

REVELATION WILL BE CONTINUOUS

By

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**ENGLISH RENDERING OF
THE CONCLUDING ADDRESS
IN JALSA SALANA UK
ON 26th JULY 2009**

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MAURITIUS

After reading *Tashahhud*, *Ta'uz* and Sura *Al Fatiha* of the Holy Qur'an the caliph said:

“When Hazrat Masih Maood^{as} declared himself to be the Messiah and Mahdi, he also declared that Allah has told him through revelations that he was the awaited Mahdi and Messiah. He also said that in servitude to the Holy Prophet^{saw} and because of his love and obedience to him he had also received the status of a non-lawbearing prophet within the *umma (ummati nabi)*. Consequently the opponents raised a hue and cry and said that these declarations were totally false. They used such foul language to qualify him that one cannot expect to hear from the mouth of a good and honest person and even these days they continue to use such words. At the same time these opponents have brainwashed all the Muslims into believing that the verse of the seal of prophet (33:41) has closed the door to arrival of prophets after the Holy Prophet Mohammad^{saw}.

Every Ahmadi knows quite well that the meaning that others give for the seal of prophets (*khataman nabiyyeen*) is wrong. But with this verse the door to prophethood has not been closed. But according to the verse “*alyawma akmalto lakoum dinakoum wa atmamto alykoum ni'mati wa razito lako moul islam dina*”(5:4) which means “This day I have perfected your religion for you and completed My Favour upon you and have chosen for you Islam as religion.”....(some words are missing)... Until the last Hour it is Islam that is the last religion (*deen*). Allah has said “*Bal howa qur'anoum majid fi lawhim mahfouz*”, i.e say “ this noble Quran will be read in all times and climes and it has been so well guarded that up till the end of days its teachings will prevail. This was an announcement by Allah that from

now on there would be no new Shariah and no new religion. From now on no independent prophet can come who will be given the rank of prophethood because of his relationship or obedience to Allah where he can on his own attract the mercy of Allah. But only such a person can now achieve that status who is from the umma of the Holy Prophet ^{saw} and who is under his seal (of prophethood). So it is because of their misunderstanding or lack of understanding of the verse about the seal of prophethood that some ulemas who are unable to understand but the majority of and mischief prone ulemas have tried to turn the umma against Hazrat Masih Maood^{as} in all ages and places and they are continuing to do so even today.

And it is evident that because they could not or did not want to understand the real meaning of the seal of prophethood, they could not also understand divine revelation which is closely linked to this matter. And they misinterpreted it also. They have misinterpreted it and they have announced that all doors of divine revelation have now been closed.

So they also vehemently denied this announcement of Hazrat Masih Maood^{as} that “Allah speaks to me and grants me revelations.” But those who seek truth and are of a blessed disposition searched for truth and understood it and they continue to understand it. By entering the Jamaat of Hazrat Masih Maood^{as} they are striving to convey the last complete and perfect religion that was brought by Hazrat Mohammad^{saw} to the corners of the world.

What do we mean by revelations and inspirations (*Wahy & Ilham*) or what is the truth about them? The fact is that the question crops up in many people’s minds that if revelations and inspirations have ended

then it would mean that Allah has put an end to some of the attributes or that these attributes have stopped functioning or that one of His attributes is no longer in operation. But Allah who is the Source of all power who has declared that He is The First and The Last, He is Everlasting and Eternal and He will never come to an end. If Allah used to do something that He has stopped doing now, so we will have to agree that He is deficient in some of His attributes. And this would be a great calumny on Allah and a great sin. On the one hand it is incumbent upon the Muslims to believe in Allah who is Most Powerful and Mighty, the One, The Unique. But on the other hand without any shame and without any thinking and reflection only because of their enmity towards Hazrat Masih Maood^{as} they have such thoughts that diminish the grandeur of Allah.

So have some fear of Allah in your heart and keep in mind Allah's injunction "*fa subhanallahhe amma yasefoune*". It means "Pure is Allah, without any blemish and even without that which they attribute to Him". So Allah still possesses all the attributes that He possessed in the past (those we know and those we do not know also). And whenever He wishes and however He wishes He manifests them. Even today His attribute of talking with His servants still goes on as it went on before. And in this age, fulfilling His promise He sent Hazrat Masih Maood^{as} and He spoke with him through revelations and inspirations (*wahy & ilhaam*).

In one of his poems Hazrat Masih Maood^a says:

Woh khoda ab bhi banata hai jiss se chahe kalim

Ab bhi ouss se bolta hai jiss se woh karta hai pyar¹

¹ That Allah even today can make whom He wants to receive His Words

Then in the Holy Quran speaking about the continuation of revelation and the descent of angels He says:

“Innal lazina qalou rabbonal laho soummas taqamou tatanazzalo alyhemou malaaekato alla takhafou wa laa tahzanou wa absherou bil jannatil lati kountoum tou’adoune”

Translation:

As for those who say, ‘Our Lord is Allah,’ and then remain steadfast, the angels descend on them, saying: ‘Fear ye not, nor grieve; and rejoice in the Garden that you were promised. :_[41:31]

Then He says:

