

HAZRAT MIRZA BASHIR-UD-DIN MAHMUD AHMAD

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Khalifatul-Masih II

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The following is a translation of a speech delivered by Hazrat Khalifatul-Masih II^{ra} on the 9th annual ijtema of Majlis Khuddamul Ahmadiyya.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ تَحْمَدُهُ وَأَنْصَلِي عَلَى رَسُولِهِ الْكَرِيمِ¹

Expectations from Khuddamul Ahmadiyya

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

My purpose for establishing Khuddamul Ahmadiyya was to somehow inspire within our youth that level of spirituality by which the responsibility of a nation can be carried on their shoulders. Clearly our community is not a political organisation; nor do religious communities follow or adhere to political principles. Instead politics finds refuge in their service. Accordingly, during the previous crises of governance and state faced by our country, we restricted ourselves to extending

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]

our support to the good leaders of this nation and have always abstained from accepting any sort of administrative authority.

I, for one, assisted the Boundary Commission. We have also given our support in all times of difficulty and yet as a community we have never merged with any political party. We have retained our independence throughout and given help only to the extent that it was warranted. Otherwise believers cannot immerse themselves in such activities which are not fully subservient to Allah and His Prophet.

We are a spiritual community and all religious missions are founded on spiritual principles. Thus when I established Khuddamul Ahmadiyya it was my intent [that our youth] learn to give preference to their faith over worldly pursuits in a real and true sense. Unfortunately, they have failed to live up to my expectations in the manner I desired,

even as I watched over them with a mother's eye; a mother, who always sees the beauty in her child no matter where upon them she lays her eyes. I wished for them to be regular in their congregational prayers, to be ardent observers of *tahajjud*², to immerse themselves in preaching the faith and to embody within themselves a spirit of devotion and sacrifice for this cause. However, Khuddamul Ahmadiyya has not lived up to my expectations as I had desired. With that in mind, I have taken the decision to reconstitute this organisation and give it a new structure so that we can again strive to unearth those spiritual treasures which were the principle objective of this body at the time of its creation. According to the new arrangement, I am going to be the Sadr of Khuddamul Ahmadiyya. As is

² A voluntary prayer offered in the early part of the night. [Publishers]

the case with the shura³, I will preside over its meetings and gatherings unless for some reason I am not present, in which case I will appoint a representative.

After this, Huzoor rebuked [the khuddam] on the previous year's election of Sadr. He said:

It pains me to say that in direct violation of the Khuddamul Ahmadiyya charter, two individuals above the age of 40 were nominated for this position.

Khuddamul Ahmadiyya is a spiritual organisation and is therefore expected to abide by spiritual principles. Yet the negligence shown in the election process gives me cause to think that the Khuddam consider the post of Sadr the same as that of a lumbardar.⁴

³ A consultative body within the jama'at structure. [Publishers]

⁴ A position common to the Indian subcontinent. Lumbardar (synonym numberdar) refers to the administrative head of a village. [Publishers]

After looking over the proceedings of the election it occurred to me that different *majalis* had, in their nominations for Sadr, failed to keep in mind the very soul and essence with which this body was created. A strong family background was considered a sufficient merit and individuals were nominated because they were descendants of the Promised Messiah^{as}. Whereas the [chief consideration] ought to have been whether the [nominee] lived in accordance with the greatness and [elevated teachings] of Islam and Ahmadiyyat. An individual, who is not regular in their prayers or active in the service of religion, deserves disapproval rather than [respect and] adoration. Indeed, in the matter of the relatives of the Holy Prophet^{sa}, the Qur'an is particularly strict and stipulates their punishment for wrongdoing at twice the amount as that of other people. In my opinion certain names were proposed only

because the individual in question belonged to the family of the Promised Messiah^{as}; whereas a person cannot be called a believer until they are invested with the true spirit of faith.

Some people exaggerate the status of their parents or the prophets [they follow] while others do not give them the respect they deserve, when in fact due regard should be paid to a person in accordance with their standing and [merit]. [If this principle is followed] it can bring benefit to Ahmadiyyat. As the following verse makes clear:

گر حفظ مراتب نہ کنی زندیقہ

If you do not pay people the due respect;

You lack piety and etiquettes.

In my opinion very few local branches of Khuddamul Ahmadiyya have functioned

properly. So I am left with only two options: either I disband this organisation or I try to reform it. The latter course is the one I have preferred. From now on I will be the Sadr. A naib Sadr, chosen from the members of the *majlis-e-markaziya*⁵ will ensure that my orders are carried through. He will be responsible for the implementation of my instructions and the decisions of the committee in all *majalis*. A permanent secretary will also be appointed in the headquarters and this position will not be bound by restrictions of age. Likewise, each province will also have its own vice president and secretary. Every year two fortnightly *tarbiyyati*⁶ classes will be held for the instruction and training of the khuddam. [Having received the appropriate training] participants will then educate the khuddam in their own localities.

⁵ A member of the Majlis-e-Amla in Rabwah.[Publishers]

⁶ Moral training.[Publishers]

The costs and expenses for [such initiatives] will be covered [through contributions] from the khuddam. All [administrative and clerical] employees, businessmen and landlords will have to pay, one *paya*⁷ for every rupee. Primary level school students will contribute a total of two *paisas*; middle school children one *anna*; high school students one and a half *annas*; and college students will give four *annas* a month.

Piety must be the main criteria when considering a person for office. All voters will at the time of casting their vote have to testify that the individual they have nominated for selection is regular in their five daily prayers, honest, tends to the needs of the poor, is not a liar and is loyal to the system.

⁷ *Paya* was just another name for *paisa* which along with the *anna* was a unit of currency formerly used in the Indian sub-continent. There were one hundred *paisas* in the rupee and one *anna* equaled 1/16 of a rupee. [Publishers]

I am now the Sadr [of this organisation], so [as and when] my health permits, I will participate in your programmes and address you at different times for it is vital to gain an understanding of the previous system so that the positive achievements of the past are not wasted. Therefore I am appointing Mirza Nasir Ahmad as the Naib Sadr. The rest of you will propose a name for the position of secretary. If I find him suitable I will select him, otherwise I will appoint someone else from among our life devotees or anyone else I consider appropriate for the position. There will be no age restriction for this post, but whoever occupies it can be changed in the same way as nazirs and wakils.

Being an Ahmadi youth means to have control over your words, to be hard working, religious, regular in the five daily prayers, and to embody dedication and sacrifice and fearlessness in conveying the truth. There is

nothing wrong with parades—but no matter how good a thing is, it is at its best when conducted at the proper time and place.⁸

(Alfazl, 01 November 1949)

⁸ It appears that this is a reference to some sort of parade or march took place during the ijtema.[Publishers]

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