



AHMADIYYA Gazette

Volume 52 - No. 05-06 MAY-JUNE 2023

CANADA 



خبر رسالتی جو رسد
 میں خدایا ایک ختمِ قدرت ہیں
 اور میرے بعد یحییٰ
 اور وہ جو ہیں گے جو
 دوسری قدرت
 کا ظہور ہیں گے
 (المیث)

(الترجمہ العربیہ)
 انا قدرة الله المختصة
 وسكتاني من بني اسرون
 يصعدون منظره
 قدرة الله السابعة
 (الوحيد)

میں نے اپنے
 (۱) میں رسالتی جو رسد
 ختمِ قدرت
 کے بعد یحییٰ
 اور وہ جو ہیں گے جو
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 (المیث)

SPECIAL KHILAFAT ISSUE

PLEDGE OF ALLEGIANCE TO KHILAFAT-E-AHMADIYYA

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Today, upon the completion of 100 years of Khilafat-e-Ahmadiyya, we swear an oath to Allah the Exalted that we shall continue to strive—until the final moments of our lives—to propagate Islam and Ahmadiyyat and the name of the Holy Prophet Muhammad^{sa} to the corners of the earth. For the completion of this sacred duty, our lives shall remain dedicated to Allah and His Holy Prophet^{sa} and, by offering sacrifices in ever-increasing measure, we will raise the flag of Islam high in every country until the end of time. We also affirm that we will continue to endeavour—until our last breath—to safeguard and strengthen the system of Khilafat and shall continue advising our progenies to remain attached to Khilafat and to benefit from its blessings so that Khilafat-e-Ahmadiyya may remain until the end of time, and so that the dissemination of Islam's message may continue through the Ahmadiyya Movement until the end of time, and so that the flag of the Holy Prophet^{sa} may fly higher than all other flags of the world.

O God, grant us the ability to fulfill this pledge!

Amen! Amen! Amen!

(May 27, 2008)



AHMADIYYA GAZETTE CANADA
An Educational and Spiritual Publication

CONTENTS

www.ahmadiyyagazette.ca | May-June 2023 | Volume 52 | No. 05-06

02	PEARLS OF WISDOM
10	Message From Amir Jama'at Canada
11	Message From Chief Editor
	ARTICLES & REPORTS
12	Excellences of the Rightly Guided Khulafa
18	Introduction to Hazrat Khalifatul-Masih I ^{ra}
20	Introduction to Hazrat Khalifatul-Masih II ^{ra}
24	Introduction to Hazrat Khalifatul-Masih III ^{rh}
26	Introduction to Hazrat Khalifatul-Masih IV ^{rh}
28	Introduction to Hazrat Khalifatul-Masih V ^{aa}
30	Khilafat: A Divine Promise
34	Signs of a True Khalifa
38	The Establishment of Khilafat-e-Rashidah
40	Renaissance of Islam Through Khilafat
46	Divine Support of Khilafat-e-Ahmadiyya
50	Khilafat: Beating Heart of Love & Truth
52	"I am with you, O Masroor!"
56	Khilafat: A Source of Peace & Security
58	Khilafatul-Masih III ^s th Blessed Tours of Canada
62	Blessings of Khilafat
64	KIDS ZONE

ABBREVIATIONS OF SALUTATIONS

sa	<i>Sallallahu alaihi wa Sallam</i> — Peace and blessings of Allah be upon him! Usage: Salutation written after the name of the Holy Prophet Muhammad
as	<i>Alaihis Salam / Alaihas Salam</i> — Peace be upon him/her! Usage: Salutation written after names of Prophets other than the Holy Prophet Muhammad ^{aa} and pious women prior to the era of the Holy Prophet Muhammad ^{aa}
ra	<i>Radhiallahu anhu / anha / anhum</i> — May Allah be pleased with him/her/them! Usage: Salutation written after names of Companions of the Holy Prophet ^{aa} and Companions of the Promised Messiah ^{aa}
rh	<i>Rahimahullah / Rahimahallah</i> — May Allah have mercy upon him/her! Usage: Salutation written after the names of deceased, pious Muslims who are not Companions
aa	<i>Ayyadahullahu Taala bi Nasrihil Aziz</i> — May Allah be his Helper! Usage: Salutation written after the name of Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V ^{aa}



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MUSLIM JAMA'AT**
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The official publication of the
Ahmadiyya Muslim Jama'at Canada
ISSN 0229 5644
1. Ahmadiyya - Periodicals.
I. Ahmadiyya Movement in Islam Canada.
BP195.A34 1972 297.8605-20dc
CANADA POST
SECOND CLASS MAIL
Mail Registration No: 40026877

OUTER COVERS: The Khilafat Monument in Qadian, India erected at the location where Hazrat Maulana Nuruddin^{ra} was elected Khalifatul-Masih I on May 27, 1908.

OUTER COVER PHOTOS COURTESY OF MAKHZAN-E-TASAWWEER QADIAN

PEARLS OF

THE HOLY QUR'AN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Gracious, the Merciful

The Divine Promise of Khilafat

“Allah has promised those among you who believe and act righteously that He will surely make them Successors in the earth, as He made Successors those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that after their state of fear He will grant them peace and security. They will worship Me and will not associate anything with Me. Those who disbelieve thereafter, they will be the rebellious ones.” (24:56)

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ
الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي
ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا
يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ
ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٥٦﴾

A Khalifa is Appointed by God

“Call to mind, when thy Lord announced to the angels: I am about to place a vicegerent in the earth.”
(2:31)

“O David, We have made thee a vicegerent in the earth; so judge between men with justice, and follow not vain desire, lest it should lead thee astray from the way of Allah.’ Surely those who go astray from the way of Allah will have a severe punishment, because they forgot the Day of Reckoning.” (38:27)

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ
خَلِيفَةً

يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ
النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ
عَن سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَن سَبِيلِ
اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ
الْحِسَابِ ﴿٢٧﴾

WISDOM

Hold Fast by the Rope of Allah

“And hold fast, all together, by the rope of Allah and be not divided; and remember the favour of Allah which He bestowed upon you when you were enemies and He united your hearts in love, so that by His grace you became as brothers; and you were on the brink of a pit of fire and He saved you from it. Thus does Allah explain to you His commandments that you may be guided.” (3:104)

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا ۗ وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٤﴾

Successor of the Prophet

“Moses said to his brother Aaron: Take my place among my people in my absence and keep their welfare in mind, and follow not the way of the mischief makers.” (7:143)

وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ﴿١٤٣﴾

Successors of the Earth

“Or, Who answers the distressed person when he calls upon Him, and removes the evil, and makes you successors in the earth? Is there a God besides Allah? Little is it that you reflect.” (27:63)

أَمَّن يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ إِنَّ اللَّهَ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٦٣﴾

“He it is Who made you vicegerents in the earth; so he who disbelieves will bear the burden of his disbelief. Their disbelief will only increase the displeasure of their Lord with the disbelievers: it will only augment their loss.” (35:40)

هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ ۗ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ ۗ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرَهُمْ عِنْدَ رَبِّهِمْ إِلَّا مَقْتًا ۗ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرَهُمْ إِلَّا خَسَارًا ﴿٤٠﴾

HADITH

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ

○ Allah! Bless Muhammad^{sa} and the people of Muhammad^{sa}, as You blessed Abraham^{as} and the people of Abraham, for verily You are the Praiseworthy, the Majestic.

○ Allah! Bestow grace upon Muhammad^{sa} and the people of Muhammad^{sa}, as You bestowed grace upon Abraham^{as} and the people of Abraham^{as}, for verily You are the Praiseworthy, the Majestic.

Khilafat on the Precepts of Prophethood

It was related by Hazrat Nauman bin Bashir^{ra} that Hazrat Hudhaifa^{ra} narrated: “The Holy Prophet^{sa} said: ‘Prophethood shall remain among you as long as God wills. He will bring about its end and follow it with Khilafat on the precepts of Prophethood for as long as He wills and then bring about its end. Kingship shall then follow, to remain so long as God wills and then come to an end. There shall then be monarchical despotism which shall remain so long as God wills and come to an end upon His decree. There will then emerge Khilafat on the precepts of Prophethood.’ Then, he was silent.” (*Mishkatul Masabih*)

عَنِ التُّعْمَانِ بْنِ بَشِيرٍ عَنِ حُدَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «تَكُونُ النُّبُوَّةُ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعَهَا اللَّهُ تَعَالَى ثُمَّ تَكُونُ خِلَافَةً عَلَى مِنْهَاجِ النُّبُوَّةِ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعَهَا اللَّهُ تَعَالَى ثُمَّ تَكُونُ مُلْكًا عَاصًا فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعَهَا اللَّهُ تَعَالَى ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَيَكُونُ مَا شَاءَ اللَّهُ أَنْ يَكُونَ ثُمَّ يَرْفَعَهَا اللَّهُ تَعَالَى ثُمَّ تَكُونُ خِلَافَةً عَلَى مِنْهَاجِ النُّبُوَّةِ» ثُمَّ سَكَتَ

(مِشْكَاةُ الْمَصَابِيحِ، بَابُ الْإِنْدَارِ وَالْتَحْذِيرِ، الْفَضْلُ الْقَالِثُ)

Khilafat Comes After Prophethood

Hazrat Abdur Rahman bin Sahl^{ra} related that the Messenger of Allah, peace and blessings of Allah be upon him, said: “Khilafat always follows prophethood.” (*Kanzul Ummal*)

عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَهْلٍ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا كَانَتْ نُبُوَّةٌ قَطُّ إِلَّا تَبِعَتْهَا خِلَافَةٌ
(كَنْزُ الْعُمَالِ، جلد 11، حديث 64223، صفحہ 674)

Hazrat Irbadh bin Sariya^{ra} said, “One day, the Messenger^{sa} of Allah led us in prayer, then faced us and gave us a lengthy exhortation at which the eyes shed tears and the hearts were afraid. A man said: ‘O Messenger of Allah! It seems as if it were a farewell exhortation; so what injunction do you give us?’ He replied: ‘I enjoin you to fear Allah, and to hear and obey—even if it be an Abyssinian slave—for those of you who live after me will see great disagreement. You must then follow my sunnah and that of the rightly-guided caliphs. Hold to it and stick fast to it. Avoid novelties, for every novelty is an innovation, and every innovation is an error.’” (*Sunan Abi Dawud*)

قَالَ الْعِرْبَابُ صَلَّى بِنَا رَسُولَ اللَّهِ ﷺ ذَاتَ يَوْمٍ ثُمَّ أَقْبَلَ عَلَيْنَا فَوَعظَنَا مَوْعِظَةً بَلِيغَةً ذَرَفَتْ مِنْهَا الْعُيُونُ وَوَجَلَتْ مِنْهَا الْقُلُوبُ فَقَالَ قَائِلٌ يَا رَسُولَ اللَّهِ كَأَنَّ هَذِهِ مَوْعِظَةٌ مُودِّعٌ فَمَاذَا تَعْهَدُ إِلَيْنَا فَقَالَ « أُوصِيكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ عَبْدًا حَبَشِيًّا فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِي فَسِيرِي اخْتِلَافًا كَثِيرًا فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الْمَهْدِيِّينَ الرَّاشِدِينَ تَمَسَّكُوا بِهَا وَعَضُّوا عَلَيْهَا بِالنَّوَاجِدِ وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحَدَّثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ » .

(سُنَنِ أَبِي دَاوُدَ، كِتَابُ السُّنَّةِ، بَابُ فِي لُزُومِ السُّنَّةِ)

Remain Attached to the Imam

Hazrat Hudhaifa bin Al-Yaman^{ra} narrated: “People used to ask Allah’s Messenger^{sa} about good, but I used to ask him about evil lest I should be overtaken by it. So, I said, ‘O Allah’s Messenger^{sa}! We were living in ignorance and in evil, then Allah brought to us this good (i.e., Islam); will there be any evil after this good?’ He said, ‘Yes.’ I said, ‘Will there be any good after that evil?’ He replied, ‘Yes, but it will be tainted.’ I asked, ‘How will it be tainted?’ He replied, ‘(There will be) some people who will guide others not according to my tradition. You will approve of some of their deeds and disapprove of some others.’ I asked, ‘Will there be any evil after that good?’ He replied, ‘Yes, (there will be) some people calling at the gates of the Fire, and whoever will respond to

عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ، يَقُولُ كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ ﷺ عَنِ الْخَيْرِ، وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ، مَخَافَةَ أَنْ يُدْرِكَنِي فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّا كُنَّا فِي جَاهِلِيَّةٍ وَشَرٌّ فَجَاءَنَا اللَّهُ بِهَذَا الْخَيْرِ، فَهَلْ بَعْدَ هَذَا الْخَيْرِ مِنْ شَرٍّ قَالَ « نَعَمْ ». قُلْتُ وَهَلْ بَعْدَ ذَلِكَ الشَّرِّ مِنْ خَيْرٍ قَالَ « نَعَمْ، وَفِيهِ دَخْنٌ ». قُلْتُ وَمَا دَخْنُهُ قَالَ « قَوْمٌ يَهْدُونَ بِغَيْرِ هَدْيٍ، تَعْرِفُ مِنْهُمْ وَتُنْكِرُ ». قُلْتُ فَهَلْ بَعْدَ ذَلِكَ الْخَيْرِ مِنْ شَرٍّ قَالَ « نَعَمْ، دُعَاةٌ عَلَى أَبْوَابِ جَهَنَّمَ، مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا ». قُلْتُ يَا رَسُولَ اللَّهِ صِفْهُمْ لَنَا. قَالَ « هُمْ مِنْ جِلْدَتِنَا، وَيَتَكَلَّمُونَ بِاللُّسِنَاتِنَا ». قُلْتُ فَمَا تَأْمُرُنِي إِنْ أَدْرَكَنِي ذَلِكَ قَالَ « تَلْزِمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ ». قُلْتُ فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةٌ وَلَا إِمَامٌ قَالَ « فَاعْتَزِلْ تِلْكَ الْفِرْقَ كُلَّهَا، وَلَوْ أَنْ تَعْصُ بِأَصْلِ شَجَرَةٍ، حَتَّى يُدْرِكَكَ الْمَوْتُ، وَأَنْتَ عَلَى ذَلِكَ » .

their call will be thrown by them into the Fire.’ I said, ‘O Prophet^{sa}! Will you describe them to us?’ He said, ‘They will be from our own people and will speak our language.’ I said, ‘What do you order me to do if such a state should take place in my life?’ He said, ‘Adhere to the Jama’at of the Muslims and their Imam.’ I said, ‘If there is neither a group of Muslims nor an Imam?’ He said, ‘Then turn away from all those sects even if you were to bite (i.e., eat) the roots of a tree till death overtakes you while you are in that state.’”

(*Sahih Bukhari*)

(صَحِيحُ الْبُخَارِيِّ، كِتَابُ الْفِتَنِ، بَابُ كَيْفِ الْأَمْرِ إِذَا لَمْ تَكُنْ جَمَاعَةً)

The Imam Is a Shield

Hazrat Abu Hurairah^{ra} narrated that he heard the Holy Prophet^{sa} say: “Whoso obeys me obeys Allah, and whoso disobeys me disobeys Allah. Whoso obeys the leader obeys me, and whoso disobeys the leader disobeys me. The Imam is like a shield behind which the Muslims should fight and where they should seek protection. If the Imam orders people with righteousness and rules justly, then he will be rewarded for that, and if he does the opposite, he will be responsible

for that.” (*Sahih Bukhari*)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ « مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ، وَمَنْ يُطِيعِ الْأَمِيرَ فَقَدْ أَطَاعَنِي، وَمَنْ يَعْصِ الْأَمِيرَ فَقَدْ عَصَانِي، وَإِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيُتَّقَى بِهِ، فَإِنْ أَمَرَ بِتَقْوَى اللَّهِ وَعَدَلَ، فَإِنَّ لَهُ بِذَلِكَ أَجْرًا، وَإِنْ قَالَ بِغَيْرِهِ، فَإِنَّ عَلَيْهِ مِنْهُ ».

(صحيح البخاري، كتاب الجهاد والسير، باب يُقَاتَلُ مِنْ وَرَاءِ الْإِمَامِ وَيُتَّقَى بِهِ)

Listen and Obey

Hazrat Abu Hurairah^{ra} narrated that the Messenger^{sa} of Allah said: “It is incumbent upon you to listen obey—in adversity and prosperity, in pleasure and displeasure, and even when another person is given preference over you.” (*Sahih Muslim*)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ « عَلَيْكَ السَّمْعُ وَالطَّاعَةُ فِي عُسْرِكَ وَيُسْرِكَ وَمَنْشَطِكَ وَمَكْرَهِكَ وَأَنْتَرَةٍ عَلَيْكَ ».

(صحيح مسلم، كتاب الإمارة، باب وُجُوبِ طَاعَةِ الْأَمْرَاءِ فِي غَيْرِ مَعْصِيَةٍ وَتَحْرِيمِهَا فِي الْمَعْصِيَةِ)

Remain Bound by Bai'at

Hazrat Abdur Rahman bin Umar^{ra} narrated that the Messenger^{sa} of Allah said: “One who withdraws from obedience will find no argument (in his defence) when he stands before Allah on the Day of Judgment, and one who dies without having bound himself by an oath of allegiance (*bai'at*) will die a death of ignorance.”

(*Sabih Muslim*)

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ «مَنْ خَلَعَ يَدًا مِنْ طَاعَةِ لِقِيَّ اللَّهِ يَوْمَ الْقِيَامَةِ لَا حُجَّةَ لَهُ وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً».

(صحيح مسلم، كتاب الإمامة، باب الأمر بلزوم الجماعة عند ظهور الفتن وتحذير الدعوة إلى الكفر)

Adhere to the Jama'at

Hazrat Abu Hurairah^{ra} narrated that the Messenger^{sa} of Allah said: “One who defected from obedience and separated from the Jama'at [of the Muslims]—and then died in that state—would die a death of ignorance.”

