

“Trust in Allah and turn
only to Him.”

Advice for Missionaries

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 Muslim 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’ān, he leaves a profound and enduring legacy which lasts to the present day.

Advice for Missionaries

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

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Present English Edition: UK 2020

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Published by:

Printed and bound by:

ISBN: 978-1-84880-772-3

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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 ^{rh} 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

On 12 March 1916, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra}, the Promised Reformer and second successor of the Promised Messiah^{as} delivered a lecture to a group of Ahmadi missionaries which was later published in the form of an essay.

Huzoor spoke about the importance of introspection and self-reform, and said that a missionary could only be successful both as a preacher and as a guardian of other Ahmadis if they were honest, lived their lives according to the principles of their faith and constantly strove to purify their inner-selves. He also advised missionaries to put the full faith of their trust in God, to be constant in their daily prayers and recitation of the Holy Qur'an, to purchase and build a collection of their own books, and to create genuine ties of friendship with people that were built on love. For Huzoor, the best missionaries were those who drew closer to Allah and who drew people closer to themselves through their knowledge, etiquettes, good

manners, devotion, compassion and good will. The essay concludes with eight methods missionaries can adopt to attain the highest form of righteousness.

This Urdu version of this essay can be found in Volume III of *Anwar-ul-'Uloom* under the title نصائح مبلغین (*Nasaa'eh Muballigheen*).

Advice for Missionaries

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ^١

Advice for Missionaries

(Valuable advice given to missionaries by Huzoor on March 12, 1916)

First, it is essential for missionaries to purify their inner selves. According to history, sixty thousand companions of the Prophet Muhammad^{sa} fought in the Battle of Yarmouk against one million Christians.² [It is said that] the son in-law of Heracles was the commander of the opposing army. During the battle he sent a spy to observe the condition and circumstances of the Muslims. When the spy returned he reported that the Muslims could not be defeated. [He reasoned that] whereas their own soldiers would return from battle, remove their armour and fall into a deep and impenetrable slumber, the Muslims, even after their exertions in combat during the day, would spend the

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 The Battle of Yarmouk was a major war fought between the Byzantine Empire and Muslim forces led by Hazrat Khalid bin Walid^{ra}. The battle ended in a Muslim victory and brought to an end Byzantine rule in Syria. Most historical accounts differ on the size of the two armies. The figures given here by Huzoor are recorded in *Futuh ush-Shaam* by Allama Waqidi. [Publishers]

long hours of the night prostrating before God and weeping in supplication. This is how the companions of the Holy Prophet^{sa} established their faith and nurtured their souls even in a state of exhaustion.

Sometimes, a person can become so consumed by their commitment to preaching that they begin to neglect their prayers. This is not appropriate. Any undertaking is only beneficial if it is done in moderation and at the proper time and place. A person should not neglect their own well-being at the expense of doing good for others. It is vital that they purify their own souls. They should study the Holy Qur'an and then examine themselves accordingly. As much as preaching is a noble pursuit, it can still corrode the heart. For example, a person might succumb to arrogance on account of silencing an adversary with a powerful argument. Conversely, if their words prove ineffectual and are met with disdain, it might cause them to despair. At other times, the heart itself rebukes a person for presenting an opinion in a dishonest manner. Thus there are numerous ways in which the heart of a person can be tarnished.

It is clear from the hadith literature that the Holy Prophet^{sa} would recite *istighfar* when he sat in any gathering, even though he possessed the most exalted status and his discussions were always righteous. He

did this by way of demonstrating how to act and behave because he was an example for us all. He taught people the etiquette of reciting *istighfar* when sitting in a gathering to prevent their hearts from corroding.

Hence, there needs to be a greater focus and emphasis on the remembrance of Allah. The prayers should always be offered on time. One can combine them under certain circumstances, however, I have observed that the members of our community are far too quick in doing so and this practice has become widespread. This is not appropriate. If someone becomes upset because you leave for the prayer in the middle of a discussion, then so be it. There is no need to pay heed to such people. Always be punctual in your obligatory prayers. The Holy Qur'an says³ يُعِظُّونَ الظَّالِمَةَ because the obligatory prayers should always be offered on time. If a person suffers from this shortcoming, they will consequently lack the ability to draw people towards themselves.

TAHAJJUD PRAYER

Offering the *tahajjud* prayer is essential for a missionary. The Holy Qur'an says:

³ Observe Prayer. *Surah Al-Baqarah*, 2:4 [Publishers]

يَا أَيُّهَا الْمُزَمِّلُ لَكُمُ اللَّيْلُ إِلَّا قَبْلَأً لِّصَفَةٍ أَوْ انْقُصُ مِنْهُ قَبْلَأً أَوْ زَدْ
عَلَيْهِ وَرَتِيلَ الْقُرْآنَ تَرْتِيلًا⁴

The rust accumulated in the heart from the dealings of everyday life should be removed by standing for prayer at night and repeatedly supplicating with complete humility and meekness.

FASTING

Fasting is also beneficial and is an excellent means of removing rust [from a person's heart]. The companions of the Prophet Muhammad^{sa} would fast regularly. In our community, there are lots of people who are negligent in this. Fasting emphatically purifies a person's inner self; therefore, one should fast as frequently as possible.

One should also retreat into quietness and solitude away from the company of people, even if it is only for fifteen or twenty minutes a day; if it is for a short while then so be it, but a period [of the day] should be devoted to the silent remembrance of Allah.

