

Friday Sermon: Khilafat-e-Ahmadiyya

May 24th, 2013

After tashhud, tawwuz and recitation of Sura Al-Fatiha, Hazrat Khalifatul Masih V (may Allah strengthen him with His Mighty Help) recited verses 52-57 of Sura Al-Nur, Chapter 24 of the Holy Quran: In these verses from Sura Al-Nur.

Allah, the Exalted, says:

The response of the believers, when they are called to Allah 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. [\(24:52\)](#)

And whoso obeys Allah and His Messenger, and fears Allah, and takes Him as a shield for protection, it is they who will be successful. [\(24:53\)](#)

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.' [\(24:54\)](#)

Say, 'Obey Allah, 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. [\(24:55\)](#)

Allah 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. [\(24:56\)](#)

And observe Prayer and give the Zakat and obey the Messenger, that you may be shown mercy. [\(24:57\)](#)

For the members of the Ahmadiyya Muslim Jama'at there is a special day that comes in the month of May. I mean the 27th of May, which is known as Khilafat Day and is celebrated as such by the Jama'at. With reference to this, despite the fact that three days still remain, I have chosen to talk about this topic today.

While the 26th of May 1908 was a heart rending day for the members of the Ahmadiyya Muslim Jama'at, and it shook the faith of many, and caused restlessness in the hearts of some, for the enemies of Ahmadiyyat it was a day they used to inflict pain and try and suffering on the members of the Ahmadiyya Muslim Jama'at.

In the history of Ahmadiyyat, there are such painful accounts recorded of the statements and acts of the enemies of Ahmadiyyat that one is amazed to read them and it is difficult to imagine

that a human being can stoop to such a low state and involve himself in the kinds of actions that they undertook at the time of the death of the Promised Messiah (as).

How could such deplorable deeds be expected from those who attribute themselves to the Holy Prophet (sa) who was sent as a Mercy to all the worlds!

People act in accord with their nature but on the 27th of May 1908, we saw the Might and Decree of Allah manifest itself and we saw Him fulfilling His Promise. 27th of May came heralding a message of peace and security for the Ahmadiyya Muslim Jama'at. This day came bearing the glad tidings of the fulfillment of the promises that God had made with the Promised Messiah (as) and it came to scorch the enemies of Ahmadiyyat in the fire of their own rage and frustration and it came as a day that destroyed their false joys and happiness.

The 27th of May is not an ordinary day for the Ahmadiyya Muslim Jama'at. This is a very important day and this importance increases yet more when we cast a glance at the prophecies of the Holy Prophet Muhammad (sa). The vast majority of the Muslims of the world look to the Ahmadiyya Muslim Jama'at with great regret and resentment, infact we should say they look at us grudgingly and with great envy that we have Khilafat established among us.

They have tried many times to establish Khilafat among their own selves and they keep trying, but they have always been unsuccessful in this endeavor for the very powerful reason that they have disobeyed a clear directive of the Holy Prophet Muhammad (sa).

The Holy Prophet Muhammad (sa) had said that when the Promised Messiah and Imam Mahdi appears, they should take whatever pain and suffering may be necessary and go, crawling on their knees, over glaciers of ice if need be, and convey his salams, greetings of peace, to him.

Then, the Holy Prophet (sa) also informed everyone of the signs, that if they see being fulfilled, they should realize that the one making the claim is true in his claim. These signs that the Holy Prophet mentioned are both heavenly and earthly and they are frequently made mention of among our gatherings and also we present them to our opponents with regularity - but I will not mention them at this time.

It is, however, a cause of great misfortune for those who do not believe that, for worldly and material reasons, or for fear of the so-called Muslim divines and clerics, or because they do not pay attention or heed the directives of the Holy Prophet, not only have they not accepted the one who made the claim to being the Promised Messiah and Imam Mahdi, but their governments have become so audacious as to use most foul language when referring to this holy personage who has been sent by God.

Their actions are indeed evil. And all this, despite knowing full well that the age in which we live is shouting and informing anyone who cares to listen that this is the time for the one who was to come to have indeed made his appearance. Allah has shown all the signs confirming these things and continues to show signs, but still these people continue to oppose the one sent by God.

After each act of opposition by the enemies of Ahmadiyyat, Allah castigates them with a new punishment but their defiance and audacity is such that they are not willing to give up their opposition. So if this is not their great misfortune what is it and what can we say it is?