(*Sabih Muslim*)

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ «مَنْ خَرَجَ مِنَ الطَّاعَةِ وَفَارَقَ الْجَمَاعَةَ فَمَاتَ مَاتَ مِيتَةً جَاهِلِيَّةً» (صحيح مسلم، كتاب الإمامة، باب الأمر بلزوم الجماعة عند ظهور الفتن وتحذير الدعوة إلى الكفر)

Khilafat and Consultation

Hazrat Umar bin Al-Khattab^{ra} said: “Khilafat is not without consultation.” (*Kanzul Ummal*)

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَا خِلَافَةَ إِلَّا عَنْ مَشُورَةٍ (كَنْزُ الْعَمَلِ، كتاب الخلافة مع الإمامة)

SO SAID THE PROMISED MESSIAH^{AS}

Manifestations of the Second Power of God

“So dear friends! As it is the practice of Allah, from time immemorial, that God Almighty shows two manifestations to vanquish the two false joys of the opponents, it is not possible that God should now relinquish this ancient practice of His.

“So do not grieve over what I have said to you; and your hearts should not be distressed. It is essential for you to witness the second manifestation also, and its coming is better for you because it is everlasting—the continuity of which will not end till the Day of Judgement. And that second manifestation cannot come unless I depart. But when I depart, God will send that second manifestation for you, which shall always stay with you, just as promised by God in Barahin-e-Ahmadiyya. And this promise is not for myself; rather, the promise relates to you, as God says:

‘I shall make this Jama’at, who are your followers, prevail over others till the Day of Judgment.’ Thus, it is inevitable that you see the day of my departure, so that after it the day of everlasting promise comes. Our God is He Who keeps His promise and He is the loyal and truthful God. He shall show you all that He has promised. Though these are the last days of this world and there are many disasters waiting to happen, yet it is necessary that this world continues to exist until all that God has prophesied comes to pass.

“I came from God as a manifestation of Divine power, and I am a personification of His power. After I am gone, there will be some other persons who will be the manifestation of the second power.”

(*Al-Wasiyyat*, Ruhani Khaza’in, vol. 20, pp. 305-306)

Khilafat Will Continue Until the Day of Judgement

“Allah has promised that in this religion Khulafa [Successors] will be born after the Holy Prophet^{sa} and that He will keep it established till the Day of Judgement. In other words, just as He kept on sending Khulafa and kings in the faith of Moses^{as} for a long time, He would do the same here and He would not let it disappear.”

(*The Holy War*, p. 286)

Successors to the Holy Prophet^{sa}

“God Almighty says that He will continue sending Khulafa of this Holy Prophet, peace and blessings of Allah be upon him, from time to time. And the word *khalifah* has been chosen to imply that they will be successors to the Holy Prophet, peace and blessings of Allah be upon him, and will partake of his blessings, as occurred in earlier times. They will spread the Faith and establish peace after fear; that is, they will appear at such times as when Islam will be rife with schisms. And whosoever defies them after their coming will be deprived and rebellious.”

(*Testimony of the Holy Quran*, p. 69)

The Khalifa Is a Reflection of the Messenger

“*Khalifa* means ‘a successor’; and the successor to a Messenger in its true sense can only be the one who possesses the excellences of a Messenger by way of reflection (*zill*). That is why the Holy Messenger, peace and blessings of Allah be upon him, did not want the word *Khulafa* applied to tyrants, because the *Khalifa* is in reality a reflection of the Messenger. And since no human being

is immortal, God Almighty so willed that Messengers, who are the best and most honoured of all men, should live by way of reflection until the Day of Judgement.

That is indeed why God Almighty initiated *Khilafat*, so that the world may never be deprived of the blessings of Messengership in any age.”

(*Testimony of the Holy Quran*, p. 91)

Khilafat Was Not Merely for Thirty Years

“The person who believes that Khilafat lasted for only thirty years, disregards, in his ignorance, the *raison d’être* for Khilafat. Such a one does not know that God Almighty never intended that—after the death of the Holy Messenger, peace and blessings of Allah be upon him—the blessings of Messengership should endure for only thirty years in the mantle of the Khulafa, and then He would not care even if the world came to complete ruin...

“Will sane reason entertain the vile notion about God Almighty that He cared for this *ummah* for only thirty years and then left it in ignorance forever and did not wish to show it the light that He has always shown to the *ummahs* of earlier Prophets through the mirror of Khilafat? Certainly not.”

(*Testimony of the Holy Quran*, pp. 91-92)

Faith Will Triumph Through Khilafat

“...in every state of fear, whereby the love of Allah has disappeared from people’s hearts, false creeds have spread all around, and people are infatuated with the world and it is feared that the faith will be lost; at such times God will always continue to raise spiritual khulafa [successors] at whose hands the Faith shall be granted spiritual support

and triumph, and truth shall then be honoured and falsehood shall be brought to disgrace. Thus, faith may always return to its original bloom and the believers may be granted security from the fear of the spreading of misguidedness and the loss of faith.”

(*Barahin-e-Ahmadiyya — Part III*, English trans., pp. 167-168)

“Allah the Lord of Glory has made the Holy Prophet, peace and blessings of Allah be upon him, a witness over the whole Muslim *ummah* and has said

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ

[i.e., ‘Verily, We have sent to you a Messenger, who is a witness over you’ (73:16)] and

وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا

[i.e., ‘And shall bring thee as a witness against these!’ (4:42)]

But it is clear that on the face of it, the Holy Prophet, peace and blessings of Allah be upon him, remained for only twenty-three years in his *ummah*. Then the question as to how he can be a witness over his *ummah* forever, has only one answer, and that is through khilafat. Meaning that, like Hazrat Musa, peace be upon him, God has appointed for the Holy Prophet, peace and blessings of Allah be

upon him, Khulafa’ until the Day of Judgement and their testimony is considered to be the same as the testimony of the Holy Prophet, peace and blessings of Allah be upon him.

And in this way, the meaning of the verse,

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ

[‘Verily, We have sent to you a Messenger, who is a witness over you’ (73:16)] is proven correct in every aspect.

Therefore, the belief in permanent witness, which is demonstrated firmly by the Qur’an and is agreed upon by all Muslims, can be proven rationally and factually only when permanence of Khilafat is accepted. And this point proves my stance. Ponder over this point!”

(*Testimony of the Holy Quran*, pp. 106-107)

Humanity To Be United Through Khilafat

“The righteous persons of the Jama’at who have pure souls should accept *bai’at* in my name after me. God Almighty desires to draw all those souls who live in various habitations of the world, be it Europe or Asia, and who have a virtuous

nature, to the Unity of God and unite His servants under one Faith. This indeed is the purpose of God for which I have been sent to the world.”

(*Al-Wasiyyat*, Ruhani Khaza’in, vol. 20, pp. 305-306)

MESSAGE OF AMIR JAMA'AT CANADA

In the name of Allah, the Gracious, the Merciful

We praise Him and invoke blessings upon His Noble Messenger^{sa} and upon His servant, the Promised Messiah^{as}

By the grace and mercy of God—He alone is the Helper

By the grace of Allah, *Ahmadiyya Gazette Canada* has published an exclusive Khilafat issue at the occasion of its fifty-year publication anniversary.

This issue contains various faith-inspiring, scholarly, historical, and research-based articles and extracts on the subject of Khilafat.

At the centenary of Khilafat-e-Ahmadiyya, our beloved master, Hazrat Khalifatul-Masih V (may Allah be his Helper!) took a covenant from members of the Jama'at. This historical covenant has been published on the inside cover of this edition. We should continuously read it and ponder over its significance.

In reality, the Ahmadiyya Jama'at is the only community in the world whose members consider spreading the message of the Holy Prophet^{sa} to be a vital objective in their lives. And the Khalifa of the time is the commander of the army of the Arabian Prophet^{sa}, who undertakes this obligatory endeavour as his primary task.

Dear members of the Jama'at! This historical covenant invites us to deeply ponder and, more importantly, act in specific manners. Read this covenant yourselves and discuss it frequently with your children, family, friends, and other members of the community. Moreover, continuously reflect on how we can make practical strides,

in a sincere and passionate way, for the propagation of Islam and Ahmadiyyat. In this way, we may achieve our ultimate goal, which was the purpose of the advent of the Promised Messiah^{as}.

I request members of the Jama'at to thoroughly benefit from this special Khilafat issue of the *Gazette*, which will enable you to undergo pious changes in your lives.

Likewise, make a firm intention and pray fervently that God Almighty enables us to respond diligently to each call of the Khalifa. May He allow us to become spirituality wealthy with the blessings and graces of Khilafat, and enable our future generations to always remain attached to Khilafat. May we always be prepared to offer any kind of sacrifice to protect this sacred institution.

O God! May it be so! Amen! Amen!

Humbly,

Lal Khan Malik

Amir Jama'at Ahmadiyya Canada

وَعَدَّ اللَّهُ بِالنَّبِيِّ وَالْمُؤْمِنَاتِ وَالْمُؤْمِنِينَ وَالصَّالِحَاتِ وَذُرِّيَّتِهِمْ مِنَ الْعَالَمِينَ وَمِمَّنْ جَاءُوا إِلَى اللَّهِ لَا يُلْحِقُهُمُ اللَّهُ بِالشَّاكِرِينَ

MESSAGE OF THE CHIEF EDITOR

In the name of Allah, the Gracious, the Merciful

We praise Him and invoke blessings upon His Noble Messenger^{sa} and upon His servant, the Promised Messiah^{as}

By the grace and mercy of God - He alone is the Helper

Allah the Almighty has promised in Surah An-Nur, chapter 24, that he will establish Khilafat in the earth, as he did before, for those who possess faith and act righteously. On a fundamental level, Khilafat allows each individual to hold faith in Allah and His prophets, and to act in a righteous manner. Allah establishes Khilafat on the precepts of prophethood (24:56) due to the fact that each member of the Jama'at individually safeguards this Divine Khilafat.

The Holy Prophet^{sa} prophesied this institution in very specific words. He has mentioned its Divine establishment in varying words on numerous occasions. He once stated:

“It is obligatory for you to act upon my *Sunnah* (practice), as well as the *Sunnah* of the rightly-guided Khulafa. Hold fast to it, and adhere to it firmly.”

(Sunan Abi Dawud, Kitabus Sunnah)

In this way, the Holy Prophet^{sa} informed us that just as following his *Sunnah* is necessary, similarly, it is mandatory to act in accordance with the *Sunnah* of the rightly-guided Khulafa and hold fast to it. In other words, just like a messenger, a Khalifa is also a constable of the Shariah. He also establishes *Sunnah*, and it is necessary to follow his example as a tenet of the Shariah. This teaching of the Holy Prophet^{sa} has been phrased in the following manner by Hazrat Syed Muhammad Isma'il Shaheed^{rh}:

“A rightly-guided Khalifa is a command-bearing prophet. Although he has not attained prophethood literally, he has been attributed the station of Khilafat [tantamount] to a Divine, command-bearing prophethood.”

(Mansab-e-Imamat, p. 87)

In other words, the instructions and sayings of a righteous Khalifa are tantamount to that of a prophet. Hence, this bestowment is the noblest of stations that can be achieved by following a prophet. The Holy Prophet^{sa} has further emphasized this by using the term “upon the precepts of Prophethood”. This clearly explains that it

is compulsory to obey a Khalifa's commandments and instructions. Allah has also granted him Divine assistance and blessings in a manner similar to that of prophets. The Promised Messiah^{as} has elaborated this reality in the following way:

“Khalifa means ‘a successor’; and the successor to a Messenger in its true sense can only be the one who possesses the excellences of a Messenger by way of reflection (*zill*). That is why the Holy Messenger, peace and blessings of Allah be upon him, did not want the word Khulafa applied to tyrants, because the Khalifa is in reality a reflection of the Messenger. And since no human being is immortal, God Almighty so willed that Messengers, who are the best and most honoured of all men, should live by way of reflection until the Day of Judgement. That is indeed why God Almighty initiated Khilafat, so that the world may never be deprived of the blessings of Messengership in any age.”

(Testimony of the Holy Quran, p. 91)

In this day and age, each and every member of the Ahmadiyya Muslim Community is a Khalifa of Allah due to his character, faith, and righteous deeds. This is why Allah has attached him to the righteous Khalifa. Therefore, it is incumbent upon each one of us to nurture our individual Khilafat with strong faith, righteous deeds, complete submissiveness and utmost obedience to the Khalifatul-Masih. In this way, Khilafat will remain established among us until the Day of Judgement, according to the prophecies of the Promised Messiah^{as}. To achieve this, we must hold fast to and act upon the covenant we made with Hazrat Khalifatul-Masih V^{ra}. Furthermore, we must ensure our children do the same.

May Allah always enlighten us with the luminosities of Prophethood. Amen! O Allah, accept our prayers!

Humbly,

Hadi Ali Chaudhary
Chief Editor, Ahmadiyya Gazette Canada.

Excellences of the Rightly Guided Khulafa

In the blessed words of the Promised Messiah^{as}

NOTE: EMPHASIS IN THE QUOTATIONS BELOW IS ACCORDING TO THE ORIGINAL TEXT

IMAGE FROM UNISPLASH



Hazrat Abu Bakr “as-Siddiq” The First Khalifa of the Holy Prophet^{sa} (MAY ALLAH BE PLEASED WITH HIM)



“One of the Two”

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِي إِثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا

السُّفْلَىٰ وَكَلِمَةَ اللَّهِ هِيَ الْعُلْيَا ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾

“If you help not the Messenger, you should know that he is not dependent upon your help. Allah helped him when the disbelievers drove him forth from his home, one of two, when they were both in the cave and he reassured his companion, saying: Be not concerned; surely, Allah is with us. Then Allah sent down tranquillity on him and strengthened him with hosts which you did not see, and brought low the boast of those who disbelieve. It is the word of Allah which is supreme; Allah is Mighty, Wise.” (9:40)

Expounding upon the excellences of Hazrat Abu Bakr^{ra} in light of this verse, the Promised Messiah^{as} stated:

“One of the special attributes and noble qualities of **as-Siddiq** was that he was chosen to accompany the Holy Prophet^{sa} in his migration [from Makkah to Madinah]. He was appointed as the travelling com-

panion of the Best of Creation and was his devoted friend right from the start of all the tribulations. This proves how close he was to the Beloved of Allah. This was because Allah knew that, of all the Companions, as-Siddiq was **the bravest**, most pious, and most beloved of the Messenger of Allah, may peace and blessings of Allah be upon him. He was courageous and had effaced himself in his **love for the Chief of the Universe**, supporting and serving him from the very beginning. Through him, Allah comforted His Prophet^{sa} at times of sorrow and hardship. He was given the title *as-Siddiq* [the Truthful], he enjoyed the nearness of the Holy Prophet^{sa}, and Allah bestowed upon him the title of ‘one of the two’, thus counting him among the chosen ones.”
(*The Reality of Khilafah*, pp. 38-39)

The Pride of Islam

“He was undoubtedly **the pride of Islam** and the messengers. His nature closely resembled the nature of the Best of Creation. He was among the first to partake of the fragrance of prophethood and to witness the great revival of the dead brought by the Holy Prophet^{sa} that was akin to the Day of Resurrection. He was among the foremost to

shed the dirty garbs of society and replace them with clean and pure ones. Many of his qualities were like those of the Prophets.” (*The Reality of Khilafah*, p. 60)

Guardian of Faith

“He found Islam like a wall that was on the verge of collapse due to the onslaught of saboteurs, but through his hand Allah made it into an impregnable fortress built of iron walls and guarded by a dutiful army.” (*The Reality of Khilafah*, p. 36)

“During the era of as-Siddiq, Islam underwent a period of great hardship and was the target of mighty onslaughts. Allah came to its rescue through Abu Bakr and revealed its lost and buried treasure. Islam thus moved from a vulnerable state to one of strength. If we are to be fair, we should be grateful to this guardian of faith and pay no heed to his opponents. Do not turn your back on the one who supported your Lord and Master and saved your religion and home, and who looked after your welfare for the sake of Allah without expecting any reward. It is amazing how anyone can deny his eminence. The truth is that his radiant attributes shine brilliantly like the sun! Every believer reaps from the harvest that was sown by him and benefits from the knowledge taught by him.” (*The Reality of Khilafah*, pp. 49-50)

The First Khalifa

In regard to why Allah the Almighty granted Hazrat Abu Bakr^{ra} the distinction of being the First Khalifa, the Promised Messiah^{sa} said:

“If you wonder why Allah chose him to start the chain of Khilafat and what the Divine wisdom was behind this, you should keep in mind that Allah saw how as-Siddiq, may Allah be pleased with him, had believed in the Messenger of Allah^{sa} with a sincere heart at a time when no one else amongst his people had accepted Islam. He saw how he stood by the Prophet of Allah when he was all alone facing a deluge of persecution. After accepting Islam, as-Siddiq faced all kinds of abuse and persecution at the hands of his own nation, family, tribe, and friends. He was persecuted in the cause of Allah and was driven out of his home just as the Holy Prophet had been. He not only faced great persecution at the hands of his enemies but also bore insult and abuse from those dearest to him. Nonetheless, he strived with his life and possessions in the cause of Allah and chose a life of austerity even though he had been accustomed to one of ease and comfort. He was driven out and persecuted in the cause of Allah. He sacrificed his property in His cause and traded his wealth for a life of adversity and poverty. Allah, therefore, desired to reward him for all the suffering he had endured during those days, to bestow upon him something far better than what he had readily given up, and to recompense him for his endeavours in seeking the pleasure of Allah. Indeed, Allah never suffers the reward of the righteous to be lost. Thus, his Lord bestowed the mantle of Khilafat on him and exalted his name. His Lord took away his distress, elevated his status through His blessings and grace, and made him the Commander of the Believers.” (*The Reality of Khilafah*, p. 42)