A good time to remember Allah is when one is free

⁴ O thou who art bearing *a heavy responsibility*, stand up *in Prayer* at night except a small portion thereof—Half of it, or make it a little less than that, or make it a little more than that—and recite the Qur'an slowly and thoughtfully. *Surah Al-Muzzammil*, 73:2-5 [Publishers]

from one's commitments to preaching. That is, after the Fajr prayer just before sunrise, between 9 and 10 in the morning, prior to sunset, or after Isha. This is necessary for self-reformation.

For the purposes of preaching, it is essential to read and study widely. At times, even something said by a simple person can be instructive. Be constant in your study of the books of the community. Read both the books of the Promised Messiah^{as} and others with such frequency that you are immediately able to recall a reference [when it is required of you].

PURCHASE YOUR OWN BOOKS

There is an unfortunate habit among maulawis not to purchase books and to consider such an outlay absurd or wasteful. At the most they will possess copies of *Mishkaat* and *Kaafia*. Just as a person gives in charity, the purchase of a book should be seen as a donation towards oneself. Therefore, a certain amount of money should always be set aside to buy books, even if that means purchasing one copy a year for a minor sum. It is not necessary to purchase books at an extravagant expense. Rather, one should buy as many as one can afford. Owning a book gives a person the freedom to study it closely and increase their knowledge and

insight. Sometimes, when our missionaries visit certain places, they borrow books from the local people, but at the time of their departure, they have to return them or are asked to do so. Another benefit of purchasing your own books is that it offers you the liberty [to read them whenever you want], and not be dependent on the generosity of others.

SEEKING AFTER CHARITY AND ADULATION

Do not get into the habit of expecting charity, or flattering others and asking them for [financial gifts]. This is another major shortcoming amongst religious scholars. They will deliver a sermon and then seek a reward for it. And even when a person is not so brazenly shameless, they sometimes apprise other people of their needs in a more veiled manner. For example, they might mention the cost of caring for a large family, or use another pretext to suggest that they are in need of money or a winter coat or something. This behaviour is not appropriate. Trust in Allah and turn only to Him. The Promised Messiah^{as} was told through divine revelation that wealth would come to him in such a way that those who would bring it would be divinely inspired to do so. And so it happened. There were people who claimed that a saint had come

to them with instructions, while others said that they had been ordered through revelation.

TRUST IN ALLAH

In my own experience, whenever I am in need of something, God Almighty provides for it through some means or another. He inspires the hearts of people to fulfil my requirements. This cannot happen when a person is dependent on others. Allah the Exalted always provides for those who have complete trust in Him.

Hazrat Maulawi Sahib^{ra}⁵ used to say that once he found himself in need of something and supplicated for it during a prayer. Afterwards when he picked up his prayer mat he found a pound and spent it on what he required. Thus God Almighty Himself makes arrangements to fulfil the needs of a person, by inspiring people with dreams or revelations. At times the need itself is eliminated. This is the initial stage in which the wants of a person do not increase or if a need does arise, such means are generated that it goes away. For example, consider the case of a person who is sick and requires money to purchase medicine, but

⁵ Hazrat Hakeem Maulawi Nur-ud-Din, Khalifatul-Masih I^{ra}. [Publishers]

is cured as a result of prayer and no longer needs cash to buy medication. Hence, the very first stage, is when the need for something is no longer required.

The primary benefit of putting one's trust in Allah is that a person does not become dependent on others. The second benefit is that people are drawn towards them, and God Himself creates a system of support for them through other people. Compare the religious scholars of our community with other Muslim clerics. People bring gifts and contributions to our scholars, while other maulawis solicit charity.

People say that there was a pir who called upon the home of one of his adherents. On each of his previous visits he had been gifted with one rupee. But on that day only half a rupee was presented to him. The pir refused to take it and said he would only accept a full rupee. But the follower would only offer half a rupee and the pir argued with him for the full amount. After much back and forth, the pir was instructed to leave and told that he would not be given anything. The pir ended up standing outside the house for the entire night, and got soaked when it rained. When morning came he relented and took the half rupee. Such is the condition of those who depend on others.

Once we were outside in the garden during the time of an earthquake. The Promised Messiah^{as} was in need of something and initially thought of taking a loan. [I remember him] mentioning this and then saying that even if he did borrow the money, it would soon run out and he would have to arrange something again, therefore, it was better to ask God. Soon after [he] returned [home from the mosque] having offered his prayers, and said that his need had been fulfilled. A person, of otherwise unkempt appearance, had greeted him after the prayers and handed him a pouch. The Promised Messiah^{as} sensed that it was a purse of money. When he opened it, he found two hundred rupees. This is how God Almighty fulfils the needs of those of His servants who put their trust in Him. Thus you should never depend on anyone other than God [for the fulfilment of your requirements].

People do not ask through words alone; they also intimate their needs to others through their eyes, [that is, through the subtleties of their body language]. You ought to refrain from this as well. Only then will God Almighty provide you with the means to fulfil your needs. In such instances, when a person offers you something, they will not consider it a favour to you, but rather a favour to themselves.

RELATIONSHIP WITH PEOPLE

It is important for a missionary to see themselves as someone who is in the service of others. Many people have endured a great deal of suffering because of their failure to understand this. At times, people consider this to mean that missionaries should work like servants [and be given menial responsibilities]. This is not the case. However, this misunderstanding has given birth to such *maulanas* who are tasked with washing the bodies of the deceased; tending to the sick; and working the fields during the harvest. Their services are utilised as though they were little more than common labourers.