In any case, as I said, this day is of great importance and the Holy Prophet (sa) has himself made an announcement to this effect in one of his prophecies. The exact date was not foretold, but certainly, by announcing the advent of one who would be his greatest and most ardent and true lover, who would come as the Promised Messiah and then after him announcing that an era of Khilafat would begin, he made a prophecy of this day's coming.

So what could be more important than that about which the Holy Prophet himself should have made an announcement.

There is a hadith of the Holy Prophet (sa) narrated by Hazrat Huzaifa (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be on him.) said:

“Prophethood will remain among you as long as Allah wills. Then He will take it away and Khilafat on the lines of Prophethood shall commence, and then, when Allah wills, He will take away this bounty also. Then in accordance with His Decree corrupt/erosive monarchy would be established, which will make people sad and feel constrained and then when this era will come to an end, in accord with another Decree of God, despotic kingship would emerge till the Mercy of God will descend and bring this era of tyranny and excess to an end. Then again, Khilafat on the precept of Prophethood shall be established,” and then after saying this the Holy Prophet became silent.

So clearly in this Hadith, first the Holy Prophet (sa) talks about his own Prophethood and then he talks about the establishment of Khilafat-e-Rashida, the Rightly Guided Khilafat which would move forward on the pattern, or lines of prophethood, and the world saw and witnessed how the first four Khilafats, which are referred to as Khilafat-e-Rashida, had nothing to do with the worldly kingships and their pomp and glory. They operated with just one goal in mind; to please Allah and kept this in view as they discharged the duties of Khilafat. Then also the world saw how every word of what the Holy Prophet had said came true when he said that there would be times when kingships would reign and at times these would be a little less severe and at other times they would be very severe in their treatment of the people.

So if we read history we see the words of the Holy Prophet (sa) coming to fulfilment by the establishment of Khilafat-e-Rashida and then the kingships in which to some degree of severity we saw tyranny and excess taking place. The kings who came were more inclined to the world and material things than the faith.

Then the Holy Prophet (sa) said that, as it has always happened, God turns with Mercy to His creatures, and after a long period of darkness, God's Mercy shall descend and bring to an end the era of tyranny and excess. And Khilafat on the pattern of Prophethood would again be established. And then he became silent as it is stated in the Hadith.

Every one can ponder on this hadith and see that the Holy Prophet's prophecy about Khilafat-e-Rashida was fulfilled, then his words predicting the coming into being of relatively less despotic, and then immensely despotic era of kingships also were fulfilled.

So then how can there be any doubt about the last part of his prophecy? So when all the signs have been fulfilled and also Allah has declared in the Holy Quran:

And among others from among them who have not yet joined them. He is the Mighty, the Wise. [\(62:4\)](#)

In other words Allah will again arrange things for the coming into being of Khilafat on the pattern of prophethood.

Allah, the Exalted, says, “He is the Mighty, the Wise.”

So when Allah’s Mighty, All Encompassing Wisdom determined, and when His Mercy was moved, the Muslims were freed from despotic kingships and Khilafat on the pattern of prophethood was established as He desired.

So we Ahmadis are fortunate because we bear witness to the truth of the first part of the Holy Prophet’s prophecy, and believe in it, and have seen it being fulfilled, and we are those who also believe in the last part of his prophecy. We believe fully that this part of his prophecy also has been fulfilled.

There is another hadith of the Holy Prophet (sa) which relates to the verse from Sura Jumu’ah,

And among others from among them who have not yet joined them. He is the Mighty, the Wise. [\(62:4\)](#)

Keeping in mind these words of Allah, and keeping in mind the conditions of the world and having seen all the signs that have been manifested, we have believed in the Imam of the Age who was to have come.

In one of his sayings, the Holy Prophet (sa) has referred to the Promised Messiah (as) as, “nabeeullah,” or Messenger and Prophet of Allah. Then the Holy Prophet (sa) has also said that between me and the Promised Messiah (as) there is no Prophet. Then in accord with verse 4 of Sura Jumu’ah, wa aakhareena minhum, the Holy Prophet (sa) said that the one who was to be raised in the latter days would be like unto his own coming into the world.

In other words, the person who was to come, the Promised Messiah (as) would be so totally immersed in his love of the Holy Prophet, that he would become, as it were, his reflection and thus he would attain the title of Prophet upon being sent into the world.