Custodian of the Holy Qur’an

“As-Siddiq had innumerable virtues and blessings. All Muslims are indebted to him, and none can deny this but the transgressors. Allah enabled him to establish peace in the hearts of the believers and to extinguish the fire ignited by the heretics and apostates. He also made him the first champion and custodian of the Holy Qur’an. He was the first to compile the Qur’an after researching its true order as specified



IMAGE FROM PEXELS

by the Holy Prophet^{sa}.” (*The Reality of Khilafah*, p. 38)

He Revived Islam

“May Allah have mercy on as-Siddiq as he revived Islam and put an end to the infidels. We are indebted to him till the Day of Judgement. He was inclined to shed tears frequently and was of the virtuous. He would supplicate and pray and prostrate before Allah, crying and humbling himself on His doorstep. He never left Allah’s door and was ever eager to offer prayers in prostration. He would weep while reciting the Qur’an.” (*The Reality of Khilafah*, p. 60)

Dedicated to God

“His nature was perfect in sincerity and loyalty and was completely drawn towards the Almighty. He was empty of ego and all carnal desires. He was dedicated to God to the highest degree. Whatever he did was for the sake of the reformation and welfare of the believers.” (*The Reality of Khilafah*, p. 50)

Compassionate in Nature

“He, may Allah be pleased with him, enjoyed the fullness of knowledge. He was meek and compassionate in nature. He lived a life clothed in the mantle of humility and modesty. Forgiveness, kindness and compassion were his hallmarks. He was recognized by his luminous forehead. He was deeply attached to the Holy Prophet and his soul was united with the soul of the Best of Creation. He was surrounded by the same light that had been bestowed upon his Master, the beloved of the Lord. He was enveloped by the light of the Holy Prophet^{sa} and his great bounties. He was distinguished from all other people in his understanding of the Qur’an and in his love for the Chief of the Messengers and the Pride of Mankind.” (*The Reality of Khilafah*, p. 61)

Hazrat Umar ibn al-Khattab “al-Farooq”

The Second Khalifa of the Holy Prophet^{sa}
(MAY ALLAH BE PLEASED WITH HIM)



Regarding Hazrat Abu Bakr^{ra} and Hazrat Umar^{ra}, also known as ‘the two Sheikhs’, the Promised Messiah^{as} said:

Lived in the Raiment of Poverty

“When they became Khulafa, they did not fill their homes with wealth and treasures and their sons and daughters did not inherit gold and silver. Instead, they returned everything they acquired to the Public Treasury. They did not appoint their sons as their successors, as is the way of the worldly and of those who go astray. They lived in this world in the raiment of poverty and want and did not incline towards lives of luxury like kings and lords...” (*The Reality of Khilafah*, p. 27)

Model of Righteousness

“Allah had indeed purified their souls, cleansed their hearts, and illumined their beings. He made them models of righteousness for all pious people to come. We cannot find even the slightest hint of ill intention on their part, or the least indication of any evil act. Surely, no injustice can be attributed to them.” (*The Reality of Khilafah*, p. 27)

Acted Justly

“By Allah! They were men who acted justly. Had they been presented with a valley full of riches acquired by unfair means, they would not have cared the least for it. They would never be allured by wealth like those who follow their base desires, even if it was a mountain of gold. When they obtained money earned in a righteous way, they only spent it in the way of Allah, the Glorious, and for the obligations of the Faith.” (*The Reality of Khilafah*, p. 27)

“The truth is that as-Siddiq and **al-Farooq** were eminent Companions. They never usurped anyone’s rights. Piety was their rule and justice was their intent. They would scrutinize all matters, manifest and hidden, with a critical eye. They had no worldly ambitions and had devoted themselves to the service of Allah.” (*The Reality of Khilafah*, p. 48)

Engrossed in the Holy Prophet’s^{sa} Love

“I have seen no one equal to these two in their magnanimity and in their support for the religion of the Prophet^{sa} of the Two Realms. They were swifter than the moon in following the Sun of all mankind. They were completely engrossed in his love. They bore every hardship for the truth and happily accepted every humiliation for the matchless Prophet^{sa}. They emerged like lions to face the armies of the unbelievers until Islam became victorious, the opposing armies were defeated, idolatry regressed, and the sun of faith and religion shone forth once more. Having thus rendered great services to Islam and having placed the Muslims under a debt of gratitude, they came to rest in the proximity of the Holy Prophet^{sa}.” (*The Reality of Khilafah*, p. 48)

Blessed Era of Khilafat

“As-Siddiq and al-Farooq were indeed the leaders of the caravan that surmounted high peaks for the sake of Allah. They called the people of cities and villages to the truth until the message reached far and wide. The fruits of Islam blossomed during their Khilafat, the atmosphere was filled with their fragrance, and Islam achieved great victories.” (*The Reality of Khilafah*, p. 49)

Buried Next to the Holy Prophet^{sa}

“How sublime was their sincerity and loyalty that they were buried alongside the Holy Prophet^{sa}. Had Moses^{as} and Jesus^{as} been alive, they would have envied such a great honour. This high status does not come by mere longing or desire; it is an eternal blessing from the Lord of Glory, and it is only destined for those who are eternally under Divine grace.” (*The Reality of Khilafah*, p. 49)



The blessed tomb of the Holy Prophet^{sa} in Madinah. Hazrat Abu Bakr^{ra} and Hazrat Umar^{ra} are fortunate to be buried alongside their Holy Master^{sa}.

Hazrat Uthman ibn Affan “al-Ghani”

The Third Khalifa of the Holy Prophet^{sa}
(MAY ALLAH BE PLEASED WITH HIM)



Righteous and Faithful

“My Lord has made it clear to me that **as-Siddiq** [Abu Bakr^{ra}], **al-Farooq** [Umar^{ra}], and **Uthman**^{ra} were righteous and faithful, and that they were among those chosen by Allah and favoured with His bounties. Many of those endowed with spiritual insight had attested to their virtues. They left their homes for the sake of Allah and entered the battlefield in every campaign, paying no heed to the scorching heat of summer or the cold of winter nights. They rushed eagerly for the sake of the Faith like one in the prime of youth. They inclined neither towards relatives nor non-relatives and left them for the sake of Allah, the Lord of the worlds.” (*The Reality of Khilafah*, p. 19)

Luminescent Being

“Their deeds carry a sweet scent and their actions are fragrant. All this points to the verdant orchards of their high spiritual state and the

blooming gardens of their good deeds. From the scent of this breeze we can understand their true character, and in its luminescence is reflected the light of their beings. Therefore, try to recognize their essence from the pleasant fragrance they have left behind.” (*The Reality of Khilafah*, p. 20)

Gate of Islam

“By Allah, He has made the two Sheikhs, and the third who is known as *Dhun-Nurain* [the Possessor of Two Lights; i.e. Uthman], the gates of Islam and the foremost amongst the army of *Khairul-Anam* [the Best of Mankind]. Whosoever rejects their status, and disregards the proof of their greatness, and attempts to disgrace them instead of honouring them, and insults and curses them, I fear for him a tragic end and the loss of his faith.” (*The Reality of Khilafah*, pp. 20-21)

Hazrat Ali ibn Abi Talib “al-Murtaza”

The Fourth Khalifa of the Holy Prophet^{sa}
(MAY ALLAH BE PLEASED WITH HIM)



Best Exemplar of the Time

“Undoubtedly, Ali^{ra} was the best example of magnanimity and generosity. He was divine proof for the people and the best exemplar of the time. Allah had illuminated him so that he would spread light in the world.” (*The Reality of Khilafah*, p. 57)

Beloved & Chosen of Allah

“Ali, may Allah be pleased with him, was a righteous man and was among those most beloved of the Gracious One. He was a chosen one among his people and a leader of his time...He was among the servants of Allah and had been granted His nearness.” (*The Reality of Khilafah*, p. 65)

Lion of Allah

“He was the Lion of Allah and the Champion of Allah, the Compassionate. He was generous and pure-hearted. He was unique in his bravery and could stand his ground on battle even if he was attacked by a horde of the enemy.” (*The Reality of Khilafah*, p. 65)

Looked after the Poor

“He spent his life in austerity and attained the highest levels of piety and purity. He was foremost in giving of his wealth, consoling and helping the afflicted, and looking after the poor and the orphan and the neighbour.” (*The Reality of Khilafah*, p. 65)

Very Eloquent

“...he was also very eloquent and soft-spoken. His words penetrated the hearts of the listeners and polished their rusty minds so that their faces would radiate with the light of truth. He was skilled at all manner of discourse and anyone who competed with him in this field would end up apologizing like the vanquished. He was perfect in all good traits as well as in speech and eloquence. Whoever denies his perfection would have to be shameless indeed.” (*The Reality of Khilafah*, p. 65)

Understood Subtleties of the Qur’an

“... he was also foremost in drinking from the fountain of the Qur’an. He had been gifted with a deep understanding of the subtleties of the Word of God.” (*The Reality of Khilafah*, pp. 65-66)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ

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May 2008
Hijrat
1327.HS

May 1908
Hijrat
1227.HS

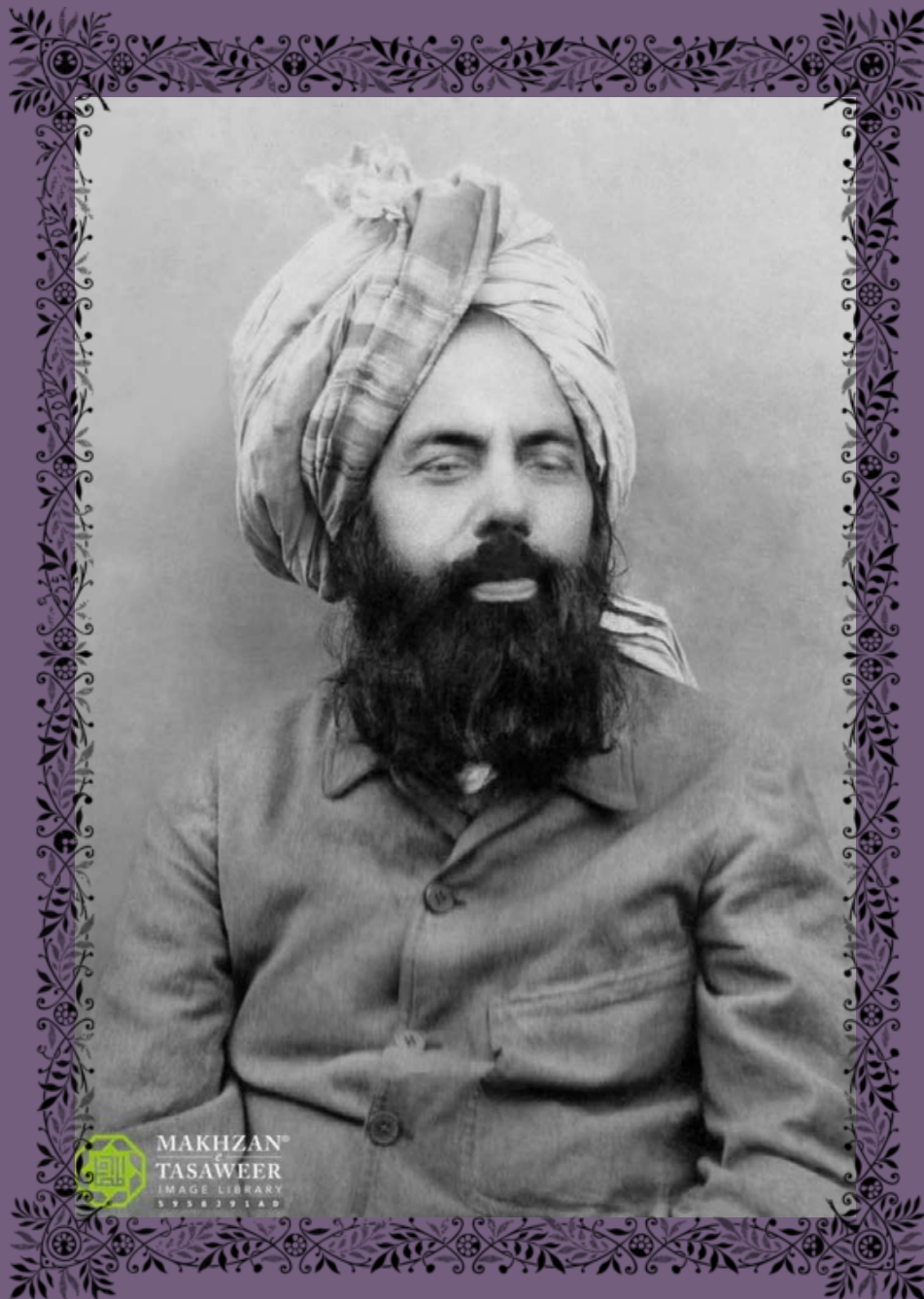
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Calligraphic representation of Ayat-e-Istikhlaf (24:56) & prayers prescribed by Hazrat Khalifatul-Masih V^{aa} for the Khilafat Centenary by Maulana Hadi Ali Chaudhary, Chief Editor of Ahmadiyya Gazette Canada.

“I came from God as a manifestation of Divine power, and I am a personification of God’s power. After I am gone, **THERE WILL BE SOME OTHER PERSONS WHO WILL BE THE MANIFESTATION OF THE SECOND POWER.**”

(Al-Wasiyyat, Ruhani Khaza’in, vol. 20, p. 306)

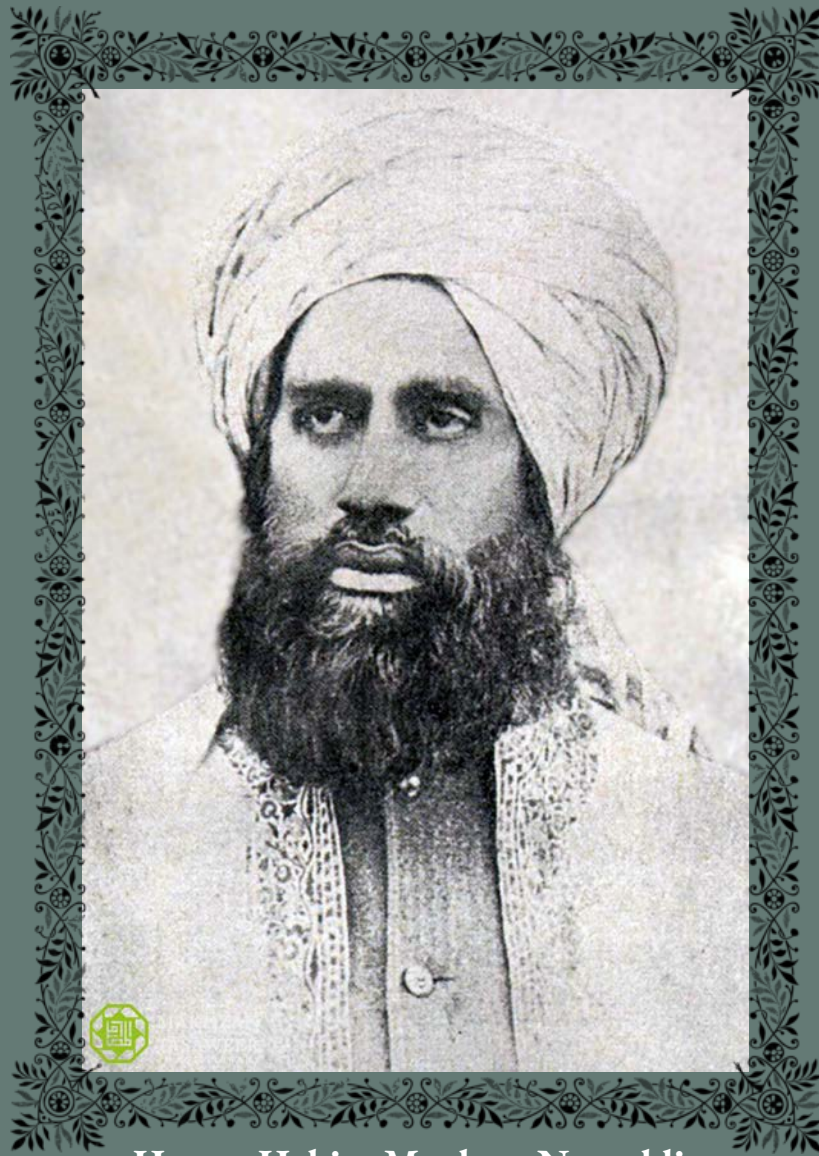


Hazrat Mirza Ghulam Ahmad of Qadian

The Promised Messiah & Mahdi

(PEACE BE UPON HIM)

1835-1908



Hazrat Hakim Maulana Nuruddin

Khalifatul-Masih I

(MAY ALLAH BE PLEASED WITH HIM)

1841-1914

His Early Youth

Hazrat Khalifatul-Masih I^{ra} was born in the village of Bhera, Punjab, in 1841. By lineage, he was a direct descendant of the second Khalifa of Islam, Hazrat Umar Farooq^{ra}. Thirst for knowledge drove him hundreds of miles away from home, to great academic frontiers. His magnetic attraction to the truth culminated in a journey to Makkah and Madinah, where he spent six years mastering the Islamic sciences, particularly the study of Hadith. After his return to Bhera in 1871, he began to regularly deliver lectures on the Holy Qur'an and opened his own clinic. With these two undertakings, he soon established himself as a formidable divine as well as a medical genius par excellence. He even had the opportunity of serving as the royal physician to the Maharaja of Jammu and Kashmir.