On the other hand, there is the case of pirs who sit upon their charpoys in such an [intimidating way], that none dare to sit before them. Hafiz Sahib used to tell us that people would come and prostrate in front of his father who was a well-known pir. On one occasion he asked his father as to why when they themselves went to the mosque they prostrated only to God, and yet when people came to them they lowered themselves in their presence. At this, his father gave him a long lecture.

Therefore, it was the former set of circumstances which gave birth to the kind of maulawis who could

be readily called on to give false testimony. If they refused, they were intimidated, [and reprimanded, and questions were raised about their usefulness], and they were scornfully asked how they could benefit people on the Day of Judgment if they were of no help to them in this world. Conversely, a different set of circumstances altogether gave rise to the types of pirs as described above. Both have been a menace [in their own ways].

This is a delicate path. While it is true that a missionary is a servant, they must also inspire respect and admiration in the hearts of people. If they choose to serve others, they should do so out of their own will. Sometimes doctors have to remove excrement with their own hands, yet no one refers to them as cleaners. Sometimes, they have to mix and serve medicine by themselves, but they are not called compounders. At other times, they have to tend to the personal needs of their patients, but no one considers them a servant. On the contrary, people consider them to be acting compassionately. Therefore, when you have absolute trust in God and choose to selflessly serve others, you will be valued in the same way; your service will be considered an act of kindness and benevolence.

If a person suffers from a hardship, it ought to be our missionaries who offer them comfort. If there is

a widow [in need of help], they ought to look after her, bring her groceries, help her with other tasks and so on—all in accordance with the codes of conduct set out by Islam. As a result of this, both a sense of respect and love will arise in the hearts of people. Your complete trust in God will earn their respect and your desire to serve people will inspire love. It is essential for a missionary not to be mean or petty, nor to be haughty and arrogant.

A person who asks for recompense will be treated like a servant, while the opposite is true for those who do not. Hence when people go to missionaries, they should do so because they see them as sympathisers and not as attendants. If they reach out to them for help, they should do so because they consider them to be their well-wishers. In such circumstances, missionaries should not turn them away thinking that they only came to them because they thought of them as servants. Rather they came to them not because they saw them as servants but as well-wishers. In short, two characteristics should be simultaneously present in our missionaries: they should be the best of servants and the most respected of people—so much so that others are not only ready to sacrifice their wealth for them, but also their lives.

FOCUS ON PRAYER

It is essential for a missionary to always recite the following prayer: *O' my Lord, let me not divert people from the right path.* I have offered this supplication ever since I was appointed as the khalifa.

[I am reminded here of] an amusing story related to [one of the four main imams of fiqh]. One day, it was raining and the imam noticed a boy running past him. The imam said to him: 'Boy, be careful so that you do not fall.' The clever boy replied: 'Do not be concerned about my falling, because if I do, I will only hurt myself. You should be more worried about yourself, because if you fall, the whole community will fall with you.' This had a profound impact on the imam. Hence, a missionary should always bear in mind that if they fall, the community they tend, will also fall with them.

As has been witnessed, it was the [spiritual] fall of the maulawis that resulted in the fall of the Muslims. Hence, the following two points must always be kept in mind: first a missionary ought not to say anything without reflecting over it. Second, a missionary ought to always offer the following supplication: *O' my Lord, make whatever I say a means of guidance. O' my Lord, if what I say is wrong then prevent people from treading on*

the wrong path. O' my Lord, if what I say is right, lead them to the right way.

SPEAK OUT AGAINST EVIL

A missionary should always be mindful of their own actions and never give in to idleness. They should stop others from erring, lest they fall into the category of those people mentioned in the following verse:

لَوْلَا يَنْهَمُّ الْرَّبِّيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ لَيُسَسَّ
مَا كَانُوا يَصْنَعُونَ^٦

Why do not the divines and those learned in the Law prohibit them from uttering falsehood and eating things forbidden? Evil indeed is that which they do.

That is, why did they not stop people from committing evil? This is a religious obligation. However, a missionary should not be like the maulawis of Bombay (Mumbai). Their lectures and sermons should cover those issues that are relevant for people. Indeed, this is a point of contention between us and the Lahoris. They do not wish to draw attention to the issues that afflict people, while we actively seek to address them.

⁶ Surah Al-Ma'idah, 5:64 [Publishers]

There is no need to discuss virtues already present within people or vices that are not found among them. Instead, if they commit wrongs like not giving women their share of inheritance, then this should be one of the issues you broach. If they do not fast, then this should be the topic of a lecture. If they do not offer the obligatory prayers then this ought to be addressed. If they do not pay *zakat* or if they do not offer *sadaqa* or charity, this matter should be broached. But a missionary ought not to lecture people on the virtues they already practice. If they oppress the poor, disrespect those who are virtuous, steal or lie, then speak on these topics. However, if stealing is not common amongst them, then do not speak on this. In short, diagnose the sickness and then provide the appropriate remedy.

Never single out a particular person [when delivering an address or a sermon]. My own approach is that if I have to admonish an individual for a moral failing, I wait for two to three months, so that the matter in question has been forgotten. This is the minimum amount of time that one should wait. If you have the opportunity to meet with the individual alone, counsel them discreetly and in a sympathetic manner with love and gentle words that will not upset them. On the one hand, show so much compassion that you are known

as a person who serves the poor, but on the other, show yourself to be above worldly considerations.