‘We are your friends in this life and in the Hereafter. Therein you will have all that your souls will desire, and therein you will have all that you will ask for —[41:32]

So in these verses, by mentioning the descent of angels and the continuation of revelation Allah has shut up the mouths of those crooked-thinking ulemas who say that now the door of revelation has been closed. These doors are now open only for those who are the friends of Allah, but not for the self-proclaimed ulemas. They are still open for those who are steadfast and bear all trials and difficulties for the sake of Allah. The angels descend upon them. They talk to them and they console them by telling them that they (the angels) are with them in this world and in the next. Commenting on these verses Hazrat Masih Maood^{as} says:

“Those who say that our Allah is Lord of all perfect attributes and He has no partner in His Being or in His attributes and they remain

Even now He speaks to whomsoever He loves.

steadfastness in the face of many calamities, trials and by facing deaths and there is no flinching in their faith or their sincerity , on such persons angels descend. Allah talks to them and tells them not to be afraid of trials and not to be fearful of enemies and not to be sad with the past troubles that have befallen you because I am with you. We give you the garden that has been promised you in this world itself. So be happy. And know that these words are not empty ones or that these promises have not been fulfilled. But there are thousands of people of the heart (*ahle dil*) in the religion of Islam who have tasted of this spiritual garden. In fact Islam is that religion whose true followers have been declared to be the inheritors of all previous righteous people and all their multifarious blessings have been given to this honored umma. Inspirations and revelation is such a thing that cannot be achieved as long as one is not completely at peace with Allah the Almighty and one has not inclined one's neck to His total obedience. Allah says in the Holy Quran "*Innal lazina qalou rabbonal laho soummas taqamou tatanazzalo alyhemou malaaekato alla takhafou wa laa tahzanou wa absherou bil jannatil lati kountoum tou'adoune*"². This verse draws our attention to the fact that the descent of revelation is attached only with those who are steadfast in Allah's path and they are the Muslims..... Allah's special servants who are His friends definitely partake of Divine discourse (*mokalima elahiyya*) and good dreams."

² *As for* those who say, 'Our Lord is Allah,' and then remain steadfast, the angels descend on them, *saying*: 'Fear ye not, nor grieve; and rejoice in the Garden that you were promised. ∴[41:31]

Therefore this should be the belief of a true Muslim. By the Grace of Allah in this epoch by recognizing the Imam of the age who was a true and sincere lover of the Holy Prophet Mohammad^{saw}, it is our firm belief that all the attributes of Allah still manifest themselves as they did before. Moreover not only does He have the power but He continues to send His revelations and inspirations to His special and chosen friends. But as Hazrat Masih Maood^{as} has said revelations and inspirations will occur only when one is completely at peace with Allah and one has put one's neck at His threshold. This distinction has been exclusively reserved for the Muslims. It is a matter for concern that The Muslims are rejecting the distinction that Allah has reserved exclusively for them after the perfect Shariah that has been brought by the Holy Prophet Mohammad^{saw}. The Muslims are refusing to take this honour only because Hazrat Masih Maood^{as} claimed to be the Mahdi and Messiah and a non-law bearing prophet and he announced that Allah sent revelations to him. And this was not just an empty declaration. He published many of his revelations before hand and many people from his followers and non-followers bore testimony to their fulfillment. For example Allah had said "I am with you and those who love you". So today after 120 years not only Ahmadis but even non-Ahmadis declare that despite fierce opposition it appears that Allah's help is with the Ahmadis. The enemies attacked him and they dragged him in court. But beforehand Allah the Almighty informed him that the enemies will not touch even one of his hairs. And then even the world saw that some enemies, whether from India or from a big country like America, not only were punished but they were made an example for others. According to the information that Allah gave him in His revelations He punished these enemies and dishonored

them. **So whoever says that Allah has closed the door of revelations and inspirations display a lack of intelligence and a lack of faith.**

Now I will explain the meaning of revelations and inspirations in the light of what the lexicographers have said since it is clear from the extract of the writings of Hazrat Masih Maood^{as} that when Allah speaks with someone He does so through revelations or inspirations. It is not possible to quote from all dictionaries but I will quote from the dictionary of Imam Raghīb. It is a well known reference. He writes that the real meaning of *wahy* is to indicate quickly. Since there is an indication of rapidity or quickness in the word that is why we say “*amroun wahyyoun*”. And this *wahy* at times through words hints at a subject obscurely and at times it happens through words that are not connected and at times it is through written words and it is to this that Allah’s words

(Then he came forth unto his people from the chamber and asked them by signs to glorify *God* in the morning and in the evening.) [19:12]

refer. Some say that that he pointed out to them through signs others say that he wrote to them.” He then says and this should be well noted “those divine words that are sent to Allah’s prophets and friends are known as revelation.” Now look, when Hazrat Masih Maood^{as} said that he was receiving revelations, the people raised a hue and cry. We acknowledge Hazrat Masih Maood^{as} to be a prophet and he has also declared that he is a non law-bearing prophet and we know that prophets receive revelations. But according to Imam Raghīb even the friends of Allah receive revelations and he has not made any distinction between revelations received by prophets or by the friends

of Allah but he has only said that divine discourse whether it is with the prophets or the friends of Allah it is known as revelation.