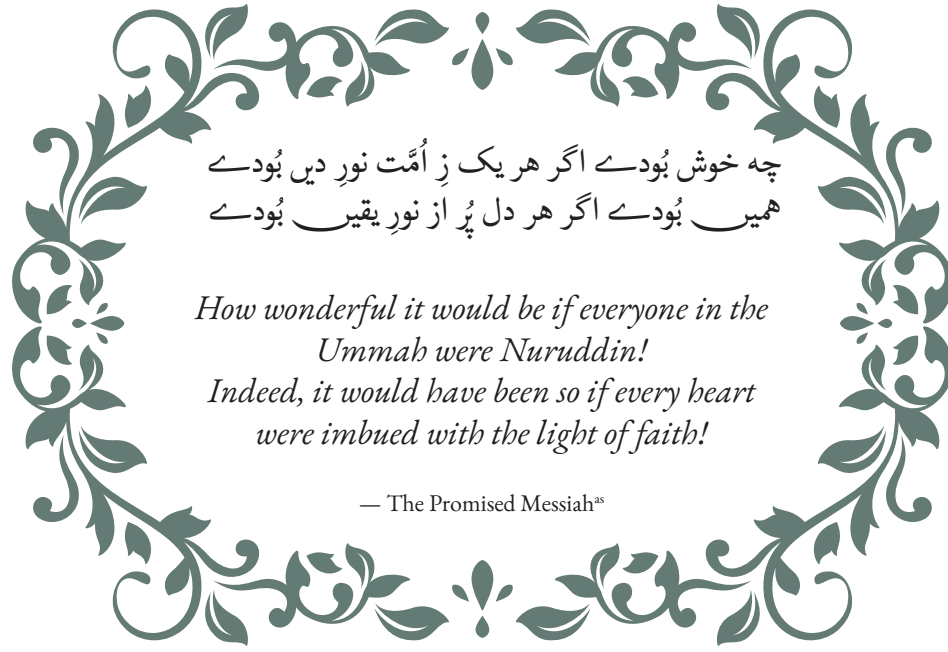
Devoted Disciple

Hazrat Khalifatul-Masih I^{ra} first met the Promised Messiah^{as} in March of 1885 and was instantly captivated by his spiritual radiance. The

Promised Messiah^{as} saw him as an answer to his fervent supplications, remarking upon meeting him: "All my sorrows were forgotten." On March 23, 1889, Hazrat Maulana Nuruddin^{ra} became the first person to enter the fold of Ahmadiyyat. Forevermore, he remained the Promised Messiah's^{as} strongest supporter and closest friend.

Khilafat-e-Ahmadiyya

After the demise of the Promised Messiah^{as}, his appointment to the office of Khalifatul-Masih ushered in the blessed era of Khilafat-e-Ahmadiyya. His resolute and concrete trust in Allah, along with his unshakeable composure in the face of great internal and external turbulence, established him as an extraordinary defender of the faith. During the six years of his Khilafat, he firmly established the institution of Khilafat-e-Ahmadiyya and powerfully articulated its status. Huzoor^{ra} breathed his last on March 13, 1914, and the shining torch of Khilafat was passed on to his remarkably talented pupil.



چہ خوش بُودے اگر ہر یک ز اُمت نور دیں بُودے
ہمیں بُودے اگر ہر دل پُر از نور یقیں بُودے

*How wonderful it would be if everyone in the
Ummah were Nuruddin!
Indeed, it would have been so if every heart
were imbued with the light of faith!*

— The Promised Messiah^{as}

An Extract From the First Address of Hazrat Khalifatul-Masih I^{ra}

“This is a grave and heavy burden which can only be borne by one appointed by God. God strengthens whomsoever he appoints with his Divine promises which support him against all possible sorrow and grief. Just consider the precariousness of our current circumstances. It is critical for the men, women and children of our community to remain united...

“However, if you insist on taking the oath at my hand then know that bai’at also means to sell yourself. The Promised Messiah^{as} once hinted to me that I should not even consider the prospect of returning to my home, after which I dedicated my whole life to him and never once thought of returning. Taking the oath of allegiance is a difficult undertaking. It involves having to devote your whole life for the sake of another. Hence the reason that God has used the term *abd* [servant] in reference to those who are loyal to him...

“It is now incumbent upon you to obey me regardless of your own character, disposition, and outlook. If you are willing to do this, then I reluctantly and heavy heartedly accept this burden. The original ten commandments of bai’at will apply. Of these I emphasize the promotion and facilitation of the study of the Holy Qur’an, administrating the system of Zakat, providing preachers, and anything else that Allah may draw my attention to at a later time. Moreover, the religious curriculum taught in the madrasa will be decided by me. I will carry this burden for the sake of Allah alone, Who has said:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ

[‘And let there be among you a body of men who should invite to goodness.’
(3:105)]

Remember, our advantage is in staying united; those who are devoid of leadership resemble the dead.”

(*Badr Qadian*, June 2, 1908, p. 7; *Centenary Khilafat-e-Ahmadiyya Souvenir*, pp. 23-24)



Hazrat Khalifatul-Masih I^{ra} holding his son, Mian Abdul Hayy



Hazrat Mirza Bashiruddin Mahmud Ahmad

Khalifatul-Masih II & Musleh Mau'ud (Promised Reformer)

(MAY ALLAH BE PLEASED WITH HIM)

1889-1965

The Promised Son

In 1886, when the Promised Messiah^{as} sought a divine sign in support of the truth of Islam, he undertook a spiritual retreat in Hoshiarpur, where he fervently prayed for the manifestation of such a sign. At the end of this retreat, on February 20, 1886, he published a tract announcing that his prayers had been answered. God Almighty had disclosed to him that he would be given a unique and talented son through whom Islam would prevail. This prophecy was fulfilled on January 12, 1889, through the birth of the Promised Messiah's^{as} son, Hazrat Mirza Bashiruddin Mahmud Ahmad^{ra}.

Early Devotee

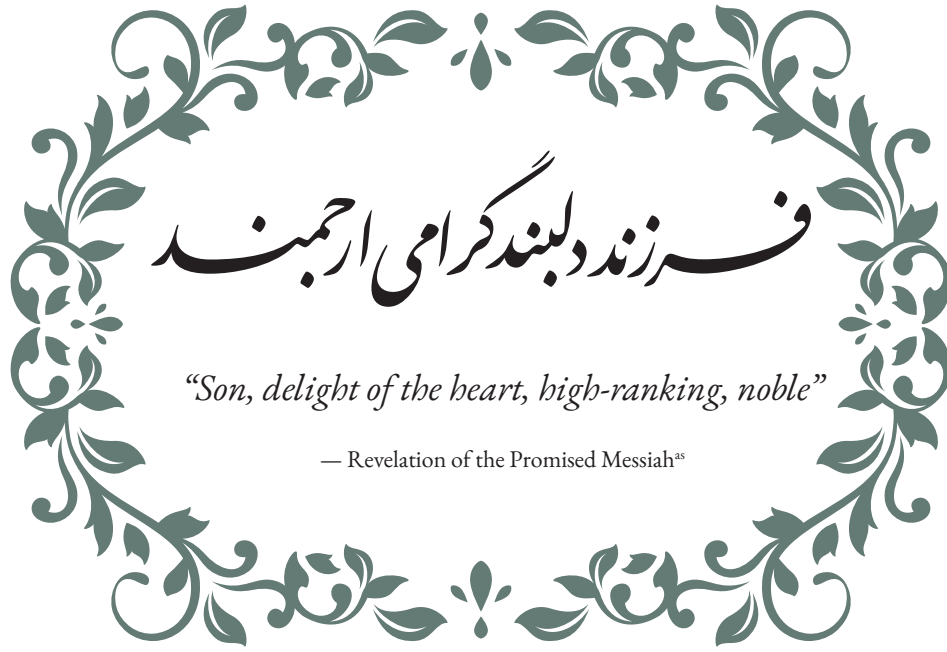
From a very early age, Hazrat Mirza Bashiruddin Mahmud Ahmad^{ra} was drawn towards God Almighty. Due to various illnesses in his childhood, he was unable to complete higher levels of secular education. Yet, it was this child who would go on to enlighten the world with his remarkable intelligence and insight. After the demise of the Promised Messiah^{as}, this ardent devotee promised to God Almighty that even if the entire world were to abandon Ahmadiyyat, he would convey the message of the Promised Messiah^{as} to the corners of the world.

Khilafat

On March 13, 1914, Hazrat Mirza Bashiruddin Mahmud Ahmad^{ra} succeeded Hazrat Maulana Nuruddin^{ra}, as Khalifatul-Masih II. In the 52 brilliant years that followed, he would propel the Ahmadiyya Muslim Jama'at to frontiers of unprecedented progress and growth. His establishment of the *Tabrik-e-Jadid* and *Waqf-e-Jadid* schemes accelerated and extended missionary activity all over the globe. His founding of various auxiliary organizations would serve to streamline the moral and educational training of Ahmadis. He established *Majlis-e-Mushawarat*, a system of mutual consultation, the second most important institution in the Jama'at after Khilafat.

Legacy

When he passed away on November 8, 1965, Hazrat Mirza Bashiruddin Mahmud Ahmad^{ra} had cemented an extraordinary legacy. The institutions he established and the wealth of knowledge that he imparted throughout his blessed era will continue to illuminate the world for centuries to come.



An Extract From the First Address of Hazrat Khalifatul-Masih II^{ra}

“My friends, listen! I firmly believe that Allah Almighty is One and has no partner. My loved ones, I also believe that the Holy Prophet^{sa} is the Messenger of Allah and the Seal of all the prophets. I believe that no one can be sent to abrogate even an iota of his teachings.

“My dearest companions! My beloved master, the Holy Prophet^{sa} occupies a position of such greatness that a person can, by becoming his servant and displaying total loyalty and obedience towards him, attain the status of prophethood...

“After 1,300 years Allah has sent the Promised Messiah^{as} on the path of prophethood in accordance with the promises of the Holy Prophet^{sa}. After the demise of the Promised Messiah^{as}, God resurrected the institute of Khilafat and re-established it. May Allah grant Hazrat Khalifatul-Masih, Maulana Nuruddin, an eminent status and shower him with His blessings by way of reward for the manner in which his heart was saturated with love for the Holy Prophet^{sa} and the Promised Messiah^{as}. My Lord, place him in the company of other pure and honourable souls. He was our first Khalifa and we all pledged our allegiance at his hand.

“As long as the institution of Khilafat is allowed to continue Islam will flourish and progress, materially and spiritually. Because I have been repeatedly asked to carry this burden and your desires have been given expression to in terms of your bai’at, I feel that it would be appropriate to say a few words to you.

“My heart is filled with fear and I consider myself a weak person. It is mentioned in hadith that one should not assign a task to a servant which he cannot carry out himself. By electing me as the Khalifa, you have made me your servant, therefore do not ask from me that which is beyond my capacities. I realize that I am weak and sinful and am at a loss as to how I can possibly guide the world and lead it to righteousness. There are only a few of us, whereas the enemies of Islam are great in number. But

we have hope in Allah’s never-ending blessings, support and mercy. You have placed this burden on me so listen to what I have to say...

“You will have to completely obey me. If, God forbid, I deny the unity of God in Whose hands rests our existence, like Whom there is nothing, then you should not follow me in this. Again, if, God forbid, I say anything against prophethood, then do not listen to me. Do not obey me if I tell you anything which goes against what was taught to the Promised Messiah^{as} through Divine revelation and which he imparted to us.

“However, I must emphasize again that you will have to obey me in everything good. If you are obedient, loyal and fulfill your vows, then bear in mind that the blessings of Allah will support and sustain us and our collected prayers will be accepted. I have faith in my merciful Lord and am confident that he will cause me to triumph...

“You must work together to achieve our primary objective which is the propagation of Islam. By doing so you will be earning the blessings and favours of God. I say again, that having taken the oath of allegiance and chosen me after the Promised Messiah^{as}, you must loyally carry out your responsibilities towards me.

“Keep me in your prayers, and I will keep you in mine. I will most certainly pray for you as I have already been doing. I have never forgotten the members of the community from my prayers, but from now on I will be even more mindful of this. My most intense supplications are those in which I pray for you. Do not act as those who break their promises to God. We should all pray that God allows us to live and die as Muslims. Amen!”

(*Al-Fazl Qadian*, March 21, 1914, pp. 2-3; *Centenary Khilafat-e-Ahmadiyya Souvenir*, pp. 29-30)

OATH OF THE KHALIFATUL-MASIH

“I hereby declare, as Allah is my witness, that I firmly believe in the Ahmadiyya Khilafat. I consider those who do not believe in it to be astray. I will do my utmost to help secure the institution of Khilafat until the day of resurrection. I will try my hardest to spread the message of Islam to the corners of the world. I will look after the rights of both rich and poor Ahmadis alike. I will work hard, both individually and with others, to help spread the knowledge of the Holy Qur’an and the *hadith*.”

(*Centenary Khilafat-e-Ahmadiyya Souvenir*, p. 33)

According to the rules and regulations of the Khilafat Electoral College originally set forth by Hazrat Khalifatul-Masih II^{ra}, this oath is to be taken by the Khalifatul-Masih at the time of his election to that noble office.



Hazrat Khalifatul-Masih I^{ra} was elected here in Qadian, India



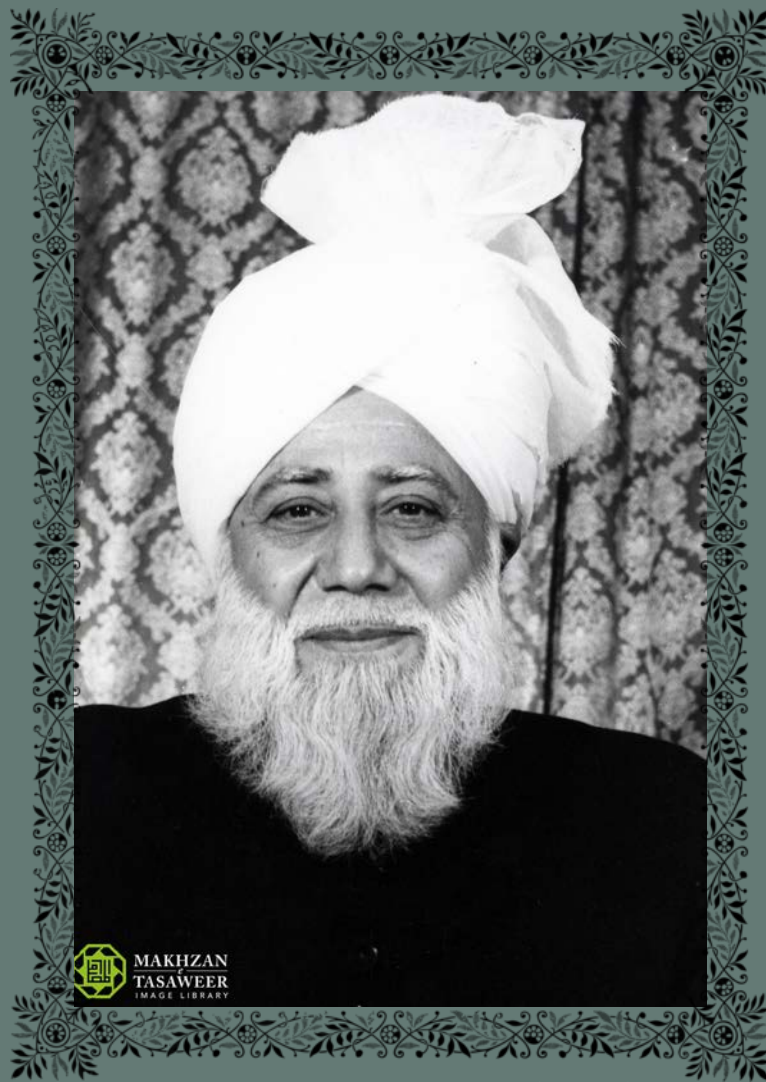
Masjid Nur in Qadian, India where Hazrat Khalifatul-Masih II^{ra} was elected



Masjid Mubarak in Rabwah, Pakistan where Khalifatul-Masih IIIth and Hazrat Khalifatul-Masih IVth were elected



The Fazl Mosque in London, UK where Hazrat Mirza Masroor Ahmad (may Allah be his Helper!) was elected Khalifatul-Masih V on April 22, 2003.



Hazrat Mirza Nasir Ahmad Khalifatul-Masih III

(MAY ALLAH HAVE MERCY ON HIM)

1909-1982

Early Life

Hazrat Mirza Nasir Ahmadth was born in Qadian, India on November 16, 1909, to Hazrat Mirza Bashiruddin Mahmud Ahmad^{ra} and Hazrat Mahmuda Begum^{ra}. His birth fulfilled a revelation given to the Promised Messiah^{as}, that he would be blessed with a special grandson. He was nurtured in a powerful spiritual environment, in the personal care of Hazrat Syedah Nusrat Jahan Begum^{ra}. As a result, he developed a passion for the service of Islam and excelled in religious and secular education. He committed the Holy Qur'an to memory at age 13, and graduated from the University of Punjab when he was 24. Subsequently, he achieved a Master's degree in economics from Oxford University, London. In 1938, Huzoorth pledged his life for the service of Islam Ahmadiyyat.

