

AI-Nahli

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International Bai'at at the hands of Ḥaḍrat Mirzā Masroor Aḥmad, Khalīfatul Masīḥ V (may Allāh be his helper) at 2008 Jalsa Sālāna, U.K.

Khilāfat Centenary Essays

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About Al-Nahl

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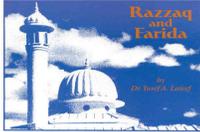
ا	at the beginning of the word, pronounced as <i>a, i, u</i> preceded by a very slight aspiration, like <i>h</i> in English word 'honor.'	ط	<i>t</i> , strongly articulated palatal t.
ث	<i>th</i> , pronounced like <i>th</i> in English word 'thing.'	ظ	<i>z</i> , strongly articulated z.
ح	<i>h</i> , a guttural aspirate, stronger than h.	ع	' , a strong guttural, the pronunciation of which must be learnt by the ear.
خ	<i>kh</i> , pronounced like the Scotch <i>ch</i> in 'loch.'	غ	<i>gh</i> , a sound approached very nearly in the <i>r</i> 'grasseye' in French, and in the German <i>r</i> . It requires the muscles of the throat to be in the gargling position whilst pronouncing it.
ذ	<i>dh</i> , pronounced like the English <i>th</i> in 'that.'	ق	<i>q</i> , a deep guttural <i>k</i> sound.
ص	<i>s</i> , strongly articulated s.	ء	' , a sort of catch in the voice.
ض	<i>ḍ</i> , similar to the English <i>th</i> in 'this.'		

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٩﴾
 ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا ۗ يَخْرُجُ مِنْ بَطُونِهَا
 شَرَابٌ مُّخْتَلَفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٧٠﴾

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, ‘Then eat of every *kind of* fruit, and then pursue submissively the paths prescribed by your Lord.’ There comes forth from their bellies a drink of varying hues. Therein is a cure for men. Surely, in that is a Sign for a people who reflect. (The Holy Qur’ān, 16 [Al-Nahl]:69-70)

<p>★ Quarterly Al-Nahl ★ Vol. 24, No. 1-2 2013 Q1/Q2 ★ <i>Editor</i> Rafi Malik ★ Dr Wajeeh Bajwa Ṣadr, Majlis Anṣārullāh, USA ★ Al-Nahl is a Publication of Majlis Anṣārullāh, USA, An Auxiliary of the Aḥmadiyya Movement in Islām, Inc., USA ★</p> 	<p><i><u>In This Issue</u></i></p> <p>About Al-Nahl..... 2 Khilāfat Centenary Essays..... 5 The Institution of Khilāfat..... 6 The Need of Khilāfat Today, Its Blessings, and How They are Manifested Through Taḥrīkāṭ of Aḥmadiyya Khilāfat..... 38 The Institution of Khilāfat—An Umbrella for Humanity..... 45 Khilāfat and Its Blessings..... 63 Khilāfat—A Divine Blessing..... 70 The Institution of Khilāfat—A Historical Perspective..... 74 About Majlis Anṣārullāh, USA..... 79</p>
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"I have gone through the Al-Naḥl Quarterly Magazine Q3/Q4-2012 on the Internet and wanted to keep a hard copy. Māshā'allāh very impressive and absorbing issue...I wanted to subscribe the magazine for future also. The purpose is to motivate Anṣār and make our magazine 'Naḥnu Anṣārullāh' to follow your matured standard."

"Thanks for sending the Al-Naḥl Magazine. I have read it thoroughly and found it very comprehensive. Please accept my appreciation for publication of this remarkable issue. I would love to keep a regular copy in future."

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"My heart is filled with prayer for you, especially after reading this issue of Al-Naḥl Magazine (Q1/2012). It's enough to change one's life. I am especially impressed with the article of respected Suhail Kauser Ṣāhib of Dallas Jamā'at, and I wish we could follow Dallas Jamā'at. My heart goes to all, who have made it possible."

—Khalid Mahmood, Washington D.C.

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Khilāfat Centenary Essays

The U.S. Jamā'at held a nationwide essay-writing competition in Fall 2007 to commemorate the centennial jubilee of Aḥmadiyya Khilāfat. The essays that received the first place in the categories of Anṣār, Khuddām, Aṭfāl, Lajnah, Nāṣirāt, and Wāqifīn-i-Nau are being included in this issue. The 2nd and 3rd place essays may be included in future issues of the Al-Naḥl. The essays are included with no changes or modifications and without verification of references used in the essays. Majlis Anṣārullāh, USA does not necessarily agree with the views or opinions of writers of these essays.

Prizes were awarded for first three places for each category overall and for each auxiliary. The topic of the essay was "The Institution of Khilāfat." The deadline to submit the essay was December 31, 2007.

All winners of the first, second, and third place essays were awarded certificates signed by Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his helper) at Annual Convention of USA Jamā'at in 2008 along with a copy of the Holy Qur'ān. All participants were awarded "Certificate of Participation" in this historical event.

Guidelines provided for writing essays included the following.

- Members may submit essay as individuals or with co-authors from the same auxiliary.
- *Category I:* The essay shall consist of a minimum of 30,000 words and a maximum of 60,000 words and must be submitted in English.
- *Category II:* The essay shall consist of a minimum of 5,000 words and a maximum of 20,000 words and must be submitted in English.
- The following are sub-headings given only to guide the competitors. However, essays by no means should be limited to these topics:
 1. Definition, importance, and types of Khilāfat
 2. Institution of Khilāfat according to the Holy Qur'ān and Aḥādīth
 3. Institution of Khilāfat according to Muslim scholars
 4. Importance of the station of Khilāfat
 5. The great objectives of Khilāfat
 6. Institution of Khilāfat is a part of religion
 7. Responsibilities of Khilāfat and the great system of discharging them
 8. The establishment of Tauḥīd (unity of Allāh) through Khilāfat
 9. Khilāfat as a means of spiritual elevation
 10. Khilāfat as a means of unity of Nations
 11. Sayings of the Promised Messiah and his Khulafā' (plural of Khalīfah) about Khilāfat
 12. Blessings of Khilāfat
 13. Brief account of Khilāfat-i-Rāshida
 14. History of Aḥmadiyya Khilāfat and a brief life sketch of each Khalīfah
 15. Taḥrīkāt (plural of Taḥrīk) of Aḥmadiyya Khulafā' (schemes initiated by Aḥmadiyya Khulafā')
 16. Great achievements of Jamā'at Aḥmadiyya during Khilāfat
 17. Establishment of Khilāfat and our responsibilities

The Institution of Khilāfat

Faheem Ahmed Tauyyab, Washington D.C.

(1st Place Essay in Anṣār Category – Khilāfat Centenary Essay-writing Competition)

Abstract

Allāh told Ḥaḍrat Mirzā Ghulām Aḥmad, the Promised Messiah (may peace be on him), a very new meaning of Adam and Khilāfat through His revelations. These meanings are key to understanding the story of Adam and His Khilāfat on the earth. After understanding the meanings, this story does not remain just a story, but becomes a reality of life, which encompasses the whole life of every human and with those meanings every verse of the Holy Qur’ān, where Khilāfat of Adam is mentioned produces a new meaning and a new demand from all of us. This basically motivated me to write this essay. To the Promised Messiah (may peace be on him), Allāh gave repeated revelations about creation of Adam and a Khalīfah. In all these revelations, the Promised Messiah (may peace be on him) said that when God says that I am creating an Adam as Khalīfah, He really refers to me as Adam and me as His Khalīfah. Then he generalized the concept of creation of Adam as appointing a person from Allāh, who guides mankind toward Allāh. If with these meanings, we review the verses of the Holy Qur’ān, where creation of Adam and Khilāfat is mentioned, there is great guidance for all of us, especially for Aḥmadīs, who are celebrating Khilāfat centenary. May Allāh grant us the true understanding of Khilāfat, Āmin.

Glossary of Important Terms

For the benefit of our readers, some important Islāmic terms are explained below.

Allāh: Allāh is the personal name of God in Islām. To show proper reverence to Him, the Muslims often add “Ta’ālā,” “the Most High,” when saying His holy name.

Aḥmadiyya Muslim Jamā’at: The Community of Muslims who have accepted all the claims of Ḥaḍrat Mirzā Ghulām Aḥmad of Qādiān (may

peace be on him) as the Promised Messiah and Mahdī. The Community was established by the Promised Messiah (may peace be on him), and is now under the leadership of his fifth **Khalīfah**, Ḥaḍrat Mirzā Masroor Ahmad (may Allāh be his helper). The Community is also known as Aḥmadiyya Jamā’at.

Aḥmadiyya Anjuman Ishā’at-i-Islām: A group of Aḥmadī Muslims who, during the time of the Promised Messiah (may peace be on him), accepted all the claims of the Promised Messiah (may peace be on him) including that of being an Ummatī Nabī—a Prophet subordinate to the Holy Prophet (may peace and blessings of Allāh be on him) and within his Ummah. They also took a pledge of allegiance at the hands of the first Khalīfah of the Promised Messiah (may peace be on him), Ḥaḍrat Ḥakīm Maulawī Nūruddīn (may Allāh be pleased with him), but did not accept the Khulafā’ who followed him. Aḥmadiyya Anjuman Ishā’at-i-Islām is also known as Lahorī Group of the Aḥmadiyya Muslim Community, and Ahl-i-Paighām.

Amīr: Leader.

Bai’at: Pledge of allegiance.

Dajjāl: The noun form of Dajjāliyyat.

Dajjāliyyat: Antichrist.

Ḥadīth: A Saying of the Holy Prophet (may peace and blessings of Allāh be on him). The plural is “Aḥādīth.”

Ḥaḍrat: A term of respect used for a person of established righteousness and piety.

Holy Prophet (may peace and blessings of Allāh be on him): A term used exclusively for Ḥaḍrat Muḥammad, the Founder of Islām (may peace and blessings of Allāh be on him).

Holy Qur’ān: The Book sent by Allāh for the guidance of humanity. It was revealed to the Holy Prophet (may peace and blessings of Allāh be on him), over a period of twenty-three years.

Imām: The Arabic word “Imām” means a leader.

Istī’ārah: Acquisition of a spiritual status by way of symbolism.

Jamā’at: The Arabic word “Jamā’at” means a community. In this book the word “Jamā’at” specifically refers to the Aḥmadiyya Muslim Jamā’at.

Kalimah: Creed of Islāmic faith, *lā ilāha illallāhu Muḥammadur rasūlullah*, meaning: “There is none worthy of worship except Allāh; Muḥammad is the Messenger of Allāh.”

Khalīfah: Caliph is derived from the Arabic word “Khalīfah” which means successor. In Islāmic terminology, the word righteous “Khalīfah” is applied to one of the four Khulafā’ who continued the mission of Ḥaḍrat Muḥammad (may peace and blessings of Allāh be on him), the Holy Prophet of Islām. Aḥmadī Muslims refer to a successor of the Promised Messiah (may peace be on him) as Khalīfatul Masīḥ. Khulafā’ is the plural of Khalīfah.

Khalīfatul Masīḥ I: Ḥaḍrat al-Ḥāj Ḥakīm Maulawī Nūruddīn (may Allāh be pleased with him), the first successor to the Promised Messiah (may peace be on him).

Khalīfatul Masīḥ II: Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad, (may Allāh be pleased with him). He is also called Muṣliḥ Mau’ūd (the Promised Reformer) because he was born in 1886 in accordance with the prophecy of the Promised Messiah (may peace be on him) regarding the birth of a righteous son who would be endowed with special abilities, attributes, and powers. His entire life is a testimony to the fulfillment of the prophecy.

Khātaman-Nabiyyīn: Seal of the Prophets, a title bestowed upon the Holy Prophet (may peace and blessings of Allāh be on him) in the Holy Qur’ān. The noun form of the concept is called Khatme Nubuwwat.

Khilāfat: The institution of successor ship in Islām.

Aḥmadiyya Khilāfat: Khilāfat established in the Aḥmadiyya Muslim

Jamā'at after the demise of the Promised Messiah (may peace be on him).

Kufr: Disbelief.

Majāz: Acquisition of a spiritual status by way of reflection.

Mahdī: The literal translation of this word is "the guided one." This is the title given by the Holy Prophet (may peace and blessings of Allāh be on him) to the awaited Reformer of Latter Days.

Muḥaddith: A Ḥadīth narrator/scholar.

Mujaddid: Reformer.

Mulham: Recipient of Allāh's revelation.

Nabī: Nabī means a Prophet. See also **Ummatī Nabī** and **Zillī Nabī**.

Nubuwwat: Prophet hood.

Promised Messiah: The Founder of the Aḥmadiyya Muslim Jamā'at, Ḥaḍrat Mirzā Ghulām Aḥmad of Qādiān (may peace be on him). He claimed that he had been sent by Allāh in accordance with the prophecies of the Holy Prophet (may peace and blessings of Allāh be on him) about the coming of a Mahdī and Messiah from among the Muslims.

Qiblah: The House of God in Mecca towards which Muslims face while offering Prayers.

Rasūl: Messenger [of God]. The noun form is Risālat, indicating Messenger ship.

Ṣadr Anjuman Aḥmadiyya: An institution established by the Promised Messiah (may peace be on him) to run administrative matters of the Aḥmadiyya Muslim Jamā'at.

Shari'ah (Shari'at): Religious law.

Ummah: Followers.

Ummatī Nabī: Ummatī means one who follows the Holy Prophet (may peace and blessings of Allāh be on him). The term Ummatī Nabī means a follower Prophet, within the dispensation of the Holy Prophet (may peace and blessings of Allāh be on him) and subservient to him in every way.

Zillī Nabī: Zill means a reflection. The title of Zillī Nabī, given to the Promised Messiah (may peace be on him), means that he reflected the Prophethood of the Holy Prophet (may peace and blessings of Allāh be on him) and had no independent status.

Introduction to the Subject

The subject of Khilāfat is very vast and it is very difficult to address all the issues of Khilāfat in one essay. The concept of Khilāfat starts with the creation of Adam and encircles the whole life span of mankind. In this essay, we will first explain the meanings of Khilāfat as used in different Arabic references. Then we will explain the profound meanings of Khilāfat as Almighty Allāh explained to Ḥaḍrat Mirzā Ghulām Aḥmad, the Promised Messiah (may peace be on him), through His revelation. We will try to interpret different references of Khilāfat described in the Holy Qur'an using these profound meanings.

Since the essay is written in reference to centenary of Aḥmadiyya Khilāfat, we will include the following topics in the essay.

- Types of Khilāfat
- Attributes of Khilāfat
- Prediction of Aḥmadiyya Khilāfat in the Holy Qur'an
- Prediction of Khilāfat Aḥmadiyya in Aḥādīth
- Description of Aḥmadiyya Khilāfat in the Promised Messiah's (may peace be on him) writings
- Prophecies of the Holy Qur'an, the Holy Prophet of Islām (may peace and blessings of Allāh be on him), and the Promised Messiah (may peace be on him) which fulfilled during Aḥmadiyya Khilāfat
- Blessings of Khilāfat
- Magnificence of Khilāfat-i-Rāshida
- Magnificence of Khilāfat-i-Aḥmadiyya
- Mission accomplished by different Khulafā'-i-Aḥmadiyyat
- Ḥaḍrat Khalīfatul Masīḥ II's (may Allāh be pleased with him) steadfastness for Khilāfat
- Views of the Aḥmadiyya Anjuman Ishā'at-i-Islām
- Conclusion

1.1 What is Khilāfat?

The root of the word Khilāfat is the Arabic verb Kha-la-fa, which means *to leave something behind* as the Holy Qur'an says in Sūrah Al-

Maryam:

"Thus, they left behind them such successors, who forgot their Prayers and followed [but] their own lusts; and these will, in time, meet with utter disillusion." (The Holy Qur'an, 19 [Al-Maryam]:60)

The word Khilāfat is an Urdu language derived word, which means the thing or entity which is left behind. In Arabic terminology and in the Holy Qur'an the words Khalīfah, Khulafā' are also used in reference of Khilāfat.

1.2 Different Meanings of Khalīfah as Described in the Holy Qur'an

The word Khalīfah is used in a very broad sense in the Holy Qur'an and in Aḥādīth of the Holy Prophet (may peace and blessings of Allāh be on him). Here we describe some of these references.

1.2.1 Adam as Khalīfah

The Holy Qur'an has used this word in reference to the creation of Adam and refers Adam as His Khalīfah. As in Sūrah Al Baqarah, Allāh Ta'ālā says:

"And when thy Lord said to the angels, 'I am about to place a vicegerent [or Khalīfah] in the earth,' they said 'Wilt Thou place therein such as will cause disorder in it, and shed blood?—and we glorify Thee with Thy praise and extol Thy holiness,' He answered, 'I know what you know not.'" (The Holy Qur'an, 2 [Al-Baqarah]:31)

We will explore the profound meaning of Adam as explained by the Promised Messiah (may peace be on him) later in our essay, but at this point we just take Adam as the first human being on earth like many commentators thought.

1.2.2 Prophet of Allāh as Khalīfah

Then Allāh Ta'ālā, in the Holy Qur'an, has repeatedly used the word Khalīfah to refer to the Prophets of

their times. In the following verse, Prophet David is referred to as Khalīfah. As in Sūrah Ṣād, Allāh says:

“[And We said:] ‘O David! Behold, We have made thee a [Prophet and, thus, Our] vicegerent on earth; judge, then, between men with justice, and do not follow vain desire, lest it lead thee astray from the path of God.’ Verily, for those who go astray from the path of God there is suffering severe in store for having forgotten the Day of Reckoning.” (The Holy Qur’ān, 38 [Ṣād]:27)

1.2.3 Rulers as Khalīfah

The Holy Qur’ān also used word of Khalīfah for rulers or people who take control of state affairs when a ruler dies. We quote the following two verses from the Holy Qur’ān as proof of this.

“They said: ‘We have had (nothing but) trouble, both before and after thou came to us.’ He said: ‘It may be that your Lord will destroy your enemy and make you inheritors in the earth; that so He may try you by your deeds.’” (The Holy Qur’ān, 7 [Al-A’rāf]:130)

In this verse Allāh Ta’ālā refers to, as Khalīfah, a group of people. Please note that the verse starts with word “we” which is plural.

“And thy Sustainer alone is self-sufficient, limitless in His grace. If He so wills, He may put an end to you and thereafter cause whom He wants to succeed you—even as He has brought you into being out of other people’s seed.” (The Holy Qur’ān, 6 [Al-An’ām]:134)

Again in this verse, a group of people is referred to as Khalīfah, whom Allāh Ta’ālā says He will give power.

1.2.4 Man on the Earth as Khalīfah

A common man or human being is also Khalīfah on earth:

“But if you choose to turn away, then [know that] I have delivered to you the message with which I was sent unto you, and [that] my Sustainer may cause another people to take your place, whereas you shall in no wise harm Him. Verily, my Sustainer watches over all things!” (The Holy Qur’ān, 11 [Hūd]:58)

In this verse, the word Khalīfah is used to refer to a nation or a group of people. This clearly shows the use of the word Khalīfah for common people. Similarly, the very first reference of Sūrah Al Baqarah we used, in that verse Allāh used the word Khalīfah for Adam.

1.3 Types of Khilāfat

Now, we know that the word Khalīfah is used in a wide sense, the question does arise, which type of Khilāfat is sacred. The answer is simple; the type of Khilāfat which can provide a link between man and his creator should be sacred. All other types, if someone calls himself as Khalīfah is meaningless. There are two types of Khilāfat in that sense as described by the Holy Qur’ān, our Holy Prophet (may peace and blessings of Allāh be on him), the Promised Messiah (may peace be on him), and his Khulafā’.

1.3.1 Khilāfat of a Khalīfatullāh

All the Prophets of Allāh, who are appointed by God Himself as His representatives are called Khalīfatullāh. There are many verses in the Holy Qur’ān describing Prophets of Allāh as Khalīfah on the earth. As in Sūrah Ṣād, Allāh says:

“[And We said:] ‘O David! Behold, We have made thee a [Prophet and, thus, Our] vicegerent on earth; judge, then, between men with justice, and do not follow vain desire, lest it lead thee astray from the path of God.’ verily, for those who go astray from the path of God there is suffering severe in store for having forgotten the Day of Reckoning.” (The Holy

Qur’ān, 38 [Ṣād]:27)

Then in Sūrah Banī Isrā’īl, Allāh Ta’ālā mentions David as Prophet of Allāh, as He says:

“Seeing that thy Sustainer is fully aware of [what is in the minds of] all beings that are in the heavens and on earth. But, indeed, We did endow some of the Prophets more highly than others, just as We bestowed upon David a book of divine wisdom [in token of Our grace].” (The Holy Qur’ān, 17 [Banī Isrā’īl]:56)

After quoting these two verses of the Holy Qur’ān, I think there is no further need of giving any additional proof to strengthen the claim that Prophets are also labeled as Khulafā’.

1.3.2 Khilāfat ‘Ala Minhājūn-Nubuwwat

The Second Type of Khilāfat or Khilāfat ‘Ala Minhājūn-Nubuwwat—the second type of Khilāfat is the Khilāfat which starts when a Prophet of God passes away and a representative of the Prophet is chosen who leads the believers to carry on the mission of the Prophet. This type of Khilāfat is also described in the Holy Qur’ān. Ḥaḍrat Moses (may peace be on him) had twelve Imāms or Khulafā’ after him, who carried out his mission. The Holy Qur’ān says:

“And [remember] when Moses prayed for water for his people and We replied, ‘Strike the rock with thy staff!’—whereupon twelve fountains emerged out from it, so that all the people knew whence to drink. [And Moses said:] ‘Eat and drink the sustenance provided by God, and do not act wickedly on earth by spreading corruption.’” (The Holy Qur’ān, 2 [Al-Baqarah]:61)

Explaining the meanings of twelve fountains, Ḥaḍrat Khalīfatul Masīh IV (may Allāh shower His mercy on him), said that this refers to twelve Imāms that followed Ḥaḍrat Moses (may

peace be on him) who revived his mission before Ḥaḍrat ‘Īsā (may peace be on him) came. This is similar to the twelve Mujadadīn, who came in the Ummah of Ḥaḍrat Muḥammad Muṣṭafā (may peace and blessings of Allāh be on him) in every century—to revive the religion—before Ḥaḍrat Maṣīḥ Mau‘ūd (may peace be on him) came for a complete and comprehensive revival of Islām.

Ḥaḍrat Maṣīḥ Mau‘ūd (may peace be on him) wrote: “God’s Word informs me that many calamities will occur and many disasters will descend on the earth—some during my lifetime and some after I have gone... Thus He manifests two kinds of Powers. (1) First He shows the Hand of His Power at the hands of His Prophets themselves. (2) Second when with the death of a Prophet, difficulties and problems arise and the enemy feels stronger and thinks that things are in disarray and is convinced that now this Jamā‘at will become extinct and even members of the Jamā‘at, too, are in quandary and their backs are broken, and some of the unfortunate ones choose paths that lead to apostasy, then it is that God for the second time shows His Mighty Power and supports and takes care of the shaken Jamā‘at. Thus one who remains steadfast till the end witnesses this miracle of God. This is what happened at the time of Ḥaḍrat Abū Bakr Siddīque (may Allāh be pleased with him), when the demise of the Holy Prophet (may peace and blessings of Allāh be on him) was considered untimely and many ignorant Bedouins turned apostate. The companions (may Allāh be pleased with them) of the Holy

Prophet (may peace and blessings of Allāh be on him), too, stricken with grief, became like those who lose their senses. Then Allāh raised Ḥaḍrat Abū Bakr Siddīque (may Allāh be pleased with him) and showed for the second time the manifestation of His Power and saved Islām, just when it was about to fall, and fulfilled the promise ...” (Al-Waṣīyyat, Rūḥānī Khazā’in, vol. 20, p. 304)

1.4 What is the Purpose of Khilāfat?

God’s revelation which came to the Promised Messiah (may peace be on him) also explains the purpose of Khilāfat. The revelation says:

“O Adam, you and your spouse live in paradise. All your companions are like your spouse. They all will be saved. This is of the mercy of thy Lord so that it should be a sign for the believers. I determined to establish a vicegerent and so I created Adam that he might establish the law and revive the faith. The champion of Allāh in the mantle of the Prophets.” (Arba‘īn, No 3, pp. 23-29)

Hence the purpose of creating Khilāfat is to revive the religion and enforce the Shari‘at or the book of God. Without a Prophet or his successor, which in this revelation is called Khilāfat, it is impossible that religion can be revived. After Khilāfat-i-Rāshida, all Ummah agrees, that religion remained in recession although there were many Muslim organizations working in so many

countries, but they just had only labels of Islām. None of these could protect Islām from attacks. There was no defense against the attacks on Islām from other religions. Many Muslims left Islām and accepted Christianity. There was absolutely no central guidance for Muslims. If some local leader thought that they should do Jihād then he started his own Jihād and in most cases, many people needlessly lost their lives. Muslim Ummah remained in same chaotic situation like they are nowadays in Afghanistan and Iraq. Some people like Ṭālibān claim they are doing Jihād, while other Muslim call them terrorists. This is because no one in Muslim Ummah is guiding them toward the true Shari‘at. This is the job which only a Khilāfat can do. This is why the only Jamā‘at of Muslims in the world, which makes unanimous decision is Aḥmadiyya Jamā‘at. If their Khilāfat says, it is time for Jihād, no one can think of otherwise and they get ready to sacrifice their lives and if the Khilāfat says, no Jihād is allowed, no one will think that Jihād is needed. Similarly, on any other issue, it is the Khilāfat of the time, who makes the decision; all members just look for his advice on all religious matters.

1.5 Profound Meaning of Adam and Khilāfat as Explained by the Promised Messiah (may peace be on him)

As mentioned earlier in this essay, the Holy Qur‘ān binds the subject of Khilāfat by creation of Adam. In Sūrah Al-Baqarah, Allāh Ta‘ālā says:

“And when thy Lord said to the

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angels, 'I am about to place a vicegerent in the earth,' they said 'Wilt Thou place therein such as will cause disorder in it, and shed blood?—and we glorify Thee with Thy praise and extol Thy holiness,' He answered, 'I know what you know not.'" (The Holy Qur'an, 2 [Al-Baqarah]:31)

Many commentaries have been written to explain the symbolic meanings used in the story of creation of Adam and unravel many related questions like: Who was Adam? Was he the first human being on the earth? Or was he the first live organism from where the different forms of lives were derived or was he the derived format of life after passing many stages of evolution, on whom the first time revelation of God came? To the Promised Messiah (may peace be on him), Allāh Ta'ālā opened a complete new meaning of Adam through revelation. Allāh gave repeated revelations to the Promised Messiah (may peace be on him) about creation of Adam and a Khalīfah. In all these revelations, the Promised Messiah (may peace be on him) said that when God says that I am creating an Adam as Khalīfah, He really means me as Adam and me as His Khalīfah. Then he generalized the concept of creation of Adam as appointing a person from Allāh, who guides mankind toward Allāh. In the following, we present some of those revelations, where the Promised Messiah (may peace be on him) claims he is the Adam and he is the Khalīfah.

1.5.1 Revelation Number 1

The Promised Messiah (may peace be on him), says that Allāh has told him:

"I determined to appoint a vicegerent and so created Adam. I perfected him and breathed into him My Spirit. He will establish the Law and will revive the faith. Had faith ascended to the Pleiades he would have brought it down... He created Adam and honored him. The champion of Allāh in

the mantle of the Prophets. Those who have...He a man from Fāris...Allāh appreciates his effort." (Anjām Ātham, p. 56 -57, footnote).

In this revelation, God Almighty referred to the Promised Messiah (may peace be on him) as Adam and says, you are an Adam who will revive the religion and establish the Shari'at. The revelation further clarifies by saying that the Adam, who is the progeny of a Fārsī person, and hence completely rules out the Adam as father of mankind.

1.5.2 Revelation Number 2

In another revelation mentioned in Barāhīn-i-Aḥmadiyya, the Promised Messiah (may peace be on him) explains this more clearly:

"I decided to appoint a vicegerent (Khalīfah) so I created Adam. I will establish him in the earth.'

The word Khalīfah in the revelation which has been translated as vicegerent means a person who would be the means of direction and guidance between Allāh and His creatures. Here it does not signify kingdom or government; it connotes only spiritual office. Also Adam does not in this revelation refer to the Adam, the father of mankind...It means a person through whom a movement of direction and guidance would be established for spiritual revival of mankind. He will thus be in the position of a spiritual father for the seekers after truth. This is a grand prophecy predicting the establishment of a spiritual movement at a time when none of its insignia are visible." (Barāhīn-i-Aḥmadiyya, part IV, pp. 489-493, sub footnote 3).

Explaining this revelation, the Promised Messiah (may peace be on him) removed all doubts of relating Adam as the father of mankind and said here that Adam is not the father

of mankind but instead I am Adam.

1.5.3 Revelation Number 3

Then the Promised Messiah (may peace be on him) says Allāh has told him:

"I determined to appoint a vicegerent and so I created Adam. O Adam, dwell thou and thy companion in the garden. You will die at a time when I am pleased with you...We have sent it down close to Qādiān. We have sent it down with truth and with truth it has descended. Allāh and His Messenger have affirmed the truth. Allāh's command was." (Arba'in, No. 2, pp. 9-21)

1.5.3.1 Revelation Number 4

The Promised Messiah (may peace be on him) says Allāh has told him:

"I determined to appoint a vicegerent and so I created this Adam. This Adam will establish the Shari'a and revive the religion." (Arba'in, No. 3, pp. 24 -29)

1.5.4 Revelation Number 5

The Promised Messiah (may peace be on him) says Allāh has told him:

"I determined to appoint a vicegerent and so I created this Adam. And they say, will You create the one, who will fight. (God) said, I know, which you don't...He created Adam, which is you and He gave him respect. This Adam is Prophet of Allāh." (Tadhkirah)

It should be noted that in all these revelations, the word "Aradto" is used, which means whenever I determine... that there is need of my Khalīfah on earth, I create an Adam. These prophecies point to a continuous process. So whenever God's will want to reestablish His kingdom on earth, He chooses an Adam as His representative on the earth and

through that Adam God's glory shines on the earth and a pious nation is built.

1.5.5 Revelation Number 6

"Thy Lord, most surely, does that which He determines. He created Adam and bestowed honor upon him. I determined to appoint a vicegerent and so created Adam. They said: 'Will you place therein one who will commit disorder therein?' He said: 'I know that which you do not know.'" (Tadhkirah-tus-Shahādain pp. 3-7)

1.5.6 Revelation Number 7

"O Adam, you and your spouse live in paradise. All your companions are like your spouse. They all will be saved. This is of the mercy of thy Lord so that it should be a sign for the believers. I determined to establish a vicegerent and so I created Adam that he might establish the law and revive the faith. The champion of Allāh in the mantle of the Prophets." (Arba'in, No 3, pp. 23-29)

In this revelation, very clearly Allāh Ta'ālā says that you are the Adam who Allāh chose as Khalifah and all those believers are your "zauj" which is like your spouses.

1.5.7 Revelation Number 8

"(a) On one occasion, I was thinking of the time of the creation of Adam and my

attention was directed towards the value of the letters of Sūrah 'Aṣr (Chapter 103) as comprising the date." (Izāla Auhām, pp. 185-186)

1.5.8 Revelation Number 9

Revelation (Arabic): "He will revive the faith and will establish the Law. O Adam, dwell thou and thy companion in the Garden. O Ahmad, dwell thou and thy companion in the Garden. I have breathed into thee the spirit of righteousness from Myself.."

The connotation of the Garden in this revelation is the means of true salvation. In this revelation, the naming of the spiritual Adam has been explained. That is to say, as Adam was created without the intervention of means, in the same way the spirit is breathed into a spiritual Adam without the intervention of any means. This breathing of the spirit in its true reality is confined to the Prophets and this bounty is bestowed upon particular individuals from among the Muslims on account of their complete submission to the Holy Prophet (may peace and blessings of Allāh be on him) and by way of inheritance from him." (Barāhīn-i-Aḥmadiyya, part IV, pp. 496-497).

1.6 Attributes of Khilāfat

Now that we know that Allāh creates an Adam or Khalifah, it is

important to review the areas and verses of the Holy Qur'an where the subject of Adam and Khilāfat is mentioned to understand the true meanings of Khilāfat. But before we discuss those verses and the attributes of Khilāfat, it is essential that we explore the meanings of other key terms used in the Holy Qur'an with reference to creation of Adam in light of the Promised Messiah's (may peace be on him) teaching.

Zauj: The word zauj is used for spouse or wife; however, the Promised Messiah (may peace be on him) believed that in reference to creation of Adam as Khalifah, Adam is the messenger of Allāh and zauj are all people who believe in him.

"O Adam, you and Your spouse live in paradise. All your companions are like your spouse. They all will be saved. This is of the mercy of thy Lord so that it should be a sign for the believers. I determined to establish a vicegerent and so I created Adam that he might establish the law and revive the faith. The champion of Allāh in the mantle of the Prophets." (Arba'in, No 3, pp. 23-29)

Iblīs: Who is referred to as Iblīs in reference to creation of Adam? Clearly, the one who does not accept him. Hence, all those who reject Adam or Khalifah of the time are kind of Iblīs.

Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) explaining this verse says:

"I remind you again what the

Prayer in Congregation

Ḥaḍrat Abū Hurairah (may Allāh be pleased with him) has related that the Holy Prophet (may peace and blessings of Allāh be on him) said: "Prayer in congregation is more than twenty-five times greater in merit than Prayer at home or in the shop, etc. Therefore, when a person makes his ablutions carefully and proceeds to the mosque with the sole purpose of joining in the service, his station rises in grade at every step and one of his sins is wiped out. From the moment he enters the mosque he is accounted as a participant in the service while waiting for the service to begin, and, so long as he causes no inconvenience to anyone and his state of purity is maintained, the angels continue to pray for him: Allāh, have mercy upon him; Allāh, forgive him; Allāh, turn to him with compassion." (Bukhārī and Muslim)

Holy Qur'an sets forth—Remember Adam was made Khalifah by God Who said: 'I am about to appoint a vicegerent [Khalifah] on earth.' What good did the angels achieve by raising an objection to it? You can find it from the Holy Qur'an and see that they had to prostrate on account of Adam. If someone objects to my Khilāfat, even if he be an angel, I would respond: it is better for you to submit to the Khilāfat of Adam. If he becomes Iblīs [Satan] by acting with disobedience and pride, he should ponder: what benefit did Iblīs derive from his opposition? I repeat: if anyone objects to my Khilāfat, and such an objector is an angel, he will be brought by his right nature to submit to Adam." (*Badr*, July 4, 1912)

Similarly, the word *Sajadah* refers to be obedient to the Adam and does not reflect to physically prostrate before any Khalifah or Adam.

After explaining the key terms, now we explore different verses of the Holy Qur'an, where subject of Khilāfat and Adam is mentioned. For the ease of readers, in the following, we will select the attributes first and then quote the relative verse from the Holy Qur'an and briefly explain its meaning.

1.6.1 Arrogance toward Khalifah is a Sin

Allāh says in Banī Isrā'īl:

"And We said unto the angels, 'Prostrate yourselves before Adam'—whereupon they all prostrated themselves, except Iblīs. Said he: 'Shall I prostrate myself before one whom Thou hast created out of clay?'" (The Holy Qur'an, 17 [Banī Isrā'īl]:62)

There are many lessons or attributes of Khilāfat in this verse. First thing is, don't be arrogant before Khalifah like Iblīs said: how come I prostrate in front of one who is created from clay. We already quoted

above, the wording of Haḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) that one should understand that even angels did not get any benefit due to arrogance, so what you, who show arrogance to my Khilāfat, would get. Hence one should always take word of Khalīfat carefully and never show or think any arrogance in his or her heart.

Describing the same arrogance, Allāh Ta'ālā says in Sūrah Šād:

"Said He: 'O Iblīs! What has kept thee from prostrating thyself before that [being] which I have created with My hands? Art thou too proud [to bow down before another created being], or art thou of those who think [only] of themselves as high?'" (The Holy Qur'an, 38 [Šād]:76)

1.6.2 Obedience of Khalifah is Needed, Even One is Pious

In the previous verse of Sūrah Banī Isrā'īl, God asked angels to prostrate before Adam. He did not ask humans or "An-Nās," why? Clearly, the word angel is symbolic; the same way, the word Adam is symbolic according to the Promised Messiah (may peace be on him). The word angel here refers to people who are obedient like angles; so God asks those people—obedient and pious people—to accept His Adam or Khalīfat and become supporter of his mission. This is exactly what we see in the time of every Prophet. Those who are very righteous are first who come forward and accept the messengers of Allāh and those who are worldly do not pay any attention to the message of messengers of Allāh, although messenger of Allāh does not discriminate in spreading his message. He calls everyone but as the Promised Messiah (may peace be on him) said, those who are righteous and have clean heart will come and accept me.

جس کی فطرت نیک ہے آئے گا وہ انجام کار

The lesson for a believer in this verse is: no matter how pious a believer is, when a Khalīfat is chosen

by righteous people, he should bow his head in front of Khalīfat without any thought that he might be better than him.

1.6.3 After Rejecting Khalifah, No One Can Succeed

The third important point is that one who does not accept his Adam or Khalīfat is like an "Iblīs," who fights with Allāh and he will be wasted like Iblīs. A practical example is the Lahorī Jamā'at, who rejected Khilāfat and now they are failing every day.

1.6.4 Successes are Attached with Khilāfat

Now we return to the remaining part of the verse and combine verse after that to further explore the attributes of Khilāfat:

"They said 'Wilt Thou place therein such as will cause disorder in it, and shed blood?'—and we glorify Thee with Thy praise and extol Thy holiness,' He answered, 'I know what you know not.'" (The Holy Qur'an, 2 [Al-Baqarah]:31)

The lesson in this verse is when Allāh chooses His Khalīfat, many people and even those who are righteous do not know how much mankind will benefit from this Khalīfat, so at first, they think that there is no need for Khalīfat. All works are duly done by us; what new thing this Khalīfat can bring. As said in this verse, even angels, due to their very limited understanding, said that O Allāh, by bringing Khalīfat, there will be bloodshed. Exactly the same way, sometime simple people who have very limited understanding start saying same kind of things—such as there is no need of Khilāfat, nation can split and people can fight each other. But Allāh tells them that you all cannot even perceive of what I know my Khalīfat can do. Then as a proof of His claim, Allāh brings this verse:

"And He imparted unto Adam the names of all things; then He brought them within the ken of the angels and said: 'Declare unto Me the names of these

[things], if what you say is true.” (The Holy Qur’an, 2 [Al-Baqarah]:32)

Again, it will be ridiculous to think that perhaps Allāh told Adam some peoples’ names etc. and then asked angels to tell Him those names. It is logically not correct that God is telling name to Adam and then asking the angels. Angels should right away say that since You did not tell us the names, how come we should answer; but instead angels just agreed that O Allāh, You are right, we were mistaken.

The real matter is, as explained by the Promised Messiah (may peace be on him) in his various writings, that righteous people eventually realize that their all combined efforts could not achieve the goals what this Khalīfah has achieved. There is an example in our Jamā’at; a group of people who made Lahorī Jamā’at, leaving Khilāfat, realized that they could not accomplish any goal and they faced failures after failures and eventually those who were righteous among them realized their mistake and came back to join the Khalīfah.