Now I will present you the different meanings of *wahy* which Hazrat Mousleh Maood^{fa} has taken from different dictionaries. He writes:

“After taking all these meanings into consideration the different meanings of *wahy* are as follows:

- To be raised for a particular mission
- To put a word in the heart
- To help to understand through signs
- To help to understand a message
- To write
- To speak without letting others know about it
- To order ”

Now after these explanations we will see from the Holy Quran how Allah explains on which occasions and to whom and how He gives revelations. In fact the word *wahy* has been used in many different places and contexts. Besides human beings it has been used for animals and even inanimate objects. Although generally speaking it has been used for prophets but it has also been used for other human beings as well. For example with regard to Hazrat Moosa^{as} Allah says:

“When We revealed to thy mother what was an *important* revelation, *saying,*

“Put him in the ark, and throw it into the river, then the river will cast it on to the bank, *and one who is an enemy to Me and also an enemy to him will take him up.*’ And I wrapped thee with love from Me; and *this I did* that thou mightest be reared before My eye. (20:39-40)”

And at another place Allah says:

And We revealed to the mother of Moses *saying*, 'Suckle him; and when thou fearest for him, then cast him into the river and fear not, nor grieve; for We shall restore him to thee, and shall make him *one* of the Messengers.'

[28:8]

Then Allah speaks about revelations that He gave to the followers of Hazrat Isa^{as} and He says:

“And remember My Favour when I inspired the disciples saying “Believe in Me and in My messenger”, they said “we believe and bear witness that we have submitted” (5:112)”

As we have seen from the meanings that are found in the dictionaries, here also the meaning is the same that Allah put something in the heart to act in a certain way.

Before we go further I will read you an extract from the writings of Hazrat Masih Maood^{as}. He says:

“It is incumbent upon whosoever believes in Allah and in His Signs to believe also that Allah can send revelations to whomsoever He likes among His servants whether he is a messenger or a non-messenger and He speaks with whomsoever He likes whether he is a prophet or one of the *mohaddis*. Allah has informed us in His Book that He spoke with the mother of Moosa. In the same way He spoke with the followers of Hazrat Isa^{as}. And in this decisive book Allah has also informed us that He spoke with some men and women. Speaking directly to them He commanded them to do some deeds and to refrain from others. And these people were neither prophets nor messengers appointed by the Lord

of the worlds. And to the mother of Moosa Allah said “fear not, nor grieve; for We shall restore him to thee, and shall make him *one* of the Messengers.” Therefore o you just and wise one! Reflect well why then is it not allowed that Allah should talk with some men in this umma which is the best of ummas whereas before you he even talked with some women. And the examples of the previous people are available to you.”

As far as we are concerned we are sure and certain that even **today Allah sends revelations to such people who are good-natured (*neik fitrat*) and to whom He wants to give a happy end(*anjaam ba khayr*)**. That is why through revelations He makes some people stand up to help Hazrat Masih Maood ^{as}. Allah revealed to him (Hazrat Masih Maood^{as}) “*Yansoraka rijaaloun nouhi elayhim minas samaa 'e*”. It means “We will help you by those persons in whose heart we will send our revelations” Allah the Almighty has been sending these revelations and He continues to do so even today. Yesterday I told you about some such instances. But there are innumerable such instances. Some people who have joined us have spoken about how Allah comes to their help.

Now I will revert back to where we were. As I have said from the dictionaries we understand that *wahi* means that words were put in the heart. Allah further says in the Holy Quran speaking about the heavens:

So He completed them into seven heavens in two days, and He revealed to each heaven its function. And We adorned the lowest heaven with lamps *for light* and for protection. That is the decree of the Mighty, the All-Knowing. [41:13]

There is also mention of revelation on the earth also as mentioned in chapter *Al Zilzal* (99:4-5) “*yawmaizin tohaddeso akhbaaraha be anna rabbaka awaha laha*”. It means “on that day she will tell her news for thy Lord would have revealed to her” This verse speaks about events that would take place at the end of times. It means that through Allah’s command the changes that will take place on earth will be visible to all the people as they are witnessing them these days.

Then Allah says that He has sent revelation to the honey bee. He says:

And thy Lord has inspired the bee, *saying*, ‘Make thou houses in the hills and in the trees and in the trellises which they build. [16:69]

He revealed to it where it should build its houses and gave it the necessary capacity to make honey. In the next verse He says:

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“Then eat of every *kind of* fruit, and follow the ways of thy Lord *that have been made easy for thee.*’ There comes forth from their bellies a drink of varying hues. Therein is cure for men. Surely, in that is a Sign for a people who reflect.” [16:70]

Here He has mentioned that after building their hives the bees produce honey in which there are remedies for you and this is a sign for people endowed with understanding.

So without thinking or understanding or just to mock at Hazrat Masih Maood^{as} and say that there is no more any revelation or he did not receive any revelations is not correct. By giving these and other examples Allah wants to say that revelation is at the source of all that

is happening in nature. Scientists who have studied bees and their system of organization have shown that this is an extraordinary system. There is an organization for protecting their Queen and providing her with food. Similarly there is a distribution of labor within the colony. On these matters these days there are many books, articles and films that are available and even on the internet you can know a lot. But this is the glory of the Holy Quran that, 14 centuries earlier it explained these matters. When we reflect on the creation of Allah or on His creatures we should come to understand that everything has been created for a purpose. Secondly to accomplish its god-ordained mission each creature receives a command from Allah and that command is received by means of revelation.

