

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوْمِينَ لِلَّهِ
شُهَدَاءَ بِالْقِسْطِ ۗ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ
قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۗ اٰعْدِلُوا ۗ هُوَ
اٰقْرَبُ لِلتَّقْوَىٰ ۗ وَاتَّقُوا اللَّهَ ۗ اِنَّ اللَّهَ
خَبِيْرًا بِمَا تَعْمَلُوْنَ ۙ

يُحَسِرَةَ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّنْ
رَّسُوْلٍ اِلَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ۙ

Mr Chairman, ladies and gentlemen

I deem it an honour to be addressing the Jalsa Salana on a subject that will give a glimpse into the pure character of the Imam of this age. A life modelled on the example of his master the Holy Prophet Muhammad (saw).

The translation of the 9th verse of Sura Maidah that I recited is;

*'O ye who believe! Be steadfast in the cause of Allah,
bearing witness in equity and let not a peoples' enmity*

incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear Allah. Surely Allah is well aware of what you do.'

The other is from sura Yasin verse 31;

'Alas for My servants! There comes not a Messenger but they mock at him'.

History bears witness that this indeed forms part of the life of every Messenger of God

The Holy Prophet (saw), was known as Al Ameen by the Meccans but as soon as he made his claim, he was met with ridicule and persecution from those very same people. The Promised Messiah (as) , prior to his claim was championed as the saviour of Islam, but no sooner under Divine command had he made his claim that he too faced bitter opposition. He always displayed patience, sympathy and kindness to those who opposed him, this is the subject I must speak on today.

Today we live in a world filled with hate, violence and rancour. The incidents of the Promised Messiah (as) kindness even to his opponents are a lesson for humanity.

Whenever the world has stood in need of guidance, Allah has sent His prophet for the reformation of man.

Allah reminds us in the Quran;

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا
اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۚ فَمِنْهُمْ مَّنْ
هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ
الضَّلَالَةُ ۗ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا
كَيْفَ كَانَ عَاقِبَةُ الْمُكذِّبِينَ ﴿٣٧﴾

'And We did raise among every people a Messenger preaching;[the verse continues] Worship Allah and shun the Evil one. Then among them were some whom Allah guided and among them were some who became deserving of ruin

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Two groups emerge one those whose lives undergo a pure transformation, the other are those who spend all their energies in the rejection of the prophet and oppose him tooth and nail.

At the head of the 14 century in fulfilment of previous prophecies the Promised Messiah and Mahdi (as) was raised for the renaissance of Islam.

In 1889 he laid down the conditions and formally took the oath of allegiance.

Kindness and sympathy to others was considered so important that even two of the ten conditions emphasised this, the 4th condition which reads:

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

One has to concede that with conditions such as these the emphasis is on kind treatment towards all mankind, irrespective of colour, creed or beliefs.

Hazur (as) stated;

‘I proclaim to all Muslims, Christians, Hindus and Aryas, that I have no enemy in the world. I love mankind with the love that a compassionate mother has for her children; even more so’

Ruhani Khazian vol 17;Arbaeen Pt. 1

These were not mere words, but time and time again we find incidents in his life which prove this beyond a shadow of doubt.

Truly, **Love for all Hatred for none.**

Onlookers are left dumbfounded that his heart melts for the sympathy for mankind, while having no concern for his own self.

Allah the Almighty showed many signs in support of the truth of the Promised Messiah (as), grand signs such as the eclipses and the sign of the plague.

He repeatedly made announcements warning people of this impending calamity of the plague and urging them to turn to God to be saved. He feared for their suffering.

Hazrat Maulvi Abdul Karim sahib (ra) relates that for a time he resided in a room above the bai't uddua, and was a witness at first hand of the supplications of the Promised Messiah (as) in the darkness and stillness of night. While everyone else slept, he would hear the Promised Messiah in deep supplication, with so much pain and anguish, like a woman in child birth. When he listened intently he was amazed that he was beseeching and pleading with his Lord, pleading that people be saved from the chastisement of the plague.

