therefore, the Promised Messiah (as) came to eradicate sectarianism and to unite all Muslims at one hand and at one faith. In this context, I shall present certain statements of the Promised Messiah (as).

First of all, I shall present the Promised Messiah (as)'s extract before you in which he speaks about the *Khulafa-e-Rashideen* (the Rightly Guided Khulafa), how we should tread on their path, and that doing so is the mark of a believer and a Muslim. The Promised Messiah (as) says:

'I know that no person can be a *Mu'min* (a true believer) or a Muslim until he adopts a characteristic like that of Abu Bakr, Umar, Uthman and Ali (may Allah be pleased with them all). They did not love the world; rather they had dedicated their lives in the way of Allah the Exalted.'

With respect to the rank and status of the rightly guided Khulafa, the Promised Messiah (as), in '*Sirrul Khalafa*', page 328 states; (I am providing the page number here for the reason that this is an Arabic book. This morning I gave the page number and reference to the Arabic translators so that they could easily translate this. For, if the original words of the language used by the Promised Messiah (as) are presented, it will have a greater effect upon the Arabs; although the translators cannot reach that level of the language of the Promised Messiah (as), even if they are Arabic speaking originally). In any case, as the Promised Messiah (as) says:

'By God, these noble Khulafa are those who for the Chief of all Creation (saw)'s support and help did not even hesitate from risking death. For the sake of God Almighty, they accepted being separated and completely cut off from their parents and their children. For the sake of God the Exalted, they took up fights with their friends. For the sake of Allah the Almighty, they sacrificed their persons and their properties. In spite of this, they remained embarrassed and aggrieved, that they did not reach the excellence of what was due to them. They were often unfamiliar with the comfort of sleep, and they did not care at all about their own well-being and nor did they seek sanctuary or ease. How then did you assume that these people were unfair, oppressive, unjust and cruel? Whereas it is proven regarding them that they were not inclined to avarice. They remained wholly submitted before the divine threshold. They were the people who absorbed themselves completely in God'.

Thus, it has been explained that the *Khulafa-e-Rashideen* (the rightly guided Khulafa) sacrificed everything that they had for the Holy Prophet (saw) and Islam, and effaced themselves entirely in God.

Staying with '*Sirrul Khalafa*', on page 355, the Promised Messiah (as) writes regarding Hadhrat Abu Bakr Siddiq (ra): 'He had complete spiritual knowledge. He was kind and forbearing in his person. He spent his life in humility and poverty. He extended great forgiveness, compassion and mercy. He was recognised from the light of his forehead. He had a deep connection with Muhammad Mustafa, the Chosen One, Holy Prophet Muhammad (saw), and his soul was connected to the soul of the *Khairul Wara*, the Best of the Creation. He was covered and wrapped with the light, which had covered his leader and his master and the beloved of God (saw). He was concealed under the light of wisdom of the Holy Prophet (saw), and under his great beneficences. In his knowledge of the Holy Qur'an and his love for the Messenger, who was Chief of all Prophets and the pride of humanity, Muhammad the Chosen One (saw), he was most distinctive. When revelation descended upon him, he cut off all worldly connections, and he embedded the colour of his Beloved One, and for the sake of that Beloved God, he abandoned all other desires. His person was purified of worldly manners, and was tinted in the colour of the true God. He was lost in the pleasure of the Lord of all the Worlds. When the love of God Almighty permeated within him entirely and in the depths of his heart and in every particle of his body, in his light, his words, his postures of prayers etc., he effaced himself in God, he was given the title of *Siddiq* (the Truthful).'

In other words, when Hadhrat Abu Bakr (ra) was completely immersed in the person of the Holy Prophet (saw), he was given the title of *Siddiq*. This is his status. Then further elucidating the status of the *Siddiqiat* of Hadhrat Abu Bakr (ra) and explaining why and how he received this title and rank, the Promised Messiah (as) says:

