

ARE AHMADIS MUSLIMS

Pronouncement
of the Head of
the Ahmadiyya
Movement

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OF THE HEAD OF
THE AHMADIYYA
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

The Promised Messiah, on whom be peace, has written:

It is not possible for me to give adequate expression to my gratitude to Allah, the Exalted, for all His bounties at this trying time when from all directions the Muslim divines are condemning me: You are not a Muslim; and Allah, the Gracious, calls out:

Proclaim: I have been appointed, and I am foremost of believers.

On one side the Maulvis are urging people: Uproot him and destroy him; and on the other God vouchsafes to me the revelation:

They await your being afflicted with misfortune, but they themselves will be afflicted with evil fortune.

On one side they are striving to humiliate and disgrace me and on the other He promises:

I shall humiliate him who seeks to humiliate thee; Allah is thy recompense; Allah will bestow thy glory on thee.

On one side the Maulvis are writing *fatwa* after *fatwa* that by accepting my doctrine and following me a person becomes

Kafir and on the other God, the Exalted, continues to repeat and emphasise His revelation :

Tell them: If you love Allah, then follow me; Allah will then love you.

In short, all these Maulvis are fighting God. We shall see who wins.

In the name of Allah, Most Gracious, Ever Merciful.

COMPREHENSIVE SUMMARY OF THE ADDRESS

DELIVERED BY

HAZRAT HAFIZ MIRZA NASIR AHMAD,

KHALIFATUL MASIH III,

ON FRIDAY, MAY 4, 1973,

IN THE MASJID AQSA, RABWAH. (PAKISTAN)

On the morning of April 30, the newspapers carried an item relating to a resolution adopted by the Azad Kashmir Assembly. The item as reported in the *IMROZ* is in the following terms:—

Mirpur—April 29—The Azad Kashmir Assembly has today adopted a resolution unanimously whereby the Ahmadis have been declared a non-Muslim minority and the propagation of Ahmadiyya doctrines in Azad Kashmir has been restricted.

This item has been published in other papers also like the *Nawa-e-Waqt*, *Musawat*, *Pakistan Times* and *West Pakistan*.

As reported, this item of news is false. No resolution has been adopted in these terms. I shall presently revert to the

actual terms of the resolution. At this stage, the question that arises is, why have those papers which are connected with the Ministry of Information and Broadcasting published this false item so prominently? The responsibility for this either lies on some officer of the Ministry or upon the papers themselves which possibly imagine that no one will call them to account for whatever false report they might publish. They do not realise that when anyone considers himself secure against being called to account, he might be called to account by God Himself, should He so will.

As I have just said, this item of news is not correct in the version in which it has been published. No bill has been adopted declaring the Ahmadis a non-Muslim minority or imposing restrictions on the propagation of Ahmadiyya doctrines. Some papers have carried an additional item also to the effect that the Ahmadis should register themselves as a non-Muslim minority. When this news was published, it evoked very strong reactions despite the fact that it was not known whether the news is correct or not. Our own communities everywhere gave strong expression to their feeling of sorrow and anger. Normally we take no notice of such items of news and ignore them completely. On this occasion also, if there had not been such wide publication of this piece of news, throughout the country, we would not have felt impelled to make any statement. But as it is, our commenting on it in a proper and justified manner cannot be held as provoking undesirable reactions inasmuch as the matter has become public knowledge everywhere and we are called upon to pronounce upon it so that further mischief might be obviated.

As soon as this item of news became known among the members of the Movement, I began to receive messages over the telephone, through personal messengers, the mail and the telegraph that if in the situation that had arisen, there was need of any sacrifice to be offered they were ready to do so. In reply to these messages, I reminded our friends that God has blessed us with reason and good sense, and has placed us in a situation of dignity and honour and that these bounties of His, which He has bestowed upon us by His grace, demand that we should say nothing without ascertaining the correct position; for instance, what are the exact words of the resolution, who is in support of the resolution and why has this item been given such prominence in the press. I told our friends that I would first ascertain the correct position and then talk about it.