And if this ordained work is not given by clear revelation or invisible revelation the work cannot be accomplished. And we see the same thing in the visible world also.

If the system of giving revelation (*wahi ka nizaam*) does not exist continuously or if when the need arises Allah does not keep it going on from time to time then just as the natural world will not function properly so will be the case with the spiritual world and it cannot go on.

Discoveries that are made by scientists who are involved in research are the result of a sort of hidden revelation. The scientist gets an idea, he works and reflects on it and he makes discoveries. Anyhow the institution of revelation (*wahy*) is an ongoing one. Commenting on the honey bees that have been told to “build their houses on mountains or on trees or on trellises” Hazrat Mousleh Maood^{ra} has also linked these places to the stages of revelations among human beings. And this is

the beauty of the Noble Quran that underneath each example that it gives, a spiritual order is apparent. But only they can see or can understand (these spiritual truths) who, in search of knowledge and wisdom dive deep into it. Just as honeybees have been given revelation to build their houses at these places, similarly among men also there are these stages. The revelations of some are of a very high level and for others they are of a lower level and for some others even lower than of the second level. This refers to what the Holy Quran says about the prophets: “*tilkal rosolo fazzalna ba'zokoum ala ba'zin*”, that is “these Messengers we have exalted some of them above others”[2:254].

If we look at the connection between the verses where mention is made of the revelation given to the honey bee and the verse that follows and precedes it we see that mentioned is being made of the spiritual system (*rohani nizaam*). After mentioning the different colors and medicinal properties of honey in the next verse Allah says “

And Allah creates you, then He causes you to die; and there are *some* among you who are driven to the worst part of life, with the result that they know nothing after *having had* knowledge. Surely, Allah is All-Knowing, Powerful

Apparently this verse has no connection at all with honey bees. But by saying “Surely in this there is a sign for a people who reflect” it means that you should reflect about the revelation that is given to men and which is mentioned in the Holy Quran and most verses are concerned with the revelations given to prophets. The revelations given to prophets are for spiritual medicines and in all epoch there is a need for these spiritual medicines. Prophets have been sent to take care of the spiritual condition of the people. Either Allah sent a new

Shariah which could cure spiritual maladies in a better way or He kept the available Shariah alive through the prophets. Consequently those societies whose spiritual condition had deteriorated so much that they were at their “worst state of life” and they had forgotten their own teachings, they might be reawakened through the honey of revelation. And the status that the Holy Prophet ^{saw} enjoys among the prophets is such that his revelation also was of a lofty station. Because he was the most noble among prophets and because he was the seal of prophets, and because his Sharia was complete and perfect, therefore his prophethood extended up to the end of times. But since under the decree of Allah, decrepitude sets in and the Holy Prophet Mohammad ^{saw} did prophesize about it also that a time of darkness will come , so that epoch did arrive.

Although Allah used to send *Mujjadids* and His Friends who continued to spread light in their own territories and orbits, in the end he sent the seal of caliphs (*khatamoul kholafas*), the Mahdi and Promised Messiah. He did so in order that the Messiah might reestablish the grandeur and prestige which once the Muslims enjoyed but which they have lost and are groping in all sorts of darkness because they neglected the Holy Quran which is a remedy and a mercy for all believers (*Shifaoun wa rahmatul lil mo'meneen*). How? By getting direct help from Allah, the Messiah presented to the world the wisdom and truths underlying all the words of the Holy Quran.

Allah who is All knowing and All powerful sends revelation in order to establish His own system on whomsoever He pleases. So Hazrat Masih Maood ^{as} says “If revelation to bees has not been stopped up till now how come revelation sent to men can be stopped!” And both

Hazrat Mojaddid *Alfe Sani* (1564–1624) and Shah Walilullah Shah (1703-1762) believed in revelation. Writing about the status that he received from Allah in this age because of his subservience to the Holy Prophet Mohammad^{saw}, Hazrat Masih Maood^{as} says:

“Since a very long time it is the practice of Allah who has created the world and who has given us the good news of an eternal life which will come afterwards that in order to increase the knowledge of those who are negligent, He attracts towards Himself some of His Servants by revelation and He speaks with them and He manifests His celestial signs on them. Thus they see through the spiritual eyes of Allah and they are filled with love and certainty and they become like those persons who attract others to the source of life where they are drinking. So that those who are neglectful may know Allah and they might get the eternal life. And every time in the world when the Love of Allah becomes cold in people’s heart and because of people’s negligence there is a lack of internal purity, Allah commands one of His Servants to stand up through His Revelation so that hearts may be purified. And at this moment the one who Allah has purified with His Hands and whom He has ordained is this humble one.”

So the continuation of revelation is essential in order to keep alive the teachings of religion and to awaken those who are negligent in their duties and to establish the spiritual reign of Allah in the world. And in this age, through His special Power He has sent revelations to Hazrat Masih Maood^{as} so that the ship of Islam might face all sorts of cyclones and moved forward.

