



Messages from Hadhrat Khalifatul Masih IV رحمه الله تعالى

A collection of extracts from addresses delivered to Khuddam and Atfal at Majlis Khuddamul Ahmadiyya Ijtema's and Atfal Rallies.

Tabligh 1997

"No matter how many lectures you give to someone on how to swim, telling him this is how you have to make strokes, and this is how to move your legs, and this is how to keep your body flat, no matter whether he does a Ph.D. in the subject, he will drown if you throw him in the water. Just by acquiring academic knowledge of swimming, you may study the history of the world, you will find that without practice the scholar will drown when he enters deep water.

This is the law of nature. You will have to lead them by the hand to set them in Tabligh work. You should finalise methods, ponder and divide the work, then whoever wants to do Tabligh you need so much manpower to support them. With all the work, so much manpower develops that the organisation spreads over the whole country.

But tell them in the very beginning that we are not those Muslims who want to convert people with the sword. We are not those who explode aircraft. We are not those who believe that hearts can be changed with the power of sword. We are the ones whom they have attempted to change with the force of the sword. We have let our necks be severed but we have not changed. We will change others with the brain and with logical argument. First you must introduce yourself and then ask how many are interested. Then say that we desire, for example, to donate a free copy of the Holy Qur'an in your library.

May Allah enable us that we should organise our work and every Ameer should know that my day today is better than yesterday. Today more than before, with the Grace of Allah, I have the strength to do my duty. You must not forget prayers which I will continue to remind you of.

Every work becomes easy with prayer. Without prayer the highest possible device can become useless. In the spiritual world, the prayer has the station of being the cause of all causes."

Preaching 1996

"May I just say that when someone works in a field, then it is the 'bite' that gives him new strength. By the word 'bite' I mean with reference to cricket. When a bowler has a bite in the beginning, then he becomes unplayable, a new bowler is born out of him and he dominates the game from then on. If he doesn't get the bite then he becomes dull and just a non-entity without any potential to change the result of that particular game. So you see them crest-fallen trying their efforts as best as they can but always defeated and tired in their attitude. But those who have bites, they rise and they become gigantic and as such they feel as if they can always do it. Never again will they meet with failure. But next time they do. The difference between a good Dai illallah organiser and these people is that there is a quality of permanence about those who have a 'bite' in religious affairs. Once God gives them this, they never lose this quality. They go

on increasing rather than losing it.”

Ijtema 1991 – The importance of Wudhu

“A Muslim must know how to say his prayers and his responsibilities relating to the prayer, Wudhu and how it breaks, and how to make the prayer better, healthier and more acceptable to God and what injures the validity of prayer. I am deeply concerned with Ahmadi Muslims, with preliminary things, that are the foundation and the backbone.”

Ijtema 1992 – The importance of Obligations of a Qaid

“Generations benefit from previous generations and, we should be mindful to them. A time will come when future incoming Qaideen and, office bearers will be getting prizes where a lot of labour from previous Qaideen would have been put in. May we progress from achievements we have already made to higher and noble achievements.”