'Allah the Almighty knows better what excellences are contained within the title the Holy Prophet (saw) gave to Hadhrat Abu Bakr of *Siddiq* (the Truthful). The Holy Prophet (saw) also stated that Hadhrat Abu Bakr (ra)'s excellence is because of what was in his heart. If we ponder on this closely, then in reality, it is difficult to find a parallel to the *Sidq* (the truthfulness) displayed by Hadhrat Abu Bakr (ra). In truth, in any era, for any person who wants to attain the excellence of *Siddiq* it is essential for him that he should adopt the attributes and the nature of Abu Bakr. For this he should make the maximum efforts possible. Then to the largest degree he should pray as well. Until the shade of the nature of Abu Bakr is not cast over that person, and he does not embed himself in the colour of Abu Bakr, he cannot acquire the *Siddiqi* excellences. What exactly is an Abu Bakr-like nature? This is not the occasion for a lengthy exposition, because for this a long discussion would be required; but briefly, I will relate just one example. It is when the Holy Prophet (saw) announced his prophethood. Hadhrat Abu Bakr (ra) at the time was going towards Syria on a business trip. On his return, he was yet en route, when a person met him. He asked him about Makkah and what was going on there, and he said "relate

to me the latest on goings there.” As is customary, when a person returns from a journey and happens to meet a fellow countryman en route, he would (naturally) ask him about the latest news from his home country. So that person replied that “the fresh news is this: your friend, Muhammad (saw), has claimed prophethood!” As soon as Hadhrat Abu Bakr (ra) heard this he said: “If he has claimed prophethood, then without any doubt, this must be true.” From just this one incident it can be deciphered that he had such confidence and such good thoughts about the Holy Prophet (saw), that he did not require any miracle. This is the reality; only such a person demands a miracle who is not aware of the personality of the claimant or his honour, and he requires further reassurance. But a person, who is fully familiar with the claimant and also the circumstances, has no need for miracles. In short, Hadhrat Abu Bakr Siddiq (ra) was still on his journey when he heard the claim of prophethood of the Holy Prophet (saw), and he believed. When he reached Makkah, he came before the blessed presence of the Holy Prophet (saw), and he inquired that “Have you claimed prophethood?” The Holy Prophet (saw) replied: “Yes, this is true.” Upon this, Hadhrat Abu Bakr (ra) stated: “You remain a witness, that I am your first verifier and believer.” For him to say this was not just a verbal profession or mere lip service. In fact, he testified to this through his practical actions, remaining loyal to this until his last breath. Even after the demise of the Holy Prophet (saw), he did not depart from this.

Then depicting how this sacrifice and loyalty was demonstrated by Hadhrat Abu Bakr Siddiq (ra); the Promised Messiah (as) states that:

‘Once some enemies found the Holy Prophet (saw) alone and seized him. They tied a cloth around his neck and started twisting it. The Holy Prophet (saw) was close to dying, when coincidentally, Hadhrat Abu Bakr (ra) was passing by and with great difficulty he freed the Holy Prophet (saw). Upon this, Hadhrat Abu Bakr was beaten so badly by the enemy that he fell to the floor unconscious.’

Mentioning a great favour of Hadhrat Abu Bakr Siddiq (ra) upon the *Ummah* (the Muslim Community), the Promised Messiah (as) states:

‘Similarly, Hadhrat Abu Bakr (ra)’s reasoning deciphered from the verse, *‘And Muhammad is only a Messenger, verily all messengers have passed away before him’*, clearly supports that according to him, Jesus (as) had passed away, because if this verse means that from the earlier prophets some prophets had passed away before the Seal of the Prophets (saw), but some of them did not pass away until the time of the Holy Prophet (saw), then in this case, no valid meaning could be taken from this verse. This is because incomplete evidence which is not based on an established concept or formula and does not encompass all passed persons in its vicinity cannot be called evidence or proof. Also, the reasoning of Hadhrat Abu Bakr (ra) would become redundant. Remember that the proof that Hadhrat Abu Bakr (ra) provided, regarding the passing away of all past prophets was not rejected by or objected to by even a single Companion; all the Companions were present at the time and they all remained silent. This means that the Companions unanimously agreed to this. The testimony of the Companions can never be erroneous. Therefore, amongst the favours of Hadhrat Abu Bakr (ra) on this *Ummah*, is that to avoid the mistake that was to take place in the future; he opened the door to verity and reality in the era of the Divinely Guided Khilafat. He thus put such a strong barrier against the wave of error that even if all *jinn* were to join with the maulawies of the time; they would not be able to break this barrier. Thus we pray, that may Allah the Almighty bless Hadhrat Abu Bakr (ra) thousands of times, who received Holy revelation from Allah the exalted, thereby reaching the decision that the Messiah had passed away.’

