Muslims who believe in the Messiah, Hadrat Mirzā Ghulām Ahmad Qādiāni (May peace be on him)
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Ansār Calendar for 2013

Monthly Ansār General Meeting: ________________ of every month at __; __ AM/PM

Local Ijtimā’ on: __________________________ at ______________________________

Regional Ijtimā’ on: ______________________ at ______________________________

Jalsa Salana (Annual Convention): June 28-June 30 at Location will be announced latter

Ramadan: July 10 to August 08

‘Īdul Fitr: August 09 (Friday)

National Ijtimā’: October 04-06 (Fri-Sun) at Baitur Rahman Mosque, Silver Spring, MD

‘Īdul Adha: October 16, 2013 (Wednesday)

See http://ansarusa.org for Ta’lim exam and essay writing competition deadline.
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<td>The Ahmadiyya Khilāfat is the solution to the problems faced by the Muslim world</td>
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* Holy Qur’ān syllabus includes memorization, translation, and commentary of selected verses
** FS refers to Friday Sermon by Hadrat Khalifatul-Masih (ayaSadullah hu ta’ala binasrihil-‘aziz) available at http://alislam.org/archives.
# Self-Assessment and Goals

Name: ________________________________ Jamā’at Member Code: ______________

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<tr>
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| **Education**                  |      |         |
| Ta’līm Exam I of 2013          | By June 15, 2013 |         |
| Ta’līm Exam II of 2013         | By Dec 15, 2013  |         |

| **Health.**                    |      |         |
| Height: _______ inches         | Weight: _______ lb |
| BMI (Body Mass Index)          | 20 to 25 |         |
| Blood Pressure                 | Under 120/80 |         |
| Cholesterol - Total            | 125 - 200 mg/dL |         |
| Cholesterol - HDL (good)       | Over 40 mg/dL  |         |
| Cholesterol - LDL (bad)        | Under 100 mg/dL |         |
| Glucose (fasting)              | 65 to 100 mg/dL |         |
| Triglycerides                  | Under 150 mg/dL |         |

<table>
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<tr>
<th><strong>Other Personal Goals for 2013</strong></th>
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# National ‘Āmila of Majlis Ansārullāh USA

<table>
<thead>
<tr>
<th>No</th>
<th>NAME</th>
<th>OFFICE</th>
<th>E-mail</th>
<th>CELL</th>
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<td>804-512-8621</td>
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<td>16</td>
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<td>832-526-8614</td>
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Responsibilities of Ansār
Adopted from Constitution of Majlis Ansārullāh (revised February 2, 2012)

Aims and Objectives
3. Majlis Ansārullāh shall have the following aims and objectives:
   a. To establish an organization for all Ahmadi men over the age of forty.
   b. To inculcate the following amongst its members:
      i. The love of Allāh.
      ii. The spirit to promote and propagate the teachings of Islam.
      iii. The enthusiasm to call to Islam and serve mankind.
      iv. The spiritual and moral training of children and youth.
      v. The spirit of protecting the institution of Khilafat.
      vi. The spirit of placing collective interests above individual interests.
   c. It shall purely be a religious organization with no political interest whatsoever.

8. a. Every male Ahmadi above the age of 40 years shall be a member of this Majlis.
   b. The members of Majlis Ansārullāh shall be divided into two age groups:
      Saf Awwal shall consist of members over 55 years.
      Saf Dom shall consist of members between 40 and 55 years
   c. An Ahmadi who does not owe allegiance to Hadrat Khalīfatul Masih shall not be eligible for membership.

Duties of members
190. To carry out orders of Hadrat Khalīfatul Masih and the officers appointed by him.
191. To carry out the orders of Sadr Majlis, Nā’ib Sadr Awwal, Nā’ib Sadr Saf Dom and other office bearers of the Majlis.
193. To regularly carry out all the programs of Majlis Ansārullāh.
194. To abide by the prescribed reformatory measures in the event of negligence or default.
195. It shall be necessary that all the office-bearers and members are fully aware of the rules and regulations contained in the Constitution and abide by them.

Financial Obligations
192. To pay the prescribed subscriptions of Majlis Ansārullāh. In case of financial inability, a member may obtain exemption from Sadr Majlis.

Prescribed Rates of Ansār Chanda (Dues) for earning members:
- Ansār dues are 1% of the take home income.
- Ijtimā‘ dues are 1/8 of the total Ansār dues
- Publication dues are $10 yearly per Ansār

Prescribed Rates of Ansār Chanda (Dues) for non-earning members:
- Ansār dues: $24/Year
- Ijtimā‘ dues: $12/year

22. c ii. Any member who is in arrears as regard dues of Majlis Ansārullāh shall not be allowed to participate or vote in the elections of Majlis Ansārullāh.
   iii. A member who is in arrears of obligatory dues (Chanda Ām/Wasiyat, Chanda Jalsa Salana) for six months or more shall not be eligible to vote or become an office-bearer.
Education Syllabus for 2013

The Holy Qur’ān:

Chapter 24, Surah Āl Nur Verses: 36-41 (From January – June 2013).
Chapter 24, Surah Āl Nur Verses: 52-58 (From July - December 2013).

Every household should have at least one copy of Holy Qur’ān with either English or Urdu translation. [http://www.alislam.org/quran/search2/showChapter.php?ch=24](http://www.alislam.org/quran/search2/showChapter.php?ch=24)

Hadith: Given on Pages 16 to 27

- January to June: Hadith No: 1 to 5
- July to December: Hadith No: 6 to 10

Book: “Conditions of Bai’at and Responsibilities of an Ahmadi”/“Shara’it e bait aur Ahmadi Ki zimmedarian”

- January to June: Conditions 1 to 5
- July to December: Conditions 6 to 10

Essay Writing Competition: Deadline to submit essay is July 31, 2013

Topics:
1. Importance of congregational salāt in an Ahmadi Muslim family
2. How to inculcate love of Allah in our children in a society where materialism rules
3. Significance of prayers in parenting

Instructions (All essays must):

- Be in English, on one of the approved topics (listed above)
- Contain between 2,500 and 3,500 words.
- Be submitted in MS Word format.
- Be free of spelling and factual errors.
- List all bibliographic references.

Prizes: The following prizes will be awarded at National Ijtimā’:

- First: $300.00
- Second: $200.00
- Third: $100.00

Essay should be submitted to Qā’id Ta’lim (Education), Monas Ahmad Chaudry (714-488-7407), E-mail at: qaid.talim@ansarusa.org or submitted by mail on CD (in MS Word format) to: Monas Ahmad Chaudry, 2859 E Stearns St, Brea, CA 92821-4710

Suggested English Learning Resources:

1. [http://www.1-language.com](http://www.1-language.com)
2. [http://www.usalearns.org/index/](http://www.usalearns.org/index/)
The Holy Qur’ān Section
Chapter 24, Surah Āl Nur Verses: 36-41

36. Allāh is the Light of the heavens and the earth. The similitude of His light is as a lustrous niche, wherein is a lamp. The lamp is in a glass. The glass is as it were a glittering star. It is lit from a blessed tree—an olive—neither of the east nor of the west, whose oil would well-nigh glow forth even though fire touched it not. Light upon light! Allāh guides to His light whomsoever He will. And Allāh sets forth parables to men, and Allāh knows all things full well.

37. This light is now lit in houses with regard to which Allāh has ordained that they be exalted and that His name be remembered in them. Therein is He glorified in the mornings and the evenings.

38. By men, whom neither merchandize nor traffic diverts from the remembrance of Allāh and the observance of Prayer, and the giving of the Zakāt. They fear a day in which hearts and eyes will be agitated,
39. So that Allāh may give them the best reward of their deeds, and give them increase out of His bounty. And Allāh does provide for whomsoever He pleases without measure.

*40. And as to those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water until, when he comes up to it, he finds it to be nothing. And he finds Allāh near him, Who then fully pays him his account; and Allāh is swift at reckoning.

41. Or their deeds are like thick darkness in a vast and deep sea, which a wave covers, over which there is another wave, above which are clouds: layers of darkness, one upon another. When he holds out his hand, he can hardly see it: and he whom Allāh gives no light—for him there is no light at all.

Chapter 24, Surah Āl Nur Verses: 52-58

52. The response of the believers, when they are called to Allāh and His Messenger in order that he may judge between them, is only that they say: ‘We hear and we obey.’ And it is they who will prosper.

53. And whoso obeys Allāh and His Messenger, and fears Allāh, and takes Him as a shield for protection, it is they who will be successful.
54. And they swear by Allâh their strongest oaths that, if thou command them, they will surely go forth. Say, ‘Swear not; what is required is actual obedience in what is right. Surely, Allâh is well aware of what you do.’

55. Say, ‘Obey Allâh, and obey the Messenger.’ But if you turn away, then upon him is his burden, and upon you is your burden. And if you obey him, you will be rightly guided. And the messenger is not responsible but for the plain delivery of the Message.

56. Allâh has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear. They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious.

57. And observe Prayer and give the Zakât and obey the Messenger, that you may be shown mercy.

58. Think not that those who disbelieve can frustrate Our plan in the earth; their abode is Hell; and it is indeed an evil resort.
Hadith Section
Hadīth No 1:

Hadrat Anas (peace be on him) narrates that Prophet of Allāh (may peace and blessings of Allah be on him) stated that there are three things that if a person possesses, he will taste the deliciousness and sweetness of faith. That, God and His Prophet are dearer to him above all; and that, he or she loves someone for Allah’s sake only; and that, he, after Allah pulled him out of disbelief, abhors to return to disbelief just as he abhors being thrown in fire.
Hadrīth No 2:

Hadrat Abu Hurrairah (peace be on him) narrates that Prophet of Allāh (may peace and blessings of Allah be on him) stated that our God descends down every night to the nearest skies. When a third of the night remains then Allah inquires is there anyone who calls upon Me so that I can answer the caller, is there anyone who begs of Me so that I can give him, is there anyone who asks for forgiveness so that I grant forgiveness to him.
Hadīth No 3:

Hadrat Abu Huraira (peace be on him) narrates that Prophet of Allāh (may peace and blessings of Allah be on him) stated that a person who desires that Allah grants acceptance to his prayers at the time of difficulties and distresses should pray abundantly at the time of ease.
Hadīth No 4:

Hadrat Abu Hurrairah (peace be on him) narrates that Prophet of Allāh (may peace and blessings of Allah be on him) stated that the person who will invoke peace on me, Allah will return my soul back to me so that I reply to his invocation of peace (this means that the one who invokes peace on the Holy Prophet (peace and blessings of Allah be on him) will get the reward and blessings of this salutation as if the Holy Prophet (peace and blessings of Allah be on him) himself is responding to him).
Hadīth No 5:

Hadrat Wabisa bin Ma’bad (peace be on him) narrates that once I visited the Holy Prophet (may peace and blessings of Allah be upon him) and he asked me, “Are you here to inquire about piety?” I responded, Yes. The Holy Prophet (may peace and blessings of Allah be upon him) replied, Ask your heart, piety is that upon which your mind finds satisfaction and your heart find satisfaction. And, sin is that which bothers your mind and becomes the cause of anxiety for your heart even if people give edict to justify it for you and call it right.
Hadīth No 6:

Hadrat Ibn Mas‘ud (peace be on him) narrates that Holy Prophet (may peace and blessings of Allah be on him) stated that May Almighty Allah flourish that person who heard something from me and conveyed it accurately to others because there are many who remember it better than the ones who heard it originally.
Hadīth No 7:

Hadrat Abdullah bin Abbas (peace be on him) narrates that Holy Prophet of Allah (may peace and blessings of Allah be on him) stated that when you walk through the gardens of heaven, graze a lot. The companions inquired what was meant by the gardens of heaven. He replied that educational gatherings (meaning, acquire as much knowledge as you can in such gatherings).
Hadīth No 8:

Hadrat Abu Qatada (peace be on him) narrates that Prophet of Allah (may peace and blessings of Allah be on him) stated that there are three excellent things that a person leaves behind after his death: a pious child who prays for him; a charitable act whose ongoing blessings continue to reach him; and such knowledge on which people coming after him continue to act upon.
Hadīth No 9:

Hadrat Zaid bin Arqam (peace be on him) narrates that Holy Prophet (may peace and blessings of Allah be on him) use to pray, O my Allāh! I seek your protection from knowledge that does not benefit; heart that does not have Your fear; self that does not satiate; and prayer that does not gain acceptance.
Hadīth No 10:

Hadrat Bashir bin Abdul Mundhir (peace be on him) narrates that the Holy Prophet of Allāh (may peace and blessings of Allah be on him) said that the one who does not recite the Holy Qur'ān melodiously is not one of us.
Book Section
The initiate shall solemnly promise that he/she shall abstain from shirk [associating any partner with God] right up to the day of his/her death.

Almighty Allah Will Not Forgive Shirk

Allah the Almighty says in surah al-Nisā’, verse forty-nine:

‘Surely, Allah will not forgive that any partner be associated with Him; but He will forgive whatever is short of that to whomsoever He pleases. And whoso associates partners with Allah has indeed devised a very great sin.’

The Promised Messiah says in this respect that:

Similarly, Allah has said in the Holy Qur’an:

This means that every sin is forgivable except shirk. Therefore, do not go near shirk and consider it to be a forbidden tree. (Danīmah Tolkhā-e-Golārviyyah, Rūhānī Khaza’in, vol. 17, pp. 323–324, footnote)

Then the Promised Messiah says:

Shirk here does not merely mean bowing before stones, etc.; rather, it is also shirk that you should depend entirely on worldly means and emphasise worldly idols. This is what shirk is. (Al-Hakam, vol. 7, No. 24, June 30, 1903, p. 11)

Almighty Allah says in the Holy Qur’an:

And remember when Luqmān said to his son while exhorting him, ‘O my dear son! associate not partners with Allah. Surely, associating partners with God is a grievous wrong.’

The Holy Prophet feared the spread of shirk in his ummah [followers]. One hadith states:

‘Uba’īdah Bin Nasi told us about Shaddad Bin ’Aus that he was crying. He was asked, ‘Why do you cry?’ He replied, ‘I have remembered something that I heard from the Holy Prophet and it has made me cry. I heard the Holy Prophet say that, “I fear about shirk and their secret desires in my ummah.” I asked, “O Prophet of Allah, will your people be involved in shirk after you?” The Holy Prophet responded, “Yes, even though

7. (Luqmān, 31:14)
my people will not worship the sun and the moon, the idol and the stone, they will suffer from ostentations in their actions and they will be prey to their hidden desires. One of them will start the day fasting but then he will come across a desire and he will break the fast and indulge in his desire.”

(Munadu Ahmadabni Ha’ibal, vol. 4, p. 124, printed in Beirut)

Diverse Forms of Shirk

It is clear from this hadith that even if one does not indulge in manifest shirk of worshipping idols or the moon, resorting to ostentation and following one’s desires are also forms of shirk. If an employee exceeds the limits of due obedience to his employer, and by way of flattery praises him and believes that his sustenance depends on him, that too is a form of shirk. If someone is proud of his sons and believes that he has so many sons who are growing up and would gain employment, make earnings and take care of him, or that none of his collaterals would be able to compete with him because of his grown sons, that too is shirk. (In the Indian subcontinent, rather in the entire third world, such competition with collaterals is a loathsome habit.) Such people rely entirely upon their sons who turn out to be disobedient, or die in accidents, or become disabled; the entire support of such people thereby falls to the ground.

The Promised Messiah** says:

Tawhid [Unity of God] does not simply mean that you say lā ilāha illAllāh8 with your tongue but then hide hundreds of

8. There is none worthy of worship except Allah.
entirely lost in Him. (Sirāj-ud-Dīn ‘Īsā’i ke Chār Suwābī kā Jawāb, Rūkānī Khazā’in, vol. 12, pp. 349–350)

I have briefly explained this before. In this respect, Haḍrat Khalifatul Masih I⁰ says:

To associate anyone in the name, action, or worship of Allah constitutes shirk, and to carry out all good deeds solely for the pleasure of Allah is called worship. People believe that there is no Creator except Allah, and they also believe that life and death are in the hands of Allah Who has complete control and power over them. Even though they believe in this, they prostrate in front of others, tell lies, and perform circuits before others. Instead of worshipping Allah, they worship others; instead of fasting for Allah, they fast for others; and instead of praying to Allah, they pray to others and give alms for them. To uproot these false notions, Almighty Allah raised the Holy Prophet Muhammad⁰⁰. (Khutūbāt-e-Nūr, pp. 7–8)
That he/she shall keep away from falsehood, fornication/adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and that he/she will not permit himself/herself to be carried away by passions, however strong they might be.

Nine kinds of sins are mentioned in this condition, and the initiate, everyone who claims to belong to the Jam'at of the Promised Messiah, should eschew those sins.

Falsehood—the Greatest of Evils

Indeed, falsehood is the greatest of all evils. Once someone asked the Holy Prophet for advice because that person was suffering from many weaknesses and did not think that he could leave all of them at once. The Holy Prophet told him, ‘Promise that you will always speak the truth and will never tell a lie.’ Just by adopting the path of truthfulness, he was freed from all of his sins one by one. Whenever he thought of committing a sin, he thought that if he were caught he would be presented before the Holy Prophet. He had promised not to tell a lie. If he were to speak the truth [about the act], he might be humiliated or punished. Gradually, he was freed from all his sins. Indeed, falsehood is the root of all evils.

I will now elaborate upon this further. Almighty Allah says in the Holy Qur'an:

\[
\text{ذَلِكُ وَمَا يُقَلُّ عَلَيْهِمْ خُزَائِمُ اللَّهِ وَهُمْ عَلَىٰ كُلِّ نَكْرٍ يَكْفُرُونَ}
\]

That is God's commandment. And whose honours the sacred things of Allah, it will be good for him with his Lord. And cattle are made lawful to you but not that which has been announced to you. Shun therefore the abomination of idols, and shun false speech.

Here, uttering falsehood has been mentioned together with shirk. Allah also says:

\[
\text{أَلاَّ يَلْبِهِ اللَّهُ الَّذِينَ أُخْلِصُوا لَهُ أَوْلَيَاءَ وَلَيَنْفُعُهُمْ مِنْ ذَرِّيَّةٍ أُوْلِيَاءَهُمْ أَنْ يَكْفُوْنَ الَّذِينَ آمَنُوا إِلَيْهِ إِلَّا مَا يُأْمَرُهُمْ وَيَقُولُونَ إِنَّ اللَّهَ لاَ يَهْدِي مِنْ مَنْ كَانَ كَافِرًا}
\]

Hearken, it is to Allah alone that sincere obedience is due. And those who take for protectors others beside Him say, ‘We serve them only that they may bring us near to Allah in station.’ Surely, Allah will judge between them concerning that.

9. (al-Ḥajj, 22:31)
10. (al-Zumar, 39:4)
wherein they differ. Surely, Allah guides not him who is an ungrateful liar.

There is another hadith in Ṣaḥīh Muslim:

Hadhrat ‘Abdullah Bin ‘Amr Bin al-‘Āṣ relates that the Holy Prophet said, ‘Whoever has the following four characteristics is a real hypocrite, and whoever has one of these characteristics has an element of hypocrisy until he leaves that habit:

- When he speaks, he tells a lie. [His speech is mingled with falsehood, and he utters falsehood.]
- When he makes a contract, he breaks it.
- When he makes a promise, he breaks it. [This is also a form of falsehood.]
- When he argues, he starts using foul language.’

All of these characteristics are related to the telling of lies. Then there is another hadith.

Hadhrat Imam Mālik relates that, ‘I have heard that Ḥadhrat ‘Abdullah Bin Mas‘ūd used to say, “Adopt truthfulness because truthfulness leads towards virtue, and virtue leads to Paradise. Avoid falsehood because falsehood leads to disobedience, and disobedience conveys one to Hell. Do you not know that it is said that such and such spoke the truth and obeyed; or that he lied and was involved in sin?”’ (Al-Mu‘āṭṭa Lil Imam Mālik, Kitāb-ul-Janā’, Bābu mā já’a fiṣ-ṣīqī wa-kadhīb)

Then there is a hadith in Musnadu Ahmadābni Ḥaribal:

Hadhrat Abū Hurairah relates that the Holy Prophet said, “Whoever invited a young child to give him something and
The Promised Messiah⁸⁹ says:
The Holy Qur'an has regarded the uttering of falsehood to be an abomination as Allah says:¹¹

 фаْخَرِينِىَّ الْرَّحْسَ مِنَ الْأَوْلَادِ وَاجْتَيَّبُواْ فُرُظَ الْمُؤْرُونَ

Here the words falsehood and idolatry have been used in conjunction. Indeed, falsehood is an idol because otherwise no one would leave the truth. Just as an idol has nothing but artificial polish, so too, falsehood has no reality behind it. Those who tell lies lose their credibility so much that even when they speak the truth one thinks that perhaps there is an element of falsehood in it. If those who are given to telling lies want to cut down their habits, they will not find it easy; they have to struggle for a long time before they get used to speaking the truth. (Malfázāt, vol. 3, p. 350)

The Promised Messiah⁸⁹ also says:
Of all the natural conditions of man, one that is an essential part of his nature is truthfulness. Normally, unless a person is moved by some selfish motive, he does not wish to tell a lie. He is naturally averse to falsehood and is reluctant to have recourse to it. That is why he dislikes a person whom he knows to be a liar and looks upon him with disdain. But this natural condition by itself cannot be considered moral. Even children and the insane exhibit this quality. The fact is that so long as a person does not renounce the selfish motives which prevent him from telling the truth, he cannot be considered

truthful. If a person tells the truth only when he stands to lose nothing, but tells a lie when his honour, property or life are threatened, how can he be considered better than children and the insane? Do minors and the insane not speak this kind of truth? There is hardly anyone in the world who would tell a lie without any motive. Therefore, the truth that is forsaken when faced with possible loss can never form part of true morals. The real occasion of telling the truth is when one apprehends loss of life or property or honour. In this context, the divine teaching is:

 ولا يَجْعَلْ نِعَامُكُم مِّنَ الْعَذَابِ الْأَلِيمِ
ولا يَجْعَلْ النِّطْعَةِ الْأَصْدَقَّ الْأَصْدَقَّ
ولا يَجْعَلْ نَفْسَكَ الْحُسْبَىَّةِ الْأَصْدَقَّ الْأَصْدَقَّ
ولا يَجْعَلْ نَفْسَكَ الْحُسْبَىَّةِ الْأَصْدَقَّ الْأَصْدَقَّ
ولا يَجْعَلْ نَفْسَكَ النَّهَانِيَةِ الْأَصْدَقَّ الْأَصْدَقَّ
ولا يَجْعَلْ نَفْسَكَ النَّهَانِيَةِ الْأَصْدَقَّ الْأَصْدَقَّ
ولا يَجْعَلْ نَفْسَكَ النَّهَانِيَةِ الْأَصْدَقَّ الْأَصْدَقَّ
ولا يَجْعَلْ نَفْسَكَ النَّهَانِيَةِ الْأَصْدَقَّ الْأَصْدَقَّ

¹¹. Shun therefore the abomination of idols, and shun false speech. (al-Ḥajj, 22:31)

¹². (al-Haṣṣ, 22:31)
¹³. (al-Baqarah, 2:283)
¹⁴. (al-Baqarah, 2:284)
¹⁵. (al-An’âm, 6:153)
¹⁶. (al-Nisā’, 4:136)
¹⁷. (al-Ma’idah, 5:9)
Keep away from idol worship and lying because falsehood too is an idol; one who relies upon it ceases to rely upon God. Hence, by telling lies, one loses God.

When you are summoned to testify to the truth, do not refuse to do so.

Do not conceal true testimony; and he who conceals it, his heart is certainly sinful.

And when you speak, speak only what is absolutely true and fair, even when you testify against a close relative.

Hold fast to truth and justice, and bear witness only for the sake of Allah; never utter a lie even if telling the truth may endanger your lives or your parents’ lives or other loved ones like your children.

Let not hostility towards a people prevent you from giving true testimony.

Truthful men and truthful women will earn great reward.

They are accustomed to counselling truth…

They do not keep company with the untruthful.

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18. (al-Ahzâb, 33:36)
19. (al-'Aṣr, 103:4)
20. (al-Furqân, 25:73)
21. (Banî Isrâ‘îl, 17:33)
carries major risks in it. He who is unable to get married should try to maintain his chastity in other ways; for instance, he should keep fasts or reduce his food intake, or should do hard physical work. ( İslami Usûl kî Philosophy, Rihâni Khazâînîn, vol. 10, p. 342)

The Promised Messiah® has admonished to stay away from things that lead to adultery. Sometimes the youth ignore this matter. They get used to watching films that are not fit to be seen. They are beneath good moral standards. Avoid them because that is also a form of adultery.

Keep Away From the Trespasses of the Eye

The second condition also refers to a third kind of evil, which is the trespasses of the eye. Avoiding it is known as ghâdâl-ebâsât22.

Ḥaḍrat Abû Raiḥânâ® narrates that he was with the Holy Prophet® in an expedition and one night heard the Holy Prophet® say, ‘Fire is forbidden to touch the eye that remains awake for the sake of Allah, and fire is forbidden on the eye that sheds tears for the fear of Allah.’

Ḥaḍrat Abû Shurâh® narrates that he heard one narrator say that the Holy Prophet® also said that, ‘Fire is forbidden on that eye which, instead of watching, is cast down when confronted with something that Allah has forbidden to see, and fire is also forbidden to touch the eye that has been taken out in the way

of Allah the Glorious.’ (Sunanad-Dâribîyyî, Kitâb-ul-Jihûdi, Bâbu filladhi yâ-haru fi sabîllâhi Hârisan)

Then there is another hadîth.

'Ubâdah Bin Aṣ-Ṣâmit® narrates that the Holy Prophet Muhammad® said, ‘Assure me of six things concerning you, and I will assure your entry into Paradise:

• When you speak, say the truth.
• When you make a promise, fulfil it.
• When you are given a trust, convey it when demanded. [There should be no excuses.]
• Safeguard your private parts.
• Keep your eyes cast down.
• Hold your hands from cruelty.’

(Masnâdul Ahmadabnî Haîbal, vol. 5, p. 323, printed in Beirut)

Ḥaḍrat Abû Sa'id Khudrî® relates that the Holy Prophet® directed, ‘Refrain from sitting in the streets.’ It was said to him, ‘Messenger of Allah, we cannot help sitting in the streets.’ He said, ‘In that case fulfil the obligations due to the street.’ He was asked, ‘What is due to the street?’ He replied, ‘Reciprocation of greetings, restraining of looks, guiding those who ask for directions, enjoining good and forbidding evil.’

(Masnâdul Ahmadabnî Haîbal, vol. 3. p. 61, printed in Beirut)

The Promised Messiah® writes that:

The Holy Qur’ân, which lays down appropriate directions with reference to the natural desires and weaknesses of man, has adopted an excellent course in this regard22.
Then the Promised Messiah⁴⁰ says:

God Almighty has not only set forth excellent teachings for acquiring the quality of chastity, but has furnished man with five remedies against unchaste behaviour. These are [1] to restrain one’s eyes from gazing upon women who are outside the prohibited degrees, [2] to safeguard the ears from listening to their voices, [3] to refrain from listening to the stories about them, [4] to avoid occasions that might furnish incitement towards this vice, and [5] to control oneself during the period of celibacy through fasting, dieting, etc...

We can confidently claim that this excellent teaching with all its devices that is set forth in the Holy Qur’an is peculiar to Islam. It should be kept in mind that as the natural condition of man, which is the source of his passions, is such that he cannot depart from it without a complete change in himself; his passions are bound to be roused when they are confronted with the occasion and opportunity for indulging in this vice; therefore, God Almighty has not instructed us that we might freely gaze at women outside the prohibited degrees and might contemplate their beauty and observe all their movements in dancing, etc., but that we should do so with pure looks. Nor have we been instructed to listen to the singing of these women and to lend an ear to the tales of their beauty, but that we should do so with a pure intent. We have been positively commanded not to look at their beauty whether with pure intent or otherwise, nor to listen to their musical voices or to descriptions of their good looks, whether with pure intent or otherwise. We have been directed to eschew all this as we eschew carrion, so that we

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23. (al-Nur, 24:31)
should not stumble. It is almost certain that our free glances would cause us to stumble some time or another.

As God Almighty desires that our eyes and our hearts and all our limbs and organs should continue to be in a state of purity, He has furnished us with this excellent teaching. There can be no doubt that unrestrained looks become a source of danger. If we place soft bread before a hungry dog, it would be vain to hope that the dog should pay no attention to it. Thus, God Almighty desired that human faculties not be provided with any occasion for secret functioning and not be confronted with anything that might incite dangerous tendencies. (Islamī Uṣūl kī Philosophy, Rāhānī Khazā’īn, vol. 10, pp. 343–344)

Keep Away From Wickedness and Immorality

The second condition also enjoins saving oneself from wickedness and immorality.

Almighty Allah says in the Holy Qur’an:  
24 واعلموا أن نبأكم رسول الله ﷺ أو تطيعكم في كثير من الأمر لعذابكم وذُكَّاركم الله حِبَّ اللَّهِ في أنفسكم وزَانَةَ في قلوبكم وزِيَّنَةَ الكَفَّارَةَ وِلَوْ سَوَّبَوْا رأي الله  
And know that among you is the Messenger of Allah; if he were to comply with your wishes in most of the matters, you would surely come to trouble; but Allah has endeared the faith

24. (al-Hujjārāt, 49:8)

to you and has made it look beautiful to your hearts, and He has made disbelief, wickedness and disobedience hateful to you. Such indeed are those who follow the right course.

In a hadith pertaining to this subject, Ḥaḍrat Aswad” narrates from Ḥaḍrat Abū Hurairah” that:

When someone is fasting, he should not indulge in foul talk, nor talk of wickedness or ignorance. If someone deals with him in ways of ignorance, he should simply respond, ‘I am fasting.’ (Musnadu Ahmadabnī Ḥarībal, vol. 2, p. 356, printed in Beirut)

The Holy Prophet⁴ has also said, ‘To rebuke a believer is wickedness and to fight him is disbelief.’ (Musnadu Ahmadabnī Ḥarībal, vol. 1, p. 439, printed in Beirut)

‘Abdur-Raḥmān Bin Shibl narrates the Holy Prophet⁴ said, ‘The merchants are wicked.’ The narrator adds that he was asked, ‘Does Allah not make trade lawful?’ The Holy Prophet⁴ said, ‘Why not? But when they make a deal, they tell lies and raise the price making statements under oath.’

The narrator adds that:

The Holy Prophet⁴ said, ‘The wicked will be in hell.’ He was asked, ‘Who are the wicked?’ He answered, ‘Some women are wicked.’ A man asked, ‘Prophet of Allah, are they not our mothers, sisters, and wives?’ He answered, ‘Why not? But when something is given to them, they are not grateful; and when a hardship befalls them, they do not show patience.’ (Musnadu Ahmadabnī Ḥarībal, vol. 3, p. 428, printed in Beirut)
The businessmen need to ponder over this. Clean dealings are a condition of bai‘at.