Do not let people become divided. Never show any partiality when there is a dispute between two people. Immediately administer the remedy if you find a moral disease. Do not let disorder spread by trying to cover it up. However, if a person can be better reformed by concealing their faults, there is no harm in that either. Preach to others with a true zeal. You cannot achieve success unless there is fervour in your preaching. Show the person listening that you are even ready to sacrifice your life for the message you preach; that what you say and believe is not something that has simply been handed down to you, but rather it came from your own conscious effort and deliberation.

Do not jest or ridicule others, otherwise, people will lose respect and admiration for you. Occasionally, the Holy Prophet^{sa} would use humour to express himself. There is no harm in this. However, you should still maintain some level of caution and be seen as an earnest person.

Always have compassion. Your words should be gentle and sincere. The person being addressed should feel that the matter at hand is pertinent to their life and death. Your compassion should encompass both Ahmadis and

non-Ahmidis. A lack of genuine compassion for both gives rise to disputes, and as a result, each party only trusts and calls on their own clerics. However, if you are truly compassionate towards both Ahmadis and non-Ahmadi Muslims, you will be accepted as the maulawi for both. They will not need to call any other maulawi and will look upon you as one of their own. Furthermore, do not limit your preaching to Muslims.

Up until now, the main focus of the preaching of our missionaries has been non-Ahmadi Muslims. There is a large population of Hindus to whom we should also take our message. There are many virtuous souls among them too. Your compassion towards Hindus should match your love and empathy towards non-Ahmadi and Ahmadi Muslims, so that in a sense, you become their pandit. This is how Islam was initially spread in India. Hazrat Moinuddin Chishti^{rh} though lacking in religious knowledge, brought Hindus into the fold of Islam through his deeds, his prayers, and his compassion. Thus your preaching should not be limited to non-Ahmadi Muslims. You should also preach to Hindus and Christians, towards whom you should demonstrate the same level of compassion and kindness. Hindus also write to me for prayers and even send gifts. So, there are righteous souls among them as

well. If they are invited to and shown the right path, they will accept it.

It is essential that a missionary does not behave in a way that gives the impression that they are the enemy of a particular community. If they go to a city populated by Hindus, the Hindus there should not feel as though a foe has arrived in their midst, but rather their own pandit. If they move to a place where there are mostly Christians, the Christians there should think of them as their own priest and not feel aggravated by their arrival. Rather, they should be pleased. If you model yourself in this way, whenever you go to a new place, the non-Ahmadi Muslims will not call for their maulawi, the Hindus will not call for their pandit, and the Christians will not call for their priest. Instead, all of them will treat you with love. This is the reason Islam has forbidden the use of offensive language against the holy personages of other faiths.

According to Islam, prophets have been sent to all parts of the world. They initiated the development of their respective nations, however, the message of Islam is to be spread across the entire world. Remember that you should never be concerned by what others might say to you while preaching, nor should you rely on rhetoric alone. There is a difference between oratory

and argument and you should focus on the latter. People are sometimes unaware of what an argument actually entails. In discussions with Aryas, Muslims will quote from the Qur'an even though Aryas do not view the Qur'an as an authentic source. Instead, you should forward relevant arguments so that it becomes the established practice [in the preaching methods] of our community.

You should compose your arguments based on the strength of your evidence. Present two types of arguments: those that are based on logic and rationality and those that are based on textual evidence. The following form of argument [for instance] should not be presented: *As Hazrat Maulawi Nur-ud-Din^{ra} was such an eminent scholar, he could not have been wrong in accepting Hazrat Mirza Sahib^{as}. Since he accepted Hazrat Mirza Sahib^{as}, Mirza Sahib^{as} must be a true claimant.* Such an argument should not be forwarded [and is a logical fallacy]. Rather, our beliefs should be supported by evidence so that the use of valid arguments becomes the established practice in our community.

If a culture of accepting proofs and evidence becomes prevalent in the community, our members will never feel anxious about those people who leave the community. Develop a genuine following, not an

insincere one. Present the Holy Qur'an to Aryas in the form of a comprehensive argument. Do not present it just because you believe in it.

Another form of deception people devise is when they ask for proof of a claim. When the [actual] claim is read out to them, they ask for further proof to verify the claim. As far as the verification of a claim is concerned, the claim itself is the argument and proof. For example, if someone asks whether Hazrat Mirza Sahib^{as} claimed prophethood, we would present the claim itself in response. There would be no need to provide supporting evidence because the person has only asked for the claim. In our dispute with the Lahoris, the claim of Hazrat Mirza Sahib^{as} is, itself, the argument and the proof.

When someone enters into a debate with you, it is important to first understand their argument. For example, if the discussion concerns reincarnation, do not immediately present arguments in refutation of this belief. There are differing points of view on this matter, which range from an acceptance of the existence of Allah the Exalted down to the most minor details. Therefore, if you forward an argument in rebuttal of this belief, without having first understood the opposing position, your entire discourse would

have been in vain.

Therefore, understand the perspective of the other person. Are they expressing a belief which you also hold to be true? Do not say anything without understanding their point of view. For example, when you discuss reincarnation, ask them to explain their understanding of what it means and why it is needed. In short, become aware of their actual beliefs by asking the relevant questions before moving forward with the discussion. This will make it easier for you to tackle both their claims as well as their arguments. No worldly power ever exposes state secrets to an enemy; there are laws to prohibit this. Anyone who breaches these laws is indicted [and strictly punished], because doing so exposes weaknesses, and makes the state vulnerable to attack. In the same way, you should identify points of weakness in their argument and then challenge them accordingly.