Regarding the incredible achievement of Hadhrat Abu Bakr (ra) to avert a great strife and disorder, the Promised Messiah (as) states:

'In that time as well, Musaylimah gathered a number of people in his following. It was at such a time that Hadhrat Abu Bakr (ra) became the Khalifa. A person can imagine what great difficulties were faced. If he had not a strong heart and he did not have the tenor of belief and the colour of the Holy prophet (saw), this would have been extremely difficult. He would have become apprehensive and anxious. But this Siddiq was under the shade and shelter of the Holy Prophet (saw). The influence of the high morals of the Holy prophet (saw) had permeated within him and his heart was filled with perfect conviction and belief. This is why he demonstrated courage, resolve and forbearance. It is difficult to find any parallel example to that after the life of the Holy Prophet (saw). His life was the life of Islam. This is a matter that requires no lengthy argument or discussion. Read about the circumstances of the time. It gives an indication of the service that Hadhrat Abu Bakr (ra) rendered to Islam at the time. I say most truly that Hadhrat Abu Bakr Siddiq (ra) is the second Adam for Islam. I believe that if after the Holy Prophet (saw) Hadhrat Abu Bakr had not existed, then Islam would no longer have existed either. It is a great favour of Hadhrat Abu Bakr (ra) that he re-established Islam. In his perfect faith and belief, he punished all the rebellious people and he established peace, in exact accordance with how Allah the Almighty had stated in his promise that He would establish a true Khalifa and through him would establish peace. This prophecy was testified to in the Khilafat of Hadhrat Siddiq, and practically, in the heavens and the earth, this was verified. Therefore, this is the definition of *Siddiq*, that the *Sidq* should reach this level of excellence and rank.'

Regarding the second Khalifa, Hadhrat Umar (ra), his status, his love for the Holy Prophet (saw) and his high moral standing, the Promised Messiah (as) says:

'Once Hadhrat Umar (ra) went to the house of the Holy Prophet (saw). He saw that there were no provisions in his house and the Holy Prophet (saw) was lying on a mat. The mat had left marks on his back. Seeing this, Hadhrat Umar (ra) started weeping. The Prophet replied that "O Umar! Why do you cry?! Hadhrat Umar (ra) responded that "seeing your difficulties I started weeping. Caesar and Chosroes are disbelievers, and yet are living a life of comfort, and you are going through these adversities." Then the Holy Prophet (saw) said that "what have I to do with this world? My example is like that of a rider who is riding on the camel and the intense of heat of the afternoon is troubling him. In that predicament, he sits under the shade of a tree to rest, and only after a few minutes, in that same intense heat, he resumes his journey."

Regarding the rank and status of Hadhrat Umar (ra), the Promised Messiah (as) states in another place:

'Are you aware how great the status of Hadhrat Umar (ra) was amongst the Companions? It was such that at times, according to his thoughts, the Qur'an would be revealed to him. There is a Hadith regarding him that "Satan runs from the shadow of Hadhrat Umar (ra)." Secondly, there is a Hadith that "if after me there would be a Prophet, then that would be Umar (ra)." Thirdly, there is a Hadith that "amongst the previous communities there came *Muhaddith* (those who received divine revelations). If there is any *Muhaddith* in this *Ummah*, it is Umar (ra)."

The Promised Messiah (as) writes regarding Hadhrat Umar (ra):

'Certain accounts and prophecies that are expected to be fulfilled just once, may be fulfilled gradually, or fulfilled through another person. For example, the Holy Prophet (saw)'s prophecy that the keys to the treasures of Caesar and Chosroes were being placed in his hand. Although it is evident that before this prophecy could be fulfilled, the Holy prophet (saw) had passed away and the Prophet (saw) neither saw the treasures of Caesar or Chosroes, nor did he see the keys to them; because it was destined that the keys were to be given to Hadhrat Umar (ra). This is for

the reason that Hadhrat Umar's being was like a shadow of the being of the Holy Prophet (saw). As such, the hand of Hadhrat Umar (ra) was, metaphorically speaking, considered to be the same as the hand of the Holy Prophet (saw).'