The Promised Messiah says:

It is established from hadith that the wicked should be punished before the disbelievers. This is the way of Allah, that when a nation becomes wicked and immoral, another nation is made to rule over it. (Malfūzāt, new edition, vol. 2, p. 653)

Then he says:

When wickedness and immorality exceeded their limits, and people started disrespecting the commandments and signs of Allah, and were lost into the affairs of the world and its adornment, God caused their ruin at the hands of Halākū and Changez Khān. It is written that at that time a cry was heard from heaven:

آئِها الكَفَّارُ أطْفَأُوا النَّارَ

In short, the wicked and the immoral are lower and more despicable than disbelievers in the eyes of Allah. (Malfūzāt, new edition, vol. 3, p. 108)

Then he says:

The prayer of the wicked tyrant is not accepted because he is unmindful of Allah, and thus Allah cares not for him. If a son is unmindful of his obligations to his father, the father does not care about him, because of his disobedience. Why should

25. O disbelievers kill the transgressors.

Allah care for such people? (Al-Badr, vol. 2, February 13, 1903, p. 28, col. 2)

Keep Away From Cruelty

The second condition also enjoins avoiding cruelty. The Holy Qur’an says:

فَأَخْلَفَ الأُخْزَانَ مِنْ سَيِّئِهِمْ قِوْلًا لِّلَّذِينَ كَفَرُوا مِنْ عَدُوِّكُمْ أُمُّ الْمُلَائِكَةِ

But the parties differed among themselves. So woe to those who were cruel by way of the punishment of a grievous day.

Ḥaḍrat Jābir narrates that the Holy Prophet said, ‘Beware of cruelty because cruelty will appear as darkness on the Day of Judgement. Beware of greed, stinginess and envy because greed, stinginess and envy caused the destruction of the earlier nations. It incited them to bloodshed and to dishonour that which was sacred.’ (Musnadu Ahmād bīn Ḥāibūl, vol. 3, p. 323, printed in Beirut)

To usurp the rightful belonging of others is also cruelty.

Ḥaḍrat ‘Abdullāh Bīn Maš‘ūd narrates that, ‘I asked the Holy Prophet, “What is the greatest cruelty?” He said, “The greatest cruelty is that a brother should unlawfully occupy one arm’s length of land from his brother. On the Day of Judgement, even a pebble from the land he has usurped will be placed as a chain around his neck; and no one knows the depth of the earth except Allah Who has created it.”’ (Musnadu Ahmād bīn Ḥāibūl, vol. 1, p. 396, printed in Beirut)

26. (al-Zukhruf, 43:66)
Some people fail to discharge the obligations to their sisters, brothers and neighbours, or illegally occupy their properties and land. Please ponder over this. As Ahmādis, the conditions upon which we have taken the pledge require us not to usurp the rights of anyone, nor to be cruel. We need to fear Allah greatly about this matter.

There is a hadith that:

Ḥaḍrat Abū Hurairah® has related that the Holy Prophet™ said, 'Do you know who a pauper is?' We answered, 'Among us a pauper is one who has no cash or property.' He said, 'A pauper from among my people would be one who faces the Day of Judgement with a record of Ṣalāt and fasting and Ẓakāt, but who will have abused one, falsely calumniated someone else, devoured the substance of a third, shed the blood of a fourth and beaten a fifth. Then each of them will be allotted a portion of his good deeds. Should they not suffice, their sins and defaults will be transferred from them to him and he will be thrown into the Fire.' (Ṣaḥīḥ Muslim, Kitāb-ul-Birri was-Ṣilah, Bābū Tahrimiz-Zulmi)

Please ponder over this matter. All of us who are guilty of such misdeeds need to be fearful. May Allah safeguard every one of us from appearing in His presence in the condition of such a pauper.

The Promised Messiah™ says:

The members of my Jamā’at, wherever they might be, should listen with attention. The purpose of their joining this Movement and establishing the mutual relationship of spiritual preceptor and disciple with me is that they should achieve a high degree of good conduct, good behaviour and righteousness. No wrongdoing, mischief, or misconduct should even approach them. They should perform the five daily Prayers regularly, should not utter falsehood and should not hurt anyone by their tongues. They should be guilty of no vice and should not let even a thought of any mischief, wrong, disorderliness, or turmoil pass through their minds. They should shun every type of sin, offence, undesirable action, passion, and unmannerly behaviour. They should become pure-hearted and meek servants of God Almighty, and no poisonous germ should flourish in their beings.... Sympathy with mankind should be their principle and, they should fear God Almighty. They should safeguard their tongues and their hands and their thoughts against every kind of impurity, disorderliness and dishonesty. They should join the five daily Prayer services without fail. They should refrain from every kind of wrong, transgression, dishonesty, bribery, trespass, and partiality. They should not participate in any evil company. If it should be proved that one who frequents their company does not obey God’s commandments... or is not mindful of the rights of people, or is cruel or mischievous, or is ill-behaved, or is seeking to deceive the servants of God Almighty by speaking ill or abusively of him, or is guilty of imposture towards the persons with whom they have entered into a covenant of ba’at, it should be their duty to repel him and to keep away from such a dangerous one. They should not design harm against the followers of any religion or the members of any tribe or group. Be true well-wishers of every one, and take care that no mischievous or vicious person, or disorderly one or ill-behaved one, should ever be of your
company, or should dwell among you; for such a person could at any time be the cause of your stumbling.

These are matters and conditions that I have been urging from the beginning, and it is the duty of every member of my Jamā’at to act upon them. You should indulge in no impurity, mockery or derision. Walk upon the earth with good hearts, pure tempers, and pure thoughts. Not every evil is worth fighting, so cultivate the habit of forgiveness and overlooking defaults, and behave with steadfastness and meekness. Do not attack anyone improperly, and keep your passions under complete control. If you take part in a discussion, or in an exchange of views on a religious subject, express yourself gently and be courteous. If anyone misbehaves towards you, withdraw from such company with a greeting of peace. If you are persecuted or reviled, be mindful that you should not meet stupidity with stupidity, for otherwise you will be counted in the same category as your opponents. God Almighty desires that you should become a jamā’at that should set an example of goodness and truthfulness for the whole world. Hasten to exclude everyone from your company who sets an example of evil, mischief, provocation and ill-behaviour. He who cannot dwell among us in meekness, goodness and piety, using gentle words and comporting himself in ways of good conduct, should depart from us quickly, for God does not desire that such a one should dwell among us. He will die miserably, for he did not adopt the way of goodness. Therefore, be alert, and be truly good-hearted, gentle and righteous. You will be known by your regular attendance at Prayer services and your high moral qualities. He who has the seed of evil embedded in

Keep Away From Dishonesty

Almighty Allah says about dishonesty in the Holy Qur’an.27

وَلَا تُجَادَلُوا عَنِ الْذِّينَ يُحَاطُونَ فِي رُءْسِهِمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ عَنْ حَمْزَةِ أَحَدٍ

And plead not on behalf of those who are dishonest to themselves. Surely, Allah loves not one who is pernicious and a great sinner.

According to a hadith:

Haḍrat Abū Hurairah narrates that the Holy Prophet said, ‘If someone gives you something for safekeeping, return it to him. Do not be dishonest with anyone, even if he has been dishonest with you.’ (Sunan Abī Dāwūd, Kitāb-ṣul-Buyū’, Bābu Ḥir-Rajuli ya’khadhū Ḥaqqahū...)

The Promised Messiah says:

Of the various forms of discarding evil, the second is the virtue known as honesty and integrity, which is the indisposition to harm anyone by taking possession of his property mischievously and dishonestly. It should be clear that honesty and integrity constitute a natural human condition. That is why an infant, which is by nature simple and naïve, and,
because of young age, has not yet acquired any bad habits, dislikes what belongs to others so much so that it is with great difficulty that [he] allows a strange woman to breast-feed [him]. (Islāmī Uṣūl kī Philosophy, Rūhānī Khazā’in, vol. 10, p. 344)

Keep Away From Mischief

Almighty Allah says about mischief in the Holy Qur’an:28

وَابْتَغُواْ نَصِيبًا مِّنَ الْحَرَّةِ الْأَخُرَةِ وَلَا نَقِسُ نَصِيبًا مِّنَ الدَّنْخَا
وَأَحْسِنْ كَثِيرًا خَيْرًا إِلَيْكَ وَلَا تَنَّعِمَ الْفَسَّادَ فِي الأَرْضِ إِنَّ اللَّهُ لَا
يُحِبُّ المُفْسِدِينَ

‘And seek, in that which Allah has given thee, the Home of the Hereafter; and neglect not thy lot in this world; and do good to others as Allah has done good to thee; and seek not to make mischief in the earth; verily Allah loves not those who make mischief.’

Ḥaḍrat Mu‘ādh Bin Jabal29 relates that the Holy Prophet30 said, ‘Combat is of two types: One that is waged for the pleasure of Allah under the leadership of an Imam [divinely guided leader]. A person engaged in such combat spends his best property in the way of Allah, is comforting his companions, and avoids mischief. For such a person, everything—his sleeping and waking time—earns merit in the sight of Allah. And there is another who engages in combat for pride, ostentation, and to talk about his valour. He disobeys the Imam and

creates mischief in the earth. Such a one can never equal the first one in rank.’ (Sunan Abī Dāwūd, Kitāb-ul-Jihād, Bābu fī man yaghzū wa yaltamis-ud-Dunyā)

Ḥaḍrat Asma’ Bint Yazid31 narrates that the Holy Prophet32 said, ‘Should I inform you about the best of people?’ The Companions33 said, ‘Certainly, tell us O Prophet of Allah.’ He said, ‘When they witness a desirable scene, they start remembering Allah.’ Then he said, ‘Should I tell you about the worst of people? The worst people are those who go about back-biting and creating discord between people. Their wish is that the obedient servants of Allah get involved in sin.’ (Musnadu Ahmadabn Ḥa‘ībal, vol. 6, p. 459, printed in Beirut)

The Promised Messiah34 says:

Do not engage in fighting or discord with those who leave you because you have joined a Movement established by Almighty Allah; instead, pray for them in secret that Almighty Allah may grant them the insight and cognition that He has granted you. With your pious example and good behaviour, prove that you have adopted the right path. Listen! I am appointed to admonish you repeatedly to avoid all occasions of discord and disturbance. Have patience even if you hear abuse. Respond to evil with goodness. If you encounter discord, slip away from that situation or respond with kind words…. I do not like when I learn that someone has quarrelled despite being a member of my Jamā’at. Almighty Allah does not like that the jamā’at that is destined to become a model for mankind should adopt such ways, which are not the ways of righteousness. Indeed, I tell you

28. (al-Qaṣaṣ, 28:78)
that Almighty Allah has emphasised this matter so much that if someone—declaring his membership of the Jam‘at—does not show patience and perseverance, he does not belong to this Jam‘at. The utmost cause of your provocation might be that you hear people abusing me. Leave that matter for God to decide. You cannot judge it. Leave my affair to God; you should show patience even in the face of such abuse. (Mafāṭib, new edition, vol. 4, p. 157)

**Keep Away From the Ways of Rebellion**

The second condition of bai‘at also requires that the initiate shall safeguard himself from the ways of rebellion. In explaining two verses of surah al-Baqarah, the Promised Messiah as says:29

\[
\text{وَقَالُوا لَهُمَّ حَتَّى لا تَكُونُ فِتْنَةً وَيَكُونُ الَّذِينَ يَدُونُ لَهُ}
\]

That is:

And fight them until the rebellion is removed, and religion is professed only for Allah.

\[
\text{فَمَلَّ قَبَلَ الَّذِينَ كَبَرُوا عَن سَبِيلِ اللَّهِ وَكَفَرُوهُ وَالَّذِينَ سَافَرُوا الحَرَامَ وَإِخْرَاجَ أَهْلِهِ بِسَبْعَةٍ أَكْسُبَهُمَا اللَّهُ وَالْعَبْدُ أَكْمَرَ مِن أَنْفُسِهِم وَلَا يُؤْفَاقُونَ يَدُأْبُونَ لَكُمْ حَتَّى يَوْمَ هَمِّكُمْ عَن دِينِكُمْ إِنَّ مَن طَلَّكَ بهَا.}
\]

30. (al-Baqarah, 2:218)

**CONDITIONS OF BAI‘AT AND RESPONSIBILITIES OF AN ALMADÉ**

That is:

Fighting (in the Holy city of Mecca) is a heinous thing, but to hinder men from the ways of Allah and to be ungrateful to Him, and to expel the righteous men from the Sacred Mosque is more heinous in the sight of Allah. And rebellion, that is, interfering in the peaceful living, is worse than killing... (Jang-e-Muqaddas, Ruhani Khazain, vol. 6, p. 255)

The Promised Messiah as also said:

I see that many ignorant and mischievous people from among the Hindus and Muslims demonstrate such activities against the government that smell of rebellion. I suspect that a time will come when the ways of rebellion will be established in their hearts. Therefore, I admonish the members of my Jam‘at who are settled in Punjab and [the subcontinent of] India who, by the Grace of God, number in hundreds of thousands, that they should remember this teaching of mine that I have been impressing upon them in my speeches as well as in my writings for the last twenty-six years, that they should be truly loyal to this government that has done us favours... Remember it well that a person who entertains any rebellious thoughts against the government cannot continue to be a member of my Jam‘at. I consider it a great impertinence that we be ungrateful to a government that delivered us from the clutches of tyrants and under which we are making progress. Almighty Allah says in the Holy Qur’an31:

\[
\text{فَلِحَجَرْتَ الإِخْسَانَ إِلَّا الإِخْسَانَ}
\]

31. (al-Rahman, 55:61)
That is: The reward for goodness is nothing but goodness.

In a hadith, the Holy Prophet⁴⁴ says that, ‘Anyone who is ungrateful to people cannot be grateful to Allah.’ Just imagine, if you move outside the protective shade of this government, where will you find refuge? Name one government that will grant you protection. Every Islamic government is grinding its teeth to kill you because according to them you are disbelievers and apostates. Be then grateful for this favour of Allah…. To spread the doctrines that a bloody Mahdī will come and will apprehend all the Christian monarchs is a concocted approach that has blackened and hardened the hearts of our opposing Muslims. Such doctrines can, and definitely will, incite the ignorant to rise in rebellion at some time. Therefore, we are striving that Muslims may get rid of such doctrines. Remember, a faith that lacks human sympathy, is not from God. God has taught us, ‘Be merciful on earth so that you may be shown mercy in Heaven.’ (Majnū‘ah Ishtihārī, vol. 3, pp. 582–585)

Do Not be Carried Away by Passion

The second condition also draws the initiate’s attention to not being carried away by passion. The Promised Messiah⁴⁴ says:

The fourth stage of spiritual progress is that which is mentioned by Almighty Allah in the noble verse of the Holy Qur’an.⁴²

32. And who guard their chastity— (al-Mu‘minūn, 23:6)

That is, higher in status than the believers of the third rank are those who guard themselves against the carnal passions and unlawful lust. This rank is higher than the third rank because at the third rank one only sacrifices wealth that is dear to him. But a believer at the fourth rank sacrifices something that is dearer to him than wealth—the carnal passions. Man is so enamored with his carnal passions that he spends large sums to satisfy his lust. He gives no importance to wealth when pursuing such desires. It has been observed that there are many stingy people who do not give a penny to the needy, but destroy their households by spending large amounts on visiting women of ill repute. It is thus established that the carnal passions are a fierce flood that carries with it a filthy habit like stinginess. It is therefore obvious, that in comparison with the strength of faith that cures stinginess and prepares one to part with his beloved property for the sake of Allah, a much stronger and long-lasting faith in combating Satan is required to safeguard oneself from the deluge of carnal passions, because such faith tramples under its foot the old serpent called Nafs-e-’Ammārah [the self that incites to evil]. As far as stinginess is concerned, it can be avoided during times of satisfying the carnal passions or for ostentation and show, but this deluge that is raised by the upsurge of carnal passions is a very severe and long-lasting deluge that cannot be averted except with the mercy of Allah. Just as the bone is the hardest part and longest living in the components of the body, so too the strength of faith needed for safeguarding from this deluge is hardest and longest lasting so that it may persist in combating this enemy for a long time. And that too with the mercy of Allah, because the deluge of carnal passions is such a devastating
flood that nobody can safeguard himself from it except with the mercy of Allah. That is why Ḥadrat Yūsuf\textsuperscript{33} had to say:\textsuperscript{33}
\[\text{وَمَا أَمْرُي نَفْسِي. إِنَّ النَّفْسَ كَمَارَةً بِالْحَسَوُء وَلَا مَّا رَجُمَ زَنْى.}\]
That is:
‘And I do not absolve myself of weakness; for the soul is surely prone to enjoin evil. It is not possible to safeguard oneself from its attack except that Allah the Almighty should have mercy.’

The phrase mentioned in this verse is:\textsuperscript{34}
\[\text{إِلَّا مَا رَجُمَ زَنْى.}\]

Similar words were used at the time of Noah’s deluge:\textsuperscript{35}
\[\text{لَا أُبَسِّرُ الْبَيْنَ مِنْ أَمْرِ الْلَّهِ إِلَّا مَّا رَجُمَ.}\]

This points out that the deluge of carnal passions is similar to the deluge of Noah in its severity and danger. (Barāhīn-e-Ahmadiyyah, vol. 5, Rūḥānī Khazā’in, vol. 21, pp. 205–206)

In summary, the carnal passions will always try to vanquish you. Avoid them, ever seeking the mercy of Allah. In these days, many other paths to it have been opened. Therefore, we need to pray and turn to Allah seeking His mercy more than ever before.\textsuperscript{36}

\textsuperscript{33} (Yūsuf, 12:54)
\textsuperscript{34} ...Save that whereon my Lord has mercy. (\textit{Ibid.})
\textsuperscript{35} There is no shelter for anyone this day, from the decree of Allah, excepting those to whom He shows mercy.
\textit{(Hūd. 11:44)}

\textsuperscript{36} (al-Zumar, 39:4)
sympathy, avoiding to do harm to human beings, and forsaking the opposition of the official in charge, are not found in other Muslims. Because of their own mistakes, their principles are of a different type, which do not need explanation at this time. (Danimah Tiryaq-ul-Qulub, Ruhani Khazain, vol. 15, pp. 524–526)
CONDITION

That he/she shall regularly offer the five daily Prayers in accordance with the commandments of God and the Holy Prophet Muhammad⁴ and shall try his/her best to be regular in offering the tahajjud and invoking dunād on the Holy Prophet Muhammad⁴. That he/she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to praise and glorify Him.

Observe Five Daily Prayers

The first point mentioned in this condition is that the initiate will observe five daily Prayers in accordance with the commandment of Allah and His Messenger⁴. The commandment of Allah is that men and women as well as children who have reached the age of ten should offer Prayers at their appointed times. Men have been commanded to establish five daily Prayers in congregation, to visit the mosques and inhabit them, and to search for the Grace of Allah. There is no concession in the matter of five daily Prayers. In cases of travel or sickness, some of the requirements have been made lenient, for instance combining Prayers or reducing the number of ṭahāʾūt. The fact that only during sickness one is permitted not to go to mosque to join Prayers shows the importance of Prayer in congregation.

I will read some excerpts, but I wish to stress that everyone who takes the pledge should ponder that whereas we are making a pledge to sell ourselves, are we obeying this explicit commandment of the Holy Qur’ān? Every Ahmadi has the duty to remind himself. You should examine yourself, and watch your own actions. If we all start examining ourselves, a great revolution can be achieved.

In the Holy Qur’ān Allah says:⁴⁷

وَأَنَّى الْلَّهُ لَا إِلَٰهَ إِلَّآَنَا فَعَلِيَّهُ وَقَدْ أَعْفَاهُ عَمَّا كُفُرَّ بِهِ

And observe Prayer and give the Zakāt, and obey the Messenger, that you may be shown mercy.

In sūrah Ta’Hā, verse fifteen it is commanded:⁴⁸

‘Verily, I am Allah: there is no God beside Me. So serve Me, and observe Prayer for My remembrance.’

37. (al-Nūr, 24:57)
38. (Ta’Hā, 20:15)
There are numerous other verses in the Holy Qur’an about establishing Prayer. I will now present one ḥadīth.

Ḥadrat Jābirra relates that he heard the Holy Prophetra say that, ‘Neglecting to offer Prayer brings a man closer to apostasy and disbelief.’ (Ṣaḥīḥ Muslim, Kitāb-ul-Īmān, Bābu Bayāniṭ-lāq-ismul-Kufrī ‘Ala man Tarkas-Shalāh)

The Holy Prophetra has said, ‘The comfort of my eye is in the Prayer.’ (Sunan Al-Nasa’i, Kitāb ‘Ishratin-Nisā’i, Bābu Hubbin-Nisā’i)

Ḥadrat Abū Hurairarah narrates that the Holy Prophetra said, ‘The first thing for which a person would be called to account is the Prayer. If he succeeds in this account, he would be successful and will attain salvation. If that account is deficient, he will be ruined and will be a loser. If there is a shortfall in the obligatory Prayers, Allah will make it up from his nabāfil.Similarly, all his other deeds will be accounted for.’ (Sunan-ul- Tirmadhi, Kitāb-us-Ṣalāti, Bābu Inna Awwala mā Yuḥāsabu bihih ‘Abdu…)

Then it is said in a ḥadīth:

Ḥadrat Abū Hurairarah has related that he heard the Holy Prophetra saying, ‘Tell me if one of you had a stream running at his door and he should take a bath in it five times every day, would any dirt be left upon him?’ He was answered, ‘No dirt would be left on him.’ The Holy Prophetra observed, ‘This is the case of the five Prayers. Allah wipes out all faults in consequence of them.’ (Ṣaḥīḥ Al-Bukārā, Kitab Mawaqiṭ-Ṣalāti, Bābu-Ṣalāti Khamsi Kaffaratum Lil Ḥaṭa’i)
The Promised Messiah\textsuperscript{\textregistered} says:

What is the Prayer? It is the supplication made humbly in the form of \textit{tasbih} [glorification] and \textit{taḥmīd} [praise of God], \textit{taqāfīs} [proclaiming His holiness], \textit{istighfār} [seeking His forgiveness] and \textit{dirād} [calling down His blessings on the Holy Prophet\textsuperscript{\textregistered}]. When you are occupied with the Prayer, do not confine yourselves only to the prescribed Prayers like heedless people whose Prayer is all formality and has no reality behind it. When you observe the Prayer, besides the prescribed supplications taught by the Holy Qur\textsuperscript{an} and the Holy Prophet, you should set forth your supplications in your respective vernaculars so that your hearts may be moved by your humility and your earnestness. (\textit{Kathīf-e-Nūh}, Rāhānī Khazā\textquoteright in, vol. 19, pp. 68–69)

The Promised Messiah\textsuperscript{\textregistered} further says:

The Prayer is so powerful that the heavens incline towards the human with it. The one who does full justice to Prayers feels that he has died; his soul has melted and fallen at the threshold of Allah... A house in which Prayer is offered in this manner will never face destruction. It is said in \textit{hadīth} that if Prayer had been ordained to the people of Noah, they would not have been ruined. \textit{Ḥaḍī} is obligatory but with certain prerequisites; so is fasting and \textit{Zākāt}. But the obligation to offer Prayer has no prerequisites. All other obligations are discharged once a year, but the Prayer is ordained five times a day. As long as the Prayer is not performed in accordance with all its requirements, it does not earn the blessings that it carries.

Such allegiance [without discharging these obligations] is in not of any benefit. (\textit{Mafżāż}, new edition, vol. 3, p. 627)

The Promised Messiah\textsuperscript{\textregistered} says:

Prayer is obligatory on every Muslim. It is narrated in \textit{hadīth} that some people accepted Islam and submitted, ‘O Prophet of Allah, please release us from the obligation of Prayer because we are traders. Because we tend to cattle, sometimes we are not sure about the cleanliness of our clothes. Moreover, we do not have the time.’ The Holy Prophet\textsuperscript{\textregistered} said, ‘Take heed, if there is no Prayer, there is nothing. Faith without worship is no faith at all.’

What is Prayer? To submit your weaknesses before God and to seek their solutions from Him. At times, to stand straight before him in awe of His Grandeur—ready to carry out His commands. At times, to prostrate before Him in complete submission. To beg from him all that you need. That is Prayer. To praise Him like a beggar, to move His Mercy by narrating His Greatness and Grandeur, and then asking. A ‘faith’ that does not have this [type of Prayer] is no faith at all.

A man is needy at all times to seek Allah’s pleasure and beg for His Grace. Only through His Grace can we accomplish anything. O Allah, grant us the ability to belong entirely to You to stay firmly upon the path of Your pleasure and thereby earn Your pleasure. Prayer means love of God, fear of God, to always keep Him in mind—and that is what faith is.

So anyone who wants to be freed from the obligation of Prayer cannot accomplish anything more than the animals—eating, drinking, and sleeping. This certainly is not faith.
This is the way of the disbelievers. The popular saying, ‘The moment of heedlessness is the moment of disbelief’ is undoubtedly true and correct.’ (Al-Ḥakam, vol. 7, March 31, 1903, p. 8)

How to achieve concentration in Prayer? The Promised Messiah⁰ says [that a person who derives no pleasure from Prayer should beg before Allah]:

Allah the Almighty! Thou knowest how blind and sightless I am, and at the moment I am like the dead. I know that in a little while I shall be called and shall present myself before Thee and no one will be able to stop me. But my heart is blind and unenlightened. Do Thou cause to descend upon it such a flame of light that thereby it may be inspired with Thy love and devotion. Do Thou bestow upon me such grace that I shall not be raised up sightless and blind.

When he supplicates in this manner and persists in the supplication, he will see that a time will arrive when something will descend upon him while he is engaged in such a Prayer that will melt his heart. (Mafţūḥāt, new edition, vol. 2, p. 610)

### Be Regular in Tahajjud

The third condition stipulates that one should offer *tahajjud* Prayers. Almighty Allah says:\(^{39}\)

\[ \text{ود من أنت فتُهْجعُ به ناففة لُكَ، عَمَّا أَن تُبَعْكَ رَبِّكَ مَن أَمْلَى مِمَّمْوَدًا} \]

39. (Bani Isra’îl, 17:80)

And offer tahajjud with the recitation of the Qur’ān in a part of the night as a supererogatory service for thee. Very soon thy Lord will raise thee to an exalted station.

Ḥadrat Bilal⁴ narrates that the Holy Prophet⁵ said, ‘You should be very regular in *tahajjud*. That has been the practice of the righteous ones in the past and is a means of attaining nearness to God. This is a habit that safeguards against sin, removes blemishes and safeguards from physical illness.’ (Suanut-Tirmadhi, Kitāb-ud-Da’wāt, Bābū Fī Du’ā’īn Nabīyyī)

In another ḥadīth:

Ḥadrat Abū Hurairah⁶ has related that the Holy Prophet⁷ said, ‘Our Lord descends every night to the lowest heaven. When one-third of the night remains, Allah says, “Who will call upon Me, so I should respond to him? Who will beg of Me, so I should grant him? And Who will ask my forgiveness, so I should forgive him?” Allah the Almighty keeps saying so until dawn breaks.’ (Musnadu’ Ahmadabnī Ḥairab, vol. 2, p. 521, printed in Beirut)

Many members of the Community write letters for prayers. If they practice this method of prayer themselves, they will see the blessings of Allah pouring upon them.

Ḥadrat Abū Hurairah⁶ narrates that the Holy Prophet⁷ said, ‘Allah the Almighty says that whoever is an enemy of My friend, I declare war on him. My servant can be close to Me through things that I love and that I have made obligatory upon him. By offering *naqūfīl* My servant gets so close to Me
that I start loving him. When I make him a friend of Mine, I become the ears with which he hears, the eyes with which he sees, the hands with which he holds, and the feet with which he walks. That is, I fulfill all that he desires. If he begs of Me, I provide for him; if he seeks My protection, I grant him protection.’ (Ṣaḥḥāt Al-Bukhārī, Kitāb-ur-Riqaqi, Bābut-Tawādu’i)

Ḥāḍrat Abū Hurairah ra has related that the Holy Prophet ﷺ said, ‘Allah will have mercy on a man who gets up at night for his [voluntary] Prayer and awakens his wife for the same purpose, and if she hesitates he sprinkles water over her face to wake her up. And, Allah will have mercy on a woman who gets up at night to offer [voluntary] Prayer and awakens her husband for the same purpose, and if he hesitates she sprinkles water over his face to wake him up.’ (Sunan Abī Dāwūd, Kitāb-ut-Taṣawwufi, Bābu Qayāmīl-Lailī)

The Promised Messiah as says:

Our Jami‘at should make it incumbent upon itself to offer tahajjūd. Anyone who cannot do more should make at a minimum two rak‘āt because he will get an opportunity to make some supplications. Supplications made at this time have a very special characteristic because they are offered with true pain and eagerness. Until there is a special pain and heartfelt agony, how can one wake up from comfortable sleep? To wake up at this time creates a heartfelt pain, which creates a condition of devotion and distress, which in turn become the means of acceptance of supplication. But someone who is lax in waking up is obviously lacking in pain and anguish. But one

who wakes up, obviously there is a pain that is waking him up. (Malfūẓāt, new edition, vol. 2, p. 182)

The Promised Messiah as also says:

Get up at night and supplicate that Allah the Almighty may guide you to His path. The companions of the Holy Prophet ﷺ also received their training step by step. What were they before? They were like the a seed sown by a farmer. The Holy Prophet ﷺ in turn watered and prayed for it. The seed was healthy, and the soil was fertile. With watering, it yielded excellent fruit. They walked the path of the Holy Prophet ﷺ without hesitation. They did not wait for day or night. You should repent with a true heart. Wake up for tahajjūd. Straighten your hearts. Leave your weaknesses, and make your words and deeds correspond to the will of Allah the Almighty. (Malfūẓāt, new edition, vol. 1, p. 28)

**Be Very Regular in Sending Durūd Upon the Holy Prophet Muḥammadas**

The third condition also requires that the initiate shall be ever eager to send durūd upon the Holy Prophet as. In this connection Almighty Allah says in the Holy Qur‘ān:10

إن الغلبة، وملَّكَتُهُ، يُصْلُونَ عَلَى الْقَبْضَةِ بِيَدَيْهَا الْكِتَابَ، إِنَّمَا طَلَبَنَّهُ عَلَيْهِ وَسَمَّوْا

**Tafsīr**

40. (al-ʿAzīz, 33:57)
Allah and His angels send mercy on the Prophet. O ye who believe! You also should invoke blessings on him and salute him with abundant salutations of peace.

Ḥaḍrat ‘Abdullah Bin ‘Amr Bin al-‘Āṣ narrates that he heard the Holy Prophet(saw) saying:

When you hear the caller of adhān, repeat the words that he is saying. Then invoke Allah’s blessings upon me. He who invokes Allah’s blessing upon me, Allah will grant him His mercy ten-fold.’ Then he said, ‘Whoever begs Allah that He may grant me waṣīlah—which is one grade in Paradise, which Allah will grant to one of His servants, and I hope that I am that one—my intercession for such a one will become permissible. (Ṣahih Muslim, Kitāb-us-Ṣalāt, Bābul-Qauli mithli Qauli Mua’dhdhīnī liman Sa’i’ahā Thumma Yuṣallī ‘Alan Nabiyyi)

Everyone should keep in mind that in order to win the pleasure of Allah, to attain His love, and to have our prayers find acceptance with Allah, we need the intermediation of the Holy Prophet(saw). The best way to do that—as we are told in the Ḥadīth—is to invoke Allah’s blessings upon him. The Promised Messiah(saw) has also admonished that du‘ād should be recited abundantly.41

41. Bless O Allah, Muḥammad and his progeny as You did bless Abraham and his progeny. Certainly You are Praiseworthy and Glorious. Prosper O Allah, Muḥammad and his progeny, as You did prosper Abraham and his progeny. Certainly You are Praiseworthy and Glorious.
Almighty are very narrow and cannot be found except through the intermediation of the Holy Prophet⁴². As Allah also says:⁴³

وَبَشَرَوْا بِالْعَزْمِ وَالْحَكْمَةِ

After a period of time I saw a vision that two water-men enter my house, one from the interior side and the other from the exterior. On their shoulders they were carrying waterskins filled with the light Divine. They said:⁴³

هَذَا بِنَمَيْرٍ صَلَّيْتُ عَلَيْهِ مَالِكَ.

