

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ نَحْمَدُهُ وَنُصَلِّي عَلَى سَيِّدِنَا مُحَمَّدٍ
وَعَلَىٰ عَائِلَتِهِ الْمُسَيِّمِ الْمَوْجِدِ الْمَوْجِدِ
إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

The AHMADIYYA GAZETTE

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HAZRAT KHALIFATUL MASIH III PASSES AWAY

Hazrat Ameerul Momineen, Hafiz Mirza Nasir Ahmad, Khalifatul Masih III (Third Successor to the Promised Messiah), the head of the worldwide Ahmadiyya Movement in Islam, has left this transitory world to his eternal abode on Tuesday, June 8, 1982, about 12 midnight, at Islamabad, Pakistan. He was under treatment there from a severe heart attack which he suffered on May 31, 1982. *Inna Lillahe Wa Inna Ilaihi Rajioon. - Al'Aino Tadm'a'o Wal Qalbo Yahzono Wa Laa Naqoolo Illaa Maa Yurzee, Rabbana* (surely to Allah we belong, and to Him shall we return. - The eye sheds tears and the heart is heavy with grief, but we do not utter anything except that which pleases our Lord).

Hazrat Hafiz Mirza Nasir Ahmad, the eldest son of his august father, Hazrat Mirza Bashiruddin Mahmud Ahmad, Muslehe Mauood and Khalifatul Masih II, and the grandson of the Promised Messiah (peace be upon him), the Holy Founder of the Ahmadiyya Movement in Islam, was elected Khalifatul Masih III in November 1965 when Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II, breathed his last, after steering the ship of Ahmadiyya Community for more than fifty one years.

During his tenure of Khilafat, in fulfilment of the prophecies of Talmud, the revelations of the Promised Messiah (peace be upon him) and of Hazrat Muslehe Mauood in particular, Hazrat Mirza Nasir Ahmad, Khalifatul Masih III proved himself worthy of the trust put upon him by God, through the agency of the Electoral College appointed by his predecessor Hazrat Muslehe Mauood, Khalifatul Masih II (Allah be pleased with him).

It will be recalled that he initiated several schemes which have accelerated the pace of the progressive march of Islam all over the world in the past one and a half decades. The Fazl-i-Umar Foundation, the Nusrat Jehan Scheme and the Ahmadiyya Centenary Jubilee Scheme have projected the message of Ahmadiyyat, the true Islam, to every nook and corner of the globe. Hazrat Khalifatul Masih III travelled widely to Europe,



HAZRAT HAFIZ MIRZA NASIR AHMAD, KHALIFATUL MASIH III (Allah's Mercy be on him)

America and Africa to convey the message of Islam in person by his scholarly speeches, Press Conferences, and long interviews given to the news media of these continents.

The services in the field of education and that of health provided by the schemes of Hazrat Khalifatul Masih III in the continent of Africa have indeed won the hearts of thousands of Africans for this champion of Islam. All these means and many others adopted by him have certainly increased the membership of

Ahmadiyyat the true Islam all over the globe.

A LIFE SKETCH

Hazrat Mirza Nasir Ahmad, Khalifatul Masih, Third Caliph of the Promised Messiah and Mahdi (peace be on him) and august Head of the Ahmadiyya Movement in Islam, was born in 1909 at Qadian, India. Early in life he learned the Holy Quran by heart and was educated at Qadian, Lahore and Oxford. Before election to his exalted office, he worked as Principal Jamia Ahmadiyya (Missionary College), Principal T.I. College, an affiliate of the Punjab University, and as a member of the Punjab University Senate, Academic Council and various other committees. He also headed the Central Anjuman Ahmadiyya (the main executive of the Ahmadiyya community), Khuddamul Ahmadiyya (Youth Organization), and Ansarullah (Organization of Elders).

Scholar, sportsman, thinker, educator and leader, he kept himself busy with the community's spiritual, moral and educational programs which have multiplied manifold since his election as Third Caliph of the Promised Messiah in 1965. An early riser, his daily work started immediately after dawn and kept himself busy till late in the night. He himself attended to his daily mail which kept pouring in from all over the world. He was the promised grandson of the Promised Messiah and Mahdi, Founder of the Ahmadiyya Movement. His election as Caliph fulfilled a prophecy of the Talmud which mentions "the throne of the Messiah descending to his grandson".

Dynamic head of a dynamic missionary movement with centers all over the globe and with schools and colleges in Africa and elsewhere, he believed that the emancipation of mankind lies in return to the One and Only God and His Message. Elected for life, he was the voice articulate of the age and was in direct communion with God.

During his visit to Europe in 1967, he warned the West that the world was fast heading towards an unprecedented catastrophe. Unless the West pauses in its craze for physical power and material domination, it was bound to destroy itself as foretold by the Holy Quran and earlier Scriptures. A great champion of freedom and brotherhood of man, he was opposed to want and injustice at all levels of human existence. True Islam alone, according to him, can solve the current social, economic and other problems of the world.

HIS CHALLENGES

This champion of Islam, touring Europe in 1967, repeated the Challenges of the Promised Messiah, the Holy Founder of the Ahmadiyya Movement in Islam, thrown to the Christians regarding the supremacy of the teachings of Islam mentioned in the Holy Quran. While discussing with a deputation of the Danish Mis-

sionary Society and Christian Orientalists, who paid him a visit at Copenhagen, Denmark, Khalifatul Masih III said: "The Promised Messiah claims that both old and new testaments are no match for the Holy Quran. The scriptures put together cannot even compete with the very first chapter of the Holy Quran, containing seven verses".

The Promised Messiah said "I would pay a considerable amount to any Christian priest who could produce something from his scriptures better than the Sura Fatiha. The decision to this effect would be taken by three non-Muslim judges".

Again, the Promised Messiah said, the basic principles and teachings of the Holy Quran are full of wisdom and truth. Those who believe otherwise should at least point out a few of the major objections.

"If we fail to give satisfactory answers to their allegations or at least did not prove that the teachings of their religion are far inferior and devoid of truth as compared with that of Islam, we undertake to pay the penalty".

"In case our opponents fail in their attempt of proving the superiority of their ideals and teachings, they will have no option but to accept Islam."

The discussion with the Christians lasted for one and a half hours.

ISLAM ALONE COMMUNICATES MAN WITH GOD

In a press conference at the Atlantic Hotel at Hamburg, West Germany, Hazrat Khalifatul Masih III declared that the sign of true religion is that its followers should have communion with God the Exalted—as this is the object of religion—Hence a religion that has no connection with God can not be a true religion. We claim, he continued, that in this age, this sign can only be witnessed in Islam and it is Islam alone that communicates man with God.

In corroboration of his claim, Hazrat Khalifatul Masih III reiterated the fundamental challenge of the acceptance of prayer presented to the world by the Promised Messiah, that the followers of different religions should select a number of patients and these should be divided among the delegates of each religion who should pray only to God for the recovery of his share; and I do claim that the patients of my lot would be cured more in number than those of the others, Khalifatul Masih concluded.

HE WARNED THE WORLD

Besides, it was in this press conference at Hamburg that Hazrat Khalifatul Masih III announced that in accordance with the signs described by the Holy Prophet (peace and blessings of God be upon him) and the pronouncements of the Promised Messiah, he concluded that within a period of three decades a great calamity

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SAHIBZADAH MIRZA TAHIR AHMAD ELECTED KHALIFATUL MASIH IV

Rabwah, Pakistan: Sahibzadah Mirza Tahir Ahmad, another son of Hazrat Mirza Bashirud Din Mahmud Ahmad, Khalifatul Masih II, and another grandson of the Promised Messiah (peace be upon him) the Holy Founder of the Ahmadiyya Movement in Islam, has been elected as Khalifatul Masih IV (Fourth Successor to the Promised Messiah (peace be upon him)). Before the burial of Hazrat Hafiz Mirza Nasir Ahmad, Khalifatul Masih III, on June 10, 1982, the Khalifatul Masih IV was elected by an Electoral College (appointed by Hazrat Muslihi Mauood, Khalifatul Masih II, Allah be pleased with him) composed of the Executive Council Members of Sadr Anjuman Ahmadiyya and that of Tahrik Jadeed Anjuman Ahmadiyya, Principal Jamia Ahmadiyya, Mufti of the Ahmadiyya Community, Provincial Ameers of Pakistan, Ameer of Karachi, District Ameers, Ex-Ammeers who had been Ameers twice at the time of election, Ameer Jamaat Ahmadiyya Qadian, Members of Sadr Anjuman Ahmadiyya Qadian, all the living companions of the Promised Messiah (peace be upon him) the eldest son of those companions of the Promised Messiah whose mention had been made by the Promised Messiah in his books before 1901, provided the son is a believer in the Institution of Khilafat, all those Ahmadiyya Missionaries who had worked at least for one year abroad as Missionary and they had not been terminated by Tahrik Jadeed Anjuman Ahmadiyya under any charge against them, All Ahmadiyya missionaries who had worked as Provincial or District Missionaries at least for one year within Pakistan and had not been terminated under any charge by Sadr Anjuman Ahmadiyya Pakistan.