Through revelation Allah told him “*Isna’il foulka be ayyoyena wa wahyena wa qoum wa anzir innaka menal ma’moureen* ” It means “ build the ark under our eyes and with our revelation . Stand up and warn. Surely you are among those who have been commissioned”. So since he made that declaration the world has seen that plenty of earthly and heavenly calamities have come and the world is moving fast towards destruction which he warned. This is a clear proof that he received revelations from Allah. Take heed o you who have eyes.

Now we will see how Allah sends revelation to human beings. The Holy Quran says in chapter Al shura:

And it is not for a man that Allah should speak to him except by revelation or from behind a veil or by sending a messenger to reveal by His command what He pleases. Surely, He is High, Wise. [42:52]

Commenting upon this verse Hazrat Masih Maood^{as} said:

“In practice we see that there are only three ways in which Allah talks to human beings. There is no fourth way. They are:

Dreams (*roya*)

Visions(*mokashifaat*)

Revelations(*wahy*)

Behind a veil means dreams because we see dreams and they are couched in veil. And the sending of messengers means through visions. In a vision an angel may appear and give a message.”

Commenting on this matter further Hazrat Masih Maood^{as} says:

“There are only three means of divine discourse :(1) Dreams(2) Visions (3)Revelations . Revelation is what comes to the pure heart of a prophet without any intermediaries and these words are quite clear and apparent. (A blind Hafiz was sitting in front of him in his assembly) So the Promised Messiah said: This Hafiz Saheb who is blind never makes any mistake in listening to our words. Although he does not see but yet he knows who is speaking. The second type is dreams. This type of speech is colorful and very subtle. It contains allusions and requires interpretation like for example when the Holy Prophet^{saw} saw two bracelets in his two hands or when he saw that one of his wives had a long hand or seeing cows. Such type of speech requires interpretations. The third type of speech is visions and this contains representations like Gibrail^{as} or any other angel or any other thing. So in the verse under discussion besides these three types of revelation no other type has been spoken about.”

So these are the three means through which Allah sends His Message to human beings which Allah has mentioned in this verse. And for each individual it will depend on his personal relationship with Allah and with his status and rank in the eyes of Allah. To those persons with whom Allah sends revelation (*wahy*) He shows them true dreams also. But it does not follow that he who sees true dreams and visions he should be a recipient of revelations as well.

Hazrat Masih Maood^{as} has said that “at times Allah shows true dreams even to worldly persons. They do not receive this because of their

rank. But Allah wants them to know that through revelations Allah speaks with His Servants or sends those messages so that these people may develop certainty on the existence of Allah and that they might be inclined to listen to a person who claims he receives revelations. But despite this, millions of people are not at all ready to listen to the one who claims he is receiving messages from Allah.”

As I have already said it is to the prophets that this verse applies in the first place so that they may propagate the message that they have received from Allah to the people. Consequently they try to make them become the servants of the Merciful. In the Holy Quran it is said “*maa alal rasoule illal balagh . wallaho ya'lamo maa toubdouna wa maa kountoum taktomouna*”. The translation is as follows: “The responsibility of the prophet is only to deliver the message. Allah knows quite well what you make apparent and what you hide”. In another place He says: “*qaalou rabbouna ya'lamon inna elaikoum la moursalouna . wa maa alayna illal balaghoul moubeen*” “They said “Our Lord knows that we are messengers unto you; it is incumbent upon us only to deliver the message” At many other places Allah has spoken about the responsibilities of the messengers. Above all He has said to the Holy Prophet Mohammad^{saw} “*balligh maa unzela elaika mirrabbeka*” which means “convey what has been revealed to you from your Lord”. What is the message that the prophet has to deliver? Everyone knows about it. It is the message that they have received from their Lord. It is not the responsibilities of the messengers that they make others accept the message. Their responsibility is to make it clear that their message is from Allah. If you accept it you will succeed in both this world and the next and if you do not want to hear this message then your affair is with Allah. And Allah has severely

warned those who reject Allah's Messengers. So the messengers who have lots of compassion for the people are anxious when they see the people rejecting Allah's message because they are aware that the consequences of this denial can be frightening. The one who was most anxious was the Holy Prophet Mohammad^{saw} as we read in the Holy Quran "*fa la allaka bakheoune nafsaka alla yakounou mou'menoune*". That is to say "Will you put your life in trouble because they disbelieve". Prophets have no personal benefit in the belief of the people. We read in the Holy Quran that all prophets in reply said to their people that "we do not seek any reward from you, my reward is with Allah" And above everyone else these words apply to the Holy Prophet Mohammad^{saw}. He lived for Allah's sake. Allah told him to announce "*Qoul inna salati wa nosoki wa mahyaya wa mamati lillahe raqbbil aalamine*". That is "Say, 'My Prayer and my sacrifice and my life and my death are *all* for Allah, the Lord of the worlds. [6:163]. So the one who has sacrificed everything to Allah, what does he have to take from the world. Instead of taking from the worldly people he gave to them with so much generosity that even the disbelievers said that he was a creature of another world. So when he placed his life in peril he did so because he feared that if the people rejected this message they might be destroyed. In order to prevent the people from being destroyed he was deeply troubled and anxious.