Ijtema 1993 – Addiction to Prayer

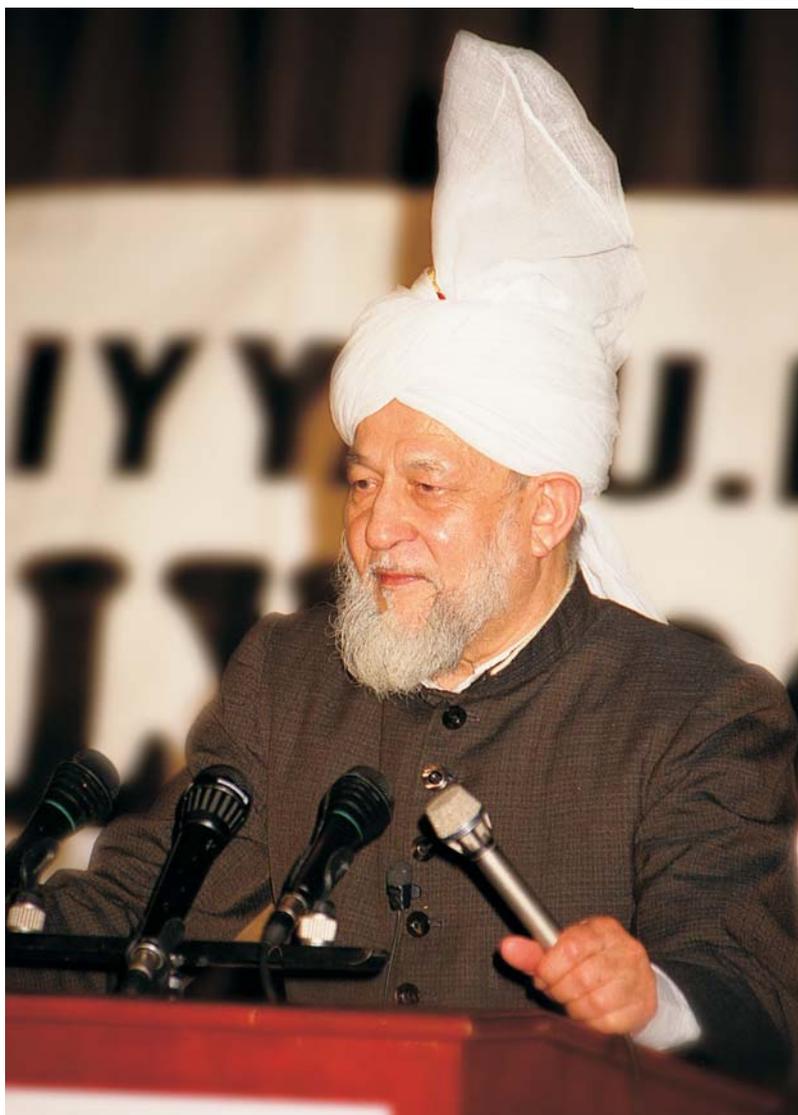
“On certain areas where progress should have been made much more rapidly, there is something lacking which continues to worry me. I will not be satisfied as your leader, until all of you become addicted to prayer. The Holy Prophet Muhammad’s صلى الله عليه وسلم addiction to prayer was like fish in water, this was the source of all his happiness and strength.”

“Namaz is one of those things that keeps me worried and, I will never become satisfied until Khuddam become namazis. If they can’t find a mosque to go to, to do their 5 daily prayers congregational prayers, then at least I should have the satisfaction to know that they perform their prayers in their homes and ask their brothers and sisters to participate and, make small mosques in their homes. If that happens then they will come closer to the purpose of our creation. If you become a worshipper that is the beginning of the journey. We must improve the quality of our prayer, because if you analyse your prayer you will see that you have fallen here and there. I repeatedly come to the topic of prayer, don’t be fed up at this because if you become fed up of the subject of prayer you are fed up of life. It is the source of life it is eternity.”

Ijtema 1995 – How Islam ends division of all kinds

“It should be borne in mind that Ahmadiyyat itself is not divided into groups but may be likened to a bouquet of different flowers, where each different flower represents a particular ethnic group. This year’s Ijtema reflects this, as there are many newcomers who are drawn from various walks of life and represent (in their origins) different nationalities. This is a very encouraging sign and it is important that in this way that we all become embodied into one single entity, the entity of Ahmadiyyat, where all differences in our cultural, racial and geographical backgrounds are left at home as we come together to attend (as one entity) any Jama’at event.”





Ijtema 1996 – Responsibilities of a Daeen Illalah

“I want to remind you of your responsibility as Daeen Illallah. So this is one which not only Khuddamul Ahmadiyya UK is lagging far behind, but the entire Jama’at UK is lagging far behind. I have tried repeatedly to awaken you, to stir you up to life, but somehow it is this area - of preaching - where you feel very shy. While you require it most. Because God has so ordained, that Khalifatul Masih, after he had to leave his headquarters, chose the UK as his markaz. To live here most of the year. To remain with you, to be available to you throughout. Day in and day out. So it is not a very good compliment to you. To express your gratitude to Allah for this advantage, unique advantage, which he has granted you”

“I want you to wake up. I want each of you to be productive and produce one more Ahmadi. So it is highly essential for the UK to keep up with the world pace of the growth of Ahmadiyyat. If you are negligent of your duty, you should remember that you may cause great damage to the cause of Ahmadiyyat. Because for the same reason, that I counted among the special blessings of

Allah, my presence here is particularly hurting the enemies of Ahmadiyyat and they have turned England into the seat of opposition. All the intrigues which are being cooked are largely cooked in the United Kingdom, outside Pakistan I mean. So when the enemy is redoubling its efforts to defeat Ahmadiyyat and arrest its passage. If you do not react with as much will, resolution and honesty and sincerity of purpose, then you are not a live Jama’at.”

“There is no doubt about it, no shadow of doubt, that it is Allah’s Will that is done. But Allah favours those who do it with a will of their own. It is the resolution of the believers which is made here on Earth, which rebounds from the Heavens; and then things happen to move and be realised. But if the resolution is not born in your hearts, if your minds are not made up with a definite resolution that we must perform this deed, what ever may happen, then the heavenly will does not move along with your lacklustre move, half hearted move, it does not care for that.”