The *Mashriq* had not published this item on April 30 but on May 1, it published a correct version of it which was that the Azad Kashmir Assembly, in its sitting at Mirpur, had adopted a resolution making a recommendation to the Azad Kashmir Government that the Ahmadis should be declared a non-Muslim minority. In other words, no measure has been adopted to that effect but a recommendation has been made to the Azad Kashmir Government that the Ahmadis should be declared a non-Muslim minority, that their religious propaganda should be restricted and that Ahmadis should register themselves as members of a non-Muslim minority.

I sent for a number of responsible members of the Movement from Azad Kashmir and told them that even if a legislative measure should be adopted by the Assembly to the effect that every Ahmadi who considers himself a non-

Muslim, should register his name as such, we could have no objection to it, *for every Ahmadi considers himself a Muslim and is a Muslim in the sight of God, the All-Knowing and All-Aware.* Such law would therefore not apply to him. I gave them a fundamental direction that they should tell all Ahmadis that they are not under any obligation to have their names registered inasmuch as we consider ourselves Muslims and such a law would not affect us. How could a person who considers himself a Muslim have his name registered as a non-Muslim? If he does so, he would make a false statement and Islam does not permit falsehood.

In short, I told our friends from Azad Kashmir to go back and not to worry and that if anyone came to them to register their names, though I trust that God willing, no one will approach them in that behalf, yet if, God forbid, such a contingency should arise, they should keep in mind the fundamental direction I had given them.

Then we tried to discover the actual situation in the Assembly, and we found that the total number of the members of the Azad Kashmir Assembly is 25, out of whom 11 Opposition members have boycotted the Assembly and were thus not present in the sitting. Out of the remaining 14, some were absent. We have not been able to ascertain the exact number so far but according to one report only 9 members were present in the sitting in which the resolution was adopted. It will thus be appreciated that a recommendation supported by 9 members out of 25 described as a unanimous resolution of the Azad Kashmir Assembly could only be so designated for the purpose of creating mischief.

It has also been said that 12 members were present in the sitting and that some of them afterwards told their Ahmadi friends that they did not support the resolution. It is possible that when the proposal was put to the vote, they might have left the Assembly Chamber. It appears then that the recommendation contained in the resolution was adopted with the support of 9 or 12 members of the Assembly; and that this has been made the basis of all the fanfare which has been raised in the press. In the first place, we trust that the recommendation will not be acted upon by the Government of Azad Kashmir as there are sensible people everywhere including Azad Kashmir and that good sense will prevail in the end in this matter. Our own President is blessed with great intelligence and perception and there are many others in Pakistan who are just, fair and honourable. Out of these some stand out boldly in support of justice and some are timid. But timidity is not inconsistent with gentlemanliness.

Now let us appraise the consequence of a resolution like this adopted with the support of 9 or 12 people. It is not to be feared that the resolution will convert the members of the Movement into non-Muslims, for those whom Allah, the Exalted, calls Muslims, it is immaterial if an ignorant person calls them non-Muslims. Therefore we have no cause for worry on that account. What we do worry about is that if, God forbid, this kind of mischief grows, it might destroy Pakistan. We, therefore, pray and all our efforts will be directed to this end, and our patriotism would prompt us continuously to desire that no kind of mischief should raise its head which should put the security of Pakistan in jeopardy. If there is disturbance, some persons might be killed; some would be injured (God alone knows who they would be) but

should this happen, it would be a degradation and a humiliation for Pakistan.

The *Mashriq* reported the result of the proceedings of the Azad Kashmir Assembly as follows under the caption:

“The Azad Kashmir Assembly has adopted a resolution declaring the Qadianis a minority.”

“The Azad Kashmir Assembly has adopted a resolution in which a recommendation has been made to the Government of Azad Kashmir that the Qadianis should be declared a minority, that the Qadianis resident in the State should be formally registered and that after declaring them a minority, they should be assured of representation in the various departments according to their numbers. The resolution also says that the propagation of Qadianiyyat shall be prohibited in the State. This resolution was moved by Major Muhammad Ayub, a member of the Assembly. One clause of the resolution was dropped in consequence of an amendment in which it had been recommended that the entry of Qadianis in the State should be prohibited. While speaking in support of the resolution, Major Ayub read out the text of the oaths prescribed in the Constitution of Pakistan to be made by the President and Prime Minister of Pakistan, and said that the Constitution prescribes that the holders of these offices must be Muslims and to secure this, the oath requires that the person making it should affirm that the Holy Prophet Muhammad, on whom be peace, is the last prophet and that there is no prophet after him.