1.6.5 Khalīfah is Chosen By God

Allāh says in Sūrah Al-Baqarah:

“And when thy Lord said to the angels, ‘I am about to place a vicegerent (a Khalīfah) in the earth.’” (The Holy Qur’an, 2 [Al-Baqarah]:31)

This verse does not say that people make a Khalīfah. Allāh says, I make a Khalīfah. Then in Sūrah Şād, Allāh says:

“[And We said:] ‘O David! Behold, We have made thee a Khalīfah.’” (The Holy Qur’an, 38 [Şād]:27)

In this verse again Allāh says, that O David, We made you Khalīfah. These references speak for themselves that Khalīfah is appointed by Allāh Ta’ālā not by human beings. Then in well known verses of Khilāfat, Allāh says:

“Allāh has promised to those

among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors *from among* those who were before them;” (The Holy Qur’an, 24 [Al-Nūr]:56)

In this verse of the Holy Qur’an, Allāh has used the word “Lā Yastakhle Fanna Hum” that He will make the Khalīfah. He never said that, O believer you will choose a Khalīfah or should choose a Khalīfah, instead, Allāh Ta’ālā says, I will make a Khalīfah for you. You should never worry how to make a Khalīfah because God says it is on Me to make a Khalīfah for you. The only condition or demand He makes from believers is that “you must be righteous people.” If you are righteous people then the rest you leave to God; He himself creates circumstances of a Khalīfah for you as He says, ...That I promise to those who believe and act righteously that they will be recipient of Khilāfat.

It should be understood that only Prophets of Allāh, who are also Khulafā’ of Allāh, are directly appointed by God. God, through revelation, tells them that they are the chosen ones and that they should convey His message. However, the successors of Prophets are chosen by righteous people; but those righteous people are guided by Allāh to choose the person who is beloved of Allāh. Describing this situation, Allāh says:

“Behold, all who pledge their allegiance to thee pledge their allegiance to God. The hand of God is over their hands. Hence, he who breaks his oath, breaks it only to his own hurt; whereas he who remains true to what he has pledged unto God, on him will He bestow a reward supreme.” (The Holy Qur’an, 48 [Al-Fath]:11)

In this verse, Allāh is describing that the hand of Prophet is the hand of Allāh, and those who do Bai’at with Prophet, they are doing Bai’at on the hand of Allāh. Similarly, when Allāh says that He is the one Who is making Khalīfah, it does not matter who is voting and who is proposing. It is Allāh who controls their hearts to

choose the right person. The Promised Messiah (may peace be on him) says, since the Holy Prophet (may peace and blessings of Allāh be on him) knew that Allāh has to make a Khalīfah or successor after his demise, he was not worried how Khalīfah will be elected. If he had any fear about his Khilāfat he may have said that choose Abū Bakr (may Allāh be pleased with him) or ‘Umar (may Allāh be pleased with him) but he did not.

Some Examples of How Allāh Chooses Khalīfah

When the Holy Prophet (may peace and blessings of Allāh be on him) passed away, no one was ready to accept that the Prophet of Allāh had passed away. Even the second Khalīfah, Ḥaḍrat ‘Umar (may Allāh be pleased with him), stood up and said that if someone said that the Holy Prophet (may peace and blessings of Allāh be on him) had passed away, he would kill him. All the enemies were happy and thinking that Islām will end now. But all of sudden, an old man in the form of Ḥaḍrat Abū Bakr Siddīque (may Allāh be pleased with him) came forward who recited:

“And Muḥammad is only an apostle; all the [other] apostles have passed away before him: if, then, he dies or is slain, will you turn about on your heels? But he that turns about on his heels can in no wise harm God—whereas God will requite all who are grateful [to Him].” (The Holy Qur’an, 3 [Āl ‘Imrān]:145)

When Ḥaḍrat Abū Bakr (may Allāh be pleased with him) recited this verse, Ḥaḍrat ‘Umar (may Allāh be pleased with him) said that he felt that he was hearing these verses for the first time. At the hands of Ḥaḍrat Abū Bakr (may Allāh be pleased with him), the whole Ummah was united and the mission of the Prophet (may peace and blessings of Allāh be on him) continued. And in no time, all those who were making dividing statements combined together on the hand of Ḥaḍrat Abū Bakr Siddīque (may Allāh be pleased with him) and once again the whole Ummah stood together.

Similarly, when the Promised Messiah (may peace be on him) passed away, it was quite a difficult time for Aḥmadīs. Some people were thinking that Anjuman should control all the affairs; but Allāh Ta'ālā chose Ḥaḍrat Ḥakīm Maulawī Nūruddīn (may Allāh be pleased with him) as the Khalīfah, who was also the head of Ṣadr Anjuman and this way those who were against Khilāfat had to do Bai'at at the hands of Khalīfah I (may Allāh be pleased with him) and their scheme failed. Again, when Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) passed away, those who were against Khilāfat, tried their utmost to stop the mission of Khilāfat. Even they swept all the money with them and thought this Khilāfat will end itself in no time but Allāh Almighty caused their schemes to fail and Khilāfat-i-Aḥmadiyya continued.

1.6.6 A Person who does not Obey His Khalīfah is Meaningless to God

In the same verse again:

“And when thy Lord said to the angels, ‘I am about to place a vicegerent [or Khalīfah] in the earth,’” (The Holy Qur’ān, 2 [Al-Baqarah]:31)

This verse does not say that the intention was to create Adam, but it says that God’s intention was to create His Khalīfah on the earth and to fulfill His intention, he chose Adam as an entity to represent his Khalīfah. So if the purpose for which human was created, is violated by human then human being is useless.

The same thing Allāh has described in two other areas at least. The first one is:

“And [tell them that] I have not created the invisible beings and men to any end other than that they may [know and] worship Me.” (The Holy Qur’ān, 51 [Al-Dhāriyāt]:57)

Secondly:

“Say to the disbelievers: ‘But for your prayer to *Him* my Lord would not care for you. You

have indeed rejected *the truth*, and the *punishment of your rejection* will now cleave to *you*.” (The Holy Qur’ān, 25 [Al-Furqān]:78)

1.6.7 A Khalīfah is Guided by God

Allāh says in the Holy Qur’ān:

“And We did create you *and* then We gave you shape; then said We to the angels, ‘Submit to Adam;’ and they *all* submitted but Iblīs *did not*; he would not be of those who submit.” (The Holy Qur’ān, 7 [Al-A’rāf]:12)

In this verse, Allāh says that We created you O Adam and then We perfected you means gave you a comprehensive wisdom to become Our Khalīfah and then after that we asked angels to prostrate before you. Hence, when a Khalīfah is appointed by God, it is He Who had given him wisdom and guides him to lead mankind in the right direction. So we should always keep in mind that Khalīfah is given a great wisdom from Allāh and no one should disagree with him.

1.6.8 A Person who Rejects Khalīfah is Like the One Who does Kufr

Now we present some Qur’ānic references in which at least one guidance about Khilāfat is common and this is that rejecting His Khalīfah is tantamount to doing Kufr and adopting the path of Fāsiqīn. Allāh says:

“And when We told the angels, ‘Prostrate yourselves before Adam!’ they all prostrated themselves, save Iblīs, who refused and gloried in his arrogance; and thus he became one of those who deny the truth.” (The Holy Qur’ān, 2 [Al-Baqarah]:35)

“And [remember that] when We told the angels, ‘Prostrate yourselves before Adam,’ they all prostrated themselves, save Iblīs; he [too] was one of those invisible beings, but then he

turned away from his Sustainer’s command. Will you, then, take him and his cohorts for [your] masters instead of Me, although, they are your foe? How vile an exchange on the evildoers’ part!” (The Holy Qur’ān, 18 [Al-Kahf]:51)

“For [thus it was;] when We told the angels, ‘Prostrate yourselves before Adam!’—they all prostrated themselves, save Iblīs, who refused [to do it].” (The Holy Qur’ān, 20 [ṬāHā]:117)

No doubt, in each of these verses, there is more than one guidance about Khilāfat, however, one aspect which is common is that the one who rejects his Khalīfah is following Iblīs and is accepting a path of Kufr.

1.6.9 Believers who Accept Khalīfah, Live in a Paradise in this World

“And We said: ‘O Adam, dwell thou and thy wife in this garden, and eat freely thereof, both of you, whatever you may wish; but do not approach this one tree, lest you become wrongdoers.’” (The Holy Qur’ān, 2 [Al-Baqarah]:36)

Almost similar subject is described in Sūrah Al-A’rāf as follow:

“And [as for thee], O Adam, dwell thou and thy wife in this garden, and eat, both of you, whatever you may wish; but do not approach this one tree, lest you become evildoers!” (The Holy Qur’ān, 7 [Al-A’rāf]:20)

The person or people who accept Khalīfah, they receive a great satisfaction in their lives, like they are living in a paradise. Other people cannot even think of it. This is what we see in the lives of Aḥmadīs, everyday, whether they are persecuted or their properties are taken away or they are deprived of their rights; in all these situations, they feel happiness and a satisfaction. Ḥaḍrat Ṣāhibzādah Abdul Latīf (may Allāh be pleased with him) was martyred in a very painful way. He was asked many a

times to leave the Imām of the time and he would be honorably discharged from this punishment but all the time he preferred death over leaving Khalīfah of the time because he had a satisfaction which nonbelievers could not think of.

1.6.10 Believers Should not Listen to a Person who Rejects Khalīfah

Allāh says in the Holy Qurʾān:

“And thereupon We said: ‘O Adam! Verily, this is a foe unto thee and thy wife; so let him not drive the two of you out of this garden and render thee unhappy.’” (The Holy Qurʾān, 20 [ṬāHā]:118)

As explained by the Promised Messiah (may peace be on him) that the word Zauj means the companions or followers of the Prophet. Hence the message is that Iblīs or those who do not accept Khalīfah, will try to convince the believers to join them and not obey the Khalīfah. But Allāh warns that if you listen to him, he will eventually cause you to leave the paradise you are living in, being with the Khalīfah.

“Did I not enjoin on you, O you children of Adam, that you should not worship Satan—since, verily, he is your open foe.” (The Holy Qurʾān, 36 [Yā Sīn]:61)

1.6.11 Nonbelievers who Reject Khalīfah Lie to People that They are Growing

Allāh says in the Holy Qurʾān :

“But Satan whispered unto him, saying: ‘...a kingdom that will never decay?’” (The Holy Qurʾān, 20 [ṬāHā]:121)

Allāh says that Iblīs, who did not accept Adam as Khalīfah, will call people that listen, if you follow me, I will lead you to the everlasting victory. This is exactly what Lahorī Jamāʿat preached to innocent Aḥmadīs that they should not follow Mirzā Maḥmūd (may Allāh be pleased with him) because he has no power and in Baitul

Māl, there is no money which can help Qādiān people to survive so we advise you to come and join us because we have wealth and strength to grow. But Allāh says, these are baseless claims. They don’t have any strength to succeed and their destiny is failure. All those who took all the finances from Khalīfah and his followers, could not make any successful mission outside Lahore and day by day their wealth and their supporters kept on disappearing while the wealthless followers of the Khalīfah have established missions across the corners of the earth; sun never sets on the followers of Aḥmadiyya Khalīfah.

1.6.12 Khalīfah can be One Person only, not Many Persons

In the Holy Qurʾān, there is a place that describes that non believers raised objection to the Holy Prophet (may peace and blessings of Allāh be on him) that he is a common man like us. He also does shopping like every one of us; then why should we just follow this one person? Should we all follow one person among us? In response to that, God replied to them Yes!, you all are supposed to obey the one whom Allāh has chosen.

“And they said: ‘Are we to **follow** one single mortal, one from among ourselves? In that case, behold, we would certainly sink into error and folly!’” (The Holy Qurʾān, 54 [Al-Qamar]:25)

I want to quote here Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him), when same objection was raised against him that why all Anjuman and other people should follow just him. Instead, it would be better that people follow Anjuman. Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) replied quoting same verse of the Holy Qurʾān, that this is not a new objection. Nonbelievers also raised the same concern about the Holy Prophet (may peace and blessings of Allāh be on him) and responding to their objection, the Holy Qurʾān says, Yes, that is what God asks you to do. You all have to follow me as your Amīr, as God has appointed me as a

Khalīfah. History is witness that those who raised objection and separated themselves from Khalīfah failed.

1.6.13 Signs of True Khalīfah

How one should realize that it is true Khalīfah? There should be some sign from which an outsider should feel that these are the people who are following the Khalīfah established by Almighty Allāh. In Sūrah Al-Nūr Allāh Says:

“God has promised...**they worship Me [alone], not ascribing divine powers to aught beside Me.**” (The Holy Qurʾān, 24 [Al-Nūr]:56)

Hence if Khalīfah is true, it must change people to become pious. If that is not happening, then the Khalīfah is not true Khalīfah.

On the similar subject, Allāh says in Susah Al-Faḥḥ:

“Muḥammad is God’s Apostle; and those who are [truly] with him are firm and unyielding towards all deniers of the truth, [yet] full of mercy towards one another. Thou canst see them bowing down, prostrating themselves [in prayer], seeking favor with God and [His] goodly acceptance; their marks are on their faces, traced by prostration. This is their parable in the Torah as well as their parable in the Gospel; [they are] like a seed that brings forth its shoot, and then He strengthens it so that it grows stout and [in the end] stands firm upon its stem, delighting the sowers. [Thus will God cause the believers to grow in strength,] so that through them He might confound the deniers of the truth. [But] unto such of them as may [yet] attain to faith and do righteous deeds, God has promised forgiveness and a reward supreme.” (The Holy Qurʾān, 48 [Al-Faḥḥ]:30)

These are the signs, which one can observe, in the people, who are recipient of true Khalīfah.

1.6.14 Khilāfat is Rope to Allāh

It is very fundamental question that why Khilāfat is needed? Allāh Ta‘ālā says:

“And hold fast, all together, unto the bond with God, and do not draw apart from one another. And remember the blessings which God has bestowed upon you; how, when you were enemies, He brought your hearts together, so that through His blessing you became brethren; and [how, when] you were on the **brink** of a fiery abyss. He saved you from it. In this way God makes clear His messages unto you, so that you might find guidance.” (The Holy Qur‘ān, 3 [Al‘Imrān]:104)

Almost all commentators agree that Khilāfat is a rope of Allāh. Hence this means that without Khilāfat, there is danger that nation will divide into sects and there will be no unity. Unfortunately, this is exactly what we see in Muslim Ummah today. In the absence of Khilāfat, Muslims are divided into many sects. Not only are they divided in beliefs they also totally fail to cooperate with each other. Calling themselves Muslims, one country fights against the other and both sides’ ‘Ulamā’ write edicts that their fights are Jihād. They are destroying each other with their own hands and there is no one who they can listen to.

These are a few verses of the Holy Qur‘ān from which we picked up very few aspects or attributes of Khilāfat; otherwise there are lot more areas in the Holy Qur‘ān that speak of Khilāfat in great depth because the subject of Khilāfat encompasses the whole life of every person and if one comprehensively understands the subject of Khilāfat, one can get nearness of Allāh and if one rejects it, he jumps into darkness. That is why the word *Zālimin* is used for those

who reject the Khalifah, which means that they have adopted the path of darkness.

1.7 Prediction of Aḥmadiyya Khilāfat in the Holy Qur‘ān and Aḥādīth of the Holy Prophet (may peace and blessings of Allāh be on him)

Allāh Ta‘ālā says in the Holy Qur‘ān:

“Allāh has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors *from among* those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security *and peace* after their fear: They will worship Me, *and* they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious.” (The Holy Qur‘ān, 24 [Al-Nūr]:56)

This verse starts with: It is a promise of Allāh that He will bless certain people with Khilāfat. Now the question remains, who are those people who will be the recipient of Khilāfat and with whom Allāh has made a promise? To find the answer of this question, when we search the Holy Qur‘ān, we find Sūrah Jumu‘ah talking on the same subject. In Sūrah Jumu‘ah Allāh Ta‘ālā says:

“He it is who has sent unto the unlettered people an apostle from among themselves, to convey unto them His messages, and to cause them to grow in purity, and to impart unto them the divine writ as well as wisdom—whereas before that they were indeed, most obviously, lost in error.” (The Holy Qur‘ān, 62 [Al-

-Jumu‘ah]:3)

“And *among* others from among them who have not yet joined them. He is the Mighty, the Wise.” (The Holy Qur‘ān, 62 [Al-Jumu‘ah]:4)

When these verses of the Holy Qur‘ān were revealed to the Holy Prophet (may peace and blessings of Allāh be on him), he was sitting in a group of his followers. The followers asked the Holy Prophet (may peace and blessings of Allāh be on him), would you come to this world again? The Holy Prophet (may peace and blessings of Allāh be on him) put his hand on the shoulder of Ḥaḍrat Salmān Fārsī (may Allāh be pleased with him) and said, if the faith is completely disappeared from the face of the earth and lifted to the Thurayya planet, there will be a person or group of persons from his progeny, who will bring it back on the earth.

It is important to note that the Holy Prophet (may peace and blessings of Allāh be on him) said one person or more than one person. Now as far as prediction of one person is concerned, there is no doubt that that one person is the Promised Messiah (may peace be on him) but we cannot ignore the wording “*O Rejallun . . .*” which means more than one person. Clearly, the other persons are the successors of the Promised Messiah (may peace be on him). My dear friends, it is not by incidence that we have four *Khulafā’-i-Aḥmadiyyat* from the progeny of the Promised Messiah (may peace be on him). As a matter of fact, it is exactly as the Holy Prophet (may peace and blessings of Allāh be on him) said that it is likely that more than one person from sons of Fāris work on this mission.

Similarly there is a Ḥadīth that one day, the Prophet of Allāh, Ḥaḍrat Mohammad (may peace and blessings of Allāh be on him) stood on the dais in Masjid al-Nabawī and started describing the events that were going to take place after him till the

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Qiyāma comes. He started his sermon after Fajr Prayer and continued till it was Zuhr time. Then he offered his Zuhr Prayer and after Zuhr Prayer again stood on the dais and continued his sermon.

In that long sermon, he narrated many incidents which were going to happen after him. During that sermon, he mentioned that after his demise, Khilāfat will be established and it will continue as long as Allāh wants. Then this Khilāfat will be replaced by tyrannical monarchy which will remain with you as long as Allāh wants. Then the monarchy will be replaced by despots and that will be a dark period on my Ummah. These despots will rule you as long as Allāh wants, then this rule of cruel despots will be replaced by a Khilāfat which will be started after Nubuwwat and after that he stopped.

All scholars of Islām agree that this Khilāfat will be the Khilāfat established after Imām Mahdī (may peace be on him).

Truthfulness of Aḥmadiyya Jamā'at can be Proved from Āyah Istikhlāf

In Āyah Istikhlāf, Allāh Ta'ālā says:

“...Allāh has promised those of you who have attained to faith and do righteous deeds that, of a certainty, He will bless them with Khilāfat on earth...” (The Holy Qur'ān, 24 [Al-Nūr]:56)

In this verse, the promise of Khilāfat is only with those who are believers and do right deeds. They will be rewarded by Khilāfat. So in this sense, it is a proof of truthfulness of Aḥmadiyyat for all the Muslim world

today. It is also a proof for all the Muslim world today that they are not acting righteously, otherwise according to this verse of the Holy Qur'ān, they must have Khilāfat in them. These are written facts that many Muslim countries tried their best to establish Khilāfat and they spent millions of dollars and staged conferences to achieve the goal but all their efforts failed. They failed badly because according to this verse, Khilāfat cannot be established by human efforts; it is only brought by Allāh's will.

1.8 Prediction of Aḥmadiyya Khilāfat in the Writings of the Promised Messiah (may peace be on him)

In this respect, I will present two types of sayings of the Promised Messiah (may peace be on him): (1) sayings of a general nature in which there are promises of the establishment of Khilāfat among Muslims on a permanent basis after the Holy Prophet (may peace and blessings of Allāh be on him) and (2) specific sayings in which it is pointed out clearly that there would be Khilāfat after the Promised Messiah (may peace be on him).

Sayings of a General Nature

1) In his book Shahādatur-Qur'ān, the Promised Messiah (may peace be on him) writes:

“Some people deny the general application to all Muslims of the verse:

‘...Allāh has promised to those among you who believe and do good works that He shall surely

make them Successors in the earth, as He made Successors *from among* those who were before them...’ (The Holy Qur'ān, 24 [Al-Nūr]:56)

They contend that ‘those among you’ here means only the Companions (may Allāh be pleased with them) and that Khilāfat came to an end with them; that it would not re-appear among the Muslims up to the Day of Judgment. In other words, the Khilāfat appeared only as a dream or fancy for a brief period of thirty years.” (Rūḥānī Khazā'in, vol. 6, p. 330)

2) He further states in the same book:

“How can I say that anyone who studies these verses carefully would not understand that Allāh the Most High has made a promise of everlasting Khilāfat for the Ummah? If Khilāfat was not permanent, then what was the significance of drawing a parallel with the Khulafā' of the Mosaic dispensation? If the righteous Khilāfat was to be limited to thirty years and thereafter its period was to be closed forever, then it follows that Allāh the Most High had not ordained that the doors of good fortune remain open for the followers of the Holy Prophet (may peace and blessings of Allāh be on him).” (Ibid., p. 353)

In these writings, the Promised Messiah (may peace be on him) is

The summary of Friday sermon delivered by Ḥaḍrat Khalīfatul Masīḥ Al-Khāmis (may Allāh be his helper) is distributed to Anṣār through Zu'amā every Friday. Anṣār who are unable to listen to Ḥuḍūr's (may Allāh be his helper) Friday sermon are urged to read these summaries on a regular basis. If you are not getting these summaries, please request your Za'im to provide these to you. To receive these summaries and other communication directly from Majlis Anṣārullāh, USA submit your email address at <http://www.ansarusa.org/dada>.

correcting the point of view of those who believed that the Khilāfat was confined to the Companions (may Allāh be pleased with them) and it closed thereafter. In these writings, he made it very clear that the promise contained in the quoted verse is the promise of an everlasting bliss.

3) The basic reason for the establishment of Khilāfat also requires that we believe in the general application of the quoted verse. In the same book, *Shahādatur-Qur’ān*, the Promised Messiah (may peace be on him) writes:

“Since no one can live forever, Allāh the Exalted ordained that the Anbiyā’, who are the most honorable and the best people of the earth, continue their existence upon the earth by way of reflection. For this purpose, God instituted Khilāfat so that the world should at no time be deprived of the blessings of Nubuwwat. He who limits it to thirty years, foolishly overlooks the true purpose of a Khalīfah, and does not realize that God did not design that the blessings of Khilāfat be limited to thirty years after the death of the Holy Prophet (may peace and blessings of Allāh be on him) and that thereafter the world may go to ruin.” (Ibid., p. 353–354)

Specific Sayings

After these statements of general applicability, I will now offer statements which prove beyond a shadow of doubt that the chain of Khilāfat was destined to remain unbroken after the Promised Messiah (may peace be on him) and that this Khilāfat would be personal and would be patterned after the righteous Khulafā’ who followed the Holy Prophet (may peace and blessings of Allāh be on him).

1) In his book *Ḥamāmat-ul-Bushra*, the Promised Messiah (may peace be on him) has narrated *Aḥādīth* of the Holy Prophet (may peace and blessings of Allāh be on him) and has written:

“Then the Promised Messiah or

one of his Khulafā’ would travel towards Damascus.” (Rūḥānī Khazā’in, vol. 7, p. 225)

By writing this, the Promised Messiah (may peace be on him) has made two very clear statements in favor of Khilāfat: One, that the Holy Prophet (may peace and blessings of Allāh be on him) has promised that the Promised Messiah (may peace be on him) would be followed by Khulafā’, one of whom would travel to Damascus; second, he accepted the applicability of this Ḥadīth to himself and thus fifteen years before his demise he declared that he would be followed by several Khulafā’, one of whom would travel to Damascus.

2) Shortly before his demise, the Promised Messiah (may peace be on him) wrote *Al-Waṣīyyat*. In it, he writes:

“God’s Word informs me that many calamities will occur and many disasters will descend on the earth—some during my lifetime and some after I have gone. And He will promote and advance this Jamā’at to the full. A part of it will happen at my hands, and some after me. This is the Way of God. And ever since He created man on earth He has always been demonstrating this Divine practice. He helps His Prophets and Messengers and grants them success and predominance, as He says [Translation: ‘God has ordained that He and His Prophets shall prevail.’] And by predominance is meant that as Messengers and Prophets desire that God’s Ḥujjat is established in the world and no one is able to oppose it, so, in turn, does God demonstrate with powerful signs their truthfulness as well as the truth they wish to spread in the world. He lets them sow the seed of it [the truth], but He does not let it come to full fruition at their hands. Rather He causes them to die at such time as apparently forebodes a kind of failure and thereby provides an opportunity for the opponents to laugh at, ridicule,

taunt, and reproach the Prophets. And after they have had their fill of ridicule and reproach, He reveals yet another dimension of His Might and creates such means by which the objectives which had to some extent remained incomplete are fully realized. Thus, He manifests two kinds of Power. (1) First, He shows the Hand of His Power at the hands of His Prophets themselves. (2) Second, when with the death of a Prophet, difficulties and problems arise and the enemy feels stronger and thinks that things are in disarray and is convinced that now this Jamā’at will become extinct and even members of the Jamā’at, too, are in quandary and their backs are broken, and some of the unfortunate ones choose paths that lead to apostasy, then it is that God for the second time shows His Mighty Power and supports and takes care of the shaken Jamā’at. Thus, one who remains steadfast till the end witnesses this miracle of God. This is what happened at the time of Ḥaḍrat Abū Bakr Siddīque (may Allāh be pleased with him), when the demise of the Holy Prophet (may peace and blessings of Allāh be on him) was considered untimely and many ignorant Bedouins turned apostate. The Companions (may Allāh be pleased with them) of the Holy Prophet (may peace and blessings of Allāh be on him), too, stricken with grief, became like those who lose their senses. Then Allāh raised Ḥaḍrat Abū Bakr Siddīque (may Allāh be pleased with him) and showed for the second time the manifestation of His Power and saved Islām, just when it was about to fall, and fulfilled the promise which was spelled out in the verse...that is, after the fear we shall firmly re-establish them.” (Al-Waṣīyyat, Rūḥānī Khazā’in, vol. 20, p. 304–305)

Then the Promised Messiah (may

peace be on him) continues:

“So dear friends! since it is the Sunnatullāh (way of God) from times immemorial that God Almighty shows two Manifestations so that two false joys of the opponents be put to an end, it is not possible now that God should relinquish His Sunnah of old. So do not grieve over what I have said to you; and nor your hearts should be distressed. For it is essential for you to witness the second Manifestation also, and its Coming is better for you because it is everlasting the continuity of which will not end till the Day of Judgment. And that second Manifestation cannot come unless I depart. But when I depart, God will send that second Manifestation for you which shall always stay with you as promised by God in Barāhīn-i-Aḥmadiyya.” (Ibid.)

Many conclusions flow from this writing of the Promised Messiah (may peace be on him).

First. The second manifestation refers to the Khulafā’; because the Promised Messiah (may peace be on him) writes, “Then Almighty Allāh raised Ḥaḍrat Abū Bakr Siddīque (may Allāh be pleased with him) to show His second manifestation.” By giving the example of Ḥaḍrat Abū Bakr Siddīque (may Allāh be pleased with him), the Promised Messiah (may peace be on him) makes it clear that the second manifestation means Khilāfat. The related verse of the Holy Qur’ān says: “...and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange *security and peace* after their fear.” (The Holy Qur’ān, 24 [Al-Nūr]:56)

Second. The Promised Messiah (may peace be on him) does not limit the application of Āyah Istikhḷāf in the Holy Qur’ān to those appointed directly by God; rather he gives it a general application and regards it as the type of Khilāfat which was bestowed upon Ḥaḍrat Abū Bakr Siddīque (may Allāh be pleased with him). Thus, the chain of Khulafā’—

which started with Ḥaḍrat Abū Bakr Siddīque (may Allāh be pleased with him)—is a manifestation of the promise made by Allāh the Most High in that verse.

Third. It can also be concluded that it is destined that the believers will face trials and tribulations after the demise of the Prophets. These trials have been warded off through the Khulafā’. This ancient tradition must also be fulfilled in the Aḥmadiyya Muslim Jamā’at. As the Promised Messiah (may peace be on him) writes, “It is not possible that Allāh the Most High should change His eternal way.” That is: the Jamā’at was destined to face a severe tribulation after the demise of the Promised Messiah (may peace be on him). A condition of fear would arise, but it would be turned into a peaceful situation in accordance with the eternal way of God. The fact is that the Jamā’at faced many a trial and Allāh the Most High protected the Jamā’at through the Khulafā’. Thus, the eternal way of God was fulfilled.

Fourth. These writings also show that the second manifestation would be granted continuation up to the Day of Judgment, Khulafā’ will continue to appear in the Aḥmadiyya Muslim Jamā’at. The organization of the Jamā’at will continue to gain strength upon strength and it will become so firmly established that Khilāfat will continue up to the Day of Judgment as the Promised Messiah (may peace be on him) writes, “It is eternal and its chain will not be broken up to the Day of Judgment.”

Fifth. The second manifestation would appear after the demise of the Promised Messiah (may peace be on him). The second manifestation would come after he is gone, as he writes, “That second manifestation cannot come until I go.” The Anjuman had been established during the lifetime of the Promised Messiah (may peace be on him), but the Promised Messiah (may peace be on him) writes about the second manifestation that it “cannot come until I go.” As I have stated earlier, the second manifestation refers to Khilāfat.

The question of successors does not arise as long as the principal is present and therefore the Promised Messiah (may peace be on him) writes

that, “The second manifestation cannot come until I go.” In other words, the system of Khilāfat would be established after his demise as it was established after the Holy Prophet (may peace and blessings of Allāh be on him). All these conclusions, which flow from the writings in Al-Waṣiyyat, show that the system of Khilāfat would be established forever after the Promised Messiah (may peace be on him) and it would always be Khilāfat in the form of a person.

In Sabz Ishtihār [Green Pamphlet], the Promised Messiah (may peace be on him) writes:

“The second way of sending mercy is to send Messengers and Prophets, divinely inspired scholars, Auliya’, and Khulafā’ so that people may be guided to the right path through their leadership and guidance and should attain salvation by following their way. So, Allāh the Most High decreed that the progeny of this humble one may manifest both these forms.” (Rūḥānī Khazā’in, vol. 2, p. 462, footnote)

This writing also shows that the system of Khilāfat would be established in the community of the Promised Messiah (may peace be on him) and some of the Khulafā’ would be from his progeny.

One and a half months before his demise, the Promised Messiah (may peace be on him) delivered a speech in Lahore in which he said:

“The Sūfīs have said that the person who is to be the Khalīfah after a sheikh or a Rasūl or a Nabī is the first one who is inspired by God to accept the truth. The death of a Rasūl is a severe earthquake and is a time of great danger. But Almighty Allāh provides reassurance through a Khalīfah, and that Khalīfah revives and strengthens afresh the purpose of the advent of the deceased. Why did the Holy Prophet (may peace and blessings of Allāh be on him) not appoint his Khalīfah to succeed him? It was because he knew very well that

Almighty Allāh would Himself appoint a Khalīfah.” (Al-Ḥakam, April 14, 1908 p.2, Badr, April 23, 1908)

The Promised Messiah (may peace be on him) also said:

“In one revelation Allāh the Most High has addressed me as sheikh, ‘You are the sheikh, the Messiah, whose time will not be wasted.’” (Al-Ḥakam, April 14, 1905)

This also proves that there would be Khulafā’ after the Promised Messiah (may peace be on him).

In Paighām-i-Ṣulḥ, the Promised Messiah (may peace be on him) writes:

“Those who are outside my Community are all disunited in their ways and thoughts. They do not follow a leader whose obedience is incumbent upon them.” (Rūḥānī Khazā’in, vol. 23, p. 455)

It is obvious that the leader whose obedience is incumbent upon everyone, after the Nabī, is a Khalīfah. It was therefore essential that the system of Khilāfat be established in the Jamā’at so that it may not revert to the conditions that prevailed earlier.

Similarly, in Paighām-i-Ṣulḥ, the Promised Messiah (may peace be on him) wrote inviting the Hindus to a pledge of peace and in relation to the breach of that pledge:

“They would pay a substantial penalty, not less than 300,000 rupees, to the leader of the Aḥmadiyya Jamā’at.” (Ibid.)

This also shows that it is essential

that a leader and an Imām, whose obedience is incumbent upon all members, must always be present in the Jamā’at; otherwise the pledge would be meaningless.

These sayings of the Promised Messiah (may peace be on him) clearly prove that the system of Khilāfat is destined to continue after the Promised Messiah (may peace be on him) and it would be the righteous Khilāfat in the form of individuals. Parliaments or societies have never been established as Khulafā’ nor would they be in future.

1.9 Blessings of Khilāfat

In the Holy Qur’ān Allāh said that:

وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ

He will provide magnificence to the religion through Khilāfat. Only this aspect of Khilāfat is so big that books can be written on the magnificence received in every Khalīfah’s time. Here we will see a few glimpses of this—a few from Khilāfat-i-Rāshida and a few from Aḥmadiyya Khilāfat.

Magnificence Of Khilāfat-i-Rāshida

Ḥaḍrat Abū Bakr (may Allāh be pleased with him) was the first Khalīfah in Islām. At the sudden demise of the Holy Prophet (may peace and blessings of Allāh be on him), all companions were in the state of turmoil and it seemed that they will be again divided like they were before the Holy Prophet (may peace and blessings of Allāh be on him), if no hand united them. Ḥaḍrat ‘Umar (may Allāh be pleased with him) said he would kill the person who would say that the Prophet of Allāh had died. At that, Ḥaḍrat Abū Bakr Siddīque (may Allāh be pleased with him) came, kissed the forehead of the Holy Prophet’s (may peace and blessings of

Allāh be on him) and recited these verses of the Holy Qur’ān:

“And Muḥammad is only an apostle; all the [other] apostles have passed away before him: if, then, he dies or is slain, will you turn about on your heels? But he that turns about on his heels can in no wise harm God—whereas God will requite all who are grateful [to Him].” (The Holy Qur’ān, 3 [Āl ‘Imrān]:145)

When Ḥaḍrat Abū Bakr Siddīque (may Allāh be pleased with him) recited these verses, Ḥaḍrat ‘Umar (may Allāh be pleased with him) said that he felt that he was hearing these verses for the first time. At the hands of Ḥaḍrat Abū Bakr Siddīque (may Allāh be pleased with him), the whole Ummah was united and mission of the Prophet (may peace and blessings of Allāh be on him) continued.

If we look at history, at times, people get divided but it was determination of Ḥaḍrat Abū Bakr Siddīque (may Allāh be pleased with him), whom Allāh has made a Khalīfah to unite them and lead them in the direction of victory. Many people stopped paying Zakāt but Ḥaḍrat Abū Bakr Siddīque (may Allāh be pleased with him) never compromised on this issue and remained determined that he would fight them until they paid Zakāt and eventually he succeeded.

Then history preserves another incident of determination of Ḥaḍrat Abū Bakr Siddīque (may Allāh be pleased with him) when after the demise of Holy Prophet (may peace and blessings of Allāh be on him), many wise companions advised him to stop the troops which the Holy Prophet (may peace and blessings of Allāh be on him) was planning to send to Syria. Even Ḥaḍrat ‘Umar (may

Information about Deceased Members

Information about members who pass away is published in the newsletter and also in the “Year in Review” issue of Al-Naḥl with request for prayers for the departed souls and their families. Members are requested to provide information about deceased members at <http://ansarusa.org/content/information-about-deceased-members>

Allāh be pleased with him) advised the same. Ḥaḍrat Abū Bakr Siddīque (may Allāh be pleased with him) listened to them and said: you all should listen that the troops who the Prophet of Allāh (may peace and blessings of Allāh be on him) had decided, will go at every cost completely according to the decision of the Holy Prophet (may peace and blessings of Allāh be on him) and he would not listen to a single word against it. Some people came to advise him that then at least he should change the commander because Osama (may Allāh be pleased with him) was too young to lead the army. Ḥaḍrat Abū Bakr Siddīque (may Allāh be pleased with him) said that it is impossible that son of Abī Quhāfa change the leadership that had been assigned by the Prophet of Allāh (may peace and blessings of Allāh be on him). We see that eventually victory came through the same Osama (may Allāh be pleased with him) and all who were advising Ḥaḍrat Abū Bakr Siddīque (may Allāh be pleased with him) otherwise realized that they were mistaken.

Then it came the time of Ḥaḍrat ‘Umar (may Allāh be pleased with him) and the world saw that an Islāmic state was established where rule of Allāh was the only rule, just like a paradise on earth. There was no fear of robbery or murder or any other crime. A foreigner came to see the emperor of the Muslim kingdom. When he could not find Ḥaḍrat ‘Umar (may Allāh be pleased with him) anywhere, he asked one of the Muslims about where he can find their leader. That Muslim told him to try to find him under the shade of some tree, maybe he was relaxing somewhere. The person was shocked that the leader of such a big state was living such a humble life but yes, that was true.

Once in a very hot day of summer, Ḥaḍrat ‘Uthmān (may Allāh be pleased with him) and some other companions were standing under a shade of a tree and they noticed that someone in that burning heat riding on a horse here and there like he was in search of something. Ḥaḍrat ‘Uthmān (may Allāh be pleased with him) was talking to others to find out who that person was when that person came to them. They were shocked, it

was their leader Ḥaḍrat ‘Umar (may Allāh be pleased with him). Ḥaḍrat ‘Uthmān (may Allāh be pleased with him) asked him to come in the shade but he refused saying that, you enjoy your shade, but for me some camels of Baitul Māl are lost and I must search for them. Can anyone think of better way other than Khilāfat to create love and satisfaction among his people.

1.10 Magnificence of Aḥmadiyya Khilāfat

Ḥaḍrat Mirzā Ghulām Aḥmad, the Promised Messiah (may peace be on him) passed away at 10:30 A.M. on May 26, 1908 and his body was brought to Qādiān the next day. Everybody was in a state of shock, wondering “What will happen now?” The whole world was a body without a soul—the soul having left with the demise of the Promised Messiah (may peace be on him). The first and foremost thing that occupied the attention of the Jamā‘at was the election of a successor to the Promised Messiah (may peace be on him). The Promised Messiah’s (may peace be on him) family and elders of the Jamā‘at were naturally inclined to the election of Ḥaḍrat Ḥakīm Maulawī Nūruddīn (may Allāh be pleased with him) as his successor. Every heart, after the demise of the Promised Messiah (may peace be on him) was deeply moved. It was obvious that among all the members of the Jamā‘at there was no one better suited than the outstanding personality of Ḥaḍrat Ḥakīm Maulawī Nūruddīn (may Allāh be pleased with him), but everyone was overwhelmed with sadness and sorrow, and the most saddened was Ḥaḍrat Ḥakīm Maulawī Nūruddīn (may Allāh be pleased with him). Khawājah Kamāl-ud-dīn, secretary, Anjuman-i-Aḥmadiyya, stood up and made a passionate plea for calm and courage, and the style and tenor of his speech was such that everyone there was full of tears. He made the plea that the entire Jamā‘at should stand behind the Khilāfat. Maulawī Muḥammad ‘Alī was consulted and it was suggested that Ḥaḍrat Ḥakīm Maulawī Nūruddīn (may Allāh be pleased with him) should be elected the Caliph. Ḥaḍrat Ḥakīm Maulawī Nūruddīn (may Allāh be pleased with him) was a

great personality and in every way suited to the spiritual leadership. Khawājah Kamāl-ud-dīn made an open suggestion that every Aḥmadī should take Bai‘at at the hands of Ḥaḍrat Ḥakīm Maulawī Nūruddīn (may Allāh be pleased with him). Thereupon, Maulawī Muḥammad ‘Alī said that taking Bai‘at was not necessary for the people who were already part of the Jamā‘at. But Khawājah Kamāl-ud-dīn pointed out that it was a crucial time for the Jamā‘at and that problems might arise later.