While explaining this verse of Sura Jumu’ah, the Holy Prophet (sa) had placed his hand on the shoulder of Hazrat Salman Farsi (ra) and said that the one who was to come in the latter days would be from among these people and would be a non-Arab.

The Holy Prophet (sa) also told us the sign which relates the disappearance of faith and it being lifted to the farthest heavens. This is a sign of the times that these Ulema, Muslim religious divines, clerics, also accept and they acknowledge that at the time when the Promised Messiah (as) had made his claim, the condition of the faith of the Muslims was extremely poor as if faith had disappeared from the world.

So they all see that all the signs have been fulfilled. And the signs having been fulfilled tells us that the Promised Messiah (as) who was to come had indeed come at the appointed time.

Here, let me also make clear that by virtue of the Promised Messiah (as) being the Khatamul Khulafa he attained to the very highest pinnacle of Khilafat on the pattern of prophethood or we can say that he was bestowed the very highest pinnacle of Khilafat on the pattern of prophethood.

And by virtue of him being the Promised Messiah (as) and in fulfilment of the words of the Holy Prophet, by being totally immersed in the love of the Holy Prophet he was bestowed also a reflected prophethood. Thus the system of Khilafat that began with the Promised Messiah (as) is in reality a continuation of the pattern of the prophethood of the Holy Prophet (sa). And the work that is to be done by this Khilafat is to insure that the commandments of the Holy Quran are followed by the Muslim Umma, and the rights and duties that are due to Allah and to His Creatures are fulfilled and discharged by the Muslims. And by making the practice (sunna) of the Holy Prophet our model, insure that it is acted upon and the Jama'at is urged to act upon it. So Khilafat-e-Ahmadiyya is a continuation of Khilafat-e-Rashida in this period of the rejuvenation of Islam in the latter days.

With regard to the first period of Islam, and after learning from Allah, the Holy Prophet (sa) had announced that the Khilafat-e-Rashida would come to an end after a certain period of time. But with regard to the Khilafat that would be started during the renaissance of Islam in the latter days, he had given the good news from God that this Khilafat would remain forever.

But for which people is this good news given? Most certainly this good news is given and will be true in favor of those who will discharge the dues of Khilafat. Those who will walk on the ways of taqwa, righteousness, and do good deeds, and those who will go on perfecting their worship.

There are many people who join the Ahmadiyya Muslim Jama'at but because they are those who fail to discharge their obligations to Khilafat-e-Ahmadiyya, so the Decree of Allah causes them to separate from the Jama'at-e-Ahmadiyya. For the sake of their worldly concerns and desires either they are separated from the Jama'at or they themselves announce their separation from the Jama'at.

But has the rate of progress of the Jama'at ever suffered as a consequence of such people separating from the Jama'at? Has an obstacle ever been created in our way by such things? Never. When one such person leaves Allah bestows upon us a whole body of people instead. When the dry branches are cut off or pruned, evergreen and living branches sprout in greater measure as a result.

So because this is a promise of God that the system of Khilafat must continue, so Allah has Himself undertaken the task of pruning and weeding. It can never be the case that Allah, the Exalted, should not take care and fail to fulfill the prophecy made by His most beloved and dearest human being. Most certainly, this prophecy has been fulfilled and shall continue to be fulfilled.

Yes, it is true that some such times come when those of weak faith and the opponents of Ahmadiyyat begin to think that now Ahmadiyyat will meet its end but the signs of Allah's Help come and take the Jama'at out of all such times of difficulty.

The greatest heartrending time that came upon the Jama'at was indeed when the Promised Messiah (as) passed away. The enemies were happy and the members of the Jama'at were in a state of fear but the Promised Messiah (as) had been preparing the Jama'at for this for quite some time by telling them that Allah had told him repeatedly that the time of his death was near. But he had said that this was no cause for concern or of becoming despondent.

The Promised Messiah (as) wrote all this down in his book, "The Will." And where he wrote this, that he would soon be departing from this world, he also laid out the Jama'at's spiritual, financial, and operational methodology and informed everyone that the Jama'at would indeed become established and continue to exist forever.

He informed the members of the Jama'at that they should not worry, because Allah had promised to him that He would cause the Jama'at to go on flourishing; because this was the Jama'at, regarding the progress of which, the Holy Prophet had given the good news, and it was the Jama'at within which he had said that Khilafat was to be re-established in the latter days.