Ladies and gentlemen, this to me is the epitome of the kindness of the Promised Messiah (as) towards those who rejected him. It is a matter between him and his God, no one is there to witness this. While knowing that if a disbelieving people escape the punishment of the plague,

they would rejoice. Yet he laments for their safety. And it is only by chance, unaware to him that a companion overhears these cries.

[Seerat Promised Messiah (as) Hazrat Yaqoob Ali Irfani (ra) 428-429]

The Promised Messiah (as) was on the receiving end of vile verbal abuse, degrading attacks, edicts on his life, plans to the worst kind of abusive letters were sent without the postage being paid. He would have to open them and read the vile abuse; he would simply pray for these mischief mongers and then place them in a sack. **Never a word of disgust, complaint or retaliation. All he would do in response was display patience and forbearance.**

Names such as Maulvi Muhammad Hussain Batalvi, Saadullah Ludhianvi and Jaffer Zitli were just some who had crossed all limits in opposing the Promised Messiah (as)

Muhammad Hussain Batalvi, a leader of the Ahle Hadith sect who in 1893 hailed Hazur (as) as the saviour of Islam. However when under Divine command the Promised Messiah (as) made his claim of being the awaited Messiah and the Mahdi, this very same Maulvi became the most bitter opponent, and for the rest of his life made it his goal to oppose him. He wrote slanderous articles, the language he used to attack the Promised Messiah (as) is the worst kind imaginable. Much of that it is too painful to repeat here. In

his publication Ishatus Sunnah words such as raving drunkard, intriguer, swindler, accursed, [nauo zo billah] I am sorry but I cannot repeat any more. He gathered edicts of kufr even gave false evidence in a case with a view to humiliating and bringing about his ruin.

In 1897 Dr Henry Martin Clark a Christian Missionary charged the Promised Messiah (as) with an attempt on his life, and portrayed him as a mischief maker and dangerous man.

The very same Maulvi Muhammad Hussain came forward as a prosecution witness to lend support to the concocted story.

This was indeed a very serious matter and in the event of miscarriage of justice could have resulted in life imprisonment or even the death penalty for Hazur (as).

The Promised Messiah's lawyer, Maulvi Fazal Din wanted to weaken the prosecution case by damaging the character of their witnesses. He therefore asked Hazur's permission to question Muhammad Hussain about his parentage-it is alleged that his mother had been a prostitute.

Despite everything, the Promised Messiah would not allow his counsel to ask any such question, and strongly forbade him not to say a single word that might cause embarrassment to Maulvi Muhammad Hussain. Not only that, but to be sure the Promised Messiah (as) stretched his hand towards the mouth of his attorney, just in case he

started this line of questioning He said, 'I do not desire to put shame on him'.

Ladies and gentlemen this was the extent of the kind treatment that the Promised Messiah (as) showed to this opponent, who on his part had left no stone, unturned in causing every kind of pain to the Promised Messiah (as).

His lawyer Maulvi Fazal Din, who incidentally was a non Ahmadi, often recalled this in later years , **' Mirza sahib possesses extraordinary morals, that here is a person who attacks not only his honour but his life, and when in response some questions are framed to make his testimony weak, he states, ' I will not allow such questions to be asked'.**

[Seerat Tayaba , Hazrat Mirza Bashir Ahmad M.A. (ra), p 53-55]

The charges were all false and the Promised Messiah (as) was acquitted honourably and he forgave all those who had stood against him. Colonel Douglas, the District Magistrate, even told him that he was at liberty to prosecute the witnesses if he so desired, but the Promised Messiah (as) replied that he did not wish for this, and forgave them all, saying his case was registered in the Heaven.

This case took place in 1897, and despite the Promised Messiah's magnanimous forgiveness to all including Maulvi Muhammad Hussain, that was not the end of his bitter opposition. And years later Batalvi sahib fell on hard times, his press shut down, journal ishatus Sunnah stopped being

published, but he continued to write articles against the Promised Messiah (as), but no one was prepared to publish them. When the Promised Messiah (as) came to know of his plight, he had sympathy, he felt pity for him.

Scores of years of the most bitter opposition were once again overlooked, he sent him a message, inviting him to come to Qadian and stay there, not only that but also offered to publish and print his articles.