Mentioning the anxiety of the Holy Prophet^{saw}, Hazrat Masih Maood^{as} said " This light of guidance which miraculously manifested itself in Arabia and spread around the world was the influence of the pain that was felt in the Holy Prophet's heart. All peoples were far from and deprived of Tauheed but in Islam it fountain was still flowing. All these blessings were the result of the holy Prophet's supplications as

Allah has said “ *fa la allaka bakheoune nafsaka alla yakounou mou'menoune*”. That is to say “Will you put your life in trouble because they disbelieve”. So if in the previous peoples there were no such reforms or God-consciousness, it was because those prophets did not have this degree of care and heart-burning for their umma.”

Since the Holy Prophet^{saw} was the Prophet of latter days and the seal of the prophet so his anguish was for all the people until the end of times. That is why Allah gave him the good news of the coming of his true lover in the latter days. As I have already said prophets come not with a new Shariah but with the revelations they have received to present the Shariah of the previous prophet in its true and real light. If with the passage of time people have forgotten these instructions or because of lack of proper understanding they have added innovations in it the prophet has to purify these teachings in the light of the revelations that he receives and present them to the world. Any how it is the responsibility of the prophets that they deliver the message that they have received from Allah to the people to bring them near Him. Since their heart is full of pain for the people, they accomplish their task with great anxiety and anguish. Speaking about the state of mind of the prophets Hazrat Masih Maood^{as} says:

“Since in the heart of the prophet there is a maximum degree of sympathy for the people, so all his spiritual attention and supplications and humility are geared towards the wish that the Lord that has manifested Himself to him may be recognized by others so that they may be saved. And with affection he presents himself to Allah and with the wish that people may live, he accepts plenty of deaths on his own person and he

puts himself in great hardships. Each one strives for his own self but the prophets (on whom be peace) strive for others. People sleep and they remain awake for them. People laugh and they cry for them. In order to free the world willingly they accept any kind of hardship. They do all this so that Allah may manifest Himself in such a way that the people may know that Allah really exists and that His Being and *Tauheed* may become clear to people who are ready and that they may be saved. Even for sympathy with their mortal enemies they accept self-hardship. And the one who was the best example in this field is our prophet Mohamad ^{saw}”. So this is the work of the prophets to convey to the people Allah’s revelations. By making man the best of creatures Allah has taught him to distinguish between right and wrong. Allah says “*laqad khalaqnal insaana fi ahsane taqweem*” meaning “Surely, We have created man in the best make”[95:5]. That is to say we have endowed him with the best faculties which can take him to the height of progress. This progress can be both spiritual and worldly. Secondly with his innate capacities he can be of benefit to others in the spiritual or worldly realm. So if he uses his faculties and does good deeds and profits by the revelations given to the prophet, he becomes a source of beneficence not only for humanity but also to the other creatures as well. But as I have already said that together with becoming the best of creatures Allah has also given us the capacity to

distinguish between right and wrong. This is done by sending revelations to a prophet. Secondly, in each person He has created the quality (call it *firat* or revelations) which helps him to distinguish between right and wrong. In the Holy Quran we read “*fa alhamaha fojouraha wa taqwaaha*” which means “it has made clear to the self what is good and what is bad”

And whoso practices virtue he helps to accomplish the objective for which prophets come into the world.

And the objective for the creation of man that Allah has taught us, namely “*wa maa khalaqatul jina wal insa illa le ya'bodoune*” This worship is Allah's worship. It has to be done according to His instructions. In these are included, namaz, roza, Zakat and Hajj. Secondly we have to look after the rights of the creatures. We need to look after their rights per se but we have also to convey to them the message that the prophet has brought. What you consider good for yourself, should be good for others as well. And it is this that will make one succeed both in this world and in the next. Now those who will not act thus and will profit by the freedom granted and will incline towards evil they will not succeed. Concerning virtue and vice Allah says “*Qad aflaha man zakkaaha wa qad khaba man dassaha*” which means “He who purifies His self will succeed and he who corrupts it will perish.” “to perish” means to incline towards evil or to ignore the message that Allah's chosen prophet has brought. And by citing the examples of the people of previous prophets the Holy Quran has made it clear that the end of those who disobey Allah's prophets are not good.

So after the departure of the prophets only such people can be considered to be “the best of creatures” who, while purifying their selves and understanding the aim of their existence, they not only fulfill the rights of others but they fulfill also the rights of Allah. They keep the mission that Allah gave to prophets through revelation alive. It is only then that it can be said that people have profited from the revelations that the prophets received and they joined the group of real believers. This is the mission of true followers. They are the people who succeed in both this world and in the next and victory have been decreed for them. The Holy Quran mentions these people as follows:

O ye who believe! be helpers of Allah, as said Jesus, son of Mary, to *his* disciples, ‘Who are my helpers in *the cause of Allah.*’ The disciples said, ‘We are helpers of Allah.’ So a party of the children of Israel believed, while a party disbelieved. Then We gave power to those who believed against their enemy, and they became victorious. [61:15]

As I have already said, after the prophets it is the duty of the followers to continue to convey the message that the prophet received. Those who act according to these teachings they are most apt to be called the helpers of Allah (*ansaar ullah*). At a place Hazrat Masih Maood^{as} says: “Allah, the Almighty did not need any help. He had the power to dispense these prophets with any need for help. But prophets seek help from their followers because it is their duty to instill Allah’s grandeur in the people’s heart. They should feel that all that they possess belongs to Allah.” It is incumbent upon us to follow Allah’s instructions and to spread His Message around the world as it was the duty of the prophets, as I have already mentioned.