Those who had not pledged allegiance to Aḥmadiyya Khilāfat had adopted the position that there would not be Khilāfat of an individual after the Promised Messiah (may peace be on him); rather, he had appointed the Anjuman as his Khalīfah and had thereby put an end to the Khilāfat by a person. On the contrary, those who had pledged allegiance to Aḥmadiyya Khilāfat were of the opinion that the system of Khilāfat which was established after the Holy Prophet (may peace and blessings of Allāh be on him) had been reestablished after the Promised Messiah (may peace be on him).

Which of these beliefs is correct and which Community is on the right path? To find the answer, it is necessary that we turn to the writings of the Promised Messiah (may peace be on him). Moreover, we should seek guidance from the sayings of Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) because those now outside the pledge of Khilāfat accepted him to be the first Khalīfah of the Promised Messiah (may peace be on him). They declared that his sayings would be as sacred as those of the Promised Messiah (may peace be on him). Finally, the statements, up to the establishment of the second Khilāfat, of those who did not take the pledge also point towards the right path.

1.10.1 Sayings of Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him)

Ḥaḍrat Ḥakīm Maulawī Nūruddīn (may Allāh be pleased with him) was elected to the office of Khilāfat on May 27, 1908. From then up to the time of

his demise, he explained the importance of Khilāfat and adherence to it in several of his speeches and sermons. On the demise of the Promised Messiah (may peace be on him), he was approached by many leaders of the Jamā'at to take the leadership and accept their Bai'at. These included Khawājah Kamāl-ud-dīn, Maulawī Muḥammad 'Alī, and many others. The response which he gave them is worthy of note:

1) "If you insist upon making the covenant with me then bear in mind that Bai'at means to be sold. On one occasion Ḥaḍrat Ṣāḥib [the Promised Messiah (may peace be on him)] indicated to me that I should put the thought of my home out of my mind. Thereafter my entire honor and all thinking became attached to him and I have never thought of my home. Thus, Bai'at is a difficult matter. A person who makes a Bai'at gives up all his freedom and high flights. Concluding the speech he said, 'Remember all goodness proceeds from unity. A Jamā'at which has no leader is dead.'" (Badr, June 2, 1908)

2) After assuming the office of Khilāfat, he said:

"Now I am your Khalīfah. If anyone should say that the name Nūruddīn is not mentioned in Al-Waṣiyyat by Ḥaḍrat Ṣāḥib [The Promised Messiah (may peace be on him)], I would counter: Nor are the names of Adam and Abū Bakr (may Allāh be pleased with him) mentioned in earlier prophecies. The whole Jamā'at has accepted me as Khalīfah by consensus. Anyone who goes against that consensus puts himself in opposition to God. Then listen with attention that if you act contrary to your covenant, your hearts will be filled with hypocrisy." (Badr, June 2, 1908)

3) Then again, he said:

"I remind you again that the

Holy Qur'ān sets forth. Remember Adam was made Khalīfah by God, Who said: 'I am about to appoint a vicegerent [Khalīfah] on earth.' (The Holy Qur'ān, 2 [Al-Baqarah]:31)

What good did the angels achieve by raising an objection to it? You can find it from the Holy Qur'ān and see that they had to prostrate on account of Adam (may peace be on him). If someone objects to my Khilāfat, even if he be an angel, I would respond: It is better for you to submit to the Khilāfat of Adam. If he becomes Iblīs [Satan] by acting with disobedience and pride, he should ponder what benefit did Iblīs derive from his opposition? I repeat: if anyone objects to my Khilāfat, and such an objector is an angel, he will be brought by his right nature to submit to Adam." (Badr, July 4, 1912)

4) Continuing the same speech, he said:

"Khilāfat is no light affair. You can derive no benefit by agitating this question. No one will make any of you Khalīfah, nor can there be one in my lifetime. When I die it will be only that one concerning whom God so wills who will become Khalīfah...You have made a covenant with me. You should not raise the question of Khalīfah. God has made me Khalīfah and now I cannot be set aside by any of you, nor has anyone the power to set me aside. If some of you persist in your attitude then remember that I have with me those who like "Khālid bin Walīd" will chastise you as rebels." (Badr, July 4, 1912)

5) On another occasion, he said:

"I declare in the name of Allāh that Allāh has appointed me as Khalīfah, just as He appointed Adam (may peace be on him), Ḥaḍrat Abū Bakr Siddīque

(may Allāh be pleased with him), and Ḥaḍrat 'Umar (may Allāh be pleased with him) as Khulafā'." (Ibid)

6) Another of his admonitions is:

"If I have been made Khalīfah, this is God's doing in accordance with His design. It is true that He has made me Khalīfah for your good. No power can set aside a Khalīfah appointed by God. No one of you has the power or strength to set me aside. If God Almighty wills to set me aside He will cause me to die. You must commit this matter to God... The person who says that he has made me Khalīfah utters a falsehood." (Al-Ḥakam, January 21, 1914)

7) Again, he has said:

"If anyone says that the Anjuman has made me Khalīfah, he utters a falsehood. Such thinking is destructive and should be eschewed. Listen once more that no man or Anjuman has made me Khalīfah, nor do I consider any Anjuman capable of appointing a Khalīfah. Thus no Anjuman has made me Khalīfah, nor do I attach any value to the action of any Anjuman in that context.

Should the Anjuman leave me I would not pay any attention to its action. No one has the power to deprive me of the robe of Khilāfat." (Badr, July 4, 1912)

8) There is another significant statement of Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) in explaining the pledge of allegiance to Khilāfat and remaining faithful to Khilāfat.

"A person wrote to Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him): 'Is it obligatory to take a pledge with you?' He said: 'Whatever is commanded for the original pledge, does apply equally to the branch. The Companions

(may Allāh be pleased with them) of the Holy Prophet (may peace and blessings of Allāh be on him) deemed it obligatory to take the pledge at the hands of the Khalīfah before burying the body of the Holy Prophet (may peace and blessings of Allāh be on him).” (Badr, March 3, 1911, p. 9)

This makes it clear that taking the pledge with every Khalīfah is obligatory. The previous statements make it clear that Allāh appoints whomsoever He wills as Khalīfah. After the Promised Messiah (may peace be on him), Allāh will appoint whom He wills. The obedience to all the Khulafā’ will be obligatory just as the obedience of the righteous Khulafā’ was obligatory after the demise of the Holy Prophet (may peace and blessings of Allāh be on him). Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) considered himself to be the righteous Khalīfah just like Ḥaḍrat Abū Bakr Siddīque (may Allāh be pleased with him), Ḥaḍrat ‘Umar (may Allāh be pleased with him) and other Khulafā’.

9) Another one of his statements is worthy of note:

“A point I wish to make is worth remembering. Despite deliberate attempts, I cannot resist saying so. I have noticed that Ḥaḍrat Khawājah Suleiman (mercy of Allāh be on him) was utterly devoted to the Holy Qur’ān. I love him dearly. He served as Khalīfah for seventy-eight years and he was appointed when he was twenty-two. Remember this matter; I have stated it for a special reason and purely for your benefit.” (Badr, July 27, 1910)

10) In 1911, when he fell ill, he wrote a testament and handed it over to one of his pupils. He wrote: “Khalīfah: Maḥmūd.” Upon recovery, he tore this paper up, which had been sealed.

11) On March 4, 1914, Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) felt very weak. He asked for a pen and ink and wrote the following testament for his successor:

“My successor should be righteous, popular, learned and of good conduct. He should exercise forbearance towards the old and new friends of the Promised Messiah (may peace be on him). I have been the well-wisher of all of them so should he be. The public teachings of the Holy Qur’ān and Ḥaḍīth should be continued. Greetings of peace.” (Al-Ḥakam, March 7, 1914, p. 5)

He wrote this testament in his last illness and asked Maulawī Muḥammad ‘Alī to read it three times and asked him to confirm it.

The will that he left behind relating to his successor also clearly demonstrates that Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) believed in Khilāfat by an individual and believed that this is the only way that the traditions set by the righteous Khulafā’ can be preserved; he admonished that the same be adopted after his demise.

1.10.2 Propaganda of Anjuman Ishā’at-i-Islām Against Khilāfat

Maulawī Muḥammad ‘Alī and Khawājah Kamāl-ud-dīn took Bai’at of Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) but later changed their minds and said that Khilāfat is not needed. Only Ṣadr Anjuman should control the whole Jamā’at and if a Khalīfah is needed he should be like an employee of Anjuman but not as head of all the Jamā’at and Anjuman. They kept on trying to convince people on this throughout the life of Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him). They were not, at any cost, willing to accept Mirzā Maḥmūd (may Allāh be pleased with him) as Khalīfah. In the following, we will describe, how strongly, Khalīfah of the time fought against their efforts and preserved Khilāfat.

1.10.2.1 Sayings—up to the Second Khilāfat of Those Who Did Not Take the Pledge of Khilāfat

It is narrated by Ḥaḍrat Maulawī Sayyid Sarwar Shah (may Allāh be pleased with him) that:

“On May 27, 1908, on the demise of the Promised Messiah (may peace be on him), Khawājah Kamāl-ud-dīn, Mirzā Ya’qūb Baig, and Dr. Sayyid Muḥammad Husain Shah arrived from Lahore to Qādiān. Khawājah Kamāl-ud-dīn made a very touching speech to the effect that: A Caller came from Allāh, who called people towards God. We responded to his call and gathered around him. Now he has returned to his God and has left us behind. The question is: What should we do now? Sheikh Raḥmatullah stood and said words to the effect: On my way to Qādiān, I said again and again, and I repeat what I said earlier: Give leadership to the old man [i.e., Ḥaḍrat Ḥakīm Maulawī Nūruddīn (may Allāh be pleased with him)]. Without that, this Jamā’at cannot stay united. Everybody agreed with him and no one objected.

A petition was submitted to Ḥaḍrat Ḥakīm Maulawī Nūruddīn (may Allāh be pleased with him) bearing signatures of several members of the Jamā’at including Sheikh Raḥmatullah, Dr. Sayyid Muḥammad Husain Shah, Maulawī Muḥammad ‘Alī, Khawājah Kamāl-ud-dīn, and Dr. Mirzā Ya’qūb Baig. It stated: ‘In accordance with the instructions of the Promised Messiah (may peace be on him) as recorded in Al-Waṣīyyat, we the Aḥmadīs whose signatures are subscribed below, are fully satisfied with a truthful heart, that the first among the immigrants, Ḥaḍrat Ḥakīm Maulawī Nūruddīn, who is more knowledgeable and more righteous than all of us, and is the most sincere and oldest friend of our holy leader and whom he has determined to be a model for all of us, as in his couplet: How fortunate would it be if everyone of the Community were Nūruddīn, So would it be if everyone were

filled with the light of faith. It is therefore incumbent that, in the name of Aḥmad (may peace be on him), all Aḥmadīs who are Aḥmadīs now and those who join later, take a pledge. The sayings of Ḥaḍrat Maulawī Ṣāhib should bear the same value as the sayings of the Promised Messiah (may peace be on him).” (Badr, June 2, 1908)

After the demise of the Promised Messiah (may peace be on him), the whole Jamā’at accepted Ḥaḍrat Ḥakīm Maulawī Nūruddīn (may Allāh be pleased with him) the Khalīfah and took the pledge of allegiance. Khawājah Kamāl-ud-dīn, in his capacity as the Secretary of Ṣadr Anjuman Aḥmadiyya, made the following announcement on behalf of all members of the Anjuman:

“Before the funeral Prayers of the Promised Messiah (may peace be on him) were offered, in accordance with Al-Waṣīyyat of the Promised Messiah (may peace be on him) and in consultation with the leaders of the Ṣadr Anjuman Aḥmadiyya, relatives of the Promised Messiah (may peace be on him) and with the permission of the Mother of the Faithful, the entire Jamā’at numbering about 1,200, took a pledge at the hands of the most honored, Pilgrim of the Holy Places, the respected Ḥakīm Maulawī Nūruddīn. The following respected personages were among those present at the occasion:

Ḥaḍrat Maulānā Sayyid Muḥammad Ahsan, Ṣāhibzādah Mirzā Bashīruddīn Maḥmūd Aḥmad, Nawwāb Muḥammad ‘Alī, Sheikh Raḥmatullah, Maulawī Muḥammad ‘Alī, Dr. Mirzā Ya’qūb Baig, Dr. Sayyid Muḥammad Husain Shah, Khalīfah Rashid-ud-Din, and the most humble Khawājah Kamāl-ud-dīn.

Continuing this statement Khwaja Ṣāhib said:

All those present, whose number is mentioned above, unanimously accepted him as Khalīfatul Masīḥ. This letter is for the information of all members of the Jamā’at. On receiving this message, all members of the Jamā’at should, personally or through letter, take Bai’at of Ḥaḍrat Ḥakīm-ummah, Khalīfah of the Masīḥ and Mahdī. (Al-Ḥakam, and Badr, June 2, 1908)

At the end of 1913, the following announcement was made under the signature of Maulawī Muḥammad ‘Alī, Maulawī Ṣadr Din, and Sayyid Muḥammad Husain Shah:

The whole Jamā’at is his follower [i.e., of Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him)] and all members of the Executive Committee [of Ṣadr Anjuman Aḥmadiyya] are under a pledge of allegiance to him and are most obedient to him. (*Paighām-i-Ṣulḥ*, December 4, 1913)

It was also stated by these leaders that:

“Pledge of allegiance was in no way contradictory to Al-Waṣīyyat; indeed, it was exactly in accordance with it.” (*Paighām-i-Ṣulḥ*, April 19, 1914)

A few days after the demise of the Promised Messiah (may peace be on him), on June 21st, 1908, Maulawī Muḥammad ‘Alī made a speech in Lahore in which he said:

“When in the authentic books of these people, Ḥaḍrat Abū Bakr Siddīque (may Allāh be pleased with him) is regarded as the successor to the Holy Prophet (may peace and blessings of Allāh be on him) and it is clearly admitted that the killing of Musailmah in the presence of Ḥaḍrat Abū Bakr Siddīque (may Allāh be pleased with him) amounted to his being killed in the presence of

the Holy Prophet (may peace and blessings of Allāh be on him), and also that the attainment of the treasures of Roman and Persian emperors by Ḥaḍrat ‘Umar (may Allāh be pleased with him) amounted to the victory of the Holy Prophet (may peace and blessings of Allāh be on him) over these empires, then why do they not wait that some of the prophecies of the Promised Messiah (may peace be on him) be fulfilled by his successors, sincere devotees, or progeny.” (Al-Ḥakam, July 18, 1908, vol. 12, p. 42)

In December, 1914, Khawājah Kamāl-ud-dīn made a speech on “The Reasons for the Internal Controversy in Aḥmadiyya Community,” in which he said:

“When I took the pledge, I stated that I would obey him and would also obey the future Khulafā’.” (Reasons for the Internal Controversy in Aḥmadiyya Community, p. 70)

From all these statements of those who did not pledge allegiance to the Khalīfah during the second Khilāfat, it is clear that:

- They agreed that the Jamā’at could not be established on firm grounds without Khilāfat.
- They understood from the writings of the Promised Messiah (may peace be on him) in Al-Waṣīyyat that there must be a Khalīfah.
- The election of Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) was exactly in accordance with Al-Waṣīyyat.
- Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) was a righteous Imām whose obedience was obligatory and his sayings amounted to the sayings of the Promised Messiah (may peace be on him). They believed in the coming of future Khulafā’ after Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him).

- They believed that many prophecies would be fulfilled at the hands of future Khulafā’.
- All the leaders admonished all members of the Jamā’at old and new to take the pledge of allegiance.

1.10.3 Ḥaḍrat Khalīfatul Masīḥ II’s (may Allāh be pleased with him) Belief in Khilāfat

Ḥaḍrat Mirzā Maḥmūd Aḥmad (may Allāh be pleased with him) was chosen as Khalīfah when Anjuman Ishā’at-i-Islām, Lahorī group was trying its best to end Khilāfat in the Jamā’at and make Ṣadr Anjuman as the ultimate power in Jamā’at and Khalīfah as no more than one of its employees. This was not in accordance with the teachings of the Holy Qur’ān. Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) fought with all those who were against the Khilāfat of the Promised Messiah (may peace be on him) and who in order to enforce their point of view, even tried to lower the rank of the Promised Messiah (may peace be on him) from a Nabī to a Mujadid or Ṣūfī for whom there is no need of Khilāfat. In the following, we discuss how Anjuman Ishā’at-i-Islām tried their negative propaganda during the Khilāfat of Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him).

1.10.3.1 Initial Point of View of the Aḥmadiyya Anjuman Ishā’at-i-Islām

After the demise of Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) on March 13, 1914, the Aḥmadiyya Anjuman Ishā’at-i-Islām tried to bring about a change in

the beliefs and doctrines of the Aḥmadiyya Muslim Jamā’at in an effort to discontinue the institution of Khilāfat in the Jamā’at. To block the election of a Khalīfah to whom everyone would pledge allegiance, the idea was put forward that even if an Amīr or a Khalīfah was elected, taking Bai’at at his hand would not be obligatory; only new Aḥmadīs who join the Jamā’at would have to take the pledge. On March 15, 1914 an essay was written. It may be noted that the revered speaker used the term “Ahl-i-Paighām,” which has been adopted here as “Aḥmadiyya Anjuman Ishā’at-i-Islām” for the convenience of the readers. Maulawī Muḥammad ‘Alī was printed under the caption “An Important Announcement.” He wrote:

“The second matter to which I would like to draw the attention of friends is that there is no injunction or testament issued by the Promised Messiah (may peace be on him) which would require that those who have joined the Jamā’at by taking pledge at the hands of Promised Messiah (may peace be on him) should take a pledge at the hands of someone else.” (*Paighām-i-Ṣulḥ*, March 15, 1914)

This statement of Maulawī Ṣāḥib was in contradiction to his own professed belief. At the demise of the Promised Messiah (may peace be on him), all of the Jamā’at considered it incumbent to take a pledge at the hands of Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him). Maulawī Muḥammad ‘Alī gave a new interpretation to the following decision:

“I have firm faith in Allāh, that this holy personage, Maulawī Nūruddīn, who has been bestowed the title of “Khalīfatul Masīḥ,” and who alone is worthy of that title in a true sense, has been granted to us by Allāh for fulfilling our spiritual needs. This is the holy, unselfish, personage with full trust in Allāh that has no match in today’s world. There is no one in our Jamā’at of his spiritual status, knowledge and understanding. If Allāh so wills, He can create thousands of such people, but I speak only of what exists now. His knowledge and cognizance is so high, that we all would bow our heads to him even if we had not taken the pledge of allegiance. But, for the strength of the Jamā’at, the will of Allāh inspired all of us to develop a spiritual bond with this holy and unselfish personage present among us at the demise of the Promised Messiah (may peace be on him). His election was not decided just by forty; rather the heads of the entire Jamā’at bowed to him. About fifteen hundred members took Bai’at at the same time—not a single one, male or female, remained outside the pledge.” (Ibid.)

It is obvious that this interpretation actually contradicted the position adopted by the Aḥmadiyya Anjuman i-Ishā’at-i-Islām rather than supporting it, since it pointed out that the first point of complete agreement was on the appointment of one person as a Khalīfah to whom submission would

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be due from everyone. This was exactly according to the will of Allāh.

After about one month, the Aḥmadiyya Anjuman i-Ishā‘at-i-Islām came out with a new version of their interpretation. In a long essay entitled: “Open Letter to Maulawī Sher ‘Alī,” *Paighām-i-Şulḥ* writes:

“For the sake of God, avoid blind faith. If we say that Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) did not follow Al-Waṣīyyat or that the Jamā‘at made a mistake, it does not take anything away from their holiness. Human beings do commit such mistakes. The Jamā‘at or respected Maulānā Şāhib did not do it on purpose.” (*Paighām-i-Şulḥ*, April 22, 1914)

The two interpretations show that when one forsakes the truth, he slips and cannot find firm footing. On March 15, it was stated that the election of Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) was in accordance with Divine will and that his personage was the same as the personage of the Promised Messiah (may peace be on him). But on April 22, he did not hesitate to state—in support of his modified doctrine—that the complete agreement reached by all Aḥmadīs and endorsed by the Şadr Anjuman Aḥmadiyya after the demise of Promised Messiah (may peace be on him) and in the presence of his holy body, was contrary to the testament of the Promised Messiah (may peace be on him) and that Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) was a party to this violation.

1.10.3.2 Changing Point of View of the Aḥmadiyya Anjuman Ishā‘at-i-Islām

The second doctrine which the Aḥmadiyya Anjuman Ishā‘at-i-Islām adopted about Khilāfat after the demise of Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) was that if a Khalīfah or an Amīr is elected, the Şadr Anjuman Aḥmadiyya would not be answerable to him; rather, the Anjuman would be independent in its decisions, and its decisions would be final. Its interpretations would be

binding and no one would have the right to instruct it or to reject its decisions. On March 22, 1914, the Aḥmadiyya Anjuman Ishā‘at-i-Islām expressed their disagreement with Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) on this point in the following words:

“As regards the Şadr Anjuman Aḥmadiyya, he [Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him)] wants to keep complete control with himself. We disagree with that because the Promised Messiah (may peace be on him) has regarded the Anjuman as the vicegerent of the Khalīfah appointed by God and has regarded its decisions as final unless a Ma‘mūr [appointed by God] cancels them on the basis of a revelation from God.”

On one hand, the Aḥmadiyya Anjuman Ishā‘at-i-Islām regarded the Anjuman as completely independent and free, and regarded its decisions as final and binding. But on the other hand, when they found its decisions to be at variance with their own doctrines, they made fun of it. On March 22, 1914, *Paighām-i-Şulḥ* published the report on the first meeting of the Anjuman after the demise of Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) in the following words:

“Today, a meeting of the Şadr Anjuman Aḥmadiyya was held. The following were present: Şāhibzādah Mirzā Bashīruddīn Maḥmūd Aḥmad, Mian Bashīr Aḥmad, Nawwāb Muḥammad ‘Alī, Dr. Mīr Muḥammad Ismā‘īl, Dr. Khalīfah Rashīd-ud-Dīn, Ḥaḍrat Maulawī Muḥammad Aḥsan, Maulawī Sher ‘Alī, ... Maulawī Muḥammad ‘Alī, Sheikh Raḥmatullah, Sayyid Muḥammad Husain Shah, Dr. Mirzā Ya‘qūb Baig, and Maulawī Şadr Din. Moreover, the written opinions from Mīr Ḥamed Shah and Maulawī Ghulām Husain were presented.

This was the first session which took place after the demise of Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him)...In short, it included five members who have not taken the pledge of allegiance to the second Khilāfat, and seven who have taken the pledge or are close relatives. They did what they wanted. Even matters not included in the agenda were approved in a dictatorial manner. Some members objected and wanted to have their disagreement noted but it was not noted. These events foretell what was about to happen to the Şadr Anjuman Aḥmadiyya which is the successor to the Khalīfah of God [the Promised Messiah (may peace be on him)].”

The report further stated that:

“Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) had directed Maulawī Sher ‘Alī (may Allāh be pleased with him) to go to London and repeatedly admonished him to go to England to help Khawājah Şāhib. But alas! this directive of Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) was buried along with his body... It may be noted that this statement constitutes an admission that the majority of the members of the Şadr Anjuman Aḥmadiyya took a pledge of allegiance to the second Khalīfah. Maulawī Sher ‘Alī (may Allāh be pleased with him) was deprived of this good deed and the injunction of Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) was disobeyed and dishonored. Innā lillāhi wa innā ilaihi rāji‘ūn. The following members could not tolerate the insult done to the directive of Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him). Thinking that they might be considered responsible for this violation, the following members walked out: Maulawī Muḥammad ‘Alī, Sheikh Raḥmatullah, Mirzā

Ya'qūb Baig, Dr. Sayyid Muḥammad Aḥsan. (Paighām-i-Şulḥ, April 12, 1914)

The above statements of Paighām-i-Şulḥ show an intriguing contradiction. On one hand, they regard the Anjuman to be above the pledge of allegiance to the Khalīfah and regard its decisions as final. But on the other hand, when they find the decisions of the Anjuman unacceptable they criticize it and walk out of its meeting.

1.10.3.3 Another Change in Point of View of the Aḥmadiyya Anjuman Ishā'at-i-Islām

When someone denies a truth, he has to deny many other truths. This is what happened to the Aḥmadiyya Anjuman Ishā'at-i-Islām.

After the demise of Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him), they rejected the truthful Islāmic Khilāfat in the Aḥmadiyya Muslim Jamā'at. When they were reminded by those who had taken the pledge of Khilāfat that:

- Aḥādīth give the title of Nabī to the Promised Messiah (may peace be on him), and
- the Promised Messiah (may peace be on him) has been repeatedly addressed by the word Nabī in his revelations, and
- Khilāfat is a topic which comes within the subject of Nubuwwat and
- as declared by Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him), whatever applies to the original directive would apply to its subordinate matters; they started rejecting the Nubuwwat of the Promised Messiah (may peace be on him).

In the beginning, they did not dare to do so openly. Rather, they continued to use the term Nabī in mentioning the Promised Messiah (may peace be on him). For example on March 22, 1914, Paighām-i-Şulḥ writes:

“We belong to the followers of a

Nabī.”

Then on April 12, 1914, addressing Maulawī Sher 'Alī (may Allāh be pleased with him), it writes:

“You are making an ordinary statement in contradiction to the clear statement of a Mursal [the one sent by God] and Ma'mūr.”

However, gradually, under the pretext of Zillī (reflective) and Burūzī (spiritual re-appearance), they started rejecting the Nubuwwat of the Promised Messiah (may peace be on him). On April 12, Paighām-i-Şulḥ gave the following rationale for this rejection:

“Al-Fazl says that: ‘According to Curzon Gazette, Ḥaḍrat Mirzā Ghulām Aḥmad (may peace be on him) was not a Nabī; therefore his son should be his successor. This is its mistake. Mirzā Şāḥib was a Nabī and his successorship should be settled in the same manner as it was settled for previous Anbiyā'.’

We wanted to write about this issue in detail, but will confine ourselves to a short note for the sake of brevity. The surprise is that Al-Fazl, in its earlier issue, had accepted that Mirzā Şāḥib is a Zillī Nabī but now it considers him to be a Prophet like earlier Prophets. Were all earlier Anbiyā' of the same nature as Mirzā Şāḥib? Were they all Prophets by way of reflection? The terms Zillī and Burūzī are terms of the orders of Şūfism, not of the order of the Anbiyā'. Has there been any Nabī who called himself a Zillī or Burūzī Nabī? Did any Nabī add such qualifications to his Nubuwwat? Did any Nabī draw a distinction between Anbiyā' on the basis of concepts like permanent, non-permanent, partial, dependent, law-bearing, non-law-bearing, defective or perfect Prophethood? The terms Zillī and Burūzī, are terms of Şūfism. The distinction between law bearing Anbiyā'

has also been only made by these people. There is no mention of it in Qur'an, Ḥadīth, or in previous scriptures.” (Paighām-i-Şulḥ, April 12, 1914)

In brief, the denial of Khilāfat on the part of the Aḥmadiyya Anjuman Ishā'at-i-Islām ended up in their denial of Nubuwwat. The words Zillī and Burūzī, which the Promised Messiah (may peace be on him) had used to describe the high status granted to him, were used by the Aḥmadiyya Anjuman Ishā'at-i-Islām to deny his Nubuwwat. As a matter of fact, by using these terms, the Promised Messiah (may peace be on him) does not deny his claim of Nubuwwat. Rather, they indicate its high status, because the real Nubuwwat is that of the Holy Prophet (may peace and blessings of Allāh be on him); all other Prophethoods and spiritual stages are a reflection of the light of Muḥammad (may peace and blessings of Allāh be on him). The ultimate cause of the creation of the universe is the Holy personage of the Holy Prophet (may peace and blessings of Allāh be on him). According to the Ḥadīth, “The first thing that was created was my light,” the light of Muḥammad (may peace and blessings of Allāh be on him) was the first to be created. All other Prophethoods and spiritual stages of perfection were created afterwards. However, until the time that the Holy Prophet (may peace and blessings of Allāh be on him) himself appeared and the complete and perfect teaching was revealed in the Holy Qur'an, no Nabī could become a complete and perfect reflection of the Holy Prophet (may peace and blessings of Allāh be on him). Therefore, no Nabī was called a Zillī Nabī. But when the Holy Prophet (may peace and blessings of Allāh be on him) himself appeared and the complete and perfect teaching was revealed in the Holy Qur'an, then the being who completely lost his own identity in submission to the Holy Prophet (may peace and blessings of Allāh be on him) was declared to be complete reflection of the Holy Prophet (may peace and blessings of Allāh be on him) and was deemed fit for the title of Zillī Nabī.

The earlier Anbiyā’—since they were only partial reflection of the Holy Prophet (may peace and blessings of Allāh be on him)—did not deserve that title. Allāhumma ṣalli ‘alā Muḥammadin wa ‘alā āle Muḥammadin wa bārik wa sallim innaka ḥamidun-majīd. [Bless O Allāh, Muḥammad and his progeny and prosper him and grant him peace. Thou art Praiseworthy and Glorious!]

1.10.3.4 Point of View of the First and Second Khalifah

The editor of Badr narrates the following:

“It was mentioned that Maulawī Muḥammad Ḥusain has written that if the Aḥmadīs stop calling Mirzā Ṣāḥib as Nabī he would retract his edict of “Kufr.” Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) said: We are not concerned about their edicts; and what is their worth? Ever since Maulawī Muḥammad Ḥusain has issued his edict, he can see himself how deep his honor has sunk, and how much honor has been bestowed upon Mirzā Ṣāḥib.” (Badr, April 13, 1911, p. 2)

On the occasion of Jalsa Sālāna [Annual Convention], Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) addressed the audience as following:

“Tell the whole world clearly that this Nabī appeared in Qādiān and his name was Ḥaḍrat Mirzā Ghulām Aḥmad (may peace be on him). Following the Holy Qur’ān and in humble service to the Holy Prophet (may peace and blessings of Allāh be on him), he was honored with the title of “Aḥmad,” and he was the recipient of revelations from God.” (Badr, January 19, 1911, p. 4)

He also said:

“The surprising thing is that these people did not consider

that since we accept the Promised Messiah (may peace be on him) as a Nabī, then how can we reject his verdict. (A Muslim is one who accepts all the ones appointed by God.)” (Al-Ḥakam, May 14, 1911)

1.10.4 Oath of Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) to Settle the Controversy

There is scope for controversies and verbal hair-splitting in matters of debates and rhetoric. But Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) offered to the Aḥmadiyya Anjuman Ishā’at-i-Islām a method of settlement which could quickly lead to the right decision. In 1915, he took an oath that Allāh’s chastisement be upon the liar and then stated the following:

“I speak in the name of God, Who controls my life, Who can render chastisement, Who is going to cause me to die, Who is Living, All-Powerful, Who rewards and punishes as He wills, and Who raised the Holy Prophet (may peace and blessings of Allāh be on him) for the guidance of the world. I declare on oath, taking God as my witness, that when Ḥaḍrat Mirzā Ṣāḥib was alive, I considered him to be a Nabī in the same sense in which I believe him to be now. I also declare on oath that Almighty Allāh has told me in a vision that the Promised Messiah (may peace be on him) is a Nabī. I do not say that all of those who have not taken the pledge of allegiance [to Aḥmadiyya Khilāfat] have bad character and all in our Jamā’at have good character. But I do declare on oath that the beliefs that we hold are true.” (Al-Fazl, September 23, 1915)

But neither Maulawī Muḥammad ‘Alī nor any other member of the Aḥmadiyya Anjuman Ishā’at-i-Islām has ever been able to declare their belief under oath with such conviction and sincerity. Then in 1926, Ḥaḍrat

Khalīfatul Masīḥ II (may Allāh be pleased with him) presented another way to resolve the matter:

“If all the statements written by Maulawī Muḥammad ‘Alī, prior to the split, pertaining to the subject of Nubuwwat are collected together, I will sign them and will state that to be my belief.” (Al-Fazl, October 9, 1928)

“This offer was a very powerful strike upon the changed doctrines of Maulawī Ṣāḥib. Up to his death he could not respond to it. Then in 1944, in a conclusive argument for the Aḥmadiyya Anjuman Ishā’at-i-Islām, Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) challenged Maulawī Muḥammad ‘Ali to a prayer duel and also added that Maulawī Ṣāḥib would never accept that challenge.” (Furqān, Qādiān, June 1944)

The statement on oath given by Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) and both the methods of settlement offered by him are a clear and conclusive proof that he held the same belief about the Nubuwwat of the Promised Messiah (may peace be on him) before and after the split, and it did not undergo any change. Rather, those outside the pledge to Khilāfat, changed their doctrines after the split. What they wrote before the split shows the exact same belief that those Aḥmadīs hold who have pledged allegiance to Khilāfat.

But after the split, the leader of the group who did not adhere to Aḥmadiyya Khilāfat, Maulawī Muḥammad ‘Alī, writes:

“He was a Nabī in the same sense in which the other Mujaddidīn of the Ummah can be called Anbiyā’.” (Tract, Mayray ‘Aqā’id, p. 6)

He also writes:

“The kind of Nubuwwat which can be attained in this Ummah was certainly granted to Ḥaḍrat ‘Alī (may Allāh be pleased with

him).” (An-Nubuwwat fil Islām, p. 115)

This belief which he announced after the split, is clearly at variance with the clear and forthright statements of the Promised Messiah (may peace be on him) :

“In short, I alone have been honored with so great a share of Divine revelation and of knowledge of the unseen, as has not been bestowed on any of the Auliya’, Abdāl, and a Quṭb among the Muslims before me. For this reason I alone have been bestowed the title of Nabī and no one else has deserved it because it imports frequency of revelation and large disclosure of the unseen, a condition which is not fulfilled by any of them.” (Ḥaḳīqatul-Waḥī, Rūḥānī Khazā’in, vol. 22, p. 406–407)

Similarly, he writes:

“There have been hundreds of saints by obedience to the Holy Prophet (may peace and blessings of Allāh be on him) and there is also one who is both an Ummatī and a Nabī. (Ḥaḳīqatul-Waḥī, Rūḥānī Khazā’in, vol. 22, p. 30)”

Moreover, the Promised Messiah (may peace be on him) has written:

“So many are the signs granted to me that even if they are distributed among one thousand Anbiyā’, they would suffice to prove their truthfulness.” (Chashma-i-Ma’rifat, Rūḥānī Khazā’in, vol. 23, p. 323)

The signs are so many that they suffice to prove the Nubuwwat of more than a thousand Anbiyā’; but it is strange indeed that according to those outside the pledge to Khilāfat, they did not even prove his own Nubuwwat.

Now, all thoughtful and intelligent people can decide for themselves whether the change in doctrines—in complete variance with the writings of the Promised Messiah (may peace be

on him)—was made after the split, by Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad (may Allāh be pleased with him) and his followers, or whether it was made by those who went outside the pledge of Khilāfat and especially their leader Maulawī Muḥammad ‘Alī.

1.11 Prophecies of the Promised Messiah (may peace be on him) that were fulfilled in the period of Aḥmadiyya Khilāfat

In this section, we will present those prophecies of the Promised Messiah (may peace be on him) that came true during the time of Aḥmadiyya Khilāfat. Fulfillment of so many prophecies during the time of Aḥmadiyya Khilāfat in itself is a proof that Aḥmadiyya Khilāfat is a true Khilāfat, otherwise, God should not back this system and show His signs of victories for Aḥmadiyya Khilāfat.

1.11.1 Prophecy Number 1

Translation of Revelation in Arabic: “Call to mind when he who disbelieved (or declared thee a disbeliever) said to his colleague: Prepare a fire, O Hāmān, so that I might discover the God of Moses (that is of this man) and find out how does He help him, for I consider him to be a liar.”

The Promised Messiah (may peace be on him) explains: “This revelation, though in terms of the past, gives intimation of something that will happen in the future.”

Translation of Revelation in Arabic: “The two hands of Abū Lahab (the father of flames) will perish and so will he perish. It did not behoove him to enter into it except in fear. Whatever afflicts thee is from Allāh.”

The Promised Messiah (may peace be on him) explains: “In this there is an indication of some evil that will proceed from someone whether in writing or in some other manner.” (Barāhīn-i-Aḥmadiyya, part IV pp. 510-

521, sub footnote 3).

From the foot note of Tadhkirah: “The earlier part of the first revelation has reference to someone who would at one time have confidence in me and would think well of me and would later turn away and deny me. This description applies to Maulawī Muḥammad Ḥussain of Batala who declared such confidence in me in his review of Barāhīn-i-Aḥmadiyya that he was ready to sacrifice his parents for my sake.” (Ḥaḳīqatul-Waḥī, p. 354, footnote).

1.11.2 Prophecy Number 2

In his announcement of February 20, 1886, the Promised Messiah (peace be on him) says:

Translated from Urdu: “God the Merciful, the Noble, the High, the Exalted, Who has power to do all that He wills (glory be to Him and exalted be His name) has vouchsafed to me the following revelation:

‘I confer upon thee a Sign of My mercy according to thy supplications. I have heard thy entreaties and have honored thy prayers with My acceptance through My mercy and have blessed this thy journey. A Sign of power, mercy, nearness to Me is bestowed on thee, a Sign of grace and beneficence is awarded to thee and thou art granted the key of success and victory. Peace on thee, O victorious one. Thus does God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may emerge there from and so that the superiority of Islām and the dignity of God’s word may become manifest unto the people and so that truth may arrive with all its blessings and falsehood may depart with all its ills, and so that people may understand that I am the Lord

of Power, I do whatever I will, and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muḥammad, the Chosen One (on whom be peace) may be confronted with a clear Sign and the way of the guilty ones may become manifest.

Rejoice, therefore, that a handsome and pure boy will be bestowed on thee, thou wilt receive a bright youth who will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest. His name is Emmanuel and Bashīr. He has been invested with a holy spirit, and he will be free from all impurity. He is the light of Allāh. Blessed is he who comes from heaven. He will be accompanied by grace which shall arrive with him. He will be characterized with grandeur, greatness and wealth. He will come into the world and will heal many of their disorders through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allāh for Allāh's mercy and honor have equipped him with the Word of Majesty. He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday a blessed Monday. Son, delight of the heart, high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allāh has descended from heaven. His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold a light cometh, a light anointed by God with the perfume of His pleasure. We shall pour Our spirit into him and he will be sheltered under the shadow of God. He will

grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and people will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed.” (Ishtihār, 20 February, 1886)

Translated from Urdu: “1891. God Almighty has conveyed to me through a sure and certain prophecy that out of my progeny there will be one who will resemble Jesus in many respects. He will descend from heaven and will straighten out the way of the dwellers upon earth. He will set free those who are held in bondage and deliver those who are imprisoned in the chains of doubt. [Translation from Persian:] Son, delight of the heart, high ranking, noble; [translation from Arabic:] A manifestation of the True and the High as if Allāh had descended from heaven.” (Izāla Auhām pp. 155 - 156)

This great prophecy was also fulfilled during the Khilāfat of Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him). He was given extraordinary wisdom and with his wisdom, he developed the architecture of the Jamā'at from which we are still benefitting.

1.11.3 Prophecy Number 3

Translated from Urdu: “1891. With regard to the death of a certain person, Allāh revealed to me through the value of the letters of the alphabet that the date was comprised in the words of the revelation (Arabic): He is a dog and he will die according to the value of the letters in the word dog; which amounts to fifty-two. This means that his age will not exceed fifty-two years and that he will die within the course of his fifty second year.” (Izāla Auhām, pp. 186-187).