A Destined Leader

Prior to Khilafat, Hazrat Mirza Nasir Ahmadth served the Ahmadiyya Muslim Community in various capacities for 37 years. He served as Principal of Jamia Ahmadiyya Qadian, as well as the inaugural Principal of Ta'limul Islam College for 21 years. He served for 15 years as the Vice President and President of Majlis Khuddamul Ahmadiyya, displaying vital courage during the turbulence of the 1947 migration. He would also serve as President of Majlis Ansarullah and later as

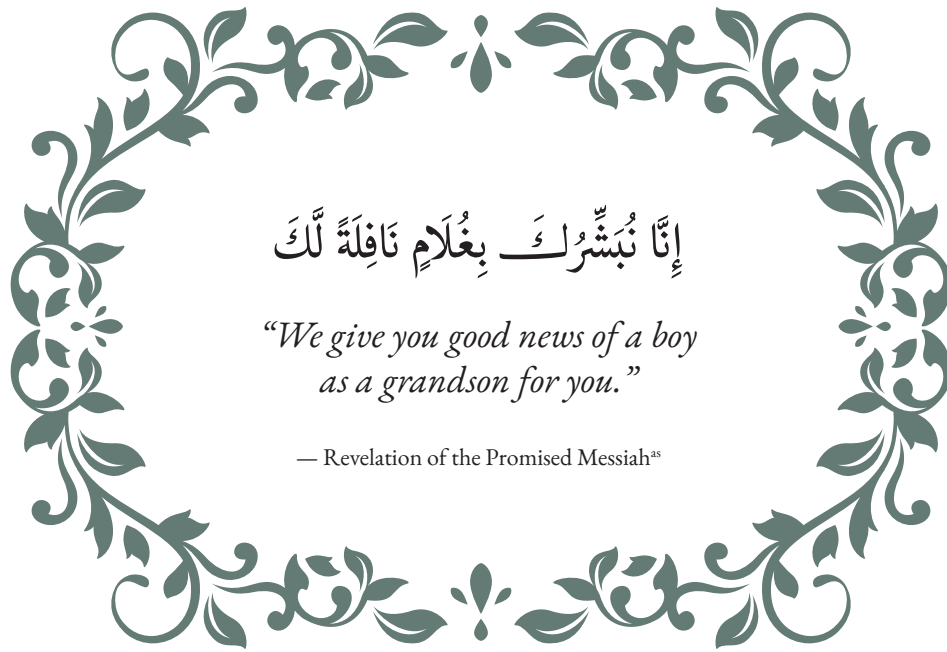
President of Sadr Anjuman Ahmadiyya.

Era of Khilafat

On November 8, 1965, Hazrat Mirza Nasir Ahmadth was elevated to the throne of Khilafat. At the onset of his Khilafat, Huzoorth established the Fazl-e-Umar Foundation to compile the lectures, books, and commentaries of his father, Hazrat Khalifatul-Masih II^{ra}. In April 1970, Huzoorth became the first Khalifa to visit Africa, where he later established the *Nusrat Jahan Scheme*, dedicated for the betterment and welfare of those living in developing nations by creating a network of schools, colleges, clinics and hospitals. During the 1974 anti-Ahmadi hostilities in Pakistan, Huzoor'sth calm demeanour and protective guidance kept the community resolute and resilient.

Legacy

Under the guidance and leadership of Hazrat Khalifatul-Masih IIIth the Ahmadiyya Community witnessed the historic return of Islam to Spain. Huzoor'sth famous declaration "LOVE FOR ALL, HATRED FOR NONE" will live on forever and he will always be remembered as an affectionate leader, who, despite the heavy burden of his office, would exhibit endless love towards the Jama'at and the world.



إِنَّا نُبَشِّرُكَ بِغُلَامٍ نَافِلَةٍ لَّكَ

“We give you good news of a boy
as a grandson for you.”

— Revelation of the Promised Messiah^{as}

An Extract From the First Address of Hazrat Khalifatul-Masih III^{rh}

“I have declared this oath in front of you with a pure heart and as a witness to the fact that Allah is All-Knowing, All-Seeing, and aware of all that is hidden. I consider those who are deceitful and dishonest to be accursed. I will help spread the message of Islam to the best of my capacity. I will work for the well-being of each and every one of you and will be sympathetic towards you. Since you have laid this heavy responsibility on my shoulders, I believe that you will also help me with your advice and prayers so that God may allow me, worthless and humble as I am, to spread the message of Islam and Ahmadiyyat and establish His unity in the world. I pray that through His benevolence He may radiate my heart with Divine light and teach me that which we cannot grasp ourselves.

“I am ignorant, helpless, weak and devoid of any knowledge. When my name was proposed, I was shaken to the core of my being and began to question my own worth...

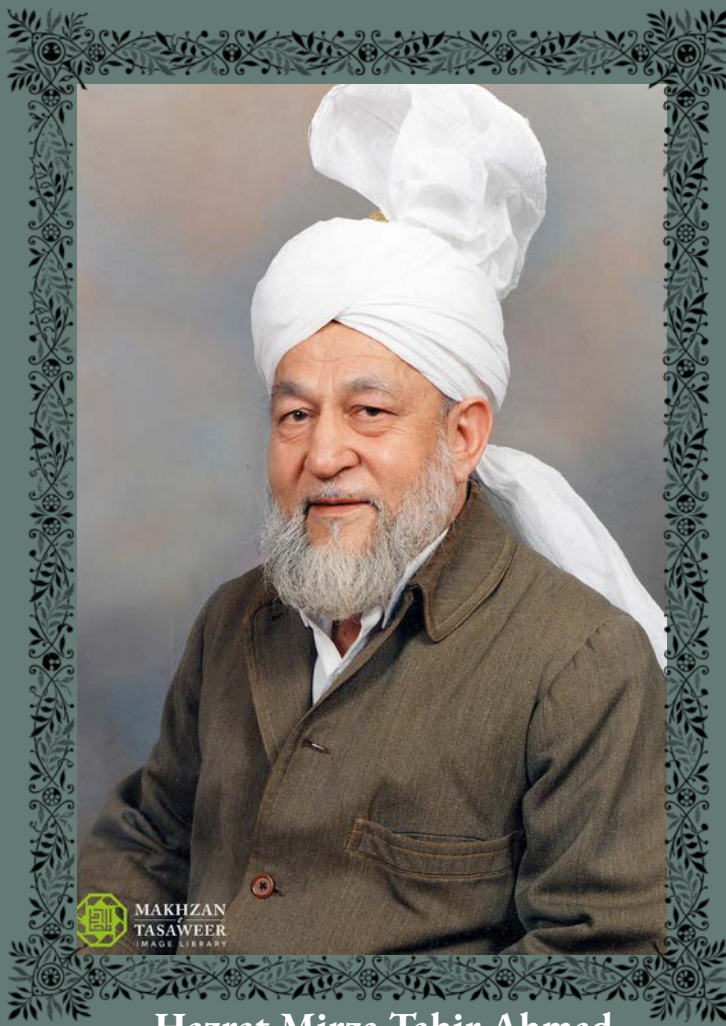
In short, I do not possess the words to describe my many shortcomings. Therefore, help me with your prayers. I will work for the welfare of each and every one of you. At times, disagreements may rise amongst us, but we should not let them cause disunity or division within the Jama'at...

“God has burdened me with this responsibility and chosen me through you. I am but a weak person; therefore, you must help me with your prayers. Pray that God may enable me to fulfil my duties and that no obstacle may come in the way of the service and propagation of Islam, rather with the blessing of Allah may it continue to prosper until the day it will prevail over the other religions of the world.”

(*Al-Fazl Rabwah*, November 17, 1965, pp. 2-3; *Centenary Khilafat-e-Ahmadiyya Souvenir*, pp. 33-34)



Blessed countenance of Hazrat Khalifatul-Masih III^{rh}



Hazrat Mirza Tahir Ahmad Khalifatul-Masih IV

(MAY ALLAH HAVE MERCY ON HIM)

1928-2003

An Active Youth

Born on December 18, 1928, to Hazrat Khalifatul-Masih II^{ra} and Hazrat Syedah Maryam Begum^{ra}, Hazrat Mirza Tahir Ahmadth was a remarkable youth who showed signs of his bright future from childhood. An avid sportsman with a special interest in hunting and squash, he was also equally passionate in his religious studies. After graduating, with distinction, from Jamia Ahmadiyya Rabwah in 1949, he later obtained his honours degree in Arabic from the University of Punjab, Lahore. He attended the School of Oriental and African Studies in 1955 at London University. His thirst for knowledge increased as he met new people, and soon, he became immersed in the acquisition of all types of knowledge.

Life Devotee

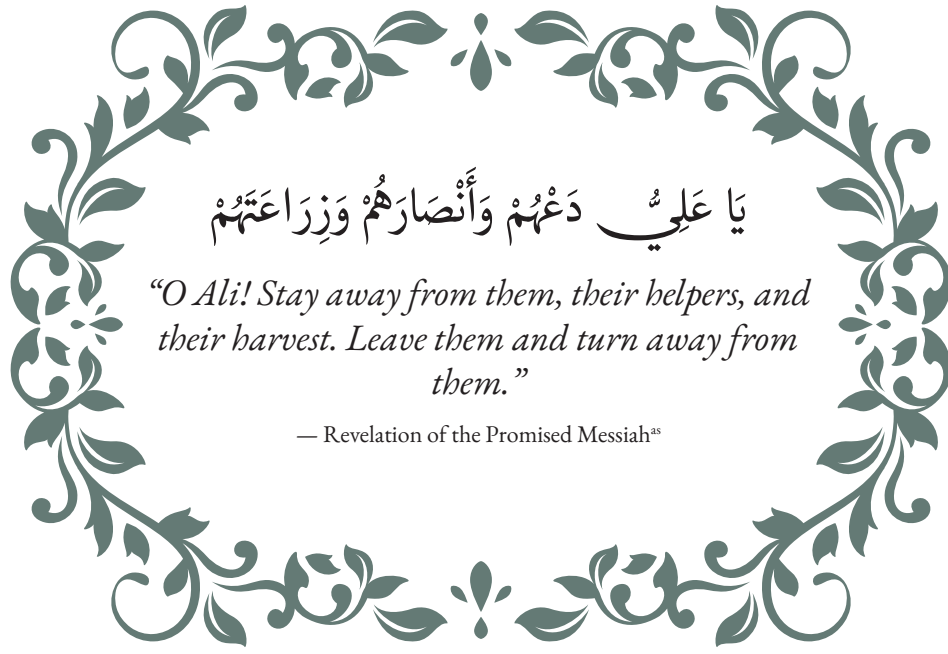
Hazrat Mirza Tahir Ahmadth dedicated his life to the service of Islam Ahmadiyyat in 1958 and was appointed as the first head of the *Waqf-e-Jadid* scheme and Chairman of the Fazl-e-Umar Foundation. A relentless worker and profound speaker, Huzoorth served as Vice President and then as President of Majlis Khuddamul Ahmadiyya from 1960 to 1969. From 1979 to 1982, he served as the President of Majlis Ansarullah. He also developed a keen interest in homeopathy and devoted himself to treating the poor and needy.

A Magnificent Khilafat

On June 10, 1982, Hazrat Mirza Tahir Ahmadth was elevated to the throne of Khilafat. Only a few years after his appointment as Khalifatul-Masih, in 1984, Huzoorth was forced to migrate to London due to Pakistan's enforcement of Ordinance XX. Thus, on April 28, 1984, Huzoorth migrated to London, England. Contrary to the hopes of the enemies of Ahmadiyyat, his migration to London would further establish and strengthen the Jama'at worldwide. In 1994, Huzoorth launched Muslim Television Ahmadiyya (MTA) which exponentially expanded the Jama'at's missionary efforts, truly fulfilling the prophecy vouchsafed to the Promised Messiah^{as}: "I shall cause thy message to reach the corners of the earth." Furthermore, Huzoorth established the *Waqf-e-Nau* scheme, creating a legion of youth dedicated to the service of religion from before their births. Throughout his Khilafat, he would launch many humanitarian initiatives including the *Maryam Shaadi Fund*, the *Syedna Bilal Fund* and *Humanity First*.

Legacy

Huzoor'sth brilliant administration and gifted intellect guided the Jama'at in an era of technological advancement and perilous tribulations. His breadth of knowledge left onlookers bewildered, and his unique commentaries of the Holy Qur'an would help relate its timeless teachings to a modern world.



يَا عَلِيُّ دَعُهُمْ وَأَنْصَارَهُمْ وَزَرَّاعَتَهُمْ

“O Ali! Stay away from them, their helpers, and their harvest. Leave them and turn away from them.”

— Revelation of the Promised Messiah^{as}

An Extract From the First Address of Hazrat Khalifatul-Masih IVth

“All I wish to say to you is that you should pray for me, as well as yourselves, with the words:

رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ. وَاعْفُ عَنَّا وَاعْفِرْ لَنَا
وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٣٨﴾

[Our Lord, burden us not with what we have not the strength to bear; and efface our *sins*, and grant us forgiveness and have mercy on us; Thou art our Master; so help us Thou against the disbelieving people. (2:287)]

This responsibility is so grave, difficult, and disquieting that it makes me recall the departing words of Hazrat Umar^{ra}:

اللَّهُمَّ لَا لِي وَلَا عَلَيَّ

[O Allah, neither do I seek any reward from you nor do I want to be held accountable for anything!]

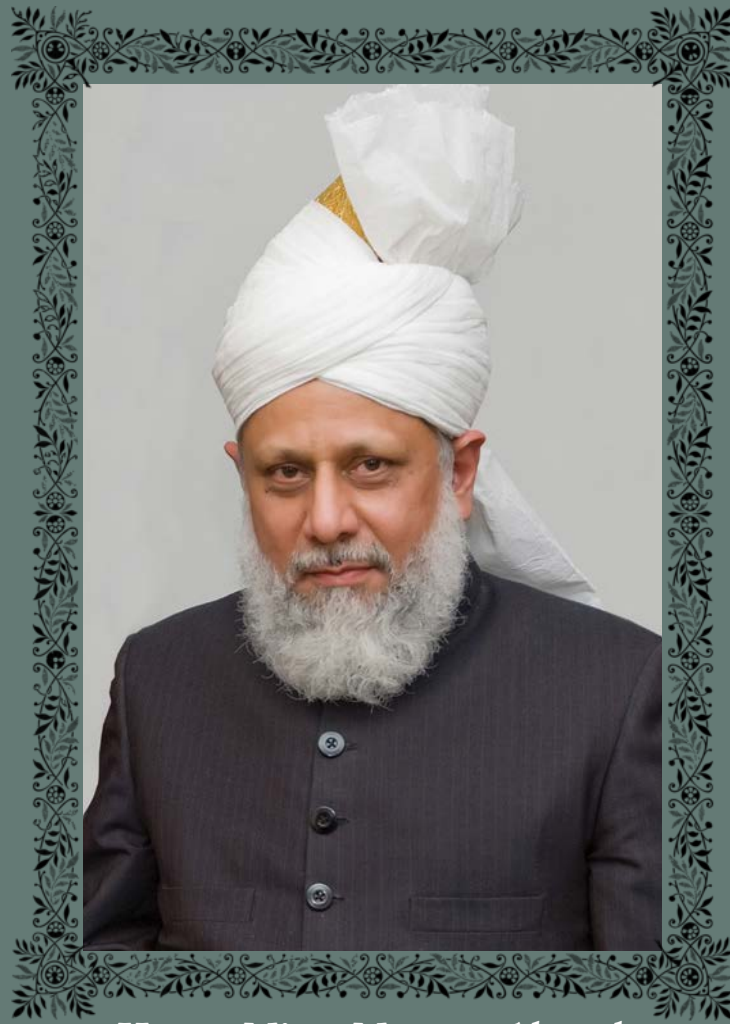
It is true that God appoints the Khalifa; I have always believed in this and—if Allah enables me—I will continue to do so until my last breath. The election of the Khalifa is not subject to any human interference. Therefore, I am no longer answerable to you or any other member of the Jama’at. This does not mean that I now have the freedom to act as I want, rather, I am now accountable directly to God.

You do not know the state of my heart. You are unaware of the secrets it hides. However, my Lord is able to penetrate into its deepest recesses. He will not accept any feeble excuses from me I will be worthy of His favour only if my actions are sincere, arise from a spirit of loyalty, and are governed by *taqwa* [righteousness]. Therefore, I am no longer answerable to the weak rather I now bow before and am accountable to the Greatest and most Powerful of beings. This is no small responsibility. Every fibre of my being trembles at the thought of whether He will remain pleased with me, that He will give me life for as long as He remains satisfied with me and bless me by not allowing me to even think of anything which is contrary to His will.”

(*Al-Fazl Rabwah*, June 19, 1982, pp. 2-3; *Khilafat-e-Ahmadiyya Souvenir*, pp. 35-36)



Hazrat Khalifatul-Masih IVth at the occasion of the Ahmadiyya Centenary, 1989



Hazrat Mirza Masroor Ahmad Khalifatul-Masih V

(MAY ALLAH BE HIS HELPER!)

B. 1950

A Gentle Youth

Hazrat Mirza Masroor Ahmad^{aa} was born on September 15, 1950, in Rabwah, Pakistan, to Hazrat Mirza Mansoor Ahmad and Hazrat Sahibzadi Nasira Begum. The maternal grandson of Hazrat Khalifatul-Masih II^{ra}, Hazrat Mirza Masroor Ahmad^{aa} was a particularly calm and gentle child. He was a diligent student at Ta'limul Islam College, and went on to earn his Master's in agricultural economics at the University of Agriculture in Faisalabad in 1977.

After completing his education at age 27, he immediately dedicated his life to the service of the Jama'at. From 1977 to 1985, he served in Ghana where he engaged in social, educational and agricultural development projects.

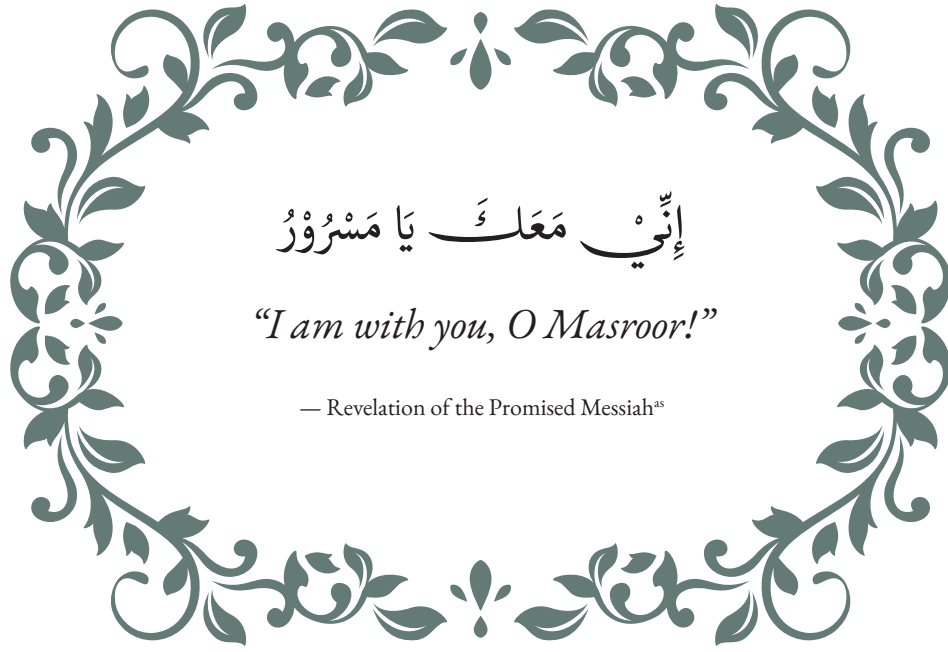
Upon his return to Pakistan in 1985, Hazrat Mirza Masroor Ahmad^{aa} served in various senior administrative posts within the Community, including Amir Muqami and Nazir-e-Ala (chief executive) of Sadr Anjuman Ahmadiyya Pakistan.