You and I also believe that the Holy Prophet Muhammad, on whom be peace, is a Messenger of God and the Seal of the Prophets. We also believe that there is no prophet after him.

A short while ago in one of my Friday sermons, I had explained that the station of the Holy Prophet is the very throne of the Gracious Lord, and that nothing can be imagined beyond the throne of the Gracious Lord. Thus there is no question of any Prophet after him, for there is no station higher than the spiritual station that he occupies. He who according to the prophecy of the Holy Prophet and through complete obedience to him and through being blessed out of the abundance of his grace, that is to say, the Promised Mahdi, is elevated to the seventh heaven is not after his lord and master, the Holy Prophet Muhammad, on whom be peace, and does not hinder his being the last. If at any time elements hostile to Pakistan try to create disturbances in the country basing themselves on these oaths, the whole world will realise what the true situation is. It has been heard that certain elements will also raise a cry and to incite disturbances thereby that no *Shia* can be President or Prime Minister for Hazrat Syed Waliullah Shah has recorded in his book "*Tafhimati-Ilahia*" that they exalt their Imams above the Prophets and therefore deny that the Holy Prophet was the Seal of the Prophets. It may be that Hazrat Syed Waliullah Shah had in mind that the spiritual station of any Prophet who confirms the prophethood of the Holy Prophet can at the most be the seventh heaven and that the station of the Holy Prophet is above and beyond it at the throne of the Gracious Lord which makes the Holy Prophet unique, then if the *Shias* believe that the station of their *Imams* is above the seventh heaven, they thereby deny that the Holy Prophet was the Seal of the Prophets.

Further, the *Ahli Hadis* and some other sects have contended throughout that Jesus is bodily alive in heaven and

will at one time descend to the earth. Now a Muslim who has this belief cannot make an affirmation in accordance with this oath. But the Ahmadis do not admit that any new or old prophet can appear after the Holy Prophet. The text of the oath does not state that an old prophet can appear after him and not a new one. It states that there will be no Prophet after the Holy Prophet. If our interpretation is accepted, namely, that the station of the Seal of prophethood is at the throne of the Gracious Lord beyond which there can be nothing, then there can be no objection to our stand. But if you persist in your erroneous interpretation, then believing that Jesus will come back, you cannot take this oath.

The oath also affirms belief in the Unity and Oneness of Allah. Those of you who make prostrations at the graves or consider such prostrations permissible can also not take the oath. The oath also affirms the carrying out of all the requirements and teachings of the Holy Quran and *Sunnah*, but if you neglect these requirements and teachings and you have not illumined your lives with the light of the Quran, you cannot take this oath unless you take the oath while dishonestly cheating your people.

I have considered the wording of the oath very carefully and have arrived at the conclusion that there is nothing to stop an Ahmadi from taking this oath, but I want to announce this clearly that no Ahmadi has any concern with or love for politics or power or office. We are the followers of the great, spiritual son of the Holy Prophet, the Promised Mahdi, who had said:

“What concern have I with countries, my country is apart from all others:

What have I to do with crowns, my crown is the pleasure of my Beloved."

We have no concern with these worldly crowns, kingdoms, governments and high offices, and we have no love for them. These honours and dignities belong to the worldly. May Allah continue to honour us *darweshes* with the crown of His pleasure.

It was said in the Azad Kashmir Assembly, or it was erroneously concluded, that the wording of these oaths shows that Ahmadis are non-Muslims. There are some people in Pakistan also who are proclaiming that the oaths prescribed for the President and the Prime Minister show that Ahmadis are not Muslims; but as falsehood has no firm support, Mian Tufail Muhammad has announced in his Press Conference that the Azad Kashmir Assembly has achieved a great victory and that the Government of Pakistan should now also enact a law declaring that the Ahmadis are a non-Muslim minority. But this is inconsistent with their previous declaration that the wordings of these oaths have declared the Ahmadis non-Muslims. They now say that a law is needed for this purpose. This shows that when they stated that the wording of the oaths had made Ahmadis a non-Muslim minority, they were affirming something that was not true.