The election of Hazrat Mirza Tahir Ahmad was unanimous, and thousands of Ahmadies who had gathered

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will visit this world and destroy it. Only those persons will survive who have a real connection with God and afterwards Islam will prevail in the whole world including Russia and the U.S.A.

DUEL IN PRAYER

Again at a reception at Frankfurt, West Germany, replying to the address of welcome, this very man of prophecies, the Third Successor to the Promised Messiah, declared that the God of Islam is the only living God and the Promised Messiah the great son of the Holy Prophet Muhammad (peace and blessings of God be upon him) is the manifestation of the Living God and His Living sign, and he as a successor to the Promised Messiah challenges that if a Christian claims that his God is the living God then he should duel with him in respect of the acceptance of prayer and get a great reward in case he wins. The godly man of such calibre has left the entire community in mourning.



Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV

here from all parts of the country took Baiat of allegiance at the hands of Hazrat Khalifatul Masih IV, after the members of the Electoral college had announced their unanimous decision and taken Baiat.

Hazrat Mirza Tahir Ahmad Khalifatul Masih IV led the *Janazah Salat* (funeral service) of Hazrat Mirza Nasir Ahmad, Khalifatul Masih III, in which almost one hundred thousand people participated. They also offered prayer led by Hazrat Khalifatul Masih IV after the burial was completed in the walled area reserved for the family members of the Promised Messiah (peace be upon him).

Hazrat Mirza Tahir Ahmad was born on December 18, 1928 at Qadian, Punjab, India, the first International Headquarters of the Ahmadiyya Movement in Islam; to Seyyedah Maryam Begum, the third wife of Hazrat Muslihi Mauood, Khalifatul Masih II (Allah be pleased with him).

It is worth mentioning that the Nikah sermon of Hazrat Mirza Bashirud Din Mahmud Ahmad Khalifatul Masih II, on the occasion of his marriage with Seyyedah Maryam Begum (the daughter of Hazrat Dr. Seyyed Abdus Sattar Shah, a great companion of the Promised Messiah having made his baiat in 1901) was delivered by Hazrat Maulana Seyyed Muhammad Sarwar Shah, a devoted companion of the Promised Messiah (peace be upon him) and a great scholar who was deputised by the Promised Messiah (peace be upon him) on his behalf in a well-known debate with Maulvi Sana Ullah of Amritsar at Modd. Maulana Seyyed Sarwar Shah in a seer way concluded his Nikah sermon by saying:

"I am old, I shall go, but it is my faith, that as servants of religion were born to the first Seyyedah, likewise servants of faith would also be born to this Seyyedah. I am convinced of it, and those who will survive shall witness it." (The Daily Alfazl, February 14, 1921).

Hazrat Mirza Tahir Ahmad was born of the same Seyyedah whose wedding sermon was delivered by the said Hazrat Maulana Seyyed Muhammad Sarwar Shah (Allah be pleased with him).

Hazrat Mirza Tahir Ahmad had his elementary education at Qadian, and passed his B.A. Degree from Punjab University in Pakistan. The degree of *Shahid* was conferred upon him from Jamia Ahmadiyya (The Ahmadiyya Theological Seminary) Rabwah, after which he left for the United Kingdom for higher education, where he also had the chance of comparative study of Islam

and other religions. He was appointed Nazim Waqf Jadeed by Hazrat Khalifatul Masih II in 1958, the task he successfully carried out for 24 years, till his election to the sacred institution of Khilafat. He also held some of the key positions during the Khilafat of Hazrat Khalifatul Masih II and that of Hazrat Khalifatul Masih III, including that of President of Majlis Khudamul Ahmadiyya Central, President Majlis Ansarullah Central, a Director of Fazl Umar Foundation, a Member of Ifta Committee, and a Member of Delegation led by Hazrat Khalifatul Masih III to the Pakistan National Assembly to present the case of Jamaat Ahmadiyya against the accusations that the Mullahs had labelled notoriously on Ahmadiyyat the True Islam. He has been almost a constant speaker to the participants of *Jalsa Salana* since 1960 and has dealt with various subjects in a remarkable way. He is the author of a number of books including *Mazhab Ke Nam Par Khoon*, and a Biography of Hazrat Fazli Umar, Khalifatul Masih II.

With the election of Hazrat Mirza Tahir Ahmad, the prophecy of Talmud has been fulfilled a second time: "It is also said that he (the Messiah) shall die and his kingdom will descend to his son and grandson." (Talmud, London, 1878, Chap. 5, P. 37); and likewise the revelation of the Promised Messiah Innaa Nubashirok Bi Ghulamim Naafilatal Laka (We give you the glad tidings of a boy who would be your grandson) has seen its manifestation second time as he is also the grandson of the Promised Messiah (peace be upon him).

A DREAM OF THE PROMISED MESSIAH



I saw in my dream that I had become Hazrat Ali (May Allah honor his countenance). I felt as if I was the very same. It is one of the peculiarities of a dream that sometimes a person feels in a dream that he is someone else and thus I felt that I was Ali Murtaza and the situation was that a group of Khawaraj was opposing my Khilafat, that is to say, they wished to obstruct my becoming Khalifa and were creating mischief for that purpose. Then I perceived that the Holy Prophet (on whom be the peace and blessings of Allah) was close to me and said out of kindness and affection: O Ali leave them alone and their helpers and their harvest. The Holy Prophet advised me to be steadfast and to refrain

from getting involved with those people. He told me that I was in the right but that it would be better not to address them. By their harvest is meant the followers of the divines who are influenced by their teachings and whom they have been preparing since a long time.

Then my mind moved towards the reception of revelation and God disclosed to me that one of my opponents said (Arabic): Leave me free to kill Moses; and by Moses he meant me. I saw this dream at 2:20 a.m., and it was the morning of Wednesday. Allah be praised for all this (Ayena Kamalate Islam pp. 218-219 footnote, Tadhkirah, English translation, p. 129).

HAZRAT KHALIFATUL MASIH IV ADDRESSES MEMBERS OF THE ELECTORAL COLLEGE

ALL I WANT IS TO ASK YOU TO PRAY FOR YOURSELVES AND PRAY FOR ME ... I AM TREMBLING UNDER THE TREMENDOUSLY HEAVY RESPONSIBILITY I AM REQUIRED TO DISCHARGE. MAY ALLAH BE PLEASED WITH ME ... I AM ACCOUNTABLE TO ALLAH DIRECTLY. MY ALLAH KNOWS ALL THAT IS IN MY HEART.

(Immediately after having been elected on June 10, 1982, to the exalted office of Khilafat, Hazrat Mirza Tahir Ahmad (May Allah strengthen his hand with His help) delivered a moving speech to the members of the electoral college in Masjid Mubarak. Below we reproduce the English translation of the text of his speech.)

After recitation of *Tashahud*, *Ta'awwaz* and *Tasmiya* Huzoor said: The secretary of Majlis-i-Shoora has desired that I should make a short speech on this occasion as did Hazrat Khalifatul Masih III. May Allah shower him with His mercy, fulfil all his objectives, and may He enable us to complete the good works whose foundations were laid by him, in order to win the pleasure of Allah.

I do not want to say anything except to ask you to pray for yourselves and for me that:

رَبَّنَا وَلَا تُحِثُّ عَلَيْنَا مَا لَا طَاقَةَ لَنَا بِهِ، وَاعْفُ عَنَّا وَارْحَمْنَا
وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

(O our Lord, burden us not with what we have not the strength to bear; and efface our sins, and grant us forgiveness and have mercy on us; Thou art our Master; so help us Thou against the disbelieving people.)

This responsibility is so great, so extensive, and so moving that I am reminded of the words uttered by Hazrat Umar on his death-bed before breathing his last:

اللَّهُمَّ لَا بِي وَلَا عَلَيَّ

It is true that Allah makes the Khalifa of the age. I have believed in it all my life and, by Allah's grace, I shall keep on believing in it upto my last breath. It is true that human power has nothing to do with it. So in this respect I am not accountable to you or anybody else, not to any member of the Jamaat. But in no sense is it freedom (from subjugation) because I am directly answerable to my Allah.