The Promised Messiah (as) writes:

God's Word informs me that many calamities will occur and many disasters will descend on the earth— some during my lifetime and some after I have gone. And He will promote and advance this Jama'at to the full. A part of it will happen at my hands, and some after me. [Al-Wasiyyat]

He goes on to say:

Thus He manifests two kinds of Power. (1) First He shows the Hand of His Power at the hands of His Prophets themselves. (2) Second, when with the

death of a Prophet, difficulties and problems arise and the enemy feels stronger and thinks that things are in disarray and is convinced that now this Jama'at will become extinct and even members of the Jama'at, too, are in a quandary and their backs are broken, and some of the unfortunate ones choose paths that lead to apostasy, then it is that God for the second time shows His Mighty Power and supports and takes care of the shaken Jama'at. [Al Wasiyyat]

He says further:

... it is essential for you to witness the second Manifestation also, and its Coming is better for you because it is everlasting the continuity of which will not end till the Day of Judgement. And that second Manifestation cannot

come unless I depart. But when I depart, God will send that second Manifestation for you which shall always stay with you just as promised by God in Brahin-e-Ahmadiyya. And this promise is not for my person. Rather the promise is with reference to you, as God [addressing

me] says: I shall make this Jama'at who are your followers, prevail over others till the Day of Judgment. [Al Wasiyyat]

So by the Grace of Allah, the Exalted, for the last 105 years we have been seeing Allah fulfill this promise of His. The Jama'at went through all kinds of periods of difficulties, but by the Grace of Allah, the Jama'at kept moving forward at a very considerable speed along its trajectory of success and achievements.

If the enemy tries to impose upon the Jama'at a period of tyranny and brutality in one country, Allah counters by opening up for the Jama'at, in another country, extraordinary ways and means for progress. But not only this, even in the country in which difficulties are created for us, there too, Allah continues to strengthen the faith of the members of the Jama'at. And then, when I see this and experience it in my own person, that despite all my weaknesses, how Allah, the Exalted, enables the Jama'at to continue to march forward on the grand and expansive freeways of success and achievement, faith increases even more in Allah, and belief in His promises continues to become yet more perfect and complete.

Certainly it is the invisible Hand of Allah which continues to push the Jama'at forward more and more. And whomsoever Allah will make the Khalifa, regardless of what the condition of that person maybe, He shall continue to bestow upon him His Help and Support. Insha-Allah!

And Allah demonstrated His practical and manifest support and Signs immediately upon the establishment of Khilafat-e-Khaamsa - the fifth Successorship to the Promised Messiah (as) - and made it clear for all to see that the prophecy of the Holy Prophet (sa) and the statement of his true and ardent devoted servant, the Promised Messiah, is indeed a Divine Decree that the Khilafat in this Second Manifestation of Islam in the latter days shall last forever. And that this System shall continue to function in the future also. Insha-Allah!

But we need to keep in mind the fact that Allah has mentioned some characteristics of those who can benefit from the blessings of Khilafat. Allah has drawn a complete sketch of all these things in the verses of the Holy Quran that I recited and it is necessary that those who wish to draw benefit from the blessings of Khilafat fulfill these requirements.

Allah, the Exalted, says, "The response of the believers, when they are called to Allah and His Messenger in order that he may judge between them, is only that they say: 'We hear and we obey.' [\(24:52\)](#)

We heard and we obeyed.

God says, "these are the people who shall achieve success." [\(24:52\)](#)

These are the ones who shall accomplish success.

So we can see that here the talk is not just of pure worship and performance of some religious rituals. But rather, as is the claim made by the Holy Quran, that while on the one hand it details the duties and obligations a person owes to God, there, also, are detailed all the duties and obligations that a person owes to God's creatures.

The Holy Quran lays out also a social system and a governmental system. The Holy Quran provides a complete system to govern all spheres of human life.

So here, there is a warning for those people also who take their worldly disputes and affairs in front of the courts of the country despite the fact that a system exists in the Jama'at where an attempt is made to resolve these disputes and make whole their affairs based on the Sharia and teachings of the Holy Quran - especially the affairs that relate to the family disputes and disputes involving husband and wife. There are other similar such things also and the ill intent of such people becomes manifest when at first they refuse to use the system of the Jama'at and instead go the courts of the country. But if they lose their case or fail to get what they had hoped for from the courts in the country, then they come back wanting to present their cases in the Jama'at system. These are the things that manifest such a person's weakness of faith.