His Blessed Khilafat

On April 22, 2003, Hazrat Mirza Masroor Ahmad^{aa} was divinely appointed as Khalifatul-Masih V. That day, millions of Ahmadis across the globe pledged allegiance to him, through MTA.

Under his leadership, the Ahmadiyya Muslim Jama'at is engaged in global efforts to propagate the peaceful message of Islam. Hazrat Mirza Masroor Ahmad^{aa} leads a worldwide campaign to relay the true and peaceful teachings of Islam. He has delivered keynote addresses at renowned global venues such as Capitol Hill, the UK House of Parliament, the European Parliament and at Parliament Hill in Ottawa, Canada. His message is simple: "If you have peace in you, it means that you are projecting peace. And if every one of us had peace, it means that we would be projecting peace to others."

Followed by millions of Ahmadis, and adored by countless people throughout the world, Hazrat Khalifatul-Masih V^{aa} continues providing incalculable service and guidance everyday.



Hazrat Khalifatul-Masih V^{aa} Address to Members of the Electoral College

“I am utterly ignorant of the work for which I have been chosen. You have all witnessed the great wealth of knowledge possessed by Hazrat Khalifatul-Masih IVth. I do not possess any kind of knowledge whatsoever. Since the regulations do not allow me to decline the office of Khilafat, I have no choice but to quietly accept this position.

If you have elected me while holding God as your witness, that you consider me capable of discharging the duties of this office, then I implore you to help me with your prayers. I am a very humble man. This task cannot be fulfilled without the aid of prayer. May Allah also grant me the opportunity to pray for you and make me worthy of the oath I have just taken. Again, I request you to help me by praying for me, praying for me, praying for me.

In the words of Hazrat Khalifatul-Masih IVth, my life is now in the hands of God. Thus, may He—with His unconditional mercy—give me the strength to perform His will. Amen!”

(*Centenary Khilafat-e-Ahmadiyya Souvenir*, pp. 39)

First Televised Address of Hazrat Khalifatul-Masih V^{aa}

“I would just like to request the members of the Jama’at to pray fervently, pray fervently, and pray fervently during these days. They should supplicate before God, supplicate before God, and supplicate before God. May Allah help and strengthen us and allow the Jama’at to continue on its journey towards success and prosperity. Amen!”

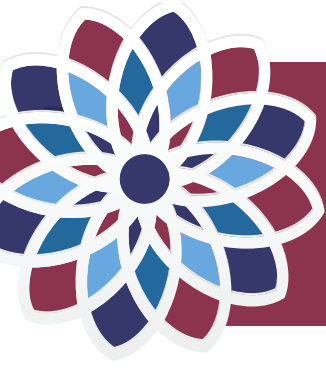
(*Al-Fazl Rabwab*, April 24, 2003, p. 2; *Centenary Khilafat-e-Ahmadiyya Souvenir*, pp. 40)



NOTE: The introductions of the Khulafa have been adapted from the Khilafat-e-Ahmadiyya exhibition prepared by Jamia Ahmadiyya Canada in 2017



MAKHZAN - F. TASAWEER © 2006



KHILAFAT: A DIVINE PROMISE

Given below is an extract of the Friday Sermon delivered by Hazrat Khalifatul-Masih V (may Allah be his Helper!) on May 27, 2022. In this insightful and faith-inspiring sermon, Huzoor^{ra} expounded upon the establishment of Khilafat-e-Ahmadiyya according to God's promises and Divine support with the Khulafa.

Today is May 27. For the Ahmadiyya Community, this day is known as Khilafat Day. Every year, we commemorate Khilafat Day by holding gatherings on or around this day. However, why do we do this? We ought to remain mindful of the answer to this question at all times and we should also inform our children and future generations to reflect upon the reason behind doing this.

This day began on May 27, 1908, when Allah the Almighty—in accordance with His promises—blessed us by establishing the institution of Khilafat within the Ahmadiyya Muslim Community. The Promised Messiah^{as} was vouchsafed a promise by Allah the Almighty in relation to the progress of the Jama'at which was fulfilled on this day. The Promised Messiah^{as} had been preparing his Jama'at for some time that no one could escape death. Even prophets, once they had completed their mission, returned to Allah the Almighty. The Promised Messiah^{as} repeatedly reminded his Jama'at that the time of his return to his Creator was nigh. However, along with this, he would also give the glad tidings that the Community established by the Promised Messiah^{as} would flourish and spread and that the promises made by Allah the Almighty to him would certainly be fulfilled; and that the Jama'at would progress by the grace of Allah, and no one could hinder it.

Prophecy of the Holy Prophet^{sa}

In one narration, the Holy Prophet^{sa} has made reference to his own era and also the era of the latter days, i.e., referring to the time of the Promised Messiah^{as} and also mentioned the establishment of the institution of Khilafat after him. In a gathering with his companions, the Holy Prophet^{sa} stated:

“Prophethood shall remain among you as long as Allah shall will”, i.e., the Holy Prophet^{sa} would remain among the companions. “Then, He will bring about its end and follow it with Khilafat on the precepts of prophethood”, i.e., a rightly guided Khilafat will be established, which will precisely follow in the footsteps of prophethood, “and it will remain as long as Allah shall will, and then bring about its end.”

For some time now, I have been mentioning accounts of the Companions^{sa} that participated in the Battle of Badr, which also included the Rightly Guided Caliphs. These days, accounts from the life of Hazrat Abu Bakr Siddiq^{ra} are being narrated. Throughout the accounts relating to the Khulafa, it is as clear as daylight that in their role as the Khalifa, all of them worked selflessly, followed the traditions of the Holy Prophet^{sa} and made the Holy Qur'an their guiding principle. In other words, they tried to remain firmly established on the precepts of prophethood throughout.

Nevertheless, continuing with the words of the Holy Prophet^{sa}, he stated that a tyrannical monarchy would then follow according to Allah's decree and that people would be dejected and perturbed. When this came to an end, something even worse in the form of monarchical despotism would follow it according to Allah's decree.

And history bears testimony to this. As a matter of fact, even until today, the Muslim rulers, who have become distant from faith, are treating their citizens in the same way, be they political rulers or kings. Regardless of whichever party they belong to, whoever takes the reins of the government, they become immersed in materialism. Nevertheless, the Holy Prophet^{sa} says that once all of this befell the *ummah*, the mercy of Allah the Almighty would be rekindled, and He would put an end to this era of tyranny and oppression. Following this, Khilafat on the precepts of prophethood would be established. After saying this, the Holy Prophet^{sa} became quiet.¹

The prophecy made by the Holy Prophet^{sa} regarding a time when cruelty and oppression would end was relating to those people who would pledge allegiance to the *Khatam-ul-Khulafa* [Seal of the Caliphs], the Promised Messiah and Mahdi^{as} and would act in accordance with his teachings. Allah the Almighty has established this system [of Khilafat], but if the people do not come under its fold and persist in their stubbornness, then the only outcome is exactly what the Muslims are witnessing today.

May Allah the Almighty grant these people wisdom and foresight, and may they become those who recognize the true servant of the Holy Prophet^{sa}, as opposed to becoming those who, by rejecting him, increase in their cruelty towards the community of the Promised Messiah^{as}.

Khilafat Will Remain Forever

Nonetheless, it should be clearly understood that the Holy Prophet^{sa} remaining silent after stating that “in the Latter Days, there would be Khilafat established amongst you on the precepts of prophethood” denotes that this establishment would remain for a very long time.

Owing to not understanding certain aspects, some people allege that the silence denotes that this establishment—i.e., the Khilafat established after the demise of the Promised Messiah^{as}—would come to an end quickly. All such people are gravely mistaken. The Promised Messiah^{as} himself has clarified that this institution is one that would remain. The promises made to the Promised Messiah^{as} by Allah the Almighty will surely be fulfilled. Even if the heavens and the earth are rent asunder, there is nothing that can prevent divine promises from

being fulfilled. Nevertheless, whilst clarifying that the institution of Khilafat is one that will remain established, the Promised Messiah^{as} says to members of the Jama'at:

“So dear friends! Since it is the practice of Allah, from time immemorial, that God Almighty shows two Manifestations so that the two false joys of the opponents be put to an end, it is not possible now that God should relinquish His practice of old. So do not grieve over what I have said to you”, i.e., about news of his demise, “nor should your hearts 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 Judgement. And that second Manifestation cannot come unless I depart. But when I depart, God will send that second Manifestation for you which shall always stay with you just as promised by God in *Barahin-e-Ahmadiyya*.”²²

The words of the Promised Messiah^{as} wherein he says that this is a promise from God Almighty and that the second manifestation, or in other words, Khilafat, would remain until the last day means that such people will continue to be born who shall safeguard and protect Khilafat-e-Ahmadiyya. Thus, fortunate are those among us who remain attached to Khilafat-e-Ahmadiyya and teach their progenies to do the same, and unfortunate are those who desire to confine Khilafat-e-Ahmadiyya to a period of time or those who harbour such thoughts. Such people will, as always, face failure and be unsuccessful. This has been demonstrated through the history of the Community, where the enemies met with failure at the time of the election of the first and second Khalifa.

Promises of Allah

Nevertheless, whilst further elaborating on the fact that Khilafat will remain established, the Promised Messiah^{as} states:

“And this promise”, i.e., the promise about the establishment of Khilafat, “is not regarding my person; rather, the promise is with reference to you, as God [addressing me] says, ‘I shall make this Community who are your followers, prevail over others till the Day of Judgment.’ Thus, it is inevitable that you see the day of my departure, so that after that day the day comes which is the day of ever-lasting promise. Our God is He Who keeps His promise and is Faithful and is the Truthful God. He shall show you all that He has promised. Though these days are the last days of this world and there are many a disaster waiting to happen, yet it is necessary that this world continues to exist until all those things about which God has prophesied come to pass.”

And there are still countless promises made by Allah to the Promised Messiah^{as} which are yet to be fulfilled. The Promised Messiah^{as} says: “I came from God as a Manifestation of Divine Providence and I am a personification of His Power. And after I am gone, there will be some other persons who will be the manifestation of the second Power of God.”²³

Thus, the promises of Allah the Almighty to the Promised Messiah^{as} about the rejuvenation and progression of Islam—and all other promises which he was foretold will, *Insha'Allah*, surely come to fruition; those promises will surely be fulfilled. The Community will see the day that Islam is victorious, *Insha'Allah*. The Community will also witness its own progress, *Insha'Allah*. Those who remain attached to Khilafat will become recipients of the favours and grace of Allah the Almighty. The Ahmadiyya Community will spread across the world, and this is precisely what the Promised Messiah^{as} has also said.



A scene of the International Bai'at Ceremony at Jalsa Salana UK, 2018

Victory of Ahmadiyyat

Therefore, whilst expounding upon the victory of the Community, the Promised Messiah^{as} states:

“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:

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي ۗ

[Allah has decreed: ‘Most surely I will prevail, I and My Messengers (58:22)]

And the word ‘predominance’ is meant that as messengers and prophets desire that God’s will 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 reveals yet another dimension of His Might and creates such means by which those objectives, which had to some extent remained incomplete, reach the stage of perfection.”⁴

These prophecies and promises which Allah the Almighty has vouchsafed to the Promised Messiah^{as} shall reach completion, and this will happen through the system of Khilafat which is continuing after his demise. Allah the Almighty will enable this Community to progress and indeed He is doing so.

Devotion to Khilafat

He Himself is guiding people. He establishes their bond with Khilafat, and is forming this association even today, otherwise it is beyond human capacity to do such a thing. It is beyond human capability to tie the members of the Community with the Khalifa of the time in such a strong bond the like of which is unparalleled. Allah the Almighty does not just connect the hearts of people with Khilafat of those who are Ahmadis from before; rather, He also connects to Khilafat the hearts of those who later join the fold, and those who newly convert and have not yet received full moral training. This is solely the work of God Almighty. After pledging allegiance, they demonstrate the same level of sincerity and devotion to the Promised Messiah^{as}. They show the same sincerity and devotion for the completion of the Promised Messiah’s^{as} mission. They demonstrate the same level of devotion to Khilafat-e-Ahmadiyya which was established after him, and they continue to demonstrate this.

Divine Support of Each Khalifa

If the manner in which people pledged their allegiance to Hazrat Khalifatul-Masih I^{ra} was not by the special help of Allah the Almighty, then what was it? Aside from a few hypocrites—who are to be found in every community—everyone continued to increase in their devotion and love for Khilafat. As for the hypocrites, he reprimanded them severely and put them in their place, whereby they no longer had the courage to even raise their heads.

Thereafter, during the election of Hazrat Khalifatul-Masih II^{ra}—in spite of the commotion caused by those same opponents who acted with hypocrisy during the era of Hazrat Khalifatul-Masih I^{ra} but re-



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mained within the Community—the members of the Community called out the name of *Hazrat Mian Sabib*, Hazrat Mirza Mahmud Ahmad^{ra} and pledged their allegiance to him as the second Khalifa. This was despite the tumult, mischief and disturbance of these people. The world then witnessed just how quickly the Community continued to progress. Mission houses were opened around the world, mosques were constructed and literature was disseminated. The mission for which the Promised Messiah^{as} came further flourished.

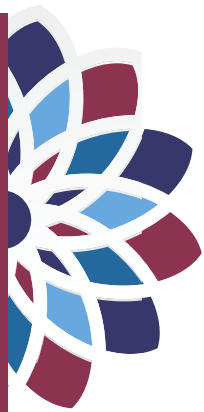
Then, in the time of Hazrat Khalifatul-Masih IIIth, Allah the Almighty blessed the Community with further advancements, despite the severe attack from the government of the time [i.e., the Pakistan Government]. Those who claimed that they would reduce every member of the Jama’at to carry a beggar’s bowl, themselves departed this world in a pitiable state.

Later, new avenues of progress opened during the era of the Hazrat Khalifatul-Masih IVth and Allah the Almighty demonstrated new signs of His aid and support. New doors for spreading Islam were opened. Those who sought to cut the hands of the Khalifa of the time themselves had their hands cut and their bodies were pulverized into the air, but the Community never stopped making progress. The scope of outreach increased. MTA was launched, through which the message of the Community began to reach every home. This is the progress towards the fulfilment of the promises of Allah the Almighty vouchsafed to the Promised Messiah^{as}. If these are not the fulfilment of the promises made by Allah the Almighty, then what else can it be?

Allah the Almighty also manifested His aid and support during the era of the Fifth Khilafat. Within MTA, new avenues were opened for propagating the message of Islam and completing the mission of the Promised Messiah^{as}. Seven, eight new channels were launched in different languages, whereas before there was only one. Various programmes were then translated into different languages of the world. MTA reached all those corners of the earth where it previously had not reached, and the message of Ahmadiyyat and the true Islam began to reach people living in these countries and areas in their local language, and through this, hundreds of thousands of pious natured people were provided the opportunity to accept Ahmadiyyat. Furthermore, aside from MTA and radio programs, Allah the Almighty has been guiding people Himself and enabled them to accept Ahmadiyyat through dreams and literature, etc.

If we study the history of Ahmadiyyat, we find many instances during the lifetime of the Promised Messiah^{as} of how Allah the Almighty Himself guided people to accept the Promised Messiah^{as}. The same was the case in the time of Hazrat Khalifatul-Masih I^{ra} and Allah the

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Allmighty would guide people Himself. Many pious souls continued to join the fold of the Jama'at. Then during the time of Hazrat Khalifatul-Masih II^{ra}, similar incidents took place. In those families where Ahmadiyyat has been established for a long time, accounts continue to be narrated as to how Allah the Almighty bestowed the opportunity upon their elders to accept the truth. The same is witnessed during the era of Hazrat Khalifatul-Masih IIIth. Even in the time of Hazrat Khalifatul-Masih IVth, Allah the Almighty guided pious souls to accept Ahmadiyyat. All of this was as a result of the promises vouchsafed to the Promised Messiah^{as} by Allah the Almighty. During the era of every Khilafat, the Jama'at continued to expand.

Even in the era of the Fifth Khilafat, Allah the Almighty has continued to bestow His blessings in the same manner. Allah the Almighty is opening ever new avenues for tabligh and is opening the hearts of more and more people to listen and accept the message of the Promised Messiah^{as}—which is the message of the true Islam. Such events transpire which show that the event could only have happened as a result of divine help. Otherwise, simply through human effort, people would never accept in this way...

Remain Attached to Khilafat

Thus, so long as every Ahmadi remains attached to Khilafat, they will continue to inherit the blessings of Allah the Almighty. In order to achieve this, we must ensure that our actions are in line with the teachings of God Almighty. It is only then that we will benefit from this bounty and this is what Allah the Almighty has promised; those whose faith is accompanied by actions which comply with ways outlined by God, they will continue to reap the blessings of Khilafat. In other words, we will reap these benefits when we have complete faith in Allah the Almighty accompanied with fulfilling the rights of His worship and when our every action is in search of attaining Allah the Almighty's pleasure.