(Haqiqat-ul-Wahi, p. 128, footnote, Ruhani Khazain, vol. 22, p. 131, footnote)

Through invoking blessings upon the Holy Prophet⁴⁴… it is my personal experience that, divine grace in the shape of wonderful light proceeds in the direction of the Holy Prophet⁴⁴ and is absorbed into his bosom and then issuing therefrom numberless streams of it reach everyone deserving them according to his capacity. Certainly, no grace can reach anyone without the agency of the Holy Prophet⁴⁴. Invoking blessings on the Holy Prophet⁴⁴ brings into movement his throne from which these streams of light issue. He who desires to obtain the grace of God Almighty should invoke blessings on him persistently, so that divine grace might be brought into motion. (Al-Hasam, February 28, 1903, p. 7)

The Promised Messiah⁴⁵ says:

مَسَاءُ يَوْمَ الْجَمَاعَةِ دَخَلَتْ عَلَى أَمْرِهِ 

Here, slave means an obedient servant and not a creation. To become a slave of the Holy Prophet⁴⁴, it is essential to invoke Allah’s blessings upon him, not to disobey any of his commandments and to carry out all his injunctions. (Al-Badr, vol. 2, No. 14, April 24, 1903, p. 109)

The Promised Messiah⁴⁵ says:

أَلْهَيْمُ وَسَلَّمُ وَبِسَبْطَكَ عَلَيْهِ وَاللهُ يَعْفَدُ عَلَيْهِ وَعَدَّهُ وَخَرَجَهُ لِهِذَا

(Barakat-ul-Du’a, Ruhani Khazain, vol. 6, p. 11)

Translation: O Allah send down blessings and peace on him and on his people proportionate to the amount of his suffering and sorrow for the sake of the ummah and send down upon him the light of Thy mercy forever.

Be Regular in Istighfar

The third condition also enjoins istighfar. Almighty Allah says in the Holy Qur’an:⁴⁶

42. …and seek the way of approach unto Him…
(al-Mi’idah, 5:36)

43. This is a consequence of the blessings you invoked upon Muhammed⁴⁴.

44. Say, ‘O My servants who have committed excesses against their own souls!…’ (al-Zumar, 39:54)

45. Say, ‘O My servants who have committed excesses against their own souls!…’ (al-Zumar, 39:54)
Condition III

Hadārat Ibn-e-‘Abbās⁴ relates that the Holy Prophet⁴ said, ‘Whoever clings to istighfār (i.e., performs it regularly and often) Allah the Almighty grants him a way out of all difficulties, and grants him ease under all difficulties, and grants him provisions from ways that he could not imagine.’ (Sunan Abī Dawād, Kitāb-al-Witrī, Bābun fil-Istighfār)

The Promised Messiah⁴⁵ says:

…istighfār, which brings strength upon the roots of faith, is mentioned in two ways in the Holy Qur’ān. One: to strengthen the love of Allah in one’s heart, and through the relationship with Allah, stop the emergence of sins that arise in privacy—to be engrossed completely in God and to thereby seek His help. This is the istighfār of the elect, who consider it a ruin to be separated from Allah even for the briefest of the moments. They recite istighfār so that the mercy of Allah may keep sustaining them.

The second type of istighfār is to emerge from the bondage of sin and to flee towards Allah; to try that, as a tree is firmly planted in the soil, your hearts should become completely devoted to Allah. Your hearts should thereby be captivated by the love of Allah and, by attaining pure nourishment, be saved from the dryness and decline of sin.

These two types of istighfār have been called as such because ghafān, from which [the word] istighfār has been derived, means ‘covering’ or ‘suppressing.’ In other words, istighfār means that Allah may suppress the sins of someone who has immersed himself in His love and may not permit the roots of humanness from being exposed. Rather, He should grant him a place under the mantle of His Holiness;
and if a root has been exposed because of any sin, He should cover it up again and save it from the ill-consequences of exposure.

Since Allah is the Source of all Grace, and His Light is ever-ready to remove all kinds of darkness, the only way of discovering the straight path is that we spread both arms towards this Fountain of Purity in fear of this dreadful condition so that the Fountain may move towards us with great force and should carry away all impurities. There is no greater sacrifice for pleasing Allah than to accept death for His sake and present ourselves before Him. (Sirāj-ud-Dīn ‘Isā’ī ke Chār Swāloī kā Jawāb, Rūḥānī Khazā‘īn, vol. 12, pp. 346–347)

The Promised Messiah also says:

…When one seeks strength from Allah—that is, does istighfār—[one’s] weaknesses can be removed with the help of the Holy Spirit and [one] can be safeguarded from sin like the Prophets and Messengers. And if there be someone who has already become a sinner, istighfār saves him from the consequences of his evil deeds, i.e., from punishment. For no darkness can stay in the face of light. But the wrong-doers who do not do istighfār suffer the consequences of their misdeeds. (Kashti-e-Nūh, Rūḥānī Khazā‘īn, vol. 19, p. 34)

The Promised Messiah also says:

Some people have an awareness of sin, others do not. Therefore, Allah the Almighty has made istighfār incumbent for all times, so that one should continue to seek Allah’s protection from all sins—obvious or hidden, known or unknown, whether committed by hand, legs, tongue, nose, or eyes. These days the prayer of Ḥadīrāt Ādām should especially be recited:

ربّ كُل شَيْءٍ خَابِدٌ رَبّ فَاخْفِقْيَ وَأضْحِقْيَ وَارْضِفْيَ

This prayer has already been accepted. Do not spend your life in heedlessness. Anyone who eschews heedless life will hopefully never be afflicted with any great misfortune because such misfortune does not befall without divine permission. I was revealed the following prayer in this regard:

ربِّ كُل شَيْءٍ خَابِدٌ رَبّ فَاخْفِقْيَ وَأضْحِقْيَ وَارْضِفْيَ


Istighfār and Repentance

The Promised Messiah says:

وَ لَا يَسْتَحْيِيفُونَ رَبَّهُمْ لَمَّا نَوَاتَتْ

Remember, the Muslims have been bestowed two thing—one for obtaining strength and the other for the practical demonstration of the strength that has been obtained. Istighfār is for obtaining strength. It is also called seeking help. The šī‘ā have said that as physical strength and power are fostered through

48. …‘Our Lord we have wronged ourselves; and if Thou forgive us not and have not mercy on us, we shall surely be of the lost.’ (al-‘A‘rif, 7:24)

49. O my Lord, everything is in your service. O My Lord, protect me, and help me, and have mercy on me.

50. And that you seek forgiveness of your Lord, and then turn to Him… (Hūd, 11:4)
exercise, in the same way istighfār is spiritual exercise. Through it, the soul obtains strength and the heart achieves steadfastness. He who desires strength should do istighfār.

Ghafla literally means covering and suppressing. With istighfār, man tries to suppress and cover [those] emotions that keep him away from God. Thus, the only meaning of istighfār is that the poisonous elements that may well-nigh destroy a man may be overpowered, and one should give practical shape to the commandment of God by avoiding all obstructions.

Remember that Almighty Allah has created two types of elements within human beings. One: the poisonous element, which is activated by Satan. Second: the remedial element. When someone is proud and considers himself to be worth something, and does not seek help from the remedial fountain, the poisonous element gains the upper hand. But when he considers himself unworthy and insignificant and feels within him the need for divine help, Allah creates a fountain for him that makes his soul flow. This is the meaning of istighfār, namely, to find this strength to overpower the poisonous element. (Malfijātī, new edition, vol. 1, pp. 348–349)

Always Express Gratitude to Allah

The third condition also includes an injunction to remain ever-thankful to Allah. In this respect Allah the Almighty says in the Holy Qur’ān:

All praise belongs to Allah, Lord of all the worlds.

51. (al-Fātīhah, 1:2)

Then Allah says:

All praise is due to Allah, to Whom belongs whatever is in the heavens and whatever is in the earth. And His is all praise in the Hereafter; and He is the Wise, the All-Aware.

Ḥaḍrat Abū Hurairahṣ has related that the Holy Prophetṣ said, ‘Every matter of importance that is not begun with the praise of Allah remains defective.’ Another version is: ‘Every speech that is not begun with the praise of Allah is devoid of blessings’ (Su‘ūn Ibn-e-Majah, Abwāb-un-Nikāh, Bābu Khutbatīn-Nikāh, Ḥadith No. 1894. Also Su‘ūn Abī Dāwūd, Kitāb-ul-Adab, Bāb-ul-Hadyī fi Kalām, Ḥadith No. 4832)

There is another hadith:

Ḥaḍrat No’mān Bin Bashīrṣ narrates that the Holy Prophetṣ said from his pulpit, ‘He who is not grateful for small favours cannot be grateful for the bigger ones. He who cannot be thankful to men cannot render thanks for the favours of Allah. To talk about the blessings of Allah the Almighty is thankfulness; to not mention them is ingratitude.’ (Mūsinadu Ahmādabni Ḥarībal, vol. 4, p. 278, printed in Beirut)

Ḥaḍrat Mu’ādh Bin Jabalṣ has related that the Holy Prophetṣ held him by his hand and said, ‘Mu’ādh, I swear in the name

52. (Sahīḥ, 34:2)
Education Syllabus 2013

Condition III

Now, ponder and you will recognise that all the praise-worthy attributes belong to Allah alone because He alone possesses all these attributes in perfection; and nobody else does…. In short, only Allah the Almighty is perfect in His being and worthy of praise in an excellent manner. In comparison to Him, no one deserves praise by virtue of its own being. If someone else deserves praise, it is only secondary in nature. This, too, is a Mercy of Allah the Almighty because even though He is One, without any partner, He has included others in those praises in a secondary sense. (Re’idād-e-Jalsah Du’ā’, Ruhānī Khazā’īn, vol. 15, pp. 598–602)

Giving a general admonition to the Jama’at, the Promised Messiah^{62} says:

If you desire that the angels should praise you in heaven, then endure beating and be joyful, hear abuse and be grateful, experience failure and do not cut asunder your relationship with God. You are the last Jama’at of God, so practice virtue at its highest level. Anyone from among you who becomes slothful will be cast out of the Jama’at like a foul thing and will die in sorrow without having caused any harm to God. I give you the good news that your God truly exists. All are His creatures, but He chooses the one who chooses Him. He comes to the one who goes to Him. He bestows honour upon the one who honours Him. So approach Him with straight hearts and pure tongues, eyes and ears so that He may accept you. (Kashti-e-Nūh, Ruhānī Khazā’īn, vol. 19, p. 15)
The Promised Messiah™ also says:

Don’t think that God will let you go to waste. You are a seed of the Hand of God which was sown in the earth. God says that this seed will grow and flourish and its branches will spread in all directions and it will become a huge tree. So blessed is he who believes in what God says and does not fear the trials that he suffers on his way to God. For the coming of trials is essential so that God may try you to see who is true in his declaration of ba’i’at and who is false. Whoever slips at a trial, he would do no harm to God whatsoever and ill-luck would take him to hell. Were he not born, it would have been better for him. But all those who remain steadfast till the end—they will be shaken with quakes of calamities, and storms of misfortune will batter them, people will jeer and mock them, and the world will treat them with extreme hatred—shall at last come out victorious. And doors of blessings shall be opened to them. God addressed me and said that I should inform my Jamā’at that those who believe and their belief is not adulterated with worldly considerations and is free from hypocrisy and cowardice and is such as it does not fall short of any stage of obedience, these are the people who are favourites of God. And God says that these are the very people who have a sure footing with their Lord. (Al-Waṣīyyat, Ruhānī Khazā’in, vol. 20, p. 309)

May Allah the Almighty enable all of us to hold fast to these admonitions. May He make us true Aḥmādis and grant us the ability to be always true to our pledge of allegiance. May He make us truly obedient to Allah the Almighty and His Apostle. May we never commit anything that blemishes the lovely Jamā’at of the Promised Messiah™.

O Allah! Forgive our mistakes, conceal our shortcomings, count us always among those who are obedient and faithful to You. Make us hold fast to the pledge of allegiance. Include us among those whom You love. Enable our future generations also to remain true to the pledge. May we never distance ourselves from You. Grant us Your true recognition. O Most Merciful of all mercifuls, have mercy upon us. Accept all our supplications. Make us the inheritors of all the prayers that the Promised Messiah™ made for those who join his Jamā’at.
...This is a very important subject and its need is felt in this age even more. As we move away from the period of the Promised Messiah, we are prone to feel proud of belonging to the lineage of a particular Companion of the Promised Messiah, yet we are often not as conscious of the sacrifices rendered by our forefathers as we should be. And, though we have inherited their genes, the standards of spirituality have declined. While it is a natural phenomenon that as we move away from the period of Prophethood, some shortcomings and weaknesses may occur, it is important to note that progressive communities do not rest assured by simply blaming the new conditions of changed times as the root of this ill. On the contrary, they keep striving, trusting in the glad tidings and prophecies as members of the Jamāʿat of the Promised Messiah and the Mahdi. It is they who will educate the world in the teachings of the Holy Prophet Muḥammad. The condition set forth for us to achieve this goal is that we should stand firm in the belief of the Oneness of God, not only for ourselves but that we should strive to make our next generations stand firm in this belief as well. Now I will present to you an excerpt from the writings of the Promised Messiah to clarify what he expected of those who took his covenant of bai'at...

The Promised Messiah say:

Seeking forgiveness at my hands demands a type of a death so that you may be given birth to a new life. It is purposeless to take the pledge of bai'at without sincerity of heart. When you take my pledge of bai'at, God expects an undertaking from your heart. So the one who accepts me with a true heart and truly seeks forgiveness of his sins, the Forgiving and Merciful God surely forgives his sins. Thus he becomes like a person just born of his mother; then the angels protect him. (Malfūzāt, vol. 3, p. 262)
IV

CONDITION

That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of God in general and Muslims in particular, neither by his/her tongue, hands, nor any other means.

As is clear from this condition, one should not cause harm whether by one's hands or by one's tongue in a fit of anger, under the pretext of one's self-respect or honour. Clearly, it is mandatory that one should not harm any Muslim. This has been made obligatory upon us. We have to especially abide by this condition because Muslims associate themselves with our dearly Beloved Master the Holy Prophet Muhammad ﷺ. We cannot even imagine harming them. In seeking the help of Allah, the Most Powerful and the Almighty God, Who is the Lord of All Powers, against those self-appointed 'ulema' who are a blemish on the fair name of Islam—who have exceeded all bounds in their enmity of the Messiah and the Mahdi of the age—we prostrate at His threshold imploring Him to seize them. We do so because the

Prophet of Allah had declared them to be the worst of the creation; otherwise, we neither nurse unnecessary grudges against them nor are we angry with anyone. We act upon the commandments of the Almighty Allah. In exhorting us to suppress our anger the Almighty Allah says: 53

Those who spend in prosperity and in adversity, and those who suppress anger and pardon men; and Allah loves those who do good.

It was by virtue of this verse that a slave of Ḥaḍrat Imam ʿAbdul-Qadir ʿAbd-ul-Malik ʿAbd-al-Salam Ḥusain 54, won his freedom. It is said that the slave erroneously dropped something hot (it could have been water) on Ḥaḍrat Ḥusain 54. He looked at him angrily. The slave was intelligent and knew the Holy Qur'an as well. He promptly quoted the part of the verse about the suppression of anger: 54

Ḥaḍrat Ḥusain 54 said, 'You are right; I suppress my anger.' Now the servant thought that though the anger had been brought under control, it would still remain in his heart. It was possible that he would be chastised for some other mistake later. So he quoted the second part of the verse: 55

53. (Āl-e-'Imān, 3:135)
54. ...and those who suppress anger... (Āl-e-'Imān, 3:135)
55. ...and pardon men... (Āl-e-'Imān, 3:135)
Hadhrat Husain said, ‘I have forgiven you.’ The slave’s knowledge and promptness gave him immediate benefits. Now he quoted the third part of the verse:

And Allah loves those who do good. (Al-e-Imaran, 3:135)

Hadhrat Husain responded, ‘I hereby grant you freedom.’ In those days, slaves used to be bought. It was not possible to gain one’s freedom so easily. The slave’s quick-wittedness and knowledge got him freedom from his master who was God-fearing. This is the teaching of Islam.

Adopt Forgiveness and Forbearance

With regard to moral qualities that relate to the attainment of virtue, the Promised Messiah says:

Of these, the first moral quality is forgiveness, that is, to forgive someone’s sins. The virtue in this is that the person who commits a sin causes harm to someone else and, therefore, becomes liable to be punished or to be put in jail or to be fined or be chastised with direct action. Thus, to forgive him, if forgiveness is appropriate, would be a good deed. In this connection the teaching of the Holy Qur’an i: 57,58

And the doers of good shall be near to their Lord. (Al-e-Imaran, 3:135)

That is, the virtuous are those who suppress their anger when it is appropriate and forgive when it is appropriate to forgive sins.

A bad deed should be requited with an equal amount and in situations where forgiveness of sin is corrective without causing any harm—that is, forgiveness is granted when the occasion warrants and not otherwise—then it merits reward. (Islam Ustal ki Philosophy, Ruhani Khaza’in, vol. 10, p. 351)

There is a famous tradition of the Holy Prophet that many have heard. Pointing towards his chest, the Holy Prophet said: ‘Taqwâ lies in here.’ That is to say, that pure and matchless taqwâ, if it were to be found anywhere, lived only in the heart of the Holy Prophet. Besides taqwâ there is nothing else in his heart.

So, O people, O community of believers, for you the everlasting instruction is that the example you have to emulate is the model of the Holy Prophet. So, search your hearts. Are you making efforts at imbuing yourselves with taqwâ by emulating the example of the Holy Prophet? Do you also have the fear of Allah, and is His love in yourselves? As a result, do you have sympathy for and do you do good towards His creation?

Now I place before you the tradition in full:

Hadhrat Abû Hurairah narrates that the Holy Prophet said: ‘Do not be jealous of one another. Do not quarrel among yourselves. Do not entertain malice against each other. Do not have enmities against one another. None of you should

56. …and Allah loves those who do good. (Al-e-Imaran, 3:135)
57. (Al-e-Imaran, 3:135)
58. (Al-Shârah, 42:41)
overbid on a contract that has been settled by the other. O servants of Allah, be brothers to one another. A Muslim is a brother to another Muslim. He does not oppress his brother. He does not derogate him nor thinks low of him. Then pointing towards his chest the Holy Prophet said three times, ‘Taqwā is in here. It is enough evil for a man to think low of his brother. The blood, property and honour of every Muslim are unlawful for another Muslim.’ (Ṣaḥīḥ Muslim, Kitāb-ul-Birri waṣ-Ṣīlah, Bābu Ṭahrimi-Zulmil Muslimi Wa Khadhih)

Do Not Cause Harm to Anyone

It has been stated in the fourth condition that one should not cause harm to another person whether by one’s hand or one’s tongue or through any other means. I will now explain this condition of bai’at. From the saying of the Holy Prophet that I have presented before, you should focus on the words ‘do not be jealous.’ Jealousy ultimately develops into enmity. A person who has jealousy in his heart always wants to harm the person of whom he is jealous. Jealousy is a type of disease that while it causes harm to the other person, it also consumes the person who is jealous. It gives rise to many other petty feelings of spite, such as: why the other person has a better business, or more wealth or more talented children. In the case of women, jealousy may arise because of someone’s better jewellery. Even in religious matters—where good deeds must be appreciated and where people should try to move forward in rendering service to the religion—efforts are made to place obstacles in the way of those who are rendering religious service by making accusations against them so that they, too, are deprived of performing service to the religion.

Then the Holy Prophet admonishes us not to quarrel with each other. Quarrels take place over petty matters. To give an example, sometimes an officer on duty warns a child who has been mischievous in a gathering that if he were to do it again he would be dealt with firmly or be corrected. The parents, sitting nearby, immediately roll up their sleeves for a fight, and the person performing the duty is put down in a terrible way. Through this action of theirs, they not only broke a condition of bai’at and spoiled their good manners, they also banished from the minds of their next generation the respect for the organisation of the Jamā’at and the distinction between good and bad.

Then we are directed not to have enmity towards each other. Enmities start from petty matters. Hearts are filled with spite and malice. Some people are always on the lookout for an opportunity to avenge them, while the instruction is not to have enmity with, nor malice for, anyone. Once a Companion humbly asked the Holy Prophet to give him simple, but unforgettable advice in a few words. The Holy Prophet advised him to ‘shun anger’ and then again he said, ‘shun anger.’ When you keep in your mind that you should shun anger, then malice and spite will go away automatically.

Another habit of ‘injuring or harming someone, or making another person’s deal go sour’ is to overbid on a contract concluded by the other. In this saying, we have been asked to desist from such actions. A higher price is offered to acquire a thing only to bring the other person’s business down while no
personal gain is achieved from such a bid. This also applies to proposals for marriage. Ahmadies should keep that prohibition in mind.

Then the admonishment is not to oppress anyone, not to think low of anyone, nor to derogate anyone. An oppressor never achieves nearness to Allah. Then, how is it possible that on the one hand one would enter into a pledge of allegiance with the one appointed by Allah to win His favour and on the other one would oppress people by snatching their rights. It is a common practice in our villages not to give brothers their rights, not to give sisters their share of inheritance simply because they have been married to a different family, lest the property move out of the family. There are those that oppress their wives, those that do not respect their rights, and there are wives who do not respect the rights of their husbands. There are many such matters that fall under this category. Many such actions are indicative of the low treatment of others. While you claim to have taken bai‘at and you claim to give up these evil deeds, how can you commit these actions? The clear-cut commandment is that it is not permissible for a Muslim to think poorly of another Muslim under any circumstances. Similarly, the blood, property and honour of a Muslim are made unlawful for another Muslim. So, having accepted the Appointed One of this age, you who act upon Islamic teachings the most, how can these deeds be tolerated on your part, and how can you still be considered a member of the jama‘at of the Promised Messiah?

I would now present to you some ahādi‘th that illustrate what the Companions of the Holy Prophet did in not taking these matters lightly and what changes they made in themselves after they had accepted Islam.

Hadhrat Abū Dhar al-Ghaffārī[] used to provide drinking water from his tank. Some members of a family came by. One of them asked the others as to which of them would go to Abū Dhar to hold him by his hair and ask him to render an account of himself. One of them said that he would do it. He went over to Abū Dhar when he was standing near the tank. He started questioning him. Abū Dhar, who was standing at this time, sat down and then he lay down. One of them asked him, ‘Abū Dhar, why did you sit down and then why did you lie down?’ He replied that, ‘the Holy Prophet told us, “When anger overcomes one of you while he is standing he should sit down so that this anger would subside; failing that, he should lie down.”’ (Musnadu Ahmadabni Ḥaribal, vol. 5, p. 152, printed in Beirut)

In another hadith the narrator states that:

We were sitting in the company of Urwah Bin Muḥammad when a man came by. He started talking in a manner that angered Urwah Bin Muḥammad. The narrator states that when his anger boiled he got up. After performing ablution, he came back to them. He told us that he had heard of a narration passed down by his father through his grandfather, ‘Atiyyah, who was a Companion of the Holy Prophet, that the Holy Prophet had said: Anger comes from Satan. Satan was made from the fire, and fire is put out by water; so when one of you gets angry, he should perform the ablution. (Musnadu Ahmadabni Ḥaribal, vol. 4, p. 226, printed in Beirut)
Hadhrat Ziyād Bin ‘Alāqah⁴, on the basis of a narration provided by his uncle Ḥadrat Qaṭbāh Bin Mālik⁵ that the Holy Prophet⁴ used to supplicate, ‘O my Allah, I seek thy refuge from bad morals, evil deeds and evil desires.’ (Sunan-ut-Tirmadhi, Kitābud-Da’wāt, Bābu Du’ā’ī Ummi Salamah, Ḥadith No. 3591)

I now present before you what the Promised Messiah⁶ said in this regard and what he expects of the members of the Jamā’at.

The Promised Messiah⁶ says:

The members of my Jamā’at, wherever they might be, should listen with attention. The purpose of their joining this Movement and establishing the mutual relationship of spiritual preceptor and disciple with me is that they should achieve a high degree of good conduct, good behaviour and righteousness. No wrongdoing, mischief, or misconduct should even approach them. They should perform the five daily Prayers regularly, should not utter a falsehood and should not hurt anyone with their speech. They should be guilty of no vice and should not let even a thought of any mischief, or wrong, or disorderliness, or turmoil pass through their minds. They should shun every type of sin, offence, undesirable action, passion, and unmanly behaviour. They should become pure-hearted and meek servants of God Almighty, and no poisonous germ should flourish in their beings.... Sympathy with mankind should be their principle and, they should fear God Almighty. They should safeguard their tongues and their hands and their thoughts against every kind of impurity, disorderliness and dishonesty. They should join the five daily Prayer services without fail. They should refrain from every kind of wrong, transgression, dishonesty, bribery, trespass, and partiality. They should not participate in any evil company. If it should be proved that one who frequents their company does not obey God's commandments... or is not mindful of the rights of people, or is cruel or mischievous, or is ill-behaved, or is seeking to deceive the servants of God Almighty by speaking ill or abusively of them, or is guilty of imposture towards the persons with whom they have entered into a covenant of bai‘at, it should be their duty to repel him and to keep away from such a dangerous one. They should not design harm against the followers of any religion or the members of any tribe or group. Be true well-wishers of everyone, and take care that no mischievous, vicious, disorderly, or ill-behaved person, should be ever of your company, or should dwell among you; for such a person could at any time be the cause of your stumbling....

These are matters and conditions that I have been urging from the beginning, and it is the duty of every member of my Jamā’at to act upon them. You should indulge in no impurity, mockery or derision. Walk upon the earth with good hearts, pure tempers, and pure thoughts. Not every evil is worth fighting, so cultivate the habit of forgiveness and overlooking defaults, and behave with steadfastness and meekness. Do not attack anyone improperly, and keep your passions under complete control. If you take part in a discussion, or in an exchange of views on a religious subject, express yourself gently and be courteous. If anyone misbehaves towards you, withdraw from such company with a greeting of peace. If you are persecuted or reviled, be
mindful that you should not meet stupidity with stupidity; for otherwise you will be counted in the same category as your opponents. God Almighty desires that you should become a jamāʿat that should set an example of goodness and truthfulness for the whole world. Hasten to exclude everyone from your company who sets an example of evil, mischief, provocation and ill-behaviour. He who cannot dwell among us in meekness, goodness and piety, using gentle words and comporting himself in ways of good conduct should depart from us quickly, for God does not desire that such a one should dwell among us. He will die miserably, for he did not adopt the way of goodness. Therefore, be alert, and be truly good-hearted, gentle and righteous. You will be recognised by your regular attendance at Prayer services and your high moral qualities. He who has the seed of evil embedded in him will not be able to conform to this admonition. (Iṣḥāḥār (The Announcement). May 29. 1898. Majmūʿah Iṣḥāḥār, vol. 3, pp. 46–48)

He further said:

A man should not be conceited, nor indecent, nor ill-mannered towards the fellow beings. He should act with love and goodness and should not bear ill-will towards anyone for personal reasons. He should behave firmly or gently in accordance with the occasions or conditions. (Mafţūzāt, new edition, vol. 5, p. 609)

Adopt Meekness and Humility

With respect to meekness and humility the Promised Messiah⁵⁹ says:

…Seek forgiveness of Allah before the punishment of God comes to close the door of forgiveness. While the laws of this world are feared, why is it the laws of God are not? When calamities have occurred one has to go through them. Everyone should try to get up for takṣījūd and to include qunūt⁶⁰ in the five daily Prayers as well. Repent from everything that would incur the wrath of Allah. Repentance means giving up all evil deeds and everything that goes against the pleasure of God and undergoing a true change and making progress and adopting the way of righteousness. In this, too, lies the mercy of Allah. Make your habits decent. Shun anger, replacing it with gentleness and meekness. Along with adopting good morals you should give charity as well.⁶⁰

Which means that for seeking the pleasure of God you feed the poor, the orphans, and the needy, and you say that you perform these acts only for the pleasure of the Almighty Allah, and you fear that extremely terrible Day.

In brief, pray, ask forgiveness and keep giving charity, so that the Almighty Allah may deal with you with His Grace and Mercy. (Mafţūzāt, new edition, vol. 1, pp. 134–135)

⁵⁹. A supplication for help and forgiveness of Allah made in witr Prayer.
⁶⁰. (al-Dahr, 76:9)
Then he says:

Friends! Hold fast to this rule: deal with all people with kindness. Kindness increases intelligence, and forbearance promotes deeper thinking. Anyone who does not adopt this way is not of us. Anyone from our Jamā‘at who cannot tolerate the abuse and harshness of our opponents is permitted to have recourse to the courts, but it is not appropriate that he should counter harshness with harshness and create a dispute. This is the admonishment we have given our Jamā‘at, and we express our displeasure and declare that the one who does not act upon it is not of our Jamā‘at. (*Tāḥlīgh-e-Risālat*, vol. 6, p. 170, *Majmū‘ah Ișṭihārāt*, vol. 2, p. 472)
V

CONDITION

That he/she shall remain faithful to God in all circumstances of life, in sorrow and in happiness, in adversity and in prosperity, in felicity and in trial; and that he/she shall in all conditions remain resigned to the decree of God and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from Him at the onslaught of any misfortune; on the contrary, he/she shall march forward.

Allah the Almighty says in the Holy Qur'an:

وَمِنَ النَّاسِ مَن يَتَقَلَّبُ فِي نَفْسِهِ إِبْتِغَاءَ مَوْضُوَّعَاتِ الْحَيَاةِ الدِّيْنِ 

And of men there is he who would sell himself to seek the pleasure of Allah; and Allah is Compassionate to His servants.

61. (al-Baqarah, 2:208)

CONDITIONS OF BA'AT AND RESPONSIBILITIES OF AN AMMAD

In explaining this verse of the Holy Qur'an, the Promised Messiah says:

The people of the highest grade among the people—that is, people who are completely lost in the pleasure of Allah, and sell their selves to earn the pleasure of God—are the people upon whom the mercy of Allah descends.... In this verse Allah the Almighty says, 'Only he is delivered from all tribulations who sells his self in My way and for My pleasure. He proves with his utmost endeavours that he belongs to God and considers his entire being as something that has been fashioned for obedience of the Creator and service to the creation...' (Islāmī Uṣūl kī philosophy, Ṭūhānī Khazā'īn, vol. 10, p. 385)

Then he says:

A loved one of God sells his being in the way of God. In return, he earns the pleasure of God. Such are the ones upon whom the special mercy of God descends. (Islāmī Uṣūl kī philosophy, Ṭūhānī Khazā'īn, vol. 10, p. 473)

Then he says:

There are some people who sell their beings hoping that He would be pleased... (Paighamām Šulh, Ṭūhānī Khazā'īn, vol. 23, p. 473)

For such people, Allah the Almighty has given the glad tiding.