This prediction was also fulfilled during the Khilāfat of Ḥaḍrat Khalīfatul Masīḥ III (may Allāh shower His mercy on him). Mr. Zulfiqar Ali Bhutto, who declared Aḥmadīs as non Muslim was disgraced and then hanged by Ziaul Haq when he was turning 52.

1.11.4 Prophecy Number 4

Translated from Urdu: “Over my claim of being the Promised Messiah: ‘...We have set dogs in authority over thee and We have caused wild beasts to be incensed at thy words and have tried thee greatly. So be not grieved at that which they say. Thy Lord is on the watch. The Most Gracious Allāh has commanded that a great kingdom be bestowed upon His vicegerent, the Sulṭān, and that treasures be opened under his hand. The earth will be lit up with the light of thy Lord. This is Allāh's grace and it is strange in your eyes. (Izāla Auhām pp. 855-856).

The people in the Government of Pakistan are like dogs who always try to hurt Aḥmadīs. Hence they are named as dogs.

1.11.5 Prophecy Number 5

Prophecies of the Promised Messiah (may peace be on him) to be fulfilled during Khilāfat that was to follow him:

There are so many prophecies made by the Promised Messiah (may peace be on him), which were to be fulfilled in his successors' times, which themselves are a kind of proof of legitimacy of the institution of Khilāfat. In the following, I mention a few of these prophecies.

Translated from Urdu: “1891. I saw in a vision that I was standing on a pulpit in the city of London and was setting forth the truth of Islām in the English language, in a very well reasoned address. Thereafter, I caught several birds who were sitting upon small trees and

were of white color and their bodies resembled the bodies of partridges.

I interpreted this vision as meaning that though I would not be able to travel to that country but that my writings will be published there and many righteous English people will accept the truth.” (Izāla Auhām, pp. 515-516).

This prophecy speaks for itself. During the Khilāfat of Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh shower His mercy on him) and Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his helper), this prophecy was fulfilled in a very elegant way and God knows, for how many more years a Khalīfah of Promised Messiah (may peace be on him) has to stand on podium or pulpit to announce and spread the message of the Promised Messiah (may peace be on him).

1.11.6 Prophecy Number 6

Translated from Urdu: “1891. With regard to the death of a certain person, Allāh revealed to me through the value of the letters of the alphabet that the date was comprised in the words of the revelation (Arabic): He is a dog and he will die according to the value of the letters in the word dog; which amounts to fifty-two. This means that his age will not exceed fifty-two years and that he will die within the course of his fifty second year.” (Izāla Auhām, pp. 186-187).

1.11.7 Prophecy Number 7

Translated from Urdu: “We intend to send down upon thee certain mysteries from heaven and to crush thy enemies

altogether and to show Pharaoh and Hāmān and their hosts that which they apprehend. We have set dogs in authority over thee and We have caused wild beasts to be incensed at thy words and have tried thee greatly. So be not grieved at that which they say. Thy Lord is on the watch. The Most Gracious Allāh has commanded that a great kingdom be bestowed upon His vicegerent, the Sulṭān, and that treasures be opened under his hand. The earth will be lit up with the light of thy Lord. This is Allāh’s grace and it is strange in your eyes.” (Izāla Auhām pp. 855-856).

Now everyone understands that the Governments of Pakistan, who declared Aḥmadīs Non-Muslims and who brought ordinances to quell the Jamā’at, they are symbolically called dogs here because they tried their best to bite us.

1.11.8 Prophecy Number 8

Translated from Urdu: “7 December 1892. I saw in my dream that I had become Ḥaḍrat ‘Alī (may Allāh be pleased with him). I felt as if I was the very same. It is one of the peculiarities of a dream that sometimes a person feels in a dream that he is someone else and thus I felt that I was ‘Alī Murtaḍā (may Allāh be pleased with him) and the situation was that a group of Khawārij was opposing my Khilāfat, that is to say, they wished to obstruct my becoming Khalīfah and were creating mischief for that purpose. Then I perceived that the Holy Prophet (may peace and blessings of Allāh be on him) was close to me and said out of kindness and affection: O

Ali leave them alone and their helpers and their harvest. The Holy Prophet (may peace and blessings of Allāh be on him) advised me to be steadfast and to refrain from getting involved with those people. He told me that I was in the right but that it would be better not to address them. By their harvest is meant the followers of the divines who are influenced by their teachings and whom they have been preparing since a long time.

Then my mind moved towards the reception of revelation and God disclosed to me that one of my opponents said [translation from Arabic:] ‘Leave me free to kill Moses;’ and by Moses he meant me. I saw this dream at 2.20 A.M., and it was the morning of Wednesday. Allāh be praised for all this. (Ā’ina Kamālāt-i-Islām, pp. 218-219, footnote)

1.11.9 Prophecy Number 9

Translated from Urdu: “21 December 1902. On the night between Dec. 21 and 22 which was the first night of the last ten nights of Ramaḍān, I received the revelation [translation from Arabic:] ‘A time is coming for you which will be like the time of Moses.’

During this period of 20 or 25 years since I have been the recipient of revelation, the name of Moses has occurred several times in the revelation that I have received, but this revelation is new. I have not received it before.” (Al-Ḥakam, Vol. VI, No. 46, Dec. 24, 1902, pp. 11 - 14)

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1.11.10 Prophecy Number 10

Translated from Urdu: “19 January 1903. I saw in my dream that I was standing on the bank of the Nile and I was accompanied by a large number of Banī Israel. I felt that I was Moses and that we were fleeing. When I looked back I saw that Pharaoh was pursuing us with a large host and that they were fully equipped with horses and carriages and chariots. He had approached close to us and my companions, the Banī Israel, were much perturbed and many of them had lost heart and cried out aloud: Moses, we are caught. At this I cried out in a loud voice [translation from Arabic:] ‘Never, my Lord is with me. He will show me the way.’ Then I woke up and I was repeating these words. (Al-Ḥakam Vol. VII, No. 4, Jan. 31, 1903, p. 15).

1.11.11 Prophecy Number 11

Translated from Urdu: “Keep in mind when the one who will declare thee a disbeliever will plan against thee and will call upon Hāmān to light the fire of persecution saying: I would like to discover the God of Moses though I consider him a liar. Ruined are the two hands of the father of flames and ruined is he. It did not behoove him to intervene in this matter but in fear. Whatever will afflict thee will be from Allāh. There will be a trial, then be thou steadfast as were steadfast those of high resolve. This trial is from Allāh, so that He might love thee with a great love; from Allāh, the Mighty, the Gracious; and bounty that will not be cut off. Your recompense is with Allāh. Thy Lord will be pleased with thee and will perfect thy name. It may be that you like something which is harmful for you and it may be that you dislike something which is better for you. Allāh knows and you know not.” (Arbaʿīn, No 3, pp. 23 - 29)

1.11.12 Prophecy Number 12

Translated from Urdu: “1882. On page 242 of Barāhīn-i-Aḥmadiyya the revelation is mentioned: ...This was followed by the revelation [translation from Arabic:] ‘Enlarge thy house.’ This means clearly that the day is coming when the number of visitors will multiply so much that it would be difficult to meet everyone and I was warned that I should not then be annoyed nor tired of meeting them. Holy is Allāh, how grand is this prophecy which was conveyed to me seventeen years ago when only two or three people came to visit me and that also infrequently. What a wonderful proof this is of God’s knowledge of that which is hidden.” (Sirāj Munīr, pp. 63-64)

There is no doubt that this prophecy we also see fulfilled every day. On every Jalsa, so many guests come that we have to enhance the accommodation and other arrangements. In every country wherever Khalīfah of the time goes, there are lines and lines of people come to meet him. Every country where Amīrul-Moʻminīn goes, he has to meet a lot of people individually and sometime in big groups. So there is no doubt that this prophecy is fulfilled throughout the era of Aḥmadiyya Khilāfat.

1.11.13 Prophecy Number 13

Translated from Urdu: “December 1892. I have been told that he who calls a Muslim a Kāfir, and despite his adhering to the Qibla and affirming the creed and believing in the doctrines of Islām, does not desist, is himself beyond the pale of Islām. I have, therefore, been commissioned to enter into a Mubāhilah (prayer duel) with those who are the leaders in the campaign of declaring me a disbeliever and are called Muftī, Maulawī and Muḥaddith and who have wives and children. It

would be necessary that in a public gathering I should set forth my reasoning in a detailed speech, and should refute all their charges and should try to clear up all their doubts that agitate their minds and if they should still persist in calling me a Kāfir I should enter into a Mubāhilah with them.” (Āʿina Kamālāt-i-Islām pp. 256-257).

1.11.14 Prophecy Number 14

Translated from Urdu: “December 1892. The revelation that I have received granting permission for a Mubāhilah is as follows [translation from Arabic:] ‘God has looked at thee with a fragrant look. They have said: Will you appoint in it one who will work corruption in it? He answered: I know that which you do not know. They say: This is a book which is full of disbelief and falsehood. Say to them: Come, let us call our sons and you call your sons, and let us call our women and you call your women, and let us call our people and you call your people, then let us pray fervently for the triumph of the truth and invoke the curse of Allāh on those who lie.’” (Āʿina Kamālāt-i-Islām, pp. 263-265)

1.11.15 Prophecy Number 15

Translated from Urdu: “1892. I have been directed that I should publish the invitation to a Mubāhilah, with the book Āʿina Kamālāt-i-Islām.” (Maktūbāt-i-Aḥmadiyya, Letter to Nawwāb Muḥammad ʿAlī Khan, dated Dec. 10, Dec. 1892)

1.11.16 Prophecy Number 16

Translated from Urdu: “December 1892. Thus the permission to enter into Mubāhilah has been accorded to me. I put down here some of the revelations which have been received by me as good news along with it. [translation from Arabic:] ‘On that day truth will come and will be laid open and

the losers will incur loss. You are with Me and I am with you and this is known only to those who possess good sense...We shall grant you success a second time and shall convert your fear into security. The moon of the Prophets will come and your affair will become manifest. Allāh will make thy countenance cheerful and will illumine thy reasoning. Soon will a son be born to thee and grace will come close to thee. My light is near. They ask thee: Whence have you obtained this? Tell them: Allāh is wonderful.

Despair not of the mercy of Allāh. Look at Joseph and his glory. The time of victory has arrived and victory is close. They will fall into prostration and will supplicate: Lord forgive us, for we were in error. There shall be no blame upon you this day. May Allāh forgive you; and He is the Most Merciful of all those who show mercy. I was determined to appoint a vicegerent and so I created Adam, who comprises mysteries. We created man on the day of promise.

This means that the Promised one has appeared at the time which had been indicated through the Holy Prophet (may peace and blessings of Allāh be on him) and it had been indicated that at the time of his appearance such and such a people will be on top in their empire and strength, and such

and such type of worship of creatures will be prevalent. That is the time of the cross and worship of Jesus.” (Ā’ina Kamālāt-i-Islām, pp. 266-269)

1.11.17 Prophecy Number 17

Translated from Urdu: “1892. (a) I have been given the definite good news that if any opponent of the faith comes forward against me I shall prevail against him and he will be humiliated.” (Ā’ina Kamālāt-i-Islām, p. 348).

1.11.18 Prophecy Number 18

Translated from Urdu: “...Then the revelation came: ‘The Powerful One has manifested His affair and those who called me a disbeliever have been seized.’ The meaning of this, which has been conveyed to me, is that soon such powerful signs would be shown whereby those who called me a disbeliever would be so confounded that they would have no way of escape left. This is a prophecy which every reader should remember.” (Rūhānī Khazā’in, Vol. 17, p. 77, Announcement attached to Ḍamīma Tohfah Golarrviyyah, p. 26).

1.11.19 Prophecy Number 19

Translated from Urdu: “3 June 1900. Thereafter, on June 3, 1900 at 11:30 A.M. I received the revelation: ‘Those who

called me a disbeliever have been put down, all and every one of them have been seized.’ This means that those who call me a disbeliever shall witness such signs that they will have no excuse left. The revelation indicates that soon some bright sign will be manifested which will be decisive.” (Rūhānī Khazā’in, Vol. 17, p. 77, Announcement attached to Ḍamīma Tohfah Golarrviyyah, p. 27).

History is witness that Pakistan People’s Party and their other supporters, who declared us non Muslim in 1974, they were all arrested later on by Zia government and they were trapped in many cases and accusations and their political careers were destroyed. Mr. Bhutto, party chairman was also hanged.

1.11.20 Prophecy Number 20

Translated from Urdu: “24 August 1903. (a) I saw in a dream that a cat sought to attack a pigeon of ours and would not desist despite our repeated efforts to turn it away. Then I cut off its nose and though it was bleeding it still persisted in its effort. Then I caught hold of it by its neck and started rubbing its face on the ground but it continued to raise it, till in the end I said: Let us hang it.”

(b) “Then I looked in a mirror in a dream; I saw bright and awe-inspiring face.” [Diary of

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Revelations of the Promised Messiah (may peace be on him), p. 15]

1.11.21 Prophecy Number 21

Translated from Urdu: “March 1906. A few days ago I had received the revelation [translation from Arabic:] ‘We give thee good news of a boy as an addition for thee.’ This might mean that a son might be born to Maḥmūd, for addition could mean a grandson; or it might be that the fulfillment might be postponed to some other occasion.” (Badr, Vol. II, No. 14, April 5, 1906, p. 2)

This prophecy was fulfilled by the birth of Ḥaḍrat Mirzā Nāṣir Aḥmad, Khalīfatul Masīḥ III (may Allāh shower His mercy on him).

1.11.22 Prophecy Number 22

“January 1907. Translated from Arabic: ‘Soon I shall honor...’

Translated from Urdu: ‘I saw in my dream my son Sharif Ahmad, who was wearing a turban and there were two men standing near him. One of them pointing to him said: Here comes the King; and the other one said: He has yet to be Qāḍī first. Qāḍī means judge and it also means one who supports the truth and refutes falsehood.’” (Al-Ḥakam, Vol. X, No. 1, January 10, 1907, p. 1)

Then on May 1907, Allāh revealed to the Promised Messiah (may peace

be on him):

Translated from Urdu: “During the illness of my son Sharif Ahmad, I received the revelation [translation from Arabic:] Allāh has granted him life contrary to expectation. Allāh has made him ‘Amīr’ contrary to the expectation. Do you not recognize the All-Powerful. (This was addressed to his mother.) Your purpose will be achieved. Allāh is the best guardian and He is the Most Merciful of all who show mercy. (Al-Ḥakam, Vol. XI, No. 19, May 31, p. 3)

Similarly on December 1907, Allāh revealed to Ḥaḍrat Promised Messiah (may peace be on him):

Translated from Arabic: “I am with you and with the members of your family. I shall bear your burden.”

Translated from Urdu: “I am with you and with your dear ones.”

Translated from Arabic: “I am with you, O Masroor (happy one).”

(Al-Ḥakam, Vol. XI, No. 46, December 24, 1907, p. 4)

I think there is no need to explain these prophecies; these speak for themselves. Allāh Ta‘ālā gave us a Khalīfah, Ḥaḍrat Mirzā Masroor Aḥmad (may Allāh be his helper), who is the grandson of Ḥaḍrat Mirzā Sharīf Aḥmad (may Allāh be pleased with him). Alḥamdu lillahe Rabil Ālamīn.

1.11.23 Prophecy Number 23

The Promised Messiah has said:

“God has told me that there would be a great split in my Movement and mischief makers and those who are the slaves of their own desires will depart. Then God Almighty will put out the split. But those who deserve being cut off, as being unconnected with the truth and given to mischief, they will remain cut off. Then there will be a great uprising, the first one, and kings will invade kings. There will be so much bloodshed that the earth will be filled with blood. The subjects of a king will also fight fearfully among themselves. There will be universal ruin and destruction. The centre of all this will be Syria. It will be the time of my Promised son. God has decreed these events in connection with him. Thereafter our Movement will spread and kings will become members of the Movement. (Tadhkirah-tul-Mahdī, part II, p. 3).

This is a great prophecy. After the demise of the Promised Messiah (may peace be on him), Lahorī Jamā‘at was made by some people mainly due to their ego. This caused a division in the Jamā‘at. The first part of the revelation alludes to these incidents.

Then the second part of the prophecy is about World War II, in which countries fought against countries and each country’s people were also divided as to which group

Listening to the Friday Sermon

The Holy Prophet (may peace and blessings of Allāh be on him) said: “When it is a Friday, the angels stand at the gate of the mosque and keep on writing the names of the persons coming to the mosque in succession according to their arrivals. The example of the one who enters the mosque in the earliest hour is that of one offering a camel (in sacrifice). The one coming next is like one offering a cow and then a sheep and then a chicken and then an egg respectively. When the Imām comes out (for Friday Prayer) they (that is angels) fold their papers and listen to the sermon.” (Bukhārī)

they should support. All this happened during the Khilāfat of Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him).

1.11.24 Prophecy Number 24

Finally, we present a prophecy which was even mentioned in the Holy Qur’ān and it was to happen at the time of Aḥmadiyya Khilāfat. In Sūrah ‘Alaq Allāh says:

“Hast thou seen him who forbids?”

“A servant of *Ours* when he prays?”

“Tell me if he (Our servant) follows the guidance”

“Or enjoins righteousness, *what will be the end of the forbider?*”

“Tell me if he (the forbider) rejects and turns his back,”

“Does he not know that Allāh sees *him?*”

“Nay, if he desist not, We will assuredly *seize and* drag him by the forelock,”

“A forelock lying, sinful.”

“Then let him call his associates,”

“We *too* will call *Our* angels of *punishment who will thrust him into Hell.*”

(The Holy Qur’ān, 96 [Al-‘Alaq]:10-19)

This is a great prophecy in the Holy Qur’ān, which was fulfilled during the Khilāfat of Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh shower His mercy on him). Almost all commentators of the Holy Qur’ān agree that, sometimes in the Holy Qur’ān, some incident is mentioned, which has happened in the past but with that is attached an advice to the Ummah that they should not repeat the same mistakes which previous people did. Exactly the same situation is here. There is no doubt that primarily this incident is about our Holy Prophet Muḥammad (may peace and blessings of Allāh be on him), to whom enemies tried to stop when he stood up for prayers. There is no specific incident mentioned in this Sūrah that when Kuffār tried to stop him and also it should be clear that word when he stands is also a

symbolic word. His enemies disturbed him when he was in Rukū’ and in his Sujūd too. Hence, in these verses, instead, the general nature of his enemies is described that they were enemies of his Prayers. These verses, at the same time, are also warning for people of future that they should not repeat this mistake.

But in 1984, our pious Imām Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV (may Allāh shower His mercy on him) and behind him Jamā‘at Aḥmadiyya was also standing for Prayers. But the dictator of the time General Zia ul Haq, imposed an ordinance to stop our Prayers. Not only he tried to stop our Prayers but exactly the same way as described in these verse, he shouted to our Imām and Jamā‘at that if you think you are godly people, you should call your God for your help because I am going to destroy you all. I see that you all are liars and non Muslims. It is very interesting that in the Sūrah, God replied to him, that you proud of your army, so you bring your army forces to destroy my people (Remember Zia was also a Chief of Pakistan army), but I (Allāh) am coming with my army of angels to destroy you. So do whatever you can, I (Allāh), will grab your forehead—the forehead which is lying and sinful—and I will destroy you.

My dear brothers and sisters, in these verses, symbolically, all that mentioned happened in 1984. We should understand that the Holy Qur’ān is not a story book that it would state that there will be a Mirzā Ṭāhir Ahmad, Khalīfatul Masīḥ IV, and there will be a Zia ul Haq and so on. Instead, the Holy Qur’ān mentioned all the venue and left it to the readers to think about and if we think about it, then there is no way out, other than to accept the validity of the incidents.

On a personal note, I would like to add here that in the life of respected Sheikh Mubarak Ahmad Ṣāḥib, once, when I mentioned these verses to him with these comments, he was very much excited and said I fully agree with you. There is no doubt that the prophecy described in the Holy Qur’ān was fulfilled in our age.

1.12 Conclusion

My dear blessed brothers and sisters, as is mentioned in the essay that whenever God wants His glory in this world, He creates an Adam as Khalīfatul Masīḥ. Today, again He gave us an Adam, whose name is Mirzā Masroor Aḥmad (may Allāh be his helper), Who is the Khalīfatul Masīḥ of this time. Now the order of Allāh is to prostrate before him which means that we need to be completely obedient to him and become his support. That is the only way we can succeed and that is the only way religion will be revived. May Allāh enable us to do so, Āmīn.

Allāhuma ṣalli ‘alā Muḥammadin wa ‘alā āle Muḥammadin wa bārik wa sallim innaka ḥamidun-majīd [O Allāh, bless Muḥammad and his people and prosper him and grant him peace; Thou art Praiseworthy and Glorious].



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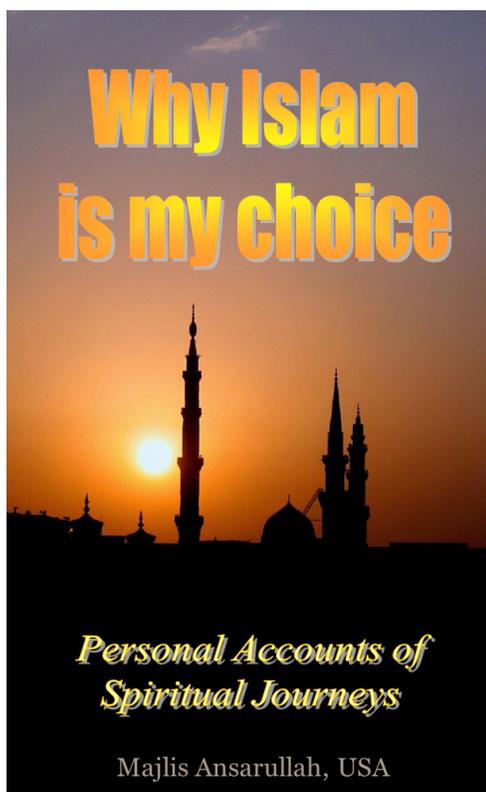
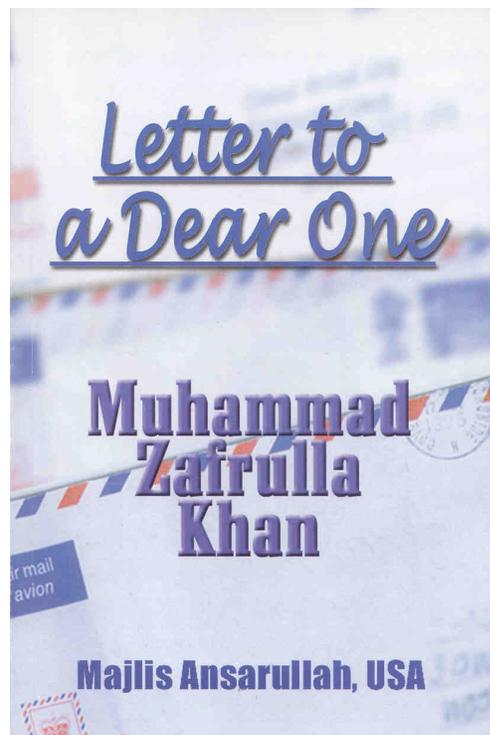


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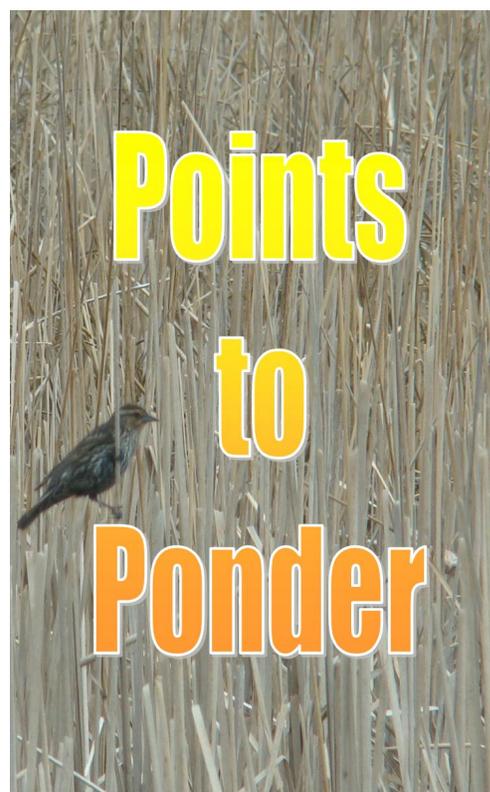
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The Need of Khilāfat Today, Its Blessings, and How They are Manifested Through Tahrikāt of Aḥmadiyya Khilāfat

Rizwan Jattala, Inland Empire, CA

(1st Place Essay in Khuddām Category—Khilāfat Centenary Essay-writing Competition)

As mankind has progressed through history, God has sent messengers to spread His message. These messengers have in turn told people of the divine message and through this, Allāh has communicated with His creation. To preserve the teachings of Islām after the Holy Prophet (may peace and blessings of Allāh be on him), Allāh has sent the institution of Khilāfat to lead the believers on *Ṣirāṭ al-Mustaqīm*. Without a Khalīfah, there would be no unity among the believers and the true religion would therefore become corrupt. Allāh, in the Holy Qur’ān, has mentioned establishing unity all over the world through Khilāfat in the following verse:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا
الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا
اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ
لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ
وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا
يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ
كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٦﴾

“Allāh has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors *from among* those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security *and peace* after their fear: They will worship Me, *and* they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious.” (The Holy Qur’ān, 24 [Al-Nūr]:56)

In Islām, the aspect of Khilāfat is an essential principle in which the Khalīfah is an instrument by which Allāh has designed to fulfill his promise regarding the final exultation of Islām. Therefore, Khilāfat is divine guidance from Allāh and whosoever disobeys the Khalīfah, in reality, is directly disobeying God Almighty. Khilāfat is an institution that is so powerful and only Allāh controls it. Unfortunately, today, tensions between sects in the Muslim Ummah are rising because of the lack of unity, which could have been provided by system of Khilāfat. It is sad to see that the Muslim Ummah sees Aḥmadiyyat, sees how the Jamā’at is progressing, how it is unified by Khilāfat-i-Aḥmadiyya, and still rejects it. The Aḥmadiyya Muslim Community has an institution of Khilāfat that brings unity to all its members from all over the world. Through this Khalīfah, there is peace, harmony, and the further strengthening of unity all over the world and is continuing on strong.

In a Ḥadīth, the Holy Prophet (may peace and blessings of Allāh be on him) is reported to have said:

“**Prophethood shall remain among you as long as Allāh shall will. He will bring about its end and follow it with Khilāfat on the precepts of Prophethood for as long as He shall will and then bring about its end.** A tyrannical monarchy will then follow and will remain as long as Allāh shall will and then come to an end. There will follow thereafter monarchical despotism to last as long as Allāh shall will and come to an end upon His decree. **There will then emerge Khilāfat on precept of Prophethood.**” The Holy Prophet (may peace and blessings of Allāh be on him) said no more. (Musnad Aḥmad)

With the universally-extensive

grace and bounty of Allāh, we live in a time where the Almighty God has once again fulfilled His promise by transforming the long state of fear and uncertainty into ever-lasting state of security which has been promised. Within the second manifestation through the Promised Messiah (may peace be on him) and the institution of Khilāfat among the Aḥmadiyya Muslim Community, we have witnessed the fulfillment of Allāh’s promise in our own time. The Promised Messiah (may peace be on him) said in his book *Al-Waṣīyyat*:

“You should not grieve over what I have told you...for you are destined to see the second Manifestation of God’s power as well. The coming manifestation will be better for you, for it would be everlasting. When I go away, Allāh will send you the second manifestation and it will stay with you forever.” (Al-Waṣīyyat, p. 6).

Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad, Khalīfatul Masīh II (may Allāh be pleased with him) has stated the importance of Khilāfat many a times. Ḥuḍūr (may Allāh be pleased with him) has in one instance said:

“Therefore, O the Jamā’at of believers! And O those who do good deeds! I tell you that Khilāfat is a great divine blessing, therefore, give it due respect. **So long as many among you will remain steadfast on Imān and will be persisting in doing good deeds, God will continue granting you this blessing. But if the majority among you is divested of Imān and good deeds, then it is up to God that he keeps this blessing for your or terminates it. Therefore, it is not the question of Khalīfah being corrupt. It**

will be confiscated when you will become corrupt. Therefore do not be ungrateful to God of this Blessing... Do not be like those who are broken, botched, and failed people who rejected Khilāfat. Rather you always remain busy in prayers that the representatives of God's second Manifestation may keep on coming among you so that his Dīn (faith) may be established on firm footing, and Satan may be disappointed of tinkering into it for ever." (*Khilāfat-i-Rāshida*, Hiṣār, Hadi Ali Chaudhry, p. 11)

This preceding excerpt of Ḥaḍrat Muṣliḥ Mau'ūd (may Allāh be pleased with him) discusses both the importance of Khilāfat as well as its Blessings. From this excerpt, we must realize that we cannot take Khilāfat for granted. It is purely a blessing of Allāh and if we do not safeguard our faith and good deeds, it will be Allāh's choice whether to keep this blessing amongst us or terminate it. We should pray that may Allāh keep showing the second manifestation of Khilāfat.

Ḥaḍrat Khalīfatul Masīḥ III (may Allāh shower His mercy on him) has said regarding Khilāfat:

"After the sad demise of the Promised Messiah (may peace be on him), the light which God had sent was not snuffed out. The Promised Messiah (may peace be on him) passed away but the light kept shining and is continually illuminating the environment. It is showing the true path to men as well as women. Its rays are being reflected through his Khulafā'. By abandoning his Khulafā', there is neither light nor real guidance." (Friday sermon published in Monthly Khalid of May 1978)

Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV (may Allāh shower His mercy on him) gives glad tidings that:

"In future, there will be no danger to Aḥmadiyya Khilāfat. Now Jamā'at has come of age.

No ill wisher can harm Khilāfat and Jamā'at will make progress in a grandiose manner that divine promise will be fulfilled and Khilāfat will sat in the Jamā'at for a thousand years to come." (The Weekly Badr, Qādiān, July 1st, 1982).

However, Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh shower His mercy on him) also mentioned that Ḥaḍrat Muṣliḥ Mau'ūd (may Allāh be pleased with him) once said (regarding the continuation of Khilāfat) that:

"There are days the end of which I do not see myself surviving. At such times, I recognize that my task is to continue working for as long as I have life in me. After I am gone, God will bring someone else. My concern is only towards discharging the duty assigned to me. It is not my place to worry about what would happen after me. This is God's own project, and He will make it move forward." (Swāneḥ Faḍl-i-'Umar by Ḥaḍrat Mirzā Ṭāhir Aḥmad, p 53)

In today's challenging and difficult times, the Muslim majority is suffering and giving the wrong message of Islām because they have no system of Khilāfat or a system of unity for that matter. Due to their misguidance, they are suffering, their actions have become uncharacteristic to Islāmic values and ideals, and they are inept to their wrong actions. In recent times, hurtful cartoons of the Holy Prophet (may peace and blessings of Allāh be on him) have enraged many Muslims. Riots and other precarious demonstrations are taking place all over the world. Such behavior is sending the wrong message of Islām to the opponents. The world is viewing how Muslims are reacting to these cartoons and they are looking at the Muslims' behavior. The real blessing of Khilāfat is that during the time of the whole cartoon debacle, Ḥaḍrat Khalīfatul V (may Allāh be his helper) has guided the Aḥmadiyya community to educate people through peaceful alternatives, not through

riots and chaos. Ḥuḍūr (may Allāh be his helper) has said:

"I would like to condemn unreservedly the behavior of some of the newspapers portraying the Holy Prophet of Islām, Muḥammad (may peace and blessings of Allāh be on him), in an offensive and uncouth manner."

Aḥmadīs are using Jihād of the pen to respond to the hurtful cartoons. This is the blessing of Khilāfat that one sees in these times; a leader who guides a nation through harsh times but with peaceful alternatives. These riots show how important Khilāfat is because the Muslim Ummah has no central leader to guide them. Thus the media portrays Muslims in such a manner that the rest of the world begins to harbor baseless stereotypes and notions of Muslims because of the actions of only a miniscule percentage of the population.

The Promised Messiah (may peace be on him) has said:

"The time has come for the re-establishment of the glory of the one complete and living religion of Islām, which is the reason of my coming. I can affirm with total conviction that Allāh, the Almighty, has decided to erase other religions and to grant Islām predominance and strength. There is no one who can challenge this will of God."

The blessings of Khilāfat are not only limited to the bond between the Khalīfah and the faithful. The definition of "blessings" is also the actions taken by the Khalīfah that have made the Jamā'at stronger and successful. These include the various Ṭaḥrīkāṭ of the Khulafā' of Jamā'at Aḥmadiyya. These Ṭaḥrīkāṭ have been successful for two major reasons: (1) the blessings of Allāh and (2) the obedience of the faithful to the Khalīfah upon Khalīfah's call. These Ṭaḥrīkāṭ will only be successful if we, the faithful commit to them and try our level best to advance them. In essence this is a two way street, that is, to have Allāh's help guide us to

success, we have to do something in return as well.

Allāh Ta'ālā says in the Holy Qur'an:

“O ye who believe! Obey Allāh, and obey His Messenger and those who are in authority among you. And if you differ in anything refer it to Allāh and His Messenger, if you are believers in Allāh and the Last Day. That is best and most commendable in the end.” (The Holy Qur'an, 4 [Al-Nisā]:60)

Allāh Ta'ālā also says:

“O ye who believe! respond to Allāh, and the Messenger when he calls you that he may give you life, and know that Allāh comes in between a man and his heart, and that He it is unto Whom you will be gathered.” (The Holy Qur'an, 8 [Al-Anfāl]:25)

These two quotations of the Holy Qur'an directly relate to Tahrikāt respectively, in terms of obeying the Khalīfah's instruction because these Khulafā' are guided by Allāh.

The blessings the Jamā'at has received from Allāh by way of the Tahrikāt by Khulafā' can be considered very hard to list. Some of these blessings include the following.

Highlights of the Khilāfat of Ḥaḍrat al-Ḥāj Ḥakīm Maulawī Nūruddīn, Khalīfatul Masīḥ I (may Allāh be pleased with him)

- He laid the foundation for the institution of Khilāfat.
- English translation of the Holy Qur'an.

- Nūr Hospital and Masjid Nūr were inaugurated.
- Well known Jamā'at periodicals began at this time. These include: Al Fazal and Nūr from Qādiān, Al Ḥaḡue from Delhi, and Paighām-e-Ṣulḡ from Lahore.
- First foreign mission was established in London.

Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) said:

“I declare with all the emphasis at my command and call Allāh to witness that I shall not discard the robe with which He has invested me.” (*The Blessings of Khilāfat*, Tommmy Bockarie Kallon, p. 5)

Highlights of the Khilāfat of Ḥaḍrat Mirzā Bashīruddīn Maḡmūd Aḡmad, Khalīfatul Masīḥ II (may Allāh be pleased with him)

- Establishment of Foreign Aḡmadiyya Missions including Mauritius, USA, and West African countries.
- Foundation stone laid for Faḡl Mosque, London.
- Naḡārats of Ṣadr Anjuman Aḡmadiyya were set up (1919).
- Auxiliary Organizations of Jamā'at were formally set up.
- The institutions of Tahrik-i-Jadīd and Waqf-i-Jadīd were established.
- The center had successfully relocated to Rabwah, while 313 Darveshān remained in Qādiān.

One blessing of Khilāfat in terms of obedience is seen during the Khilāfat of Ḥaḍrat Muṣliḡ Mau'ūd

(may Allāh be pleased with him). The blessing of total obedience was seen when Ḥaḍrat Muṣliḡ Mau'ūd (may Allāh be pleased with him) became Khalīfah and elders of the Jamā'at were obeying a 25 year old man, even though there was a minority who strayed away from Jamā'at.

Also in the time of Ḥaḍrat Muṣliḡ Mau'ūd (may Allāh be pleased with him), Maulānā Sheikh Mubarak Ahmad was stationed in an African Country and Ḥaḍrat Muṣliḡ Mau'ūd (may Allāh be pleased with him) sent out a call to all Aḡmadīs from Qādiān that “Whatever you can do I need you...if you can sweep the streets I need you.” When the call finally reached this African country, Maulānā Sheikh Mubarak Ahmad went outside and began to sweep the street. A wealthy African man inquired from Maulānā Sheikh Mubarak Ahmad, “Why are you sweeping these streets?” Maulānā Sheikh Mubarak Ahmad replied, “My Khalīfah said he needs people who can do this type of work.” The man then asked “Where is your Khalīfah?” Maulānā Sheikh Mubarak Ahmad replied, “In India.” The Man then asked, “Why are you doing this? Your Khalīfah is all the way in India; he is not watching you.” Maulānā Sheikh Mubarak Ahmad replied, “Allāh is watching me”.

This incident, though loosely paraphrased, sheds light on the obedience the Jamā'at members have for their Khalīfah. However, it is the trust the Khalīfah has in all the members that enables the Jamā'at to progress. The fact of the matter is that without trust and without obedience, nothing can occur, nothing will succeed. The trust between the Khalīfah and the faithful and obedience to Khilāfat are two matters which must be upheld to the highest degrees, despite being in harsh times.

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This is a test by Allāh and only if the people stay righteous will the Khilāfat remain.

Highlights of the Khilāfat of the third Khalīfah, Ḥaḍrat Hāfiẓ Mirzā Nāṣir Aḥmad (may Allāh shower His mercy on him)

- Faḍl-i-‘Umar Foundation, which was established in memory of Ḥaḍrat Muṣliḥ Mau‘ūd (may Allāh be pleased with him) and helped promote activities of Ḥaḍrat Muṣliḥ Mau‘ūd (may Allāh be pleased with him).
- Nuṣrat Jahān Scheme; its goal was to establish schools and hospitals in West Africa for the service of humanity.
- Centenary Jubilee Scheme.
- Waqf-i-‘Arḍī Scheme which was set up for Aḥmadīs to devote their time to service of the Jamā‘at.
- Majlis Mūṣiyān established.
- Masjid Aqṣā in Rabwah was inaugurated.
- Motto of Aḥmadiyyat “Love for All, Hatred for none” introduced.

One of the blessings of the Waqf-i-‘Arḍī Scheme is that Ḥaḍrat Khalīfatul Masīḥ III (may Allāh shower His mercy on him) saw the need of a program that not only helps with self correction; it is a form of spiritual correction. The interesting notion here is that the blessings of Khilāfat will benefit the faithful. Therefore, those who recognize this blessing will embrace it. Ḥaḍrat Khalīfatul Masīḥ III (may Allāh shower His mercy on him) saw the need of self correction to keep people righteous and implemented this program whose byproduct is to benefit those who participate in it.