The truth is, and our friends should grasp it clearly, that we adhere to the certainty that a believer does not stand in need of any political or juristic certificate as evidence of his faith. If anyone imagines that to become a Muslim, or to remain one, he needs the certificate of a king or the *fatwa* of a grand *Mufti*, then his faith is no faith at all. If no *fatwa* is

needed for this purpose, and most certainly it is not needed, then all these *fatwas* are vain and meaningless. Allah is All-Knowing, and these *fatwas* have no meaning. When I say *us*, I do not mean merely the Ahmadis of today. I include in it all those who, since the time of the Holy Prophet, on whom be peace, up to today have been lost in their love of God and have been inebriated with the love of the Holy Prophet and whose practice has been in accord with the essence of the teachings of Islam whenever and wherever they have been. Such *fatwas* have no relevance to them. I say this because Allah, the Exalted, has said in the Holy Quran :

“He has named you Muslims.”

If He has named you Muslims, then if the whole world calls you *Kafir*, this would not mean that you are no longer Muslims for you have been proclaimed Muslims by God Himself. The complete verse is as follows :

“Allah has named you Muslims in this Book and also in previous Books, so that the Messenger may be a witness over you and that you may be a witness over mankind. Then observe Prayer, and pay the Zakat and hold fast to Allah. He is your Master, an excellent Master and an excellent Helper.” (22:79)

Thus, God says that He has named you Muslims and you are Muslims in His sight. He had informed previous Prophets also that a Muslim people would be brought into being and the previous Prophets also called you Muslims, and finally, the Holy Quran has named you Muslims and believers. The Holy Prophet was commanded to proclaim himself the foremost Muslim and the foremost believer, and this also means that his followers are Muslims and believers.

In the verse just cited, Allah, the Exalted, proclaims you Muslims because you observe Prayer, pay the *Zakat*, hold fast to Allah, and believe firmly that once you have established a true relationship with God, you no longer stand in need of any other being, for He is your Master, an excellent Master, and an excellent Helper.

Thus the question does not arise whether A or B calls me or you non-Muslims or Muslims. The question is whether the conditions on the basis of which God has described the followers of the Holy Prophet as Muslims are, or are not, fulfilled in your lives. It is the sheer grace of Allah that today an overwhelming majority of Ahmadis fulfill the conditions of faith. It cannot be denied that there are a few who are hypocrites nor can it be denied that there are a few who are weak of faith, but equally it cannot be denied that an overwhelming majority of Ahmadis fulfill all the conditions of faith, that they love their Lord and that they hold fast to Him determined not to let go for even a moment. Thus this very large majority of the Ahmadiyya community who have been proclaimed Muslims by the previous Prophets and whose being Muslims has been announced in the Holy Quran, cannot be held to be non-Muslims by the Azad Kashmir Assembly or by the so-called divines of the whole world. If they do so, they put themselves in juxtaposition to God and do not realise that since the days of Adam up to today whoever has taken his stand against the purpose of God and against His design has been swept out of existence by the manifestation of God's wrath.

It is, therefore, not the business of any human being to determine whether a person is a Muslim or not. We are aware

of those who are behind this resolution of the Azad Kashmir Assembly. There is a group in Pakistan who, deriving support from this resolution, are demanding that the Government of Pakistan should make a law to the same effect. I have heard that these people are threatening the Government that if their demand is not acceded to, the country will be faced with a situation like the one that was created in 1953. I am unable to appreciate why they consider the Government so weak and timid that it would be frightened by their threats. That, however, is the business of the Government. I am not concerned with it. But I am concerned with the threat held out to Ahmadis by recalling the situation in 1953. The truth of the matter is that by recalling that situation, they are trying to deceive themselves and their supporters. The disorders of 1953 brought such humiliation upon these people that if they had any sense, at all they would never mention 1953 again. The Ahmadiyya Community saw great signs of the support and help of God during those disturbances, and in consequence of all that happened then, Allah, the Exalted, through His grace and mercy, greatly fostered the Community. For us, therefore, 1953 proved a blessed period which started the Community on a course of very fast progress during which it scaled many heights both from the point of view of discipline and propaganda and of numbers. At this moment, I observe present here many friends who belong to areas along the border of Sargodha and Jhang districts where since 1953 many new branches have been established, and thousands, nay, hundreds of thousands have joined the Movement. A short while ago, some friends who had come to see me in Lahore from a village, mentioned casually in the course of a conversation that in 1953 they used to go out from their