The Promised Messiah (as) states:

'Until you hold the helping hand of the Imam and are provided blessings from it, you most certainly are not safe from any dangers or threats. Proof of this is found at the outset and early period of Islam. One person who was a scribe of the Holy Quran would at times, due to being close to the light of prophethood, receive revelations of the verses of the Holy Quran at the time when the Holy Prophet (saw) wanted the verse to be dictated. One day he considered that "what is the difference between me and Muhammad, the Messenger (saw)? I also receive revelation." Due to this assumption he was destroyed. It is written that even his grave threw him out (that is, when he passed away and he was buried, even his grave threw him out). Just as Balaam¹ was also destroyed, who was also stuck in his presumptions in terms of his piety and revelations. Umar (ra) also received revelations but he did not consider himself of any significance whatsoever. He did not want to be a part of the Divine *Imamat*, established by God in the world [i.e. did not want to be the leader]. In fact, he declared himself as completely humble, and of no worth. This is why, through God's Grace, he was made the successor of the Prophet.

In comparison to the Prophet he deemed himself as absolutely worthless. Allah the Almighty thus bestowed His Grace and Blessings and made him the Khalifa, who is the Successor of a Prophet.

In '*Sirrul Khalafa*', page 326, the Promised Messiah (as) states:

'My lord has disclosed upon me that Abu Bakr, Umar Farooq and Uthman (may Allah be pleased with them all) were of the highest rank of faith and were filled with righteous guidance. They were amongst those who Allah the Almighty granted excellence. And in particular they were given superiority and excellence by God Almighty. A large majority of the people are witness to their excellences and are aware of their attributes. Purely for the pleasure of God Almighty they left their homelands and they entered every single battle without any hesitation whatsoever. They cared not for the burning heat, nor for the extremely cold nights. Rather they kept on moving onwards into the field in the cause of faith. Along the way, they cared not for any close relatives, nor for anyone else. And for the sake the Lord of All the Worlds, they were prepared to leave everything. Their beautiful actions emanate a fragrance and their pleasing deeds also emit a sweet smell. From their high lofty actions and their righteous deeds and their blessed practices, a fragrant model appears for us and from which the indication of their effects are also evident. Their light reflects upon us. So therefore that fragrance is as guidance for us.'

The Promised Messiah (as) says in one place:

'This belief is most essential that Hadhrat Siddiq Akbar (ra), Hadhrat Farooq Umar (ra), Hadhrat *Dhunnurain* (the possessor of two lights, in other words Hadhrat Uthman (ra)) and Hadhrat Ali Murtaza (ra), all most certainly were trustworthy in their faith. Abu Bakr (ra) was the second Adam of Islam. Similarly, if Hadhrat (Umar) Farooq and Hadhrat Uthman (ra) were not trustworthy in their faith, then today it would have been difficult for us to say that even one verse of the Holy Qur'an was from God Almighty.

¹ Balaam is mentioned in the Bible [translator]

The Promised Messiah (as), writing about Hadhrat Ali (ra), his station and rank, in '*Sirrul Khalafa*' page 358, writes:

'Hadhrat Ali (ra) was extremely righteous and pure. He was from amongst those people who are the most beloved of the Gracious God. He was from a very good family. He was amongst the leaders of the time. He was a lion of God and a very munificent youngster. He was extremely generous and pure of heart. He was that unique courageous person who would not move an inch from the epicentre of battle even if there was an army of the enemy in front of him. He even lived a destitute and miserable life and attained an excellent rank in terms of his kindness towards humanity. He would be the foremost in distributing wealth, alleviating pain and suffering, caring for the orphans, his neighbours and the needy. In different combats, he displayed incredible feats of courage and bravery and in battles where the sword and spears were used, he displayed wondrous feats. Alongside this, he would express elegant and eloquent speech (that is, he would speak in a most beautiful manner). His words would embed into other peoples' hearts. In this way, Hadhrat Ali (ra) would remove the rust in the minds of people and enlighten them instead with the light of reasoning. He had command over every matter, and whoever had any excellence within him, then before Hadhrat Ali (ra) would have to apologise in his inferiority (that is, even educated people held no significance in front of Hadhrat Ali (ra)). He was the embodiment of the highest forms of excellence and elegance and also eloquence. Whoever denies his excellence embarks on a path of vulgarity.'