Allah, the Exalted, says that a momin, a true believer, is the one who settles his or her affairs in accord with the dictates of Allah and His Messenger. And the system of the Jama'at does indeed try, and it ought to try, that their decisions should be according to, and based upon the decisions of Allah and His Messenger's decisions.

I want here also to warn that part of the system of the Jama'at which does not take the necessary care to go into looking in depth at the affairs given over to them for decision; and they fail to render a decision in accord with the requirements of the teachings of Allah and His Messenger. Such people commit a sin themselves and become the cause of driving people away from the system of the Jama'at and from Khilafat also.

Allah has made it the duty of Khilafat to provide decisions in conflicts between people based on justice. Nowadays the Jama'at has grown to such an extent by the Grace of Allah that it is not possible for the Khalifa to reach every place and involve himself personally in every decision. And as the Jama'at shall continue to make progress, such difficulties shall continue to grow.

So those officeholders who have been appointed for the purpose of providing these decisions and settling these disputes, if they will not perform their duties keeping in mind the fear of God and based on the demands of taqwa, righteousness, they shall be bringing the Khalifa of the time also into disrepute and shall become in the sight of God, sinful themselves, and also be making the Khalifa of the time a sinner in front of Him.

So I counsel especially the Qazis and those officeholders and Ameers who are given the task of making such decisions that they should hold fast to the demands of justice and thus be the cause of strengthening the institution of Khilafat and they must try their utmost to do this and achieve this. Otherwise these are the people who, while being officeholders, yet will be the cause of making the roots of the institution of Khilafat hollow.

So, yes, Allah has declared as successful those who try to do all they can purely for the sake of Allah, and try to carry out and fulfill the dictates of the system of the Jama'at and the directives of the Khalifa in order to win the pleasure of Allah. But I also ask all those who are given this duty of making the decisions, including the Ameers and the Qazis, I say to all of them, that you too must work in accord with the dictates of Allah and His Messenger. They must not do any such thing that will take you away from the demands of justice, and which may be removed

from the requirements of taqwa, righteousness. Try your utmost to fulfill the demands of being the representatives of the Khalifa of the time. If you do not do this, a time will definitely come when you will be caught and apart from the worldly actions that will be taken against you, that of course will happen, but you will also have to face the punishment of God.

This is a very frightening thing for any officeholder to contemplate and it needs to be kept in mind. Becoming an officeholder does not just mean occupying an office, it entails taking on a very big responsibility.

Then Allah, the Exalted, says that if you claim to believe in God, and claim to believe in His Messenger, and claim to have accepted and have declared your faith in the Promised Messiah (as), and if you claim to give preference to the requirements of the faith above all worldly concerns, then you must obey every command and decision of Allah and His Messenger. Whatever the Imam of the Age has told you to do, you must carry it out. And you must follow all the directions that are given to you by the Khalifa of the time. And if you do not do this, your swearing oaths and making tall claims that you will do this and that, will be meaningless. Allah knows the condition of your hearts. He knows full well what it is that you are saying and what it is that you are doing.

At every Ijtema, get together, we take the oath that we shall consider it our duty to carry out whatever good things the Khalifa of the time asks us to do and yet we fail to abide and carry out some very small things even - more than that, we fail to make an effort to observe some of the directions contained in the Holy Quran and do not try to meet or attain the minimum standards that are required.

Let me give an example. Here, we just held the West Coast Jalsa and although there may be other things that will come to mind to be said later, for now, the example of the ladies is in front of me. I had drawn their attention to the fact that all our ladies must wear a modest and dignified mode of dress and that they should observe the hijab and should cover themselves. This is an order of the Holy Quran. It is not an ordinary directive. The Holy Quran has expressly given this direction. And it should be acted upon. But after a short time I observed that there was no attention being paid to this. And some women, who perhaps had been forced to put on headcoverings by the Lajna officeholders, just left their burqas in the mosque upon leaving and the cleaning crews were collecting these.

It is true that Islam has directed both men and women to observe modesty but the Promised Messiah (as) has especially directed the women to take care of themselves in this regard because the looks of the men are heedless. And this directive has been given for the betterment of both men and women. No extraordinary expense is involved in acting on this injunction, nor is any great effort needed to carry it out; but because materialism and worldly concerns are predominant over people's thinking so they do not pay attention to these matters.