The Promised Messiah^{as} states:

“In the Holy Qur'an, along with faith, Allah the Almighty has also instructed to perform good deeds. Good deeds are those acts which contain not the slightest bit of corruption.” He states, “If there is even a single person in a household who carries out good deeds, then the entire household is safeguarded. Think of it as such; if good deeds do not exist, then mere faith is of no benefit.”⁵

Hence, we must continuously analyze ourselves and remain vigilant lest Satan attacks us. Allah the Almighty enabled our forefathers to accept the Promised Messiah^{as} or has enabled us to accept him. This is His favour, and in order perpetuate the bounties of this favour, we

must always strive to increase and protect our faith so that each one of us may partake of this bounty which was foretold by the Holy Prophet^{sa} and which was promised by Allah the Almighty to the Promised Messiah^{as}—that is the institution of Khilafat. Hence, we must continue to analyze ourselves so as to see the degree to which we have attached ourselves to Khilafat so that we may be united in establishing the unity of God Almighty in the world. At one instance, the Promised Messiah^{as} states:

“Rejoice and be happy that the field of achieving nearness is vacant.” That is, the field of attaining nearness to God and drawing close to Him is empty. “Every nation is in love with the world and to what pleases God, the world pays no attention. Now is the time for those who wish to enter this door”, i.e., the door that leads towards God Almighty, “that they, mustering all their strength, show their mettle and win the much coveted prize from God. Do not think that God will let you go to waste. You are the seed which the hand of God has sown in the earth. God says that this seed will grow and flower and its branches will spread in all directions and it will become a vast tree.”⁶

The Promised Messiah^{as} further states:

“God addressed me and said that I should inform my Jama'at that those who believe and their belief is not adulterated with worldly considerations and is free from hypocrisy and cowardice and is not found wanting at any stage of obedience, such people are the favourites of God. And God says that indeed these are the ones whose station is that of Truth.”⁷

The Promised Messiah^{as} has stated all of these things in his book, *The Will*, in which he also gave the glad tiding of the establishment of Khilafat. Hence, this statement of his indicates that every Ahmadi should have a connection of sincerity and loyalty with Khilafat and they are the ones who will rise to the level of doing justice to their oath of allegiance. It is only when this is achieved that we will be doing justice to commemorating Khilafat Day.

May Allah the Almighty enable everyone to do justice to their oath of allegiance and also reap the blessings of Allah the Almighty.

A NOTE TO THE READER: The transcript of this Friday Sermon was translated by *The Review of Religions* and its English translation first appeared in *Al Hakam's* June 24, 2022 issue, pp. 20-24

Endnotes

1. *Musnad Ahmad bin Hanbal*, vol. 6, p. 285, Hadith 18596; Alimul Kutub, Beirut, 1998
2. *The Will* [English translation of *Al-Wasiyyat*], p. 7, 2005 ed.
3. *The Will*, p. 8, 2005 ed.
4. *The Will*, p. 6, 2005 ed.
5. *Malfuzat*, vol. 4, pp. 284-275
6. *The Will*, p. 12, 2005 ed.
7. *The Will*, p. 12, 2005 ed.

SIGNS OF A TRUE KHALIFA

The following is an extract from the address delivered by Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul-Masih II and Musleh Mau'ud, may Allah be pleased with him, at the occasion of the silver jubilee of his Khilafat, in 1939. Published in book form under the title *Khilafat-e-Rashidah*, the address is an outstanding exposition on the status of Khilafat, the role of a Khalifa and the qualities of rightly guided Khulafa.

First Sign: Appointed by God

A Khalifa is appointed by God and no human hand is involved in appointing him, nor does he himself desire it, nor does he become Khalifa by some plan. Sometimes, a person whose appointment is considered impossible is appointed as Khalifa. The words:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ

“Allah has promised to those among you who believe and do good works,” (24:56) indicate that God alone appoints the Khalifa because only He who made the promise can fulfil that promise. Some people make the mistake of thinking that this promise means that people appoint a Khalifa of their own choice, and that God will declare him to be His choice. But it is like the way of a teacher that I had who used to tell a boy that he was happy with, that “whatever money you are holding in your pocket is an award from me”. This mistaken notion amounts to rendering the promise of Khilafat to the same level; as if God says “Go ahead and appoint someone your Khalifa by your choice but consider him appointed by Me”. If this is the case then what is the prize? And how is this treatment distinctive that Allah the Almighty has a special love with the Jama'at which believes and does good works. One who makes a promise also fulfils it. Is it so that one who makes a promise has someone else fulfil it? The first thing mentioned in this verse is the advent of a Khalifa from Allah the Almighty. All evidence points toward this. No one can become the Khalifa by his own desires. Similarly nobody can become the Khalifa by some connivance. The Khalifa is he whom God desires to be. Indeed, he will often become a Khalifa when the world considers it impossible.

Second Sign: Divinely Supported Like Prophets

The second sign of a truthful Khalifa given is that Allah the Almighty helps him in a manner similar to the way He helps the prophets because it is mentioned that:

كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ

“He made them Successors from among those who were before them”.
(24:56)

Such Khulafa deserve the same help that We gave to the previous

Khulafa. We know that the previous Khilafats were of two types: First *Khilafat-e-Nubuwwat* (the Khulafa who are prophets) as was the Khilafat of Prophet Adam^{as}, about whom it is mentioned:

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

“I am about to place a Khalifa in the earth.” (2:31)

Prophet Adam^{as} was not elected nor was he a worldly king. Allah the Almighty made a promise with angels and made him a Khalifa in the earth on His Own. Those who denied him were punished. Similarly, it is mentioned about Prophet David^{as}:

يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ ﴿٤٥﴾

“O David We have made you a Khalifa in the earth, (Prophet David^{as} was a prophet of Allah the Almighty. Therefore, it indicates that here Khilafat means Khilafat-e-Nubuwwat) so judge the people with justice. And follow not the desires of the people lest it should lead you astray from the right path. Surely those who go astray will have a severe punishment from Allah the Almighty. Therefore, do not follow their desires but do the same to which God guides you.” (38:27)

In these verses the same subject is mentioned as is in the words,

فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ

“And when thou art determined, then put your trust in Allah.” (3:160)

Some persons have mistaken the meaning of:

لَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ

They think that in this verse Prophet David^{as} is admonished not to follow the vain and immoral desires of people. This is not the meaning of this verse. It actually means that: “sometimes the majority of the people will advise you to do something. But it is not your job to yield before the majority, but to see whether what they say is useful or not. If it is useful then accept it and if it is not useful then reject it even if it is presented by the majority, especially in a situation when it is sinful.”...¹

Third Sign: Conditional upon Faith and Acts of Goodness

The third thing that can be deduced from this verse is that the promise with the *ummah* of the Holy Prophet^{sa} only applies until the time the *ummah* remains established upon faith and acts of goodness. When it deviates from faith and acts of goodness, Allah the Almighty will withdraw His promise. Thereby, a great difference is mentioned between Prophethood and Khilafat. Prophethood is established when the world is filled with evils and chaos. As it is mentioned:

طَهَرَ الْفَسَادَ فِي الْبَرِّ وَالْبَحْرِ

“Corruption has appeared on land and sea.” (30:42)

People forget Allah the Almighty and turn away from divine commands. They are captivated by error and perversion, and darkness covers every part of the land. This then causes Allah the Almighty to send a Messenger who reforms the people. He brings down the light of faith from heavens, and puts the people to whom the Messenger is sent on the path of truthful religion. But Khilafat comes at a time when there is a majority of believers and performers of good works in the nation. As such, Prophethood comes at the extermination of faith and acts of goodness, while Khilafat comes at a time when people are on the path of faith and doing acts of goodness. This is the reason that Khilafat starts when Prophethood ends, because faith and acts of goodness are placed on sound footing by Prophethood. So as the majority of people are those who are on the path of faith and righteousness, Allah the Almighty blesses them with Khilafat.

In the middle period when the world is neither totally devoid of pious people nor full of evil then it is deprived of both the favours because neither the illness is so severe as to demand a prophet, nor is the moral health so perfect as to justify a Khalifa to lead them in good deeds.

Loss of Khilafat is Due to Shortcoming of the Community

It is evident from this command that the loss of Khilafat is not due to any shortcoming of a Khalifa but due to a shortcoming of a Jama'at. The loss of Khilafat does not prove the sin of a Khalifa, but it is a proof of the sin of a Jama'at, because it is a clear promise of Allah the Almighty that He will continue Khilafat while the majority is on the path of faith and doing acts of goodness. When change comes and most of the people deviate from the path of faith and acts of goodness, then Allah the Almighty will say, “you have become evil doers, so I withdraw My blessing from you”. (Though if God desires, He may continue making Khulafa in a Jama'at for some time as an extra favour).

When a person says that a Khalifa has become worthless, he, in other words, declares that the Jama'at has been deprived of a majority of believers and performers of good works. It is the promise of God that as long as a Jama'at is firm in faith and acts of goodness Khulafa will continue coming, but when they lose their steadfastness, the Khulafa will cease to come—so there is no chance of corruption of a Khalifa.

However, there is a chance that the Jama'at be deprived of people of faith and of performing acts of goodness. As the Khalifa cannot be corrupted—only the Jama'at can be—when a person declares before the world that the Khalifa of the Ahmadiyya Muslim Jama'at has become corrupt, then he will have to admit that at this time despite there still being a large number of Companions of the Promised Messiah^{as} present among us and the age being full of the machinations of the Antichrist, this tree [Ahmadiyyat] which was destined to prosper and spread throughout the world, has been attacked by Satan and has been deprived of its faith; and not just that, but even its potential for acts of goodness have been crushed.

According to such a claimant, the Khalifa has become corrupt, and the Holy Qur'an reveals that true Khulafa will continue to come as long as the majority of Jama'at remains firm on faith and acts of goodness. The denial of Khilafat is not just a denial of the Khalifa but it also amounts to saying that the Jama'at has been deprived of faith and acts of goodness.

Fourth Sign: Establishment of Religion

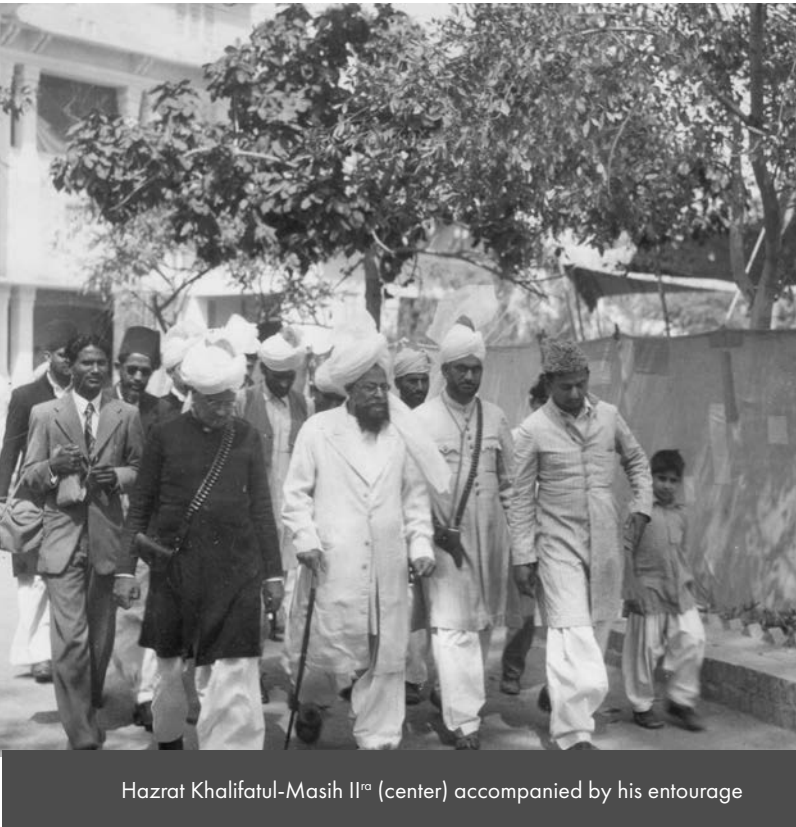
The fourth sign of a Khalifa enunciated by Allah the Almighty is that their religious commands and ideas are spread in the world by Allah the Almighty.

Therefore, He says:

وَلَيَمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ

Allah the Almighty will glorify their religion and in spite of adverse circumstances, He will establish it in the world. (24:56)

This is a great proof of true Khilafat. When we consider it then it looks to be a great sign of Allah the Almighty for the truth of Khulafa-e-Rashidin. It is remarkable that Hazrat Abu Bakr^{ra} and Hazrat Umar^{ra} belonged to the families that did not have strong tribal support, but those of Hazrat Uthman^{ra} and Hazrat Ali^{ra} were tribal. Banu Umayyah was in favour of Hazrat Uthman^{ra} and Banu Abbas in favour of Hazrat Ali^{ra}, and both of them had a great strength in Arabia. At the time of the downfall of Khilafat the majority of the Muslims had lost their faith and stopped committing acts of goodness. Banu Umayyah took control of the Muslims after the martyrdom of Hazrat Uthman^{ra} and Hazrat Ali^{ra}, and those who belonged to Hazrat Uthman^{ra} praised him



Hazrat Khalifatul-Masih II^{ra} (center) accompanied by his entourage



The Khulafa will be very bold, and fear will not come close to them. Whatever they do would be according to the will of God.

and condemned Hazrat Ali^{ra} in their rule. In this period there were few who appreciated Hazrat Abu Bakr^{ra} and Hazrat Umar^{ra}. After this the circumstances changed and Banu Abbas came to power in place of Banu Umayyah. These were the people that belonged to Ahl-e-Bait, and used all their energies to praise the virtues of Hazrat Ali^{ra} while condemning Hazrat Uthman^{ra}. In short, Banu Umayyah continued condemning Hazrat Ali^{ra}, while on the other hand Banu Abbas kept condemning Hazrat Uthman^{ra}. In this way, for many centuries, one group of Muslims remembered the virtues of the one and the other group counted those of the other one. After the first four Khulafa there came two periods of Islamic history when there was no admirer of Hazrat Abu Bakr^{ra} and Hazrat Umar^{ra}, but despite that their decrees and injunctions became revered in the entire world. The others were also honoured, but not to that extent as had been promised in:

وَلَيَمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ

Allah the Almighty will establish their religion, and put their honour in the hearts of the people. Accordingly, when any Muslim is asked whom he respects the most, he will name first Hazrat Abu Bakr^{ra}, then Hazrat Umar^{ra}, then Hazrat Uthman^{ra} and finally Hazrat Ali^{ra}, whereas there was no one to name Hazrat Abu Bakr^{ra} and Hazrat Umar^{ra} for a long time. For such a long period even the names of these very great personalities were forgotten. But God kept their names alive, and gave honour to their decrees and injunctions, which He did not give to the decrees and injunction of Hazrat Uthman^{ra} and Hazrat Ali^{ra}. In the period of Banu Umayyah, attempts were made to defame Hazrat Ali^{ra}, and in Banu Abbas, Hazrat Uthman^{ra} was censured. But in spite of all these attempts made by the governments, who, in their periods tried their best to defame and erase their names from the history; even then these two Khulafa came out unscathed, and God established their honour and prestige in the Islamic world.

Fifth Sign: Transforming Fear into Security

The fifth sign that Allah the Almighty mentions is:

وَلَيَبْرِكَنَّ لَهُمْ مِّنْ بَعْدِ خَوْفِهِمْ أَمْنًا

“He will surely give them in exchange security and peace after their fear.”

(24:56)

After their fearful condition He transforms their fear into security. Some people take this verse to mean that they remain safe from every kind of fear, and argue that Hazrat Umar^{ra}, Hazrat Uthman^{ra} and Hazrat Ali^{ra} faced fear after their Khilafat because the enemies martyred them. They therefore argue that none other than Hazrat Abu Bakr^{ra} can be accepted as a *Khalifa-e-Rashid*. Sheikh Abdur Rehman Misri has also emphasized this point, and wrote that the real Khalifa was only Hazrat Abu Bakr^{ra}, and that the Khilafat of Hazrat Umar^{ra}, Hazrat Uthman^{ra} and Hazrat Ali^{ra} do not come within the sphere of *Ayat-e-Istikhlaf* (24:56).

Bear in mind that such people are misled because they do not ponder over the deeper meanings of the words of the Holy Qur’an. No doubt, the transformation of fear into security is also a great favour, but Allah the Almighty does not mention that whatever is considered fear by any random person will be removed from them. He only mentions,

وَلَيَبْرِكَنَّ لَهُمْ مِّنْ بَعْدِ خَوْفِهِمْ أَمْنًا

The fear that is created in their hearts and the thing from which they are afraid of, Allah the Almighty will remove it and transform it into security.

Therefore, promise is not that whatever is fearful for Tom and Harry will not happen with the Khulafa. But the promise is that whatever is fearful for them, Allah the Almighty will remove it and transform their fear into security...²

Sixth Sign: Standard Bearers of God’s Unity

The sixth sign of Khulafa mentioned by Allah the Almighty is that:

يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا

This means that the Khulafa will worship Allah the Almighty and will not associate any partners with Him. Allah the Almighty will create extraordinary courage and bravery in their hearts, and the fear of anyone other than Allah the Almighty will not be present in their hearts. They will not do anything due to fear of the people, but will trust in Allah the Almighty, and will work for His pleasure alone. It does not just mean that they will not worship idols, for idol-worship is not practiced even by ordinary Muslims; so then how could it be said about Khulafa that they will not worship idols?

Therefore, this verse does not refer to idol-worship, but it says that Khulafa will not step back from sure footing due to fear of people. Whatever will they do, they will do it with the fear of Allah and will fulfil the will and plan of God, no matter how much danger and other perilous misfortunes they may come across. In the world, sometimes even a very bold person changes his position due to fear of people. He does not intend to abandon the truth, but there is always a desire in the heart to work in such a manner that does not cause someone to raise an objection...