You may be unaware of my mistakes. You do not know what is in my heart. You have no knowledge of the visible and the unseen. My Lord sees whatever there is in the core of my heart. He won't accept false excuses. Only decisions taken in sincerity, devotion and piety, will be acceptable to Him. So my neck will henceforth not bow before the weak but before the most powerful Being who will have absolute control over it. This is not an ordinary responsibility. My whole body trembles at the thought that my Lord remain pleased with me; that He should be pleased to keep me alive as long as I am

capable of following the path of His pleasure; that He may enable me never to think or do anything against His desire. May no such thought ever arise in my mind in imagination; that I may bear in mind the rights of one and all and establish justice, as required by Islam. I know without justice goodness cannot be established and without goodness the reflection of the life in Paradise, which is termed as *Eita'i Zil Qurba* cannot be visualized. So let us all pray.

Before I start taking baiat, I wish to request Hazrat Choudhari Muhammad Zafrullah Khan Sahib to come forward and, representing the Companions of the Promised Messiah, let his be the first hand in my hand. It is my earnest desire that the hand which has touched the Promised Messiah's hand be the first to touch my hand. I request Hazrat Choudhari Muhammad Zafrullah Khan Sahib to come forward, then *Bai'at* shall commence."

In this way, all the members of the Majlis-i-Shoora pledged at the blessed hand of Hazrat Khalifatul Masih and at the end, he led a moving and soul-stirring prayer in congregation. After this prayer, all the members met with him and shook his hands.

TAHAJJUD PRAYERS

In a pronouncement dated March 22, 1902, the Promised Messiah is reported to have said: "My Community should make it a point of duty to offer Tahajjud Prayers, even if it is only two Rakaats. The fact is that the Tahajjud Prayers provide a very good opportunity of supplicating to God. The supplications of that time are very effective because they really come out from the core of our hearts. You know, unless we feel the real zeal for prayers, it is not easy to get up at that time, abandoning sweet sleep. The very getting up at that time creates a sort of zeal for prayer and it almost melts the heart and that is the condition which makes the Prayers efficacious." (Pronouncements of the Promised Messiah).

CANADIAN AHMADIYYA ANNUAL CONVENTION

The Ahmadiyya Annual Convention for Canada will be held during July 31-August 1, 1982, in Toronto, Canada. Any American Ahmadi brothers or sisters who plan to attend this convention should please inform the Ahmadiyya Missionary at the following address:

1306 Wilson Avenue

Downsview, Ontario M3MIH8

Ph: (416) 249-3420

Editorial:

DEMISE OF HAZRAT KHALIFATUL MASIH III

Millions of Ahmadies all over the world have been bereaved by the unexpected demise of their beloved Head, Hazrat Hafiz Mirza Nasir Ahmad Khalifatul Masih III, the Third Successor to the Promised Messiah (peace be upon him) the Holy Founder of the Ahmadiyya Movement in Islam.

Hazrat Hafiz Mirza Nasir Ahmad was not simply a figurehead. Rather, he was the first Mauood Nafilah whose advent was promised in the revelation of the Promised Messiah (peace be upon him) and his father Hazrat Mirza Bashirud Din Mahmud Ahmad Khalifatul Masih II (Allah be pleased with him) too was informed of being blessed with a son who would be *Nasiri Deen*.

By the demise of Hazrat Hafiz Mirza Nasir Ahmad, Khalifatul Masih III (Allah's Mercy be him), the entire world has been deprived of a man whose great motto was *Love For All, Hatred For None*. It was he who prayed even for those who persecuted his followers, burned their houses, looted their properties and deprived them of the rights which no sane person could have denied them at all. It was through the strenuous efforts of Hazrat khalifatul Masih III, day and night, for 17 years of his Khilafat (1965-1982) to spread Islam that the Ahmadiyya community has progressed leaps and bounds in every direction.

Hazrat Hafiz Mirza Nasir Ahmad was indeed of those blessed personalities about whom a saint is reported to have said:

*Wa Asfa Ala Firaqi Qaumin
Humul Masaabeeho Wal Husoonu
Wal Modno Wal Mozno War-Rawasee
Wal Khairo Wal Amno Was-Sukoonu
Lam Tataghayyar Lanal Layaalee
Hatta Tawaffahumul Manoonu
Fa Kullo Jamrun Lana Quloobun
Wa Kullo Maa'in Lana Oyoonu*

which means: Alas on the separation of those who were lamps to give light, who were castles to protect, who were embodiments of cities, who were clouds to give rain, who were mountains to secure from shaking, who were all good, all security and all tranquillity. The time has not changed for us until the death has overtaken them. Hence, each burning coal is embodiment of our heart and each water is the embodiment of our eyes.

As a matter of fact the passing away of Hazrat Hafiz Mirza Nasir Ahmad Khalifatul Masih III is an irreparable loss to the entire Muslim World and whatever amount of sorrow and grief we could express at this juncture would definitely be inadequate. Nevertheless, as true Muslims, believers in the Holy Quran, we should not forget the verse of the Holy Book of God wherein it is categorically stated that: *Kullo Man Alaihaa Faanin*,

Wa Yabqaa Wajho Rabbeka Zul Jalaale Wal Ikram. (All that is on it(earth) will pass away. And there will remain only the person of thy Lord of Glory and Honor). (55:27). Hence, as we sympathize and express our heartfelt condolence to all the members of the Promised Messiah's family and to the deceased widow and her relatives, we must find solace by reciting the consoling verse of the Holy Quran enjoined for such hour of trial and tribulation: *Inna Lillahe Wa Inna Ilaihe Raaje'oon* (Surely to Allah we belong and to Him shall return). (2:157).

34TH ANNUAL AHMADIYYA CONVENTION, USA

Directions for Travelling to the Convention Site

- I. If you are travelling from the SOUTH:
Take Route # 95 North (New Jersey Turnpike) to Exit 16 West to Route # 3 West.
Follow Route # 3 to Route # 23 North.
Follow step IV.
- II. If you are travelling from the WEST or NORTH:
Take Route # 80 to Exit 54 in New Jersey
Turn left over the bridge into
Route # 80 West (i.e. make a U turn).
Follow step III.
- III. If you are travelling from the EAST:
Take Route #80 to exit 53 in New Jersey to
Route 23 North. Follow step IV.
- IV. On Route 23 North turn right in Ratzler Road at the first circle.
Follow signs to "William Patterson College"
After crossing the Hamburg Turnpike turn left into Gate# 4 of the College.
Follow sign to the car park, Student Center for registration and Heritage Hall for accomodations.
Information Hot Line Number is (201)942-2292
This number will open on Friday August 13th at 10 a.m.

1982 ANNUAL CONVENTION WILL BE HELD ON

AUGUST 13, 14 and 15, 1982

AT

PATTERSON COLLEGE WAYNE, NEW JERSEY

INSHA ALLAH



ADDRESS ON THE OCCASION OF FIRST PUBLIC BAI'AT BY HAZRAT KHALIFATUL MASIH IV

NOT A PARTICLE CAN ACQUIRE SALVATION WITHOUT ACCEPTING HAZRAT MUHAMMAD (ON WHOM BE PEACE AND BLESSINGS OF GOD)...THE TEACHINGS OF THE HOLY PROPHET SHALL CONTINUE SO LONG AS THE WORLD LASTS...YOU WILL HAVE TO DEAL WITH ME AS TAUGHT BY THE HOLY PROPHET...WE MUST CONSIDER OURSELVES BOUND TO REMEMBER HAZRAT KHALIFATUL MASIH III (ALLAH BE PLEASED WITH HIM) IN OUR PRAYERS.

Hereunder we give the text of the soul stirring address that Hazrat Khalifatul Masih IV gave in Masjid Mubarak after his election to Khilafat to thousands of his devoted followers.

Huzoor said: "Friends should keep quiet and listen attentively. *Jazzakumullah.*

You have often heard a story of the exemplary obedience taught by the Holy Prophet. Once a companion of the Holy Prophet was on his way to participate in the Friday Prayers. He heard a voice saying "Sit down". Instantly, he sat down in the street and started hopping like a bird on both feet in a sitting position. Another companion saw him moving in this way and asked in astonishment as to why was he adopting that posture. He replied there was nothing wrong in it. "I heard a voice calling 'sit down'. That was the voice of the Holy Prophet demanding us to sit down. He replied: "But that was what was required of people inside the mosque. The man said: "I did not hear any word other than sit down, so I sat down where I was.