So Allah, the Exalted, says that if you will follow the directives and do the required deeds then you will achieve success. And if you fail to do the things required of you then Allah, the Exalted, says that know that the job of the Messenger is simply to convey the message and convey it in a manifestly clear manner. If you will act on the directives then you will become counted among those who have been guided, and be among those who have fulfilled the requirements of having taken the bai'at and if not, then Allah knows everything. Do not be

content on just this that you have become an Ahmadi or have been born in an Ahmadi household.

The Promised Messiah (as) says that my bai'at will provide no benefit to you if it is not accompanied by good actions.

Then, the observance of Salat is a fundamental divine directive which has been declared to be the very reason for the creation of a human being and yet, in this too, our very senior officeholders, show considerable laziness. There are some officeholders who, while they are outside their homes, can be seen to be very active and doing great work, and when they come here they offer their prayers also and with great focus and apparent fear of God, but their wives inform that they do not offer their prayers when they are at home.

So when a very important and essential directive of Allah is not being fulfilled, is not being acted upon, then the claim that we will do this or that is entirely useless. It is first necessary that you bring your own personal condition into order and then, when you become such as is acting upon every command of God, and you are making special efforts to win the pleasure of Allah, then alone can an Ahmadi be called one who is fulfilling the demands of, "we hear and we obey" and then alone can he be counted a true momin, a true believer. And when this is accomplished, and one continues, after having believed, to make progress in one's level of faith, and pays attention towards doing good deeds, then such people shall become worthy of benefitting from the bounties of Khilafat.

In other words, Allah has made this promise with those people, or we can say that such people alone will draw benefit from the system of Khilafat, and such people will gain safety, peace and security, the fear of such will be converted into peace and security, who will have faith and will be the doers of good deeds and will fulfill the demands of worship and who will stay away from every type of shirk or associating partners with God, and who will be grateful for this immense blessing and bounty of God which has been bestowed upon them in the shape of Khilafat.

As I said, Allah, the Exalted, has initiated this system of Khilafat in Ahmadiyyat and this system can not be initiated anywhere else. Ahmadis are indeed fortunate because, by accepting the Promised Messiah (as), they have been blessed with the bounty of Khilafat.

So always remember that the Promise that Allah has made is not unconditional. It is conditional on certain things. And when these conditions are fulfilled, then, by the Grace of Allah, security will also be bestowed and the state of fear shall be changed into one of peace and the members of the Jama'at have experienced this many times.

Indeed, in these times, even the non-Ahmadis have seen and felt these things that how Allah arranges for the security and safety of the Ahmadis. I have mentioned this several times in the past. The condition that prevailed among the Ahmadis before the election for the 5th Khalifa took place, it was being felt by the non-Ahmadis too and some among them were sitting waiting to see what sorry state the Jama'at falls victim to.

But Allah, the Exalted, fulfilled the promise He had made to the Promised Messiah (as) in such a wonderful manner that the world was left amazed. And through MTA, the non Ahmadis also

witnessed how amazingly and manifestly, the state of fear changed into one of peace and contentment.

A non Ahmadi leader of some renown, a friend of an Ahmadi, said that although I do not believe you to be true, yet this I believe, after watching this whole affair, that the practical and manifest decree of God and His support is with you. So there are such people also who despite witnessing everything still insist on sticking to their heedless and obstinate ways.

The wave of tyranny that is blowing in Pakistan these days is an expression of the fact that Ahmadis are continuing to make gains and progress and they see the fields of our success continue to expand more every day and all their attempts to finish us never succeed. They continue trying to figure out how they should go about destroying us?

But I say to these people that, O enemies of Ahmadiyyat! Remember that our Lord, our Friend, is that God Who is the Possessor of All Powers. He will never allow you to succeed. The progress of Islam is now destined to take place through the Promised Messiah (as). The flag of the Holy Prophet of Islam will now be raised in the world through the servants of the Promised Messiah (as), this flag will be raised now in the world by those who have firm faith in Khilafat on the pattern of prophethood, those who are attached to Khilafat, who have become the beads of the necklace that is the Jama'at-e-Ahmadiyya, who have firmly gotten hold of the rope of Allah. So no effort of yours, and no misdeed or attack that you carry out, even if it be with the help of any worldly government, will be able to stop Khilafat-e-Ahmadiyya from achieving its purpose nor will any such effort be able to stop the progress of Jama'at-e-Ahmadiyya.