Learn to be proficient and to do more in less time. This is a skill by which an individual can attain high positions. For example, both the labourer and the viceroy work hard. Yet, the former derives a meagre daily wage, while the latter earns a considerable sum. Why this disparity? It is because the viceroy is adept at achieving far more in less time. It is also important to learn how to extract work from others. People in higher

positions do less of the actual groundwork and delegate more of it; yet they earn lucrative salaries, while hard-working labourers earn a meagre wage. Therefore, being able to effectively get work out of others is a greater talent than being able to do strenuous labour. Thus the more effective a person is in getting others to work for them, the higher the position they occupy.

How did Muhammad^{sa}, the Messenger of Allah, attain the highest of ranks? In terms of their endeavour and toil, those people who had lived in the caves of Arabia for thousands of years, were more adept than him. But the Holy Prophet^{sa} had better expertise in getting others to work for him. This is also a talent which Allah the Exalted has endowed human beings with. There are secretaries who are industrious, but do not know how to delegate work to others. They complain that people do not listen to them. On the other hand, there are secretaries who do very little work themselves, and yet they get others to work for them so effectively that everything they are tasked with runs in an efficient way. Therefore, in the context of your own responsibilities, develop the ability to work yourselves and to effectively delegate to others. However, the latter ought to be done in a manner that is not considered to be burdensome. Many people are

dedicated and diligent and as long as they continue to work, their endeavours lead to success. But once they are gone, the momentum they created comes to a stop.

Divinely guided communities do not cease to exist after the demise of their prophets. Rather, they swell with people who are primed to continue with their mission. A prophet only departs from this world, after having trained a community to carry out his work. Now you have been tasked with this same undertaking. Fulfilling this mission is a constant enterprise to which you must commit yourselves wholeheartedly and draw other people towards. During the time of Hazrat Umar^{ra}, the companions of the Holy Prophet^{sa} were inspired to fervently carry on this work. The Governor of Kufa was replaced every two months. Hazrat Umar^{ra} used to say that if the people of Kufa requested him to replace their Governor every other day, he would do so.

Therefore, perform your work in such a manner as to instil this kind of spirit within people. Never assume that there are people in the world who will not listen to what you have to say. Look at Arabia, which was inhabited by the most immoral of people and see how it was transformed into a land of virtue. Therefore, it is wrong to think that people will not listen to you. You must continue to exhort them and they will eventually

listen. When someone says that people do not listen to them, they are actually admitting to their own shortcomings.

EVALUATE YOUR WORK

Always evaluate your work and assess your accomplishments. Record everything you do in a journal. Take notes of the places you have been to, what topics you spoke on, the types of people you came across, the reasons for any opposition you might have faced, the things people appreciated, and so on.

This will enhance your knowledge in the future and enable you to understand the core reasons for any hostility directed towards you. You will gain insight into key issues and be able to deliberate over them. And if you are transferred from [the place of your posting], your notes will greatly benefit the missionary who comes after you. Unfortunately, because Muslims do not work along these lines, they lag behind others in this age.

For example, a professor who has taught philosophy their entire life but has not recorded their experiences—i.e. the kind of questions that were raised by students about certain topics, what answers were given, how those questions could be refuted or alternative methods of explaining the subject matter—will not benefit their

successor after they pass away, and the latter will have to start afresh. In fact, historically, the art of note taking spurred advancements in various disciplines across Europe. Researchers would note everything they came across. Successive researchers had no need to start from the beginning, but were able to build upon the prior achievements of others.

You should do the same and make an annual assessment report of the things that you have experienced, what new issues you came across, and those things that proved to be beneficial for you. When this report is passed onto the succeeding missionary, he will be able to build upon a strong foundation.

PERSEVERANCE

Never compromise on your beliefs or adopt an alternative position simply because someone does not accept your point of view on a matter. This is to admit defeat and implies that your original argument was weak from the outset. In any case, what good is winning an argument if it means turning your back on your own principles?

There are many people who say that non-Ahmadiis greet any discussion on the death of Jesus^{as} with annoyance and, therefore, this subject ought to be avoided

and discussions with them should focus on other topics. This is wrong. Discuss other subjects only after they have accepted that Jesus^{as} has died.

Arguments should be made in the correct sequence. Do not try to deceive others. If people become aware that you have been disingenuous with them, they will grow suspicious of you and your religion. Present those arguments that God has established for you. If people do not accept them [then that is their own matter], your duty is only to convey the message, not to forcefully convert others. That is up to Allah. In the Holy Qur'an Allah the Exalted says to the Holy Prophet^{sa}:

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ لَسْتَ عَلَيْهِمْ بِهُصُنْطِيرٍ⁷

REMIND AHMADIS OF THEIR RESPONSIBILITIES

Cultivate such sentiments within the members of the community that elevate their love for their fellow Ahmadis, even beyond their love for their [non-Ahmadi] relations. Always side with the truth. Do not side against an Ahmadi in any dispute simply because of familial ties. Keep in mind that the nation we belong to is that of the Ahmadiyya Community.

⁷ Admonish, therefore, for thou art but an admonisher; thou hast no authority to compel them. *Surah Al-Ghashiyah*, 88:22-23 [Publishers]

It is vital to make members of the community understand that the task of establishing faith [in the world] is now our responsibility. And since we have been charged with this, we must think about ways of getting rid of the many evils in the world. Great sacrifices are required. Make it known to them that every member of our community is in fact a missionary. The companions of the Prophet Muhammad^{sa} were all missionaries. If every person adopts this course, the propagation of our message will become easier. Therefore, instil a passion for preaching in each and every Ahmadi. Also draw their attention towards financial sacrifice. Our community has now set out the [proper] limits for what you should spend to ensure that huge amounts of money are not wasted on frivolous things such as lavish weddings, but rather they are employed in the service of religion. It is also necessary to call attention to the fact that people ought to reduce their regular expenditure in order to spend in the cause of their faith. Most of our community is somewhat unmindful when it comes to this. While a minority of people are enthusiastic about making financial sacrifices, their eagerness will surely diminish under the strain of having to shoulder all of the financial burden of the community.