As far as the prophets are concerned they are fully convinced of Allah’s words “*Inna la nansoro rosolona wallazina aamanou fil*

hayatid dunya". That is to say "Surely We will help our prophets and the believers in this world". So when Allah has said that He will help the prophets and their followers what is the meaning of calling the followers for help? They are being called so that they may partake in the blessings. Islamic history is witness to the fact that help comes only from Allah. In the battle of Badr despite lack of resources Muslims routed their enemies. But in the battle of Hunain when some Muslims were thinking that victory will be theirs because of their numbers, at one moment the attack of the enemies was so violent that numbers could do nothing. Speaking of this situation the Holy Quran says: "when your great numbers made you proud but they availed you naught; and the earth with all its vastness became straitened for you, and then you turned back retreating" (9:25). But since Allah the Almighty had promised victory to His Prophet, and such a promise applied most to him, so after giving this lesson that the true Power is Allah and not individuals, Allah brought back solace. He says: "He sent down hosts which you did not see and He punished those who disbelieved". Here it should be clear that the prophet relies solely on Allah. And the Holy Prophet ^{saw} trusted most in Allah's Being. To him even if no one helped him the disbelievers would meet with defeat. And it was this trust that made him declare "I am a prophet not a liar, I am the son of Mutallib". He meant to say that he was definitely from Allah and victory will be his. This reverse in the fortunes of the war was only temporary. Even if no one stays with me even then I will come out victorious. The situation in the war was not due, God Forbid, to any pride or weakness in the Holy Prophet ^{saw}. But it was due to those Muslims whose faith was still weak at that moment and they relied on their numbers. So when Allah the Almighty calls the

believers to help, He does not do so because He is in need of their help. But He does so because He wants them to participate and get the great reward. So if the believers participate in the work of the prophet and have strong faith in Allah and try to accomplish his mission to the best of their abilities and fulfill the objectives of their believing and fulfill their responsibilities as they should be, then they will be apt to be called disciples (*hawaris*). And they will be successful.

So today this is the work of every Ahmadi. When you have believed in Hazrat Masih Maood^{as} and believed him to be the Imam of the age, Messiah and Mehdi so by chanting the slogan “we are the helpers of Allah” (*nahnon ansaaroullah*) be ready to make any sacrifice to accomplish that mission. To do so bring all your capacities to bear to accomplish the objectives for which Allah sent the Messiah. Hazrat Masih Maood^{as} was not an ordinary reformer (*Musleh*) or reviver (*mujaddid*) because Allah, the Almighty honored him with the titles of prophet and messenger because of his subservience to the Holy Prophet Mohammad^{saw}. In addition because of his servitude to the seal of prophet Allah made him seal of caliphs (*khatamul kholafa*) and also Messiah and Mahdi. Let me give you the reason for the coming of Hazrat Masih Maood^{as} and his claims in his own words. He says:

“When God Almighty, observing the condition of the world and finding the earth filled with every type of disobedience, sin and misguidance, appointed me for the propagation of the truth and the reform of people and the time was.....the end of the thirteenth and the beginning of the fourteenth century, then I—in obedience to this command—

sent forth the call through written announcements and speeches, that **I am that person**, who was to come from God at the turn of the century for revival of the faith. The purpose was that I should re-establish the faith which had disappeared from the earth, and pull mankind towards reform and righteousness and truthfulness through the power and strength that God had bestowed upon me and through the magnetic power of His hand. I was also destined to correct their doctrinal errors and to reform their conduct. A few years thereafter, it was made quite clear to me through Divine revelation that the Messiah, whose advent among the Muslims had been promised from the beginning, and the last Mahdī whose advent had been Divinely decreed to take place at the time of the decline of Islam and the spread of error, and who was to be guided directly by God, and who was to invite people to partake of the heavenly banquet, and whose advent had been foretold by the Holy Prophets^a thirteen hundred years in advance, was none other than myself. Divine revelation was vouchsafed to me so clearly and so continuously that it left no room for doubt. Every word of such revelations found its firm place in my heart like an iron nail. These revelations were replete with grand prophecies

which were most clearly fulfilled. Their regularity, number and miraculous power compelled me to affirm that they were the words of the One God Who is without associate and Who revealed the Holy Qur'an.”

So the promised Messiah and Mahdi has already come as a servant of the Holy Prophet Mohammad^{saw}. In his numerous publications and books he has made his message clear to the whole world. Today fulfilling the duties of true followers it is incumbent upon us to fulfill the aim for which Hazrat Masih Maood^{as} was raised namely to establish Allah's sovereignty and the Shariah brought by Hazrat Mohammad^{saw} and we should be ready for every type of sacrifice in order to accomplish this objective. Today the permanence of the world lies in being a servant of Mohammad^{saw}. And this servitude can only be fully accomplished when you accept the *bai'at* of his true servant and you follow that true Islam that was presented by Hazrat Mohammad^{saw} 1400 years before and which the majority of Muslims have forgotten. And the understanding of this Islam and its interpretation has been taught by Allah to Hazrat Masih Maood^{as} through revelations.