Ḥaḍrat Khalīfatul Masīḥ III (may Allāh shower His mercy on him) states:

“There is a great need for Waqf-i-‘Arḍī. The fact is that a section of the Jamā‘at has forgotten that the members of the Jamā‘at are also the Murabbiyān or missionaries, themselves, and the little increase in the number of

missionaries is not sufficient. The Jamā‘at conceives that the responsibility for guidance and advice rests with the missionaries. In fact, every Aḥmadī must discharge the duty of guidance and correction diligently. I have introduced the scheme of Waqf-i-‘Arḍī for the purpose of drawing the attention of the Jamā‘at towards this duty, and to develop a desire for Iṣlāḥ-o-Irshād. In this are both spiritual and physical benefits.” (Majlis-i-Mushāwarat , Al Fazal Nov. 3 1966)

Ḥaḍrat Khalīfatul Masīḥ III (may Allāh shower His mercy on him) also said:

“The Second major benefit of the Waqf-i-‘Arḍī scheme is that those who wish to join this scheme will have to examine their own souls in certain aspects. Before they embark on this scheme, their attention is directed towards their own weaknesses. Thus, they are immediately inclined towards prayers. This implies that one of the important preparations for those joining this scheme is their devotion to prayers. They should start increasing their religious knowledge. And they should take some books along when they start off for the scheme. They should think and ponder over their weaknesses. They should have a desire that when they go to a new place, they should set a good example and not be source of defect. That is why the Waqf-i-‘Arḍī groups have benefited from the blessings of prayers.” (Al Fazal, February 12., 1977)

Highlights of the Khilāfat of the fourth Khalīfah, Ḥaḍrat Mirzā Ṭāhir Aḥmad (may Allāh shower His mercy on him)

- Within six weeks of his assumption of the Khilāfat responsibilities, Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh shower His mercy on him) embarked on a

tour of Europe and opened many Jamā‘at centers all over Europe. The highpoint of his tour was the inauguration of Masjid Bashārat in Spain. It was the first Mosque to be built in Spain in 700 years.

- The Buyūtul-Ḥamd scheme. The purpose of this scheme was to provide home for the less affluent. This scheme was started in commemoration of the thanksgiving centenary celebration.
- On January 28, 1983, Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh shower His mercy on him) started the Da‘wat Ilallāh Scheme. The purpose of this scheme was to convey the message of true Islām amongst the seekers of the truth the world over. Ḥuḍūr (may Allāh shower His mercy on him) announced the scheme in the following words: “With this announcement, I caution all Aḥmadīs of the world that, even if they were not before, but from today onward they must become Dā‘ī Ilallāh. The task of expanding Islām all over the world has extra ordinary requirements and it is a great responsibility assigned to Aḥmadiyya Jamā‘at.”
- Syednā Bilāl Fund.

Many of the blessings of Khilāfat are found in the time of Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh shower His mercy on him). In light of the Jamā‘at’s expansion, Ḥuḍūr (may Allāh shower His mercy on him) immediately realized the challenges of the next century and the need for dedicated people in service of Islām—not just the Murabbiyān, but dedicated professions from other fields as well. In April 1987, Ḥuḍūr (may Allāh shower His mercy on him) announced the extra-ordinary scheme of Waqf-i-Nau. Parents were to offer their unborn children in the service of Islām. Ḥuḍūr (may Allāh shower His mercy on him) said that these little soldiers of Islām would be our gift to the new century. Out of obedience to the call of the Khalīfah, many parents have said Labbaik and over 25,000 children have registered as Wāqifīn-i-Nau. An international system was devised for the education and training of Wāqifīn-i-Nau which is now in

place everywhere in Jamā'at missions of the world. This scheme is indeed a blessing of Khilāfat because the Khalīfah was entrusted by Allāh to carry out this scheme and Ḥuḍūr (may Allāh shower His mercy on him) saw the time fit, with his wisdom, to initiate a global task force of devotees who would spread the message of Islām and serve humanity as well.

A second blessing found in the Khilāfat-e-Rābia' is the initiation of Muslim Television Aḥmadiyya (MTA). In 1992, while inaugurating Baitul Islām Mosque in Canada, Ḥuḍūr's (may Allāh be his helper) Friday sermon was transmitted live all over the world for the first time. In 1996, MTA service was started, offering viewers a 24-hour channel. By way of MTA, the Promised Messiah's (may peace be on him) revelation "I shall cause thy message to reach the corners of the earth" was fulfilled. One of the highlights of MTA is the international Bai'at telecasts. Since 1993, 164,875,605 new converts joined the fold of Aḥmadiyyat shown via live transmission to the entire world.

One of the most significant periods in the history of the Jamā'at was during the 1984 persecution of Aḥmadīs and the fall of General Zia. In this trying time, Aḥmadīs were being attacked, mosques damaged, lives threatened, and sadly people killed. This persecution went to such an extent that Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh shower His mercy on him) was forced to leave Pakistan for London. Many people were heartbroken when they found out that Ḥuḍūr (may Allāh shower His mercy on him) had to leave Pakistan; but a blessing was about to be manifested. Though the Jamā'at moved the Khalīfah's headquarters, being in England gave the Jamā'at the opportunity to grow by leaps and

bounds. The Jamā'at was exposed to the West and ever since it has been spreading in large numbers and Inshā'allāh the whole world will open its eyes to Aḥmadiyyat. Yet, General Zia's plans to stop the Aḥmadīs had been thwarted with the help of Allāh. Even General Zia's mysterious death was proof of the Mubāhilah issued by Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh shower His mercy on him). It is these incidents—incidents which seem to be against Aḥmadiyyat—where the faithful look to their Khalīfah for guidance, and ultimately Allāh's course will be trekked and the truth shall prevail.

Lastly, during Khilāfat-i-Rābia', Ḥuḍūr (may Allāh shower His mercy on him) set up Maryam Shādī fund in his mother's name, whom he loved dearly, to help the needy girls in poverty to be able to marry and attain a better life. This noble scheme fulfilled the prayer of "rabbir ḥum humā kamā rabbayānī saghīrā" which means: "O my Lord, have mercy on them even as they nourished me in my childhood." (The Holy Qur'ān, 17 [Banī Isrā'īl]:25) It is interesting that this prayer—the prayer for parents—has been fulfilled in a fashion to help those who do not have parents, have a better life. Such are the blessings of Khilāfat that it fulfills prophecies in a manner that is so unexpected, but regardless in such a beautiful manner, nonetheless.

In the period between the 4th Khalīfah's demise and the election of the 5th Khalīfah, the Jamā'at had no supreme leader to follow. Many people seemed anxious especially the youth who had grown up during the Khilāfat of Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh shower His mercy on him). Yet, as Allāh has promised, Khilāfat has remained with us. Once again, the Promised Messiah (may peace be on him) had foretold:

"When I go away, Allāh will send you the second manifestation and it will stay with you forever." (Al-Waṣīyyat)

Allāh has kept his promise with the Jamā'at of believers and our Jamā'at witnessed the miracle of Khilāfat. Many members remember the message of Ataul Muḥeeb Rashid who was secretary of Majlis Shūrā during that time that illustrated a blessing in the making—the continuation of Khilāfat:

"It is announced for the information of all members of the worldwide Aḥmadiyya Muslim Community that following the Maghrib (dusk) and 'Ishā' (night) Prayers, the Majlis Intikhāb-i-Khilāfat (the Electoral College) established by Ḥaḍrat Muṣliḥ Mau'ūd (may Allāh be pleased with him) convened at Faḍl Mosque, London today, Tuesday 22nd April 2003, under the chairmanship of Respected Chaudhry Hameed Ullah Ṣāhib. Pursuant to the rules and regulations, each member took an oath of allegiance to Aḥmadiyya Khilāfat. After this, they elected the most respected Ṣāhibzādah Mirzā Masroor Aḥmad as Khalīfatul Masīḥ V. The members of the Majlis Intikhāb-i-Khilāfat immediately had the honor of taking the pledge of initiation at the blessed hand of Ḥaḍrat Amīrul-Mu'minīn, Khalīfatul Masīḥ V, (may Allāh be his helper and may Allāh grant him a long life) and have also had the honor of meeting Ḥaḍrat Amīrul-Mu'minīn.

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Alḥamdulillāh, (all praise belongs to Allāh). May Allāh the Exalted, in approval, make this election most blessed, Āmīn. Our Merciful and Gracious God! O our Noble and Loving Lord, we are grateful to You that You have bestowed us with Your Grace and the Second Manifestation and have once again changed our state of fear to that of peace. O our Possessor of Power and Authority and Self-Subsisting and All-Sustaining God, we bear witness that once again Your Messiah and Mahdī's prophecy as stated in the journal Al-Waṣiyyat has materialized with full glory and magnificence. All Praise belongs to Allāh."

In almost five-year period, since Ḥaḍrat Mirzā Masroor Ahmad (may Allāh be his helper) became Khalīfatul Masīḥ, the Jamā'at has progressed with the help of Allāh to new heights. In this time many new Taḥrīkāt have been either reinvigorated or newly devised programs have been created.

The first Taḥrīk of Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his helper) was about turning towards Allāh, with prayer. Let me take you back to the late evening of April 23rd, 2003 when Ḥaḍrat Mirzā Masroor Aḥmad (may Allāh be his helper) was elected as Khalīfatul Masīḥ. If you would recall, he emerged from Faḍl Mosque and with an almost choking voice asked everyone to sit down, as if he was making sure they would listen to him carefully. Then he said the most renowned words, "Duā'en Karain, Duā'en Karain, Buhat Duā'en Karain," which means Pray, Pray, Pray abundantly.

At Jalsa Sālāna, UK on August 1, 2004, Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his helper) announced his special emphasis on joining the system of Waṣiyyat (Will). Ḥuḍūr (may Allāh be his helper) Said:

"It is my wish and I like to make this appeal that in order to cleanse your lives and to cleanse the lives of your progeny, join and come forward. And may the new Wills

reach at least 15,000...It is my wish that by 2008, when it will be one hundred years since the establishment of the Khilāfat, at least fifty percent of the earning and Chanda-paying members in every country of the world, in every Jamā'at will have joined the splendid scheme of the Promised Messiah (may peace be on him). It will be a small offering, a token of thanksgiving by the Jamā'at to Allāh upon the completion of 100 years of Khilāfat."

On January 14, 2005, Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his helper) delivered his Friday sermon while visiting Spain. During this sermon, Ḥuḍūr (may Allāh be his helper) put forth the scheme for a new mosque in Valencia, Spain. Ḥuḍūr (may Allāh be his helper) related the following quote from the Promised Messiah (may peace be on him):

"Any city or town where a mosque of our Jamā'at will be established, then you should know that a foundation for our Jamā'at's progress got laid. If there is such a town or a village, where there are only a few Muslims or lacks Muslims altogether, build a mosque, and God Himself will drive Muslims to the mosque."

On June 3, 2005 Ḥuḍūr (may Allāh be his helper) delivered a heart-moving Friday sermon. The essence of the sermon was related to the process of self purification through financial sacrifices. Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his helper) said:

"We are those who claim to be the 'Ākharīn' (the latter ones), who will match themselves with the 'Awwalīn' (the earlier ones) in all aspects of good deeds. We will succeed in our claim only if we imitate all the examples set forth by the Awwalīn."

With this, Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his helper) started a new Taḥrīk, a new appeal, for the Tāhīr Heart Institute project. Ḥuḍūr (may Allāh be his helper) said

it was his intense wish to have this project completed soon, which had been underway in Rabwah since the beginning of the fifth Khilāfat.

Once again, the purpose of the schemes is to match up our actions with the Awwalīn. And, as such, the larger purpose remains in the words of the Promised Messiah (may peace be on him), "to serve Islām and to propagate it." It was a faith-inspiring sermon on May 27, 2005, When Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his helper) spoke about the upcoming Centennial of Aḥmadiyya Khilāfat. Ḥuḍūr (may Allāh be his helper) pointed out the recent past, where, in light of the events around the election of the fifth Khilāfat as shown on MTA, even those outside the Community were compelled to acknowledge that we had the 'practical testimony' of Allāh with us. Ḥuḍūr (may Allāh be his helper) said:

"In three years, one-hundred years of Khilāfat shall be concluded. Preceding to the Aḥmadiyya centennial, Ḥaḍrat Khalīfatul Masīḥ III (may Allāh shower His mercy on him) had brought to Jamā'at's attention and appealed for certain prayers to be said. I, too, would bring the same prayers to Jamā'at's attention once again."

It is these prayers which help Aḥmadīs in their everyday life. These prayers are a blessing to Aḥmadīs because they keep us focused on what is important in life, i.e. turning towards Allāh, asking for forgiveness and remaining steadfast. The times have become so socially immoral that temptations overtake some. Yet Ḥuḍūr (may Allāh be his helper) has prescribed these prayers, for the benefit of the members and the Jamā'at. These prayers will anchor the Jamā'at to Allāh and will continue to protect Aḥmadīs from anything that may sway us from our God and our religion. They will protect us from the evil intentions of those who try to harm us, but in turn enable us to continue to spread the message of Islām and Aḥmadiyyat.

One scheme of Ḥuḍūr (may Allāh be his helper) deals with Sulṭān-ul-Qalam. In this time, when Islām is

being attacked from all realms, especially, the media, Ḥuḍūr (may Allāh be his helper) saw it fit to introduce a scheme emphasizing the youth of the Jamā'at to enter the field of journalism, especially, the Wāqifīn-i-Nau children. The Promised Messiah (may peace be on him) has been given the title of Sulṭān-ul-Qalam 'the prince of the pen' and in a time where Jihād will be fought with a pen to propagate the true message of Islām.

“...the said Imām will be Sulṭān-ul-Qalam and his pen will serve as Dhulfiqār (Sword).” The Heavenly Sign (Nishān-i-Āsmānī, P 29.)

This goes in accordance with the argument of Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh shower His mercy on him) that he presented in his book Islām's Response to Contemporary Issues that “Swords can win territories but not hearts, forces can bend heads but not minds.” Thus to win the hearts of the people, we will have to win them over with substantial evidence, and not as other Muslims claim, by force.

Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his helper), in his Friday sermon of February 10, 2007, said:

“Also, there is a suggestion for the future that the Jamā'at should plan for its youth, who are so inclined, to enter [the field of] journalism as much as possible. So that we are established inside of the newspaper at such places along with their people. Because such

incidents (regarding the cartoons) do continue to take place from time to time. If there is a large-scale contact with media, such things can be stopped.”

It is these instances where our Khalīfah directs us and guides us for our betterment; this will enable the Jamā'at to succeed. Khilāfat is not a corporation, it is not an organization, it is a divine institution that Allāh almighty is controlling, and will control. What must be stressed over and over is to remain steadfast. What is this Jamā'at without Khilāfat? Nothing. This Jamā'at could go nowhere without the Khalīfah. Therefore, it is of utmost importance that each and every Aḥmadī realize who they are and recognize the supreme power of Khilāfat. Times have come and gone where the Jamā'at has been under many trials and this will continue until the end of time. Yet, if we offer complete submission to Khilāfat-i- Aḥmadiyya, Allāh will bless us. This is a divine institution. We are very fortunate that not only are we Aḥmadī Muslims, we are the ONLY Muslims with a true Khalīfah. The time has come, the trail has been mapped out and the world is a canvas in which our Jamā'at will paint the true picture of Islām. Inshā'allāh.

In conclusion, Khilāfat is truly a blessing, fashioned for the betterment of mankind. It is a promise of Allāh made to the believers; we should hold this institution dear to our hearts. We must realize how blessed we are; that we are able to communicate with our

leader and being able to receive divine guidance from Allāh. As long as the blessings of Khilāfat will remain amongst us as our energetic strength, the promise of God will remain with us. Under the shades of this blessing, we will march from one success to another. May Allāh enable us to follow the divine guidance offered by all the Khulafā of the Promised Messiah (may peace be on him), Āmīn.

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Offering Supererogatory Prayer for Suffering Aḥmadīs

Addressing Aḥmadīs of all the Jamā'ats around the world in his Friday sermon of December 3, 2011, Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his helper) drew attention to the Aḥmadī brothers who are enduring hardship and persecution. Ḥuḍūr (may Allāh be his helper) said that a true believer is the one who feels the suffering of his believer brother as his own, like the whole body feels the pain if a part of the body is in pain. Ḥuḍūr (may Allāh be his helper) said that each Aḥmadī should offer two *Nafl* (supererogatory Prayer) daily, solely for those Aḥmadīs who are going through any torment due to their belief in Aḥmadiyyat and are deprived of their civic and religious rights through vicious laws. Anṣār are encouraged to say *Labbaik* to the call of our beloved Ḥuḍūr (may Allāh be his helper) and offer two *Nafl* daily and pray to Almighty Allāh that the atrocities against Aḥmadīs may be removed, Āmīn.

The Institution of Khilāfat—An Umbrella for Humanity

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(1st Place Essay in Lajnah Category—Khilāfat Centenary Essay-writing Competition)

In the month of April 2003, there were three days where the lives of over 200 million Aḥmadi Muslims came to a standstill. On April 19, 2003, the passing of Ḥaḍrat Khalīfatul Masīḥ IV, Ḥaḍrat Mirzā Ṭāhir Aḥmad (may Allāh shower His mercy on him), hit the world like a ton of bricks, and millions of people felt the departure of the most crucial and important person in the world; their Khalīfah. Millions of people also came to see how cold and unstable the world was for three days without a Khalīfah. Without the man who holds the umbrella for all the millions of people under it. Finally, on April 22, the new Khalīfah, Ḥaḍrat Mirzā Masroor Ahmad (may Allāh be his helper) was elected, and peace and relief filled the hearts and minds of millions all over. For Allāh had once again given them the being who unites them, their Khalīfah. A man who guides, trains, and advises the people through the various hurdles of life. The meaning of the term “Khilāfat” is succession, and thus Khalīfah means “Successor” to a Prophet of Allāh. The responsibility and aim of the Khalīfah is to continue and implement the ideals and works that were founded by the Holy Prophet (may peace and blessings of Allāh be on him). Importance of Khilāfat is the utmost. It is the institution, an umbrella, which gives followers of the true religion of Allāh a sense of peace and security.

The Khalīfah has many responsibilities, and one of the most important one is his responsibility of being the Imām. The Holy Prophet (may peace and blessings of Allāh be on him) has stated that:

“The Imām is like a shelter for whose safety the Muslims should fight and where they should seek protection.”

The Imām is also known as the shield which protects his followers from evil doing and preaches what is right and what is wrong. The Imām is a teacher, a guiding light who

discourses the word of God. Additionally, once the people have positioned themselves behind the shield they must be steadfast at their position, and they must understand that they are the follower, the listener, and must absorb everything that the Imām is saying and doing. The Holy Prophet greatly solidified this point by saying:

“The Imām is (appointed) to be followed. So do not differ from him, bow when he bows, and say, ‘Rabbanā lakal ḥamd’ if he says ‘Sami‘allāhu liman ḥamida;’ and if he prostrates, prostrate (after him), and if he prays sitting, pray sitting all together, and straighten the rows for the prayer, as the straightening of the rows is amongst those things which make your prayer a correct and perfect one.”

The Muslim Ummah should be united, and no greater union can come other than being behind the Imām who represents the Holy Prophet (may peace and blessings of Allāh be on him), the Greatest Prophet of Allāh. The Khalīfah also has the great responsibility of maintaining the moral, spiritual, and religious attributes of mankind. The Khalīfah must continue the path of the Holy Prophet (may peace and blessings of Allāh be on him) as well as advise his followers to pray, believe, and worship one God, carry through life peacefully and with integrity, and live as how God has advised through his Holy Book, the Qur’ān.

There are two types of Khilāfat: the Guided Khilāfat also known as Khilāfat-i-Rāshida, and the Aḥmadiyya Khilāfat also known as Khilāfat-i-Aḥmadiyya. The Guided Khilāfat (Khilāfat-i-Rāshida) are the first four successors after the Holy Prophet (may peace and blessings of Allāh be on him). The Aḥmadiyya Khilāfat are the successors after the Promised Messiah, Ḥaḍrat Mirzā

Ghulām Aḥmad (may peace be on him).

Ḥaḍrat Abū Bakr Siddīque (may Allāh be pleased with him)

Ḥaḍrat Abū Bakr (may Allāh be pleased with him) was the first Khalīfah amongst the Khulafā’-i-Rāshidīn. Ḥaḍrat Abū Bakr (may Allāh be pleased with him) was a close friend of the Holy Prophet (may peace and blessings of Allāh be on him) and was the first man to confirm the truth of the Holy Prophet’s (may peace and blessings of Allāh be on him) claim, thus he also earned the title of Siddīque. Throughout his life, Ḥaḍrat Abū Bakr (may Allāh be pleased with him) was greatly devoted to the cause of Islām, and remained at the side of the Holy Prophet (may peace and blessings of Allāh be on him) in good times and in bad. Ḥaḍrat Abū Bakr (may Allāh be pleased with him) was a close friend and confidant of the Holy Prophet (may peace and blessings of Allāh be on him), with the Holy Prophet (may peace and blessings of Allāh be on him) seeking wise counsel and advice whenever needed. Ḥaḍrat Abū Bakr (may Allāh be pleased with him) would sacrifice anything and everything for the Holy Prophet (may peace and blessings of Allāh be on him) and Islām, especially financial sacrifice. Once, for the Battle of Mauta, the Holy Prophet (may peace and blessings of Allāh be on him) was in dire need of financial contribution. Thus, Ḥaḍrat Abū Bakr (may Allāh be pleased with him) brought all that he had in his house, to the Holy Prophet (may peace and blessings of Allāh be on him). Additionally, at the time of Holy Prophet’s (may peace and blessings of Allāh be on him) illness, the Holy Prophet instructed Ḥaḍrat Abū Bakr (may Allāh be pleased with him) to lead the daily Prayers, and He was one of the ten people to whom the Holy Prophet (may peace and blessings of Allāh be on him) had given the glad tidings that they had been rewarded Paradise.

As the time came for the election of the first Khalīfah, the companions of the Prophet (may peace and blessings of Allāh be on him) came together and through the guidance of Allāh, they came to the conclusion that no one other than Ḥaḍrat Abū Bakr (may Allāh be pleased with him) was capable of holding this responsibility.

After Ḥaḍrat Abū Bakr (may Allāh be pleased with him) was elected as the first Khalīfah he announced:

“The weak among you shall be strong with me until their rights have been vindicated; and the strong among you shall be weak with me until, if the Lord wills, I have taken what is due from them...Obey me as long as I obey God and His Messenger. When I disobey Him and His Prophet, then, obey me not.”

Upon the demise of the Holy Prophet (may peace and blessings of Allāh be on him), the Muslim community became very distraught and disheartened. Additionally, it was a critical point for Islām; Islām was very young, and people were unaware of their new leader. Ḥaḍrat Abū Bakr (may Allāh be pleased with him) greatly helped the Muslim community expel themselves from this hole of uncertainty. As the people were in dismay about how the Prophet (may peace and blessings of Allāh be on him) can die, Ḥaḍrat Abū Bakr (may Allāh be pleased with him) came among them and said:

“O people, verily whoever worshipped Muḥammad, behold! Muḥammad is indeed dead. But whoever worships God, behold! God is alive and will never die.”

These words brought such relief and peace to the people that all of a sudden tranquility filled the air.

As with all Khulafā’, Ḥaḍrat Abū Bakr (may Allāh be pleased with him) also experienced many difficulties during his time as a Caliph. The first problem was the renouncement of Islām by many tribes, as their tribal chief thought it was not necessary to remain loyal to a successor of the Holy

Prophet (may peace and blessings of Allāh be on him). Furthermore, there was renouncement and rebellions from people who were pretending to be prophets. Eventually, when the tribes started to march towards Medina to topple the institution of Khilāfat, Ḥaḍrat Abū Bakr (may Allāh be pleased with him) ended these rebellions with great courage and faith in Allāh, by sending out his own troops and crushing the evils and traitors who thought they could crush Khilāfat. Another major problem Ḥaḍrat Abū Bakr (may Allāh be pleased with him) faced was that many people stopped paying Ḥaḍrat Zakāt. This was a problem because it restricted the advancement of the Islāmic state as well as taking care of the poor. Ḥaḍrat Abū Bakr (may Allāh be pleased with him) again tried to banish all these problems with the utmost care and diligence. He formed an advisory committee and when someone gave an ill-advised opinion, Ḥaḍrat Abū Bakr (may Allāh be pleased with him) responded by saying:

“By Allāh! even if a single kid is due from a man, he must give it. If he refuses. I will wage war against him. If others do not support me, I will fight alone. No one has the power to change a commandment of Allāh.”

These strong words again demonstrate the glory of Islām and the institution of Khilāfat. For Islām and Khilāfat is unlike any form of government, Islām follows what is right for that instance, time, and situation. Even though the Khalīfah had his advisors, Ḥaḍrat Abū Bakr (may Allāh be pleased with him) brought the decision to his own hands because he denied anything that would negate a commandment of Allāh.

With his great love for the Holy Qur’ān, Ḥaḍrat Abū Bakr (may Allāh be pleased with him) also administered the crucial work of bringing together the collection of leaves and slate of the Holy Qur’ān and putting it all together in one place. Ḥaḍrat Abū Bakr (may Allāh be pleased with him) did many remarkable works for the cause of

Islām during his time with the Holy Prophet (may peace and blessings of Allāh be on him) and his two years as Khalīfah. After living his life at the most pinnacle time for Islām, Ḥaḍrat Abū Bakr (may Allāh be pleased with him) passed away on August 23, 634 AD, after remaining ill for fifteen days.

Ḥaḍrat ‘Umar Fārūq (may Allāh be pleased with him)

Ḥaḍrat ‘Umar Fārūq (may Allāh be pleased with him) was born to a noble Quraish family in 581 AD in Mecca. He became a renowned businessman in his young years, and used to administer trade delegations between Syria and Iraq. In the beginning, Ḥaḍrat ‘Umar (may Allāh be pleased with him) was a great enemy of Islām, especially when the Holy Prophet (may peace and blessings of Allāh be on him) claimed that He was a prophet. One day his rage became so grand that he took his sword and left the house with the full intention of killing the Holy Prophet (may peace and blessings of Allāh be on him). When he reached his destination he was first stopped by being told that he was to first pass his own sister and brother-in-law because they had just accepted Islām. With this news Ḥaḍrat ‘Umar (may Allāh be pleased with him) became so furious that he started to beat his brother-in-law and wounded his sister while doing so. With the wound his sister responded by saying, “Umar! You may beat us as much as you like, but we are not going to give up our faith.” With these words Ḥaḍrat ‘Umar (may Allāh be pleased with him) greatly calmed and requested them to recite a verse of the Holy Qur’ān. The words of the Holy Qur’ān affected the strong, broad shouldered and brave Ḥaḍrat ‘Umar (may Allāh be pleased with him) so much that his eyes welt up with tears. Then, all of a sudden he got up walked straight towards the Holy Prophet (may peace and blessings of Allāh be on him) and accepted Islām at his hands. The acceptance of Islām by such a strong, fearless, and influential man of Mecca brought in a great source of strength for the Muslims. As a Muslim, Ḥaḍrat ‘Umar (may Allāh be pleased with him) sacrificed his wealth and dedicated his whole life for

Islām. Through this dedication he became a God-fearing person who participated bravely and intelligently in all the battles at the side of the Holy Prophet (may peace and blessings of Allāh be on him). Like Ḥaḍrat Abū Bakr (may Allāh be pleased with him), Ḥaḍrat ‘Umar (may Allāh be pleased with him) was also asked for advice and counsel by the Holy Prophet (may peace and blessings of Allāh be on him), and was also one of the ten blessed to whom the Holy Prophet (may peace and blessings of Allāh be on him) gave the glad tiding of Paradise.

After the demise of Ḥaḍrat Abū Bakr (may Allāh be pleased with him), Ḥaḍrat ‘Umar (may Allāh be pleased with him) was elected the second Khalīfah of the Holy Prophet (may peace and blessings of Allāh be on him). As Khalīfah, Ḥaḍrat ‘Umar (may Allāh be pleased with him) ruled the Muslim community with great talent and fervor. During his ten-year period of Khilāfat, under his rule, Muslim fought a variety of battles across the Middle East. His strength brought him the success of attaining vast areas of the Roman and Persian empires, as well as the whole of Egypt under Islāmīc rule. Additionally, this expansion brought the Muslim world with great progression, peace, and prosperity. In 17 Hijrī, the city of Jerusalem in Palestine was conquered and Ḥaḍrat ‘Umar (may Allāh be pleased with him) personally visited the city at the request of the Romans. There the Khalīfah signed a treaty between Muslims and the people of Jerusalem. Apart from attaining such vast amounts of land, Islām flourished in many other aspects during the 11 years of Ḥaḍrat ‘Umar’s (may Allāh be pleased with him) Khilāfat. Ḥaḍrat ‘Umar (may Allāh be pleased with him) gave great attention to the welfare of the Muslim people and formed many administration systems for the Islāmīc states. One of the most important administrative body that was formed was the Majlis-i-Sūrah, which is consultative body of advisors to the Khalīfah. Additionally, he formed “Baitul Māl” which was the people’s treasury for the state and public. Then came various divisions of the whole Islāmīc state into provinces, in these provinces there would be the

facilitation of administration in the departments of finance, defense, social welfare, and education. There also came the formation of army headquarters, schools, construction of roads and canals, police stations and prisons, welfare homes, and judicial courts which brought on the complete ban of slavery. Furthermore, there was the establishment of the first Islāmīc Lunar calendar that began from Hijrah, the introduction of proper weights and measures, the holding of population census, and the establishment of a proper punishment system.

All in all, Ḥaḍrat ‘Umar (may Allāh be pleased with him) was a very pious, kind, brave, and farsighted man. He was simple in nature and greatly devoted in his duty towards Islām. Even though Allāh had given him great bounties, he would wear simple clothes that had patches on them, and took just enough allowance from the State that would give him a simple meal and simple clothes. At times he would visit the houses of the old and sick and would help them out with their house work. There were many instances where Ḥaḍrat ‘Umar (may Allāh be pleased with him) would go around the city of Medina in disguise just so that he can see the welfare of people first hand. Once he found a child crying while his mother was pretending to cook something, they had not eaten in two days and the mother was using the pot and stove to console the child. This scene affected the Khalīfah so much that from there he marched to the treasury and brought food for the mother and child. While bringing the food, one of the servants expressed to the Khalīfah that he should carry the items, the Khalīfah responded by saying, “On the day of judgment you will not carry my load”. When the woman received the food she prayed out aloud, “May Allāh make you the Khalīfah in place of Umar;” she never knew that the man was really the caring and humble Khalīfah. He would pray all night and often keep fast. Ḥaḍrat ‘Umar (may Allāh be pleased with him) was the result of the direct prayers of the Holy Prophet (may peace and blessings of Allāh be on him). He came from a time where he actually wanted to murder the Messenger of Allāh, all the

way to a time where he dedicated his, life, his money, his blood for the cause of Islām and the Messenger of Allāh, the Holy Prophet (may peace and blessings of Allāh be on him). In 644 AD, Ḥaḍrat ‘Umar (may Allāh be pleased with him) was stabbed by a Non-Muslim Persian slave while administering Prayers at the mosque. The wounds were very deep and lethal and thus brought the early demise of the Khalīfah at the age of sixty-three.

Ḥaḍrat ‘Uthmān Ghanī (may Allāh be pleased with him)

After the demise of the second Khalīfah, the council appointed by Ḥaḍrat ‘Umar (may Allāh be pleased with him) came together and elected Ḥaḍrat ‘Uthmān Ghanī (may Allāh be pleased with him) as the third Khalīfah. Ḥaḍrat ‘Uthmān Ghanī (may Allāh be pleased with him) also was a businessman and belonged to a well known family of the Quraish, like Ḥaḍrat ‘Umar (may Allāh be pleased with him). And he earned the title of “Ghanī” for his work and generosity for the poor. Ḥaḍrat ‘Uthmān (may Allāh be pleased with him), through the preaching of Ḥaḍrat Abū Bakr (may Allāh be pleased with him), was the fourth person to accept Islām. After the acceptance of Islām, Ḥaḍrat ‘Uthmān (may Allāh be pleased with him) went through great hardship and persecution from his family, especially from his uncle, and thus had to migrate from Mecca. The Holy Prophet (may peace and blessings of Allāh be on him) held Ḥaḍrat ‘Uthmān (may Allāh be pleased with him) with great regards and blessed him as one of the ten companions to whom the Holy Prophet (may peace and blessings of Allāh be on him) gave the glad tiding of Paradise. Ḥaḍrat ‘Uthmān (may Allāh be pleased with him) was also married to the Holy Prophets (may peace and blessings of Allāh be on him) daughter Ḥaḍrat Ruqayyah (may Allāh be pleased with her). Upon their migration, the Holy Prophet (may peace and blessings of Allāh be on him) sent the prayer that, “May Allāh be the guardian of the couple! After Lot, ‘Uthmān is the first man who, with his wife, has given up the comfort of his home for the cause of Allāh.” The Holy Prophet (may

peace and blessings of Allāh be on him) and Ḥaḍrat ‘Uthmān (may Allāh be pleased with him) were very close and had fought together in all the battles. During the time of the Battle of Badr, Ḥaḍrat ‘Uthmān (may Allāh be pleased with him) had to stay behind because his wife was very ill; eventually she passed away from the illness. The demise of his wife brought on great grief for the Khalīfah, especially because he no longer was the son-in-law of the Holy Prophet (may peace and blessings of Allāh be on him). With that, the Holy Prophet (may peace and blessings of Allāh be on him) married his second daughter, Ḥaḍrat Umm Kulthūm (may Allāh be pleased with her) to him. This honor brought on the title of Dhun-Nūrain, meaning the one with two lights, to the Khalīfah. During the Khilāfat time of Ḥaḍrat ‘Uthmān (may Allāh be pleased with him), the Muslim empire continuously expanded. Another great accomplishment of Ḥaḍrat ‘Uthmān (may Allāh be pleased with him) was the formation of standard copies of the Holy Qur’ān that were sent out to all provinces of the Islāmic state. This brought the words of Allāh to all citizens of the Muslim world.

During the Khilāfat of Ḥaḍrat ‘Uthmān (may Allāh be pleased with him), many rebellions in Azerbaijan and Armenia were also cut off. Additionally, there was the capture of many other nations such as Cyprus by naval attack, attainment of vast areas of North Africa, and again defeating the rigid Romans.

The last six years of Ḥaḍrat ‘Uthmān (may Allāh be pleased with him) Khilāfat was full of chaos and turmoil. A number of Islāmic governors and officers had gotten in the course of attaining worldly means. This gradually got out of control and the enemies of Islām took advantage of this weakness. Many groups became Muslims just to destroy it and spread mischief and wrong information. This created great conflict and conspiracies and came to the point where false claims were being aimed at Ḥaḍrat ‘Uthmān (may Allāh be pleased with him). Eventually, the situation became more and more chaotic, and ended with the third Khalīfah, Ḥaḍrat ‘Uthmān Ghani (may Allāh be pleased with him),

being martyred by insurgents, while reciting the Holy Qur’ān at the age of 82.

Ḥaḍrat ‘Alī (may Allāh be pleased with him)

The demise of Ḥaḍrat ‘Uthmān Ghani (may Allāh be pleased with him) left the Muslim world in quite a turmoil. Six days after the demise of Ḥaḍrat ‘Uthmān (may Allāh be pleased with him), Ḥaḍrat ‘Alī (may Allāh be pleased with him) was elected the fourth Khalīfah. Ḥaḍrat ‘Alī (may Allāh be pleased with him) was the son of Abū Ṭālib, the uncle of the Holy Prophet (may peace and blessings of Allāh be on him). Again, like all the other Khalīfah-e-Rāshidīn, Ḥaḍrat ‘Alī (may Allāh be pleased with him) too was a very courageous and skilled warrior. He too stood by the side of the Holy Prophet (may peace and blessings of Allāh be on him) during all the battles. Ḥaḍrat ‘Alī (may Allāh be pleased with him) was very close to the Holy Prophet (may peace and blessings of Allāh be on him), as the Holy Prophet (may peace and blessings of Allāh be on him) had taken guardianship of him because of Ḥaḍrat ‘Alī’s (may Allāh be pleased with him) father not having enough financial means to take care of his son. Not only was the Holy Prophet (may peace and blessings of Allāh be on him) Ḥaḍrat ‘Alī’s (may Allāh be pleased with him) guardian but later on become his father-in-law, as the Holy Prophet’s (may peace and blessings of Allāh be on him) daughter, Ḥaḍrat Fāṭimah (may Allāh be pleased with her), was the wife of Ḥaḍrat ‘Alī (may Allāh be pleased with him).

As soon as Ḥaḍrat ‘Alī (may Allāh be pleased with him) became Khalīfah, he moved the Islāmic capital from Medina to the more central location of Kūfa, Iraq. Initially, many influential Muslims greatly encouraged the Khalīfah to seek and punish the murderers of Ḥaḍrat ‘Uthmān (may Allāh be pleased with him). But Ḥaḍrat ‘Alī (may Allāh be pleased with him) wanted to first totally focus on the restoration of peace and order of the Islāmic state. Thus, influential companions of the Holy Prophet (may peace and

blessings of Allāh be on him), such as Ḥaḍrat Ṭalḥah and Ḥaḍrat Zubair (may Allāh be pleased with them) became unhappy with this news and started to bring up an army of their own. Ḥaḍrat ‘Ā’ishah (may Allāh be pleased with her), was also part of the army that wanted to punish the assassins of Ḥaḍrat ‘Uthmān (may Allāh be pleased with him). Eventually, this army was throttled by the army of Ḥaḍrat ‘Alī (may Allāh be pleased with him) at the Battle of Jamal; Ḥaḍrat Ṭalḥah and Ḥaḍrat Zubair (may Allāh be pleased with them) were killed even before the battle and Ḥaḍrat ‘Ā’ishah (may Allāh be pleased with her) was respectfully sent back to Medina. For her whole life, Ḥaḍrat ‘Ā’ishah (may Allāh be pleased with her) regretted her decision of fighting against Ḥaḍrat ‘Alī (may Allāh be pleased with him).

In 657 C.E., Amīr Mu’āwiyah and Amar Bin Aa started to raise another army to avenge the death of Ḥaḍrat ‘Uthmān (may Allāh be pleased with him). In July of 657, Ḥaḍrat ‘Alī (may Allāh be pleased with him) brought his army to Syria to fight off Amīr Mu’āwiyah, and thus incurred the Battle of Siffin. After great loss for both sides, the battle ended in an accord which agreed that the fight would end through an arbitration committee, which eventually failed. This failure brought forth the division of Muslims and the beginning for the end of the continuation of Khilāfat-e-Rāshidīn. The people that were against the idea of arbitration separated themselves from Ḥaḍrat ‘Alī (may Allāh be pleased with him), and elected themselves a separate Amīr. The separation of these people, known as Khawārijī or “The Outsiders” greatly affected Ḥaḍrat ‘Alī (may Allāh be pleased with him). Ḥaḍrat ‘Alī (may Allāh be pleased with him) greatly tried to bring the Muslim world together again, but the Khawārijī did not submit. Eventually, a battle ensued among the people of Ḥaḍrat ‘Alī (may Allāh be pleased with him) and the Khawārijī. Many Khawārijī were killed and were greatly defeated. The Khawārijī remained aimed at assassinating Ḥaḍrat ‘Alī (may Allāh be pleased with him), and on Ramadan 18, 40 AH they succeeded.

Two days later, Ḥaḍrat ‘Alī (may Allāh be pleased with him) passed away from fatal wounds given to him by his Khawārījī attacker.

Ḥaḍrat ‘Alī (may Allāh be pleased with him) was a strong, charismatic, and pious human being. He was an eminent scholar and an imperative asset for the Muslim world and Islāmic history.

The sudden end of Khilāfat-i-Rāshida was a great tragedy for the Muslim world, but it was no surprise. Ḥaḍrat Muḥammad Muṣṭafā (may peace and blessings of Allāh be on him) once said that:

“Khilāfat shall reign for 30 years and then there shall be monarchy.”

And that was exactly what happened, as the Khilāfat of Ḥaḍrat Abū Bakr, Ḥaḍrat ‘Umar, Ḥaḍrat ‘Uthmān, and Ḥaḍrat ‘Alī (may Allāh be pleased with them) had a combined total of 30 years. On the other hand, the Holy Prophet (may peace and blessings of Allāh be on him) also knew that a second era of Khilāfat would also come into the world. As the Holy Prophet (may peace and blessings of Allāh be on him) had said that:

“Prophethood shall remain among you as long as God shall will. He will bring about its end and follow it with Khilāfat on the precepts of Prophethood for as long as He shall will and then bring about its end. An unimaginative kingship shall then follow to remain as long as God shall will and then come to an end. There shall be a cruel rule which shall remain as long as God shall will and come to an end upon his decree. There will then emerge Khilāfat on the precept of Prophethood.”