I can assure you that there is no salvation except in accepting the authority of the Holy Prophet if we have to win the hearts of the people and conquer the world. Not the slightest particle is outside the orbit of his authority. Hence all the principles he has taught his followers and practised in his life shall continue to prevail. Whosoever succeeds the Holy Prophet, and for that matter in the present age, the Promised Messiah's successors who bow in all humility before the Holy Prophet, sends invocation on him and occupies the exalted rank of Khilafat are entitled to receive the same kind of treatment. Huzoor's teaching is constant and permanent. It shall hold its sway for ever. You will have to deal with me in the way he has taught you irrespective of the Khalifa being unworthy or unfit (Huzoor said this out of humility and modesty, implying whatever and whoever the appointed Khalifa be.)

The Holy Prophet has even said that it is your duty to obey whenever an Amir (Head) be appointed over you. The Companions asked: What if he be unworthy and unacceptable religion wise. The Holy Prophet replied: 'obey him even if he be such! The companions again asked: O Holy Prophet, what if he be devoid of all good. 'Follow him even if he be such! Obey even if his head be as small as a date and he be a negro slave.'

Now through the grace of God and the favors of the Holy Prophet, and in accordance with his teachings, I have been assigned a position. I know more than any other person that I am not capable of the job, but Allah alone knows what role I am destined to play for in the

future. But so long as Allah keeps me installed in this position, You can profit from it only if you discharges your responsibilities imposed on you by the Holy Prophet. And I can be acceptable to Allah only as long as I discharge my responsibilities to you as required by the Holy Prophet.

Now we shall have the pledge of allegiance and then pray when you will particularly bear in mind these two things: You discharge your duties with heart and soul to the station of Khilafat with Allah's help, and I shall be imploring Allah's help in all earnestness and humility that He out of His mercy will enable me to discharge my duties to you and myself.

Then before taking *bai'at*, Huzoor said: Let us now enter the *bai'at*. I desire that the three sons of Hazrat Khalifatul Masih III (Allah be pleased with him) to come forward and place their hands on mine, and all of you join in this *bai'at*.

Thereafter all those present pledged and after accepting *bai'at* Huzoor observed.

"Friends should sit down, and remember Hazrat Khalifatul Masih III (Allah be pleased with him) particularly in their prayers. He treated us very cordially and affectionately and overlooked our faults most generously. He devoted his life to the affairs of the Jamaat with perfect loyalty. He was overburdened, so much burden was loaded on him, that whenever I saw him absorbed in his work, I wondered how it was all possible for a man permanently suffering from ill health and advanced age, to cope with his task. Sometimes he sat up as late as two or three o'clock in the morning to go through his mail and reply to the letters he received. In the days of crisis he prayed consistently for several nights, without having a wink of sleep, imploring Allah's succour. As much as I knew him I found him most sympathetic, a great benefactor; his heart ached at his follower's misfortune. It is the right of the departed soul that out of loyalty and devotion to him we should always remember him in our prayers. We should also pray for the preceding Khalifas and their master (the Promised Messiah) and the matchless, and the highest of all, the Holy Prophet (peace and blessings of God be on him) and keep on invoking blessings on him.

Allah has helped the Jamaat in all crises so far. He has always kept His promise that He would change every fear into tranquility, would strengthen faith and keep us adhered to unity, overlooking the shortcomings of Caliphs. We pray that the most loyal of all loyal Lords does the same to us, overlook our faults and deal

with us in the same way, extend to us His mercy, forgiveness, and assist us with His support and succour as he has been doing before. Amen."

Pray particularly for these things, supplicate to avoid trials and that the diseased hearts be cleansed. If a single soul, a single life be lost, my heart will ache and a Caliph's heart is the heart of the entire Jamaat, without the least difference. Let us bear hardships before we suffer hardships, and pray to him saying "O God, save all our brothers. Let not a single one sever us. If any of us becomes injured, place a healing balm on his injuries so that expressing regret and absolute repentance, he rejoins the Movement. Amen.

May Allah enable us to offer these prayers and be our guide and helper for ever. Amen. Let us now pray together."

Hazar lead earnest and moving prayer. After supplications he remarked: 'We shall offer Asr prayer right here. Let brothers stand in straight lines and presently after prayers comply with instructions just given'. (This referred to the announcement made by the President of Khaddamul Ahmadiyya with respect to going to *Bahishti Maqbara* after concluding prayers.)

After saying Asr prayers, Huzoor observed: "Let brothers keep seated. Those outside the veranda should

also sit down. Workers and those other Ahmadi brothers intervening between me and those brother obstruct their sight so that they can't see, they should also sit down. Of course those standing behind the pillars, may keep standing. I simply want to say that *Insha Allah* we shall say the Janaza prayers for Hazrat Khalifatul Masih III (May Allah be pleased with him) in the Bahishti Maqbara. Brothers shall leave here for the graveyard, and form proper rows. You have already exhibited an excellent example of discipline and organization as taught by Hazrat Khalifatul Masih III. Discipline is a hallmark of the Jamaat, and one of the miracles of the Promised Messiah. You should continue maintaining discipline and while there, instead of indulging in talk, resort to prayers for the departing, kind considerate and loving, soul. Pray for him and keep standing in rows quietly. Funeral prayers will be said at 5 p.m., *Insha Allah*.

Furthermore, I want to tell you that the turban I am wearing has very kindly been presented to me by Mirza Lucman Ahmad. This is the one which Hazrat Khalifatul Masih III wrapped with his own hand last time and wore. May Allah enable me to discharge my obligations to this turban Amen. *Assalamo Alaikum Wa Rahmatullah*.

FIRST FRIDAY SERMON OF KHALIFATUL MASIH IV

Rabwah, Pakistan: Hazrat Ameerul Momineen, Mirza Tahir Ahmad, Khalifatul Masih IV, recited *Tashahhud*, *Ta'awwuz*, *Sura Fatiha* and 23rd verse of *Surah Al-Hashr*, and then said: When the second marriage of Hazrat Khalifatul Masih III (Allah's mercy be upon him) was performed, his countenance looked strange as he was meditating. There was tranquility as well as deep grief. He said to me, "Tahir! There are two streaks simultaneously flowing in my heart. One streak is of tranquility bestowed upon me by God, and another is that of grief which is indescribable. Nevertheless, both the streaks without clashing with each other continue flowing in perfect unison. Apparently it seems impossible, yet this is the condition in my heart."

Exactly the same condition is of my heart today. On one side is the streak of grief. I was a lowest servant of Khilafat. While stepping on the stage my heart felt fear. Bowing and crying before Allah the Sublime, today I am standing before you on the stage. The remembrance of Hazoor (Khalifatul Masih III) is not an oblivious remembrance. Its memoirs shall continue, *Insha Allah*. I would like to put before you only one incident of his last sickness. A few days before his demise, not a few days rather one or two days before, Hazoor (Khalifatul Masih III) said to Aapa Tahirah (consort of Khalifatul Masih III) that he had a lot of conversation with his Rabb (Lord) in the last four days, saying: "O my Allah! If Thou art pleased only in calling me, then I am prepared and have no hesitation. I am all the time ready

to present myself before Thee. Nevertheless, if Thy pleasure permits me to see with my own eyes the completion of the tasks I have initiated then it is merely Thy favor."

The entire Jamaat has yielded today to that decree of God with which He was pleased, as he (Khalifatul Masih III) yielded to it. May Allah bless further in our patience and in our will; and may we learn to please our Rabb (Lord) always under all circumstances, because the object of the establishment of Khilafat is the establishment of the unity. It is an inevitable promise of God which cannot be obliterated. It could never be altered.

Ya'aboodonanee Laa Yushrikoona Bee Shai'an - the prize of Khilafat, the final fruit, would be bestowed upon you in the condition that you will worship Me and shall not associate anyone with Me. You will worship Me with perfect Unity and shall sing the songs of My praise and eulogy. This is the promise of the final paradise which has been promised with Ahmadiyya Jamaat. I am convinced, and the scenes we have witnessed resulting in the simultaneous flow of the streaks of praise and that of gratitude, are so amazing that none of the nations of the present world could compete in acquiring the position that Ahmadiyya Jamaat holds in this world.