“If you continuously pray for yourself and pray not only for this purpose, but also pray regularly, like the Muslims are expected to pray. Five times a day at least. Tahujud if it is possible. So become

a realistic meaningful Muslim, and then Inshallah, things will happen at your hands which even will amaze you when they happen. Because there are very big things that are going to happen, Inshallah if you awake."

"You are the backbone of the future generations of Ahmadis in this country, and if you wake up to your responsibilities, as I have repeatedly expected of you and told you in so many words. Then Inshallah a revolution will begin here from this soil, which is spread to all the western countries."

Second Ijtema 1996 – To pray for oneself

"I know from my experience that if Ahmadis are approached properly in the name of Allah or Jama'at, they will always respond because, they are sleeping (i.e -they are not dead). Ahmadis have the natural inclination to respond to the call of God, but it must reach them in the right way."

I would advise you to continue to pray for yourself and promise that you pray for yourself and ask for Allah's help to worship Him.

I want you to taste the response to prayers by Allah. So the best thing to do is to start praying and find time during your daily pursuit to remember God.

Beg Allah to give you a taste of acceptance of prayer. Begin to pray by thinking of the favours bestowed by Allah and sending Darood upon Hadhrat Muhammad ^{saw}

"May Allah give all of you who have participated in the Ijtema a new birth and may you have many happy returns to goodness."

Ijtema 1998 – Self-Reformation

"A new spiritual birth in life leads to full consciousness of yourself. This spiritual rebirth is the only answer to all your problems, unless you create a new Ahmadi in yourself, you cannot perform your responsibilities to Ahmadiyyat and Islam."

Atfal Rally 1993 – The young and prayer

"When I was going to prayer this morning I saw that a large number of children slept in this very hall. I stood and watched for



Photo: Umair Aleem



Ahmadis should grow up not just as great scholars, who are already being groomed to be leaders in education, but I also want Ahmadis to excel in other fields such as sports. Mental and spiritual health is deeply linked to physical health. If you maintain your physical health it will help your mental health. It is not necessary for a spiritually healthy person to be physically fit but if he is, it will certainly help him. Older people have been saying prayers all their life with deep personal attachment yearning for the days when they could say their prayers without getting tired, and gain more pleasure. However, due to ailments in old age they cannot say their prayers with ease as they used to in their younger days. Physical health does help the spiritually strong to do good deeds and worship God."

Atfal Rally 1997 – Sura Fatiha

"When you learn Islam, Sura Fatiha becomes the *most central* to it. It plays the pivotal role in teaching you what Islam is; because of this it is called the mother of the whole Qur'an. So from the mother is born the child which carries all the characteristics which the parents have."

Case of the young:

"the responsibility is not *only* of Khuddamul Ahmadiyya, *the responsibility of taking care of children is jointly shared* by the parents, by the Jama'at as such and by the auxiliary organisations like Khuddamul Ahmadiyya, Ansarullah, etc"

Telling the truth, shun falsehood:

"Apart from this I would like to remind

a while and saw that most of them had already gone for prayer to the mosque and the remaining were preparing to do so. This made me very happy and I also observed all the Atfal in the mosque to see if there were any signs of tiredness at being awakened so early to go to the prayer. I found no signs of any displeasure. All were happy and willingly participating. This is most encouraging for the future generations of Ahmadiyyat - which is you. If you continue to be brought up in this excellent manner inshallah by the Grace of Allah, the future of Ahmadiyyat in this country will be even brighter."

The importance of physical fitness

"Therefore, I want you to fill your hearts with special zeal for games and sports and other outdoor events, as I wish that

the administration to teach you some lessons in your moral conduct. The most important thing is to keep you informed and reminded that *lies* are a type of *shirk*, like calling partners besides Allah. A Muslim *must* never tell a lie, not even in a joke. This should be your *firm* habit which should have *no* lapse anywhere, in every sphere of your activities.

See to it that you *never* tell lies. Whenever you are *tempted* to tell lies you should remember that it is a heinous crime and Allah does not like His servants to tell lies. *Because to tell lies is inconsistent with your claim that you believe in God.* When you tell lies you believe in Satan instead, because lies come from Satan and truth comes from God; that is why one of the names or attributes of God is 'Truth', *Al-Haq*."

Kind treatment to others

“To behave towards your fellow human beings, towards your fellow children, with kindness, with respect, not calling each other bad names, not to bully the weaker among you, not to deal with the weak among you with bullish habits. *Respect the weak*. When you learn to respect the weak then you will always respect the strong as well. To respect the strong only becomes piety or righteousness only *when* you respect the weak. If you show no respect to the weak then the respect you show to the strong above you is a mark of your *cowardice*, not a mark of your honour.