In this way, if one part of the community lags behind the remaining will also become lax, and this is far from desirable. Therefore, it is imperative that all the members of the community are raised to the same standard of sacrifice. Currently, even if an appeal is made in a newspaper for a financial sacrifice, members pay no heed to it and wait for an individual appeal to be made via a letter. Whereas if a person's son is reported missing in the press and the boy is discovered by someone, immediate action is taken [to return him] and no one waits for a letter of appeal. It is this kind of zeal that needs to be instilled [when it comes to financial sacrifices]; people should hasten to respond to the call of faith. However, this awareness must first be developed in missionaries themselves.

DELIBERATE OVER IMPORTANT ISSUES

When you come across any opposing arguments, first try to analyse them yourself. Do not immediately write a letter to Qadian. You will eventually find an answer if you deliberate over the issue. Through this, you will be able to reflect over numerous other topics and develop the ability to respond to such questions. If you seek an answer from me, I will of course respond, but you will not be able to reap the benefits I have just

described. Therefore, try and find your own answers to the questions you face.

Once you have resolved an issue, discuss it with other people. In this way you will develop greater competence. If a person depends only on their own knowledge and understanding, their mind slows. Exchanging ideas sharpens the intellect. One person will consider things one way, while other people will approach them differently. When taken together, these varying points of view will form a collection of ideas.

Whenever two missionaries meet, they should discuss such topics instead of indulging in futile conversation. Build a strong relationship with God Almighty, pray to Him and have complete trust in Him.

ENCOURAGE PEOPLE TO VISIT QADIAN

Encourage members of the community to regularly visit Qadian and develop within them a strong attachment to the town. A branch only remains verdant as long as it is connected to its root. When it is cut off, it dries out. In the present disorder [i.e. the split], 90 per cent of the people who fomented this discord did so because of this very reason—they did not maintain a connection with Qadian. There are many people who even believe that nothing substantial is done in Qadian anymore,

thinking that the money sent for the community is divided and spent by certain individuals. Therefore, encourage members to continue to associate with Qadian.

Submit a report of your work every three months. I have also given some additional pointers about the type of things that should be mentioned. These should also be included in the report.

Also, bear in mind that the spirit of loyalty should not diminish in our urban communities in imitation of the actions of the Lahori group. Always remind Ahmadis of their responsibilities wherever you go. Giving in to politics is a poison. Once a person succumbs to intrigue, they begin to neglect their faith. Politicking disturbs the peace [of communities], and becomes a hindrance to preaching. I am less concerned about the Lahori group than I am of this. Political games are opposed to truth, righteousness and the commandments of Islamic law. Indeed, politics is a poison that has stalled the progress of every community it afflicts. Therefore, you should put great emphasis on the issue, because these days there is a penchant for this kind of manoeuvring and it is a major hindrance to preaching. Some people refrain from joining the community because it teaches loyalty. In short, you must prevent people from taking part in

such politics and teach them to give precedence to their faith over worldly matters.

HOW TO DEVELOP OBEDIENCE

In *Surah Al-Ma'idah* Allah the Exalted says:

وَأَنْقُوا اللَّهَ وَاسْبَعُوا^٨ وَاللَّهُ لَا يَهْدِي النَّقْوَمَ الْفَسِيقِينَ^٩

Fear Allah, and follow His commandments to the full. Allah does not bestow success on those who are disobedient.

It is evident from this verse that *taqwa* (righteousness) is simply another name for obedience.

Obedience emanates either out of love or fear. Love comes from reflecting on the beauty and grace of a thing, while fear comes from understanding its power. Since human nature is endowed with dual attributes, the parallel of two divine attributes are described in *Surah Al-Fatihah*. It says:

الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ لِلرَّحْمٰنِ الرَّحِيمِ^٩

God has drawn people towards His obedience by

⁸ *Surah Al-Ma'idah*, 5:109 [Publishers]

⁹ All praise belongs to Allah, Lord of all the worlds, the Gracious, the Merciful. *Surah Al-Fatihah*, 1:2-3 [Publishers]

reminding them of His divine grace, which is also His beauty from another perspective. But because some people do not show obedience without feeling fear, God also says that He is:

مَلِكٌ يَوْمَ الدِّينِ¹⁰

Master of the Day of Judgment.

RIGHTEOUSNESS THROUGH THE ADVENT OF PROPHETS

In short, obedience emanates from absolute love or absolute fear. For this purpose, Allah has devised two means: one is heavenly, and the other is worldly. The heavenly means through which obedience or righteousness is developed among people is the advent of the prophets.

For example, when Abraham^{as} saw that the spirit of righteousness was disappearing from the world, he wept in supplication to his Lord and prayed:

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتَوَلَّوْ عَلَيْهِمْ أَيْتَكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

وَيُزَكِّيْهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ¹¹

And, our Lord, raise up among them a Messen-

¹⁰ Surah Al-Fatihah, 1:4 [Publishers]

¹¹ Surah Al-Baqarah, 2:130 [Publishers]

ger from among themselves, who may recite to them Thy Signs and teach them the Book and Wisdom and may purify them; surely, Thou art the Mighty, the Wise.