62. (al-Fājr, 89:28–31)
In another hadith Ḥaḍrat Ṣuhaib Bin Sinān⁴⁹ has related that:

The Holy Prophet⁵⁰ said, ‘Wondrous is the case of a believer; there is good for him in everything, and it is so for him alone. If he experiences something agreeable, he is grateful to God and that is good for him; and if he experiences adversity, he is steadfast and that is good for him because he earns merit for his steadfastness.’ (Ṣaḥīḥ Muslim, Kitāb-uz-Zuhdi, Bābul Mo’mīni Amruḥū kulluhū Khair)

Sometimes Allah makes His servants go through sufferings related to his children. There is excessive wailing and crying at the death of children, especially among the women. Thanks to Allah, He has granted to the Ahmadiyyah Muslim Jamā’at mothers who are very patient and reconciled to His will. But sometimes there are instances of complaining, especially among the illiterates or those with meagre education. In fact, I have also observed some cases among those with good education that they utter words of ingratitude.

There is a hadith that the Holy Prophet⁵⁰ used to take a pledge from women-Companions⁵⁰ in this respect. The hadith runs as follows:

Ḥadrat Usaid⁵¹ relates that he heard from a woman-Companion⁵¹ who had taken a pledge at the hand of the Holy Prophet⁵² that the pledge included the following: ‘We will not disobey the Holy Prophet⁵², will not tear our faces in wailing, will not raise a hue and cry during mourning, and will not tear our clothes or keep our hair ruffled.’ (Ṣunūn Alī Dāwūd, Kitāb-ul-Jana’iz, Babun fin-Nauh)
Real Time to Show Patience is When Tragedy Strikes

Hadrat Anas\(^a\) relates that the Holy Prophet\(^a\) passed by a woman who was crying by the side of a grave. He said to her, ‘Be mindful of thy duty to Allah and be steadfast.’ She retorted, ‘Leave me alone; you have not been afflicted as I have been.’ She had not known who he was. Someone told her, ‘That was the Holy Prophet\(^a\).’ She proceeded to the door of the Holy Prophet\(^a\) and not finding any doorman went in and said to him, ‘I had not recognised you.’ He said, ‘Steadfastness means to be resigned at the time of the first shock of grief.’ (\(Ṣaḥīḥ Al-Bukhārī\), Kitāb-ul-Janā’iz, Bābu Ziyāratil-Qubūr)

Another important point that has been emphasised in the fifth condition is [to remain steadfast] no matter how hard the circumstances, how long the period of hardship, how apparent the worldly attractions, how likely the benefits from diverse worldly activities, and how luring the attractions offered by the worldly powers that tells you not to worry because: ‘as an Ahmadi, even as you maintain ties to the Jamā’at, you can still conduct your professional affairs, serve the Jamā’at, and sacrifice financially.’ All of these are caused by Dajjāl [Antichrist] to move you away from Allah and the Jamā’at. Therefore, the Promised Messiah\(^a\) says that if you have taken the pledge, stay away from these snares. Do not be misled by these attractions. Remain faithful to Allah. If you turn to Him, you belong to the Promised Messiah\(^a\) and will receive everything. The following is a beautiful admonition of the Holy Prophet\(^a\) in this respect.

\(Ṣuṣn-ul-Tirmidh\i\, Kītāb-Ṣīfāt Bāb No. 59\)

Another version is:

Keep Allah in mind, you will find Him before you. Recognise Allah in times of ease, He will recognise you in times of hardship. Remember, what escaped you was not decree for you; and what is decreed for you will definitely come to you. Remember, the help of Allah comes as a result of steadfastness, and times of ease and times of hardship are commingled, and every hardship is followed by times of ease. (\(Rūd-ul-Ṣāliḥin Lil Imam An-Nawawī\, Bāb-ul-Murāqabah, Ḥadīth No. 62\))

Nothing that the Holy Prophet\(^a\) did was against the pleasure of Allah; yet, he prayed fervently, he prayed for the pleasure of Allah.

Hadrat Muhammad Bin Ibrāhīm\(^a\) narrates a hadīth from Hadrat ‘Aishah\(^a\). ‘Once I was sleeping by the side of the Holy Prophet\(^a\). During a time at night I did not find him there. While searching around, my hand touched his feet while he...
was prostrating. He was praying, “Allah, I seek the protection of Thy pleasure against Thy displeasure; and I seek the protection of Thy forgiveness against Thy punishment. I cannot count the ways of praising Thee. You are as You have described Your Holy Self’” (Sunan-ut-Tirmidhi, Kitāb-ud-Da‘wāt, Bābu Mā Jā’a fi ‘Aqīdāt-Tasbīḥi Bil-yad)

Another tradition says that:

Someone from Medina heard from Ḥaḍrat ‘Abdul Wahhāb Bin al-Ward⁵⁵ that Ḥaḍrat Mu‘āwiyah⁵⁴ wrote to Ḥaḍrat ‘Āishah⁵⁴ requesting some advice. She replied, ‘Assalāmā ‘Alaikum. I have heard the Holy Prophet⁵⁴ say, “One who seeks the pleasure of Allah, even at the cost of displeasing some people, Allah is Sufficient for him against them. But he who displeases Allah for the sake of pleasing some people, Allah hands him over to those people.”’ (Sunan-ut-Tirmidhi, Kitāb-uz-Zuhd, Bābu Mā Jā’a fi Ḥifẓīl-Lisān, Ḥadīth No. 2414)

You Are the Last Jamā‘at Established by Allah

The Promised Messiah⁵⁶ writes:

It is inevitable that you should be tried with diverse types of pain and misfortune as the faithful before you were tried. Be mindful, lest you should stumble. So long as you have a firm relationship with heaven, the earth can do you no harm. Whenever harm befalls you, it will be through yourself and not through your enemy. Even if you lose all honour on earth, Allah will bestow eternal honour upon you from heaven. So do not let go of Him. It is inevitable that you be persecuted and suffer many disappointments, but do not lose heart, for it is Allah Who tests you whether you are steadfast in His cause or not. If you desire that angels should praise you in heaven, then endure beating and be joyful, hear abuse and be grateful, experience failure and do not cut your relationship with Allah. You are the last Jamā‘at of Allah, so practice virtue at its highest level. Anyone from among you who becomes slothful will be cast out of the Jamā‘at like a foul thing and will die in sorrow and will be able to do no harm to Allah. I give you the good news that your God truly exists. All are His creatures, but He chooses the one who chooses Him. He comes to the one who goes to Him. He bestows honour upon him who honours Him. (Kashif-e-Nîh, Ruhānī Khazâ’in, vol. 19, p. 15)

Then the Promised Messiah⁵⁶ says:

What we need to do is to please Allah. That requires sincerity, truthfulness, and fidelity, not that the efforts of our Jamā‘at be limited to mere verbiage. When Allah is pleased with us, He puts blessings in our affairs and opens the doors of His grace and blessings…. This narrow gate—the gate of truthfulness and fidelity—is not easy to cross. We can never be boastful that we start receiving dreams or revelations and thus we sit idly and refrain from utmost striving. Allah the Almighty does not like that…. (Al-Badr, vol., 3, No. 18–19, May 8–16, 1904, p. 10)

Then he says:

Every true believer passes through such circumstances. If he becomes His with sincerity and fidelity, Allah becomes his
friend. But if the structure of faith is weak, there are dangers. We have no knowledge of the secrets of anybody’s heart… but anyone who totally belong to God receives His protection. Although He is the God of everyone, He manifests especially to those who hand themselves over to God. To hand oneself over to God means that the self be totally demolished and nothing should remain of it. That is why I tell my Jamā’at again and again that they should take no pride in taking the pledge. If the heart is not purified, there is no merit in placing their hands in my hand…. But anyone who makes a true pledge attains forgiveness of even major sins and receives a new life. (Malfūzāt, new edition, vol. 3, p. 65)

Those Who Belong to the Promised Messiah\textsuperscript{a} Cannot be Separated From Him

Then the Promised Messiah\textsuperscript{a} says:

He who does not wish to follow me can depart from me. I do not know how many terrible and thorny forests I may have to cross. Why do those who are tender-footed put themselves to trouble with me? Those who are mine will not depart from me, neither on account of misfortune, nor in consequence of the vilification of people, nor through heavenly trials and tribulations. Those who are not mine, vain are their affirmations of friendship, for they will soon be separated from me and their last state will be worse than their first. Shall we be afraid of earthquakes; shall we become frightened by trials in the cause of Allah? Can we be separated by any trial that comes from our Beloved Allah? Certainly not, but only through His

grace and mercy. Those who wish to depart may do so; we bid them farewell. But they should remember that after thinking ill and cutting asunder, if they should again incline towards me, such inclination would not receive the honour from God as is bestowed upon the faithful, for the stain of ill-thinking and treachery is a big stain. (Anwār-ul-Islam, Ṭūhānī Khazā’in, vol. 9, pp. 23–24)

Steadfastness

One hundred years ago, two elders of the Jamā’at demonstrated perfect fidelity and steadfastness. They were true to their pledge, very true. They were enticed with different kinds of attractions to break the pledge, but these princes of steadfastness paid no attention to them and remained true to their pledge. The Promised Messiah\textsuperscript{a} has paid excellent tribute to them. They are Sāhibzādah Sayyed ‘Abdul Latif Shahid\textsuperscript{a} and ‘Abdur-Raḥmān Khān\textsuperscript{a}. I present an excerpt from the Promised Messiah\textsuperscript{a}:

Ponder with faith and fairness that if a Jamā’at were based entirely on deceit, falsehood, and trickery, could its members demonstrate such steadfastness and valour that they should not forsake this path, accept being trampled under stones and—not worrying about their wives and children—offer their lives despite the repeated promises of release on condition of renouncing bai’at? Sheikh ‘Abdur-Raḥmān\textsuperscript{a} was slaughtered in Kabul in the same manner. He made no protest nor begged for release by renouncing bai’at.
This alone is the sign of a true faith and a true *Imām*. When someone attains a true understanding and the heart is permeated with spiritual sweetness, such a person does not fear being killed in this path. Of course, those whose faith is skin-deep, and faith has not permeated their limbs and veins, can turn apostate like Judas Iscariot. There are examples of such apostates in the life of every Prophet. Thanks to Allah that a large party of the faithful is with me; every one of them is a sign for me. This is the Grace of my Lord.

زَرِّبْ أَنَاكَ جَنِّيبيَّ وَرَحْمَتُكَ جَنِّيبيَّ وَآيَانَكَ عَذابِيَّ
وُفَصِّلْكَ رَبِّيَّ

Translation:

O my Lord, You are my Paradise, and Your Mercy is my protection, and Your signs are my nourishment and Your Grace is my mantle.

(Ḥaqīqat-ul-Wāḥi, Ṭūhānī Khazā‘īn, vol. 22, pp. 360–361)

The history of the Ahmadiyyah Muslim Jam‘at over the last one hundred years bears witness that such examples of faithfulness and fidelity have been repeatedly demonstrated. There were losses of lives and property. There were martyrdoms. Children were killed in the presence of fathers, and fathers were killed in the presence of children. Then did Allah—who is the Greatest in rewarding faithfulness—permit this blood to be spilled in vain? No. He showered His Mercy upon their progenies in an unprecedented way. Many of you who are present here or are spread in many countries are personal witnesses to this. Indeed, many of you are the recipients of these blessings. This is a consequence of the fidelity that you have shown towards Allah and the way you remained true to the pledge of allegiance. When the time of ease comes, do not forget this pledge of bai’at nor let your future generations forget it. Always remain faithful to the dear Allah, so that His blessings may continue to pour on your future generations; transfer this relationship of fidelity to the coming generations.
CONDITION VI

That he/she shall refrain from following un-Islamic customs and lustful inclinations and shall completely submit himself/herself to the authority of the Holy Qur’an; and that he/she shall make the Word of God and the sayings of the Holy Prophet Muhammad⁵⁸ his/her guiding principles in every walk of his/her life.

The Promised Messiah⁵⁷ admonishes us not to follow the un-Islamic customs that people have added to their faith because of the influence of the society in which they live. These customs have been adopted from other religions. For example, there are some frivolous customs during celebrations of marriage—like showing off the dowry given to the bride by her groom’s family, or the gifts brought by them, or publicly displaying the dowry given to the bride by her own family. There is quite a show. Islam only enjoins ḥaq mehr [bride’s due right] to be publicly announced as a part of the religious marriage ceremony. All other customs are frivolous. First, when showing off the dowry from either side, those who are well-off want to show that they are giving more than their counterparts did in their marriage. All of this is worldly competition and show.

These days, there are many among you whom Allah the Almighty has blessed greatly after migration⁶¹. This is one of the blessings of joining the Jamāʿat of the Promised Messiah⁵⁸. It is a consequence of the sacrifices made by your forefathers and a blessing resulting from the supplications offered by them. But there are some who, instead of being thankful by bowing before Allah the Almighty and spending in His way, become a prey to self-exultation and demonstration by excessive spending in marriages.

A lot of food is wasted in marriage celebrations and wali-mahs [reception given by husband after the marriage has been consummated]. Many dishes are prepared for public display. As a consequence, those who are not so well-off go into debt in order to have bridial dowery to display publicly. Some parents have to go into debt for fear of criticisms from their in-laws that their daughter has not brought much dowery with her. The groom’s family should fear Allah. Do not permit your poor in-laws to go into debt in order to maintain your own false sense of self-esteem because the claim you make is that you are Ahmadi and are committed to abide by the ten conditions of bai’at.

63. The reference is to members of the Jamāʿat who have migrated from the rule of oppressive Islamic governments to western countries for religious freedom.
I have thus far briefly mentioned one custom during marriage. If I elaborate upon the subject further, I can cite many other prevailing customs during marriage ceremonies.

When the customs take root, their victim is blinded and gradually comes fully into the grip of carnal desires, whereas the pledge during bai‘at is that he/she will safeguard completely from the carnal desires and will be completely subservient to the sovereignty of Allah and the Holy Prophet⁴⁴. What do Allah and His Apostle expect from us? Only that we forsake frivolous customs and abide by the commandments of Allah.

Allah the Almighty says in the Holy Qur’an:⁶⁴

But if they do not accept this invitation of yours, then know that they only follow their own evil inclinations. And who is more erring than he who follows his evil inclinations without any guidance from Allah? Verily Allah guides not the unjust people.

In this verse Allah has given a very clear verdict that should make us fearful: those who follow their vain desires will never be rightly guided.

We claim that we have recognised and accepted the Imam of the Age but despite taking a pledge with the Imam to forsake all vain customs we are clinging to them. Everyone should examine himself: Are we taking retrograde steps? If we are true to the pledge and—fearing our Lord and eschewing carnal desires—we turn to our Beloved Allah and praise Him, He gives us the glad tiding of Paradise.

As Almighty Allah says in the Holy Qur’an:⁶⁵

But as for him who fears the station of his Lord, and restrains his soul from evil desires, the Paradise shall surely be his home.

I will present a few alḥādiḥ pertaining to the topic of rituals and customs.

Ḥadrat ‘Āishah⁹⁶ has related that the Holy Prophet⁹⁶ said, ‘An innovation in religion which has nothing to do with matters of faith is to be rejected and is unacceptable.’ (Ṣaḥīḥ Al-Bukhārī, Kitāb-us-Ṣulḥ, Bābu Izaṭalāḥā ‘alī sulḥin jaurīn)

Ḥadrat Jābir⁷⁷ relates that the Holy Prophet⁹⁶ addressed us and his eyes were showing redness, his voice became louder, and he was very excited as if he was warning us of an invading army. He said, ‘The enemy is about to attack you any time during the day or night.’ He also said, ‘I and the Hour have been sent in close proximity.’ (He joined his two fingers to demonstrate the closeness while he said this.) Then he added, ‘Now I tell you that the best discourse is the Book of Allah and the best guidance is the guidance given by Muhammad⁹⁶. The most evil thing is to introduce innovations in religion; and every innovation leads to error.’ (Ṣaḥīḥ Muslim, Kitāb-ul-Jumu‘at, Bābu Takhfīṣ-Ṣalātī wal-Khuṭbah)

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⁶⁴. (al-Qaṣaṣ, 28:51)

⁶⁵. (al-Nāzi‘ī, 79:41–42)
Evolution of Innovations and Rituals Deserve to be Rejected

In short, the Holy Prophet\textsuperscript{a} told us in the above-quoted hadith that those innovations that have nothing to do with faith, which take one away from faith, which disrespect the commandments of Allah and His Apostle, are all worthy of rejection. They are all useless and ought to be shunned. Stay away from them because they will gradually corrupt faith.

You can see that innovations have taken a firm foothold in other religions and have corrupted them. This, indeed, was bound to happen because it was destined that Islam should remain the only living faith. But if you make a close examination you will find that other religions such as Christianity—despite being one religion—have made many local customs in different countries as a part of faith in that country. We observe the same phenomenon in Africa. When the path of innovations is opened, new innovations continue to creep up.

The Holy Prophet\textsuperscript{a} has expressed grave concern and has given severe warnings to those who create innovations in matters of religion. He was very concerned about it. A hadith relates that he said, ‘I am terrified at the thought of you falling prey to these innovations and lustful inclinations. I am afraid that this may cause great harm to the religion and may lead you astray!’

These days, you are living in Western societies that have many customs and rituals of their own which can create distance between you and your religion and can diminish the beauty of Islamic teachings for you. The lustre of worldliness is far more attractive; therefore, there is need for great caution at every step. Instead of adopting their wrong customs, we must present the beautiful teachings of Islam. Each Ahmadi should possess such a strong character that Western culture should have no effect on him/her whatsoever. For instance, women are enjoined to observe purdah [the veil] according to Islamic teachings. It is in the interest of a woman’s integrity that she attains a prominent status in society due to the fact that she observes Islamic purdah. When a woman observes purdah willingly and she herself tells others the benefits of this Islamic injunction, it will have a far greater impact on others as compared to men who propagate the advantage of purdah in this society. Those women who observe purdah acquire many more chances to perform tabligh due to their unique prominence in society. This matter requires great attention.

There exist many other social evils in Western society. To adopt them merely because we live in this society and we feel compelled to do so is, indeed, a worrisome situation. For instance, it is wrong on your part to befriend someone who consumes alcohol and to accompany him to a restaurant or a
bar thinking that: ‘he would drink alcohol but I will drink coffee or some other beverage.’ Great caution is required. One day, you may be influenced by him to try just one sip and then God forbid, it becomes your habit to drink. Keep the following hadith of the Holy Prophet⁴ in mind:

Ḥadrat Abū Barzah⁵ relates that the Holy Prophet⁴ said, ‘I fear that you may be tempted by the lusts of the flesh and sexual cravings, and I am afraid of the evil consequences of sensual temptations.’ (Musnadu Ahmadabni Ḥaibal, vol. 4. p. 423, printed in Beirut)

The Promised Messiah⁶ says:

Until a man truly endeavours and works hard, he cannot attain the treasure of divine understanding which Islam contains and which brings a death upon the life tainted by sin. Allah the Almighty says very clearly:⁶⁶

وَأَمَامَّنَ حَافٍ مَقَامُ رَبِّي وَنَهْيَيْنِ الْمُنْفِسِ عَنِ الْهُوَاءَ فَإِنَّ الْجَنَّةَ

Hei elmaawī
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It is easy for someone to boast that he believes in God, and despite this claim, to lack altogether the impact caused by real belief. Such a claim would be utter nonsense. Such people have no regard for God, and God cares for them not. (Al-Hakam, vol. 9. No. 29. August 17, 1905. p. 6)

Then he says:

One who is fearful of standing before God and secures himself against the selfish desires attains the station of Paradise. To secure oneself against the carnal desires is the death of the ego.

By doing so, one can please God in this very world and thereby attain Paradise. (Al-Bahr, vol. 1, August 3, 1905. p. 2)

The Holy Qur’an is Our Guide to Islamic Teachings

Refraining from unwanted customs and rituals, and restraining oneself from lustful inclinations, are indeed part of Islamic teachings. To comprehend this teaching, we turn towards the Holy Qur’an as our Guide. The truth of the matter is that if a believer adopts the Holy Qur’an as the source of guidance in his daily life, all his evils will start vanishing automatically. His heart shall contain no lustful desires because this is the pure Book which completes the shari’ah as a way of life. Keeping in view all facets of human life, Allah the Almighty revealed this Book to the pure heart of the Holy Prophet⁴. And then whenever it was required, the Holy Prophet⁴ expounded upon the teachings through his practices, actions, and sayings. That is the reason why the Promised Messiah⁶ has instructed us to accept the Book as fully binding upon us. I would, therefore, like to present references from the Qur’an, the hadith and some writings of the Promised Messiah⁶ with respect to this topic.

66. But as for him who fears to stand before his Lord, and restraints his soul from evil desires, the Garden shall surely be his home. (al-Nāzi‘īt, 79:41–42)
Allah the Almighty says:  

وَلَمْ تَفْقَرْ عَلَى الْقُرآنِ لَدَعَانِكُمْ فَهَلْ يَعْمَلُونَ مَا يَأْتِي مِنْ مَذَكِّرَةٍ

And indeed We have made the Holy Qur’an easy to understand and to remember. But is there anyone who would receive admonition?

There is a hadith:

Hadrat Abū Mushā al-Ash‘arī relates that the Holy Prophet said, ‘The example of a believer who recites the Qur’an and acts accordingly is like that of a citron that tastes good and smells good. And a believer who does not recite the Qur’an but acts upon it is like a date, which is good in taste but has no smell. And the example of a hypocrite who recites the Qur’an is like the basil, which smells good, but tastes bitter. And the example of a hypocrite who neither recites the Qur’an nor acts upon it is like the colocynth, which tastes bitter and has bad smell.’ (Ṣaḥīḥ Al-Bukhārī, Kitāb Fadā’il-Qur’an, Bābū Ithnī man ra’ā bi-Qirā’atil-Qur’āni au ta’akkala bihi au fakhura bihi)

The Promised Messiah says:

…the Holy Qur’an is filled with deep points of wisdom. It excels the Bible in every way in teaching true goodness. In particular, the lamp that shows the Real and Unchangeable Allah is held by none other than the Qur’an. Allah knows how many would have fallen victim to the worship of creatures if Qur’an had not been revealed. Thanks to Allah that the Unity

67. (al-Qamar, 54:18)

that had disappeared from the world has been re-established. (Tāḥhār-e-Qaṣīrīyāh, Ruhānī Khazā’in, vol. 12, p. 282)

Your Life Lies in the Holy Qur’an

Then the Promised Messiah says:

Do not leave the Holy Qur’an as a forsaken thing because therein lies your life. Those who honour the Holy Qur’an will be the honoured ones in Heaven. Those who give precedence to the Qur’an over every hadith and saying will be granted precedence in heaven. There is no book for humanity on the face of the earth except the Qur’an; and there is no Messenger and Intercessor for the children of Adam except Muhammad, the Chosen one, may peace and blessings of Allah be upon him. (Kasā‘īr-e-Nāh, Ruhānī Khazā’in, vol. 19, p. 13)

The Promised Messiah also says:

The Holy Qur’an attracts its true followers with its spiritual qualities and inherent light. It illumines their hearts and then manifests mighty signs to establish such a strong bond with God as cannot be broken by a cutting sword. It opens the eye of the heart and closes the dirty pond of sin. It grants the blessing of delicious converse with Allah and grants knowledge of the Unseen. It informs the supplicant of the acceptance of prayers. Anyone who opposes a true follower of the Holy Qur’an, is shown by the mighty signs of Allah the Almighty that Allah is with His servant who follows His Book. (Chashmā-e-Ma‘nīf, Ruhānī Khazā’in, vol. 23, pp. 308–309)
Then he says:

Beware! Do not take a single step in contravention of Allah’s teaching and the Guidance contained in the Qur’an. Verily, I tell you truly that whosoever evades even the least of the seven hundred commandments embodied in the Holy Qur’an, he slamming the door of salvation upon himself. Only the Holy Qur’an has opened the real and perfect paths of salvation; all others were only its shadows. Therefore, you should study this Holy Scripture with the utmost attention and deepest thought; and you should love it as you have never loved anything else. For indeed, as God has conveyed to me:


tābir khalī fi al-qur’an

All kinds of goodness in contained in the Qur’an—and this is the truth. Unfortunately, indeed, are those who give preference to other things over it. The Holy Qur’an is the fountainhead for all your success and salvation. There is not even a single religious need that has not been provided for you in this Holy Book. On the Day of Judgement, the Holy Qur’an will attest to or falsify your faith; and apart from the Qur’an there is no other book under heavens that can provide you with guidance without a reference to the Qur’an. It is, indeed, a great blessing of God that He has bestowed a book like this upon you. Verily, I tell you truly that the book that has been read to you, had it been read to the Christians, they would not have perished; and the blessing and guidance that have been vouchsafed upon you, had they been extended to the Jews in place of the Torah, some of their sects would not have ended up denying the Day of Judgement. Realise, therefore, the value of the blessing bestowed upon you. It is a precious blessing, and a
great treasure. Without the Holy Qur’an, the whole world would have been no better than a dirty clot of half-formed flesh. Indeed, it is a book compared to which all other sources of guidance amount to nothing at all. (Kashti-e-Nih, Ruhani Khaza’in, vol. 19, pp. 26–27)

Everyone of us should analyse as to what extent he loves the Holy Qur’an and obeys its commandments and tries to practice them in his life. There are ways of manifesting love. The most important thing for an Ahmadi is to make it obligatory upon him to recite a minimum of two or three nukā’68 of the Holy Qur’an regularly. Then, taking the next step, he should read it with translation. By reciting the Holy Qur’an daily along with reading the translation, its beautiful teachings subconsciously filter into the deep layers of the mind.

Another matter enjoined by the Promised Messiah69 in the sixth condition is to adopt the ordinances of Allah and His Apostle as a code of life in every matter and to refer to them whenever the need arises. This is not mere lip-service. If you ponder over this directive, it will cause great concern. Allah the Almighty says:69

8a laynahum alya a’lihima a’lihima. Allah wa‘llah umma wa‘llah. Mabkum

Q’ib a’s sam’u umma fii qo’dawata lillahi wa‘llahi wa‘llahi. Ana kifum‘umma

baliwa’llahi wa‘llahi laqib ‘alma’al khawra’umawwa amma’al

O ye who believe! obey Allah, and obey His Messenger and those who are in authority over you. And if you differ in

68. The Holy Qur’an is divided, for the convenience of recitation into 30 pārahs (parts), and each pārah is divided into nukā’.
69. (al-Nisa’, 4:60)
anything among yourselves, refer it to Allah and His Messenger if you are believers in Allah and the Last Day. That is best and most commendable in the end.

Again, He says:70

أعيثوا الله ورسوله لملأكم نور

And obey Allah and the Messenger that you may be shown mercy.

Again, He says:71

يَسْتَعْلَمُونَكُمْ عَنَّ الْإِنْفَالِ. فَلَيْلَ الأَنْفَالِ يَكُونُ رَسُولُ اللَّهِ وَأَصْلَحْوَا ذَاتَ يَتَبيِّنُمُ وَأَصْلَحْوَا الله وَرَسُولُهُ إِنَّ كُلَّ مَا نَزَّلَ لَهُمْ مُبْنِينِ

They ask thee concerning the spoils of war. Say, ‘The spoils belong to Allah and the Messenger. So fear Allah, and set things right among yourselves, and obey Allah and His Messenger, if you are believers.

In these verses, Allah the Almighty directs us to earnestly obey His commandments and to practise them sincerely. We are also instructed to act according to the explanation of these commandments provided by the Holy Prophet4. Exhibit full obedience to the appointed leaders and the organisation of the Community; only then it can be said that you have truthfully fulfilled your dues to your bai‘at.

70. (Al-e ‘Imrān, 3:133)
71. (al-Anfāl, 8:2)

I will now present some aḥādīth on this subject.

Ḥadrat ‘Ubādah Bin Aṣ–ṢāmirAA narrates, ‘We made a solemn pledge at the hand of the Messenger of Allah on the condition that we will pay heed to and obey all his directives whether we like them or not.’ (Ṣaḥīḥ Al-Bukhārī, Kitābul-Aḥkām, Bābū Kaifa Yubāy’ul-Imām-NAś)

‘Abdur-Rahmān Bin ‘Amr As-Salami and Ḥadrat Ḥujr Bin Ḥujr said, ‘We went to ‘Irāḍ Bīn Sā’riyāh’ who said, ‘One day the Apostle of Allah led us in the morning Prayer, then gave us a very effective and eloquent exhortation at which the eyes shed tears and the hearts became fearful. A man among the audience said, ‘O Apostle of Allah! It seems as if it were a farewell exhortation! So, what injunction do you give us?’ He then said, ‘I enjoin you to fear Allah, hear and obey even if your Amīr [Leader] be an Abyssinian slave, for a time is coming that those of you who live after me will see great disagreement. You must then follow my rightly guided Khulāfā’ [caliphs] and me. Stick to it and hold fast to it. You have to avoid innovations in the religion, for every innovations introduced in the name of religion is an undesirable one, and every innovation is a manifest error.’” (Sunan-ut-Tirmadhi, Kitābul Ḥīlim Bābū mā Jā’a Fil-Akhḍhi Bis Sunnah. Also Sunano Abī Dāwūd, Kitāb-us-Sunnati, Bābū Luzūmis Sunnah)

We, the Ahmādis who claim complete obedience to the Holy Prophet4 and declare our absolute faith, should always keep this advice and keep the ḥadith in our minds.

Ḥadrat AnasAA narrates that the Holy Prophet4 said, ‘Whoever possesses the following three qualities will taste the sweet
delight of faith: first, Allah and His Apostle become dearer to him than anything else. Second, he loves a person only for the sake of Allah’s love! Third, he hates to revert to disbelief as he hates to be thrown into the fire! (Sahih Al-Bukhari, Kitabul-Iman, Babu ‘Halawati’l Iman)

The Promised Messiah says:
Look, Allah the Almighty says in the Holy Qur’an:72

فَلَيْنِ كُنْنَا نَحْبُونَ اللَّهَ فَايَتِيَنَا يَعْبِدُونَ الَّذِينَ يُخَافُونَ الله

The only way to please Allah the Almighty is to be fully obedient to the Holy Prophet; and there is no other way that will lead you to the communion with God. The final objective of man should always be to find the One God who is without any partner. He should shun associating anyone with God and indulging in innovations! He should be obeying the Messenger and not following his personal lusts and base desires. Listen, I say it again: Man cannot succeed in any other way but by treading the true path of the Messenger of Allah.