village to set fire to the homes of Ahmadis in the neighbourhood, but thereafter God bestowed upon them the blessing of joining the Movement and made them devoted members of it. Thus 1953 set a mark of humiliation upon those who are today seeking to revive the memories of it. But God made 1953 a means of the progress of Ahmadiyyat and a landmark in its history. Thereafter when 1953 is mentioned, we are pleased, for the Community made great sacrifices at that time, and accelerated the pace of making Islam prevail over all other faiths in all parts of the world. If Ahmadiyyat were to disappear today, there would be nobody left who would work for Islam and make sacrifices for its progress and propagation. The honour of laying down lives and sacrificing property, dignity and time for promoting the spread of Islam belongs to the Ahmadiyya Community alone. Those who by recalling the circumstances of 1953 deceive themselves that they would achieve their impossible objectives, should realise that the conditions created by them in 1953 furnished the Ahmadiyya Community with the opportunity of making sacrifices and discharging their responsibilities cheerfully. The members of the Movement went about with their lives in their hands and God's angels kept guard over them. At the time when fires were ablaze in Lahore, in every direction, some of the leading members of the Jama'at-e-Islami urged an Ahmadi to go and tell the Head of the Movement that the only way of saving the Community was that he should sign a statement which they had prepared, failing which the Community would be utterly destroyed. Naturally, the Head of the Movement paid no attention to such threats nor indeed did any member of the Movement and the same is the case today.

What we are interested in is God's reaction and the manifestation of his love for His persecuted servants which occurs when the persecution assumes a severe aspect. During those days of 1953, of which you are reminding us again, we had witnessed such manifestations of God's love, that your assertion that those conditions would be repeated once more makes our heart jump with joy for we realise that God's love will be manifested again to an extraordinary degree. If imagining the Government to be timid, you have persuaded yourselves that you can frighten it by mentioning 1953, you can please yourselves. We do not consider the Government timid, and we are sure that your tactics will not frighten it, but that is the business of the Government, and I am not called upon to say anything on its behalf. So far as the Ahmadiyya Community is concerned, you have emerged like jackals from your holes, you imagine that your cries will frighten the members of the Movement. Indeed no. They will not be frightened.

As I have stated on several occasions, the total number of the membership of the Ahmadiyya Community is approximately 10 million, a substantial number of whom, approximately 4 million, comprising men, women and children are in Pakistan. Our opponents who call us non-Muslims and non-believers and revile us as such, have stated that during the elections of 1970, over 2 million young Ahmadis worked in support of the Peoples Party selflessly as volunteers and that is why the Peoples Party won a majority of the seats in the election. I consider myself that this is an exaggerated estimate but there is no doubt that the number of these volunteers certainly ran into hundreds of thousands. Today I wish to inform those who are reviving talk of 1953 of the Ahmadi

scale of values so that we may not be blamed that we had not made it plain. It can be best put in the words of Khalid Bin Waleed, namely, that an Ahmadi Muslim loves death far more passionately than you love the comforts and luxuries of this life. These words are utterly true and are very dear to us. They are the cry of our hearts. I desire, humbly, to enlighten those who are busy designing disorderly projects, seeking shelter in the events of 1953, lest they should continue under some misapprehension, that the hundreds of thousands of adult Ahmadis who dwell in Pakistan (indeed the same is true of Ahmadis everywhere, but I am at the moment talking of Ahmadis in Pakistan) are as fond of death in the cause of Allah as a devoted lover is eager to lay down his life for his beloved. These devoted lovers of God love death to a far greater degree than you love the comforts and luxuries of this life. But we are commanded by God to win the hearts of His servants through love. Therefore if we are not provoked by your shouts and your abuse, this is not evidence of our weakness, but is proof of our obedience to God's command and to our adopting ways of humility.