Ladies and gentlemen such acts of genuine kindness towards ones opponents are unheard of, but these qualities are only found in God's chosen servants His Messengers.

A man by the name of Nihaal Singh, who in his youth had been in the army, lived in Qadian. Another extreme opponent of the Jamaat. He would join with others and cause trouble for the Ahmadis, and to abuse them with foul language was a matter of routine for him.

On his allegation a dangerous criminal case against the Promised Messiah (as) and some other Ahmadis was in court.

At the exact time of the court case, his nephew Santa Singh's wife fell ill and was in need of musk for her treatment. Musk was and still is a rare precious commodity.

In this situation he went to the door of the Promised Messiah (as) asking for some musk. The Promised Messiah (as) wasted no time and came to the door at once. Having listened to his demand he told him, '**wait I will just fetch it for you**', so he

went inside and brought out around 5 to 6 grams of musk and handed it to him.

[[Seerat Promised Messiah (as) Hazrat Yaqoob Ali Irfani (ra) p 306]

How brazen was Nihaal Singh, he would not let up his opposition, he brought false criminal charges against the Promised Messiah (as), but when he needed this most precious musk he demands it from the Promised Messiah (as) who has not the slightest hesitation, but gives it to him free and with no questions asked.

The Promised Messiah (as) had to endure opposition in many forms, obstacles were placed before him. One such hindrance was a physical barrier, an 8 ft wall erected by his two cousins, Mirza Nizam Din and Mirza Imam Din. This wall created such a barrier, that it was like being imprisoned in a confined space.

It is difficult to imagine what problems this barrier may have caused, but I discovered that Hazur (as) described this in a statement he made to the court;

‘The erection of this wall has caused me great trouble, a new well had to be constructed involving expense and the press suffered a great deal. Visitors and friends have experienced hardship; some of them have been injured. The weak and the infirm are unable to join with me in the fajr and Isha prayers.

Guests come here to learn religion. But when they are put to all this trouble on account of the wall I am pained and shocked. I have no words to describe these troubles’.

Finally on legal advice, the matter had to be taken to the courts for resolution, and these proceedings were protracted.

Eventually, some 18 months later the matter was decided. The judge ordered that the wall be pulled down and awarded compensation to the Promised Messiah (as). The compensation was not paid, and a bailiff arrived in Qadian to impound Mirza Nizam Din’s goods.

That night he sent a message to Hazur (as) asking for mercy. He had no money he said, and he would have to sell his property. He complained why were they being humiliated?

The Promised Messiah (as) informed them, that this decree had been obtained without his knowledge and permission, and assured them that he would not be making any such claim.

[Seerat Tayaba , Hazrat Mirza Bashir Ahmad M.A. (ra), p 60]

Hazrat Khalifatul Masih II (ra) relates that after Isha, Allah informed the Promised Messiah (as) through a revelation or a dream, that this was a heavy burden, as a result of which the opposing relatives were enduring extreme difficulty and hard times. He remarked that I will not be able to sleep, so

someone should be sent immediately to inform them that we have forgiven you these costs.

[Tareekh-e-Ahmadiyyat vol II p 81]

That was the nature of the Promised Messiah (as), that despite months of facing difficulties from the actions of these people, when he comes to know of their plight , he is not even prepared to wait a single day, he wishes to remove their concerns immediately, and dispatches someone to tell them that their troubles are over.

The very same Mirza Nizam Din was the one who would appoint a brash person to stand outside the house of the Promised Messiah (as) and shout abuse at him. Rasool Bibi sahiba wife of Hamid Ali sahib relates that a few times it happened that this abuse continued not only through the day but throughout the night too.

So what was Hazur's reaction ? She relates that at dawn, **Hazur (as) suggested that something should be sent to him to eat, as he must be tired having shouted throughout the night , and his throat must be dry now.**

Hazrat Sheikh Yakub Ali sahib Irfani, (ra); relates that it is not a secret that Mirza Imam Din sahib was a zealous opponent of the jamaat and was against the family of the Promised Messiah (as). However Hazur (as) on his part in worldly

matters always overlooked this opposition, and would treat him with kindness, and often extended financial assistance to him even while he continued in his enmity.