Every man respects the strong above him who is stronger and can beat him if he does not pay proper respect to him. So if you respect the strong while you do not respect the weak, your respect of the strong is a sign of weakness in you, not of strength.”

Atfal Rally 1998 – Sura Fatiha

“Surah Fatiha and remembering its meaning should be emphasised as much as possible, year after year after year. Without Surah Fatiha you cannot become a basic Muslim. Surah Fatiha is the Mother of the Holy Qur’an. And Surah Fatiha teaches everything that you should beg of God. Surah Fatiha should be memorised in a manner along with its translation, so you should not translate mentally what you are reciting in Arabic. It should appear to you systematically like you are saying it in English.”

Huzur’s Last Ijtema Address: 2000

“are there enough among you who understand the nimaaz (prayers) and read it with concentration, and read it so that every time, every nimaaz opens questions for you? Have you gained anything? Have you improved in any quality from the previous nimaaz?

But there will be few among you who do pay justice to the nimaaz as taught to us by Hadhrat Muhammad Mustapha صلی اللہ علیہ وسلم. It’s a very long way to go, first of all to understand the meaning of nimaaz, secondly to make it as if it’s your own language, say it so repeatedly that it automatically becomes your own language, and rises not only from your brain, when you translate it, but from your heart. In performing Salat you address God as if He is standing before you.

This is what worries me - and has always worried me - what is the purpose of these Ijtemas, and this show business, and grand galas, if the essential purpose of the performance of nimaaz is not achieved? It’s a very difficult task, I’ll agree. Khuddamul Ahmadiyya has to awaken you repeatedly, knock at the doors of your hearts, which I hope Khuddamul Ahmadiyya does. But it is you who are sitting before me who know better whether this purpose is achieved by Khuddamul Ahmadiyya or not. So I hope you will carry back the memory of this address in your hearts, and always try to perform nimaaz in the best of manners.

Again, another factor that worries me is the recitation of the Holy Qur’an. I doubt if most of you always recite a portion of the Holy

Qur’an daily after the morning prayer. And that is not enough, just to recite parrot fashion. The important thing is to learn the meaning of the Qur’an, and that can be done with the help of regular translations, in the beginning. But gradually this should be improved so that the language of the Qur’an becomes your own language in which you speak. For that, the knowledge of Arabic is essential, but I know it’s very difficult for most of you to become Arabic scholars. But you can repeatedly pay attention to the translation so that, by going through the translation, you understand the meaning of the Qur’an.

Now, the Qur’an has many layers of meanings. First of all, the apparent meanings - most of you don’t know the apparent meaning of the Qur’an, unfortunately. Then to go deeper and deeper and understand the Qur’an, so that it becomes clear to you that this is a book revealed by Allah to Prophet Muhammad صلی اللہ علیہ وسلم. It’s not a man-made forgery. It speaks of so many wonders, of the past and the future. It speaks of every scientific subject and explains what’s happening in the universe, and what is happening within you, so much so that, once you’re wonder-struck by the Qur’an, you’ll also be captured by its beauty. And then the Qur’an will always lead you, you can walk hand-in-hand with the Qur’an, and then you can see God within yourself and outside, around you in nature.

So this is a very important message to you - a great, difficult message indeed - but unless you do it, you will not become a true Ahmadi Muslim. It’s good to hear loud slogans such as ‘Narahe-takbir’, ‘Allahu-akbar’, ‘Allahu-akbar’ - it is scintillating. But it’s meaningless if these Narahs (slogans) did not reach Allah’s Throne, and on this Hadhrat Rasoolullah صلی اللہ علیہ وسلم once said - at a time when the companions were loudly proclaiming the Oneness of Allah, and repeatedly extolling Him as One, the Best, the Greatest - Rasoolullah صلی اللہ علیہ وسلم turned to them and said: Don’t do it so high. For that particular journey it was required that they should do it in their hearts and understand what they are saying. He said: Your voice cannot reach the seven heavens, but your heart’s voice can, because Allah knows it. It does not have to be raised to the seventh sky. But Allah descends upon your heart and makes it a seventh sky.

So this is the general instruction to Khuddam, and I am worried about it, that we have a long, long way to go. I hope, with this short address, I should end this speech and pray for all of you who are participating here, that you listen to all my instructions of the past and the future, and try to act upon them. Allah bless you all, may you return home safely, and your journey would be safer if you set your heart with Allah, and Allah keeps your heart with Him. Then, whatever happens, you will go straight to God and be received in His Arms like a child is received back in the arms of her mother. Allah bless you all.