Writing about all the Companions, the Promised Messiah (as) says:

'I once again want to present the peerless example of the Companions. They believed in the Holy Prophet (saw) and displayed in their practical lives that they saw with their eyes, yes with their eyes, yes with their eyes, saw that God Who is unseen and Who is hidden from the eyes of the disbelieving and false people. Otherwise tell us what exactly it was that did not make them care at all. They left their homeland, they left their country, they left their properties and they separated themselves entirely from their friends and their relatives. That was the trust in God alone. That trust in the One God enabled them to perform the feats which, if you sift through the pages of history, would amaze one. It was faith and faith alone and nothing else. Or else, (why did the) worldly people and their plans, schemes, and efforts, all fail (that is the endeavours of the worldly people failed). Their numbers, their community, their possessions and wealth were all greater, but they did not have faith (that is, the non-Muslims), and only because they had no faith, they were destroyed and they were unable to achieve success. But the Companions, through their spiritual strength, won everything. When they heard the voice of that one man, who despite being brought up illiterate and unlettered, was well-known for his truthfulness, his trustworthiness and his honesty, and who announced that I have come from God Almighty, they sided with him and like madmen as soon as they heard this, and followed him. I say once again, it was only one aspect that formed them into this state, and that is faith. Remember, that faith in God is an incredible thing.'

The Promised Messiah (as)'s expression of love and respect for the *Khulafa-e-Rashideen*, the Companions and all the progeny of the Prophet Muhammad (saw) was due to his love for the Holy Prophet (saw). As I mentioned earlier, he considered that an essential part of the faith.

In another place, expressing this love, the Promised Messiah (as) says:

'It is our faith that holy people and the people of God should be revered, however the observance of every person's status should be considered (everybody should be revered, but everybody has their respective ranks and should be respected accordingly). You should not exceed the limits and become a sinner yourself (you should not go to extremes). You should not in any way slight the Holy Prophet (saw), or other prophets. That person who says that all the prophets including the Holy Prophet (saw) received salvation through the intercession of

Hadhrat Imam Hussain (ra) has transgressed. This is a slight upon all the prophets including the Holy Prophet (saw).'

The Promised Messiah (as) writes about his link with Hadhrat Hussain (ra) and Hadhrat Ali (ra):

'I have a delicate link with Hadhrat Ali (ra) and Hadhrat Hussain (ra). This secret is only known by the Lord of the East and West and no one else. I love Ali and both his sons. If anybody holds enmity towards them then I hold enmity towards the person who holds enmity towards them. I am not of those who commit injustice. It is impossible for me that I should refrain from this love which Allah the Almighty has granted me, and nor am I those who exceed the limits and transgress.' This is also a reference from the translation of '*Sirrul Khalafa*'.

Clarifying this connection further, the Promised Messiah (as) says:

'Even in Islam those with Jewish attributes adopted this manner and in their misconceptions, they persecuted God's holy people in every era. Look for example how thousands of foolish people left Hadhrat Imam Hussain (ra) and joined Yazid instead (that is, they left Hadhrat Imam Hussain (ra) and thousands joined with Yazid). Physically and verbally, they caused suffering to this innocent Imam. Finally, they were only satisfied with killing him. Then from time to time, they always persecuted the Imams, the truthful and *mujaddids* of the time, calling them disbelievers, faithless etc. Thousands of truthful people were persecuted by these people. Not only did they call them *kafir* (disbeliever), but in fact, whenever possible, they tried to disgrace, imprison and kill them. So much so that now our time has arrived. People of the thirteenth century would say that in the fourteenth century, the Imam Mahdi and the Promised Messiah would arrive, or at least a great Mujaddid would be born. However, when at the top of the fourteenth century that Mujaddid was born, and not only did God's revelation name him the Promised Messiah, but in fact the current disorder prevalent also cried out and indicated that the name of that person would be the Promised Messiah. Yet they seriously rejected him. To the maximum extent possible, they persecuted him through different schemes and tried to disgrace and eliminate him.

They rejected him, they caused him suffering, they tried to remove him and eliminate him entirely.

The Promised Messiah (as) states that:

'In this Qaseedah I have written regarding Hadhrat Imam Hussain or Jesus (as), that this was not a human endeavour. Foul is that person who upon the excellent and righteous persons uses slanderous language. I believe truly that regarding a righteous person like Hussain or Hadhrat Jesus (as), no person can slander them yet remain alive even one night. The revelation of God 'he who adopts enmity against my friend then I announce war against such a person' seizes such a person. So blessed is that person who understands the matters of the heaven and reflects upon the wisdom of God.