However, while we are commanded to win people's hearts through love, we also have in mind God's command:

"Permission is granted to those against whom war is made, because they have been wronged." (22:40)

When persecution is carried to the extreme limit, the Holy Quran permits self-defence, and self-defence is also permitted under national law. Nevertheless, the duty of securing the life and property of every citizen is placed by God on the Government. We therefore keep quiet, trusting that the Government will discharge its responsibility. If however, at any

time, there is no organized Government, and the country drifts into anarchy, and whatever administration there is ceases in practice to discharge the responsibility of safeguarding life and property, and a devoted Muslim who keeps his emotions under control for the sake of winning the pleasure of Allah hears the beloved voice of the Holy Prophet admonishing him that he is responsible for safeguarding his life and property, then you will witness the demonstration of what I have already said that an Ahmadi loves death more than you love your life and property. This results from the truth which every Ahmadi has firmly grasped that man's life does not end with the end of life upon earth. Death is not the end of life. It is the vital turning towards eternal life. My elder aunt said only the other day: One shuts one's eyes here and opens them in the life hereafter. This is the value in our eyes of this world which people love so much. We do not love this world. We acknowledge that we are weak, full of faults, but our Lord has adopted us as an instrument to bring about the dominance of Islam. We are, therefore, certain that despite our defaults and mistakes, if we continue to make the required sacrifices in the discharge of this responsibility, then on the shutting of our eyes here, when they open in the hereafter, we shall find ourselves in the lap of Allah, the Exalted, and by His grace and mercy, He will forgive us our defaults and mistakes, for He has admonished us:

Despair not of the mercy of Allah, surely Allah forgives all sins. (39:54)

It is easily understandable that those who are determined to spend every moment of their lives in seeking the pleasure of Allah and strive hard under this urge will find that Allah,

the Exalted, will forgive them any shortcomings that may have been left in the discharge of their responsibilities.

I, therefore, admonish the members of the Movement that they must adhere to peaceful ways and eschew disorder for "*Allah loves not those who create disorder.*" (5:65)

But O ye who oppose the truth! You create disorder and then nurse the grievance that you are not accorded divine support and help. You deprive yourselves of God's love on account of your disorderly designs. Then how do you expect to win God's support and help? But we shun disorder and do not consider it right to take the law into our own hands. We believe that it is the responsibility of Government to safeguard fully the lives and properties of our opponents and that it is also its responsibility equally to safeguard the life and property of every Ahmadi. Every human being, whether he is Mufti Mahmud, or Abul 'Ala Maududi or Mian Tufail Muhammad or an Ahmadi, is equally entitled that his rights as a human being, established by God, shall be safeguarded and that it is the duty of Government to safeguard those rights. But if rebelling against God, you seek to create disorder in the world, you will not be able to win God's love, and lacking God's love, how will you witness the signs of God's support, His help and His miraculous manifestations of power? In contrast, we, out of our extreme humility, and because we are totally committed to following humble ways, do not take the law into our own hands and commit everything to God. We would have recourse to self-defence only at such time when, according to the Companions of the Holy Prophet, law ceases to operate, and anarchy and disorder becomes widespread. God forbid that our country should be

faced with such a contingency. However, should this happen, you will realise the truth of that which has been said :

*It is not wise to challenge those who belong to God;
A helpless fox should not set itself up against tigers.*