A living miracle of the Promised Messiah (peace and blessings of God be upon him) which is dominating every other objection, and every opposition, and shall

remain dominating, is the establishment of Ahmadiyya Jamaat, and its training, and its graceful manners and its characteristics. Such graceful manners cannot be seen anywhere in the world. This Jamaat is incomparable, having such passion, such love, such attachment that its sight turns one to envy it. Despite having love, envy is inevitable. It is feared that they may not be exceeding in their love with us. This situation is such that in reality not only its example is not found on the surface of the world, rather the example of its trace could not be seen. Through the Grace of God this Jamaat has set upon the unity in such a way, and God the Exalted has favored their disposition with such things to secure it from machination which could not be terminated by any power of the world. The precautionary plans are made to secure from machinations are in obedience to the command, and not due to the fear, because we do not have the choice to dispel the fear. It is a promise from God in respect of Khilafat.

Wa Layubaddilannahum Min Ba'adi Khaufihim Amanan. It is He who dispels the fear and the servant has not the power to do so. Nevertheless, in obedience to the command, abiding by the decree of Allah, a plan is adopted. The plan has no other significance than this. Plans are adopted but the complete trust and perfect reliability is on God alone, that He will never let Ahmadiyya Khilafat to perish. It will ever remain firm and lasting. He shall ever keep it alive, afresh, vigorous and perfumed with lasting fragrance in the shape of a good tree about which the promise of Allah the Exalted is: *Aslohaa Thaabitun Wa Faro'haa Fis Samaa To'tee Okolohaa Kulla Heenin Beizni Rabbihaa.* It is the good tree whose roots are deep rooted in the ground and none of the world's power could uproot it. It is not an evil tree to which whoever wishes or perceives in his heart can hold it and throw it from one place to another. Neither storm nor wind could shake it from its place; and its branches reaching into heaven are in conversation with their Lord. It is such an evergreen tree and such an amazing tree that it remains evergreen and never sees the face of autumn. *To'tee Okolohaa Kulla Heenin* Everytime, every moment, it continues receiving fruit from its Lord. It is beyond the approach of the autumn time. It yields fruit by the command of Allah. It is devoid of any human adulteration.

This was the scene which the Ahmadiyya Jamaat witnessed with their eyes within the past one or two days. They perceived it in their hearts. The souls fall in prostration after seeing this scene and sing the paeans of praise before God. So there was praise accompanied with grief at the same time. They shall continue a long time simultaneously. The aspect of praise and that of gratitude is everlasting. It is an eternal aspect which is not connected with any person. It was neither connected in the past with the person of any Khalifa nor it is connected with me, nor it is attached with the person of any Khalifa in the future. It is connected with the office of the Khilafat. It is an aspect which is living and luminous and shall never taste death. *Insha Allah*

Ta'ala. However, there is one condition, and that is *Wa'adallahollazeen Aamanoo Minkum wa Amilussaalihaati* Take care, God is promising to you that He shall appoint you His Khalifa, but He lays certain responsibilities upon you too. He promises with those who believe and do appropriate action. If the Jamaat stick to the virtues; and we pray and shall ever try that the Jamaat should stick to virtue always with patience and faithfulness, then this promise of God the Sublime too shall continue to be fulfilled in our favor; and the Ahmadiyya Khilafat in its entire effulgence turning into a good tree shall continue blossoming like a tree whose branches reach into heaven.

I would like to direct your attention towards another aspect also. Whenever there is an incident of demise or an event of departure, people are used to pass resolutions, and they do contain loquacities and exaggerations. However, as far as the traditions of Ahmadiyya Jamaat are concerned, I have looked around and I say with full conviction that in Ahmadiyya Jamaat at times, there is no question of exaggeration, even words are not found to express what is in the heart. Whatever the feelings are, the Jamaat tries to express true sentiments.

At this time, a departing one would be bidden goodbye, and the coming one would be welcomed by the words of *Ahlan Wa sahlan wa Marhabaa.* But I would like to draw the attention towards another aspect, and would like to bring a change in the resolutions. No doubt our every saying is true, notwithstanding, the custom of resolutions is like a show piece, and the prestige of Ahmadiyya Jamaat demands of us more than this. Hence, our resolutions should be of a different type. They should be of this type: O! Departing one we shall ever enliven your good memoirs. We shall continue carrying out all those good works with complete faith, perfect courage, seeking power from God, and by using the last drop of our blood in beautifying them which for the attainment of the pleasure of God you had initiated. Though, your soul could not find solace in this world from the scenes of the completion of those works, yet O our departing master, your soul shall certainly find tranquillity from the scenes of the completion of those projects in that world. We pledge with thee, that is, we pledge with thy remembrance. And our real pledge is with our Lord, and He is it Who is a Living Reality and man has no reality at all. Hence, if there ought to be resolutions they should be with this pledge.

You should also express allegiance through resolution to the coming one by saying: O! Coming one, we extinguish from our hearts the lamps of disobedience and sins; and kindle the lamps of *Taqwa* (righteousness); and invite you to descend in the heart in which the candles of *taqwa* have lit up. We pledge with thee, that in the efforts of the establishment of Shariat, which could not be acquired without the Grace of God, supplicating we shall help thee. As no individual can redeem the right of this magnificent task, we are like one body, like such a body which does not draw any line

of demarcation between Khilafat and Jamaat, like a palpitating heart, like one hand rising and falling, advancing like one step we shall cooperate with thee in all good works. We shall try that the criterion of God's worship in place after place be elevated; the mosques be seen inhabited more than before; the hearts be illumined more with the remembrance of God; the disputes and disturbances be eliminated leaving not a trace of them. We should witness the scene of such perfect brotherhood and love in the world which could be called the heaven of this world. And once that is established, the dreams of the next world paradise in fact could be seen.

We shall try our utmost to perpetuate the message of the Promised Messiah (peace and blessings of God be upon him). We shall try to remove those weaknesses which have crept in. We shall try to be bestowed with such virtues, that we could find a new fruit of the virtues.

When we pass such types of resolutions, then they entail certain responsibilities with them. If they are mere resolutions like others, then they are not particularly binded with any responsibility. When the hearts would come across with these resolutions, then a pure change will be created; a current of virtue shall run. As a matter of fact, this is what is meant by *Tajdeedi Baiat*—the renewal of pledge of allegiance, and that is its spirit and philosophy. Else one who is already Muslim, whose heart is affiliated, what need he has to initiate outward-

ly. It has an object, which is essential too. Because, if had not been essential, there would not have been any need to make Baiat to any Khalifa after the Baiat of our Master Hazrat Muhammad Mustafa (Peace and blessings of God be upon him). After this Baiat which with the name of Baiati Rizwan had been illumining like the bright stars of the sky, what was the need of any Baiat—the Baiat of Abu bakr of Umar or Usman. Hence, Baiat is essential, and it is Sunnat which we have to keep alive and establish under all circumstances. It is necessary, therefore, that through the words of baiat at the time of renewal when the hearts are involved in a special sort of pain, a new life is found, a new spirit is achieved. This time is of a new resuscitation. Hence, value this time, and let not it slip from your hand.

I am feeling one thing within myself. I felt that I had died yesterday and a new person has emerged now. And I pray, that a resurrection may take place in this sense, and new people may emerge from house to house. May the magnificent task of hoisting the flag of the religion of Hazrat Muhammad Mustafa (Peace and blessings of God be upon him) all over the world; of dominating Islam over all other false religions should usher in through our hands as a result of these, our transformations. May we be presented with triumph before God on the Day of Qiyamat. O Master! We had nothing. Thou showered all Grace, it is Thy favor that Thou selected us unfit servants. May Allah the Exalted empower us of this. Amen.

RESOLUTION PASSED BY THE BOARD OF DIRECTORS OF THE AHMADIYYA MOVEMENT IN ISLAM, USA, ON THE DEMISE OF HAZRAT KHALIFATUL MASIH III

Be it Resolved that:

Members of the Board of Directors of the Ahmadiyya Movement in Islam, Inc., USA, have received the news of the passing away of our beloved Imam, Hazrat Mirza Nasir Ahmad, Khalifatul Masih III, with profound grief and sorrow. His life-long service to the cause of Islam and Ahmadiyyat and the remarkable leadership he gave to the Jamaat Ahmadiyya as its Khalifa for nearly 17 years will be remembered for ever with reverence and gratitude. By dint of excellent qualities of head and heart, vast academic and religious knowledge, administrative talents, far-sightedness, and above all, his selfless devotion to and round the clock untiring efforts for the projection and advancement of the Jamaat, the Jamaat made tremendous strides in point of numbers and financial sacrifices. His tours abroad enhanced the prestige of the Jamaat, and west African countries particularly received his patronage in educational and medical spheres. Construction of beautiful mosques in Copenhagen (Denmark), Oslo (Norway), Gottenberg (Sweden) and Petrobad (Spain) are an eloquent tribute to his benign Khilafat. Hazrat Khalifatul Masih III launched several projects for the furtherance of Islam,

some of which await completion, and the members of the Board offer with all solemnity their pledge to spare no pains to ensure procurement of the aims and objectives of the departed leader.