This is a Hadith, that 'he who adopts enmity against my friend then I announce war against such a person.'

The Promised Messiah (as) says:

'Whatever I write is through the Will, the Decision and the Decree of God Almighty.'

Then the Promised Messiah (as) states in one place:

'Believers are those people whose practices bear witness to their faith, whose hearts have faith inscribed on them and who give precedence to their God and God's pleasure over everything else. They adopt the intricate paths of *Taqwa* for the sake of Allah the Exalted. They immerse themselves in the love of God and anything that removes a person from God like an idol, whether it is a person's own self, his bad deeds or his negligence, he shuns entirely. Unfortunately, Yazid was not aware of this. The love of the world had blinded him, whereas Hussain was pure and wholesome. Without any doubt whatsoever, he was among those chosen and holy people of God. He is amongst those holy people of God who God purifies with his own hands and illuminates with his light. Without any doubt whatsoever, he is amongst the leaders of paradise. To have the slightest amount of malice towards him is a source of impairing one's faith. The *Taqwa*, love of God, steadfastness, patience, resolve, worship, and devotedness of this Imam is a blessed model for us. We are those who follow the guidance of this sincere Imam which he received. Destroyed is that heart that is an enemy of him and successful is that heart that practically demonstrates love towards him and in his faith, his morals, his steadfastness, his *Taqwa*, his resolve and all the features of his love of God in a reflective manner he tries to follow perfectly within him; just as in a clean mirror, the reflection of a beautiful person is visible. Such people are concealed from the eyes of the world. Who knows what their value is apart from those who are amongst them? The eye of the world cannot recognise him because those people are far removed from the world. This was the reason of the martyrdom of Hussain (ra); he was not recognised. Which pure or chosen person of God Almighty was loved in his time by the world so that Hussain should also be loved? In short it was the highest form of dishonesty and faithlessness to scorn Hadhrat Hussain (ra). Any person, who scorns or uses derogatory against Hadhrat Hussain (ra) or any holy person who is amongst the pure imams wastes his faith, because God the Almighty becomes the enemy of such people who are the enemy of His chosen and beloved ones.'

Thus, this is that beautiful and just teaching given to that Chosen One of Allah, who was commissioned by God the Exalted and then who gave us this message. This message can unite Muslims at one hand and can eradicate sectarianism. He was the one who in this age came as the True Servant of the Prophet Muhammad (saw) with the message of peace and reconciliation. May Allah make it so that the Muslim *Ummah* (community) understand this message, so they can save themselves from sectarianism, disorder and the murder and mayhem against each other. And so that Islam with a new splendour can illuminate the ends of the Earth. May Allah the Almighty make it so that this month of Muharram passes in peace, security and safety everywhere. May every Muslim keep other Muslims safeguarded from his physical actions and also from his words. Also pray most intensely for the general state of the Muslim countries and also the disorder that is rife. Nowadays, most countries are passing through terrible times. May Allah the Almighty keep Islam and Muslims safe from every kind of evil and every evildoer.

In the majority of Muslim countries, as I stated, internal disorder and strife is prevalent. Because of this, peace is being destroyed. Rather than making progress, they are rapidly moving backwards. The general economic condition of the world is also creating anxiety. If this is affecting the West then it is also affecting the Eastern countries, the Muslim countries and also everywhere else.

Then a third most grave situation that is developing and that is about to develop, which apparently appears to be the case, is that the world is most rapidly moving towards a world war. May Allah the almighty bestow His mercy upon mankind and grant humanity, wisdom and understanding. In these days we must pray most intensely, we must also make all precautionary measures. May Allah the Almighty help us."

Key for Abbreviations:

(saw) means SallAllaho alaihe wassalam= Peace and blessings of Allah be upon him

(as) means Alaihe Salam = upon whom be peace

(ra) means either RaziAllaho Taala unho/unha/unhoma meaning Allah be pleased with him/her/them

or **(ra*)** means Rahmullah alaih= Allah's Mercy be upon him

(aba) means Ayyad Allaho Taala be Nasril Azeez = Allah's Help and Succour be with you always