The members of the Jama'at should also remember that, as I said, treading on the paths of taqwa, righteousness, establishing salat, prayer, and advancing in financial sacrifices will continue to enable them to benefit from the bounties of Khilafat. So it is the duty of every single person that he make a full fledged effort so that by the Grace and Mercy of Allah, he should take a large share of these bounties.

Now I shall read some extracts from the writings of the Promised Messiah (as) which he wrote for those who will remain attached to Khilafat, or the Jama'at or who will benefit from the bounties of Khilafat and win the pleasure of Allah.

The Promised Messiah (as) says:

And you, too, should partake of the Holy Spirit by compassion and by purifying your souls. Because without the Holy Spirit true Taqwa cannot be

attained. And, totally shedding all base desires of the self, choose for the sake of winning the pleasure of God that path compared to which no path can be narrower and straiter. Don't fall in love with the pleasures of the world, for they take you away from God. Choose a life of austerity for the sake of God. The pain which pleases God is better than the pleasure which makes Him angry. And the defeat which pleases God is better than the victory which invites the wrath of Allah. Renounce the love which brings you nearer to the wrath of Allah. If by purifying your hearts you come to Him, He will help you whichever path you tread and no enemy shall ever be able to harm you. You can never ever win the pleasure of Allah unless you, relinquishing your desires, abandoning your pleasures, sacrificing your honour, disowning

your wealth, discarding your life, bear such hardships in His way as make you suffer the pangs of death. But once you suffer such hardship, you will sit in the lap of God like a beloved child. And you will be made heirs of the truthful who have preceded you. The door of every blessing will be opened to you. But there are few who belong to this category.

God addressed me and said that Taqwa is a tree that should be planted in the heart. The very water which nourishes Taqwa irrigates the whole garden. Taqwa is a root without which everything is meaningless; and if it remains intact then nothing is lost. What benefit is there for a man in indulging himself in the useless activity of claiming with his tongue that he seeks God while he has no sure footing with his Lord. Look, I say to you truly and sincerely that ruined is he whose faith is tainted by even a hint of worldliness. Hell is very close to that soul all of whose intentions are not for God—rather some of them are for God and others are for the world. Thus if you have an iota of worldly adulteration in your intentions, all your worship is in vain. [Al Wasiyyat]

Then the Promised Messiah (as) says:

But if you, in reality, die by killing your baser selves, then you shall appear in God and God shall be with you. And the house in which you live will be blessed and God's mercy will descend on the walls which are the walls of your house. And that city shall be blessed where such a person lives. If your life and your death, your every action and movement, and your kindness, and your anger are for God only and if, in any trouble or difficulty you do not put God to the test nor sever your relationship with Him—rather, under these trials, you step forward towards God—then I truly say to you that you will become a chosen people of God. You, too, are human as I am human and that very God Who is mine is yours. So don't lay waste your noble capacities. Look! if you fully incline towards God, then be reminded—and I say it in accordance with the will and pleasure of God—that, you shall become His chosen people. Let the Greatness of God take root in your hearts; and acknowledge His Unity not just with your tongues but also with your actions, so that God, too, practically shows His Mercy and Kindness to you. Refrain from malice and treat human beings with true compassion.

Adopt each and every path of righteousness for who knows from which of these paths you will be accepted?

Rejoice and be happy that the field of achieving nearness to God is vacant. Every nation is in love with the world and to what pleases God the world pays no attention. Now is the time for those who wish to enter this door that they, mustering all their strength, show their mettle and win the much coveted prize from God.

Don't think that God will let you go to waste. You are the seed which the Hand of God has sown in the earth. God says that this seed will grow and flower and its branches will spread in all directions and it will become a huge tree. So, blessed is one who believes in what God says and does not fear the trials which he suffers in His path. For, the coming of trials is essential so that God may try you to see who is true in his declaration of Bai'at and who is false.

Then the Promised Messiah (as) says:

God addressed me and said that I should inform my Jama‘at that those who believe and their belief is not adulterated with worldly considerations and is free from hypocrisy and cowardice and is not found wanting at any stage of obedience, such people are the favourites of God. And God says that indeed these are the ones whose station is that of Truth.

May Allah enable all of us to fulfill all the wishes and desires that the Promised Messiah (as) had and enable all of us to establish a true and fully loyal connection with Khilafat and bestow upon us the ability to establish the highest standards of obedience and enable us to achieve the highest levels of our worship so that we all continue to be blessed with the bounty of Khilafat.

Aameen!