Hazrat Khalifatul Masih III's name will ever be remembered with reverence and love by Ahmadi brothers and sisters in America whom he blessed with his visit twice, once in 1976, and then in 1980. His love and care for one and all, his fatherly concern for our welfare, the American Jamaats will miss for years to come.

May Allah exalt his rank in Paradise and enable us to keep on serving the Movement unabated in order to ensure the dominance of Islam over other religions.

Furthermore, we pledge allegiance to the fourth manifestation of the Holy Spirit, Hazrat Mirza Tahir Ahmad, and pray Allah may enable him to guide the Jamaat with success and distinction. We offer our whole-hearted submission to him and assure him that we shall, *Insha Allah*, try our utmost to carry out the duties and responsibilities he would place on us, to his entire satisfaction. May Allah enable us to come up to his expectations. Ameen! (M.M. Ibrahim, Secretary)

SERMON OF HAZRAT KHALIFATUL MASIH IV

Friday, June 18, 1982

Hazrat Amirul Monineen, Mirza Tahir Ahmad, Khalifatul Masih IV, recited *Tashahud, Ta'awwuz, Sura Fateha* and 23rd verse of *Sura Al-Hashr: Howallahullazee Laa Ilaha Illahu, Aalimul Ghaibe Wash-Shahadate, Howarrahanur Raheem*. (He is Allah. There is none other worthy of worship besides Allah, the knower of the Unseen and the Seen. He is the Gracious, the Merciful. 59:23).

Allah, the Exalted says that only He is Allah, beside whom there is none worthy of worship. He has the knowledge of the Unseen and that of the present and He is Rahman and Rahim. When we examine the subject of this verse with a cursory glance, it appears strange that as far as the knowledge of the unseen (absent) is concerned the claim is indeed genuine and wonderful, but we wonder why God the Exalted has claimed to have the knowledge of the Present. He claims that He knows what lies in front and that which is present. This is the question which confronts us at a cursory glance. Man, afflicted with misunderstanding, thinks that He too is partner with God in knowing the present in his own sphere of work. God has superiority in spheres of Unseen (absent) which of course we don't know.

However when we ponder over the subject of this verse, it becomes clear to us that the conclusion reached after cursory glance is utterly wrong and baseless. As a matter of fact the knowledge of the unseen and the Present are interrelated. It is impossible to have perfect knowledge of the present and not to have the knowledge of the unseen. After confirming the incomprehensibility of the unseen, no claim can be made to the knowledge of the present. Present and Unseen are of two types, to enter here into inner details is not necessary. Two types are - of time and place. The past has a link with the present and the present has a link with the future. If we term the present as *shahada*, past and future both would be called 'unseen'. One who comprehends the philosophy of the cause and effect, knows that a being who has a detailed knowledge of the present and is aware of the reality of the causes, the entire past would be clear to him. The evidence of the Present is sufficient to uncover the secrets of the Past. If one has perfect knowledge of the Present, he can see all things of the Future with clear insight. In the world of today when the scientists have reverted to the subject of the existence of God, one of those who are expert in computer, when discussing the knowledge of God about the Unseen observes that the view of the period of ignorance, that one cannot have the knowledge of the Unseen at all, does not hold good in the present situation.

One expert in computer claims that if all the knowledge about the present with all its details be put

in the computer, and the computer be such as would comprehend the slightest details, and be capable of arriving at accurate results, the death of every single soul can be correctly and exactly predicted. Falling of every leave can be determined: Not even a single particle would be left beyond comprehension of a well-informed computer. In short, so far as the present and future time is concerned, it has been proved to the hilt that the knowledge of the present is based on the knowledge of the unseen and the knowledge of the future is determined by the knowledge of the present. So if a man admits his inability and ignorance about the future he shall have also to admit that his knowledge of the present is nil and meaningless. He realizes his helplessness on realization of this reality, and many a spiritual benefit may be derived from realization of this fact. The same applies to this position time wise. Had it not been applicable to the present conditions, it would have proved incorrect so far as time is concerned.

Whatever we see, we cannot say absolute. Confidence that we have seen it correctly as it exists in its actual form with the change in attitude even if the perception be not changed, causes a change in our mind. Change is caused with the change of season. Interchanges of days and nights, variation in light, its intensity or dimness, changes in the latent conditions of articles, their temperature, the standard of its tenderness and contemplation over several other phenomena will convince you of the uncertainty of the present. Look at the stars for instance, man has observed the stars with his naked eyes from time to time and arrived at different results. Even today there are people who are examining the stars with their naked eyes, as you and I do, but are forming varying opinions.

A long while ago, fifteen or twenty years back, in summer season when we were about to sleep, children began to talk with our maid-servant. I had been imparting my children information about the sun, the moon and the stars in the form of stories, and they had begun to think that they had acquired substantial knowledge of those heavenly bodies. They asked the maid servant how big the moon is. She replied 'really big'. But tell us exactly how big and she replied, 'It is bigger than a football.' That made the children laugh. Upon this she thought she might be wrong. It could be bigger than that; and this time she said, 'As big as the courtyard.' (Our house is built in an area of two canals and has a small courtyard in the rear, she was referring to that area). This threw the children into a peal of laughter. This time the maid servant conceded, the moon could be as big as an acre or two; but on no account is it bigger than that. You the audiences have also seen the moon

and you have your own ideas about its size. Scientists who are conversant with astronomy and have a deeper insight have also seen the heavenly bodies, they mock at your observations, as the children laughed at the maidservant's calculation. The knower of the unseen may be smiling at the boasting claims of these scientists and remarking how very ignorant they are of the factual position. Ghalib (the renowned Urdu poet) reflected over this in his day, and described the position in a couplet: 'There are a few stars, some are seen by us, but our vision of them is deceptive. We do see them, but the appearances are deceptive. They are in fact different from what they appear to be to us.'

The Promised Messiah has referred to this fact when explaining a verse of the Holy Quran: *Fala Uqsemo beWaqein Nojoom*. Beware, I swear by the position of the stars, I call them to witness; and had you known the reality of the stars, what they actually are and what is their exact position, you would know how grand the swearing is. How significant the witness is, is a vast subject and is not presently concerned with my topic. I simply want to tell you that if man only realizes this attribute of the knower of the 'unseen and the Present' he would not be vain or self-indulgent at all. He would find himself compelled to bow before Allah the all-knowing, with absolute humility. And if a man learns to bow before his Lord with true trust and confidence in Him, much of his internal weakness with Allah's grace could be removed. He would set himself on the path of spiritual purification. So develop in you the quality of humility which in turn results in real union with God, leave all other considerations.

When I deliberate over this verse, I find myself blessed for having grasped the significance of this single verse. I cannot adequately pay the indebtedness I owe to it. Allah has saved me from many a pitfall, and from stumbling in life. Rather, I have enjoyed the fruits of perceiving it correctly. That is why I have selected it as a subject matter of my sermon. I will enumerate to you some example which repositied my heart as I think mentioning them will benefit many friends.

When Hazrat Khalifatul Masih III was elected as Khalifa, it is a well-known fact that all those who were present on the occasion entered into his baiat without hesitation. They verbally declared allegiance and pledged to see to it that they keep their word and will discharge responsibilities which the baiat entails. By Allah's grace, I was among those who pledged baiat. But when I returned home, on reflection I found a lot of imperfections in myself, several misunderstandings, and looking into my heart from various angles, I perceived that it was not fit for presentation to Hazrat Khalifatul Masih. Then I washed my heart with my tears, prostrated myself before Allah, and implored His help to purify my heart, which I knew was not at that time fit for presentation. Then I wrote a letter to Hazrat Khalifatul Masih, saying 'From now on my heart and my life shall be at your disposal. I am sure my Allah will

enable me to do so, I humbly request you to pray for me that I may sincerely serve you, more than any other son of the Promised Reformer, with selflessness and humility. That I may be vouchsafed with love for you such as may not be out-matched by any of his sons.'