We have only one Messenger, and only one Holy Qur’an was revealed to that Messenger—obeying whom we can find God. The innovations introduced by the present day fiqarā [hermits] and the methods of durūd and waza’if [prayer incantations] invented by the leaders of the hermitages are all a tool that leads a man astray. Stay away from them. These people have tried to break the Seal of the Prophets and in a way have made a different shari‘ah. You should remember that the key

72. Say, ‘If you love Allah, follow me: then will Allah love you… (Al-e-Iman, 3:32)

for opening the door of Allah’s blessings and grace is only to adhere to the injunctions of the Holy Qur’an and to follow the Holy Prophet and to establish Prayer and keep fasting in the established manner. That person is lost who adopts any new path instead of following those established ways. That person shall end up dying in failure who does not comply with the dictates of Allah and His Messenger and walks divergent paths. (Malfaqat, new edition, vol. 3, pp. 102–103)

The Promised Messiah again says:
Almighty Allah says in the Holy Qur’an:73

فَلَيْنِ كُنْنَا نَحْبُونَ اللَّهَ فَايَتِيَنَا يَعْبِدُونَ الَّذِينَ يُخَافُونَ الله

The only way to please Allah the Almighty is to be fully obedient to the Holy Prophet. It is a common observation that people have become a slave to and are entangled in various kinds of customs. When someone dies, instead of praying for the deceased, as they should, they perform various rituals that are innovations. These customs are contrary to the teachings of the Holy Prophet. Carrying them out is disrespectful to him in the sense that his teachings are not considered to be sufficient and final. Otherwise, there was no need to introduce these customs. (Malfaqat, new edition, vol. 3, p. 316)

73. Say, ‘If you love Allah, follow me: then will Allah love you… (Al-e-Iman, 3:32)
Then he says:

This temporary life will come to an end—whether spent in constrained circumstances or times of ease. But the matter of the Hereafter is very hard. It is an everlasting abode that has no end in time. If one goes to that life in a condition that one’s affairs with Allah are straight, and the fear of Allah overpowered one’s heart, and with repentance from sins, he had secured himself from everything that Allah has designated as sin, the Grace of Allah will guide him. He will be pleased with his Lord, and his Lord will be pleased with him. But if one does not do so and spends this life in heedlessness, his end is dangerous. Therefore, at the time of bai’at, make a firm determination of what bai’at is and what benefits it provides. If it is done merely for worldly objectives, it is useless. But if it is for the sake of faith and pleasure of Allah, then it is blessed and carries its real aims and objectives. It can be hoped that it will provide all the benefits that the true bai’at provides. (Malfūzāt, vol. 6, p. 142)

May Allah enable us to accept the Promised Messiah as the Imam of this Age from the core of our heart! With great pain and care he wanted to prepare a Jamā’at for establishing the Kingdom of God and His Messenger, and advised us with anguish in his heart. May Allah make us deserving of what he wanted us to be, and may we fully comply with all the conditions of the pledge of bai’at. May we act upon them, and always keep them before our eyes. No action of ours should make us guilty of contradicting the teachings of the Promised Messiah, and we should always be examining our deeds. May Allah the Almighty help us.

Today, with the grace of Allah the Almighty, after du’ā’ this Convention will reach its end. May we for the entire year, indeed for the entire life, be the recipients of the blessings and spiritual benefits of this Convention. May Allah cultivate and maintain the bond of love in our coming generations for Allah, His Messenger, the Promised Messiah and khilāfat. May Allah expose not our past shortcomings and sins, and may He forgive us, and may He, out of His sheer Grace, keep us among the Jamā’at of His dear ones. Our Allah! You are Forgiving and Merciful. Forgive our sins. Take mercy on us. Take us under the cover of Your forgiveness and mercy. Never allow us to depart from You. Āmîn, yā Rabbal ‘Ālamîn!

74. Reference is to the Annual Convention of the Ahmadiyyah Muslim Jamā’at, Germany, on August 24, 2003.
75. Accept our supplication, O Lord of All the Worlds.
That he/she shall entirely give up pride and vanity and shall pass all his/her life in humbleness, cheerfulness, forbearance and meekness.

Next to Shirk, There is no Affliction Like Arrogance

After exhibiting his pride, Satan had decided from the very beginning that he would try his utmost to hinder men from becoming true servants of Allah. He had made up his mind to entrap mankind through various ways. Even when man would perform a virtuous act, Satan would make him self-conceited, and thus through his personal vanity and egoism, he could be led to be proud and arrogant. This sense of pride would, in the end, make man lose the reward of his virtuous act. Satan himself disobeyed Allah’s command due to his personal vanity. Therefore, from day one, through the use of this very tool in its various forms, he resolved to lead man astray from the right path. Only the servants of the Gracious God, who are His special servants and are engaged in His worship, generally remain unharmed of Satan’s attack. Otherwise, it is through the trap of pride that Satan usually succeeds in holding mankind in his captivity.

One must not take it lightly that we accepted the condition at the time of making bai’at that we would not indulge in pride and vanity. Give up arrogance in its entirety. It is not easy. Arrogance has many diverse forms. Satan attacks mankind utilising different methods. It is an extremely terrifying state! Actually, it is only through the Grace of Allah that one can be saved from it. Therefore, in the seventh condition, the Promised Messiah also introduced a way to obtain Allah’s Graces. He said if we try to break away from the habit of arrogance, but do not fill in the emptiness with humility and meekness, then arrogance would attack us again. Therefore, adopt humbleness! Allah the Almighty loves the way of humility. The Promised Messiah himself demonstrated humbleness to such an extent that it has no parallel. That is the reason that Allah the Almighty was so pleased with him that He said to him in a revelation: (Urdu) ‘He liked your humble ways!’ We claim to have made bai’at with the Promised Messiah, and we have accepted him as the Imam of the Age. Therefore, it is all the more important for us to adopt this moral quality.
Man has no reason to show arrogance and haughtiness. In the Holy Qur’an Allah the Almighty says:\(^76\)

وَلَا تَحْكُمُوا فِي الْأَرْضِ مَّنْ نُعْلِمُ أَنَّهُ لَا يُجْزِى الْجَنَّةَ وَلَا يُجْزِى الْجَحَّالَ

And walk not in the earth haughtily, for thou canst not rend the earth, nor canst thou reach the mountains in height.

This verse makes it clear that man has no position at all to strut about. What is it that he is so proud of? Some people think they are the kings of the time. They do not wish to come out of their limited circle. Remaining within their limited circles, they think of themselves as something grand. I am going to give the example of the smallest circle—that of domestic circumstances. It is truly alarming to see how savagely some men mistreat their wives and children. Some girls write to me telling me they have now become adults, but since their childhood they have been witnessing the oppressive treatment of their fathers towards their mothers and themselves, but now they cannot tolerate it any more. They used to hide in their rooms as soon as their father entered the house. If their mother or anyone of them happened to say anything against his likings, the father was so cruel that he would beat them. It is only arrogance that has turned fathers like this to commit such extremities. Most of them keep a nice posture outside their homes and people think no one is as noble as those persons. Thus, the outsiders have a favourable opinion about them. But there are some who keep an arrogant attitude both inside and outside of their homes, and their condition is obviously well known to all. Consequently, on coming of age, the children of such ill-mannered and arrogant men, especially their sons, show a reaction to their father’s cruelty to their mothers, sisters or themselves. They start confronting their father, and when the time comes when the father becomes weak in his old age, they take their revenge. There are several circles in society, and the circle of domestic affairs is only one of them. There is also a social circle outside the home. If you take a survey, you will continuously discover such examples of arrogance in all these circles.

The extreme form of arrogance is found in the wider circle: due to arrogance some nations, countries, and governments look down upon the rest. They despise poor nations and countries. Today, this is a major cause of disorder and trouble in the world. If the arrogance is eliminated, disorder shall disappear, but the arrogant nations and governments do not realise that when Allah decides to break the disdainful attitude of the haughty, they disappear forever from the face of the earth.

Allah says in the Holy Qur’an:\(^77\)

فَلَا نَمَثِّلُهُمْ كَالْمُلْكِ وَلَا نَمَثِّلُهُمْ فِي الْأَرْضِ مَنْ نُعْلِمُ أَنَّهُ لَا يُجْزِى الْجَنَّةَ وَلَا يُجْزِى الْجَحَّالَ

And do not puff up your cheek before men in pride nor walk in the earth haughtily: surely, Allah loves not any arrogant boaster.

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\(^76\) (Bani Israil, 17:38)

\(^77\) (Luqman, 31:19)
As is evident from this verse, Allah says that we should not walk around displaying pride and arrogance. The proud people have a special style of their own. Allah does not like a stiff-necked person walking around. Some people habitually stand proudly in front of their subordinates, but they show humbleness in front of their superiors. The evil of hypocrisy is evident in such persons. Thus, the trait of arrogance breeds many other evils; slowly and gradually all paths of virtue are fully closed. Such persons drift away from religion and also from the Nizām-e-Jamā’at [Organisation of the Jamā’at]. As their arrogance increases, they move further away from the nearness and blessings of Allah and His Messenger.

It is mentioned in one ḥadith:

Ḥaḍrat Jābir⁴ narrated that the Holy Prophet⁴ said, ’On the Day of Judgement the dearest to me, the closest to me, shall be those who are the best in good morals. And those among you shall be most severely under the wrath and farthest from me who are thanthār, those who are foul-mouthed and vain babblers; mutashaddiq, those who talk making wry faces and distend their cheeks; and mutfaihiq.’ The Companions⁵ asked, ’O Messenger⁶ of Allah! We know the meaning of thanthār, and mutashaddiq, but who are the mutfaihiq? He replied, ’Mutfaihiq are those who speak haughtily, arrogantly.’ (Sunan-ut-Tirmadhī, Abwāb-ul-Birri wa-Ṣīlah, Bībū ʿī Maʾālīl Akhlāq)

Ḥaḍrat Ibn-e-Mas’ūd⁷ narrated that the Holy Prophet⁴ said, ’Three things are the roots of every sin. One should avoid them. Refrain from arrogance because it was due to arrogance that Satan was instigated not to prostrate to Adam. Second, stay away from greed because it was greed that made Adam eat the fruit of the forbidden tree. Third, avoid jealousy because it was out of jealousy that one of Adam’s sons killed his brother.’ (Ar-Risālah Al-Qushāriyyah, Bāb-ul-Ḥasādi, p. 79)

Ḥaḍrat ‘Abdullāh Bin Mas’ūd⁷ narrated that the Holy Prophet⁴ said, ’One whose heart has arrogance as little as a small grain will not be allowed to enter Paradise.’ One man said, ’O Prophet of Allah! Man wishes to be well-dressed, to have good shoes on, and to look good.’ The Holy Prophet⁴ replied, ’This is not arrogance,’ adding, ’Allah the Almighty is Elegant and likes elegance, that is. He likes beauty. Real arrogance is when man rejects what is true, considers people lowly, holds them in contempt and treats them badly.’ (Ṣaḥīḥ Muslim, Kitāb-ul-Īmān, Bībū Taḥrimil-kibri wa Bayāniḥī)

Another tradition relates that:

Ḥaḍrat Abū Hurairah⁷ narrated that the Holy Prophet⁴ said, ’Heaven and Hell had a discussion and argument. Hell said that great oppressors and haughty people entered in it; Heaven said that weak and meek people entered in it. On this Allah the Almighty said to Hell, “You are the manifestation of My punishment. Through you I punish whomsoever I wish.” And He said to Heaven, “You are the manifestation of My mercy. I grant mercy on whomsoever I please through you; and both of you shall have your full share that may belong to you.”’ (Ṣaḥīḥ Muslim, Kitāb-ul-Jannati wa Ṣifāt ʿUthmānīa wa Ahāhā, Bībūm-Nārī yadkhuluhal-Jabbārūna wal-Jannatul yadkhuluhal-Duʿaaf’āa)
May Allah make it so that each Aḥmādī seeks mercy from Allah the Almighty by treading on the path of humility, meekness and civility, and becomes worthy of Allah’s Paradise, and may each home be free from the sin of arrogance.

A hadith recounts that:

Ḥaḍrat Abū Sa’īd Khudrī Ṣaīd and Ḥaḍrat Abū Hurairah Ṣnīd related that the Holy Prophet Prepared Ṣaid, ‘Honour is the garment of Allah the Almighty and grandeur is His mantle. Allah the Almighty says, “Therefore, I shall punish him who attempts to snatch them from Me.”’ (Ṣaḥīḥ Muslim, Kitāb-ul-Birri was-Ṣīlah, Bābu Tabrīmil-Kibr)

**Arrogant Shall Never Enter Paradise**

So, in the long run, arrogance incites man to confront Allah. When Allah the Almighty has decreed that He shall not forgive one who associates partners with Him, then how can one who claims to be god-like be pardoned? It was indeed arrogance that created people in the mold of the Pharaoh. You have read about the end that these Pharaoh-like people met and have also witnessed some in this age. It is indeed a cause for fear; each Aḥmādī should try and avoid even the slightest particle of arrogance because it tends to spread and completely engulf man. Allah the Almighty has given us this warning. This is My mantle; I am Lord of all the worlds, Grandeur belongs to Me; accept it and show humility. If you try to cross these lines, you shall be punished. Even if you have arrogance only equal to a grain, punishment is in your fate. In conjunction with this warning, however, a glad tiding is also given. Allah says, ‘I shall save you from the torment of Fire if you have the slightest degree of faith,’ as is mentioned in a hadith:

Ḥaḍrat ‘Abdullah Ṣnīd narrates that the Holy Prophet Prepared Ṣaid, ‘One whose heart has arrogance only equal to a grain will not enter Paradise and one whose heart has faith only equal to a grain will not enter Fire.’ (Ṣaḥīḥ Ibn-e-Majah, Al-Muqaddimah, Bābu Fil-Īmān, Ḥaḍsth No. 59)

The Promised Messiah Ṣnīd says:

I tell you truly that on the Day of Judgement after shirk—associating partners with Allah—there will be no evil like arrogance. It is an evil that disgraces man in both the worlds. Divine mercy redresses everyone who believes in the Unity of God, but not the arrogant. Satan, too, claimed to believe in One God; however, he was arrogant and contemptuous towards Adam whom God loved. Satan criticised him and was ruined, and the yoke of curse hung around his neck. So, the first sin for which a person was eternally ruined was indeed arrogance. (A’inah-e-Kamālāt-e-Islam, Rāhānī Khazā’un, vol. 5, p. 598)

He goes on to say:

If you have any element of arrogance, hypocrisy, conceit, or indolence, then you are not worthy of acceptance. Do not deceive yourselves over a few things, in that you have achieved what you could, because God wishes that your entire being should go through a complete revolution. He demands a death
from you, after which He shall give you life. *(Kashf-e-Nūh, Ruhānī Khazā‘īn, vol. 19, p. 12)*

**Deep Connection Between Arrogance and Satan**

The Promised Messiah® then says:

Indeed, there are people who, although hundreds of thousands of ranks below those of Prophets of God (peace be on them all) grow arrogant when they have offered the *Salāt* for a couple of days. Similarly, rather than be purified by fasting and performing *Hajj*, they develop conceit and arrogance. Remember, arrogance comes from Satan and makes one satanic. Until man keeps away from it, it becomes an impediment in the acceptance of truth and beneficence of the Divine. Arrogance should not be adopted in any way at all, not with regard to knowledge, not with regard to wealth, not with regard to high rank, not due to caste, ancestry and lineage; for it is mostly due to these things that arrogance develops. Unless one purifies oneself from these conceits one cannot be esteemed in the sight of Allah the Almighty. One cannot be granted the cognizance of God that burns the worthless emotional elements, for this [conceit] belongs to Satan, and Allah the Almighty does not like it...

The Promised Messiah® is stating that there are a few basic activities that should be avoided. Some people consider themselves most virtuous after saying the *Salāt* for a few days; they adopt a strange serious facial expression exuding pride. You must have come across certain long-robed individuals with *tashīh* [rosary] in hand coming out of mosques. Their demeanour exhibits pride and haughtiness. Thank God, the Ahmadiyyah Muslim Jamā‘at is free from such long-robed individuals. On their return from *Hajj*, there is tremendous propaganda. Such people fast for appearances. Their visits to perform *Hajj* are also for show. It is all done to feign superiority so that people may say that such a person is virtuous, fasts a lot, is a *hajji*, and is most pious. All these ostentations stem out of arrogance, or arrogance develops from these ostentations.

The Promised Messiah® also says that some people are arrogant because of their caste or lineage: ‘so and so is lower status; how could he be equal to them?’ The Promised Messiah® stated that arrogance is of many kinds that take you away from the cognizance of Allah the Almighty, away from His nearness, and thereby in the trap of Satan.

Again, the Promised Messiah® says:

Thus, in my opinion, this is a fine way to be purified. It is impossible to find a better way than to discard arrogance and pride of any sort—about learning, family or wealth. When a person is granted insight by God, he can see that every light descends from heavens and helps remove all forms of darkness. Man is always in need of heavenly light. Even the eye cannot see without the heavenly light of the sun. Similarly, the internal light that removes every kind of darkness and in its place generates the light of *taqwá* and purity also comes down from the heavens. I tell you truly that a man’s righteousness, faith, and purity all descend from the heavens. It all depends
on the special grace of Allah. If He wills He bestows it; and if
He wills He takes it away.

Thus, real cognizance is indeed that man should consider
his ‘self’ deeply humble and most insignificant and should
seek Allah’s grace with humility and meekness by falling
prostrate at the Divine threshold. He begs for that light of
cognizance, which destroys passions of the ‘self’ and develops
a light within and bestows a power and enthusiasm for
virtues. Then, if with Allah’s Grace he finds this share and at
some time acquires a clearer insight or strong conviction, he
must not feel pride and conceit. Rather, he should further
develop in his humility and submission, for the more insig-
nificant he deems himself, the greater will be the experiences
and divine light from Allah that will provide him with [spiritu-
ual] light and power.

If a man holds fast to this belief, then it is hoped that with
the grace of Allah, his moral condition shall be good. To
think high of oneself in the world is also arrogance and
brings about the same consequences. It grows to a point that
man curses others and holds them in contempt. (Malfüzüät,

He then states:

Arrogance is a most dangerous disease. Whoever develops this
meets spiritual death. I know most certainly that this disease is
worse than murder. An arrogant person turns into Satan’s
brother because it was arrogance alone that disgraced Satan.
Therefore, it is a prerequisite for a believer that he should not
have arrogance; rather, he is required to have humility and
meekness. Those who are divinely appointed have humility of

the highest order. The Holy Prophet™ had this quality more
than anyone else. One of his servants was asked as to how he
was treated. He replied that the truth was that he was served
by the Holy Prophet™ more than he served him.™

(اللهُمَّ صْلِّ عَلَيْهِ مَرَضِيدَ وَعَلَى الْمَحْمُودَ وَبَارَكَ وَسَلَّمَ)

Arrogance is Most Displeasing
in the Sight of Allah

Again, the Promised Messiah™ says:

…I admonish my Jamā’at to shun arrogance because arrogance
is most loathsome to Allah, the Lord of Glory. You may not
perhaps fully realise what arrogance is. So learn it from me
because I speak with the spirit of Allah.

Everyone who looks down upon his brother because he
considers himself to be more learned, wise, or more accom-
plished is arrogant. He is arrogant because, instead of consid-
ering God to be the Fountainhead of all wisdom and
knowledge, he considers himself to be something. Does God
not have the power to derange him mentally and instead
grant superior knowledge, wisdom, and dexterity to his
brother whom he considers inferior? Likewise he too is ar-
rogant who thinks of his wealth or high status and looks down
upon his brother. He is arrogant because he has ignored the
fact that it is God who has bestowed this status and grandeur

78. Bless O Allah Muhammad and his people and grant them
Thy bounties and peace.
on him. He is blind and does not realise that God has power
to afflict him with such misfortune as would all of a sudden
cast him to the lowest of the low; and again, He has the
power to bestow greater wealth and prosperity upon that
brother of his whom he considers small. Yet again, that
person is arrogant who is proud of his superior bodily health,
or of his handsomeness, or good looks, or strength, or
prowess, and scornfully makes fun of his brother and teases
him and addresses him with derisive names, not satisfied with
this he advertises his physical defects. It is so because he is
unaware of the existence of a God Who possesses power to
suddenly afflict him with such bodily defects as may leave
him much worse than his brother.

Similarly, the person who relies on his own strength, and
neglects to supplicate to God, is arrogant. This is because he
has not recognised divine strengths and powers and instead
considers himself to be something. Therefore, O dear ones,
remember all this lest you are deemed arrogant in the sight of
Allah in some manner and you are unaware of it. A person
who corrects a wrong word of his brother with arrogance has
also partaken in arrogance. A person who does not wish to
listen to what his brother has to say with civility and turns his
face away has also partaken of arrogance. He who feels
disgust for a poor and needy brother who sits next to him has
also partaken of arrogance. A person who looks with derision
and ridicule at one who prays has also partaken from arro-
gonce. One who does not wish to be completely obedient to
God’s appointee and Prophet also partakes of arrogance. One
who does not listen attentively to God’s appointee and
Prophet and does not read his writings with care also partakes
of arrogance. Therefore, try to rid yourselves of any portion
of arrogance in you lest you be destroyed and so that you,
along with your family, attain salvation. Turn to God, love
Him as much as it is possible to love someone in this life and
fear your God as much as one may fear someone in this
world. Be of pure heart and pure intention and meek,
submissive and harmless so that you may be shown mercy.
(Nazîl-ul-Masih, Râhîn Khazâ’in, vol. 18, pp. 402–403)

The other part that has been stated in this condition is that
one shall spend his life in lowliness, humbleness, cheerfulness,
forbearance and meekness. As I mentioned earlier, if you try
to free your heart and mind of arrogance, manage to free it,
then most necessarily you would have to inculcate a higher
quality, a higher characteristic, a higher attribute in you or
else Satan would repeat his onslaught, for it is his task not to
leave you alone. That quality is of humility and meekness. It is
not possible for arrogance and meekness to co-exist. Arrogant
people are always deriding and mocking humble people who
are servants of the Gracious God. When confronted with such
people you are not to adopt their attitude; rather, you are to
abide by this commandment of Allah the Almighty:79

وَعَادَلُ الَّذِينَ يُشعَرُونَ عَلَى الْأَرْضِ هُمْ وَذَا حَافِظِهِمُّ الْجَاهِلُونَ
فَأَمَّنَّا

And the servants of the Gracious God are those who walk on
the earth in a dignified manner, and when the ignorant address
them, they say, ‘Peace!’

79. (al-Fârâqân, 25:64)
There is another tradition we should also keep in mind as with respect to mutual matters and dealings.

Hadîr Abû Hurairah as narrates that the Holy Prophet as said, ‘Wealth does not decrease when it is spent in the way of Allah, and the extent to which a servant of God forgives another, Allah the Almighty increases his honour likewise. The more humility and humbleness one adopts, the greater is the status one is granted by Allah the Almighty.’ (Sahîh Muslim, Kitâb-ul-Birri waš-Sîlah, Bâbu Istihbâbîl ‘Afwi Wat-Tawâdu’i)

So each Ahmadi should adopt the habit of forgiving each other. This would elevate one’s status in the Hereafter, and Allah the Almighty shall continue to increase one’s honour in this world as well. Allah the Almighty does not leave anything that is done for His cause without a reward.

**Status of the Meek in the Eyes of the Holy Prophet Muhammad as**

How great was the status of the meek in the eyes of the Holy Prophet as might be determined by this hadîth:

Hadîr Abû Sa’îd Khudri as narrates with reference to the Holy Prophet as that he loved the meek. Hadîr Abû Sa’îd Khudri as said that he heard the Holy Prophet as praying:

全能者 我的主啊 使我的后裔充满仁慈 充满谦逊 充满慈悲 使我的后裔免于争执

O Allah keep me alive in a state of meekness, give me death in a state of meekness, and raise me from among the group of the meek.
Thus, each Ahmadi should adopt the same path and should tread the ways on which our master the Holy Prophet\(a\) was. Each Ahmadi should try and be counted among the meek, for the pledge of bai'at states that, ‘I shall spend my life in meekness.’

It is narrated in one tradition:

Haḍrat Abū Hurairah‘ narrates that, ‘Haḍrat Ja‘far‘ bin Abi Ṭālib used to love the meek and needy. He would sit in their gatherings and would talk to them, and the meek and needy would talk to him. Therefore, the Holy Prophet\(a\) would call Haḍrat Ja‘far‘ with the title of ‘Abul Masākin [i.e., the father of the meek].’ (Sunano Ibn-e-Majah, Kitābūz-Zuhd, Bābu Mujalāsatil-Fuqarā‘i)

The Promised Messiah\(a\) says:

If you wish to find Allah the Almighty, seek Him near the hearts of the meek. This is the reason Prophets of God adopted meekness. Similarly, it is required that people of bigger nations do not deride smaller nations; none should say their ancestry is higher. Allah the Almighty states that when you come before Me I shall not enquire of you about your nation; rather, the question would be, what are your deeds? Likewise, the Prophet\(a\) of God said to his daughter that ‘O Fāṭimah, Allah the Almighty shall not enquire into one’s lineage. If you commit a wrong Allah the Almighty shall not condone you because you are the daughter of the Prophet.

Thus, you should watch what you do at all times. (Mafīzāt, new edition, vol. 3, p. 370)

He also states:

It was an essential requirement for ahl-e-taqwā [righteous people] that they spend their life in poverty and meekness. This is a branch of taqwā by which we are to ward off the unjustified anger. The last and most crucial stage for great pious and honest people is indeed to shun anger. Haughtiness and conceit are borne out of anger, and similarly, anger is at times a consequence of haughtiness and conceit. Anger is aroused only when man gives preference to one’s nafṣ [self] over the other. (Report Jalsah Sâlânah, 1897, p. 49)

He states:

If you wish that God in heaven is pleased with you, then be as if you are two brothers from one womb. The more esteemed among you is one who forgives the sins of his brother, and wretched is one who is obstinate and does not forgive. Such a person is not from me. (Kashti-e-Ni‘î, Rûhânti Khazā‘în, vol. 19, pp. 12–13)
CONDITIONS OF BAI‘AT AND RESPONSIBILITIES OF AN AHMADI

And they were not commanded but to serve Allah, being sincere to Him in obedience, and being upright, and to observe Prayer, and pay the Zakāt. And that is the religion of the people of the right path...

By offering *Salāt* on time and in congregation, and by spending in the cause of Allah and helping the needy, we can establish ourselves upon the correct religion. Thus, we can incorporate the teachings into our lives and enforce them in our conduct; and when we worship Allah and act upon His teachings, Allah the Almighty will give us the ability to do so. He will strengthen our faith to such an extent that ourselves, our ambitions, and our children will all appear insignificant in comparison to our faith. So, when everything will be purely for Allah the Almighty, and nothing will be considered our own possession, then Allah will not let us go to waste. He guards the honour, protects the children, and puts His blessings on such people. He enlarges their possessions, always keeps them wrapped in His Mercy and Favour, and removes all their fears. As Allah says in the Holy Qur’ān:

\[ ... \]

Nay, whoever submits himself completely to Allah, while he is excellent in conduct, shall have his reward with His Lord. No fear shall come upon such, neither shall they grieve.

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80. (al-Bayyinah, 98:6)
81. (al-Baqara, 2:113)
Essence of Islamic Teachings

Then Allah says:82

وَمَنْ أَحْسَنَ دُنْيَا وَلَدَىٰ أَسَمَّمَ وَجَهَّةَ لَهُ وَهُوَ مَخْسُونٌ وَأَتَىَ مَثَلَهُ إِبْرَاهِيمَ

And who is better in faith than he who submits himself to Allah, and he is a doer of good, and follows the religion of Abraham, the upright? And Allah took Abraham for a special friend.

In this verse, the essence of teachings of Islam is recorded. One should be completely obedient and should follow the commands of Allah with all his strengths. He should dedicate himself to faith and be gracious. One should not fear that his wealth or children would be wasted. Allah, Who is better than anyone else in returning favours and in rewarding efforts, will reward these actions Himself. As has been explained earlier, He Himself will protect his life, wealth, and honour. Allah the Almighty does not let such people or their future generations go to waste.

Referencing the Qur’an, the Promised Messiah83 says:

سَلَى مَنْ أَسَمَّمَ وَجَهَّةَ لَهُ وَهُوَ مَخْسُونٌ فَلَيْنَّ أَحْبَيْبُ عَدَّةِ رَبِّهِ وَلَا تَفْتَرَ عَلَيْهِمْ

Whoever submits before God, dedicates his life in His path, and is eager to do righteous deeds shall get his rewards from

82. (al-Nisā’, 4:126)
83. (al-Baqarah, 2:113)
become firm on it, and stay on it with fortitude.”’” (Ṣaḥīḥ Muslim, Kitāb-ul-Īmān, Bābu Jāmi‘i Aًṣāfīl-Islām)

What was the conduct of the Companions? The following incident is recorded in ḥadīth. In the beginning, alcohol was not forbidden in Islam. Companions would drink and sometimes get intoxicated. But even in this state, faith and its honour were dominant in their minds. They placed faith as more important than all other things. When the commandment prohibiting alcohol came, some people were sitting together drinking and some were intoxicated. When they heard of the prohibition, they acted upon it immediately.

Ḥaḍrat Anas Bin Mālik narrates, ‘I was serving wine prepared from dates to Abū Ṭalḥah Anṣārī, Abū ‘Ubaidah Bin Jarrāḥ and Ubayy Bin Ka‘ab. Someone came and said alcohol has been forbidden, and when Abū Ṭalḥah heard this he said to Anas. “Get up and break the containers of wine.” Anas adds that he got up and hit the containers with the bottom of the stone vase and it broke them.’ (Ṣaḥīḥ Al-Bukhārī, KitābDU Akhbārul-Aḥādī, Bābu mā Ja’a fi Ijāzati-Khabarul-Wāhidīṣ-Sūdāq)

Revival of Islam
Demands a Ransom from Us

The Promised Messiah says:

Revival of Islam demands a ransom from us. What is it? It is us dying in this very path. This is the death upon which the life of Islam, the life of Muslims, and the manifestation of the

Living God depend. This is exactly what is called Islam, and God now wants to revive this very Islam. To bring about this great undertaking, it is essential that a grand enterprise that would be effective in every aspect should be established by His own initiative. So, the Wise and Powerful God did exactly that by sending this humble one for the reformation of mankind. (Fath-ul-Islām, Rāḥūni Khazā‘īn, vol. 3, pp. 10–12)

Then he says:

Until man becomes a servant of Allah with sincerity and purity, it is hard to attain any rank. Allah the Almighty testifies about Ibrāhīm:

84 That Ibrāhīm is a man who lived up to his word. To cleanse one’s heart in this manner, to fill it up with the love of Allah, to live according to the wishes of Allah, and to be an obedient servant whose desires are in perfect harmony with the desires of Allah, like a shadow. All of these things are achieved with prayer. Ṣalāt is for praying indeed, and one should pray at every stage. But if one offers the Ṣalāt as if he were asleep, and does not know [the nature and importance of] Ṣalāt, then it is not Ṣalāt at all. Therefore, it is required that man should not be lazy in offering the Ṣalāt, nor should he be inattentive. If our Community wishes to become a Jamā‘at, it should adopt a type of death. It should avoid selfish matters and selfish

84. And of Abraham who fulfilled the commandments. (al-Najm, 53:38)

**Means of Obtaining Salvation From Sin—Certainty of Faith**

Then the Promised Messiah** says:

O ye, the seekers of God: pay attention and listen. There is nothing like certainty of faith. Certainty rescues one from sin. Certainty gives one strength to do good. Certainty makes one a true lover of Allah. Can one give up sin without certainty? Can one desist from the desires of the flesh without convincing manifestation? Can one find any satisfaction without certainty? Can one bring about a true change without certainty? Can one achieve true happiness without certainty? Is there any such penance or ransom that can make one give up sin?... One should remember that without certainty, one cannot come out of a dark life, nor can one attain the Holy Spirit. Blessed are those who have been delivered from doubts and misgivings because they alone will be delivered from sin. Blessed are those who have escaped uncertainty and doubt because they will get rid of sin. Blessed are you when you are given the treasure of certainty because after that your sin will disappear. Sin and certainty cannot co-exist. Would one put his hand in a hole in which he could see a poisonous snake? Can one stand at the place where stones rain from a volcano, or where lightning strikes, or at the place of attack of a vicious lion, or at a place where a deadly plague is wiping out the human race? If you have this much certainty about God as about the snake, or the lightning, or the lion, or the plague, then it is not possible for you to defy Him nor to break the ties of sincerity and loyalty with Him. (*Kashī-i-Nāh, Rāhānī Khazā’in*, vol. 19, pp. 66–67)

The Promised Messiah** also said:

Perfect understanding is the root of fear, love and appreciation. Whoever is given the perfect knowledge is given the perfection of fear and love as well. Whoever is given perfect fear and love is given freedom from every sin that originates from recklessness. For this salvation, we are not dependent on any blood, we are not in need of any cross, and we do not need any penance. Instead, we only need one sacrifice, the sacrifice of the ‘self’. Its need is felt by our conscience, and this sacrifice is named Islam. Islam entails putting your own neck for sacrifice. It means to put your soul on the threshold of God with total willingness. This charming name is the soul of all revealed laws and the crux of all commandments. To put out one’s neck to be sacrificed with real pleasure and contentment requires perfect love and perfect devotion. Perfect love requires perfect understanding. Thus, the word Islam points to the fact that true sacrifice needs perfect understanding and perfect love. And it needs nothing else. (*Lecture Lahore, Rihānnī Khazā’in*, vol. 20, pp. 151–152)

May Allah the Almighty grant us the ability to act upon all these exhortations.
The teachings of Islam are so beautiful that they have not left any aspect of human life untouched. All of these favours of Allah the Almighty demand that this teaching, which descended on His dear Prophet⁴¹, be adopted as part of our lives. We bear even greater responsibility as we have joined and claimed to have joined the Jama’at of the true lover and servant of the Holy Prophet⁴¹, and the Imam of this Age. Thus, whereas Allah the Almighty has drawn attention towards His worship and the discharge of one’s obligations toward Him, He has also drawn the attention toward the discharge of our obligations to humans. He has also commanded us regarding the rights of different relatives and relationships that need to be discharged. It is due to this importance that the Promised Messiah⁴² mentioned in the ninth condition of bai’at kindness towards the creation of Allah the Almighty and the obligations owed to them.
IX

CONDITION

That he/she shall keep himself/herself occupied in the service of God’s creatures for His sake only and shall endeavour towards the beneficence of mankind to the best of his/her God-given abilities and powers.