You emerge in the guise of foxes and jackals and try to frighten us with your cries and your growls, not realizing that God has bestowed upon us a degree of courage beyond the courage of the tiger, and has bestowed upon us prestige far beyond the prestige of tigers. Timid animals tremble over a distance of miles when they hear the roar of the tiger. But we have been assured as the sincere and devoted followers of the Holy Prophet that our prestige extends as far as a month's journeying. God has bestowed upon us the capacity of selfless service. To establish the Unity of God, and to uphold the name of Allah and of His Messenger, we have fearlessly penetrated into the jungles of Africa which were the haunts of man-eaters. There have been hundreds, nay! thousands from among us who have made the supreme sacrifice for the sake of Islam. You stoned some of them to death, but did that in any way reduce their passionate love of God! By putting an end so cruelly to their lives, you satisfied your brutal instincts and they made such death the means of achieving spiritual delight. God so loved them that He utterly uprooted their oppressors. They stoned one of them to death and the wrathful hand of God destroyed a hundred thousand. We have been witnesses to the manifestation of God's power and His extraordinary love. We have firm faith in His power. Do you imagine that you can frighten us? We are not to be frightened by the whole world combining against us. When the British boasted of an Empire on which the sun did not

set, they backed the *Ahrar* against us. We were not frightened nor did we suffer any harm. Now that by Allah's grace, conditions have changed and the sun never sets upon Ahmad-
iyyat, and we have witnessed grand signs of Allah's power and love, are we going to be afraid of any save Allah alone?

The only fear we have in our hearts is the fear of God's displeasure. God has established us at the station of service of mankind, at the station of His own love, and the love of the Holy Prophet. We stand at this exalted station and daily witness the manifestation of God's grace in our lives. Every fibre of our bodies and souls is saturated with the praise and perfume of God, and is lit up with divine light. We who dwell in light are not to be frightened by jackals crying in the darkness.

So far as the Government is concerned, it will speak for itself and time will show whether it is affected or not by your threats. With that I am not concerned, but so far as the Ahmadiyya Community is concerned, I wish to make it clear to you, out of the love with which we have been commanded to win the hearts of God's creatures, that you should not let your minds entertain any thoughts of this kind for jackal cries do not frighten us. They tickle our hearts and cover our faces with smiles while we wonder at what you say. If, however, (we pray and we hope that God, the Great, will not permit this contingency to arise and that is why I emphasise IF) you should succeed in creating disorder to a degree which disables the Government from affording adequate protection to the citizens of this great country, and the Ahmadis are confronted with the responsibility of safeguarding their lives and property and the great project of

making Islam dominant, then on that day your old ones and young ones, and your men and your women, will witness the practical demonstration of what I have already stated that we love laying down our lives in the cause of Allah with far greater passion than that which you entertain for the life here and its comforts and luxuries.

Our friends ask me what is required of us in the present situation? I would say to them: Intensify your prayers. God in whom you have put your trust is Mighty and Powerful. He has not deserted you at any time during your life of more than 80 years nor will He desert you now. His promises are true. Continue to be His faithful servants and let every moment of your lives bear witness to your faith and loyalty. You will then see that under the shadow of God's mercy, you will continue to advance all the time. No power on earth can frustrate God's purpose. God has decreed world dominance of Islam through Ahmadiyyat. This heavenly decree of God is already in operation upon the earth. Through Ahmadiyyat the Unity of God and the love of the Holy Prophet will spread throughout the world. All the peoples and countries of the world shall witness the manifestations of divine love as we are witnessing them. God has so determined and so it shall be. The Ahmadis will be called upon to make sacrifices, some may have to lay down their lives, and some will have to sacrifice their property. This will certainly be, but the purpose for which the Community has been brought into being will, by Allah's grace, not be defeated or frustrated.

Therefore have no fear, and entertain no worry. Pay no attention to these shouts, *fatwas*, false items of news that are printed in the daily press. Pass these by with a smile and let

not your hearts be roused in anger. Let them be filled with pity for the people who are responsible for them. I feel much hurt when I witness that man can fall so low as to invent a lie, and then on the basis of it, to put forward a false and mischievous demand. This moral decline and the suppression of human nature is painful for us to witness but it does not frighten us. We are not roused to anger by it, we are roused to pity and mercy.