With these great words, many scholars have given great importance to the fact that the Holy Prophet (may peace and blessings of Allāh be on him) did not mention a time span for the second era of Khilāfat. Aḥmadiyya Jamā‘at should be grateful every single day of their lives for the extraordinary institution of Khilāfat.

We should never take advantage of it as we have the honor to see, in living proof, the fulfillment of the Holy Prophet’s (may peace and blessings of Allāh be on him) glorious prophecy right in front of our eyes.

The Promised Messiah, Ḥaḍrat Mirzā Ghulām Aḥmad (may peace be on him), was also a solid believer and supporter of the institution of Khilāfat, as he had said:

“Since it is not possible for a man to live forever, God has planned to keep alive, forever up to the last days, His messengers who bear a mark of distinction over the rest of His creatures. To this end he has established the institution of Khilāfat so that the world shall never remain without the blessings of Prophethood.”

Many ignorant thinkers have proposed that Khilāfat is supposed to comprise of a collective group of people rather than an individual person. They support this idea with the plural word “successors” in the Qur’ānic verse:

“Allāh has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors *from among* those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security *and peace* after their fear: They will worship Me, *and* they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious.” (The Holy Qur’ān, 24 [Al-Nūr]:56)

But it must be understood that not everything in the Qur’ān should be taken literally. The plural use of “successor” was used to show that their would be more than one Khalīfah in the course of Islām. Additionally, the Khilāfat consists of a body of advisors and counselors but the final decision is done by one individual; the

Khalīfah. This is proven in the following verse of Sūrah Āl ‘Imrān:

“And consults with them on all important matters, but when you have made up your mind then place your trust in Allāh.”

Still, during the election of the first Khalīfah there was debate that there should be more than one Khalīfah. Thankfully, Ḥaḍrat ‘Umar (may Allāh be pleased with him) and other companions of the Holy Prophet (may peace and blessings of Allāh be on him) reminded everyone of the Holy Prophet’s (may peace and blessings of Allāh be on him) words, “I urge you to fear Allāh and to listen and obey your leader even though he may be a negro slave.” And thus, only one Khalīfah was elected.

Another criticism that was held towards the institution of Khilāfat was that since there is no form of check and balance, then the Khalīfah would be like a dictator. Again, these ignorant thinkers do not take into account the vast differences between a Khalīfah and a dictator or monarchial sovereignty. Ḥaḍrat Khalīfatul Masīh II (may Allāh be pleased with him) greatly explained the various differences. The first difference was election. The Khalīfah is elected by a body of learned and faithful believers. For instance, the first four Khulafā’ were elected by the companions of the Holy Prophet (may peace and blessings of Allāh be on him) who had heard the words of and know the Holy Prophet (may peace and blessings of Allāh be on him). The second difference between Khalīfah and dictator is Shari‘a. The Khalīfah has to abide by the Islāmic law,— Shari‘a. The Shari‘a cannot be ignored and must be adhered to with the utmost strictness. On the other hand, a dictator has no such law to follow. For a dictator can just change the law to whatever suits his or her needs. This was shown by the activities of Pakistani President, General Pervaiz Musharraf. The third difference is the Khalīfah’s use of consultation. In all important matters, the Khalīfah consults his advisors and Amīrs. Even though the Khalīfah has the final say, the consultants’ recommendations and advice is very important and

taken into great consideration. The fourth difference is morals. The Khalīfah is the head of a religious community, thus he is a great and humble believer in God, and has great faith, morals, ethics, and principles. He is not some random politician who is trying to climb up the political ladder. The fifth difference is the Khulafā's use of equality. The Khalīfah is equal to all other human beings. He is not above the law, for he too is a servant of Allāh. On the other hand, many dictators and politicians get away with their crimes and act as if they are much higher than their fellow beings. The sixth difference Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) described was providential protection. The Khalīfah is part of a religious machine and has been assured help and guidance from God against adversaries. He has been given providential protection from grand mistakes which would succumb to disastrous consequences. This great regard is not given to any politician or dictator. The final difference between Khalīfah and dictator is that Khilāfat is non-political. The Khalīfah is a separate entity, and is not part of any political party. The Khalīfah administers complete justice and does not lean towards any person or party. Additionally, a dictator works in the interests of his own personal power, while the Khalīfah does work for the betterment of his people and to gain the satisfaction of Allāh. This was further supported by the words of Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) when he said:

“For you there is a well-wisher who loves you and shares your woes and afflictions and prays for you before God. Other people have nothing like this available to them. Your Khalīfah is concerned about your welfare and intercedes God on your behalf while others have none to do this for them.” (Barakāt-i-Khilāfat)

The Khalīfah and his followers have very personal relationships. Thousands of letters, e-mails, faxes, and phone calls are sent to the Khalīfah every single day that explain their hardships, their successes, and

requests for prayers. Ḥaḍrat Khalīfatul Masīḥ (may Allāh be his helper) reads and replies to these messages which bring on a great relationship that is full of loyalty and love between the Khalīfah and His followers. There is also further proof from the sayings of Ḥaḍrat Abū Bakr, Ḥaḍrat ‘Umar, and Ḥaḍrat ‘Uthmān (may Allāh be pleased with them) that demonstrate the differences between Khalīfah and dictator. Ḥaḍrat Abū Bakr (may Allāh be pleased with him) pledged to the people of Medina that “they would be consulted in every matter and nothing would be done without their unanimous consent” (Tabarī, Vol. 1). Ḥaḍrat ‘Umar (may Allāh be pleased with him) said:

“O’ people, you have certain rights against me which I shall enumerate and which it is for you to secure from me. It is your right that I should not misuse any of the taxes or booties which may be bestowed upon you by God. It is your right to obtain satisfaction of your rights from me. It is your right to enjoy my protection... and that I should look after your families like a father when you are absent on wars.” (*Al-Fārūq ‘Umar*, Mohammad Husain Haikel)

Additionally, Ḥaḍrat ‘Uthmān (may Allāh be pleased with him) once said in an address:

“Hearken, I am a faithful follower rather than an innovator; apart from following the Qur’ān and the precepts of the Holy Prophet (may peace and blessings of Allāh be on him) I pledge myself to three promises before you. First, I shall follow the procedures and systems agreed by you before my Khilāfat. Secondly, I shall seek your advice in regard to any practices for which no procedure has already been agreed upon. Thirdly, I shall control myself against exercising penal proceedings against you unless they are fully sanctioned by the Law of God

and the precepts of the Holy Prophet (may peace and blessings of Allāh be on him).” (Tabarī, Vol. III, p. 446)

Thus, with such grand differences it is completely impossible for a Khalīfah to be a dictator.

Another criticism against Khilāfat has to do with the subject of how a Khalīfah is chosen by God. Again, it is said to these ignorant people that God has a hand in every single thing that happens in this world; wouldn't God also have a hand in the selection of the Khalīfah for believing people? There are many acts that God has done through the use of human beings. God indirectly chooses a Khalīfah by manipulating the minds of the electors, thus having them choose the person that Allāh wants to be chosen. There is further proof that Allāh chooses the Khalīfah by the fact that a Khalīfah is still just a human being. Yet, he does extraordinary things that could only be done with the help and guidance of Allāh. The Qur’ānic verse in Sūrah Nūr supports this claim where it states:

“Allāh has promised to those among you who believe and do good works that He will surely make them Khulafā’ in the earth as he made Khulafā’ from among those who were before them.” (The Holy Qur’ān, 24 [Al-Nūr]:56)

Another verse that supports this claim is in Sūrah Ṣād where it is stated, “O Dā’ūd, We have made you Khalīfah on this earth.” This verse was for Ḥaḍrat Dā’ūd (may peace be on him) whom God had made a Prophet, as well as a Khalīfah. It is understood that Allāh chose the Holy Prophet (may peace and blessings of Allāh be on him); wouldn't Allāh then also choose the Khalīfah? The Khalīfah who works to spread the works, words, and deeds of the Holy Prophet (may peace and blessings of Allāh be on him). The Holy Prophet (may peace and blessings of Allāh be on him) once stated that:

“Anyone who follows my Amīr shall be regarded as having followed me but anyone who

disobeys My Amīr shall be regarded as having disobeyed Me.”

Additionally, Ḥaḍrat ‘Ā’ishah (may Allāh be pleased with her) had relayed that the Holy Prophet (may peace and blessings of Allāh be on him) once said to her that:

“...he had intended to call Abū Bakr and give him in writing his Khilāfat, so that after the demise of the Holy Prophet (may peace and blessings of Allāh be on him), other claimants to the office might not arise, but then the Prophet (may peace and blessings of Allāh be on him) did not pursue the idea believing that God would not accept the election of any other person besides Abū Bakr as Khalīfah, nor would the b e l i e v e r s a g r e e otherwise.” (Bukhārī, Kitābul Aḥkām, Bābul Istikhlāf). Thus, the Holy Prophet (may peace and blessings of Allāh be on him) strictly believed that the selection of the Khalīfah was ultimately the choice of Allāh. Also, it is reported that the Holy Prophet (may peace and blessings of Allāh be on him) once said that:

“After him, Abū Bakr shall be the Khalīfah and thereafter ‘Umar would be the Khalīfah.”

The daughter of Ḥaḍrat ‘Umar (may Allāh be pleased with him), Ḥaḍrah, then asked how he knew this, and the Holy Prophet (may peace and blessings of Allāh be on him) replied:

“God the Omniscient had told him so.” (Tafsīr Al-Qummi, Sūrah Taḥrīm)

There is also the criticism against Khilāfat that the Khalīfah cannot be removed or step down once elected. This criticism holds no ground because no matter what condition the Khalīfah still receives the blessings and guidance from Allāh. Thus, no matter what the state of the Khalīfah is, he remains the Khalīfah till death and no one can take that position

away from him. Thus, we must pray for the health of our Khalīfah so that he can lead our community with the greatest of strengths and vigor.

The demise of the Promised Messiah, Ḥaḍrat Mirzā Ghulām Aḥmad (may peace be on him) brought on the resurrection of Khilāfat in the Muslim world. This Khilāfat is known as Aḥmadiyya Khilāfat or Aḥmadiyya Khilāfat. So far, by the grace of Allāh, there have been five Khulafā’ under Aḥmadiyya Khilāfat’s umbrella: Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him), Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad (may Allāh be pleased with him), Ḥaḍrat Mirzā Nāṣir Aḥmad, Khalīfatul Masīḥ III (may Allāh shower His mercy on him), Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV (may Allāh shower His mercy on him), and Ḥaḍrat Mirzā Masroor Aḥmad (may Allāh be his helper).

Ḥaḍrat Ḥakīm Maulawī Nūruddīn, Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him)

Ḥaḍrat Ḥakīm Maulawī Nūruddīn, Khalīfatul Masīḥ I (may Allāh be pleased with him), was born in 1841 in the town of Bhera in Punjab. Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) was the youngest amongst his seven brothers and two sisters, and was a Qurashi as he was the 34th in direct male lineal descent from Ḥaḍrat ‘Umar (may Allāh be pleased with him). Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) was from a very religious family. His father, Hāfiẓ Ghulam Rasul had memorized the whole of the Holy Qur’ān and his mother, Nur Bakht, taught small children the translation of the Holy Qur’ān in Punjabi, as well as Islāmic jurisprudence. From a young age, he had great interest in the field of Medicine, and thus became a doctor and was a Royal Physician to the Mahārāja of Jammu and Kashmir. The Khalīfah had a thirst for knowledge, along with his study of medicine, the Khalīfah also greatly studied the Holy Qur’ān, Urdu, Persian, and Arabic.

After becoming a reputable physician, the Khalīfah continued

seeking knowledge about Islām and learning to become a pious, spiritual seeker of Allāh. Additionally, Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) saw the gradual demoralization of Muslims and thus greatly prayed for a pious defender of Islām. Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) explained this point of his life by saying:

“...Ever since I have become aware of the evils in which my contemporaries are involved, and have observed the changes that have occurred in religion and among religious people, I have been eager, and have been praying, that God, the Exalted, may lead me to a person who should revive the faith of Islām and should subject its enemies and the wicked to spiritual bombardment.”

One day the Prime Minister of the State gave Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) an announcement by Ḥaḍrat Mirzā Ghulām Aḥmad (may peace be on him) stating that he was a “recipient of revelation and affirms that God speaks to Him”.

Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him), who was 43 at the time, became interested in this announcement and decided that he needed to see Ḥaḍrat Mirzā Ghulām Aḥmad (may peace be on him) with his own eyes. After meeting Ḥaḍrat Mirzā Ghulām Aḥmad (may peace be on him), Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) described his reaction by saying, “As soon as I beheld him my heart testified that this was the Mirzā and I would lay down my life for him.”

Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) offered his pledge for spiritual allegiance to Ḥaḍrat Mirzā Ghulām Aḥmad (may peace be on him), but Ḥaḍrat Mirzā Ghulām Aḥmad (may peace be on him) replied by saying that he was not authorized to accept such an allegiance, and that he would do so once he was given divine direction. With this, Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) responded by saying, “Then, could I be assured that when you have such

direction, I would be the first one to be called upon to make the pledge?" And Ḥaḍrat Mirzā Ghulām Aḥmad (may peace be on him) agreed. Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) also asked Ḥaḍrat Mirzā Ghulām Aḥmad (may peace be on him) about what he can do to win the love of God, and Ḥaḍrat Mirzā Ghulām Aḥmad (may peace be on him) said to write a book in refutation of Christian criticism of Islām. With this, Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) did just that. He wrote a four volume refutation which was called "Faṣḥul Khitāb." When the book was printed, Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) dispatched copies to various people. Two of these people were an Imām in Bhera and a station master who had the same views as the Imām. Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) met the Imām of Bhera on his way back from meeting Ḥaḍrat Mirzā Ghulām Aḥmad (may peace be on him). The Imām was greatly influenced by Christianity and even said that he would send in writing criticism of Islām to the Christian missionary in Pind Dadan Khan. With this news, Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) asked him if he can postpone sending his letter until after he read the refutation that he was writing. The Imām agreed. After reading Faṣḥul Khitāb, the Imām and station master wrote to Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) that after carefully studying the book, all doubts were removed and that they sincerely believed in Islām and nothing else.

Through the years, Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) and Ḥaḍrat Mirzā Ghulām Aḥmad (may peace be on him) kept in constant contact, and Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) was constantly inspired, guided, and strengthened in faith by the words of Ḥaḍrat Mirzā Ghulām Aḥmad (may peace be on him). One day, Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) received a letter from Ḥaḍrat Mirzā Ghulām Aḥmad (may peace be on him) that stated, "Pundit Laikhrām has just published a book in refutation of my book Barāhīn-i-Aḥmadiyya in

which he has set forth a lot of nonsense which he calls 'Takdhīb Barāhīn-i-Aḥmadiyya'...I, therefore, ask you to take the trouble to read this book from beginning to end and prepare a list of all the objections raised by the author against Islām, and reflect upon the most reasonable answer to each objection." Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) did exactly what he was told and wrote the book "Taṣḍīq Barāhīn-i-Aḥmadiyya."

Ḥaḍrat Ḥakīm Maulawī Nūriddīn's (may Allāh be pleased with him) sons had all passed away during infancy, Ḥaḍrat Mirzā Ghulām Aḥmad (may peace be on him) encourage him to remarry Ṣughrā Begum, the daughter of the late Ṣūfī Ahmad Jān. Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) agreed and eventually the marriage produced four healthy sons.

On January 12, 1889, under divine direction, Ḥaḍrat Mirzā Ghulām Aḥmad (may peace be on him) announced the establishment of the Aḥmadiyya Movement. Once the conditions for initiation were made, On January 23, Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) was the first to pledge allegiance. Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) was a very merciful and generous person. He received a substantial amount of salary as well as valuable gifts from the State. Yet, he donated most of it to help orphans, widows, students, and the poor and needy.

After a while, Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) migrated to Qādiān and devoted himself to seek the pleasure of Allāh. When the Promised Messiah (may peace be on him) declared himself the Promised Messiah and Mahdī, it resulted in much protest and denouncement. Yet, Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) firmly believed the Promised Messiah (may peace be on him) and stood by his side. The Promised Messiah (may peace be on him) greatly appreciated the loyalty of Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) and said:

"...Allāh, the Exalted, heard my entreaty and the mercy of the

Lord of the worlds was roused in my behalf and He bestowed upon me a sincere and faithful friend who is the very eye of my helpers and is the essence of those who are my faithful friends in the cause of the faith. His name, like his shining qualities, is Nūriddīn".

The Promised Messiah (may peace be on him) so greatly respected his friend, Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him), that He made a Persian couplet that translated to:

"How nice it would be if everyone from my followers were Nūriddīn. This is possible only when one's heart is illuminated by the light of truth and firm belief".

On May 26, 1908, in Lahore, the Promised Messiah (may peace be on him) passed away and the heart of Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) filled with great remorse. When the procession reached Qādiān from Lahore, many followers got together to discuss the future of the Jamā'at. Sheikh Raḥmatullah, a member of Ṣadr Anjuman, declared Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) to take the lead, and guide the Jamā'at. Everyone agreed with Sheikh Raḥmatullah's recommendation and everyone requested Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) to be the Khalīfah. Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) asked for some time to pray, but finally agreed to become the first Khalīfah and 1,200 Aḥmadī Muslims pledged their allegiance at the hand of the first Aḥmadiyya Jamā'at Khalīfah.

The Promised Messiah (may peace be on him) had set out the duties of the Khalīfah by explaining that, "the function of a Khalīfah is to push forward the fulfillment of the purposes of his master." Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) did exactly this by completing all projects and tasks that were being undertaken by the Promised Messiah (may peace be on him) before his demise. A wave of

criticism and protest came towards the Jamā'at after the demise of the Promised Messiah (may peace be on him). To rebut the criticism, many scholars of the Jamā'at and Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) wrote pamphlets to prove the Promised Messiah's (may peace be on him) claims. The title of Ḥaḍrat Khalīfatul Masīḥ I's (may Allāh be pleased with him) pamphlet was *Death of the Promised Messiah*. He gave the fact that all Messengers of God pass away, giving examples of the Ḥaḍrat Muḥammad (may peace and blessings of Allāh be on him) and The Messiah, Son of Mary. Furthermore, Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) gave great attention to the Madrasah Aḥmadiyya (Aḥmadiyya School). The Khalīfah formed a sub-committee and the secretary was Maulawī Muḥammad 'Alī. This sub-committee put the school on modern lines by forming a library, in which many people including the Khalīfah donated their books. The sub-committee aimed at making the Aḥmadiyya School into an educational institution that would bring up qualified and educated scholars that would work to spread the message of Aḥmadiyyat to the rest of the world.

The Jamā'at was also in need of financial requirements, thus Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) formed the Treasury known as Baitul Māl. The Baitul Māl was used to collect all necessary funds, Ḍakāt, and other forms of donations.

Another very important matter Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) took care of was Hindu-Muslim unity. Up until his last days, the Promised Messiah (may peace be on him) worked on a lecture known as Paighām-i-Ṣulḥ. This lecture greatly encourage unity. Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) appointed Khawājah Kamāl-ud-dīn to do whatever was necessary for this lecture to be delivered. Thus, three weeks after the demise of the Promised Messiah (may peace be on him), the lecture was given at a public meeting that was presided by Rā'ī Partaul Chander, the Chief Justice of the Lahore High Court. This lecture

resulted in prominent members of the Hindu and Muslim community vowing to follow the rules and recommendations given by The Promised Messiah (may peace be on him).

Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) deeply cared for the poor and needy, and he taught the Jamā'at to care and help the needy. Thus, Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) appointed Mīr Nāṣir Nawwāb, a man who also greatly cared for the needy, head of the body that helped the poor and needy. The money that was collected was given to Ṣadr Anjuman-i-Aḥmadiyya. Furthermore, Mīr Nāṣir Nawwāb set up a dispensary which gradually became a hospital that till this day serves humanity. Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) also launched a scheme that provided houses for the poor. Donations were collected by Mīr Nāṣir Nawwāb, and Nawwāb Muḥammad 'Alī Khān donated the land for building 22 houses. The first house was built by the funds given by Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him), and later he provided personal funds for a mosque and a well for water.

Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) was elected Khalīfah at the age of 68, yet he continued to work vigorously. Everyday he would lead all the prayers, give Dars of the Holy Qur'ān to men as well as women, give individual lessons to Ḥaḍrat Mīrzā Bashīruddīn Maḥmūd Aḥmad (may Allāh be pleased with him) and Mīr Muḥammad Ishāq, reply to letters, and pray during the night. Furthermore, everyday he would also give an hour of his time to see patients.

In order to propagate the cause of Islām, Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) trained a group of scholars who would go out and spread the words of the Promised Messiah (may peace be on him) and the message of Aḥmadiyyat. Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) also gave great attention to the Holy Qur'ān as he constantly read it, studied it, and taught it. Under the guidance of Ḥaḍrat Khalīfatul Masīḥ I (may Allāh

be pleased with him), the Holy Qur'ān was translated into English. Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) along with Maulawī Muḥammad 'Alī diligently worked at translating the Holy Qur'ān. The work was completed three days before the demise of Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him). Later on, Maulawī Muḥammad 'Alī broke away from the main body of the Jamā'at and took the Qur'ānic notes of Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) with him. Maulawī Muḥammad 'Alī then made changes and published translation of the Holy Qur'ān under his own name.

Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) also brought great advancement to the town of Qādiān. Qādiān was the focal point for the Jamā'at and many Aḥmadīs migrated to the town. While the population increased, the Jamā'at worked at making additional houses, mosques, and schools. The expansion of Masjid Aqṣā also occurred.

In 1912, Khawājah Kamāl-ud-dīn went to the UK for his legal practice. Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) advised him to try to get the Mosque in Woking opened, and after meeting with other Muslims the Woking Mosque was unlocked. Khawājah Kamāl-ud-dīn wrote to Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) requesting young Aḥmadīs, and in November 1913 the first Aḥmadiyya Mission was set up.

Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) also came across hurdles from members of Anjuman-i-Aḥmadiyya. Some members began to think of themselves as great scholars who should have greater say. They raised their voices against the institution of Khilāfat and gradually began to strike against Khilāfat. These members started to state that the Anjuman was the actual supreme body. Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) took care of the situation by calling out 250 delegates for consultation. The following day, Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) delivered an earthshaking speech by saying:

“I am standing on a portion that

my Mirzā built and it is my decree that the Jamā'at and Anjuman are both completely subservient to Khalīfat.

He further said,

“It is being stated that the duty of a Khalīfah is to lead Prayer, lead funeral Prayer, perform the Nikāh (marriage) ceremony or take Bai'at, such a work can be done by a Mullah, I totally reject this concept. Bai'at is only one wherein there is a total submission to the dictates of the Khalīfah.”

These words brought the mischievous members back to their place, and they accepted the superiority and ultimate authority of the Khalīfah. The handful of members took the Bai'at again. The Khalīfah also warned this group that:

“Nobody is going to make you a Khalīfah in my lifetime and nobody is going to elect you Khalīfah even after me. After me, only that will be Khalīfah, who is placed by God, and the one, who would come after me, would treat you in the way God wishes you to be treated... Listen, my prayers are heard in Heaven, and my Master and my God acts even before my prayers are heard. Any quarrel with me is a quarrel with God. Forsake your sordid thinking and repent.”

On November 18, 1910, Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) fell off a fast running horse. While on the ground his feet were still stuck on the saddle and the horse dragged him across the ground for a distance, and then fell on a stone. This serious accident caused him great bleeding and made him unconscious. After medical attention, he became conscious but he was 70 years old and the accident greatly hurt his health. While the effects of the injuries remained for three years, Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) remained confined to the bed for seven months. On May 19, 1911 Ḥaḍrat Khalīfatul

Masīḥ I (may Allāh be pleased with him) delivered his first sermon after the accident. Gradually, the Khalīfah began to perform all the activities he carried out before the accident. On December 13, at the annual conference in Qādiān, Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) stood up to give his speech when suddenly he became ill and was carried home. This mishap was the beginning of fatal disease, yet still the Khalīfah continued to perform Dars of the Qur'ān and Ḥaḍīth, even if it was to be conducted in his own home. On February 2, 1914 Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) gave his Dars with great emotion, in the tone of a departing leader.

Under his wishes, on February 27, Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) moved to the bungalow of Nawwāb Muḥammad 'Alī. There he continued working with Maulawī Muḥammad 'Alī of translating the Holy Qur'ān into English. On March 4, Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) realized that he was leaving this world and requested Ḥaḍrat Maulawī Syed Sarwar Shah to write his will as he dictated it. The will was signed by Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him), Nawwāb Muḥammad 'Alī Khān, and Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad (may Allāh be pleased with him), Dr. Ya'qūb, and Maulawī Muḥammad 'Alī being witnesses. The will that stated to his followers that their spiritual leader was departing, was published in Al-Ḥakam. On the afternoon of Friday, March 13, 1914, Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) passed away while offering his Prayers.

Many papers across the country, even papers that were critical of the Jamā'at, paid great tribute to Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him). The editor of the Daily Zamīndār wrote:

“Maulānā Hakeem Nūruddīn Ṣāḥib who was a great and erudite scholar passed away on 13th march after a long illness. His demise is a great loss and has created a void in Muslim

community. It is said that a genius is born after one hundred years. The departed soul undoubtedly belonged to this grand roll of honor.”

Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) was full of Taqwā and a strong, humble, generous, faithful human being. He dedicated his life for the cause of Islām and seeking the love of Allāh. Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) stood firm at the side of the Promised Messiah (may peace be on him) and fervently accepted and spread the words of the Promised Messiah (may peace be on him). He additionally successfully brought back Allāh's institution of Khalīfat. The Promised Messiah (may peace be on him) was very grateful of his friend and follower by saying:

“I must ardently make mention of a brother in faith whose name, so behooving owing to his superb qualities is Nūruddīn—The light of the Religion. I envy his zeal and his sacrifices in the cause of Islām. Seeing this enthusiasm, I am overawed by the Glory of the Lord how he exalts the humble beings whom he chooses.”

Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad, Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him)

The Holy Prophet (may peace and blessings of Allāh be on him) had once pronounced that during the time of Islāmic decline and despair, the advent of a spiritual, pious, and Promised Son of Mahdī would occur. The Holy Prophet (may peace and blessings of Allāh be on him) called this Promised son, “Muṣliḥ” (Reformer). The prophesy additionally stated that through the Muṣliḥ, Islām would be revived and strengthened. 1,400 years later when the Promised Messiah (may peace be on him) was bestowed in the world, Allāh revealed to him additional prophesies regarding his Promised son. The prophesy came to the Promised Messiah (may peace be on him) after he had spent 40 days in prayers at Hoshiarpur. The prophesy

explained that a pure son would be born to him within a period of nine years. The Promised Messiah (may peace be on him) published this prophesy on February 20, 1886, and on January 12, 1889. This Promised son, whose name was Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad (may Allāh be pleased with him) was born. Ḥaḍrat Mirzā Maḥmūd Aḥmad (may Allāh be pleased with him) received his education from Taʿlīmūl Islām School in Qādiān, India, but was not the greatest of students due to his consistent ill-health. His schooling ended in 1905 when he did not pass his Matriculation exams, but this certainly did not finish his attainment of knowledge and education. Ḥaḍrat Khalīfatul Masīḥ I taught Him the translation of the Holy Qurʾān and Ḥadīth. He additionally began to independently study subjects like religion, history, and literature, gradually becoming a great scholar. This brought the fulfillment of the Promised Messiah's (may peace be on him) revelation regarding Muṣliḥ Mauʿūd that:

“...He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge”.

Since a young age, Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad (may Allāh be pleased with him) was an extremely religious and pious man. In the year 1905, at the age of 16, Ḥaḍrat Mirzā Maḥmūd Aḥmad (may Allāh be pleased with him) received his first revelation which stated, “I will place those who follow you above those who disbelieve until the day of Resurrection.” Two years later, in 1907, an angel taught him the commentary of the first Qurʾānic chapter, Sūrah Fātiḥah. Throughout his life, Ḥaḍrat Mirzā Maḥmūd Aḥmad (may Allāh be pleased with him) had remarkable knowledge and understanding of the Holy Qurʾān. This was further fueled by his great love towards the Holy Book.

When his father, the Promised Messiah (may peace be on him), passed way, the then 19 year old Ḥaḍrat Mirzā Maḥmūd Aḥmad (may Allāh be pleased with him) pledged to

the body of the Promised Messiah (may peace be on him) that, “Even if all the people should abandon you [the Promised Messiah (may peace be on him)], I will stand alone against the whole world, not caring for any opposition or enmity.” After that, Ḥaḍrat Mirzā Maḥmūd Aḥmad (may Allāh be pleased with him) came under the great guidance and teaching of Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him). On February 1911, Ḥaḍrat Mirzā Maḥmūd Aḥmad (may Allāh be pleased with him) had a dream in which he saw a portion of a large palace being demolished and near it there was a field where thousands of men were shaping bricks. He asked what the men were doing and why the palace was being demolished, when one of the men replied that the palace was the Aḥmadiyya Jamāʿat and that a part was being demolished so that they can throw away the old bricks and replace the sun-baked bricks with kiln-made bricks, and also so that the place can be extended in size. Additionally, all the men in the dream were facing east. Ḥaḍrat Mirzā Maḥmūd Aḥmad (may Allāh be pleased with him) concluded the meaning of the dream by thinking that the Jamāʿat was not doing enough work for the advancement of the Aḥmadiyya community and so the brick layers which were concluded as angels were doing the work. Greatly affected by this dream Ḥaḍrat Mirzā Maḥmūd Aḥmad (may Allāh be pleased with him) went to the Khalīfah, Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him), and suggested the formation of society whose objective would be the spreading of Aḥmadiyyat. Anyone who wanted to be part of this society had to perform Istikhārah (Prayer for guidance) for seven days before enrollment. This society came to be known as Anjuman Anṣārullāh. A year later, Ḥaḍrat Mirzā Maḥmūd Aḥmad (may Allāh be pleased with him) performed the pilgrimage to Mecca. And in 1913, after attaining permission from Ḥaḍrat Khalīfatul Masīḥ I, he started the publication of the newspaper, Al-Fazl. Al-Fazl started with weekly installments, then bi-weekly, thrice-weekly, and finally daily, now international editions are

being produced everyday from London, England.

When Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) fell greatly ill, differences and rebellious behavior started to develop among many Jamāʿat members. Prominent members of the Jamāʿat, especially Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad (may Allāh be pleased with him) were greatly worried about this fact and urged the community to keep fasts, remain united, and observe in deep prayers. Additionally, many people, especially Maulawī Muḥammad ʿAlī, felt that it was not necessary for a Khalīfah to be elected right after the demise of Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him). Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad (may Allāh be pleased with him) greatly disagreed with this thinking and felt it was not only necessary but compulsory for a Khalīfah to be elected as soon as possible. On the night of Ḥaḍrat Khalīfatul Masīḥ's I (may Allāh be pleased with him) demise, Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad (may Allāh be pleased with him) along with 60 other prominent Jamāʿat members came together to consult the future of Aḥmadiyya Khilāfat. All of them unanimously decided that a Khalīfah must be elected before the burial of Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him), and that the night should be spent in prayer and supplication for the betterment of the Jamāʿat. Yet, the next day, Maulawī Muḥammad ʿAlī again brought up the issue of waiting to elect a Khalīfah. Maulawī Muḥammad ʿAlī even printed out a pamphlet that discounted the need of a Khalīfah and passed it out to everyone who was in and coming in to Qādiān. Many people disregarded it and wanted the election for the second Khalīfah to take place as soon as possible. Yet, Maulawī Muḥammad ʿAlī continued to argue with Ḥaḍrat Mirzā Maḥmūd Aḥmad, Khalīfatul Masīḥ II (may Allāh be pleased with him) to delay the election. The discussion ended with Ḥaḍrat Mirzā Maḥmūd Aḥmad, Khalīfatul Masīḥ II (may Allāh be pleased with him) leaving the vicinity with his companions towards Masjid Nūr, where there was a gathering of almost

2,000 people. After prayers, Nawwāb Muḥammad ‘Alī Khān read out the testament of Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) for which shouts followed calling the name, “Ḥaḍrat Miyān Ṣāḥib, Ḥaḍrat Miyān Ṣāḥib!” [implying Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad (may Allāh be pleased with him)]. And all the people were asking Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad (may Allāh be pleased with him) to accept their allegiance. Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad (may Allāh be pleased with him) was quite hesitant at this time, but the crowd just grew hotter and hotter wanting to come close to Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad (may Allāh be pleased with him) to take his hand and pledge allegiance. With this Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad (may Allāh be pleased with him) turned to Maulawī Syed Muḥammad Sarwar Shāh and said, “Maulawī Ṣāḥib, this heavy responsibility has fallen on me suddenly and unexpectedly. I cannot recall the terms of the pledge. Will you kindly instruct me.” With these words, the swearing in of allegiance to Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad (may Allāh be pleased with him) began.

Maulawī Muḥammad ‘Alī and his people did not accept this Khilāfat and called it a conspiracy. After some time, Maulawī Muḥammad ‘Alī and his people left Qādiān and made their own Jamā‘at in Lahore. Maulawī Muḥammad ‘Alī thought that his departure would bring an end of Islām in Qādiān, yet his departure only further ignited the glory and greatness of Aḥmadiyyat and Aḥmadiyya Khilāfat.

The Khilāfat of Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) lasted for 52 years! During these years, Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) brought the Jamā‘at great achievements, progress, and propagation. Once the crisis of Maulawī Muḥammad ‘Alī was over and stability prevailed in Qādiān, Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) formulated a strong system for the propagation and preaching of Aḥmadiyyat in the country and around the world. On

April 12, 1914, the first Majlis-i-Shūrā under the new Khalīfah took place and the number one priority was the planning of a worldwide Tablīgh (preaching) plan. Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) advised that there should be members who should know a variety of languages so that the world of Islām can reach as many ears as possible. Additionally, he stated, “I would like to see the truth of Aḥmadiyyat shine far and wide in the world. This was not difficult for our Lord to be achieved.” Furthermore, in 1919 Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) established Naẓārat Da‘wat Tablīgh and Madrasah Aḥmadiyya, and in 1928 he inaugurated Jāmi‘a Aḥmadiyya. All these institutions were for the advancement, teaching, and producing of learned religious missionaries. As for the rest of the world, various missions were opened in 46 countries such as, Ceylon, Mauritius, USA, many West African countries, Indonesia, East Africa, Japan, Burma, France, Spain, Holland, Switzerland, Palestine, West Germany, Denmark, Sweden, Norway, Fiji, and Guyana. Additionally, on October 19, 1924 the Khalīfah himself inaugurated the Faḍl Mosque in London, England. Furthermore, on November 23, 1934, the Khalīfah initiated the Taḥrīk-i-Jadīd scheme. The purpose of this scheme was to intensify the works of missionaries in foreign countries. Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) declared that this scheme was based on 27 demands and principles, and Aḥmadīs were urged that in order to create a oneness of God, member must restore the dignity of the Holy Prophet (may peace and blessings of Allāh be on him), spread the truth of Islām, lead a simple life, sacrifice their time and money for the cause of the Jamā‘at, as well as earn more for the betterment and attainment of higher education for their children. In the beginning, Ḥaḍrat Mirzā Maḥmūd Aḥmad (may Allāh be pleased with him) asked for only 27,500 Rupees and the Jamā‘at exceeded that demand in just a month. Gradually, Taḥrīk-i-Jadīd grew exponentially and in 1953, Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) made

this into a permanent scheme.

In 1957, Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) also initiated the Waqf-i-Jadīd scheme. The main priority of this scheme was to expand the missionary work in Pakistan, as well as educate and give religious teachings to the population inside Pakistan.

Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) had a great love for the Holy Qur’ān. Allāh had given him a grand amount of spiritual knowledge and understanding of the Holy Qur’ān. Additionally, there was a prophesy that through him the glory of Islām and dignity of the Qur’ān would be solidified (Tafsīr-i-Kabīr, Vol. 6, pg. 483). Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) had many a times silenced critics of the Holy Qur’ān by giving such convincing arguments. In 1915, Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) published the commentary of the first part of the Holy Qur’ān, and by the end of his tenure the Holy Qur’ān had been translated in to 14 languages. In 1944, at a public gathering Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) declared himself as “Muṣliḥ Mau‘ūd” (the Promised Reformer) and gave a challenge about his knowledge and interpretation of the Holy Qur’ān by saying:

“I do claim now again that even if thousands of scholars assembled to compete with me in writing commentaries of Qur’ān, yet the world would accept and acknowledge that my commentary was unique in wisdom of divine truths in depth.”

Even opponents of Aḥmadiyyat could not ignore the great Qur’ānic knowledge of Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him). The editor of Daily Zamīndār in Lahore and great critic of Aḥmadiyyat, Maulawī Zafar ‘Alī Khān, also stated that:

“Listen with your ears wide open, you and your accomplices could never compete with Mirzā Maḥmūd till resurrection. Mirzā Maḥmūd has Qur’ān with

him, and a deep knowledge of Qur'an, What have you got?... You have never read Qur'an in dream." (Ek Khofnāk Sāzish, by Maulawī Mazher Ali Azhar, pg. 196).

By the end of his Khilāfat, Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) had written a variety of books on many Islāmic matters, additionally, he wrote ten volumes of a book known as Tafṣīr-i-Kabīr, which was the detailed commentary of the Holy Qur'an.

Other remarkable events during his Khilāfat were that on September 23, 1924, Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) went to England and attended the Wembley Conference. There, Ḥaḍrat Khalīfatul Masīḥ II's (may Allāh be pleased with him) article Aḥmadiyyat—The True Islām was read by Chaudhry Muḥammad Zafrullā Khān. The reading was followed by great praise from the attendees. On December 1930, the prophesy that stated that Muṣliḥ Mau'ūd will "covert three into four" was fulfilled and Ḥaḍrat Mirzā Sulṭān Aḥmad took Bai'at at the hands of his brother, Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him), and became the fourth Aḥmadī son of the Promised Messiah (may peace be on him). Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) also greatly worked in helping the people of Kashmir. On July 25, 1931, Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) was elected as the president of the All-India Kashmir Committee, and worked vigorously to attain the rights of the people of Kashmir. Additionally, in 1948, Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) called on volunteers to produce a battalion of Aḥmadīs who would, with the Pakistan Army, fight for the liberation of Kashmir. This battalion was known as the Furqān force.

Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) was an extremely pious man with great morals. He also taught members of the Jamā'at these morals through his books, sermons, and training programs. Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) also greatly stressed the importance of the

institution of Khilāfat and said that:

"Khilāfat is a source and beacon of divine light. So hold on firmly to Khilāfat."

He also said:

"Friends, my last advice would be that all blessings are in Khilāfat. Prophethood is a seed after which the Khilāfat spreads its benevolence in the world around. Hold on firmly to true Khilāfat and spread its blessing in the world. Allāh would be merciful to you and would bless you in this world and in the hereafter."

Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) was a great administrator and had excellent foresight. As the Jamā'at increased in numbers, Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) divided it according to age and sex. On December 25, 1922, Lajnah Imā'illāh for ladies over the age of 15 was produced. In 1939, Majlis Nāṣirātul-Aḥmadiyya was produced for girls in the 7-15 years age group. In 1938, Majlis Khuddāmul-Aḥmadiyya for men in the 15-40 years age group, and in 1940, Majlis Anṣārullāh was produced for men above the age of 40 years. The Khalīfah thought that these units would further implement moral training. As for the Jamā'at administration, the Khalīfah organized it by creating central and regional Anjumans (organizing bodies), and Naẓārats such as Naẓarat Da'wat Tabligh (Directorate of Propagation), Naẓarat Ta'līm (Directorate of Education), Naẓarat Umūr 'Āmma (Directorate of General Affairs), Naẓarat Bait-ul-Māl (Directorate of Finance), and Naẓarat 'Ulyā (Supreme Directorate) were formed for organizing the various activities of the Jamā'at.