Afterwards I felt that I had made a boasting statement. I felt ashamed. But simultaneously another idea came to mind. I thought that mere declaration of tongue and heart is not enough. Sometimes a man pledges words in all sincerity, makes offerings with heart and soul, but when he actually experiences trials, he stumbles. I remember many an honest and sincere person broke their pledges in times of trials. At that time I thought that the process of the knower of the Unseen and the Present was still in progress. So long as this promise is not implemented through practice, this chapter will remain incomplete. I thought that there are three stages of faith. Declaration in words, witness by heart, and attestation by deeds. Whatever struck my mind and I considered it to be something remarkable, fell pale under the requirements of the topic of 'the Knower of the Unseen and Present', and lost all its force. Later, consistently in my practical life, on many an occasion I realized that it was not an easy task to carry out these pledges in practice. In spite of absolute loyalty and devotion to the Khalifa of the time, you could differ with justification from some of his viewpoints and approach. This is permissible although a man has no control over his ideas, right or wrong, whichever they may be, fear of Allah demands that he must have knowledge of them. Respect (for Khilafat) requires that those thoughts should not be expressed in a way that may be detrimental to the cause of the Movement or affect the oath of allegiance to Khilafa. If he has to suffer in consequence of that he should recall the commitment, and bear the suffering; but in no way, overtly or covertly, do anything contrary to the dignity of Khilafat. I shall not elaborate these points as each one of you has experienced these things in life. Children have noticed that when they are receiving favors in an atmosphere of pleasure and happiness, their loyalty for the parents is intensified and the spheres of love increase. But whenever they find some displeasure or experience unpleasantness, love for parents begins to decrease and sometimes unfortunately children resort to revolt. Meanwhile the real significance of the exhortation mentioned in the Holy Quran about parents: "say not even ugh to them" dawned upon me. If there occur occasions when you cannot say ugh to your parents, it is all the more binding on you to keep in mind while dealing with your Caliph, so he definitely has a greater right on you to keep your mouth shut, not to say a single word in opposition, but to present an example of patience, steadfastness and absolute submission will win you the pleasure of your Lord. I don't know whether I fulfilled my commitment in this regard or not, and I still say, that He alone is the knower of the Unseen and the Present, but I wish and pray that in the eyes of my

Allah I may have kept my promise and I request you also to pray that Allah, the Exalted, the knower of the unseen and the Present, does not permit any germ of vanity to enter your heart. Nobody knows completely about his own self. Excuses provide cover to one's real self and the tendency of the man to invent excuses and to offer them is harmful to him. Reality remains buried under this habit and man is not vouchsafed to know the reality of his own self. That is why the Quran says: "*Man has insight into his real self*".

Seeking excuses present a condition under which perception diminishes. However, I turn a new leaf on this subject. I want to talk about the noble example which the family of the Promised Messiah has set on the occasion of the election of the Khalifa. It is the members of one's family who know the faults of a person. Members of my family knew more than anybody else my personal shortcomings, faults and other defects. Their personal impressions about me would be different, but they decided that they would pledge allegiance to whosoever be elected; would ignore their personal preferences and would not attach any importance to them. I am telling you all this because I knew that in certain respects members of the Jamaat have felt hurt and their hearts are aching. They should also bear in mind this aspect of the family that they have submitted to the will of God in total submission. Whereas if my individual personality was considered, a majority would have held the view that I was not fit for the office. Man stumbles for two reasons. There are several things which are beyond the ken of man. Neither is man aware of them nor can he have any knowledge of their evil consequences. Several times we see the evils behind which are hidden their good features. There are so many deceptions and as man has no absolute knowledge about stars, their being far off, man has no perfect knowledge of things closer to him. There is only one solution: he should give his hand in the hand of the Knower of the Unseen and the Present, with certainty of faith that whatever He decides, goodness lies in accepting it. Our decisions are insignificant in comparison. The excellent example which has been shown by the members of the Promised Messiah's family is indeed commendable and deserving of our prayers. What a wonderful experience it was. Those who differed up to now and were displeased and angry, changed instantly. They underwent a drastic change. Their eyes were expressive of love and respect. They suddenly began to look to me with reverence and regard and an attitude I had not witnessed before. I spent my time in extreme spiritual anguish, supplicating for them whose condition was suddenly transformed. This was because of the goodness of their hearts. Attitudes could not have changed otherwise. They were all unanimous in their decision to place the interest of the Jamaat above their personal sentiments and preferences. This feeling was present in the elders and youngsters, sisters and brothers, even in the elderly and senior members of the family, including the loving

daughter of the Promised Messiah (peace and blessings of Allah be on him) Hazrat Nawab Amatul Hafeez Begum sahiba. Those were very trying and anxious moments for me when she was pledging allegiance to me with perfect love and devotion. It was not the love of a paternal aunt but of a different kind, and I thought that Allah had made me traverse over other worlds. Prior to it I was absorbed in my own self, boasting that I had learned a lot by diving deep into this verse. But now I noticed how great was indeed the favor of Allah, the members of the Promised Messiah's family were endowed with the same spirit, but as external eye cannot penetrate through others' hearts. I viewed the situation from another point of view and my heart was filled completely with praises of Allah. I was overwhelmed when I realized that the entire Jamaat is included in the family which was under discussion. How wonderful, how very noble is the example set, to bow in all humility before the Divine will and to completely throw away into the waste basket the personal thoughts. Heart is immensely pleased. Every street of Rabwah is a witness that every trial however hard it could possibly be, came and passed without hurting the Jamaat in the least. The entire Jamaat remained loyal to its pledge of sticking to Khilafat with perfect loyalty and devotion and of sacrificing their all to uphold the institution of Khilafat. There may be many among them in whose eyes I might be insignificantly small like a worm, but they all bowed their heads before the decision of the Knower of the Unseen and His infinitely superior wisdom.

I had an interesting trip, reviewing the position of an individual member, then of the Promised Messiah's family and finally, through the instrumentality of this verse, dwelt into the vast realms of the Jamaat—a mighty spiritual trip, which filled each and every part of my body with joy and remembrance of the favors of the Almighty God.

I am narrating this to you at this time which is the time of Jumah so that you may remember the favors of Allah and sing praises of Him. I give you the glad tiding that the last trial, the greatest ever possible came and the Jamaat went through it triumphantly, winning the pleasure of their Lord. Never shall the Jamaat have, *Insha Allah*, apprehensions about Ahmadiyya Khilafat any longer. The Jamaat has in the eyes of Allah reached puberty and No inimical eye, heart or soul can do the Jamaat any harm at all. The Jamaat will continue growing in the glorious way Allah has promised to the Promised Messiah and shall live up to its traditions at least for a thousand years.

So pray, sing glories of Allah and renew your pledges. Keep on reflecting over the feelings that arise in your hearts. If this authority of supervision terminates, worms of different kinds creep in and various kinds of evils enter our hearts. In fact there is no point where we can have perfect satisfaction ultimately. We should keep on praying that Allah be pleased with us to our

last breath and that when we die, He may be looking at us with loving eyes.

There is another glad tidings for us in this verse. I shall refer to it and close my sermon. God says that if men living in the world were aware of their real condition they would have landed in a lot of trouble. For instance, you go to meet with someone, you don't love him heartily and he is aware of your real feelings for him. You try to express your regard for him. He would at once repudiate your expression and say you are insincere and telling lies. If others had knowledge of the weaknesses which one hides from others and those which Allah out of His attribute of covering keeps hidden from people, not a single soul would be worthy of other's love. Every man would hate every other person. Allah under *Ar-Rahman-ur-Rahim* has told us that it is true that no secrets shall remain undisclosed, but it is Allah only who has the knowledge thereof. You don't know what is there in each other's heart. He who knows your secrets is the being who is Rahman-Rahim. You can't imagine a Being more merciful than Him. He is Merciful when he shows His mercy to you ever and anon. Possibility of redemption of your mistakes will always be there. You commit a mistake once, He may forgive, you commit a second time, prospects of forgiveness will be there. In fact everytime you ask for forgiveness, you might be given through His grace. This idea has been expressed in a most loving and spiritual tone by the Holy Prophet purporting that if Allah had considered weaknesses of His creatures, he would not have contacted any man, all connections would have been cut off. Allah considers the virtue of men, hence there is not a single soul about whom He is not concerned. None has been absolutely cut off, as Allah has bestowed some good qualities in every human being, and every man is connected with

Him through His attributes of *Ar-Rahmanur Raheem*. If this channel be stopped, nothing remains. This channel can be utilized through absolute humility. Allah wants us first to admit that He is the only Being who is Rahman and Rahim and then He will manifest Himself. He will deal with us mercifully and forgive us graciously. He shall thus go on bestowing spiritual ranks on us. So let us pray that we reach the Divine Being through His attributes of Rahman and Rahim, through ways of humility.