This prayer was accepted. A messenger was sent, who inspired the spirit of obedience in the most stubborn of nations. The prophets are intimately connected to God, the Holy One; therefore, anyone who develops a relationship with a prophet is purified. Their example is that of an electric battery. Whoever comes into the slightest contact with it cannot remain unaffected.

Do you not see that thousands of temperance societies¹² have struggled for many years with little to show for their efforts? Yet, when a voice was raised from the threshold of Muhammad^{sa}, the Messenger of Allah, [all his followers] without exception immediately smashed their jars of alcohol.

[In the present age], the state of the Muslims is such that they are ready to turn their backs on their faith for the smallest worldly gain. Yet from among these same Muslims, there was also Abdul Latif^{ra13} who pledged his

¹² Part of a social movement against the consumption of alcohol starting from the 19th century. [Publishers]

¹³ Sahibzada Syed Abdul Latif^{fa} (1853-1903) was the first martyr of Ahmadiyya Movement. He was Royal Advisor to Emir Abdur Rahman

allegiance at the hands of a prophet and subsequently sacrificed his own life for the sake of his faith. The Emir of Kabul offered him an escape, by telling him that he need only outwardly declare that he did not believe in ‘Mirza’ as the Messiah. However, Abdul Latif^{ra} chose to be stoned to death and refused to make any such statement. Why was this so? It was because he had been purified through the heavens.

The second means [through which righteousness or obedience is developed among people] is worldly and pertains to an individual’s own efforts to attain it. At this stage, the state of the human soul is like that of a wild horse which is gradually tamed. Therefore, the Holy Qur’an says:

وَالَّذِينَ جَاهُوا فِيمَا نَهَا يَهُمْ سُبْلَنَا¹⁴

And *as for* those who strive in Our path—We will surely guide them in Our ways.

Some of these efforts are included here:

In the first instance, keeping the company of truthful people. Keeping the company of the truthful purifies a person. It is an acknowledged truth that people

Khan and Emir Habibullah Khan. [Publishers]

¹⁴ Surah Al-Ankabut, 29:70 [Publishers]

are influenced by the company they keep. People also search for some sort of [spiritual] remedy or solution [to their problems]. I believe that if there is any kind of [spiritual panacea] in this world, it is to keep the company of the truthful. Blessed are those who benefit from it. Allah the Exalted says in the Holy Qur'an:

يَأَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلَا تُوْقِنُوا مَعَ الصَّادِقِينَ ^{١٥}

O ye who believe! Adopt *taqwa*.

And what is the means of attaining *taqwa*? It is that you be with the truthful. Those who are truthful possess an electrifying effect which removes the filth of sin. A truthful person occupies a place of honour in the sight of God and because of their exalted status those who enter into their allegiance attain salvation.

Once Hazrat Aisha Siddiqah^{ra} was angry at one of her nephews, because he accused her of being too charitable. She refused to let him into her home again. One day, a few senior companions of the Holy Prophet^{sa} asked if they could meet with her and she said yes. Her nephew was also among them and was able to go and see her. Such are the advantages of keeping the company of the truthful. Similarly, we also observe that

¹⁵ *Surah At-Taubah*, 9:119 [Publishers]

when merchandise of a lower quality is traded alongside higher quality goods, it sells more easily.

In the second instance, introspection and self-analysis. Meaning that every day you should critically evaluate your deeds and see whether you are more inclined to your faith or to the world. Consider whether or not you have acted disobediently towards Allah, and if so, seek to rectify it.

Allah the Exalted says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلَا تَنْتَرُ نَفْسٍ مَا قَدَّمْتُ لِغَيْرِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ¹⁶

O ye who believe! fear Allah; and let *every* soul look to what it sends forth for the morrow. And fear Allah; verily Allah is Well-Aware of what you do.

A person who is fully convinced that Allah the Exalted watches over them, a person who assesses their deeds and evaluates the preparations they have made for the Day of Judgment, attains to righteousness.

أَلَّا يَأْتِي بُشْرٌ مِّنَ الظُّنُنِ كَمَنْ لَا ذَنْبَ لَهُ¹⁷

¹⁶ Surah Al-Hashr, 59:19 [Publishers]

¹⁷ Ibn Maja, p. 619, 1999 Riyadh, hadith no. 4250 [Publishers]

In the third instance, to express sorrow and shame at one's wrongdoings. A person who repents of their sins with full sincerity is safeguarded from the evil consequences of their sins. Thereafter, they cultivate themselves through righteousness and virtue and are safeguarded from further attacks by Satan. Once, Hazrat Muawiyah^{ra} was late in his Fajr prayer. He was so distressed by this, that he wept and prayed to God so ardently that he was recompensed with the reward of ten prayers, instead of one. The next day someone woke him up. He asked who it was. He was told that it was Satan himself. Hazrat Muawiyah^{ra} was confused as to why Satan would be the one to wake him up for prayer. At this, Satan told him that if he remained asleep, he would receive the reward of ten prayers again. Thus you should be so remorseful over your sins that your Satan also becomes a Muslim.

In the fourth instance, always have absolute trust in Allah the Exalted. Hazrat Ibn Umar^{ra} narrates that if a person were to spend the night worrying about a matter [and wish in their heart that] Ibn Umar^{ra} would take care of their burden, his attention would naturally be diverted towards it. Likewise, God pays special attention to those who constantly turn to Him for support for all their affairs. Therefore, why would anyone, who Allah

the Exalted takes special care of not be obedient towards Him.