Pray, therefore, and pray very earnestly, that God may bestow understanding and good sense upon these people and to furnish them with the means of fostering their welfare, and support and help them in this effort. As He manifests His love for us, so may He manifest it for them that they may be blessed with the understanding and the strength which should enable them to join the forces of a humble servant of God who was the great spiritual General of the forces of the Holy Prophet. This is what the Holy Quran has promised. It is true that some unfortunate ones die without such realisation but there are many who after a long period of opposition, and after pursuing hostile designs, and indulging in abuse, and urging people to plunder and rapine, suddenly see the light and perceive the truth whereupon Allah manifests His love for them and divine light leads them out of manifold darknesses and they join the true followers of the Holy Prophet, that is to say, the Community which has been founded by the Promised *Mahdi* for the revival and dominance of Islam. Thus, those who indulged in arson, rapine, and murderous designs yesterday become devoted lovers of God and His Messenger and make selfless service for the upholding of Islam their practice, and begin to take pride in

sacrificing their lives, property and time for the achievement of their purpose.

The Ahmadiyya Community is next to the Companions of the Holy Prophet, unique in its record of sacrifice. God has designated man the noblest of His creation, because of the example set by the Companions of the Holy Prophet and after them, by the members of the Ahmadiyya Community who are truly obedient to the Holy Prophet and follow his excellent example. That is why even those who are atheists and those who abjure and abuse God and those who revile the Holy Prophet and a great number who have forgotten their Creator, and have turned their backs on His worship, who have become strangers to good and are innocent of all moral qualities are yet, because of their humanity, the noblest of God's creation. This is because the Companions of the Holy Prophet who laid down their lives in the cause of God and were devoted lovers of God and His Messenger, were the true representatives of humanity. Man has been called the noblest of creation on account of those earlier ones also who in their own time, sacrificed their lives and property in support of the Prophets of their times who were striving to bring sections of mankind to the threshold of God. The truth is that man collectively has been designated the noblest of creation because one out of mankind was the great and majestic Muhammad, on whom be peace, whose spiritual station is at the throne of God.

Man is the noblest of creation because from among mankind through the spiritual power of Muhammad, on whom be peace, were developed men like the Companions of the Holy Prophet and today have been recreated those who, under

divine decree have been described as those who have joined the Companions.

This means that to make man truly the noblest of creation, to reform man's moral qualities, to teach him the way of discharging his responsibility to God and his fellow beings and thus to reconcile him to God and to create in his heart the love of God, and to saturate it with the intense desire to obey and follow the example of the Holy Prophet is, in this age, our task and our responsibility. It is we who have to put forth all this effort. We have to bring mankind to the station which as the noblest of creation, is the true station of man. With God's grace, this will be accomplished, for this is His promise, and this is His decree which are bound to be fulfilled. We should pay no heed to godless voices which are raised in opposition to this goal and purpose for they are the voices of people who do not know the true meaning of worship, whose eyes lack the lustre of God's love, whose ears are not capable of hearing and recognising the voice of God, and whose noses have lost the capacity of smelling the perfume of God's love. If such people manifest their dislike, for us this need not upset us.

Concentrate therefore on prayer for this is your business and put forth your utmost effort to win peoples' hearts through love, for this is God's command. Once you succeed in absorbing God's love, the world and all it contains will be as nothing in comparison. It will not be worth mention, let alone being a source of fear.

On reading a garbled version of what happened in the Azad Kashmir Assembly, the members of the Movement were

naturally anxious to obtain guidance from the Centre on how to react to the situation that had been created. I have expounded to you the true stand of an Ahmadi. Continue your supplications and adhere firmly to this stand. God's promise and the glad-tidings that He has conveyed to us are subject to the condition that we should neither forget nor abandon the station to which He has done us the honour to call us. We must keep firm hold of the hem of God's garment. We must continue in devoted love of the Holy Prophet. We must attach no importance to ourselves. We have to win God's love through selfless service. Should the world utterly reject our love, we should in such a situation remind ourselves of the revelation vouchsafed to the Promised Messiah (on whom be peace): Let us be occupied with Prayer and witness the spectacle of Judgment Day.

It is our duty to absorb the mercy of Allah through humble supplications and to turn devotedly to God so that we might become witnesses to the great signs of the jealousy of God, the Mighty, the Strong. Our supplication should be: Merciful God! grant us the vision and the strength to supplicate Thee in a manner which would attract Thy acceptance and in consequence of which darkness may be converted into divine light and the world might witness the spectacle of: *The earth will be lit up with the light of her Lord. (Amen.)*