What a beautiful idea is there in the Promised Messiah's complet:

Consider yourself the worst of all; you may enter the Eternal abode because of this humility.

Having recited a portion of the second sermon Huzur remarked:

Whatever is happening in the world today is causing great worry to us. There is need to pray for the entire humanity and for the Muslim world particularly. Pray that Allah may save Islam from the aggression of cruel men and turn to us with benevolence. May He forgive the wrongs of Muslim communities for the sake of the Holy Prophet and for the sake of those who claim to be his followers. May He show such signs of his Mercy that the world may realize the greatness of His Prophet. Heartfelt prayers are needed for this purpose. Heart's ache on knowing the atrocities perpetrated on world of Islam by those outside its fold. Also pray that Allah enable Muslims to become real Muslims. Let them learn to submit to the Divine decree so that they may attain its real and extensive glory, which is ordained for them; to receive it with imploring hands seems improbable yet. Huzur then completed the latter half of the second sermon and led Jumah prayers.

STUDY GUIDE: WAY OF THE SEEKERS



1. What does *Minhajut Talibeen* mean? Why was the book so named? Who is its author?
2. According to the Holy Quran, what is the object of the creation of human beings?
3. What prayer did Hazrat Ibrahim make at the time of renovation of Ka'aba? What light does this prayer throw on the object of man's life and the means of its attainment?
4. Who was Maulvi Burhanuddin of Jhelum? Narrate one event from his life which affected him deeply.
5. What is *Taqwa*? List three of the qualities which the Promised Messiah has enjoined us to cultivate to attain it. yes No
6. Is religious life the same as moral life? --- ---
7. What is the difference between a natural and a moral action?
8. "Responses of love and hate are not confined to human beings. In a rudimentary form they can be observed in plants and even in minerals." Give two examples.
9. What is a *Spiritual Direction*. Give an example of any two of the following spiritual directions:
 - Attraction
 - Faculty to incline
 - To destroy
 - To survive
 - Ability to become manifest
 - Faculty of screening
10. "The basic directions are not in themselves good or bad. Rather, their appropriateness to the occasion determines their moral quality." Illustrate by giving an example.
11. Why should one aspire for high morals and avoid low morals?

12. What is difference between the Christian and the Islamic concept of a *Good man*? -----
 13. Moral life can be improved by human True False efforts. -----
Allah hears the prayers of all, even the sinners. -----
There is more evil than good in this world -----
After all the accounts have been settled, all men/women will be in heaven -----
If a person suffers from a defect, he should artificially induce the corresponding quality -----
The perfect men (women) will enter paradise immediately while the others will enter it after a while. -----
Sin renders the soul sick and incapable of viewing the face of God. -----
In treating sin, Islam emphasizes prevention more than cure. -----
 14. When a person allows a passing interest or pleasure to determine his action and removes from his view the more permanent goals of life, he displays -----
-
15. List at least three sources of sin.
 16. Why did the Holy Prophet invoke God's forgiveness and protection seventy times whenever he mixed with groups of people?
 17. What did the Holy Prophet teach Imam Hasan about eating manners?
 18. List at least ten steps which can be taken for the education and moral training of the child.
 19. A person who is clean and uncorrupted in his heart, can use three methods of avoiding sin. Describe one of them.
 20. There are four kinds of major vices. List them, giving two examples of each.
 21. There are four kinds of virtue. List them, giving two examples of each.
 22. There are five methods of determining which evil one suffers from. Briefly explain any three of them.
 23. Briefly explain any two methods a person can use when he knows something to be evil and yet cannot give it up.
 24. What is the difference between the moral philosophy expounded by Imam Ghazali and the Promised Messiah?
 25. What is *Majazi* or reflective love? How does it help in the attainment of real love?

Study Guide: Invitation to Ahmadiyyat (Upto Argument II, Page 113)

1. Why was the name *Ahmadi* adopted?

2. Summarize the principal Ahmadiyya beliefs about:
 - Existence of God
 - Attributes of Allah
 - Angels
 - Revelation
 - Messengers of Allah
 - Status of the Holy Prophet
 - Acceptance of prayer
 - Special way of determining the course of events by Allah
 - Life hereafter
 - Heaven and Hell
 - Means of attaining pleasure and approval of Allah
3. What do the Ahmadi Muslims believe about the death of Hazrat Isa. What arguments can you put forward in support of this belief from:
 - The Holy Quran
 - Hadith
 - Agreement among companions of the Holy Prophet
 - Common Sense
4. What is the claim of Hazrat Mirza Ghulam Ahmad (on whom be peace)?
5. "Re-advent of the first Messiah is derogatory to the power and wisdom of God." Discuss.
6. According to the Hadith of the Holy Prophet, Mahdi and Masih are:
 - The same
 - Different persons
7. The word *Nozool* has been used in several places in the Holy Quran. It:
 - does
 - does not
 mean physical descent from Heaven.
8. The Promised Messiah
 - has
 - has not
 been called Isa Bin Maryam.
9. What is spiritual, or second, birth?
10. What is the Ahmadiyya belief about the coming of a Prophet after the Holy Prophet (on whom be peace and blessings of Allah).
11. In the Holy Quran, the word *Khataman Nabiyyin* appears with what vowel on letter ()
 - Tawah ()
 - Kasra ()
12. What is the significance of this vowel point? Support your answer with a Hadith.
13. What ranks are promised to "those who obey Allah and His Messenger" in the Holy Quran?
14. Do Ahmadi Muslims believe in Jihad?
 - Yes
 - No
15. What are the kinds of Jihad? Under what conditions does Islam permit Jihad with sword or other arms and amunitions?

A RECENT MESSAGE

OF HAZRAT KHALIFATUL MASIH IV

TO THE MEMBERS OF THE JAMAAT

Dear Friends of the Jamaat:

Assalamo alaikum WaRahmatullahi Wa Barakaatuhoo

Our severely injured hearts have been inflicted with such wounds which day by day are getting more terrible, more deep and more painful; causing a flow of tears of blood every moment from our hearts.

I mean the extremely terrible and wild atrocities of Israel which she is committing ruthlessly and butcherly on the Muslims of the globe. In the last days of his life, Hazrat Khalifatul Masih III, was feeling its severe grief, and his eyes had been turning into an embodiment of pain at the very mention of it.

No doubt, that apparently, we are a weak and small community which in the eyes of the world is not even worthy of attention. Yet, I know and you too know that we are humble servants of our Lord, and we have always been favored with His Mercy and Grace without any deservedness; and He accepts our crying and tears.

Hence, I direct all Ahmadies—male and female, old and young—to cry before God with pain and agony, so that He may turn with Mercy and Generosity to each person who attribute towards our master Muhammad



SADAQATUL FITR

All Ahmadies are reminded that they are required to pay Sadaqatul Fitr, Two Dollars per head, before the Eid prayer. Eid will be celebrated on July 22, 1982, *Insha Allah*. A father or guardian of a family is responsible to pay on behalf of all the members of his family, even for the child who is born on Eid day, before the Eid Salat.

Mustafa (peace and blessings of God be upon him). Saturate your places of prostration with tears, and kissing the feet of the Mercy of God supplicate to Him saying: O Master! Rahman (Gracious) and Raheem (Merciful), our hearts are being torn with this grief. Pray treat Ummati Muslima with pardon and forgiveness; and disgrace their enemies through the blessing of the name of your beloved Muhammad; and favor these weak with power and dominance against the enemies of Islam. Take in Thy own hand the revenge of the painful atrocities from the enemies of the Muslims. Or show this greatest miracle that the hearts of the enemies be changed altogether; and they, instead of shedding the blood of the Ummat of Hazrat Muhammad Mustafa, may have the fortune of paying the redemption of these atrocities with their own blood.

I am convinced, that God the Exalted shall accept the supplications of our afflicted hearts, and shall provide the means for the healing and relief of our awful wounded hearts. O God! Be it so. See we are suffering like the animals of sacrifices slaughtered before Thee.

O! Heart Keep this thing in view that they do claim that they have love for my Messenger.

EID MUBARAK

We wish all the readers of the Ahmadiyya Gazette a happy Eid. May Allah enable us to witness the Eid of Islam in our own lives when the entire world would recognize their Creator and follow His Will as prescribed by the Holy Prophet Muhammad (peace and blessings of God be on him) and was demonstrated in his own life. Amen!

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