On one occasion Mirza Imam Din acquired a horse, which he wanted to sell and thought it would be better to sell it in Jammu to achieve a higher price, as it was more suited to the royalty there.

So how to get it there, surely Maulvi Nurud Din sahib was there and if only he could be asked to help, but how to get him on board. Of course if Hazur (as) could make this request surely Maulvi sahib would comply. So despite Mirza Imam Din opposing the Promised Messiah (as) at every opportunity he was shameless enough to ask, probably demand, Hazur(as) to approach Maulvi sahib with this request.

The Promised Messiah (as) had no hesitation and put pen to paper and wrote to Maulvi sahib with a request to helping find a buyer for a horse belonging to his opponent.

[Seerat Hazrat Masih Maud (as) Hazrat Sheikh Yakoob Ali Irfani (ra) p 307-309]

The Promised Messiah (as) faced not only verbal opposition, but also was subjected to physical attacks.

On one occasion in 1892 after his claim, Hazur went to Lahore. He used to offer prayers in a mosque near to the house of Mian Chiragh Deen sahib. He was returning from the mosque accompanied by some attendants when the

brother of Paighambara Singh, who had claimed to be the Mahdi, approached Hazur from behind and attacked him. He tried to wrestle Hazur to the ground, however he did not succeed and the attendants restrained him. But he kept on verbally abusing Hazur, which enraged his companions.

The Promised took no notice of the attack, but feared the retaliation, and therefore strictly told them, **'leave him and do not to take any action, since he is deranged'**

Hazur (as) continued on his way home and kept glancing back to make sure that no harm came to his attacker, and kept instructing that , 'see no harm comes to him. Hazur arrived back home, and the man was released, who then stood outside the residence and continued with his rhetoric. Even then Hazur repeatedly instructed, 'nothing should be said to him, you must display patience and forbearance'.

[Seerat Hazrat Masih Maud (as) Hazrat Sheikh Yakoob Ali Irfani (ra) p 442-443]

Those accompanying Hazur were enraged with the attacker, and wanted to exacted retribution, but the Promised Messiah (as) nature was always to be kind and compassionate even to those who attacked you.

Many a time the Promised Messiah (as) had to endure prolonged incidents of abuse being shouted at him.

Hazrat Maulvi Abdul Karim sahib (ra) has written that the Promised Messiah (as) one day said,

‘That I have so much self-control, and God has granted such obedience to my soul, that even if someone was to sit before me and shout vile abuse at me for a whole year, finally it would be he who would become embarrassed and would have to concede that he was not able to incite me’.

That happened on numerous occasions.

Hazrat Sheikh Yaqub Ali sahib Irfani (ra), relates an incident when a Brahma leader probably Anbaash Mozamdaar Baboo, came to see the Promised Messiah (as), when a foul mouthed opponent came and started verbally abusing the Promised Messiah (as). Hazur (as) sat there quietly with his hand on his mouth, while the man kept shouting abuse. Even the Brahma leader tried to stop the barrage of attack, but the Promised Messiah (as) said to leave him and let him say what he wants to. This went on for some time and eventually the man got tired of his actions and left.

The Brahma leader was immensely impressed and said that this was a great moral miracle of yours. You could easily have silenced him and you could even have had him removed from there, or even has his tongue removed, but you displayed extreme patience and self control.

[Seerat Hazrat Masih Maud (as) Hazrat Sheikh Yakoob Ali Irfani (ra) p 443-444]

On another occasion again in Lahore, a disciple of Pir Gohlra Sharif came to see Hazur (as) and sat opposite and asked

permission to speak. On being granted this, he started abusing, and swearing and cursing Hazur (as) in the worse language imaginable. When he paused to catch his breath, Hazur would say to him

‘Sia sahib, kuch aur?’

‘Sia sahib, anything more’?

And he would continue the abuse unabated.

The Promised Messiah (as) sat with his hand on his chin and kept looking at him, at long last the man got tired of this tirade and fell silent.

Hazur (as) addressing him said, ‘ bhai sahib kuch aur be kahlay’.

‘Brother, say something else too’

At this the man burst into tears and fell in front of the Promised Messiah (as) and sought his forgiveness, and said that I made a grave error and did not realise the status of Hazur, and he repented.