In 1947, when Pakistan and India divided, the majority of Aḥmadīs, except for the 313 Aḥmadīs (known as Darveshān) who remained to take care of Qādiān, also left India for Pakistan. For union of the Jamā'at to remain intact, Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) built a new city in Pakistan, known as

Rabwah. Like in Qādiān, the Jamā'at also built schools, offices, colleges, businesses, and other buildings for the Jamā'at in Rabwah. Additionally, this move caused a reorganization and extension of the various Jamā'at offices. Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) said about the move and settlement in Rabwah that:

"I am astonished, as to what was the force that brought and habilitated you in a place which even the Government had failed to habitat. Seeing Rabwah one is reminded of the times when Allāh had re-laid the foundation of Mecca through Ḥaḍrat Ibrāhīm (peace be upon him) and his son Ḥaḍrat Ismā'īl (peace be upon him). (Al-Fazl Nov. 26, 1961)

On March 10, 1954, during 'Aṣr Prayer in Maṣjid Mubārak, Rabwah, Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) survived a murder attempt with serious wounds on his neck. The wound was very deep and serious and in 1955, Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) travelled to Europe for treatment. Even while going for treatment Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) did not forget about his duties. He took advantage of this journey by travelling to various missions in Europe. In Damascus, Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) addressed his first Friday Sermon in Arabic. When he reached London for treatment, Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) also attended a conference that was attended by Missionaries who were working around the world.

After a six month tour, Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) returned to Rabwah on September 25, 1955 without a full clean bill of health. Yet, still that did not stop him and he continued to engage in a heavy work load. Two years later, in 1957, Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) completed Tafṣīr-i-Kabīr, which was a short commentary of the Holy Qur'an. With Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him)

1974, the National Assembly of Pakistan passed an amendment in the constitution that declared Aḥmadīs in Pakistan non-Muslim. This amendment greatly hurt Aḥmadīs in Pakistan, but Allāh did not let this throttle the pride of Aḥmadīs. Zulfiqar Ali Bhutto faced a humiliating death as he was hanged on April 4, 1979.

On December 28, 1973, Ḥaḍrat Khalīfatul Masīḥ III (may Allāh shower His mercy on him) announced the Centenary Jubilee Scheme.

This scheme was to mark the 100 year anniversary of Aḥmadiyyat, that would take place on March 23, 1989, and to establish an extensive plan regarding the spreading of Islām in the next century. Ḥaḍrat Khalīfatul Masīḥ III (may Allāh shower His mercy on him) declared that this scheme would need to raise Rs. 25 million in a time span of 16 years (1974-1989). These funds would be used to expand foreign mission projects, translate the Holy Qurʾān into many more languages, and create more printing presses and broadcasting systems. Again, this scheme produced higher than expected results as many mosques and Jamāʿat centers were constructed around the world. On October 9, 1980, Ḥaḍrat Khalīfatul Masīḥ III (may Allāh shower His mercy on him) laid the foundation stone of Masjid Bashārat in Spain, and it was on this occasion that he announced the motto of Aḥmadiyya Movement in Islām: Love for all, Hatred for none.

In a 1967 European tour, Ḥaḍrat Khalīfatul Masīḥ III (may Allāh shower His mercy on him) declared:

“The Promised Messiah (may peace be on him) also prophesied that a third world war of even bigger dimensions would follow the second. The two opposing Camps will clash with such suddenness that everyone will be caught unaware. Death and destruction will rain from the sky and fierce flames shall engulf the earth. The colossus of modern civilization will tumble to the ground. Both the communist and the opposing blocks will perish in the process. Russia and its satellites on the one

hand and the U.S. and its allies on the other, shall be destroyed, their might broken, their civilization ruined and their system shattered. The survivors shall stand aghast and amazed at the tragedy... The end of the third world war will be the beginning of the triumph of Islām. People will accept its truth in large numbers and will realize that Islām alone is the true religion and that the emancipation of Man is to be won through the message of Muḥammad alone (may peace and blessings of Allāh be on him)... But gentlemen, let us not forget that this prophecy, like all prophecies, is a warning and its fulfillment can be delayed or even averted provided man turns to his Lord, repents and mends his ways. He can yet avert divine wrath if he stops worshipping the false deities of wealth, power, and prestige, establishes a genuine relationship with his Lord, refrains from all transgression, does his duty to God and man, and learn to work for the true human welfare.”

These strong words of Ḥaḍrat Khalīfatul Masīḥ III (may Allāh shower His mercy on him) come close to home during the turbulent times being faced by the world today. Thus, we must constantly pray for the world and must remain steadfast regarding the teachings of our beloved Holy Prophet (may peace and blessings of Allāh be on him).

On May 23, 1982, Ḥaḍrat Khalīfatul Masīḥ III (may Allāh shower His mercy on him) took a trip to Islamabad, Pakistan. Upon his arrival he became very ill and on June 9, 1982 he passed away. Ḥaḍrat Khalīfatul Masīḥ III (may Allāh shower His mercy on him) led the Jamāʿat into a time period of great progress and prosperity. He continued the path of Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) and expanded missions around the world. Additionally, he peacefully spread the word of Islām with great love, sympathy, and strength.

Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV (may Allāh shower His mercy on him)

Ḥaḍrat Mirzā Ṭāhir Aḥmad (may Allāh shower His mercy on him) was the son of Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad (may Allāh be pleased with him) and Ḥaḍrat Syeda Maryam Begum, and was born on December 18, 1928. Even from an early age, Ḥaḍrat Mirzā Ṭāhir Aḥmad, (may Allāh shower His mercy on him) was an extremely righteous and devout being. Once, when he was only 10 years old, he was asked what he wanted in return after doing good work, his response was, “Allāh, only Allāh”.

In 1944, Ḥaḍrat Mirzā Ṭāhir Aḥmad (may Allāh shower His mercy on him) received his high school diploma from Taʿlīmul Islām School in Qādiān. After that, he attained post secondary education at Government College Lahore. In 1953, Ḥaḍrat Mirzā Ṭāhir Aḥmad (may Allāh shower His mercy on him) received the Shāhid (Religious Scholar) degree from Jāmiʿa Aḥmadiyya in Rabwah, Pakistan. In April 1955, he went to England to pursue further education, and in 1957, he obtained higher education from the School of Oriental Studies in London University.

Upon his return to Pakistan, he dedicated his life for the cause of Islām, and in 1958, he was appointed Nāẓim Irshād of Waqf-i-Jadīd. Through this position, Ḥaḍrat Mirzā Ṭāhir Aḥmad (may Allāh shower His mercy on him) greatly worked to promote missionary work inside Pakistan. From 1960-1966, he was Nāʾib Ṣadr (Vice President) of Majlis Khuddāmul-Aḥmadiyya, and in 1961, he was appointed a member of the Iftāʾ Committee (Islāmic Jurisprudence Committee). During the time of Khalīfatul Masīḥ III (may Allāh shower His mercy on him), Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh shower His mercy on him) became Ṣadr Majlis Khuddāmul-Aḥmadiyya for three years, and after that he was appointed the Director of the Faḍl-i-ʿUmar foundation. In the summer of 1974, he served as a member of the delegation that went to the National Assembly of Pakistan to prove and share the beliefs of the

Jamā'at. After this, from 1979 to 1982, Ḥaḍrat Mirzā Ṭāhir Aḥmad, (may Allāh shower His mercy on him) was a successful Ṣadr for Majlis Anṣārullāh, as he greatly expanded the works and accomplishments of the Majlis.

After the demise of Ḥaḍrat Khalīfatul Masīḥ III (may Allāh shower His mercy on him) on June 10, 1982, Ḥaḍrat Mirzā Ṭāhir Aḥmad (may Allāh shower His mercy on him) was elected the fourth Khalīfah of Aḥmadiyya Jamā'at. When asked what his reaction was after being elected, Ḥaḍrat Mirzā Ṭāhir Aḥmad (may Allāh shower His mercy on him) replied by saying:

“For all your life you see Khilāfat in the most revered position and then all of sudden you become that person. I never thought for one moment that God would appoint me the Khalīfah.”

A month after being elected, Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV (may Allāh shower His mercy on him) embarked on a European tour to inspect various missions, as well as inaugurate Masjid Bashārat in Spain. Masjid Bashārat was the first mosque to be built in Spain in the last 700 years. Thus, the inauguration was attended by thousands of Aḥmadīs from around the world, as well as 1,000 local citizens. Additionally, the words of Aḥmadiyyat were being spread all over the country when the inauguration was covered by a variety of newspapers, radio stations, and television stations. On this tour, Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh shower His mercy on him) addressed 18 press conferences, conducted numerous question and answer sessions, and gave a lecture in Zurich, Switzerland. A year later, in September 1983, Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh shower His mercy on him) went to Australia and conducted the ground breaking ceremony of the first Aḥmadiyya Mosque in Sydney, Australia.

Like previous successors, Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh shower His mercy on him) vigorously worked to spread the word of Islām. Additionally, he encouraged Aḥmadīs

to perform Tablīgh (preach), help the needy, and undergo sacrifices for the cause of Islām. In 1982, Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh shower His mercy on him) created two “Short Time Waqf” schemes. The first one was the “Short Time Waqf” for Spain scheme, which was aimed at members sacrificing a short period of their lives in learning Spanish and undergo Tablīgh and Jamā'at work in Spain. The second scheme was “Short Time Waqf” for Anṣārullāh. This scheme involved Anṣār members to dedicate themselves to the Jamā'at for the rest of their lives after retirement. On April 3, 1987, Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh shower His mercy on him) established another scheme known as the Waqf-i-Nau scheme which involved parents dedicating their children for the cause of Islām.

Another grand Tablīgh scheme Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh shower His mercy on him) created was known as the Da'wat Ilallāh (calling to the path of Allāh) program. This program encouraged every Aḥmadī to spread the word of Aḥmadiyyat by preaching to friends and acquaintances. Additionally, in his sermons he explained ways to preach and bring people closer to Allāh. On October 29, 1982, Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh shower His mercy on him) began the Buyūtul-Ḥamd scheme to help needy and underprivileged people in Rabwah, Pakistan. This scheme raised money for the construction of houses for the needy, and currently there are houses and flats for over 100 families in the Buyūtul-Ḥamd Colony in Rabwah. Additionally, funds were donated to needy members who could extend or approve their houses.

In 1983, a stronger wave of violence, restrictions, and hardship were showered upon Aḥmadīs in Pakistan, which was supported by the government, run by President Zia ul Haq. Additionally, ignorant Mullāhs (clergy) were also pushing for Aḥmadiyya Jamā'at to be severely persecuted. In April 1984, Zia ul Haq passed an Ordinance which banned Aḥmadīs from reciting the Holy Qur'ān, saying Salam, calling Adhān before Prayer times, saying or displaying the Kalimah Ṭayyaba.

Heavy punishment was given to Aḥmadīs who did anything that would imply they were Muslim; thousands were fined, beaten, and jailed. Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh shower His mercy on him) was residing in Rabwah during this time and Zia ul Haq was trying to paralyze the Jamā'at. Furthermore, Zia ul Haq appointed men to all ports and borders and ordered them that Mirzā Ṭāhir Aḥmad cannot leave the country. What this foolish man did not know was that no one can paralyze the Jamā'at that is being guided by Allāh. Yet, by the grace of Allāh, without any cheating, cover up, lie, or fraud attempt, Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh shower His mercy on him), with his passport that stated, “Imām of the Aḥmadiyya Jamā'at,” boarded a flight to Europe with his wife and two daughters. This was due to the fact that the authorities were ordered to prevent the departure of the Head of Aḥmadiyya Jamā'at, Ḥaḍrat Mirzā Nāṣir Aḥmad. Yes, Allāh is great. Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh shower His mercy on him) arrived in London, England on April 30, 1984, the day that marked the beginning of new era for Aḥmadiyya Jamā'at.

Four years later, on June 10, 1988, Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh shower His mercy on him) challenged Zia ul Haq and his supporters to a Mubāhilah (prayer duel). Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh shower His mercy on him) stated that even if Zia ul Haq accepts it or not, God would inflict his wrath on the liar. The result of this Mubāhilah came on August 17, 1988, when Zia ul Haq, the man who said he would kill this cancer (Aḥmadiyyat), and other associates of his were killed in a mysterious air crash. Even until today, the crash is listed as, “unsolved” and nothing of Zia ul Haq has been found except for his “made-in-Germany” dentures.

Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh shower His mercy on him) went on many tours to attend Jalsas, and to strengthen and expand Aḥmadiyya Jamā'at. There were many instances where critics would come and question the Khalīfah, in return he would give such truthful, unarguable answers, that the critics would

embrace Aḥmadiyyat right then and there. In the UK Jalsa of 1984, two tribal kings from Nigeria joined the fold of Aḥmadiyyat. This was a great landmark as the Promised Messiah's (may peace be on him) revelation of, "Kings shall seek blessings from your garments" came true. During this Jalsa, Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh shower His mercy on him) presented the kings with relics of the Promised Messiah (may peace be on him).

Another great accomplishment of Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh shower His mercy on him) was the advent of Muslim Television Aḥmadiyya (MTA). What began as satellite transmission of specific Jamā'at events has now become a 24 hour worldwide service. On October 16, 1992, Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh shower His mercy on him) inaugurated the Baitul Islām Mosque in Toronto, Canada, with his Friday sermon being transmitted for the first time to all continents of the world. This event brought new shape to the Promised Messiah's (may peace be on him) revelation that, "I shall cause thy message to reach the corners of the earth." Furthermore, on October 14, 1994, Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh shower His mercy on him) inaugurated Baitur-Raḥmān Mosque in Silver Spring, Maryland, USA. During this inauguration, the Jamā'at's first satellite earth station was also inaugurated. Now, millions of people are benefitting from the words of Islām around the world, this has also helped with the Jamā'at's efforts in Tablīgh. Thousands of people have become Aḥmadī as they have initiated into the fold of Islām through the live satellite transmission of the annual Bai'at ceremony.

Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh shower His mercy on him) also gave particular attention to the Holy Qur'ān. During his Khilāfat the Holy Qur'ān was translated into many more languages bringing the total to 53 languages. Additionally, the Khalīfah gave Dars of the Holy Qur'ān, as well as writing a revision of the Urdu version translation of the Holy Qur'ān.

On April 19, 2003, Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh shower His mercy on him) passed away due to heart failure. Thousands

of people from around the world flocked to London to pay respect to their beloved Khalīfah. Ḥaḍrat Khalīfatul Masīḥ IV's (may Allāh shower His mercy on him) body lay in state in Maḥmūd Hall, Faḍl Mosque for three days, thousands of people passed by to see their Khalīfah one last time, and MTA International broadcasted live images for the millions of people who wanted to be their but could not. Again, the funeral procession was also telecast live all around the world.

Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV (may Allāh shower His mercy on him) was an extraordinary human being. His love and sacrifice for Islām was witnessed by many. Under his leadership, the Jamā'at progressed morally, geographically, financially, and spiritually. Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh shower His mercy on him) shared his knowledge with the world, expressed his great love and need of taking care of the poor and less-fortunate. He kindly, yet diligently, taught his Jamā'at the importance of prayer and not to drift from Allāh during this modern and fast-paced world. He also encouraged Muslim women to not give up their honor and esteem by giving up Pardah. Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh shower His mercy on him) also encouraged his followers not to participate in the world's materialistic rat race, and that we must show ourselves to the world with the best of manners, as we are all representing Aḥmadiyya Jamā'at.

Ḥaḍrat Mirzā Masroor Aḥmad, Khalīfatul Masīḥ V (may Allāh be his helper)

Ḥaḍrat Mirzā Masroor Aḥmad (may Allāh be his helper) was born in Rabwah, Pakistan on September 15, 1950. He is son of Mirzā Mansoor Aḥmad [son of Mirzā Sharīf Aḥmad (may Allāh be pleased with him)] and Ṣāhibzādī Nāṣira Begum [daughter of Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him)] and the great grandson of the Promised Messiah (may peace be on him). Ḥaḍrat Mirzā Masroor Aḥmad (may Allāh be his helper) obtained his education from Ta'lim-ul-Islām High School and

Ta'limul-Islām College in Rabwah. In 1976, he received his Masters of Science degree in Agricultural Economics from the Agriculture University in Faisalabad, Pakistan. In 1977, Ḥaḍrat Mirzā Masroor Aḥmad (may Allāh be his helper) devoted his life for the cause of Islām, and was sent to Ghana under the Nuṣrat Jahān Scheme. For the first two years, he was the principal of Aḥmadiyya Secondary School in North Ghana, and then he was the principal of an Aḥmadiyya Secondary School in central Ghana for four years. During his time in Ghana, Ḥaḍrat Mirzā Masroor Aḥmad (may Allāh be his helper) was also the manager of Aḥmadiyya Agricultural Farm in North Ghana. During these two years, he made great achievement by accomplishing something thought to be impossible in the country of Ghana; growing wheat. The results of his efforts were sent to the Ministry of Agriculture in Ghana, and the Jamā'at was further commended by presidents of Ghana. This accomplishment helped many poor people as the country gained great efficiency and productivity. In 1985, upon his return to Pakistan, Ḥaḍrat Mirzā Masroor Aḥmad (may Allāh be his helper) was appointed as Wakīl-ul-Māl II (Department in Charge of Financial Affairs II) and in 1994, he became Nāẓir Ta'lim (Director of Education). As a Khādīm, Ḥaḍrat Mirzā Masroor Aḥmad (may Allāh be his helper) held the positions of Secretary of Physical Health, Secretary Census and Membership Records, Secretary External Chapters, and from 1989-1990, Vice President of Khuddām-ul-Aḥmadiyya Pakistan. As a Nāṣir, Ḥaḍrat Mirzā Masroor Aḥmad (may Allāh be his helper) was Qā'id Dhahānat wa Ṣiḥat-i-Jismānī (Intellect and Physical Health) and Qā'id Ta'limul-Qur'ān (Qur'ānic Education). Additionally, Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his helper) held the positions of Ṣadr (President) Bahishtī Maqbarah, Chairman of Nāṣir Foundation, member of the Qaḍā (Jurisprudence) Board, and President of Tazā'yan Rabwah Committee, which involved the beautification of Rabwah with trees and flowers. On December 10, 1997, Ḥaḍrat Khalīfatul Masīḥ IV

(may Allāh shower His mercy on him) appointed Ḥaḍrat Mirzā Masroor Aḥmad (may Allāh be his helper) to the position that his father held, Nāzir A'lā (Chief Executive Director of Ṣadr Anjuman Aḥmadiyya, Pakistan). As Nāzir A'lā, Ḥaḍrat Mirzā Masroor Aḥmad (may Allāh be his helper) was sent to jail for 11 days under false accusations of blasphemy and maintenance of public order. A man by the name of Maulawī Manzoor Chinioti complained to the police that Ḥaḍrat Mirzā Masroor Aḥmad (may Allāh be his helper), along with Col. Ayaz Mahmood, Mohammad Akbar, and Mohammad Hussain, defaced verses of the Holy Qur'ān, and said he would go on a hunger strike if these two individuals were not reprimanded, thus they were arrested.

At 11:40 PM, on April 22, 2003, Ḥaḍrat Mirzā Masroor Aḥmad (may Allāh be his helper) was elected the fifth Khalīfah of Aḥmadiyya Jamā'at. During a time when Islām faces great skepticism and assault, Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his helper) leads the Jamā'at with great vigor, determination, and courage. During these turbulent times, Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his helper) is the true defender of Islām and relays the correct interpretation of the words and teachings of Islām. Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his helper) continues the great works of previous Khulafā' by successfully leading the Jamā'at, encouraging Tablīgh, giving weekly sermons, and travelling the world to spread the word of Islām and Aḥmadiyyat, conducting Jalsas, and meeting with his community, May Allāh bless the works of Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his helper) and may Allāh's guided hand remain with our Khalīfah, Āmīn.

By the grace of Allāh, 2008 marks the 100th year anniversary of Aḥmadiyya Khilāfat. This great accomplishment could never have come to be without all the Khulafā'

receiving grand guidance from the Almighty Allāh. Fear of Allāh, love for Allāh, Islām, and the Holy Prophet, humbleness, knowledge, spirituality, piousness, foresight, and strength are all characteristics shared by Guided Khulafā' and Aḥmadiyya Khulafā'. One of the main reasons for the Muslim world being in such turmoil is the lack of guidance and unity. Many Muslims look up to ignorant, unknowledgeable mullāhs who have ulterior motives and are not really working for the betterment of Muslims and Islām. Aḥmadiyya Jamā'at is honored and blessed to have the institution of Khilāfat in their lives. They should never ignore this great blessing and the Aḥmadiyya Community should remain steadfast and be grateful that they have the privilege of being able to follow the present God-appointed Khalīfah, Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his helper). May Allāh continuously bestow his blessings upon Aḥmadiyya Jamā'at, may they continuously receive the helping hand of Allāh, and may they stay away from evils of rebellions and wrong advice and teachings, Āmīn. Additionally, may the institution of Aḥmadiyya Khilāfat successfully remain in the world until the end of time, Āmīn.

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Khilāfat and Its Blessings

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(1st Place Essay in Aṭfāl Category—Khilāfat Centenary Essay-writing Competition)

Khilāfat is the way Allāh completes the task started by His prophet. Khilāfat is the second manifestation of the power of God. The word Khilāfat is derived from the Arabic word “Khalīfah” and means “successor.” It is the foundation of Islām. The dictionary explains the meaning of Khilāfat as “successor ship” and applicably, this relates to the system of successor ship after the Prophet.

Allāh Almighty says in the Holy Qur’ān:

“Allāh has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors *from among* those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security *and peace* after their fear: They will worship Me, *and* they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious.” (The Holy Qur’ān, 24 [Al-Nūr]:56)

As seen in this verse, Khilāfat is more than just an institution. It is a promise of Allāh to the righteous people.

The Holy Qur’ān mentions two types of Khilāfat: Khilāfatullāh and Khilāfatun-nabī.

1. Khilāfatullāh consists of God’s representatives who are Prophets.
2. Khilāfatun-nabī consists of Khulafā’, who are successors of Prophets.

Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad, Khalīfatul Masīḥ II (may Allāh be pleased with him) explains in *Tafṣīr-i-Kabīr* (commentary of chapter 24, verse 56)

that the Holy Qur’ān has mentioned three kinds of Khulafā’:

1. Khulafā’ who are Prophets, such as Adam and David. About Adam God says in the Qur’ān, “I am about to place a vicegerent in the earth” (The Holy Qur’ān, 2 [Al-Baqarah]:31) and about David He says, “O David, we have made thee a vicegerent in the earth” (The Holy Qur’ān, 38 [Ṣād]:27).
2. Prophets who are the Khulafā’ of another and a greater Prophet such as the Israelite Prophets who all were the Khulafā’ of Moses (may peace be on him). About them the Qur’ān says: “We have sent down the Torah wherein was guidance and light. By it did the Prophets who were obedient to us judge for the Jews” (The Holy Qur’ān, 5 [Al-Mā’idah]:45).
3. Non-Prophet Khulafā’ of a Prophet, with or without temporal powers, such as godly people learned in the Law. Their mission is to protect and preserve the law from being tampered with (The Holy Qur’ān, 5 [Al-Mā’idah]:45).

Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) further explains that this verse mentions all three categories of Khalīfah which are: the Holy Prophet’s (may peace and blessings of Allāh be on him) rightly guided Khulafā’, the Promised Messiah (may peace be on him), his successors and the spiritual reformers or Mujaddids. He says that their mission is to protect the law and keep people on the right path.

The Holy Prophet (may peace and blessings of Allāh be on him) explains some special marks and characteristics of Khulafā’. Some of these characteristics are that:

- “They are appointed Khulafā’ through God’s own decree in the sense that the hearts of believers become inclined towards them and they voluntarily accept them as

their Khulafā’.”

As proof of this characteristic take the example of Khulafā’-i-Aḥmadiyyat. For every Khalīfah elected, people from every corner of the world readily accepted their leadership and took Bai’at at his hand without any hesitation or opposition. Just this proves the righteousness of Aḥmadiyya Khilāfat, in that it would not have succeeded had it not been supported by Allāh Almighty himself.

- “The religion which their mission is to serve becomes firmly established through their prayers and missionary efforts”.

During Aḥmadiyya Khilāfat, Islām gained many firm believers from every corner of the world. Many of these people had little or no access to any other culture but this problem was overcome by the missionaries and Māshā’allāh the Jamā’at is spreading tremendously.

Furthermore, Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh shower His mercy on him) established MTA, a television channel, through which the Aḥmadiyya Jamā’at spread the message. On the other hand, other groups are using this same media to spread corruption and vulgar messages to the people. The same source that destroyed much of the rest of the world became a blessing when utilized by the Khalīfah in a positive manner.

- “They enjoy equanimity and peace of mind amidst hardships, privations or persecution which nothing can disturb; and
- They worship God alone, in the discharge of their great responsibilities they fear no one and they carry on their duties undaunted and without being discouraged or dismayed by the difficulties that stand in their way.”

The Khalīfah is afraid of none other than Allāh himself. He never gives in to the opposition from the world because it is the firm belief of the Khalīfah and Jamā'at Aḥmadiyya that a Khalīfah is a God-appointed person and no one can have superiority over him.

“The words ‘Whosoever is ungrateful after that, they will be the rebellious,’ signify that Khilāfat is a great Divine blessing. Without it there can be no solidarity, cohesion and unity among Muslims and therefore they can make no real progress without it. If Muslims do not show proper appreciation of Khilāfat by giving unstinted support and obedience to their Khulafā’ they will forfeit this great Divine boon and in addition will draw the displeasure of God upon themselves.” From this quote we can see that the promise of Khilāfat will only remain as long as the people follow a righteous path. If the believers falter, they will be made exempt from this blessed institution.

The first four Khulafā’ after the Holy Prophet (may peace and blessings of Allāh be on him) were selected by Allāh. At their times, the Muslims held steadfast to the system of Khilāfat. But after the demise of Ḥaḍrat ‘Alī (may Allāh be pleased with him) the people started associating Khilāfat with political offices and therefore, Allāh’s blessings were refrained from reaching them.

Additionally, in later years, other people rose to take the position of Khalīfah but since they had not been supported by Divine blessings, they soon vanished through utter failure. Muḥammad Ahmad in Sudan claimed in 1881 to be the awaited Mahdī. He wanted to wage a war against fellow Muslims and therefore he failed.

Another was the Khilāfat Movement in India. During this movement, the Muslims of India revolted against the British government for support in defending the Khilāfat in the Ottoman Empire. Since this Khilāfat was not meant to last and was not on the righteous path, it failed despite the efforts of Indian Muslims.

Faruq Shah of Egypt and Shah Faisal of Saudi Arabia tried to establish themselves as Khulafā’ but both of them met horrid ends.

General Zia ul Haq of Pakistan was probably the biggest example of these failures. He was a major opponent of Aḥmadiyyat and tried to get rid of it many times. He also tried to claim the title of Khalīfah for himself but he met his end in a mysterious plane crash.

All of these missions ended in failure, thus clearly proving that they were indeed false, for no mission that Allāh supported could fail. Conversely, the Aḥmadiyya Jamā'at is not only spreading but is obtaining many successes. What started as a small group from a small, unknown village of India has now spread to every corner of the world.

The Holy Prophet (may peace and blessings of Allāh be on him) said: “There has been no Prophet who has not been followed by Khilāfat.” This supports the fact that Khilāfat is not only an Islāmic institution but also a religious institution—the way Allāh has been carrying out his tasks since the beginning of humanity.

Khilāfat is an extremely important concept. Without it, society is susceptible to corruption. The Khalīfah continues the tasks started by the Prophet. This allows the faith to be continuously reviewed and it helps maintain the purity of the faith. Furthermore, a Khalīfah keeps the people together and promotes peace in the community at a time when everyone is grieved over the demise of the Prophet. This is exactly what happened to Islām in its history.

Khilāfat in Ḥadīth

Regarding the institution of Khilāfat in Islām, the Holy Prophet (may peace and blessings of Allāh be on him) said:

“O Muslims, this Prophethood will remain with you as long as Allāh wishes it to remain. Then it would come to an end, to be replaced with Khilāfat which would be on the pattern of Prophethood (as it is a supplement to it) and would remain as long as Allāh Wills. Then this Khilāfat would also come to an end. The rulers who cut (are cruel to people) will replace them for as long as

Allāh Wills. Then this period will also come to an end. Then there will be the rule of usurpers, and that period too will come to an end. After that Khilāfat, on the pattern of Prophethood, would re-emerge.”

As prophesied by the above verse and as seen in history, Islām went through some distinct periods of Khilāfat. After the sad demise of the Holy Prophet (may peace and blessings of Allāh be on him), the period of Khilāfat started. During the next 626 years, five distinct Khilāfat periods existed:

1. The Righteous Khilāfat
2. The Umayyad Khilāfat of Damascus
3. The Abbasid Khilāfat of Baghdad
4. The Umayyad Khilāfat of Spain
5. The Fatimid Khilāfat of Egypt

The period of Righteous Khilāfat consisted of the first four Khulafā’ after the Holy Prophet (may peace and blessings of Allāh be on him). Ḥaḍrat Abū Bakr Siddīque (may Allāh be pleased with him) became the first Khalīfah. Under his Khilāfat, the Islāmic state spread tremendously. Additionally, the Holy Qur’ān was compiled into one complete book with all the original verses. This preserved the purity of the Holy Qur’ān through the ages.

His Khilāfat was followed by the Khilāfat of Ḥaḍrat ‘Umar Fārūq (may Allāh be pleased with him). Under his leadership, the Islāmic territory expanded even further. He established the Majlis-i-Sūrah as advisors to the Khalīfah. He also promoted the building of schools and mosques as well as dividing the state into territories for better administration.

After the demise of Ḥaḍrat ‘Umar (may Allāh be pleased with him) the Majlis-i-Sūrah elected Ḥaḍrat ‘Uthmān Ghani (may Allāh be pleased with him) to succeed as the next Khalīfah. During his Khilāfat, the Qur’ān was printed and sent to the many states. The Islāmic states spread even further and established the Islāmic calendar of Hijrah.

Ḥaḍrat ‘Uthmān Ghani’s (may Allāh be pleased with him) demise was

followed by the Khilāfat of Ḥaḍrat ‘Alī (may Allāh be pleased with him). Ḥaḍrat ‘Alī’s (may Allāh be pleased with him) Khilāfat was subject to much opposition and rebellious groups broke out in many places. Some conspirators murdered him one day while he was going for Fajr Prayer. After his death, the period of Righteous Khilāfat ended and overtime, true Khilāfat went underground. For the next 626 years, Khilāfat became merely a symbol of dynastic succession of the ruling families.

The Promised Messiah (may peace be on him) says in Malfūzāt:

“Khalifah means successor who renews the religion. After the death of a Prophet, a period of darkness follows. The person who comes in place of the Prophet to remove that darkness is called Khalifah”.

The Promised Messiah as has told the Aḥmadiyya Community in his book Al-Waṣiyyat that his demise will be followed with this second manifestation, which will be better for the people and will remain until doomsday.

The Aḥmadiyya Khilāfat

The Aḥmadiyya Khilāfat started after the demise of the Promised Messiah (may peace be on him). After the Promised Messiah (may peace be on him) passed away, there was a small faction in the community who wanted to do away with the system of Khilāfat and wanted the Jamā‘at to be headed by an Anjuman (association) rather than a Khalifah. These include Maulawī Muhammad ‘Alī and a few other people. These people came to be known as Lāhorī Aḥmadīs. Since they tried to do away with Allāh’s will, they were destroyed and today, there is only a small fraction left of this group; whereas Jamā‘at Aḥmadiyya, under the umbrella of Khilāfat, is multiplying in millions today.

Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him)

Ḥaḍrat Ḥakīm Maulawī Nūruddīn (may Allāh be pleased with him) was

the first successor to the Promised Messiah (may peace be on him). His Khilāfat started on May 27, 1908 when he was elected to be Khalifah. During his Khilāfat, various different Jamā‘at institutions were established including the planning of Al-Faḍl newspaper. He also founded the Madrasah Aḥmadiyya as well as laid the foundation for Ta‘līmul Islām High School. He also set the treasury, or Baitul Māl.

Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him)

Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad (may Allāh be pleased with him) became the second Khalifah after the demise of Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him). As the Promised Reformer (Muṣliḥ Mau‘ūd), his Khilāfat brought much success to the Jamā‘at. At the time of his election, he was only 25 years old. In high school, he could not do well in his studies due to his ill health. He failed the matriculation exam. It was then when he decided to learn the translation of the Holy Qur‘ān from Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him). In February, 1911, he founded Anjuman Anṣarullāh. In 1913, he started the publication of the newspaper Al-Fazl.

The will of Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) was read out to the Aḥmadīs present at the moment. In his will, he suggested the community to elect a new successor. The name of Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad (may Allāh be pleased with him) was proposed and the entire congregation seconded it.

One of the most important achievements of Ḥaḍrat Khalīfatul Masīḥ II was the organization and establishment of foreign missions around the world. He established the Taḥrīk-i-Jadīd and Waqf-i-Jadīd schemes to found missionary work and the Jāmi‘a Aḥmadiyya to train missionaries. He organized the administrative body, the Ṣadr Anjuman, of the Jamā‘at into various departments and created auxiliary organizations for men, women, and children. He wrote a ten-volume commentary on the Holy Qur‘ān in

Urdu known as Tafṣīr-i-Kabīr and a short commentary of the Holy Qur‘ān, the Tafṣīr-i-Ṣaghīr.

Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) has explained the concept of Khilāfat and its importance as follows:

“God Almighty does everything through wisdom and foresight, and there is always a good reason and logic behind it. According to nature’s physical laws, man has only a limited life span, but the task of reformation and training of society requires a much longer time. So, Allāh has established the system of Khilāfat after the system of Prophethood. The Khalifah continues and carries on the task of the Prophet. The seed sown by the Prophet is protected and nurtured by the Khalifah till it becomes a strong and sturdy tree. It shows that in fact Khilāfat is an offshoot or branch of the system of Prophethood, that is why the Holy Prophet (may peace and blessings of Allāh be on him) says that after every Prophet, the system of Khilāfat is established.” (Welcome to Aḥmadiyyat—The True Islām)

From this quote, it is clear to see why Khilāfat is necessary for the survival of religion.

Ḥaḍrat Khalīfatul Masīḥ III (may Allāh shower His mercy on him)

Ḥaḍrat Hāfiẓ Mirzā Nāṣir Aḥmad (may Allāh shower His mercy on him) started serving first as a professor and then as Principal of Jāmi‘a Aḥmadiyya, Qādiān. He also served as Ṣadr Khuddām-ul-Aḥmadiyya from 1939 to 1949. He played an important role in the Furqān Force Battalion, an Aḥmadī volunteer force put at the disposal of Government of Pakistan for the cause of Muslim freedom fighters of Kashmir.

Ḥaḍrat Khalīfatul Masīḥ III (may Allāh shower His mercy on him) launched two major schemes: the Faḍl -i-‘Umar Foundation, which funded the continuation of the projects began by Ḥaḍrat Muṣliḥ Mau‘ūd (may Allāh

be pleased with him), and the Nuṣrat Jahān Scheme to organize long-run humanitarian efforts in West Africa such as schools and hospitals. Through this scheme, several medical centers and hundreds of schools were set up which are still working and increasing in numbers day by day.

Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh shower His mercy on him)

During the Khilāfat of Ḥaḍrat Mirzā Ṭāhir Aḥmad (may Allāh shower His mercy on him), more than 150 new mosques and missions were established. The Holy Qurʾān was translated into more than 50 languages and the Jamāʿat grew rapidly. One of the greatest achievements during his Khilāfat was the development of Muslim television Aḥmadiyya (MTA). He also wrote a translation of the Qurʾān in Urdu and wrote books on several issues. One of the most memorable parts of his Khilāfat were the Question and Answer sessions during which he would answer people's questions with deep insight of religion as well as reason.

Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his helper)

After the demise of Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh shower His mercy on him), the Electoral College met at Faḍl Mosque, London and elected Ḥaḍrat Mirzā Masroor Aḥmad (may Allāh be his helper) as Khalīfatul Masīḥ V. His Khilāfat started on April 22, 2003. He is the current Khalīfah of Jamāʿat Aḥmadiyya. He is the grandson of the Promised Messiah (may peace be on him) and a maternal grandson of Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him). During his Khilāfat, mosques are being built rapidly throughout the world. He has made many tours to Africa and has maintained a very active relation with the Jamāʿat by traveling around the world. His Khilāfat has seen the centenary of Aḥmadiyya Khilāfat. Presently, Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his helper) has launched a worldwide movement for the building of new mosques increased sacrifices and most

importantly, prayer for the success of Jamāʿat Aḥmadiyya.

Blessings of Khilāfat

1. Progress for the religion—During the time of the Holy Prophet (may peace and blessings of Allāh be on him), the message of Islām had spread out to the different parts of the world but the people started converting to Islām in leaps and bounds through the efforts of Khilāfat-i-Rāshida. The same happened during the second manifestation of Khilāfat in Jamāʿat Aḥmadiyya. The prophecy which was revealed to the Promised Messiah “I will spread thy message to the corners of the world” was fulfilled in the different phases of Aḥmadiyya Khilāfat. This happened through translation of the Holy Qurʾān in different languages, appointment of missionaries across the world, building of mosques around the world, establishment of MTA, publication of Jamāʿat's periodicals and books, creation of websites, and countless other means some of which are under progress.
2. Peace after a period of fear—at the time of the demise of the Holy Prophet (may peace and blessings of Allāh be on him) the people were upset and sad. They thought that Islām was finished with the death of the Prophet. But it was Ḥaḍrat Abū Bakr (may Allāh be pleased with him) who stood up and spoke to the people, which eventually helped them to come out of the period of grief and uncertainty. After the demise of the Promised Messiah (may peace be on him), it was the same situation. The people were grieved and afraid that the Jamāʿat is finished and there were even divisions in the Jamāʿat. But at that time, Allāh guided the Jamāʿat to elect the Khalīfah and gave peace and harmony to the members of the Jamāʿat.
3. Establishment of Tauḥīd (oneness of Allāh)—most of the people, when they heard the news of the death of the Holy Prophet (may peace and blessings of Allāh be on

him), became upset and thought that with the death of the Holy Prophet (may peace and blessings of Allāh be on him), the religion has also died. But it is the blessings of Khilāfat that brings back the spirituality among the people and establishes Tauḥīd for the believers. Similarly, after the death of the Promised Messiah (may peace be on him) there were the same sentiments in the Jamāʿat but by the grace of Allāh the blessings of Khilāfat were again showered on Jamāʿat Aḥmadiyya.

4. Unity among the people—Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) says:

“Take the example of the solar system. All planets are revolving around the sun. The nature tells us that it is inevitable to have a central leadership for any organization. Look at the life of the companions of the Holy Prophet (may peace and blessings of Allāh be on him). They all marched forward in spiritual worldly matters due to the central leadership. Look around today, we have the same Holy Qurʾān. We have the translation and interpretation of the Holy Qurʾān and above all, we have the Sunnah of the Holy Prophet (may peace and blessings of Allāh be on him). But despite all this, Muslims are victims of all kinds of humiliation. This is all because of one reason and that is the lack of Amīr whom everyone must obey”.