Allah the Almighty says in the Holy Qur’an: 85

And worship Allah and associate naught with Him, and show kindness to parents, and to kindred, and orphans, and the needy, and to the neighbour that is a kinsman and the neighbour that is a stranger, and the companion by your side, and the wayfarer, and those whom your right hands possess. Surely, Allah loves not the proud and the boastful.

Kind Treatment to All

In this verse, Allah the Almighty commands not only to treat your brothers, your near ones, your relatives, your acquaintances, and your neighbors kindly, but also be compassionate to them, help them if they are in need, and be beneficent to the best of your ability to even those people whom you do not know and have no relationship or association with. And be beneficent to those whom you have only met temporarily. If they are in need of your sympathy or your help and can benefit from you, then you must help them. By doing so, a beautiful culture of Islam will be established. Develop compassion for God’s creatures, with the understanding that it is something more than a good deed, it falls into the category of benevolence. Benevolence means not expecting the return of your favours; benevolence is exercised by man purely for the sake of Allah the Almighty. In this way, such a beautiful society will be established where there will be no dispute between husband and wife, mother-in-law and daughter-in-law, brothers, and neighbors. Everyone will try to be benevolent to the other. Each person will try to give others their rights with love and care, and will do so purely to win the love of Allah. In today’s society, this is even more urgent than ever before. Allah says that if you do not follow this path, then you will be counted as arrogant. And Allah does not like arrogance.

85. (al-Nisa’, 4:37)
Arrogance is such an affliction that all mischief originates from it.... In the seventh condition, I have mentioned the subject in depth already; therefore, it is not necessary to go into another detailed discussion about it. Briefly, this condition of bai‘at requires you to be kind to God’s creation so that you may become favourable in the sight of Allah the Almighty and get the rewards in both the worlds. The kindness you show towards others should be motivated by heartfelt love and not to seek acknowledgement from people for the favour. Allah says in the Holy Qur’an:86

وَبِطَاعَن الْفَطَارِ َعلىَّ خَيْبَةٍ وَبَسَكِينَةٍ وَبَرَاءَةٍ وَأَمْبىَ

And they feed, for love of Him, the poor, the orphans, and the prisoner.

One interpretation of this is that despite their own needs, those who love Allah take care of the needs of others in order to attain the love of Allah the Almighty. They themselves stay hungry, yet they feed others. They do not show miserliness by suggesting that what they are giving is also required to meet their own needs. Instead, they help as much as they can. They do this to be virtuous and to get the approval of Allah, and not to get any acknowledgement from others. They give what they could enjoy or utilise themselves, always keeping in mind the instruction of Allah that you should only give for the sake of Allah, what you like for yourself. They are not like those who help the needy and boast about it. Some people are in the habit of giving only their used items or worn clothing as gifts. These people should respect the dignity of their brothers and sisters. It is better for them not to give a gift at all if they cannot afford it. At a minimum, they should tell the recipient that the items are used and then ask the recipient if they are willing to accept them.

Some people write to me saying that they want to give—for the weddings of poor girls—good clothes that have only been worn for a day or two and were not used again because they were too small or for some other reason. In this regard, it must be clear that even if these items are being given through the auxiliary organisations of Ahmadiyyah Muslim Jam‘at, like Lajnah Imā‘illah or Khuddām-ul-Ahmadiyyah, or even if they are being given individually, they should respect the dignity of the poor. They should give away items in a condition that they are still worth giving. The items should not be completely worn out with stains, stench of sweat, etc. If such clothes are given, they should be washed, cleaned, and mended first. As I have said, our auxiliary organisations like Lajnah Imā‘illah also distribute such clothes. They should make it clear to the recipients that these clothes are used and that they should only accept them if they choose to. Everyone has a sense of honour, and as I have said earlier, this sense of honour should be respected.

The Promised Messiah87 says in explaining the verse:87

وَبِطَاعَن الْفَطَارِ َعلىَّ خَيْبَةٍ وَبَسَكِينَةٍ وَبَرَاءَةٍ وَأَمْبىَ

...Remember that God the Almighty likes good deeds very much, and He desires that sympathy be shown for His

86. (al-Dahr, 76:9)
87. (al-Dahr, 76:9)
creation. If He desired harm, He would have directed us to be bad; but the Majesty of God is free from this. (Holy is Allah and Great is His station)...

Therefore, all of you who have established a relationship with me should remember that you should show compassion for everyone regardless of their religion; and be good to all without any discrimination because this is the teaching of Holy Qur’an: 88

"وَبَلْ أَثَّرَ عَلَىَّ اللَّهُ مِنْ عَرَضَةً عَلَىَّ مَسِكِينٍ وَبِيْنَاءً وَأَميِّنًا"

Those captives and prisoners [at the time of the Prophet] were mostly non-believers. Now, you can see the scope of kindness in Islam. In my opinion, perfect moral teaching is not found anywhere except in Islam. Once I regain my health, I will inshā’Allah write a comprehensive treatise on moral teachings because I want to make my expectations clear to the Jamā’at. It will be a comprehensive guide for my Jamā’at, and it should show how to seek God’s pleasure. I am deeply grieved when I see or hear that someone did something that does not fully conform to Islamic teachings. I am not happy about these incidents. I still view my Jamā’at like a child who takes two steps and falls four times. But I do believe that Allah the Almighty will make it perfect. Therefore, you should make an effort, plan, strive, and pray continuously that Allah may show His grace, because nothing is possible without His grace. When He favours, He opens up all ways. (Mafāţīh, new edition, vol. 4, pp. 218–219)

88. (al-Dahr, 76:9)

With the Grace of Allah, due to the pious influence of the Promised Messiah, and by acting on his teachings, many of the ills that the Promised Messiah was concerned about [regarding the Jamā’at] at that time disappeared from the Jamā’at. With the Grace of Allah, a very large segment was totally freed from them, and it still is. As we are moving away from that stage, Satan continues to attack with the ills of society. Therefore, in accordance with the concerns of the Promised Messiah, we should continue to strive to avoid those ills with effort and prayer. We should ask for the Grace of Allah in accordance with his teaching, so that Allah the Almighty may always keep the Jamā’at of Promised Messiah perfect. I will now present a few traditions.

Ḥaḍrat Abū Hurairah narrates that the Messenger of Allah said, ‘Allah the Almighty and the Glorious will say on the Day of Judgement, “O son of Adam, I was sick but you did not attend to Me.” Man will say, “O Lord. How could I attend to You? You are the Lord of all the worlds.” Allah the Almighty will say, “Did you not know that so and so of My servants was sick? You did not attend to him. Did you not know that if you had done so, you would have found Me near him? O son of Adam, I asked you for food but you did not give Me any food.” Upon this the son of Adam will say, “O my Lord. How could I feed You whereas You are the Lord of all the worlds?” Allah the Almighty will say, “Do you not remember when a servant of Mine asked you for food? You did not feed him. Did you not know that if you had fed him, you would have had a reward with Me? O son of Adam! I asked you for water, but you did not give Me any water.” Son of Adam will say, “O
my Lord. How could I serve you water, whereas You are the Lord of all the worlds?” Upon this, Allah the Almighty will say, “Such and such person asked you for some water, but you did not offer him any. If you had given him water, you would have had its reward with Me.” (Ṣaḥīḥ Muslim, Kitāb-ul-Birri was-Ṣilah, Bābu Faḍli ‘Iyādatil-Marīd)

Then, there is this narration:

Ḥaḍrat ‘Abdullāh Bin Ma‘ṣūd statements that the Messenger of Allah said, ‘All creatures are God’s family. So, Allah likes the person, from among all humans, who treats His family (creatures) well and looks after their needs.’ (Mishkāt-ul-Maṣāḥīḥ, Kitāb-ul-Ādāb, Bābush-Shafaqati war-Raḥmati ‘alal-Khalaq)

There is another hadith in which Ḥaḍrat ‘Ali narrates that the Messenger of Allah said:

‘Every Muslim has six obligations with regard to other Muslims:

1. When he meets him, he should say ‘Assalāmo ‘Alaikum.’

2. When one sneezes, he should say, ‘Yāhmukumul-lāh’ [may Allah have mercy on you].

3. When he is sick, he should visit him. (Some people have, with the grace of Allah, this good habit, and they go to hospitals to visit sick ones whether they know them or not. They take fruits and flowers for them. This form of social service is very good.)

4. When one calls him for help, he responds to him.

5. When one dies, he comes to his funeral.

6. And he desires for them what he desires for himself, and even in his absence he wishes him well.’ (Sunanud-Dārīmīyyi, Kitāb-ul-Iṣlāḏhān, Bābun fi Ḥaqqil-Muslimi ‘alal-Muslim)

It is reported that:

Ḥaḍrat ‘Abdullāh Bin ‘Umar narrates that the Messenger of Allah said, ‘Do not be jealous of one another. Do not raise prices to harm each other. Do not hold grudges against each other. Do not turn your backs on each other, and do not turn each other indifferent to each other. And do not bid on deals that are closed. Instead, you should live like servants of God and be brotherly to each other. A Muslim does not wrong his brother. He does not insult him, and he does not embarrass or humiliate him.” He pointed to his chest and said, “Piety is here.” He repeated these words three times, then he said, “It is enough misfortune for a man that he should look at his Muslim brother with disdain. Every Muslim’s blood, wealth, honour and respect are sacred and sanctified for the other Muslim.’ (Ṣaḥīḥ Muslim, Kitāb-ul-Birri was-Ṣilah, Bābu Tāḥrīmī-Ẓulmil Muslimi Wa Khadhlīh)

Then it is reported that:

Ḥaḍrat Abū Hurairah states that the Holy Prophet said, ‘Whosoever helps remove the worldly anguish and suffering of a Muslim will have his anguish and suffering removed by Allah the Almighty on the Day of Judgement. Whosoever brings relief to a poor person and brings ease to him will have ease created for him by Allah the Almighty in the hereafter.
Whosoever covers up the faults of a Muslim will have his faults covered up by Allah the Almighty in the hereafter. Allah the Almighty is keen to help him who is keen to help his brother. Whosoever goes in search of knowledge will have the ways to Paradise facilitated to him by Allah the Almighty. Those who sit in any of the houses of Allah the Almighty and read the Book of Allah the Almighty and are engaged in teaching and learning will attain peace and tranquillity from Allah the Almighty. Allah the Almighty’s mercy covers them, angels keep them in their circle, and Allah the Almighty mentions them to His near ones. One who slackens in actions will not succeed with only his name and his family, and he will not go to Paradise by virtue of his family ties. (Ṣahīḥ Muslim, Kitāb-udh-Dhikr, Bābu Faḍ’il Ījtimā’i ‘alā Tifāwātul-Qūr’ānī wa ‘aladh-Dhikr)

What is mentioned in the beginning is to be mindful of the rights of other people and help to remove the worries and difficulties of your brethren. If you do so, on the Day of Judgement, Allah the Almighty will deal with you with the same kindness and will remove your worries and hardships. It is the favour of the Holy Prophet⁴⁴ upon us. He said that if you wish that Allah should cover you with His forgiveness, then you should help and comfort the distressed, the afflicted, and the destitute as much as you can. Then, Allah will deal with you with kindness. Try to cover the weaknesses of your brethren. Do not try to find their faults or make them public. You do not know how many weaknesses and faults you have that you will have to account for on the Day of Judgement. Thus, if you had overlooked the faults of your brethren, if you had tried to counsel them with sympathy instead of making their weaknesses public, Allah will overlook your faults as well. These are the rights of people. If you discharge them, you will inherit the blessings of Allah the Almighty.

Then it is reported in a tradition that:

Ḥaḍrat Abū Hurairah⁴⁴ narrates that the Holy Prophet⁴⁴ said, ‘Charity does not reduce your wealth. The person who forgives the transgressions of others will be given even greater honour by Allah the Almighty. No one is dishonoured by forgiven the faults of others.’ (Mustadr Ahmadibn Haițab, vol. 2. p. 235, printed in Beirut)

Then it is reported that:

Hadhrat ‘Abdullah Bin ‘Umar⁴⁴ states that the Holy Prophet⁴⁴ said, ‘The Gracious God will be Merciful to those who show mercy to others. You show mercy to the dwellers of the earth, and the One in the heavens will have mercy on you.’ (Sunan Alî Dāwûd, Kitâb-ul-Adab, Bābun fir-Rahmah)

The Promised Messiah⁴⁴ says:

Remember that there are two commandments of Allah the Almighty. First, associate no partner with Him, neither in His being and attributes, nor in His worship. Second, be compassionate to the others. Benevolence does not imply that it should be only for your brothers and relations, but it should be for anyone, any human, and any of God’s creation. Do not consider whether someone is a Hindu or a Christian. I tell you truthfully that Allah the Almighty has taken the responsibility of ensuring justice to you. He does not want you to take
it upon yourselves. The more congeniality you adopt, the more humble and serving you are, the more Allah the Almighty will be pleased with you. Leave your enemies to Allah the Almighty. The Day of Judgement is near. You should not be confounded by the opposition. I perceive that you will suffer a lot more at their hands because those who fall short of decency become ferocious as if a dam is broken and a flood bursts out. A pious person needs to control his tongue. \textit{(Malfūzāt, vol. 9, pp. 164–165)}

Then he says:

Beware there are two categories of rights. One is Allah's right and the second is the human right. Even in connection with the right of Allah, the affluent encounter difficulty, and arrogance and conceit keep them deprived. For example, they dislike standing next to a poor person in Prayer. They cannot have him sit next to them, and thus they remain deficient in matters of Allah's right. Mosques are indeed the houses for the poor, and these people consider it below their stature to go there. Similarly, they cannot take part in special activities in connection with the rights of man. A poor man is prepared for any service. He can massage your feet, bring water, wash clothes and does not hesitate if he has to help remove the human refuse. But the rich consider such tasks to be insulting and disgraceful and are thus deprived of these blessings as well. Thus, prosperity can also stop you from doing a number of virtuous deeds. This is why it is reported in traditions that the poor will enter Paradise five hundred years earlier. \textit{(Malfūzāt new edition, vol. 3, p. 368)}

He also says:

Compassion for God's creation is such a thing that if man gives it up and moves away from it, he gradually becomes a beast. This is what the humanity of man demands, and one is human only as long as one treats one's brother with kindness, tenderness, and benevolence. There should be no discrimination in this matter. Just as Sa'di said, 'human beings are like parts of a body.' Remember, in my estimation the scope of sympathy is very wide. One should not exclude any group or individual. I do not say—like the ignorant people of this age—that you should limit your kindness to only Muslims. I say that you should have sympathy for all of God's creation no matter who they are, whether a Hindu, or a Muslim, or something else. I never approve the words of such people who wish to limit sympathy only to their own people. \textit{(Malfūzāt, new edition, vol. 4, pp. 216–217)}

He also says:

Thus, to be kind to the human race and have compassion for it is a very great type of worship and it is a great way to win the pleasure of Allah the Almighty; but I see a great deficiency is shown in this regard. Others are considered inferior. They are mocked at instead of being looked after and helped in a time of calamity and distress. Those who do not treat the poor well, even consider them inferior, I fear they may get afflicted by the same calamity. Those whom Allah has blessed should express their gratitude and should deal with His creation kindly and humanely. They should not be proud of God-given abundance, and they should not

He also says:

The great details about the rights of parents, children, other relatives, and the destitute as described in the Qur’an are not, in my estimation, written in any other book.

As Allah the Almighty says:89

وَأَغْيَبْنَا الْلَّهُ وَلَا تُشَهَّرْنَا بِهِ مَنْ عَيْبًا وَلَا تُحَسْبُنَا إِخْسَانًا وَلَا يَدَى الْقُرْنِي

وَالْيَسِينِي وَالْيَمِينِي وَالْيَجَارَذَيْنَ وَالْيَمِيرِي وَالْيَجَارِبِي وَالْيَثَانِيِّي وَالْيَجَارِبِي وَالْيَسِينِي وَالْيَمِيرِي

وَبِالْيَمِينِي وَبِالْيَجَارَذَيْنَ وَالْيَمِيرِي وَالْيَجَارِبِي وَالْيَسِينِي وَالْيَمِيرِي

وَأَغْيَبْنَا الْلَّهُ وَلَا تُشَهَّرْنَا بِهِ مَنْ عَيْبًا وَلَا تُحَسْبُنَا إِخْسَانًا وَلَا يَدَى الْقُرْنِي

And worship Allah and associate naught with Him, and show kindness to parents, and to kindred, and orphans, and the needy, and to the neighbour that is a kinsman and the neighbour that is a stranger, and the companion by your side, and the wayfarer, and those whom your right hands possess. Surely, Allah loves not the proud and the boastful.


Ḥâḍrât Khalifatul Masîh Iª says in this regard:

The intention should be in accord with the verse:90

إِنَّا نَحْفَانِ فِي رُوَايَاتِ يَوْمَا عِيدَةٍ قَمُّعُونَا

89. (*al-Nisâ’, 4:37*)

90. (*al-Dahr, 76:11*)

...Verily, we fear our Lord, and the day that is: ‘Abūs and Qamṭârî.

‘Abūs is hardship, constraint, and straights. And Qamṭârî is prolonged. It states that day of Day of Judgement will be hard and long.

By virtue of feeding the hungry, Allah the Almighty will also safeguard one from the intensity and duration of suffering during a famine. As a result:91

قوَّتُهُمُ اللَّهُ ذُلِّكَ الْيَوْمَ وَأَفْحَمُهُمُ النُّضَرَةَ وَسَنُرُوْزَ

God Almighty protects one from the evil of this day, and this protection is due to one’s cheerfulness and happiness.

I say once again: remember helping the poor and the needy in this day and age and it will save you from the difficulties of the Judgement Day. May God Almighty grant you and me the opportunity to strive for attaining the respect and pleasure of the Everlasting, ʿAmin.

(*Haq‘iq-ul-Furqân*, vol. 4, pp. 290–291)

This is a distinction for Ahmadiyyah Muslim Jama‘at that it takes part in social welfare activities as much as it has the capacity for with the resources available to it. It does as much as it possibly can for the in service of people and humanity, staying within its means, both as individuals and as the Jama‘at. The members of the Jama‘at help to fight hunger, treat the poor, help in education and in the marriages of the

91. So Allah will save them from the evil of that day, and will grant them cheerfulness and happiness. (*al-Dahr, 76:12*)
poor by joining in aid programs under the auspices of the Jamā’at. This fulfils their pledge of bai’at as they should.

May we never become like those nations and countries, which destroy their excess crops rather than help the suffering humanity because they see no political purpose or advantage in helping them. They think that poor people do not accept all their directives and dictates. Such people are kept starved and deprived as a punishment. May Allah enable Aḥmadiyyah Muslim Jamā’at to serve humanity even more than ever before.

At this time, I want to say that this service to humanity is being performed at the Jamā’at level according to its capacity. The sincere members of the Jamā’at are given the ability by Allah the Almighty to serve humanity. They give large sums of money with which service to humanity is provided. With the grace of Allah, there are doctors and teachers who have dedicated their lives and are serving in Africa, Rabwah, and in Qādīān as well. I appeal to every Aḥmadi doctor, every Aḥmadi teacher, every Aḥmadi lawyer, and every Aḥmadi who by virtue of his profession can serve humanity in any way, to try to help the poor and the needy. As a reward, Allah the Almighty will increase your wealth and your lives even more. Inshā’Allah, if all of you will provide this service with the intention of fulfilling a pledge to the Imam of the Age, then you will see, inshā’Allah, there will be such a rain of God’s blessings and favours that you will not be able to contain them.

The Promised Messiah’s advice on kindness to humanity, particularly the kindness and help for your brethren, was explained on one occasion:

My condition is that if someone is in pain and his cry reaches me, even if I am in Prayer I feel like breaking my Prayer so that I may help him if he can benefit from it. I should show compassion to him as much as I am capable. This is against good morals that one should not assist his brother in distress or hardship. If you cannot do anything for him, you should at least pray for him. You should apply the same morals towards strangers and Hindus, not just your brethren, and you should show compassion to them all. One should never be careless and unconcerned.

Once I was out walking and someone named ‘Abdul Karim was with me. He was a little ahead of me. Along the way, we met an old lady of seventy or seventy-five years. She gave him a letter to read for her, but he scolded her and pushed her aside, and it grieved me. She gave me the letter. I stopped and read it, and I explained it to her thoroughly. This embarrassed him, because he had to stop and wait anyway even though he was deprived of the reward. (Mafṭūḥā, new edition, vol. 4, pp. 82–83)

The Promised Messiah also says:

Be kind and merciful to humanity, for all are His creatures. Do not oppress them with your tongue, your hands, or in
any other way. Always work for the good of mankind. Never unduly assert yourself with pride over others, even those who are placed under you. Never use abusive language for anyone, even if he abuses you. Be humble in spirit, kind, gentle, and forgiving, sympathetic towards all, and wish them well, so that you may be accepted. If you are big, have mercy on those who are small and not contempt. If you are wise and well-versed in learning, serve the ignorant with words of wisdom. Never desire to bring disgrace on their lack of knowledge by trying to show off your own learning. If you are rich, instead of treating them with self-centred, disdainful pride, you should serve the poor. (Kashti-e-Nūh, Rūhānī Khazā’in, vol. 19, pp. 11–12)

Then he said:

People will mistreat you and will hurt you in every way, but members of my Jamā’at should not be provoked. Do not use hurtful words in the heat of emotions. Allah the Almighty does not like such people. Allah the Almighty wants to make our Jamā’at exemplary.

He further says:

Allah the Almighty loves the muttaqi [righteous]. You should always remain in awe of God’s Majesty and be mindful that all are God’s creatures. Do not persecute anyone, and do not have a quick temper or look at anyone with disdain. If there is one bad person in a Jamā’at, he can spoil others also. If your temper is inclined towards anger, then carefully examine the source of its fury. This aspect is very critical. (Malfūzāt, vol. 1, pp. 8–9)

He also says:

Be such that your sincerity, loyalty, tenderness, and sensitivity should reach heaven. God protects such a person and gives him blessings when he sees that his heart is full of sincerity and loyalty. He sees your hearts and looks into them, not at your words and speech. If He finds the heart of a person to be pure and clean, He descends upon it and makes it His home. (Malfūzāt, new edition, vol. 3, p. 181)

He also said:

I repeat that those who are beneficial to mankind and are perfect in faith, sincerity, and loyalty will most certainly be saved. Therefore, you should try to develop these qualities in you. (Malfūzāt, new edition, vol. 4, p. 184)

He also says:

You cannot be accepted in the presence of the Lord unless you are pure, both on the outside and inside. If you are big, then have mercy on those who are small and not contempt. If you are wise and well-versed in learning, serve the ignorant with words of wisdom. Never desire to bring disgrace on their lack of knowledge by trying to show off your own learning. If you are rich, instead of treating them with self-centred, disdainful pride, you should serve the poor. Beware of the ways of destruction. Fear the Lord, and be righteous. How unfortunate is the man who fails to believe in things coming from the Mouth of God, which I have stated to you. If at all you desire that God in heaven be pleased with you, hasten to become one among yourselves as though you were brothers born of
the same mother. Only he is the most honoured among you who most forgives the transgressions of his brother.... Unfortunate is he who remains obdurate and does not forgive. (Kashfī-e-Nūh, Rūḥānī Khazāʿin, vol. 19, pp. 12–13)

He also said:

To be compassionate towards God's creation is indeed a highly meritorious act, and Allah the Almighty likes it very much. What can be more valuable than showing compassion for such a person? Do you think that a master would be pleased with a friend if one of his servants went to his friend, but the friend did not take care of his servant? Never, even though the friend did not directly hurt the master. The kind treatment of his servant and hospitality shown to him amount to respecting the master. Similarly, God dislikes when someone ignores His creation, because He holds His creation dear. Thus, a person who shows kindness to His creation indeed pleases God. (Malfūzāt, new edition, vol. 4, pp. 215–216)

May Allah the Almighty give us the ability to act upon these admonishments of the Promised Messiah and May he enable us to be true to the pledge that we have made with Him.
Condition X

That he/she shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good for the sake of God, and remain faithful to it until the day of his/her death. That he/she shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connection that demand devoted dutifullness.

[From the Friday sermon delivered at the Fadl Mosque, London, United Kingdom, on September 19, 2003, in which tenth condition of bai’at was discussed in detail.]

In this condition, the Promised Messiah is taking a pledge from us that by joining this organisation we are establishing a bond of brotherhood with him. Every Muslim is a brother of the other Muslim. But the relationship of love and brotherhood that is being established means much more than that. You are not merely establishing a bond of equals; instead, you are acknowledging that it is a command of Allah and His Messenger to accept the Messiah that was promised. Therefore, you are establishing this bond for the sake of Allah the Almighty. You are making this contract to uphold the religion of Allah the Almighty and to convey and spread the religion of Islam to all corners of the world. This bond can only be successful and long-lasting if you pledge to be obedient in everything good and keep this pledge until death. You should be mindful that this bond does not remain inactive, but should become stronger every day. It should be so strong and its standard should be so high that, in comparison, all other relations, bonds, and friendships should prove weaker. The bond should be so matchless and strong that in its comparison all other bonds and relations should seem meaningless.

Then he says that the thought can cross one’s mind that in family relationships sometimes the rule of give and take—to compromise, to accept, and to have one’s decisions accepted occasionally—is applicable. Here it must be understood that this, instead, is the bond of a slave and servant. Indeed, it should be even more than that. You have to be obedient without any grumbling. You never have the right to say that such and such cannot be done or that you cannot do such and such at this time. When you have taken the bai’at and have entered the organisation of the Jama’at of the Promised Messiah, you have given everything of yours to the Promised Messiah. You have to obey his decisions; you have to act upon his teachings. Since the system of khilafat exists after him, you have to follow the decisions and the instructions of the Khilafah of the time. Here you should not think...
that the servant or the subordinate has to obey because he is helpless and is obligated to serve. Servants sometimes grumble too. Always keep in mind that although your condition is that of a servant, it is really much higher because it is a bond of brotherhood and acknowledgement of obedience for the sake of Allah the Almighty that comes with the pledge of sacrifice. The reward for sacrifice is received only if the sacrifice is offered with pleasure. This condition is such that the more one thinks about it, the deeper one submerges oneself in the love of the Promised Messiah™ and the more one will find oneself bound by the organisation of the Jamā’at.

In the Noble Qur’ān, Allah the Almighty says:92

ءَنْ أَنَّ اللَّهَ َٰٓوَلَّا يَنْسَوْهُ وَلَّا يَضْلِفُهُ وَلَّا يَقْلَفْهُ وَلَّا يَفْتَنُهُ وَلَّا يَتَّبِعَهُ وَلَّا يَتَّبِعُهُ بِعَضْوِهِ وَلَّا يَتَّبِعُهُ بِغَرْبِهِ وَلَّا يَتَّبِعُهُ بِعَقَبِهِ وَلَّا يَتَّبِعُهُ بِعَقَبِهِ وَلَّا يَتَّبِعُهُ بِعَقَبِهِ وَلَّا يَتَّبِعُهُ بِعَقَبِهِ وَلَّا يَتَّبِعُهُ بِعَقَبِهِ وَلَّا يَتَّبِعُهُ بِعَقَبِهِ وَلَّا يَتَّبِعُهُ بِعَقَبِهِ وَلَّا يَتَّبِعُهُ بِعَقَبِهِ وَلَّا يَتَّبِعُهُ بِعَقَبِهِ

O Prophet! When believing women come to thee, taking the oath of allegiance at thy hands: that they will not associate anything with Allah, and that they will not steal, and will not commit adultery, nor kill their children, nor bring forth a scandalous charge which they themselves have deliberately forged, nor disobey thee in what is right, then accept their allegiance and ask Allah to forgive them. Verily, Allah is Most Forgiving, Merciful.

92. (al-Mumtažmah, 60:13)

This verse emphasizes that the pledge of bai‘at should be taken from women so that they will not perform shirk, nor steal, nor commit adultery, nor kill their children (i.e. they will be mindful of proper upbringing of their children), nor accuse anyone falsely, and nor disobey in anything good. Here, the question arises whether a Prophet, who is appointed by Allah, can ever give a command that is not good. If a Prophet can do so, then can a Khalifah also give commands that are not good? In this regard, it must be clearly understood that a Prophet can never give any such command. A Prophet will only say what is right; he will not say anything otherwise. That is why at many places in the Holy Qur’ān it is mentioned that one must obey the commands of Allah and His Prophet™, and one must carry them out. Nowhere is it specified that you are to obey only the good commands. The question then arises, why are there two different instructions? As a matter of fact, these are not differing instructions. Some people have made an error in understanding them. So, as I said earlier, all commandments coming from a Prophet are good. A Prophet can never give a command that is against the command of Allah or the commands of the shayta‘. He is appointed by Allah to carry out those commands so how can he go against them? It is good news for you that by accepting the Prophet—the one commissioned by God—and by entering into his fold, you have become secure because no command given to you is wrong. Every command given to you is favoured by Allah.
Definition of ‘Ma'rūf’ and ‘Ghair Ma'rūf’

Sometimes people move away from the organisation, mislead others, and create problems in their circle by getting caught in the tangle of obedience only in ‘ma'rūf’ decisions and good commands. They should understand not to delve into the definition of ‘ma'rūf’ and ‘ghair ma’rūf’ decisions on their own accord. ʿAbduʾllāh bin ‘Ādib the Younger explaining this states:

There is one more error and that is in understanding of the ‘obedience in good things’ that we will not obey in those matters that we think are not ‘good’. This word has also come with reference to the Holy Prophet[4].