In the fifth instance perform the *istikhara* prayer for your everyday problems. Supplicate to Allah and ask Him to grant you the ability to do deeds that are righteous and in accordance with His will, and to refrain from committing actions that are contrary to it. One should observe this prayer at least once a week, if not every day.

In the sixth instance, always engage yourself in prayer. A person who regularly prays is shown the path to Allah's pleasure and saved from being misled.

In the seventh instance, show gratitude. It is evident from the verse ¹⁸ لَيْنَ شَكْرُتُمْ لَأَزِيدُّكُمْ that whenever a person is thankful for what God Almighty has given them, it is increased and given to them with greater abundance. Hence, when a person is able to do a good deed, they should be grateful for it so that they may be granted the ability to perform even more acts of piety and in this way attain to righteousness.

In the eighth instance continue to recite the following prayer:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ¹⁹

¹⁸ Surah Ibrahim, 14:8 [Publishers]

¹⁹ Holy is Allah; and all praise belongs to Allah; and there is none

The secret hidden in this prayer is that when a person praises [God], [God] desires that they too become like Him. The Holy Prophet^{sa} strongly emphasised the [Oneness of Allah] with the words لَا إِلَهَ إِلَّا اللَّهُ (there is none worthy of worship, except Allah). When he demonstrated that Allah the Exalted is One and has no partner, God said: ‘O Prophet! We have also made you one in this world.’ Similarly, Allah will raise the status of a person who says أَكْبَرُ اللَّهُ (Allah is the greatest) and expresses the greatness of Allah with all their heart, soul, and actions. Similarly, God will sanctify a person who extols His holiness. And one who praises Him will be made worthy of praise.

In the ninth instance reform yourself by offering your prayers. Allah says in the Holy Qur'an:

إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ^{٢٠}

Surely, Prayer restrains *one* from indecency and manifest evil.

Prayer is the pinnacle for spirituality for a believer. That is, it elevates believers to spiritual heights. Therefore, observe prayer so abundantly that you attain

worthy of worship, except Allah; and Allah is the greatest. *Bukhari*, p. 185, 1999 Riyadh, hadith no. 1154 [Publishers]

²⁰ *Surah Al-Ankabut*, 29:46 [Publishers]

righteousness and develop the spirit of obedience.

In the tenth instance, observe and reflect over the majesty and beauty of Allah the Exalted. Regarding His majesty, Allah says:

أَوْ لَمْ يَهُدِ لَهُمْ كَفَرَ أَهْلَكَنَا مِنْ قَبْلِهِمْ مِنَ الْقُوْرُونَ يَمْشُونَ فِي مَسِكِنِهِمْ طَإِنْ
فِي ذَلِكَ لَا يَلِتٍ طَأَفَّلَا يَسْعَونَ ۝²¹

Does it not guide them how many a generation
We have destroyed before them, amid whose
dwellings they *now* walk about? In that surely
are Signs. Will they not then hearken?

When you observe that this is the fate of those
who are disobedient to God Almighty and such is the
outcome for displeasing Him for the sake of worldly
gains, you will invariably be drawn towards the obedi-
ence of God. As for His beauty the Qur'an says:

أَوْ لَمْ يَرَوْا آنَّا نَسْوَقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرْزِ فَنُخْرِجُ بِهِ رَعًا تَأْكُلُ مِنْهُ أَعْامُهُمْ
وَأَنْفُسُهُمْ طَأَفَّلَا يُبْصِرُونَ ۝²²

Have they not seen that We drive the water
to the dry land and produce thereby crops of
which their cattle eat, and they themselves?

²¹ Surah As-Sajdah, 32:27 [Publishers]

²² Surah As-Sajdah, 32:28 [Publishers]

Will they not then see?

Therefore, a person should reflect over the bounties and favours of God, and then after seeing that God's favours permeate through every particle of their being, they will want to sacrifice for their Lord and Benefactor.

Thus these are the ten means of attaining righteousness.

Glossary

Ahmadiyyat or Ahmadiyyat (آحمدیت) a religious community within Islam founded by Hazrat Mirza Ghulam Ahmad^{as} who claimed to be the Promised Messiah and Imam Mahdi.

Fiqh or Fiqah (فقہ) Islamic jurisprudence.

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

Hafiz or ḥāfiẓ (حافظ) an honorific title for a Muslim who knows the Qur'an by heart.

Hazrat or Hadrat (حضرت) an honorific Arabic title.

Imam or Imām (امام) an honorific title of a worship leader of a mosque and Muslim community .

Istighfar or Istighfār (إسْتِغْفَار) prayer for seeking forgiveness from God.

Glossary

Istikhara or Istikhārah (إِسْتِخَارَة) a prayer recited by Muslims when in need of guidance.

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

Khalifatul-Masih or Khalifatul-Masīḥ (خَلِيفَةُ الْمَسِيح) a title conferred on the spiritual successors of the Promised Messiah^{as}.

Maulana or Maūlānā (مَوْلَانَا) a Muslim cleric.

Maulawi or Maūlawī (مَوْلَوִي) a Muslim cleric.

Pandit (پنڈت) a Hindu scholar learned in Sanskrit and Hindu philosophy.

Pir or Pir (پیر) a Muslim saint who usually has a large following.

Sadaqa or Sadaqah (صَدَقَة) a voluntary act of charity.

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

Taqwa or Taqwah (تَقْوَى) righteousness.

Umma or Ummah (أَمَّة) the global community of

Muslims.

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