This quote clearly states one of the biggest blessings of Khilāfat, that of a leader for the whole community, as well as one of the importance of Khilāfat, unity under one leader. Through this leadership, the community is kept together under the same institutions and everyone in the community follows the same guidelines and the same instructions since they come from the same source.

5. Additionally, Khilāfat causes many other things to take place. These

include congregational Prayer, collection of Zakāt, obedience to the Prophet and his teachings. Furthermore, equality is spread among the people and peace is established among the members of the community.

Major Objectives of a Khalīfah

The foremost important objective after the death of a prophet for a Khalīfah is to continue the work of the prophet into the next period and implementation of the prophet's major tasks.

A Khalīfah decides the disputes among the people by remaining impartial to both groups. He decides the disputes according to the Islāmic Law.

A Khalīfah keeps the community together and leads them in one direction. He is also the successor of the Prophet in spiritual terms. And one of the most important jobs of Khilāfat is to continue the spiritual progress in the people, which was initiated by the Prophet. He also

struggles for a collective effort to spread the message of the Prophet through different means such as printing of newspapers, articles, books, and communication through different medias. He establishes the system of training and education in the Jamā'at so that people are aware about the books of Allāh and provide knowledge and wisdom to the people.

He convinces the people and teaches them to always be ready for any sacrifice in the name of God. He is like a spiritual father of the Jamā'at and prays for the health, wealth, and long life of the Jamā'at. (Translated from Al-Nūr, May-June 2005)

At one time, it was the British Empire in which the sun never set. But that empire collapsed as did many before that. But today, we can say that the sun never sets on Jamā'at Aḥmadiyya as Jamā'at Aḥmadiyya has spread to at least 200 countries around the globe. And if we, as members of this blessed institution, stay steadfast to the teaching of Islām, this blessing will most surely spread to every country, every community, and

every house of the world. Inshā'allāh.

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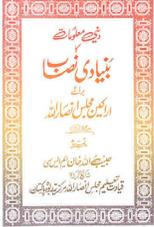
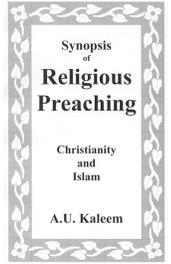
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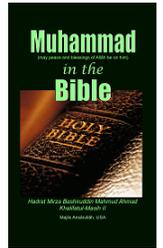
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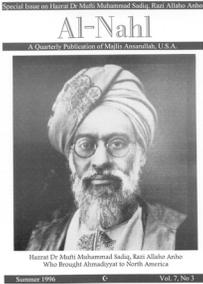
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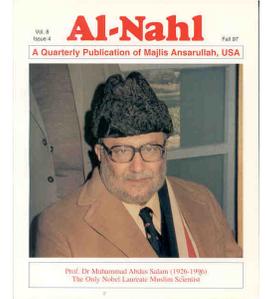
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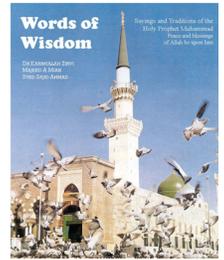
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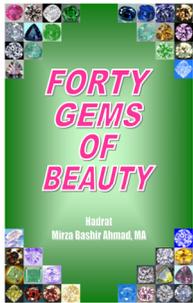


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Khilāfat—A Divine Blessing

Hena Tahir, New Jersey

(1st Place Essay in Nāṣirāt Category—Khilāfat Centenary Essay-writing Competition)

After Prophethood, Khilāfat is the most important institution in Islām. God ultimately appoints Khulafā' through His Divine guidance. Though Khilāfat had disappeared, it has been re-established as prophesied by the Holy Prophet (may peace and blessings of Allāh be on him). Khilāfat is defined as succession, vicegerent, or deputy. This means that the Khalīfah is a successor to a Prophet of Allāh and his importance is achieving a goal to carry to completion the tasks of reformation and moral training that were seeded by the Prophet. Moreover, their mission is to protect the Law and to bring back "the erring flock into the Master's fold." Also, since Khilāfat is the successor after the Prophet in the form of a person, he is representing the deceased Prophet and Khalīfah is his subordinate. The main reason for why we, Muslims, need Khilāfat is to be united under one Imām.

There are many different types of Khilāfat relating with Aḥmadiyyat. A study of the Holy Qur'ān reveals the fact that Khilāfat has always been shown to emanate from Allāh, whatever description it might take. One type of Khilāfat consists of Khulafā' who are Prophets such as Adam and David (may peace be on them). About Adam, Allāh says in the Holy Qur'ān:

"I am about to place a vicegerent in the earth" (The Holy Qur'ān, 2 [Al-Baqarah]:31)

And about David Allāh says:

"O David, We have made thee a vicegerent in the earth" (The Holy Qur'ān, 38 [Ṣād]:27).

Another type is Prophets who are the Khulafā' of another and a greater Prophet such as the Israelite Prophets who all were the Khulafā' of Moses (may peace be on him). About them, Allāh says in the Holy Qur'ān:

"We have sent down the Torah wherein was guidance and light. By it did the Prophets who were obedient to Us judge for the Jews," (The Holy Qur'ān, 5 [Al-Mā'idah]:45)

Finally, there is Non-Prophet Khulafā' of a Prophet, with or without temporal powers, such as godly people learned in the Law. Their mission is to protect and preserve the law from being tampered with (The Holy Qur'ān, 5 [Al-Mā'idah]:45).¹

The institution of Khilāfat according to the Holy Qur'ān is that they are appointed Khulafā' through God's own decree in the sense that the hearts of believers become inclined towards them and they voluntarily accept them as their Khulafā'. Correspondingly, the religion which their mission is to serve becomes firmly established through their prayers and missionary efforts. Furthermore, the Khulafā' enjoy poise and peace of mind among hardships, privations or persecution, with nothing can disturb. Along with those facts, the Khulafā' worship God alone. For example, in the discharge of their great responsibilities, they fear no one and they carry on their duties fearless and without being discouraged by the difficulties that stand in their way. To indicate that Khilāfat is a great Divine blessing, there has been a verse established which states:

"Whosoever is ungrateful after that, they will be the rebellious."²

The institution of Khilāfat according to Aḥādīth is that, "Prophethood shall remain among you as long as Allāh shall will. He will bring about its end and follow it with Khilāfat on the precepts of Prophethood for as long as He shall will and then bring about its end. A tyrannical monarchy will then follow and will remain as long as Allāh shall will and

then come to an end. There will follow thereafter-monarchical despotism to last as long as Allāh shall will and come to an end upon His decree. There will then emerge Khilāfat on precept of Prophethood."

Here I mention two Aḥādīth, which portray the importance of the Imamate and the Imām Mahdī and the need for all sincere lovers of Allāh and His beloved Prophet (may peace and blessings of Allāh be on him) to actively locate and seek the Imām Mahdī. The Aḥādīth are as follows:

"He who dies in a condition that he has not recognized the Imām of the age dies a death of ignorance."⁴

"When you hear the advent of the Mahdī then enter into his fold even if you have to walk on snow by crawling and creeping to reach him."⁵

The institution of Khilāfat according to Muslim Scholars is however slightly distinct. They believe that, "Without the Caliphate, the existence of Islām is not possible, the Muslims of the world with all their effort and power need to work for this."

Just as Allāh appoints a Prophet, it is He who appoints a Khalīfah. He selects a man who has the most qualities that would allow him to become a Khalīfah and guides a group of devout believers into demonstrating His Will through a process of selection of the Khalīfah. This may seem that the Khalīfah is chosen by a group of pious people, but in fact, it is the Will of Allāh that guides their faculties into choosing the Khalīfah of His Selection. Once a Khalīfah is chosen, he remains a Khalīfah for the rest of his life as a living testament to Divine Will. Khilāfat establishes and ensures the authority of Allāh in the world, and the Khalīfah strives to maintain that authority within the community of

followers. A Khalifah is a leader who has a strong faith, and a high level of righteousness. For the believers, Khilāfat is a comprehension of Allāh's Unity, as they choose to take divine authority through the Khalifah. The believers receive the blessings of Khilāfat by abiding to their faith and practices, united under him for the pleasure of God Almighty. To sum it up, a Khalifah is a leader elected by people but chosen by Allāh. Hence Khilāfat is the source of Tablīgh, Ta'lim, and Tarbiyat in the community.

There are a numerous number of objectives of Khilāfat. But The Holy Qur'an makes it clear that the main objective of Khilāfat and Prophethood is the moral and spiritual development of mankind. The verse number 152 of Chapter 2 enumerates four functions of the Prophet:

1. Recital of God's verses/signs
2. Purification
3. Teaching the Book
4. Teaching wisdom

These four objectives continued to be the main objectives of the righteous and "rightly guided" Khilāfat in the footsteps of the Prophet of Islām. The most basic objective, however, of the Khalifah is to carry the message of the Prophet into the future without losing the spirit of the message.

The institution of Khilāfat is most definitely an important part of religion. Its purpose is to bring people closer to Allāh. This is a promise that will keep the believers united through spiritual and temporal leadership. A leaderless people are without direction and their situation will eventually lead to chaos. They do not have someone who gives them guidance and allows them to have their footsteps followed. A couple of examples of this situation in the world today are the Sunni and Shiite Muslims. These groups do not have a leader which is causing them to be disorganized and leading them to be disordered and confused. There is also an Istikhlāf verse established in the Holy Qur'an. Istikhlāf is translated as 'inheritance of power' but is more correctly translated as succession.

The Khalifah has many responsibilities besides guiding his

community towards God Almighty. According to Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad, Khalīfatul Masīḥ II (may Allāh be pleased with him):

"The Khalīfat has two primary objectives. One is to save the Community from contamination of any kind and the second is to unite and direct the individual powers of all members under one leadership."⁶

This means that the Khalīfat is responsible for maintaining an allied group of righteous people and for safeguarding the morals of mankind. By emphasizing moral conduct, Khilāfat ensures that unity remains within the righteous. If a Khalīfat becomes incapable of discharging his duties he cannot be removed from the office, since the demands of good organization demand that someone more active should take his place. However, Khilāfat is a spiritual pedestal and a blessing from God which results as one of God's schemes and revelations in order to continue a prophet's mission.

Unity of mankind inevitably mirrors Tauḥīd, which is the Unity of Allāh. As God is One, His Message is also One. This message of God Almighty is conveyed to mankind by means of Prophethood. This means that when a believer accepts the prophet of his time, he also accepts the Unity of Allāh. This would turn the Khalīfat's mission into the Prophets' mission. That is, to continue to unify mankind and declare the Unity of Allāh. Ḥaḍrat Ḥakīm Maulawī Nūruddīn, Khalīfatul Masīḥ I (may Allāh be pleased with him), states:

"Take the example of the solar system. All planets are revolving around the sun. Nature tells us that it is inevitable to have a central leadership for any organization. Look at the life of the companions of the Holy Prophet (may peace and blessings of Allāh be on him). They all marched forward in spiritual and worldly matters due to the central leadership.

Look around today, we have the same Holy Qur'an. We have the translation and interpretation of the Holy Qur'an and above all, we have the Sunnah of the Holy Prophet (may peace and blessings of Allāh be on him). But despite all this Muslims are victims of all types of humiliation. This is all because of one reason and that is the lack of Amīr (leader) whom everyone must obey."⁷

Fundamentally, God loves those who love Him. They feel His closeness as He accepts their prayers and helps them in their time of need. Ordinarily though, we do not feel His presence.⁸

Aḥmadiyya Khilāfat is the bonafide institution that has set goals to lead mankind on the path of righteousness, to bring Unity among the nations of the world, and to establish peace and security by safeguarding freedom, life, and honor of all human beings. Using Khilāfat as an example, standing behind an Imām is a demonstration of unity among people, and their surroundings. So basically, a nation can not be united and strong without the Institution of Khilāfat.⁹

Khilāfat initiated after the passing away of the Promised Messiah (may peace be on him), who is the source of unity, guidance, and blessings for us all. Ḥaḍrat Muṣṭafī Mau'ūd (may Allāh be pleased with him) says:

"According to the Holy Qur'an, till the end of time, you will continue to be blessed with spiritual life and material vision from God and the people of other religions and nations will receive this light from you. This spiritual life and material vision will empower you to invite others towards Islām. And such ability in you, in other words, is called Khilāfat."¹⁰

This explains why I recalled earlier that Khilāfat is the source of Tablīgh, Ta'lim, and Tarbiyat in the community. Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh shower His mercy on him) says his own thoughts towards

Khilāfat:

“In Islām this is quite clear like broad daylight and is a part of Islāmīc teaching that without unity and harmony you cannot rightly work on the teachings of Islām. When you go to the mosque for Namāz five times a day, there must be an Imām. Standing behind an Imām is a demonstration of unity among people. That is why the Holy Qur’ān especially emphasizes the need of congregational Prayer. Imām is given so much importance that if the Imām falters, the entire congregation must follow his mistake even if they know that a mistake has been committed.”¹¹

Khilāfat has multitudinous blessings. I would like to start off by stating that blessings of Khilāfat allow us to receive peace and security of the mind. To retain the blessing of Khilāfat, vigilance is required as it is a test and a trail for righteous people. The Holy Qur’ān states:

“And He it is Who has made you khalā’if (successors to win favors of God) on the earth, and then exalted some of you over the others in degrees of rank, so that He may try you by that which He has given you.” (The Holy Qur’ān, 6 [Al-An’ām]:166)

“Then We made you khalā’if (successors) in the earth after them (i.e. the earlier generation), that We might see how you would act.” (The Holy Qur’ān, 10 [Al-Yūnus]:15)

The Khilāfat-i-Rāshida (the Righteous Khilāfat) was established by Almighty God after the demise of the Holy Prophet (may peace and blessings of Allāh be on him), when Allāh appointed Ḥaḍrat Abū Bakr Siddīque (may Allāh be pleased with him) to be the first successor. He was a caliph for two years. After Ḥaḍrat Abū Bakr Siddīque (may Allāh be pleased with him), Ḥaḍrat ‘Umar Fārūq (may Allāh be pleased with him) was elected. He had been a caliph for 10 years. Soon after his

demise, Ḥaḍrat ‘Uthmān Ghanī (may Allāh be pleased with him) was elected and held in office for a period of 12 years. Finally, there was Ḥaḍrat ‘Alī (may Allāh be pleased with him) who had been chosen for 5 years. After him, there was no Khilāfat-i-Rāshida. It was monarchy in the name of Khilāfat and majority of Muslims agree that Khilāfat-i-Rāshida ended after Ḥaḍrat ‘Alī (may Allāh be pleased with him). After many centuries, Muslims lost the blessings of Khilāfat. Upon the demise of the Promised Messiah (may peace be on him), the institution of Khilāfat was restored.

Ḥaḍrat al-Ḥāj Ḥakīm Maulawī Nūruddīn (may Allāh be pleased with him) was the first Successor (Khalīfah) to the Promised Messiah (may peace be on him). He was born in 1841 at Bhera and was a great scholar of Arabic and Persian. At the demise of the Promised Messiah (may peace be on him), he was elected to the most elevated position of Khalīfah by all the members of the Community. He passed away on March 13, 1914, on a Friday. Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad (may Allāh be pleased with him) was the second Khalīfah and the illustrious Promised Son of the Promised Messiah (may peace be on him). On the demise of Ḥaḍrat Khalīfatul Masīḥ I (may Allāh be pleased with him) he was elected the second Successor (Khalīfah) to the Promised Messiah (may peace be on him) on March 14, 1914. It was during his time that the Aḥmadiyya Missions outside India were established. He passed away on November 9, 1965. Ḥaḍrat Hāfiẓ Mirzā Nāṣir Aḥmad (may Allāh shower His mercy on him) was the third Successor (Khalīfah) to the Promised Messiah (may peace be on him) and was born in November 1909. He was educated in India and Oxford. He passed away in 1982. Ḥaḍrat Mirzā Ṭāhir Aḥmad (may Allāh shower His mercy on him) was the fourth Khalīfah and was born on the 18th of December 1928 at Qādiān, Punjab, India. He started a blessed system of Muslim Television Aḥmadiyya (MTA) on August 21, 1992. He passed away on April 19, 2003 at age 74. After his sad demise, our present day Head of the Aḥmadiyya Movement in Islām is Ḥaḍrat Mirzā

Masroor Aḥmad (may Allāh be his helper) was elected to be the Khalīfatul Masīḥ. He was born on September 15, 1950.

In the end, let us pray to God Almighty that May Allāh bless our beloved Imām, Ḥaḍrat Mirzā Masroor Aḥmad, Khalīfatul Masīḥ V (may Allāh be his helper) with a long, healthy, and dynamic life so that all of us may witness the final victory of Islām during the period of his Khilāfat. Āmīn.

The following schemes were initiated by Khulafā’-i-Aḥmadiyyat:

- The Taḥrīk-i-Jadīd Scheme was initiated on November 23, 1934.
- The Waqf-i-Jadīd Scheme was announced on December 28, 1957.
- The Nuṣrat Jahān Scheme was launched on June 12, 1970.
- The Centenary Jubilee Scheme was established on December 28, 1973.
- The Waqf-i-‘Ārḍī Scheme was established on March 12, 1996.
- The Waqf-i-Nau Scheme was announce on April 3, 1987.

Some achievements of Jamā’at Aḥmadiyya during Khilāfat were that there was a success building many more Mosques, establishing more schemes, publishing more magazines, and also building more hospitals. 1,879 missions, 14,434 mosques, 64 translations of the Holy Qur’ān, and 40+ hospitals established in 189 countries all provide testimony to the blessings of Khilāfat. Our responsibilities are to pray for the success of Khilāfat and to continue receiving those blessings on our future generations.

Rationale aside, the need for Khilāfat in this day and age can be demonstrated with the way this world is revolving around evils. The guide of our journey has to be the Holy Qur’ān, Life and sayings of the Holy Prophet (may peace and blessings of Allāh be on him), books of Promised Messiah (may peace be on him) but the leader and Imām has to be the Khalīfah. May Allāh help us improve our level of Taqwā so that we become the strong hands of Khalīfatul Masīḥ and we continue to deserve the blessings of

Khilāfat for all times to come. Āmīn.

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Guidelines for Group Photos

Syed Sajid Ahmad

When taking group photos at events such as local and regional Ijtimā'āt, the following protocol should be followed to ensure that the group photos are in line with the guidelines provided by the Publication department of Majlis Anṣārullāh, USA.

For local Ijtimā'

Front row should have odd number of chairs—5, 7, 9, 11, etc. (if no chairs are being used then odd number of standing people). Nāẓim (if

attending) otherwise Za'īm should be seated/standing in the middle; local President, if present, on the right, then right to the local President should be Nā'ib Za'īm Ṣaf Dom; Nā'ib Za'īm Ṣaf Awwal on the left to the Za'īm, then Muntaẓim 'Umūmī. After that other 'Āmilah members or elders can be seated.

For regional Ijtimā'

Front row should have odd number of chairs—5, 7, 9, 11, etc. (if no chairs are being used then odd

number of standing people). Representative of National 'Āmilah should be seated/standing in the middle; regional Nāẓim on the right, host Majlis' Za'īm on the left. Zu'amā of other Majālis should then be on either side to fill the chairs and then elders. If a missionary is present, he should be seated right to the person sitting in the center (Za'īm, regional Nāẓim, or National Representative). The protocol should also be followed for group photos taken at Majlis' other programs—such as general meetings.

Guidelines provided for group photos must be followed at Majlis' events. Any group photo submitted which does not conform to these guidelines will not be published in Anṣār publications.

Business Cards for Dā'īn Ilallāh

To encourage Tablīgh activity, Majlis Anṣārullāh, USA is providing business cards to Dā'īn Ilallāh (callers to Allāh). Dā'īn Ilallāh are encouraged to request their cards from qaid.tabligh@ansarusa.org by sending the following information.

- Your name, contact phone number(s), and/or contact email
- Address of the mosque/center if there is one in your area
- Picture of your mosque if you want it to appear on your card
- If your Majlis/Jamā'at is playing Aḥmadiyya programs on the local access cable channel then cable channel number and the day(s) and time(s) of the broadcast

1-800-why-Islam; Love for all, hatred for none; www.alislam.org will be added to the card. For more information, please contact Qā'id Tablīgh, at qaid.tabligh@ansarusa.org.

The Institution of Khilāfat—A Historical Perspective

Aysha Khan, Baltimore

(1st Place Essay in Waqf-i-Nau Category—Khilāfat Centenary Essay-writing Competition)

An Introduction to Khilāfat

“Allāh has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors *from among* those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security *and peace* after their fear: They will worship Me, *and* they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious.” (The Holy Qur’ān, 24 [Al-Nūr]:56)

The word Khalīfah comes from the Arabic word “Khalafa”, literally meaning a successor, vicegerent, or “one who comes after.” In historian’s terminology, caliph is the rough equivalent of the words king, monarch, or ruler. The Khalīfah is a successor to a Prophet of Allāh whose primary intention is to complete the tasks of reformation and moral training that were initiated by the Prophet. Khilāfat is the successor after the Prophet in the form of a person who is representing the deceased prophet and Khalīfah is the vicegerent and his subordinate. In short, he is the central authority. In the verse above, the words “whoso is ungrateful after that, they will be the rebellious” signify that Khilāfat is a divine blessing.

The primary responsibility of the Khalīfah is to carry the message of the Prophet without losing the spirit of the message. This task is best accomplished when the community is united and strong. The community cannot be united and strong without the institution of Khilāfat. Furthermore, it is the responsibility of the Khalīfah to caution us, to stay on the right path, particularly through weekly Khuṭbahs. In short, the

Khalīfah must look after the spiritual, moral, social, and intellectual wellbeing of the people.

When asked the importance of Khilāfat in this day and age, Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh shower His mercy on him) said:

“The Muslims who should have been united and be in harmony, are divided in countless sects and divisions. It is not only in religious field but in politics too. When there is schism, they can achieve nothing in the world, which a united and harmonious people can do. By discord and disharmony the power of the Muslim world has not only disintegrated, but also they are using this broken strength against one another. When such are the conditions, the aggregate will be below zero.

The groups may be very powerful, but if they will oppose and counteract each other in minor and major issues and remain busy in fighting, their power will be scattered and strength broken.

This is happening in every Muslim country. Unfortunately, it is being named as Jihād. What will they gain from all this? What resources will remain for their own nation building, defense of Islām or fighting the enemy? Therefore, it is incumbent that Muslims should unite on the hand of One Imām. There should be one Imām of the Muslims of the whole world. But without Khilāfat, it is just impossible. Khilāfat is the successor after the Prophet in the form of a person who is representing the deceased prophet and Khalīfah is the vicegerent and his subordinate. He is the central authority. This is the basic

principle of Khilāfat.”

Studying the Holy Qur’ān exposes the fact that Khilāfat has always originated from Allāh, no matter what form it might take. He alone can give the blessings of Khilāfat, and He alone can take it back.

“Say, ‘O Allāh, Lord of sovereignty, Thou givest sovereignty to whomsoever Thou pleasest; and Thou takest away sovereignty from whomsoever Thou pleasest. Thou exaltest whomsoever Thou pleasest and Thou abasest whomsoever Thou pleasest. In Thy hand is all good. Thou surely hast power to do all things.” (The Holy Qur’ān, 3 [Āl ‘Imrān]:27)

In the Holy Qur’ān, there are four types of Khilāfat mentioned, and each one of them has originated from God.

“O Dā’ūd, We have made you Khalīfah on this earth...” (The Holy Qur’ān, 38 [Ṣād]:27)

Ḥaḍrat Dā’ūd (may peace be on him) was a Prophet selected by God, but simultaneously God had selected him as Khalīfah.

Secondly, the people of a Prophet are also described as Khulafā’.

“Your Lord is about to destroy your enemy and make you Khulafā’ in the land, that He may see how you act.” (The Holy Qur’ān, 7 [Al-A‘rāf]:130)

The third type Khalīfah mentioned in the Holy Qur’ān is the descendants of a people:

“He is who made you Khalīfah in the land” (The Holy Qur’ān, 6 [Al-An‘ām]:166).

In the fourth and last mention of types of Khilāfat, a section of the faithful believers has also been given

the name of Khalīfah:

“Allāh has promised to those among you who believe and do good works that He will surely make them Khulafā’ in the earth as he made `Khulafā’ from among those who were before them” (The Holy Qur’an, 24 [Al-Nūr]:56)

Specific Caliphates and the Reasons for their Failure

“Prophethood shall remain among you as long as Allāh shall will. He will bring about its end and follow it with Khilāfat on the precepts of Prophethood for as long as He shall will and then bring about its end. A tyrannical monarchy will then follow and will remain as long as Allāh shall will and then come to an end. There will follow thereafter monarchical despotism to last as long as Allāh shall will and come to an end upon His decree. There will then emerge Khilāfat on p r e c e p t o f Prophethood.” (Musnad Aḥmad)

From this prophecy of the Holy Prophet (may peace and blessings of Allāh be on him) we can create five specific categories:

1. Khilāfat on the precepts of Prophethood
2. Kings and monarchs
3. Dynastic rule in the form of tyrants
4. The revival of Caliphate with the advent of a messenger, recipient of Divine revelation, or Divine Reformer

Following are brief summaries of some individual attempts at Khilāfat.

The first Caliphate, the Rightly-Guided Caliphate, which falls under the category of Khilāfat on the precepts of Prophethood, took place immediately after the demise of the Holy Prophet (may peace and blessings of Allāh be on him). It was extremely successful at first; however, near the end of the Khilāfat it took a turn for the worse.

Ḥaḍrat Abū Bakr and Ḥaḍrat ‘Umar (may Allāh be pleased with them), the first two Khulafā’, had great success during their periods of Khilāfat. With Ḥaḍrat ‘Uthmān (may Allāh be pleased with him), the third Khalīfah, came the portion of the Rightly-Guided Khilāfat that was, in comparison to the first half of the caliphate, a failure. When the mutineers reached their climax and demanded Ḥaḍrat ‘Uthmān’s (may Allāh be pleased with him) resignation from the office of Khilāfat, he told them insistently:

“I am not going to part with this robe of Khilāfat which God Almighty has bestowed upon me” (Tabarī Vol. V, p. 121).

Had Ḥaḍrat ‘Uthmān (may Allāh be pleased with him) believed that Khilāfat had been won by him through the popular vote, he would have gladly assented to the demands of the people and left the office. But he refused to resign the office, because he believed it to be insulting the dignity of God to leave the office of Khilāfat except in consequence of God’s Will. He was martyred at the age of 82, while reciting the Holy Qur’an.

After Ḥaḍrat ‘Alī (may Allāh be pleased with him) reluctantly accepted his caliphate, he was pressured by Ḥaḍrat ‘Ā’ishah, Ḥaḍrat Ṭalḥah, and Ḥaḍrat Zubair (may Allāh be pleased with them) and the Umayyads, to punish the assassins of Ḥaḍrat ‘Uthmān (may Allāh be pleased with him). Ḥaḍrat ‘Alī (may Allāh be pleased with him) stated that his main priority was to reinstate law and order in the land, and only then he would be able to bring the assassins of Ḥaḍrat ‘Uthmān (may Allāh be pleased with him) to justice. Though he tried his best to avoid bloodshed, his efforts were in vain. Ḥaḍrat ‘Alī (may Allāh be pleased with him) was martyred by mutineers.

Often overlooked in accounts of the Rightly-Guided Khilāfat, Ḥaḍrat Ḥasan (may Allāh be pleased with him), son of Ḥaḍrat ‘Alī (may Allāh be pleased with him), became the fifth caliph for just six months. This threatened Mu‘āwiyah ibn Abī Sufyān, a companion of the Holy Prophet (may peace and blessings of Allāh be

on him), who had been fighting Ḥaḍrat ‘Alī (may Allāh be pleased with him) for the caliphate. When asked to give up his position by Mu‘āwiyah, he refused and Mu‘āwiyah prepared for battle. Soon before the battle, some of Ḥaḍrat Ḥasan’s (may Allāh be pleased with him) army, misinterpreting a comment made by him, deserted him and many joined Mu‘āwiyah’s forces. After many skirmishes, Ḥaḍrat Ḥasan (may Allāh be pleased with him) permitted Mu‘āwiyah to take his position as caliph, on certain conditions. Ḥaḍrat Ḥasan (may Allāh be pleased with him) passed away some ten years later.

The following attempts at Caliphate fall under the categories of Kings and Monarchs and Dynastic Rule in the form of Tyrants. They all began after Ḥaḍrat ‘Alī’s (may Allāh be pleased with him) death, in 750 AD, lasting roughly 420 years. Brief accounts and descriptions of some major caliphates are given below.

The Umayyad Caliphate (Damascus, 661-750 AD; Spain, 929-1031 AD) produced 30 caliphs. The Umayyad caliphs were, for the most part, good, fair rulers, with some major exceptions. A companion of the Holy Prophet (may peace and blessings of Allāh be on him), Mu‘āwiyah ibn Abī Sufyān was a member of one of the most prominent families of Mecca, the Umayya. Banū Umayya was a traditional enemy against Banū Hāshim, the Holy Prophet’s (may peace and blessings of Allāh be on him) clan. Thus, when he declared his Divine mission, Banū Ummayya fiercely opposed him and fought against him until the conquest of Mecca, when they “accepted” defeat and Islām. Though they were prudent enough to hide their hatred for Ḥaḍrat Muḥammad (may peace and blessings of Allāh be on him), their enmity towards Ḥaḍrat ‘Alī (may Allāh be pleased with him) was quite open. Ḥaḍrat Umar had appointed Mu‘āwiyah the governor of Syria. For forty years, he managed this region. Mu‘āwiyah, who was the leader of the struggle against Ḥaḍrat ‘Alī (may Allāh be pleased with him) and his supporters, established himself after Ḥaḍrat ‘Alī’s (may Allāh be pleased with him) demise and then Ḥaḍrat

Hasan's (may Allāh be pleased with him) abdication as caliph in 661 AD, as the undisputed caliph. His power base had been Syria, and thus Damascus became the capital of the first Muslim dynasty and the center of the new Arab empire. Against significant opposition he established a new law, stating that the position of caliph shall be hereditary rather than chosen with elections. For the next century and more it passed down his family. The Umayyad dynasty ruled from Damascus until 750 AD. It later established another kingdom at Cordoba, in Spain. It was eventually overthrown by the 'Abbasid Caliphate.

The 'Abbasid Caliphate (Baghdad, 750-1258 AD; Cairo, 1261-1517 AD) produced a total of 55 caliphs. Though the rulers were often pious caliphs, many were cruel tyrants who took pleasure in unnecessary bloodshed. Many God-fearing scholars were imprisoned and even brutally murdered due to holding beliefs different from the merciless kings. A number of the kings were assassinated, deposed, and blinded due to their cruelty towards their subjects. This dynasty obviously falls under the category of Dynastic rule in the form of tyrants foretold by the Holy Prophet (may peace and blessings of Allāh be on him).

The Fatimid Caliphate of Egypt, taking place from 909-1171 AD claimed to be descendants of Ḥaḍrat Fāṭimah (may Allāh be pleased with her), the daughter of the Holy Prophet (may peace and blessings of Allāh be on him), and wife of Ḥaḍrat 'Alī (may Allāh be pleased with him), the fourth caliph. Scientists, however, after tracing their ancestry, concluded that the claim was false.

The Fatimid leader defined himself not only as caliph, but even as the Mahdī, the promised leader of the Muslim world. The Fatimid caliphs considered themselves to be flawless, sinless, and divinely chosen perpetuators of the true form of Islām.

The focal aim of the Fatimids was to replace the 'Abbasid caliphate of Baghdad with their own, thereby correcting what they considered to have been a grave error back in the 7th century, when the original rift between Sunni and Shi'a Islām occurred.

The Fatimids were fervent missionaries, and spread the religion into Yemen and large parts of Egypt. By military means they managed to broaden their control over areas beyond the homeland of Tunisia, into large parts of North Africa, Sardinia, and Sicily. Towards the end of the 10th century, the Fatimids made Egypt their center, and managed even to extend control into the homelands of Islām, securing control over the holy cities of Mecca and Medina. Missionaries were also sent to India and Central Asia.

As mentioned previously, the Holy Qur'an shows that Khilāfat has always originated from Allāh, no matter what form it takes.

This explains why the Umayyad and Fatimid Dynasties, among others, were unsuccessful and fruitless. The Rightly-Guided Caliphate may have ended, but it had much success. Ḥaḍrat 'Umar (may Allāh be pleased with him) created an extremely efficient government system, while Ḥaḍrat 'Uthmān (may Allāh be pleased with him) compiled a complete and authoritative text of the Holy Qur'an, among many other accomplishments. No unavoidable bloodshed took place during the God-given caliphate. Other attempts at Khilāfat, such as the Umayyad Dynasty, the Fatimid Dynasty, and Ottoman Dynasty were not successful and ended catastrophically because they were not given by God.

“Say, O Allāh, Lord of sovereignty, Thou givest sovereignty to whomsoever Thou pleasest; and Thou takest away sovereignty from whomsoever Thou pleasest...” (The Holy Qur'an, 3 [Āl 'Imrān]:27)

The role of the Rightly-Guided Caliphate was not hereditary, as was the Umayyad Caliphate and others, but rather was elected by a group of men with sound judgment. The Muslim Ummah had the right to object the condition of affairs and differ in their opinions, while during the 'Abbasid Caliphate, those who dared to stand up against the rulers were jailed or brutally murdered. The Khulafā'-i-Rāshidīn lived in complete

simplicity, among the common people.

The five companions of the Holy Prophet (may peace and blessings of Allāh be on him) who were selected as caliphs showed affection and warmth towards the Muslims, never taking even the slightest advantage of being in a position of power. Other caliphs, who were not granted the robe of Khilāfat by Allāh the Almighty, were often cruel and cold-hearted, treating their subjects as their slaves. Rather, the Khulafā'-i-Rāshidīn themselves acted as if they were the servants of the Muslims.

The Aḥmadiyya Khilāfat is a revival of the God-appointed Caliphate that came with the advent of the Promised Messiah (may peace be on him), who was a divine reformer. 'The revival of Caliphate with the advent of a messenger, recipient of Divine revelation, or Divine Reformer' refers to our current Khilāfat, which was by far the most successful caliphate, having come with the Promised Messiah, Ḥaḍrat Mirzā Ghulām Aḥmad Qādiānī (may peace be on him), the recipient of Divine revelation.

The Aḥmadiyya Khilāfat is almost a second appearance of the Khulafā'-i-Rāshidīn. The Promised Messiah (may peace be on him) is in parallel to the Holy Prophet (may peace and blessings of Allāh be on him), with them both being the recipients of divine revelation. About fourteen hundred years ago, Ḥaḍrat Abū Bakr Siddīque (may Allāh be pleased with him) was the first man to accept Islām. Just around one hundred twenty years back, Ḥaḍrat Ḥakīm Maulawī Nūriddīn (may Allāh be pleased with him) was the first to take the Bai'at (that is, was the first to be initiated into Aḥmadiyyat, the true Islām). Both were responsible for maintaining the unity and order of the believers after the death of the recipient of divine revelation.

Ḥaḍrat 'Umar (may Allāh be pleased with him) and Ḥaḍrat Mirzā Bashīriddīn Maḥmūd Aḥmad (may Allāh be pleased with him) established effective systems of administration.

Under the authority of Ḥaḍrat 'Uthmān (may Allāh be pleased with him), the Holy Qur'an was compiled, reproduced, and translated. Both the

third and fourth Aḥmadī Khulafā' compare to him. Ḥaḍrat Mirzā Nāṣir Aḥmad (may Allāh shower His mercy on him) established schemes to promote activities in the fields of research, education, economic welfare of the Jamā'at, and missionary work. Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV (may Allāh shower His mercy on him) launched Muslim satellite television network, MTA.

After Ḥaḍrat 'Uthmān's (may Allāh be pleased with him) assassination, Ḥaḍrat 'Alī (may Allāh be pleased with him) was responsible for establishing peace and allowing the dust to settle. Our current Khalīfah, Ḥaḍrat Mirzā Masroor Aḥmad, Khalīfatul Masīḥ V (may Allāh be his helper) is leading us through a time of skepticism and hostility towards Islām.

This year, one hundred years of the Aḥmadiyya Khilāfat have passed. Allāh the Almighty has granted us the blessings of Khilāfat. We must prove ourselves worthy of the blessed institution.

“...Then whoso is ungrateful after that, they will be the rebellious.” (The Holy Qur'ān, 24 [Al-Nūr]:56)

“Say, O Allāh, Lord of sovereignty, Thou givest sovereignty to whomsoever Thou pleasest; and Thou takest away sovereignty from whomsoever Thou pleasest...” (The Holy Qur'ān, 3 [Al 'Imrān]:27)

The institution of Khilāfat provides us with a strong leader, to guide us through rough times, creating a stable and secure Jamā'at.

If the Muslim Ummah had a strong leader, he would have been able to steer us throughout this time of global bitterness towards Islām. But, they don't. Muslims are going about showing the world the face of Islām, in different ways. Some are carrying out acts of terrorism and brutality, while yet others are showing the true face of Islām by using the pen to prove the superiority of Islām. Again, if they had a guide to organize this task, then the mission would be much more successful.

Jamā'at Aḥmadiyya is fortunate enough to have a guide, a strong leader who directs us on the right path. It is our responsibility to make sure we are worthy of Khilāfat, so our Khilāfat can last as long as possible and the largest amount of people

possible can benefit from its blessings.

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The Review of Religions Subscription

Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his helper) has stressed the need to increase the subscription of the Review of Religions magazine. Ḥuḍūr (may Allāh be his helper) mentioned the low subscription of this very useful publication and advised to increase the number of subscribers.

The Promised Messiah (peace be on him) himself started this magazine in 1902 that has covered religion, history, philosophy, law, economics, latest scientific discoveries, and many more subjects for over 100 years. The Promised Messiah (peace be on him) expressed the purpose of the magazine as follows:

“As the members of our Jamā'at are already aware that the principle purpose of my advent is to remove all the fallacies and the misconception which have been caused by Christianity, and to invite people to the true Islām. This objective has also been described by the Holy Prophet Muḥammad (peace be on him) in such words that the Messiah will “break the cross.” To fulfill this very mission this magazine (the Review of Religions) has been started.” (Al-Ḥakam, Sept 30th, 1903)

The cost of the annual subscription for this quarterly publication is \$30. Anṣār are urged to say *Labbaik* to the call of our beloved Ḥuḍūr (may Allāh be his helper) by subscribing to the Review of Religions. Anṣār can also subscribe to the publication for a neighbor, colleague, professor, student, family member, friend, workplace or local library.

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The Arabic expression Anṣārullāh literally means 'helpers of God'
and is taken from the Holy Qur'ān (61 [Al-Ṣaf]:15, 3 [Āl 'Imrān]:53).

Anṣār Pledge

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Ash-hadu • allā ilāha • illallāhu • waḥdahū • lā sharīka lahū •
wa ash-hadu • anna muḥammadan • 'abduhū • wa rasūluh

(I bear witness that • there is none worthy of worship • except Allāh. • He is One • (and) has no partner, •
and I bear witness • that Muḥammad (may peace and blessings of Allāh be on him) •
is His servant and messenger.)

I solemnly pledge that • I shall endeavor • throughout my life • for the propagation • and consolidation •
of Aḥmadiyyat in Islām, • and shall stand guard • in defense of • the institution of Khilāfat. • I shall not
hesitate • to offer any sacrifice • in this regard. • Moreover, • I shall exhort my children • to always remain
dedicated • and devoted to Khilāfat. • Inshā'allāh.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Gracious, the Merciful

نَحْنُ أَنْصَارُ اللَّهِ

We are the helpers of Allah

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