لا يرضيك في منزول في

Have these people made a list of faults of the Holy Prophet[4] also? Similarly, ʿAbdul-Qaadir bin Ṣâhid has written ‘obedience in good things’ in his conditions of bai’at. There is wisdom in it. I do not doubt anyone of you at all. I have explained these things lest anyone of you be deceived subtly. (Khutbat-e-Nur, pp. 420–421)

The Promised Messiah[5] expounding on the subject of ‘enjoins them to do good’ writes:

This Prophet directs you in matters that are not opposed to same reason. And he prohibits you from things that common sense also prohibits you from. And he makes pure things lawful and impure things unlawful. And he removes the burdens from the nations that they were buried under. And he

93. (al-Muntahabinah, 60:13)

frees them from shackles that were preventing their necks from being straightened. Therefore, these people who will believe in him and will strengthen him by joining him and will help him and will follow the light that has been brought down with him, they will escape the hardships of this world and the hereafter. (Baṣāhīn-e-Almadiyyah, vol. 5, Ṣāḥīn Khazā’in, vol. 21, p. 420)

Thus, just as a Prophet does not deviate from the commandments of Allah the Almighty, his Khalīfah—who is appointed by Allah the Almighty through a party of believers—also perpetuates the same teaching, the same commandments that Allah the Almighty has conveyed to us through the Holy Prophet[4]. In this age, they have been explained to us by the Promised Messiah[5] in accordance with the prophecies of the Holy Prophet[4]. So now, this system of Khalīfah has been established in the Jamā’at through the Promised Messiah[5] in accordance with the prophecies of the Holy Prophet[4], and it will last, insha’Allah, till the end of time. Through it, decisions have been made according to shur’ah and wisdom and will continue to be this way, insha’Allah. These are the ‘good decisions’. If, at any time, the Khalīfah of the time makes such a decision because of a mistake or misunderstanding, that carries the risk of causing some harm, then Allah the Almighty will bring about such means that will prevent bad consequences. In this regard, ʿAbduʾllāh bin Powers[6] states:

It is possible that the Khalīfah of the time makes a mistake in personal matters. But in such matters on which depends the physical and spiritual progress, even if he commits an error,
Allah the Almighty safeguards His Jamā’at and somehow makes him aware of the error. In the terminology of sages, it is called ‘lesser sanctity’. That means, the Prophets enjoy a ‘greater sanctity’ but the Khulāfā’ have ‘lesser sanctity’ and Allah the Almighty does not permit any such major mistakes by them that may cause disaster for the Jamā’at. Their decisions may have partial and minor mistakes, but in the end, the result will be victory for Islam and defeat for its enemies. Thus, because the Khulāfā’ enjoy ‘lesser sanctity’, their policy will emanate from Allah’s. While it is true that they will be the one speaking, their tongues will be in motion, their hands will move, their minds will work, yet behind all of this will be the hand of Allah. They can make minor errors in finer details. Sometimes their advisors can give them wrong advice. But crossing these intermediary obstacles, they will be the one who will be victorious. And when all the links are put together, the resulting chain will be good and it will be so strong that no power will be able to break it. (Tafsīr-e-Kabīr, Ḥaḍrat Mirzā Bashīr-ud-Dīn Māhmūd Ahmād, vol. 6, pp. 376–377)

From this, it is evident that ‘not good’ is that which is a blatant violation of commandments of Allah the Almighty and the instructions of the shaif’ah. Ḥaḍrat ‘Ali’ narrates that the Holy Prophet saw send away an expedition and appointed a leader for it so people should listen to him and obey him. This leader had a fire set up and commanded his companions to jump into it. Some people did not obey him and said, ‘We have become Muslims to escape the fire.’ But some people were prepared to jump into the fire. When the Holy Prophet saw heard of this, he observed that, ‘If they had jumped into the fire, they would have stayed in it forever.’ He also said, ‘No obedience is obligatory if it involves disobedience to Allah. Obedience is necessary only in ‘good decisions’. (Sunan Abī Dāwūd, Kitāb-ul-Jihād, Bābūn fit-Tā’āti)

Further explanation of this hadith is found in the narration of Ḥaḍrat Abū Sa’īd Khudrī who narrates that:

The Holy Prophet saw sent Ḥaḍrat ‘Alqamah Bin Mujaazziz on a battle. When he reached there or was on the way, a contingent of his army asked for permission to proceed separately. He gave them permission and appointed Ḥaḍrat ‘Abdullāh Bin Ḥudhāfah Bin Qais al-Sahmī as their leader. I was among those who went with him. While they were in journey, they set up fire for keeping warm or for cooking. ‘Abdullāh Bin Ḥudhāfah (who had a humorous nature) said, ‘Is it not obligatory on you to obey what I say?’ They said, ‘Why not?’ Upon this ‘Abdullāh Bin Ḥudhāfah saw said, ‘Will you obey any command I give you?’ They said, ‘Yes we will obey it.’ ‘Abdullāh Bin Ḥudhāfah saw said, ‘I do tell you to jump into this fire.’ On this, some people stood up and started preparing to jump into the fire. When ‘Abdullāh Bin Ḥudhāfah saw saw that they were actually going to jump into the fire, he asked them to stop themselves from doing so. Upon our return, the Companions reported it to the Holy Prophet saw. The Holy Prophet saw said, ‘If any one of your leaders tells you to disobey Allah the Almighty, you should not obey him.’ (Sunan Ibn-e-Majah, Kitāb-ul-Jihād, Bābū Lā Tā’ata fi Ma’siyatillāh)
One thing is quite evident from this hadith—the decision not to obey was not of one individual. Some people were prepared to jump into the fire on account of the order to obey their leader under all circumstances. They had heard and thought that it was the Islamic teaching to obey the leader in every way, in every condition, and in every form. But some Companions who had better understanding of the commandments of Allah, and had benefited more from the company of the Holy Prophet, refused. They did not act upon it because it was suicidal, and suicide is expressly prohibited in Islam. Secondly, when Abdullah Bin Hudhafah, who was their leader, saw the seriousness of a few, he too grew worried and stopped them because it was only a joke. After this, the Holy Prophet, by his explanation, defined the principle of ‘goodness’ as to what is ‘good’ and what is ‘not good’. It should be clear that a Prophet or the Khalifah of the time can never say such a thing even as a joke. That is why Allah the Almighty has said that if you see a violation of a clear command by a leader, you should have recourse to Allah and the Prophet. Now in this age, righteous khalifah has been established after the Promised Messiah. You should turn to the Khalifah. His decision will always be the ‘good decision’. His decision will be in accordance with the commandment of Allah and the Prophet. Therefore, as I said earlier, you have the good news that now you are always under ‘good decisions’.

These days, one might hear criticism that a worker who was doing a good job was replaced, and therefore the Khalifah of the time or the organisation of the Jamat had not made a ‘good decision’. (Such critics have made their own definition of good decisions). Therefore, they think that they have the right to speak against the decision wherever and whenever. First of all, no one has the right to speak against the Jamat anywhere. I have already explained this topic in depth. Your duty is only to obey. What is the standard of obedience? Allah the Almighty says in the Holy Qur’an:

وَأَفْسَمُوا بِسَلَامَةٍ حَجَّةَ أَنْبِيَائِهِمْ لِنِعْمَةَ الْحَيْثُ لَبَنَتُوهُمْ بَعْدَ هَذَا عَمَّاءً مَعْلُومَةً. (الْهَدَىٰ، 103)

And they swear by Allah their strongest oaths that, if thou command them, they will surely go forth. Say, ‘Swear not; what is required is actual obedience in what is right. Surely, Allah is well aware of what you do.’

The subject of obedience is being discussed in the preceding verses. Believers always say that we heard and accepted. Because of their piety, they are granted nearness to Allah and become triumphant. In this verse, we are enjoined to adopt the ‘hear and obey’ attitude like true believers. Do not swear that we will do this and that. Ḥadrat Musleh-e-Ma’ud has written in its commentary that the hypocrites also make a lot of claims. But the good way is to practice obedience. Allah the Almighty is commanding that such people should adopt the good way to practice obedience according to the proper standard. Be obedient according to the proper customs. The Prophet is not going to give you a command that is against the shari‘ah and against common sense. For example, the Promised Messiah says that when you have accepted me, you

94. (al-Nur, 24:54)
should get used to five daily Prayers, give up falsehood, give up arrogance, stop usurping the rights of others, and live together in love and affection. All this comes under the command of ‘obey in all good matters’. There are people that do not follow any of this, but instead go around saying that they swear they would do whatever is commanded to them. Similarly, there are different initiatives from Khulafā’ at different times for the spiritual growth such as about populating the mosques, proper upbringing of children, having more tolerance, courage, and calling people towards Allah, or about different financial sacrifices. These are the matters that one need to obey. In other words, these come under the classification of obedience in ‘good matters’. A Prophet or a Khalifah is not going to ask anything that is against the divine commandments or common sense: he is not going to command one to jump into fire or plunge into an ocean. Prophets or Khulafā’ are always going to lead one along the shari‘ah.

Superior Example of Obedience

We find a great example of obedience with the Muslims of the early era when Ḥaḍrat ‘Umar⁴⁹ took the command away from Ḥaḍrat Khalid⁴⁹ Bin al-Walid and gave it to Ḥaḍrat Abū ‘Ubaidah⁴⁹ in the course of a battle. Thinking that Khalid⁴⁹ Bin al-Walid was performing well, Ḥaḍrat Abū ‘Ubaidah⁴⁹ did not take over the charge from him right away. When Ḥaḍrat Khalid⁴⁹ Bin al-Walid learnt that this command had come from Ḥaḍrat ‘Umar⁴⁹, he went to Ḥaḍrat Abū ‘Ubaidah⁴⁹ and said, ‘Since it is the instruction from the Khalifah of the time, you should implement it without any delay. I have no reservation in serving under your command, and I will continue to work as hard under you as I did when I was the commander.’ This is the high standard of obedience. Some foolish person can say that it was ‘not a good decision’ of Ḥaḍrat ‘Umar⁴⁹. This is also a wrong notion. We do not know the circumstances as to why Ḥaḍrat ‘Umar⁴⁹ made that decision. He knew it better. There was nothing obvious in this decision that would be against the shari‘ah. Note that Allah the Almighty upheld the honour of this decision of Ḥaḍrat ‘Umar⁴⁹ and the battle was won. During the battle, some occasions were such that there were a hundred enemy soldiers against a single Muslim soldier, yet the battle was won.

The Promised Messiah⁵² also received the distinction to be an arbitrator and a judge in the service of his Master—a service that is unparalleled. Therefore, in this age, the claim of obedience and love for the Holy Prophet⁴⁹ and the claim for love for Allah can be justified by true obedience to the Promised Messiah⁵², just as Allah the Almighty says:⁹⁵

\[ \text{فَلَنَّ إِنَّ كُنْنَا نَجُوُونَ اللَّهَ فَأُحْبِيْبُونَهُ لِيُحْبِبْنَهُمُ اللَّهُ وَيُغْفِرُ لَكُمْ ذُنُوبَكُمَّ} \]

Say, ‘If you love Allah, follow me: then will Allah love you and forgive you your faults. And Allah is most Forgiving, Merciful.’

⁹⁵. (Āl-e-‘Imrān, 3:32)
Whatever Promised Messiah\textsuperscript{a}
Attained was by Following
the Holy Prophet Muḥammad\textsuperscript{a}

The Promised Messiah\textsuperscript{a} states:

I have received a full measure of the blessing that were given to the Prophets and honoured ones of God before me purely as a result of the Grace of Allah and not due to any merit of my own. And it was not possible for me to get this blessing if I did not follow the ways of my Master and Lord, the honour of the Prophets and the best of them all, the Holy Prophet, may peace and blessings of Allah be upon him. So, whatever I achieved, resulted from following his path. I understand—based on my true and complete knowledge—that no one can reach God without following His Prophet\textsuperscript{a}; may peace and blessings of Allah be upon him, nor can he have a share of the perfect understanding. And here I am going to tell you about the first thing that develops in the heart as a result of the honest and perfect following of the Holy Prophet, may peace and blessings of Allah be upon him; so know it that it is the righteous heart. The love of the world departs from the heart, and it desires an eternal and unending pleasure. Then, as a consequence of this righteous heart, a pure and perfect divine love is acquired. And all these blessings are received as inheritance from following the Holy Prophet, may peace and blessings of Allah be upon him. As Allah the Almighty Himself states:\textsuperscript{96}

\begin{quote}
فَلِيُّ كَيْنُئِمًا يَجْعَلُ الْلَّهُ نَجََّرَكُمْ بِهِ يَتَحِبُّكُمُ اللَّهُ
\end{quote}

That is:

Tell them if you love God, come follow me so that God may love you too.

Indeed, a one-sided claim of love is totally false and absurd. When man honestly loves God, then God also loves him. Then an acceptance for him is spread in the world. A sincere love for him is produced in the hearts of thousands; a force of attraction is granted to him, and a light is given to him that always stays with him. When a person loves Allah with a sincere heart and adopts Him over the whole world and to him nothing is left of the majesty and dignity of anything besides Allah—instead he considers all these others to be worse than a dead worm—then Allah Who sees his heart descends upon it with a weighty manifestation. Just as a refined mirror put in front of the sun provides such a perfect reflection of the sun that it can be said, figuratively and metaphorically, that the same sun that is in the sky is also present in the mirror, likewise Allah descends on such a heart and makes it His throne. This is the purpose for which man was created.

(Ḥaqīqat-ūl-Wahyī, Rūḥānī Khazā’in, vol. 22, pp. 64–65)

As a result of the love and the affection the Promised Messiah\textsuperscript{a} had for the Holy Prophet\textsuperscript{a}, Allah the Almighty made the heart of the Promised Messiah\textsuperscript{a} a part of His throne. Allah will continue to descend upon the hearts in the future also according to their respective statures. But now the claim of the love for the Holy Prophet\textsuperscript{a}, the claim of his perfect obedience, will prove true only when the bond of love and

\textsuperscript{96} (Āl-e-‘Imrān, 3:32)
obedience with his spiritual son is established. That is why the Promised Messiah\textsuperscript{a} says, ‘Establish a bond of love and obedience with me above all other relations. This is how one will follow the Holy Prophet\textsuperscript{a} and subsequently attain Allah’s love.’ He is not saying this lightly. The Holy Prophet\textsuperscript{a} himself has told us this as he said, ‘If you see the time of Messiah and Mahdi, you should go and convey my salām to him even if you have to crawl on your knees.’ What is the message in this emphasis in taking so much pain to convey this salām? What is the wisdom behind it? The Holy Prophet\textsuperscript{a} is pointing out that the Promised Messiah is dear to him and he is dear to the Promised Messiah. This is matter of principle that you reach the ones you love through their loved ones. Therefore, he says, ‘If you want to become my follower, follow the Promised Messiah, accept him as the Imam, and enter his Jamā’at.’ That is why it is said in a hadīth:

‘Beware! There will be no Prophet or Messenger between Jesus the son of Mary (the Promised Messiah) and me. Listen carefully that he will be my Khalīfah from among my followers after me. He will certainly kill Dājjāl, he will shatter the cross, meaning he will destroy the Christian doctrine, and he will abolish jizyah [poll tax]. (In the period of the Promised Messiah\textsuperscript{a}, its practice will be abandoned because there will be no religious wars.) Remember, anyone who gets the honour of meeting him, he must convey my salām to him. (Al-Mo’jam Al-ausaf Lit-tabarānī, Manismuhū ʿĪsā. Al-Mo’jam-us- Ṣaghīr Lit-tabarānī, Manismuhū ʿĪsā)

Instead of reflecting on this hadīth and instead of listening to those who have reflected on it and have unlocked its depth,
Sent], he will break the cross, kill the swine, abolish *jizyah* and will distribute such treasures that people will not be ready to accept.* (Sunan Ibn-e-Majah, Kitabul-Fitan, Bâbu Fitnatid-Dajjali wa Khurüji ‘Isabni Maryama wa Khurüji Yajüja wa Majûj)

Since this *hadith* also required interpretation, it was not understood by the people of coarse intellect and they went after its literal meaning giving it an odd and ridiculous explanation. It is quite obvious that ‘killing the swine’ pertains to eliminating those people who have swine-like characters. The faults of swine compared to other animals are now well-known. When the same faults appear in humans, obviously their cleansing is very much needed. Another point not understood by such [people of coarse intellect] is that he will give and distribute wealth. Just a few days ago, some ‘scholars’ held a gathering in Pakistan, and using extremely vulgar language against the Promised Messiah and the Jamâ‘at, they raised this question that the Messiah was to come and distribute wealth and not to ask people for it. Yet, Ahmads (they instead say Qâdînîs) collect *chandah* [donations], which proves that they are imposters. No sane person can make them understand that these are the spiritual treasures that the Messiah is distributing that they refuse to accept. The fact of the matter is that they only have the eye for this world and they cannot go beyond it. This is their role. Let them continue. Pakistani Ahmads need not be too apprehensive. In the face of these scholars’ filth and absurdities, we should walk away displaying patience and fortitude. In the face of these scholars’ filth and absurdities, we do admit that we accept our defeat; we cannot compete with their filth and absurdities. I must make one point very clear that when man does not say anything, Allah speaks for him, and when Allah speaks, we have seen the pieces of the enemy scattered all over, and we shall see that in the future also, *insha’Allah*. Therefore, Ahmads should have a loyal relationship with the Promised Messiah and place emphasis upon prayers. Continue to pray all the time.

These traditions also prove that the Messiah to come will also be the *Imam*. He will also be the *Hakam* [Authority]. He will be the prince of justice and equity. You must establish a bond with him, and it is incumbent on you to obey him as the *Hakam* and the *Imam*. These teachings are for your betterment and training. You should act upon them so that you join those who are dear to the Holy Prophet and who have achieved nearness to Allah the Almighty.

**Submission Under All Circumstances**

I shall present some traditions that illustrate the importance of submission.

*Haḍrat Abū Hurairâh* says that the Holy Prophet said, ‘It is incumbent on you to listen to and obey the directives of the ruler of the time in austerity or prosperity, happiness or grief, inequity or favouritism—in any and all situations.’ (*Sahîh Muslim*, Kitâb-ul-Imârah, Bâbu Wujûbi Tâ’atil-Umarâ’î fi Mâsiyatin wa Tahrimuhâ fil-Mâsiyâh)

*Haḍrat Ibn-e-‘Abbâs* states that the Prophet of Allah said, ‘If anyone sees something undesirable in his leader and ruler, he should exercise patience because, if anyone is even slightly
distant from the Jamā’at, he will die in ignorance.’ (Ṣaḥīḥ Al-
Bukhārī, Kitābul-Fitan, Bābu Qaulin-Nabiyyi Sa-tarauna Ba’di
Umūran tunkipgfnahā)

Ḥadrat ʿArfajahī states that, ‘I heard the Holy Prophet⁴⁴ saying
that when you are gathered together on one hand and have one
leader, if someone comes and tries to break your unity so
that he may create divisions among you, you ought to kill
him. That is, you should cut your ties with him and not listen
to him, (i.e., totally ignore his instructions). (Ṣaḥīḥ Muslim,
Kitāb-ul-Imārah, Bābu ʿUkmi man Farraqa Amral-Muslimīn
wa huwa Mujiṭami’un)

It is reported from Ḥadrat ʿUbūdah⁵⁸ Bin Aṣ-Ṣāmit that we
took the covenant with the Holy Prophet⁹ on the point that
we will listen and we will obey whether we like it or dislike it.
And that wherever we are, we will not dispute with the
incumbent of rightful authority, we will stay firm on the truth
or that we will only speak the truth and that we will not be
afraid of the rebuke of anyone in matters concerning Allah the
Almighty. (Ṣaḥīḥ Muslim, Kitāb-ul-Imārah, Bābu wujūbi
Ṭāṭil-Umārī fī ghairi maʿṣiyatin wa taḥrimohā fil-maʿṣiyah,
Ḥadith No. 4768)

Ḥadrat Ibn-e-ʿUmar⁶⁰ states that the Holy Prophet⁵⁴ said,
‘Whoever holds back from obedience to Allah will meet Allah
the Almighty on the Day of Judgement in a condition that he
would have no valid argument or excuse. And he who dies in
a condition that he has not taken a pledge of allegiance with
the Imam of the time would die the death of ignorance and

apostasy.’ (Ṣaḥīḥ Muslim, Kitāb-ul-Imārah, Bābu wujūbi Mulā-
zmīmat Jamāʿatī-Muslimīna ʿInda Ẓuḥūril-Fitan)

Thus, you are fortunate that you have accepted the Imam of
the time and you have entered into a covenant of baiʿat with
him. Now, you have to obey him purely for the sake of Allah.
You have to carry out all his commandments. Otherwise, you
will be going out of the circle of obedience to Allah the
Almighty. May Allah establish every Ahmadi on the superior
standard of obedience. And how do you establish such high
standards? These standards can be achieved only by acting on
the teachings of the Promised Messiah⁶⁵.

Who Enters the Jamāʿat

The Promised Messiah⁶⁵ says:

Only he enters my Jamāʿat who adopts my teachings as the
code of his life and acts upon them according to his capacity
and capability. The one who just gets his name registered but
does not act according to the teachings should be mindful that
Allah has decreed to make this Jamāʿat a special Jamāʿat, and
anyone who does not truly belong to this Jamāʿat will not be
counted among it just because he has registered. A time will
come upon him that he would dissociate himself. Therefore,
as far as possible, make your deeds subservient to the teaching
that is given.

What is that teaching? He says:

Do not say anything that will create disorder, do no evil, show
patience in the face of abuse, and do not confront anyone. If
someone confronts you, treat him kindly and gently. Set a good example of soft speech. Honestly obey every command so that God may be pleased with you, and the enemy should realise that after taking the covenant, you are no longer the same person that you were. Testify honestly in litigation. Everyone who enters this Jamā'at should adopt righteousness with all his heart, determination, and strength. The world is nearing its end. (Malfāzāt, new edition, vol. 3, pp. 620–621)

Here, he has said that you should not say anything that will create disorder. Some people are in the habit of spreading rumours for fun. That carries the risk of creating disorder. People have different temperaments. If something unpleasant is stated in the presence of the one who was the subject of that comment, that person will naturally develop a resentment against the person to whom the statement is attributed. Though I feel that it should not produce any ill feeling, there is a way to stop such mischief, and that is that one should directly approach the person to whom the comment was attributed and ask him, ‘Have you heard these comments; have you said anything like this?’ That will clarify the matter and will also help reform the mischief-makers. Sometimes such mischief-makers pit families against families. Stay away from such mischief and from such mischief-makers. And if possible, try to reform such people.

Evil also develops from direct confrontations, fights and abuses. That also creates discord. The Promised Messiah\textsuperscript{a} tells us: if you are connected to me and you claim submission to me, then shun everything of mischief and evil. You should have such patience and tolerance that even if someone abuses you, you should show restraint. The door of salvation will open for you when you act upon this teaching. You will join those who have achieved nearness to Allah. There should be no confrontation in any matter. Even being in the right, be humble like one who is in the wrong. No matter what the other person has said, deal with that person with love, affection and sincerity. Your tongue should be so pure, your language so sweet, and good morals so overflowing that people should be attracted towards you. Everyone should realise that you are an Ahmādī. Nothing less than the highest moral values can be expected of you. In short, your high morals will attract others and will become a source for drawing their attention.

Some people give false testimonies for personal gain in litigation. They present their case falsely. The Promised Messiah\textsuperscript{a} says that even your vested interests should not prevent you from truthful testimony. Some people here and in other countries make false statements in their efforts to migrate. Stay away from all these things. Submit your [migration] case based on the facts, and if it is granted as such, then you should stay; otherwise you should go back. Sometimes cases are rejected even if they are fabricated; you should try sticking to the truth. \textit{Insha’Allah}, it will only benefit you. Even if your case is rejected, you will at least not earn the displeasure of Allah.
Develop Brotherhood and Love Among Yourselves and a True Relationship With Allah the Almighty

Advising about mutual love and brotherhood, the Promised Messiah says:

Develop brotherhood and love among yourselves and give up viciousness and dissension. Totally abstain from any kind of insult and ridicule because they distance you from truth and lead you far away. Treat each other with respect. Everyone should give priority to the comfort of his brother. Create a sincere reconciliation with Allah the Almighty and come back into His obedience. Get rid of every kind of dispute, hostility and animosity from among yourselves because the time has come that we should abstain from petty matters and become preoccupied with important and magnificent goals.

(Malîfuzât, vol. 1, pp. 266–268)

Then he says:

Our Jamā‘at should have a sincere relationship with Allah the Almighty, and the Jamā‘at members should be grateful that Allah the Almighty has not rejected them. Instead, he has shown hundreds of signs of His power to elevate their faith to the level of conviction. Is there anyone among you who can say that he has not seen any sign? I do claim that there is not even one who has had the occasion to stay in my company and yet not seen a fresh sign from Allah with his own eyes.

This is what our Jamā‘at needs—that their faith be enhanced, that they should develop true conviction and understanding of Allah, that there should be no laziness or indifference about the righteous deeds. If one is lazy, and it is a hardship even to perform ablution, how would he offer tahajjud [supererogatory Prayers]. If the strength to perform the righteous deeds and the passion to excel in goodness do not develop, it is useless to establish a link with us. (Malîfuzât, new edition, vol. 2, pp. 710–711)

In this tenth condition of bai‘at, the Promised Messiah has placed great emphasis on having such a strong bond with him that there should be nothing like it in any other relationship of this world. The only reason for this emphasis is, strictly speaking, his sympathy for us. Because the true Islam can be found only and only by accepting him, if we want to save ourselves from drowning, then we have to get on the ark of the Promised Messiah. He says:

Now rush towards me because this is the time that he who runs toward me now is like the one who gets on board the ship right at the time of a storm. But if someone does not accept me, I see that he is throwing himself into a storm and has no means of saving himself. I am a true intercessor as a shadow and reflection of that Exalted intercessor, who was not accepted by the ignorant people of that age and who was gravely insulted, that is Hadrat Muhammad the Chosen one, may peace and blessings of Allah be upon him. (Dâfi‘ul-Balâ’. Rü‘hânî Khazâ’in, vol. 18, p. 233)

He said this because the claim of the Promised Messiah is in accordance with the prophecies of the Holy Prophet.
Two Benefits of Bai’at at the Hand of Promised Messiah\textsuperscript{95}

Then he says:

Thus, there are two benefits of this bai’at that is done at my hand. One is that the sins are forgiven and one is entitled to clemency in accordance with the promise of Allah. The other is that by repenting in the presence of the Apostle, strength is granted and man is saved from the attacks of Satan. Be mindful that the world should not be your objective when you enter this Movement, but your objective should be the pleasure of Allah, because this world is only a passing phase and will pass by one way or the other.\textsuperscript{97}

Keep this world and its objectives and purposes entirely aside. Do not mix them with faith because this world is doomed to end, but the faith and its rewards are unending. (Malfūzāt, vol. 6, p. 145)

The Promised Messiah\textsuperscript{96}—the Strong Fort of Protection for Our Times

The Promised Messiah\textsuperscript{96} says:

O ye dear ones, O ye the flourishing branches of the tree of my being, who, by the mercy of God Almighty, which you enjoy because of having entered into the covenant of bai’at

\textsuperscript{97} A night of hardship or a night of luxury; the night will pass either way.

with me! you are devoting your lives, comfort, and properties to this cause. I am aware that you will deem it your good fortune to carry out whatever I might impose upon you to the full extent of your capacity. But I do not desire to lay down anything by myself as an obligation upon you, so that your service should not be the result of my directive, but should proceed out of your own free will. Who is my friend and who is dear to me? Only he who recognises me. Only he who believes that I have been sent and accepts me as those are accepted who are sent. The world cannot accept me because I am not of the world, but those whose natures have been invested with a portion of the other world accept me and will accept me. He who turns away from me, turns aside from Him Who has sent me. And he who establishes a relationship with me establishes a relationship with Him from Whom I have come. I hold a lamp in my hand. He who comes to me will surely partake of its light, but he who, out of ill-thinking, runs away will be cast into the darkness. I am the citadel of security for this age. He who enters therein will be secure against thieves and robbers and wild beasts. He who seeks to remain away from my walls will be confronted with death from every direction, and even his dead body will not be saved. Who is it who enters my citadel? Only he who discards vice and adopts goodness, and gives up crookedness and treads along the path of truth, and frees himself from the bondage of Satan and becomes an obedient servant of Allah the Almighty. Everyone who does that is in me, and I am in him. But only he has the power to attain to this upon whom Allah the Almighty bestows a pure soul. Then He places His Foot in the hell of such a one’s inner self, and it becomes cool as if there
had never been any fire in it. Then he marches forward till the spirit of Allah the Almighty dwells in him, and, with a special manifestation, the Lord of the world establishes Himself in his heart. Then his old humanity is consumed and a new and pure humanity is bestowed on him. For him Allah the Almighty becomes a new Allah and establishes a special relationship with him and he is equipped in this very life with the pure fittings of a heavenly life. *(Fat-ḥe-Islam, Rūkānī Khazā’īn, vol. 3, pp. 34–35)*

May Allah the Almighty enable us all to fulfil all our pledges made with the Promised Messiah⁷; may we remain firmly established upon all the conditions of his bai’ut; may we, by acting upon his teachings, make our lives like paradise, and may we be judged to be the inheritors of the paradises of the next world. May Allah the Almighty help us. Ṭāhīr.
Urdu Section
اس زمانا کا صحن حضرت مہبوبعلیٰ اسلام ہمزہ

(فتتح اسلام روہانی خزری) مسلمان جلد 3 صفحہ 332

(عہد) ہم سب دفتر حق مؤسسیہ اسلام ہے کہ ہم قائم

(عہد) ہم سب دفتر حق مؤسسیہ اسلام ہے کہ ہم قائم

اس اور پہلے ہم مسلمان ہیں چونکہ ہم ہم قائم

(عہد) ہم سب دفتر حق مؤسسیہ اسلام ہے کہ ہم قائم

(عہد) ہم سب دفتر حق مؤسسیہ اسلام ہے کہ ہم قائم

(عہد) ہم سب دفتر حق مؤسسیہ اسلام ہے کہ ہم قائم

(عہد) ہم سب دفتر حق مؤسسیہ اسلام ہے کہ ہم قائم
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خضّرت مُعتمدْي الإسلام ورعيته وقُتْتَتْ كَمَا رَجَعُ شَامِيٌّ نُجَالِيٌّ يُؤْوَهُ

اِسْتَرْيِدْ زَمَنَ الْفِلَاحِ وَالْعَدُوَّةْ، وَتَحْكُمْ النَّاسَ بِشَكْرٍ وَكَيْفَ يَعْلَمُ كَمَا يَأْتِيْ،