So in order to achieve this objective there is a need to call people towards Allah with special efforts. All Ahmadis around the world, in each country, in each town and village should make special planning to accomplish this task. Just by conveying the message to 2 or 4% of the people we cannot think that we have done our duties. The world wants a pure revolution. If on the one hand a large group of people are inclined towards the world and follow their low desires, on the other

hand there is also a considerable amount of people who want to see pure change. But unfortunately egoistic and self proclaimed ulemas and guardians of religion and some leaders in government, to fulfill their personal ambitions have been putting some obstacles in the way that the people are afraid of accepting the truth. This is the situation that is prevalent in Pakistan, India and Arab countries and people speak about this. Anyhow to give guidance and help people to understand the truth is Allah's work. But it is the duty of every Ahmadi to strive to convey the truth and to manifest anguish for this purpose in your supplications while obeying your master Mohammad ^{saw}. For this purpose, with great pain not only has Hazrat Masih Maood ^{as} drawn our attention but he has also spent his life in it. That is why Allah revealed to him also "*fa la allaka bakheoune nafsaka alla yakounou mou'menoune*". That is to say "Will you put your life in trouble because they disbelieve".

Today Allah has given us the means through which the many avenues for propagation have been opened. Many fortunate souls are hearing and reading and being impressed by the message of the true lover of the Holy Prophet ^{saw} through MTA and the internet. Yesterday I mentioned many such incidents. But if together with this message these people do not see our exemplary conduct, then our efforts to propagate our message will not have the desired impact. So it is the duty of every Ahmadi that together with the efforts to propagate our message we should also bring about a pure change in our conduct. Then water these pure changes with your supplications and tears so that the revolution that will take place might not be temporary but it will become permanent and will continue to guide the world. So wake up with these pure changes and moist your prayers mats and create a

commotion in heaven to accomplish this objective. Allah has already decreed success for the Jamaat of the Prophet's ^{saw} Messiah. It is our duty to lay great emphasis on prayers (*doa*) so that we become part of this decree of Allah and its fulfillment. And we start hearing these words from the Throne "*Ala inna nasrallahe qarib*". Definitely Allah's Help is near for you. You will receive the key to success and triumph soon.

So today, in order to accomplish this objective it is incumbent upon the Ahmadis of Asia, it is incumbent upon the Ahmadis of America, it is incumbent upon the Ahmadis of Europe, it is incumbent upon the Ahmadis of Australia, it is incumbent upon the Ahmadis who live on islands, it is incumbent upon the Ahmadis of Africa that you convey the message of the Messiah and the promised Mahdi to your respective cities, towns and villages. It is thus that you will honour the *bai'at* that you have made with Hazrat Masih Maood^{as} and you will accomplish the duties of true discipleship.

O Ahmadis of India and Pakistan it is your duty above all that you bring about a pure change in your own selves in order to convey the message of the Hazrat Masih Maood^{as} and also that you bring all your capacities to work towards this aim. It was there that the Messiah was born and it was from there that he made the grand announcement of being the Messiah.

And o you Arab Ahmadis, it is your duty above everyone else because you are closest to Hazrat Mohammad ^{saw} both through your language and your place of residence. Inform your countrymen that they are those who have been addressed in the first place in the instruction of the Holy Prophet Mohammad ^{saw} to convey his salaam to the Messiah

and Mahdi. There is no doubt at all that the time will come when the majority of Arabs will join the Jamaat of the Messiah and will pray for him. There is a revelation from Allah who raised the Messiah which says “*yad’ouna laka abdaal ous shame wa ebaadullahe menal arbe*”, which means “the Abdaal of Syria pray for you and the servants of Allah from Arabia also”. Today it is also the duty of those who have accepted the Promised Messiah that they pray for the accomplishment of his mission. Do pray a lot. Whoever gets the opportunity should go to the Mecca and in the Mosque of the Prophet and weep and cry and supplicate for the accomplishment of the mission of the Messiah. I am happy that among the Arabs there is a group who are busy conveying the message of Hazrat Masih Maood^{as} to others. And they are trying to rise up to the occasion on this matter. So do not allow any obstacle to deter you in this work and never be lazy. Allah’s Help is with you and so are the signs of the truthfulness of Hazrat Masih Maood^{as} also.

Many Arabs are aware that the running of the Arabic MTA multi-channel is one of the signs of the truthfulness of Hazrat Masih Maood^{as}. His claim was true. Despite difficult circumstances Allah has kept these channels running. You should never let the slogan of “we are the helpers of Allah” “*nahnon ansaarullah*” that you have chanted to ever die. Allah has put the inventions of this age to our service. So keep on using them as much as possible. May Allah be with you. May Allah be with all of us. May Allah give us the opportunity to fulfill our duties in the best possible way. Ameen. And now we will pray.....