It was the Promised Messiah (as) self-control in the face of adversity which demonstrates that Allah had blessed him with this sterling quality.

Another incident was related by Safiya Begum sahiba, the wife of Sheikh Ghulam Ahmad sahib, relates that on one

occasion when the Promised Messiah (as) had gone to Delhi, an opponent used to come daily and stand outside the house and shout abuse, swearing incessantly. Hazur (as) in response suggested to Hazrat Ama Jan (ra) 'prepare a glass of some sweet drink and send it to him, his throat must get dry by the abuse he keeps shouting'.

[Seerat al Mahdi vol II narration 1383]

On hearing abuse, I pray for these people,

There is abundance of mercy, and we have suppressed our anger

In 1903 when the Promised Messiah (as) started the construction of the the minaratul Masih his opponents, Hindus, Sikhs and Muslims colluded and raised an objection before the authorities.

When a government official arrived in Qadian to take evidence one of the most vociferous opponents was Lala Budha Mal.

The objection Hazur (as) said had only been raised by those who harboured enmity towards him. Pointing to Lal Budha Mal he said, **'Ask him that ever since our younger days till now, if there was ever an opportunity to do me an injury**

and he neglected it. Ask him also if there was ever an opportunity to do him good and I neglected it.

Hazrat Hafiz Roshan Ali sahib (ra) relates that Lala Budha Mal was so ashamed that he could not make any reply let alone raise his eyes to look at the Promised Messiah (as), and hung his head in shame.

The Deputy Commissioner ruled in favour of the Promised Messiah (as) and saw no reason to interfere in the matter.

It is plainly obvious to see, that those people who constantly were a thorn in his side around him in Qadian, took every opportunity in placing obstacles and difficulties in his path. The Promised Messiah (as) had to constantly face these problems, and on his part he never failed to show kindness and compassion to them.

These very same people in times of need had the guile to turn to him and seek his help. The case of Nihal Singh and Mirza Imam Din has already been mentioned.

On another occasion, a Hindu opponent, Lala Sharampat Lal fell ill, fearing the worst he became disillusioned. When the Promised Messiah (as) came to know of this, he himself went to the house of this opponent of Islam to enquire of his health. Lala Sharampat pleaded with the Promised Messiah (as)

‘Hazrat jee, meray liyay dua karai’

‘Hazur pray for me’

The Promised Messiah (as) not only prayed for him, but also arranged for his treatment by Dr Muhammad Abdullah sahib, and continued to visit him till a time came that he regained full health.

To some such incidents may seem minor, but from these one can realise the high moral status and kindness of Hazur (as) towards his opponents.

These incidents, and there are many more, are important lessons for us all, just as are his directives preserved for future generations in his writings, where he addresses each one of us and warns us of our responsibilities.

It is inevitable that you will be persecuted and will suffer many disappointments, but do not lose heart in such situations, for it is your God who tries you whether you are steadfast in His cause or not. If you desire that angels should praise you in heaven, then endure beating and be joyful, hear abuses and be grateful, experience failure and do not sever your relationship with God (Kashti nuh)

Remember that a righteous believer entertains no evil in his heart. The more he advances in righteousness, the more he dislikes punishing and chastising others. A Muslim can never

entertain rancour, while other people are so full of rancour that they never put it out of their hearts and they ever strive to avenge themselves. We know how our opponents have treated us. They have subjected us to every pain and difficulty within their power. Yet we are ready to forgive them their thousands of mischievous deeds. You have established a relationship with me, must remember that you must have sympathy for every person of whatever religion he might be, and that you should do good without distinction of caste and creed.

[Taqrerein p 29]

It is no wonder, that today we are blessed with an Imam, a khalifa who in his own life too reflects these qualities of patience, forbearance and kindness to all others. We have witnessed these for ourselves. A khalifa who repeatedly admonishes us to bring about a pure change in our lives, and do justice to the oath of allegiance we have taken and one which we will once again renew later today.

May Allah enable us to derive inspiration from these incidents of kindness of the Promised Messiah (as) and to bring about that pure change, ameen.