مَعْنَىُ كَأَنَّ مُتَشَكَّرَةْ وَكَأَنَّ كَأَنَّ كَأَنَّ كَأَنَّ كَأَنَّ كَأَنَّ

مَنْ يَقْرَأُ الْقُرْآنَ بالْمَعْدَادَ يَدُورُ الْأَمْسَىَّ وَلِيْتَ مُتَنَبِّهَةْ، وَتَحْكُمْ النَّاسَ بِشَكْرٍ وَكَيْفَ يَعْلَمُ كَمَا يَأْتِيْ.
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"must be read and understood by all Ansārīs. It is necessary for all Ansārīs to understand the following:

- Education
  - Importance of Education
  - Benefits of Education
  - Methods of Education

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(ملفوظات جلد 6 صفحه 23 ایفی)

"یک مصنف کرد کی؟"

(ملفوظات جلد 6 صفحه 22 ایفی)

"یک مصنف کرد کی؟"
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مجلس الأنصار لل垟، الولايات المتحدة
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(کشتی نوح، روہانی خزانی جلددہ 1 صفحہ 148)

آپ نے قریبیاً "مخصوص جمہوریت اور قانونی طور پر عرفات کا نوازش کرنا" سمجھتے ہیں۔ برہنہ میں، یہ اسلام کی مہمتی کارکردگی ہے۔ جامعہ کالج کی اہم زمین بھی این ہے اور جامعہ کے فلسفہ میں اسلام کی اہمیت ہے۔ میں اس جمہوریت کے نوازش کے لیے پانچ اہم واقعات ہے:

1. یہ کہ اسلام کے فلسفہ میں جامعہ کے نوازش کے لیے اہم واقعات ہیں۔
2. یہ کہ جامعہ کے نوازش کے لیے اہم واقعات ہیں۔
3. یہ کہ جامعہ کے نوازش کے لیے اہم واقعات ہیں۔
4. یہ کہ جامعہ کے نوازش کے لیے اہم واقعات ہیں۔
5. یہ کہ جامعہ کے نوازش کے لیے اہم واقعات ہیں۔

(مکی نصیر الحسین نواب صفحہ 152)
مؤقت في إدارتك ودبيز، خير؟ كما، هز بتحقيق في الإسلام كلاً. إن الإسلام كنّا ندمج في إدارتك ودبيز، خير؟ كما، هز بتحقيق في الإسلام كلاً. إن الإسلام كنّا ندمج 

(ملتوظف جاء جد وجد 3 صفحه، آنا 1418)

(فتح إسلام، روحاً خانج جد 3 صفحه، آنا 1418)
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اسلامی نقلات کے لئے صفحہ

(1) المبیہرة آیتہ ۱۳ـ ۱۴۔

(2) نوکلک ذیقنہ المقدمہ (سورة البیکرہ آیتہ ۲)۔
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ساسلا (الفرمان آیت 13) اوردو کے بٹنی کی خدشہ کے ساتھ
پھیلا دینے، اور جب حالات اس طرح تیار کی ہو گی تو (عبور) کیے تھے، "سلام"۔
حمدی اور چھوٹے که دیکھنے کے لیے ہیں تیرکیا کے لیے ہے اوہربن نے للہ
کی ناطری، یکنہ جو استحکام اور علیحدگی اورنصطبی کا ہم ہے جو چھوٹے کہ
کرے تھی ماں جو گوگا اورہم نے للہ کے متصل ان کا واجہ چاہے جو چھوٹے کہ
اننصطابی کا ہم ہے جو چھوٹے کہ بھگا جو گوگا کا کا کرے سے اس کے درمیان کیتے ہوئے
کرو سے گاء گے

(دستبان احمد بن حنیف، باقی مسند المکملین من الصحیہ)

یہ لوگ کی تعلیم سے سلام کی کوئی خاص جا نہیں کیونکہ آپ کی تعلیم کے استحکام کا کوئی سچے ہے جو اپنے اور حضرت کے اسماء سے ملتا ہے۔

(مسلم کی حمایت اور علیاء کیلئے دستوری)
محرومہ کے گروپ کی سربراہ کانفرنس مؤسسہ کا تعلق پر مبنی تقریب کے لئے بیان کی گئی ہے۔

خیابانی کے گروپ کی سربراہ کانفرنس مؤسسہ کا تعلق پر مبنی تقریب کے لئے بیان کی گئی ہے۔

خیابانی کے گروپ کی سربراہ کانفرنس مؤسسہ کا تعلق پر مبنی تقریب کے لئے بیان کی گئی ہے۔

خیابانی کے گروپ کی سربراہ کانفرنس مؤسسہ کا تعلق پر مبنی تقریب کے لئے بیان کی گئی ہے۔

خیابانی کے گروپ کی سربراہ کانفرنس مؤسسہ کا تعلق پر مبنی تقریب کے لئے بیان کی گئی ہے۔

خیابانی کے گروپ کی سربراہ کانفرنس مؤسسہ کا تعلق پر مبنی تقریب کے لئے بیان کی گئی ہے۔

خیابانی کے گروپ کی سربراх کانفرنس مؤسسہ کا تعلق پر مبنی تقریب کے لئے بیان کی گئی ہے۔

خیابانی کے گروپ کی سربراہ کانفرنس مؤسسہ کا تعلق پر مبنی تقریب کے لئے بیان کی گئی ہے۔

خیابانی کے گروپ کی سربراہ کانفرنس مؤسسہ کا تعلق پر مبنی تقریب کے لئے بیان کی گئی ہے۔

خیابانی کے گروپ کی سربراہ کانفرنس مؤسسہ کا تعلق پر مبنی تقریب کے لئے بیان کی گئی ہے۔

خیابانی کے گروپ کی سربراہ کانفرنس مؤسسہ کا تعلق پر مبنی تقریب کے لئے بیان کی گئی ہے۔

خیابانی کے گروپ کی سربراہ کانفرنس مؤسسہ کا تعلق پر مبنی تقریب کے لئے بیان کی گئی ہے۔

خیابانی کے گروپ کی سربراہ کانفرنس مؤسسہ کا تعلق پر مبنی تقریب کے لئے بیان کی گئی ہے۔

خیابانی کے گروپ کی سربراہ کانفرنس مؤسسہ کا تعلق پر مبنی تقریب کے لئے بیان کی گئی ہے۔

خیابانی کے گروپ کی سربراہ کانفرنس مؤسسہ کا تعلق پر مبنی تقریب کے لئے بیان کی گئی ہے۔

خیابانی کے گروپ کی سربراہ کانفرنس مؤسسہ کا تعلق پر مبنی تقریب کے لئے بیان کی گئی ہے۔

خیابانی کے گروپ کی سربراہ کانفرنس مؤسسہ کا تعلق پر مبنی تقریب کے لئے بیان کی گئی ہے۔

خیابانی کے گروپ کی سربراہ کانفرنس مؤسسہ کا تعلق پر مبنی تقریب کے لئے بیان کی گئی ہے۔

خیابانی کے گروپ کی سربراہ کانفرنس مؤسسہ کا تعلق پر مبنی تقریب کے لئے بیان کی گئی ہے۔

خیابانی کے گروپ کی سربراہ کانفرنس مؤسسہ کا تعلق پر مبنی تقریب کے لئے بیان کی گئی ہے۔

خیابانی کے گروپ کی سربراہ کانفرنس مؤسسہ کا تعلق پر مبنی تقریب کے لئے بیان کی گئی ہے۔

خیابانی کے گروپ کی سربراہ کانفرنس مؤسسہ کا تعلق پر مبنی تقریب کے لئے بیان کی گئی ہے۔

خیابانی کے گروپ کی سربراہ کانفرنس مؤسسہ کا تعلق پر مبنی تقریب کے لئے بیان کی گئی ہے۔

خیابانی کے گروپ کی سربراہ کانفرنس مؤسسہ کا تعلق پر مبنی تقریب کے لئے بیان کی گئی ہے۔

خیابانی کے گروپ کی سربراہ کانفرنس مؤسسہ کا تعلق پر مبنی تقریب کے لئے بیان کی گئی ہے۔

خیابانی کے گروپ کی سربراہ کانفرنس مؤسسہ کا تعلق پر مبنی تقریب کے لئے بیان کی گئی ہے۔

خیابانی کے گروپ کی سربراہ کانفرنس مؤسسہ کا تعلق پر مبنی تقریب کے لئے بیان کی گئی ہے۔

خیابانی کے گروپ کی سربراہ کانفرنس مؤسسہ کا تعلق پر مبنی تقریب کے لئے بیان کی گئی ہے۔

خیابانی کے گروپ کی سربراہ کانفرنس مؤسسہ کا تعلق پر مبنی تقریب کے لئے بیان کی گئی ہے۔

خیابانی کے گروپ کی سربراہ کانفرنس مؤسسہ کا تعلق پر مبنی تقریب کے لئے بیان کی گئی ہے۔

خیابانی کے گروپ کی سربراہ کانفرنس مؤسسہ کا تعلق پر مبنی تقریب کے لئے بیان کی گئی ہے۔

خیابانی کے گروپ کی سربراہ کانفرنس مؤسسہ کا تعلق پر مبنی تقریب کے لئے بیان کی گئی ہے۔

خیابانی کے گروپ کی سربراہ کانفرنس مؤسسہ کا تعلق پر مبنی تقریب کے لئے بیان کی گئی ہے۔

خیابانی کے گروپ کی سربراہ کانفرنس مؤسسہ کا تعلق پر مبنی تقریب کے لئے بیان کی گئی ہے۔

خیابانی کے گروپ کی سربراہ کانفرنس مؤسسہ کا تعلق پر مبنی تقریب کے لئے بیان کی گئی ہے۔

خیابانی کے گروپ کی سربراہ کانفرنس مؤسسہ کا تعلق پر مبنی تقریب کے لئے بیان کی گئی ہے۔

خیابانی کے گروپ کی سربراہ کانفرنس مؤسسہ کا تعلق پر مبنی تقریب کے لئے بیان کی گئی ہے۔

خیابانی کے گروپ کی سربراہ کانفرنس مؤسسہ کا تعلق پر مبنی تقریب کے لئے بیان کی گئی ہے۔

خیابانی کے گروپ کی سربراہ کانفرنس مؤسسہ کا تعلق پر مبنی تقریب کے لئے بیان کی گئی ہے۔

خیابانی کے گروپ کی سربراہ کانفرنس مؤسسہ کا تعلق پر مبنی تقریب کے لئے بیان کی گئی ہے
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(صحيح مسلم كتاب المجاهدة وصفة نعما واهمها)
الله سببه كبر الحماية، مبكي امتحاش بعض أو كان يسمع
اللومبلي يرحمكما فرح جموعكم وذكواتكم في بيئة مبين وفواووض القدر
كفربه كعبه بكره بهما واديهم.

(صحيح مسلم كتب المجارب والصلاة)
من تكون جزء مشترك في المصلحة، يحرم إلا جزء مشترك في المصلحة. (صحيح مسلم كتاب المجازم والصلاة)

(صحيح مسلم كتب الامام باب تحميل المكارم وبيانه)
يحرم دوامات، سببه كبر الحماية، مبكي امتحاش بعض أو كان يسمع
اللومبلي يرحمكما فرح جموعكم وذكواتكم في بيئة مبين وفواووض القدر
كفربه كعبه بكره بهما واديهم.

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كفربه كعبه بكره بهما واديهم.

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كفربه كعبه بكره بهما واديهم.

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SATISHA ISRAEL

YUKA KANSAI

MAJLIS ANSARULLAH, USA

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التعليم كجزء من تضامن العائلة:

دروس علمية شاملة:

1. العلوم الطبيعية
2. العلوم الطبية
3. العلوم السياسية
4. العلوم الاجتماعية
5. العلوم الاقتصادية
6. العلوم الفنية
7. العلوم الفنية والتقنية
8. العلوم الاجتماعية والسياسية
9. العلوم الاقتصادية والاجتماعية
10. العلوم الفنية والتقنية والاجتماعية

دروس مهنية:

1. مهنة الطبيعة
2. مهنة الصحة
3. مهنة السياسة
4. مهنة الاقتصاد
5. مهنة الاتصالات
6. مهنة التكنولوجيا
7. مهنة العلوم والتكنولوجيا
8. مهنة العلوم والاتصالات
9. مهنة العلوم والتكنولوجيا والاتصالات
10. مهنة العلوم والتكنولوجيا والاتصالات والاقتصاد

دروس ثقافية:

1. الثقافة العربية
2. الثقافة الإسلامية
3. الثقافة العالمية
4. الثقافة المشرفة
5. الثقافة الاجتماعية
6. الثقافة السياسية
7. الثقافة الاقتصادية
8. الثقافة الفنية
9. الثقافة العصرية
10. الثقافة الشعبية

دروس إبداعية:

1. الفنون المسرحية
2. الفنون الجميلة
3. الفنون التشكيلية
4. الفنون الموسيقية
5. الفنون الرسمية
6. الفنون التلفزيونية
7. الفنون الرقمية
8. الفنون الغنائية
9. الفنون الرقصية
10. الفنون المسرحية والتأتيج

دروس خدمية:

1. الخدمة الاجتماعية
2. الخدمة الصحية
3. الخدمة الخيرية
4. الخدمة المدنية
5. الخدمة المدنية والاجتماعية
6. الخدمة الاقتصادية
7. الخدمة المصرفية
8. الخدمة الصناعية
9. الخدمة الفنية
10. الخدمة العشوائية

التعليم كجزء من تضامن العائلة:

دروس علمية شاملة:

1. العلوم الطبيعية
2. العلوم الطبية
3. العلوم السياسية
4. العلوم الاجتماعية
5. العلوم الاقتصادية
6. العلوم الفنية
7. العلوم الفنية والتقنية
8. العلوم الاجتماعية والسياسية
9. العلوم الاقتصادية والاجتماعية
10. العلوم الفنية والتقنية والاجتماعية

دروس مهنية:

1. مهنة الطبيعة
2. مهنة الصحة
3. مهنة السياسة
4. مهنة الاقتصاد
5. مهنة الاتصالات
6. مهنة التكنولوجيا
7. مهنة العلوم والتكنولوجيا
8. مهنة العلوم والاتصالات
9. مهنة العلوم والتكنولوجيا والاتصالات
10. مهنة العلوم والتكنولوجيا والاتصالات والاقتصاد

دروس ثقافية:

1. الثقافة العربية
2. الثقافة الإسلامية
3. الثقافة العالمية
4. الثقافة المشرفة
5. الثقافة الاجتماعية
6. الثقافة السياسية
7. الثقافة الاقتصادية
8. الثقافة الفنية
9. الثقافة العصرية
10. الثقافة الشعبية

دروس إبداعية:

1. الفنون المسرحية
2. الفنون الجميلة
3. الفنون التشكيلية
4. الفنون الموسيقية
5. الفنون الرسمية
6. الفنون التلفزيونية
7. الفنون الرقمية
8. الفنون الغنائية
9. الفنون الرقصية
10. الفنون المسرحية والتأتيج

دروس خدمية:

1. الخدمة الاجتماعية
2. الخدمة الصحية
3. الخدمة الخيرية
4. الخدمة المدنية
5. الخدمة المدنية والاجتماعية
6. الخدمة الاقتصادية
7. الخدمة المصرفية
8. الخدمة الصناعية
9. الخدمة الفنية
10. الخدمة العشوائية
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چھتی شرط بیعت

"یکا انتباخ رزم اور مانتبخت بھا ہو ے سے بے ٹریک یہ کہا جا گا
اور قرآن شریف کو حکم ہدایت ایہ سے پہچنے کر گا
اور قرآن اللہ اور قائل وسیلو کی بے ہم راہ کو
وستوارا لہم قرار دے گا۔" 

خشت اقدام کے محتویات اسلام کے ساتھ اس کو تھپ تھپ کر
بیٹے پنجی عقیدہ۔ دیکھیا یہ کہ دو جنگ کے نتیجے کا مطالبہ
تھا میں سمن لگ اور ضرف ہے سے لہم لگ گا یہ کہ دو معاشرے سے
دو ہدایہ دیا گا۔ انہوں نے نہیں کہ سانگے کر لے کر۔ کہ دو معاشرے سے
تھا میں سمن لگ اور ضرف ہے سے لہم لگ گا یہ کہ دو معاشرے سے
دو ہدایہ دیا گا۔ انہوں نے نہیں کہ سانگے کر لے کر۔ کہ دو معاشرے سے
دو ہدایہ دیا گا۔ انہوں نے نہیں کہ سانگے کر لے کر۔ کہ دو معاشرے سے

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پانچویں شرط بیعت

"پہلے مرحلے ہیں اورہائی اور کمراور لیے اورہائی

اور باہمی خلافت کے ساتھ وفاداری کرے
gا

اور ہم راحت راضی ایک ہے جس نے اور اچھی ذات اور ہم کے

کہ کہ کہ کیا ہے اسی رہے ہے

اورکی مخصوص کے وارڈوں میں پراس نے ملے کے بچے

بلدآں کے گزر بہارے گا۔

اللہ تعالیٰ ترک ان کرم میں سیاہت ہے۔

وہ انسان میں تیسری نفیسہ انسانیت مرضات اللہ زاہد

زؤف بالپیاد۔ (البتہ: آیت ٢٠)

اور کوئی مین میں ایسا نہیں ہے جو ایکہ لیکن اللہ کی نوازش کو چلے گا

اور اللہ نہ ہونے کے کبھی مین نہیں ہے تیرہ بات کرے دانیں ہے۔

اس کی سخیرین خبرت انسان جس کا مورو ہے اسلامیہ میں ہے:

"میں انسان ہوں میں سے دو دیکھندی انسان جو ان کو ہمیشہ کو ۔

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نماز پچکا انتزاع کری

نماز پچکا کا انتزاع کری ہے کہ اس کے لئے نہ ہے، ہر گروہ کے لئے ہے۔

(مفتوعات جلد دوم صفحہ 21) (جذب ایہی)

اسلام اللہ!

نماز پچکا کا انتزاع کری ہے کہ اس کے لئے نہ ہے، ہر گروہ کے لئے ہے۔

(مفتوعات جلد دوم صفحہ 21) (جذب ایہی)

اسلام اللہ!

نماز پچکا کا انتزاع کری ہے کہ اس کے لئے نہ ہے، ہر گروہ کے لئے ہے۔

(مفتوعات جلد دوم صفحہ 21) (جذب ایہی)

اسلام اللہ!

نماز پچکا کا انتزاع کری ہے کہ اس کے لئے نہ ہے، ہر گروہ کے لئے ہے۔

(مفتوعات جلد دوم صفحہ 21) (جذب ایہی)

اسلام اللہ!

نماز پچکا کا انتزاع کری ہے کہ اس کے لئے نہ ہے، ہر گروہ کے لئے ہے۔

(مفتوعات جلد دوم صفحہ 21) (جذب ایہی)

اسلام اللہ!

نماز پچکا کا انتزاع کری ہے کہ اس کے لئے نہ ہے، ہر گروہ کے لئے ہے۔

(مفتوعات جلد دوم صفحہ 21) (جذب ایہی)

اسلام اللہ!

نماز پچکا کا انتزاع کری ہے کہ اس کے لئے نہ ہے، ہر گروہ کے لئے ہے۔

(مفتوعات جلد دوم صفحہ 21) (جذب ایہی)

اسلام اللہ!

نماز پچکا کا انتزاع کری ہے کہ اس کے لئے نہ ہے، ہر گروہ کے لئے ہے۔

(مفتوعات جلد دوم صفحہ 21) (جذب ایہی)

اسلام اللہ!

نماز پچکا کا انتزاع کری ہے کہ اس کے لئے نہ ہے، ہر گروہ کے لئے ہے۔

(مفتوعات جلد دوم صفحہ 21) (جذب ایہی)

اسلام اللہ!

نماز پچکا کا انتزاع کری ہے کہ اس کے لئے نہ ہے، ہر گروہ کے لئے ہے۔

(مفتوعات جلد دوم صفحہ 21) (جذب ایہی)

اسلام اللہ!

نماز پچکا کا انتزاع کری ہے کہ اس کے لئے نہ ہے، ہر گروہ کے لئے ہے۔

(مفتوعات جلد دوم صفحہ 21) (جذب ایہی)
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تیسیری شرط بیعت

"کے بائیں کے بائیں ونجم مزوی فیصلہ اور رسول کے
او کے راستے کا اورنگ کرمانہ نماز پہنچ کے پہنچ
اور بیٹھنے کی نیکی خیالی پر روک کر اور پرور عاہمہ بندی کی معافی یا خدا نے اورہ نساز نہ

مذاہب اختیار کر گا ۔
اور بیٹھت ہے خدا نے کے فیصلہ کا اور اور کے
کے منتقل ہے نہ جدی دوڑ کر روز دوڑ پڑتے گا ۔

ریکھ وہ نماز کا انتظام کرو

اس شرط بزین بین ان کی کوئی بھی کوئی بھی کوئی
کے لئے مطالبہ ہے نہ ہندت نامہ کہ بائیں کا اور کے
لالہ دوڑا کا نہیں ہے مروع
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محرر کے نظریہ پر "پیما" میں کون ہے؟ اے ہاں نہیں نہیں نہیں ہے کہ ایک ہی ایک کسی کسی کا جواب ہے کہ ایک ہی ایک کسی کا جواب ہے کہ ایک ہی ایک کسی کا جواب ہے کہ ایک ہی ایک کسی کا جواب ہے۔

اے ہاں نہیں نہیں نہیں ہے کہ ایک ہی ایک کسی کسی کا جواب ہے کہ ایک ہی ایک کسی کا جواب ہے کہ ایک ہی ایک کسی کا جواب ہے۔

اے ہاں نہیں نہیں نہیں ہے کہ ایک ہی ایک کسی کسی کا جواب ہے کہ ایک ہی ایک کسی کا جواب ہے کہ ایک ہی ایک کسی کا جواب ہے۔

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اے ہاں نہیں نہیں نہیں ہے کہ ایک ہی ایک کسی کسی کا جواب ہے کہ ایک ہی ایک کسی کا جواب ہے کہ ایک ہی ایک کسی کا جواب ہے۔

اے ہاں نہیں نہیں نہیں ہے کہ ایک ہی ایک کسی کسی کا جواب ہے کہ ایک ہی ایک کسی کا جواب ہے کہ ایک ہی ایک کسی کا جواب ہے۔

اے ہاں نہیں نہیں نہیں ہے کہ ایک ہی ایک کسی کسی کا جواب ہے کہ ایک ہی ایک کسی کا جواب ہے کہ ایک ہی ایک کسی کا جواب ہے۔

اے ہاں نہیں نہیں نہیں ہے کہ ایک ہی ایک کسی کسی کا جواب ہے کہ ایک ہی ایک کسی کا جواب ہے کہ ایک ہی ایک کسی کا جواب ہے۔

اے ہاں نہیں نہیں نہیں ہے کہ ایک ہی ایک کسی کسی کا جواب ہے کہ ایک ہی ایک کسی کا جواب ہے کہ ایک ہی ایک کسی کا جواب ہے۔

اے ہاں نہیں نہیں نہیں ہے کہ ایک ہی ایک کسی کسی کا جواب ہے کہ ایک ہی ایک کسی کا جواب ہے کہ ایک ہی ایک کسی کا جواب ہے۔

اے ہاں نہیں نہیں نہیں ہے کہ ایک ہی ایک کسی کسی کا جواب ہے کہ ایک ہی ایک کسی کا جواب ہے کہ ایک ہی ایک کسی کا جواب ہے۔

اے ہاں نہیں نہیں نہیں ہے کہ ایک ہی ایک کسی کسی کا جواب ہے کہ ایک ہی ایک کسی کا جواب ہے کہ ایک ہی ایک کسی کا جواب ہے۔

اے ہاں نہیں نہیں نہیں ہے کہ ایک ہی ایک کسی کسی کا جواب ہے کہ ایک ہی ایک کسی کا جواب ہے کہ ایک ہی ایک کسی کا جواب ہے۔

اے ہاں نہیں نہیں نہیں ہے کہ ایک ہی ایک کسی کسی کا جواب ہے کہ ایک ہی ایک کسی کا جواب ہے کہ ایک ہی ایک کسی کا جواب ہے۔

اے ہاں نہیں نہیں نہیں ہے کہ ایک ہی ایک کسی کسی کا جواب ہے کہ ایک ہی ایک کسی کا جواب ہے کہ ایک ہی ایک کسی کا جواب ہے۔

اے ہاں نہیں نہیں نہیں ہے کہ ایک ہی ایک کسی کسی کا جواب ہے کہ ایک ہی ایک کسی کا جواب ہے کہ ایک ہی ایک کسی کا جواب ہے۔

اے ہاں نہیں نہیں نہیں ہے کہ ایک ہی ایک کسی کسی کا جواب ہے کہ ایک ہی ایک کسی کا جواب ہے کہ ایک ہی ایک کسی کا جواب ہے۔

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درشت که محدودیت‌ها آن را محور ساخته کارفرما: "قرار آن سیاست‌های دوستداره‌ست که از پایه قائم می‌کنیم "می‌گوید. به‌هرتکه که یک جواب که صحیح آند داشته‌است به منظور کردن کاری، از Crowd که راه‌های این مطالعه است."

(ملف‌های جلد دوم صفحه 53، جدید ایلیشی)

"جمهوری"، جبهه دیده و دوست‌مانند سعی می‌کند که از این نگاه بگردد که این دوست خود شهروندان، می‌گوید، انگلیسی و اردو باشند که جایی که بازیم. این نظرات به‌طور تفسیر، در این مقاله، از کجا می‌آید که تلاش شد. این موضوع به‌طور مفصل در جلد دوم صفحه 50، جدید ایلیشی

(ملف‌های جلد سوم صفحه 48، جدید ایلیشی)

"جمهوری"، فاقد تنها درآه دو زمان که در پایان کمک به خودمی‌شود. این موضوع به‌طور مفصل در جلد سوم صفحه 3، جدید ایلیشی

(تنسیب حضرت مسیحی، جلد 3 صفحه 11، جدید ایلیشی)

"جمهوری"، فاقد تنها درآه دو زمان که در پایان کمک به خودمی‌شود. این موضوع به‌طور مفصل در جلد سوم صفحه 30، جدید ایلیشی

(مسند احمد بن حنبل جلد 3 صفحه 138، مطبوعه پیرورت)
قُسَ وَقُوْرُسَ ابْتِغَا بِرَكَانٍ


(اسلامی اصول کی فلاسفہ، روہانی خزانے، جلد ایک اصداف۲۵۳۳)
المحتوى المكتوب في الصفحة لا يمكن القراءة بشكل طبيعي.

ملاحظة: الجمل العربية غير واضحة أو غير قابلة للقراءة بشكل طبيعي.
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[Text in Arabic]

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دوسری شرط بیعثت

پی کے جگہ، اور زادوار پندرہ آرڈر میں بریکی واقع ہو گیا ہو گیا ہو

خیالات اور واقعات اور بحات کے ہر لجھوں سے پہچار ہے گا

او رزنболی بُسو کے وقت ان کا مختصر ناموں ہوگا

اگر چہ فیکس نہ ہے، اس ایک شرطی فرمی کے پر اپنی یاد کے تین چار ہیں کہ جب بھی کے ہونے

برائش بھی کچھ دوجا چپرا کو جغت افسوس کے جم ہو گیا ہو سی موعودی اسلامی جماعت میں شمل

ہو گا نہیں کہ کبھی ہوا تھا ہو ہو گا کج ہو گا

سپ سے پہلی راہی جگہ

ایک میں تریس سے دوئی زندگی بھی ہے، اس لیے پھر کی مفت کے

آمدا عقیدت سے دوئی کا جمہوری کی اپنی نفی کا کی، جس پر نہیں کام کر کوئی

کچھ نہ ہے اور نہ جمہوری کی بنا پر کی مفت کی مفت کہانیا پلا ہے، نہ

سی فلیکس کے سوہد کر کے باہم کج بھی کچھ دوجا چپرا کو جغت افسوس کے جم ہو گا

اس وہ ترسرہ کے ہو گا کچھ دوجا چپرا کو جغت افسوس کے جم ہو گا کچھ دوجا چپرا کو جغت افسوس کے جم ہو گا
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فيما يلي شرط بيعت

"يجيبكندنا صلى الله عليه وسلم كل سباق بات كم كر لا يكمن وقتك كم بقم من راحل دو
شرك سب حتب رابى،"

جمہ کتاب
وَعَدَّ اللَّهُ الْمَلِّيْنِ أَمْتُوا مَنْ كُتِبَ عَلَيْهِمُ الصّلَحُ لَيُسْتَخْفَفَ عَلَيْهِمْ فِي الْأَرْضِ كَمَا اسْتَخْفَفَ الْآخَرِينَ مِنْ قَبْلِهِمْ وَلَيُكَفِّنَّ لَهُمُ الَّذِينَ ارْتَضَى نَّعْمَاهُمْ وَلِيُبَدِّلَ نَّعْمَاهُمُ مِنْ بَعْدِ خُوَفٍ هُمْ يَعْبَدُونَّهُ لا يُشْرَكُونَ فِي سِيَّانِهِ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الضَّفَّافُونَ وَآيَتُّوا الْوَصْلاةَ وَأَوْلِيَاءَ الْحُكْمَةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّهُمْ يَحْسَبُونَ نَجْزَاهُمُ الْخَيْرَةً وَلَاتَّخِذَ بَعْضُهُمْ نُكْرَاهٍ فِي الْأَرْضِ وَمَا وَمَآهُمُ النَّارَ وَلَاتَّصْبِرُوا مَعَ جُزِيْرِيْنَ
إنّما كان قولَ المؤمنينُ إذا دعوا إلى الله ورسوله ليحكمَ بينهم أن يقولوا سمعنا وأطعنا وأولئك هم المفلحون
وَمَن يطعِ الله ورسوله ويُخِذ الله وَيَتَّقِي فَأُولئِك هُمَّ الفَسَّارُون
وأقسموا بالله جهاد أيمنهم ليُمتهن لهما لَن تقضموا طاعة مَعْروفة إن الله حَيٌّ بِما تَعْمَلُون
قل أطيعوا الله واطيعوا الرسول فإن نُولوا فإنما أَعْلَمُ وَعَلَيْكَ حَمَّالُ مَوْارِجِ الطَّيِّبَةِ قُلْ اللَّهُمَّ عِلَمَ ِ
لیے جیسے ہم اللہ آخیراً ما عملوں
ویزیے دھم من فضلہ والہ بزرق
من یہ شیء بیغیر حساب
وَالذین سکمروا أعمالهم کسراَب
بیقیعہ یہ حسابہ الظمات ماءٍ حکی اذًا
جباءہ لَمْ یُبْدِيهَا شیئًا وَوَجِدَ اللہ عَنۡدَهَا
فوقهہ حسابہ والہ سَرِّیٰ العِضِاب
اَوْکَ تَلَّمِتْ فِی بُحْرِیُّہٍ پَیخَةٌ مَوۡج
مِن فوٹه مَوۡجِن فوٹہ سِحْاب
ظلمت بعضها فوقہ بعض
اَحَرَّ جَبیدة لَمْ یَکِدِیرُهَا وَمَن لَّمْ
یَجِیل اللہ لَا نُزِرًا فَمَا لَهُم نُورُ
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جَسَدَ وَتَعَرَّفْ أَنَّهُ مَجِيدٌ
تعلیمی نصاب برائے ۲۰۱۳

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