The Khulafa will be very bold, and fear will not come close to them. Whatever they do would be according to the will of God. They will not do anything due to the fear of any person.³

Endnotes

1. *Khilafat-e-Rashidab*, pp. 140-144
2. *Khilafat-e-Rashidab*, pp. 148-155
3. *Khilafat-e-Rashidab*, pp. 165-166, 169



“You have someone who has **TRUE SYMPATHY FOR YOU**; who **TRULY LOVES YOU**; who considers your pain and sufferings to be his own; and who is **ALWAYS PRAYING TO ALLAH FOR YOU...**

“You have someone who is always anxious for your well-being, who puts himself into trouble for your sake, and who prays restlessly before his Lord for the sake of your comfort and peace.”

(Hazrat Khalifatul-Masih II^{ra}; *Blessings of Khilafat*, p. 6)

The Establishment of Khilafat-e-Rashidah

The following is an extract from the Friday Sermon of Hazrat Khalifatul-Masih V^{ra} delivered on March 4, 2022. In it, Huzoor^{ra} expounded upon the election of Hazrat Abu Bakr^{ra} as the first successor of the Holy Prophet^{sa}. This extract details the dialogue between the Muhajirin (those companions who migrated from Makkah to Madinah) and Ansar (such companions who welcomed the emigrant companions in Madinah) regarding the establishment of Khilafat after the demise of the Holy Prophet^{sa}.

Khalifa from the Quraish

With regard to the details regarding the election of Hazrat Abu Bakr^{ra}'s^{ra} Khilafat, it has been recorded in *Tarikh al-Tabari* that on this occasion, Hazrat Hubbab bin al-Mundhir^{ra} stood up and said:

“O people of the Ansar! Keep this matter in your hands as these people are currently under your care”, referring to the Muhajirin. “No one will have the courage to oppose you and people will not disagree with your opinion. You are honourable, affluent, in the majority, strong, mighty and experienced warriors, courageous and brave. People have turned towards you in order to see what you do. Do not disagree at this moment as your [difference of] opinion will create disorder among you and your matter will be turned against you. Hence, if these people”, i.e., the Muhajirin of the Quraish, “reject what you have just heard then there will be one leader from among us and one leader from among them.”

Upon this, Hazrat Umar^{ra} said, “This is impossible! Two swords cannot be combined in one sheath. By Allah! Arabs will never agree to elect you as the leader, while their Prophet^{sa} is from a different tribe than yours. However, the Arabs will have no objection to entrust their matters to those among whom prophethood was established, nor [would they object] that their leaders should be elected from them. Furthermore, if any Arab rejects the leadership in this case, then we will be justified and have the right to oppose him. Who will oppose us regarding the leadership of Muhammad^{sa}? We are the very friends and family of the Holy Prophet^{sa}. None but the foolish, a sinner and the one who throws himself into destruction will oppose this proposition.”

Hubbab bin al-Mundhir^{ra} said, “O people of the Ansar! Settle this matter among yourselves and do not at all agree to this person and his companions. They wish to devour your share as well and if they reject your proposition then drive them out of your areas and take control of all matters, because, by God, you are most deserving and worthy of this leadership. Your swords have made everyone obedient to this religion; all those who would otherwise not have obeyed. I take the responsibility of settling this entire matter on my shoulders, as I am experienced therein and also competent. By God! If you so desire then I will correct and settle this matter.”

Hazrat Umar^{ra} said, “If you do this then Allah will destroy you!” Hazrat Hubbab^{ra} replied, “It will, in fact, be you who will be destroyed!”

At this moment, Hazrat Abu Ubaidah^{ra} said, “O congregation of Ansar! You are the pioneers in helping and assisting the religion. It should not be the case that you now become the first ones to alter and change it.”

Upon this, Bashir bin Saad^{ra} said, “O congregation of Ansar! The sole objective of the opportunity we received of fighting the idolaters and serving the religion of Islam in its early stages was to acquire the pleasure of our Creator and it was done in obedience to our Messenger^{sa} of Allah. It does not befit us to make ourselves superior to others and we do not desire any worldly benefit from this. This is merely a favour of Allah the Almighty upon us. Hearken! The Holy Prophet^{sa} was most certainly from among the Quraish and as such, his tribe is more deserving and worthy of this leadership. I swear by God and proclaim that I will not dispute with them regarding this matter! Fear Allah and do not oppose them and do not dispute with them in relation to this matter!”¹

Bai'at at Saqifa Bani Sa'idah

Another narration of the speech of Hazrat Umar^{ra} is recorded in *Sunan al-Kubra li al-Nasa'i* that when the Ansar said in the courtyard of the Banu Sa'idah that there should be one leader from among each party, Hazrat Umar^{ra} replied—as was previously mentioned—that there could be two swords in one sheath as they would not fare well if it were so. Hazrat Umar^{ra} then took the hand of Hazrat Abu Bakr^{ra} and said, “Who is it that possesses these three qualities:

إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

That is, “When he (i.e., the Holy Prophet^{sa}) said to his companion, ‘Grieve not, for Allah is with us’, who was the companion?” He then said:

إِذْ هُمَا فِي الْغَارِ

“[‘When they were both in the cave’] who were these two?”

Hazrat Umar^{ra} continued:

لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

“[‘Do not grieve, for Allah is with us’] who was it that was beside the Holy Prophet^{sa}? Who was He with aside from Hazrat Abu Bakr^{ra}?” Saying this, Hazrat Umar^{ra} pledged his allegiance to Hazrat Abu Bakr^{ra} and told the people to also swear allegiance, which they then did.²



IMAGE FROM TEPELS

After Hazrat Umar^{ra}, Hazrat Abu Ubaidah bin al-Jarrah^{ra} and Hazrat Bashir bin Saad^{ra} pledged their allegiance, and in this manner all of the Ansar pledged allegiance.³

In Islamic literature, this pledge is also known as the *Bai'at Saqifah* or *Bai'at Khassab*...⁴

“There Will Only Be One Khalifa”

Whilst mentioning the Khilafat that followed after the Holy Prophet^{sa}, Hazrat Musleh Mau'ud^{ra} states:

“Observe how Khilafat was established after the Holy Prophet^{sa}, and how wonderfully so. After his demise, Hazrat Abu Bakr^{ra} became the Khalifa. At the time, the Ansar desired for there to be a Khalifa from among them and one from among the Muhajirin. Having heard this, Hazrat Abu Bakr^{ra}, Hazrat Umar^{ra} and some other companions immediately made their way to where the Ansar had gathered. He said, ‘It is wrong for there to be two Khalifas and that Islam would not progress through division. There will only be one Khalifa. If you create division there will be disorder, your honour will be lost and the Arabs will tear you apart, so do not do this.’

“Some of the Ansar began presenting some arguments to him. Hazrat Umar^{ra} narrates, ‘I assumed that Hazrat Abu Bakr^{ra} did not possess the ability to deliver a speech, and so I should speak to the Ansar. However, when Hazrat Abu Bakr^{ra} addressed them he presented all the points I had in mind.’ Hazrat Umar^{ra} continues, ‘In fact, he presented even more points. Seeing this, I thought to myself that today, this elderly gentleman has surpassed me.’ In the end, the grace of Allah was such that people from among the Ansar themselves stood up and proclaimed that whatever Hazrat Abu Bakr^{ra} had said was correct and that the Arabs would obey none other than the Makkans. One *Ansari* passionately said, ‘O my people, Allah the Almighty sent His Messenger^{sa} to this nation. His kin drove him out of his city and we gave him a place in our homes, then as a result of this Allah Almighty granted us honour. We, of Madinah, were without repute and lowly, but due to the Messenger^{sa}, we gained honour and repute. Hence, we should deem all of this sufficient for us and not become desirous for more, lest it harm us.’

“It is Vital to Establish Khilafat”

“Hazrat Abu Bakr^{ra} then said, ‘It is vital to establish Khilafat, so elect who you please as the Khalifa, I myself have no desire to become the Khalifa.’ Hazrat Abu Bakr^{ra} further said, ‘This is Abu Ubaidah bin al-Jarrah^{ra}; he was granted the title of ‘Custodian of the Ummah’ by the Holy Prophet^{sa}, so you may pledge your allegiance to him. There is also Umar^{ra} who is an unsheathed sword of Islam, so you may pledge allegiance to him.’ Hazrat Umar^{ra} said, ‘Abu Bakr^{ra}, that is enough, give your hand and accept our pledge of allegiance.’ Allah the Almighty instilled this courage in the heart of Hazrat Abu Bakr^{ra} and he accepted their pledge of allegiance.”⁵

In reference to the Bai'at at *Saqifah Bani Sa'idah*, it is further reported that the demise of the Holy Prophet^{sa} took place on a Monday. The people began pledging allegiance at the hands of Hazrat Abu Bakr Siddiq^{ra}. The remainder of that Monday, and on the morning of Tuesday, the collective Bai'at took place in the mosque.

Hazrat Umar's^{ra} Speech

Hazrat Anas bin Malik^{ra} reports:

“The day after the (initial) Bai'at took place at *Saqifah Bani Sa'idah*, Hazrat Abu Bakr^{ra} was seated in the mosque when Hazrat Umar^{ra} stood to speak prior to him. He praised and glorified Allah, and then said, ‘O people, yesterday I said something to you’”, i.e. that the Holy Prophet^{sa} had not passed away, “which is not mentioned in Allah's book anywhere, nor did the Holy Prophet^{sa} disclose this to me. However, I believed that the Holy Prophet^{sa} would watch over us.”

The narrator continues, “Hazrat Umar^{ra} said, ‘I thought that we would pass away before the Holy Prophet^{sa} and that he would be the last of us. Undoubtedly, Allah the Almighty has left you such a thing [the Holy Qur'an] through which he guided the Holy Prophet^{sa}, and if you are resolute in adhering to it, then Allah the Almighty will also guide you as just He guided the Holy Prophet^{sa}. Allah the Almighty has now entrusted your matters to a man who is the best among you, and who was the companion of the Holy Prophet^{sa}; it was he about whom it was said:

ثَانِيِ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ

“i.e., he was one among the two, when they were in the cave”. Therefore, hearken and pledge allegiance to him.’ And thus, after this the people pledged allegiance to Hazrat Abu Bakr^{ra}.”

Hazrat Abu Bakr's^{ra} Address after the Collective Bai'at

Hazrat Abu Bakr Siddiq^{ra} delivered an address on the day that the collective Bai'at took place. After praising and glorifying Allah, he stated:

“O people! Surely, I have been appointed as a guardian over you, but I am not the best among you. If I perform good works, then cooperate with me, and if I stray, then set me right. Upholding the truth is a trust, and falsehood is a breach of that trust. In my view, the weak among you are strong until I am able to afford them their rights from others. And the strong among you are weak in my sight until I am able to secure from them the rights of others —God willing. A nation that abandons *jihad* (struggle) for the sake of Allah is disgraced by Him, and a nation in which wrongdoings become prevalent is stricken with strife by Allah Himself. If I am obedient to Allah and His Messenger^{sa}, then follow me in obedience. However, if I am disobedient to Allah and His Messenger^{sa}, then it is not compulsory for you to be obedient to me. Now, stand for prayer. May Allah have mercy on you all.”⁶

A NOTE TO THE READER: Subheadings have been added to this text by the editors of the Gazette

Endnotes

1. Muhammad Ibn Jarir al-Tabari, *Tarikh al-Tabari*, vol. 2 [Beirut, Lebanon: Dar al-Kutub al-Ilmiyyah, 1987], p. 243
2. *Al-Sunan al-Kubra li al-Nasa'i*, Kitab Wafat al-Nabi^{ra}, Hadith 7119, vol. 4, p. 264, Dar al-Kutub al-Ilmiyyah, Beirut, 1991
3. *Al-Kamil fi al-Tarikh*, vol. 2, p. 193, Dar-ul-Kutub al-Ilmiyyah, Beirut, 2003; Ali bin Burhan al-Din al-Halabi, *Al-Sirah al-Halabiyyah*, vol. 3 [Beirut, Lebanon: Dar al-Kutub al-Ilmiyyah, 2002], p. 506
4. *Tarikh al-Kbulafa al-Rashidin*, vol. 3, p. 367, 22, Dar al-Nafa'is, Beirut, 2011
5. *Majlis Kbuddam-ul-Abmadiyya Markaziyyah ke Salanah Ijtema 1956 mein Khatabat*, Anwarul Uloom, Vol. 25, pp. 402-403
6. Ibn Kathir, *Al-Bidayah wa al-Nibayah*, vol. 6, 11 AH, Khilafat Abi Bakr^{ra} [Beirut, Lebanon: Dar al-Kutub al-Ilmiyyah, 2001] pp. 298-299

RENAISSANCE OF ISLAM THROUGH KHILAFAT

Lal Khan Malik, Amir Jama'at Canada

On Sunday, July 17, 2022, Respected Lal Khan Malik, Amir Jama'at Canada, delivered the concluding address of Jalsa Salana Canada on the Renaissance of Islam through Khilafat. This is the transcript of that address.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ① يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ ② هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ
رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ ③ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ④ وَآخِرِينَ مِنْهُمْ
لَمَّا يَلْحَقُوا بِهِمْ ⑤ وَهُوَ الْعَزِيزُ الْحَكِيمُ ⑥ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن
يَشَاءُ ⑦ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ⑧
(62:1-5)

The topic on which I would be speaking today is “Renaissance of Islam through Khilafat”. The West has spoken of a renaissance. The root of the word comes from Latin, which means, “to be born again”. The term has typically been applied to a revival of thought or passion in art or literature.

It has always been the plan of Allah that He would never abandon us. Allah has provided us with guidance and revival in every age. Islam is the highest manifestation of Allah’s love and care for us. Islam is the greatest blessing that Allah has granted to us in the form of necessary

teachings and guidance, to connect us with Allah, and safeguard us from Satan.

The advent of Islam saw the first manifestation of this spiritual revival. The verses I recited above mention the revival through the Holy Prophet^{sa}.

Allah describes this by saying:

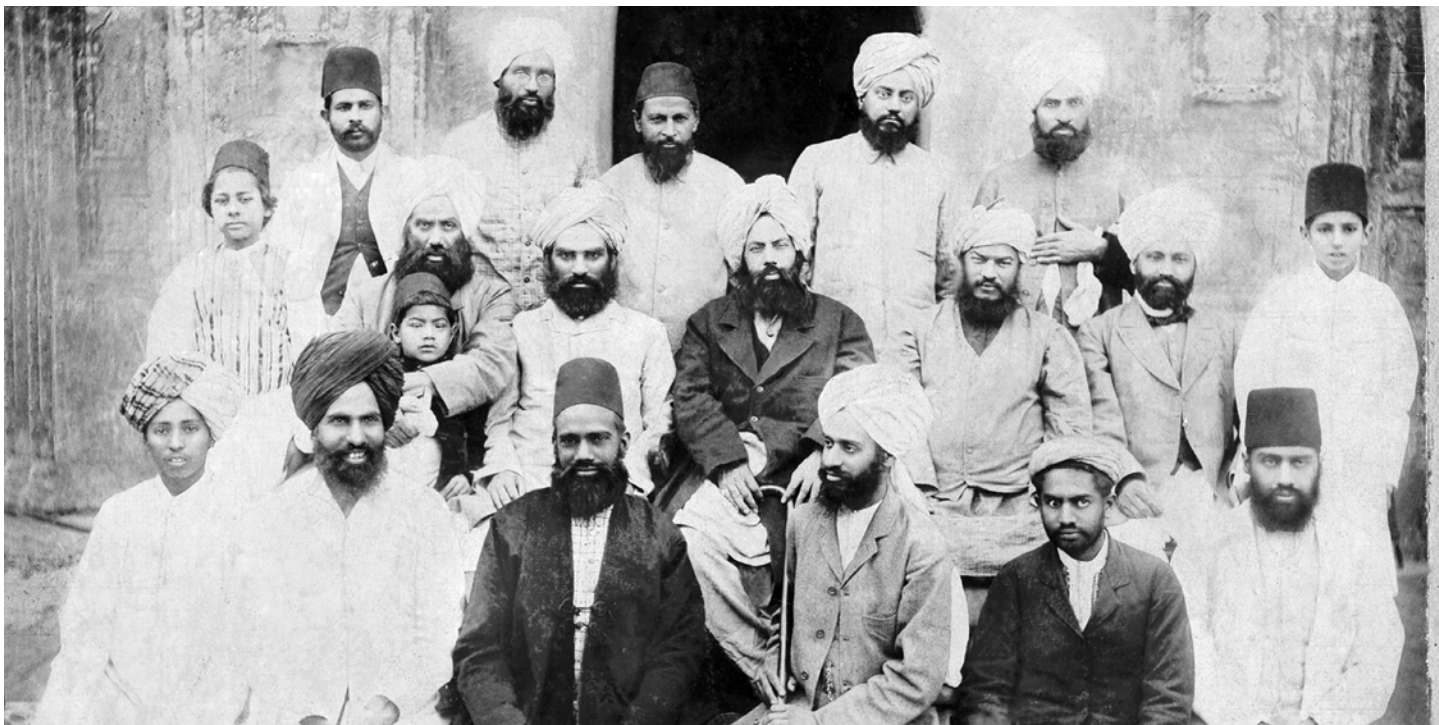
He it is Who has raised among the unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they had been, before, in manifest misguidance. (62:3)

This was through the Holy Prophet^{sa} that the birth of Islam took place. This verse points to the lofty spiritual status of the Holy Prophet^{sa} that whoso come under his blessed wings, became purified.

However, all times must pass, and the night must follow the day. This too was the case with Islam. The Holy Prophet^{sa}, with God-given knowledge, foresaw the plight of the day-latter Muslims and prophe-



A view of the Minaratul Masih in Qadian, India



The Promised Messiah^{as} and his Companions

Hazrat Maulana Nuruddin^{ra} is seated in the middle row, second from the left, and Hazrat Mirza Mahmud Ahmad^{ra} is standing in the middle row on the far left.

sized the decay of faith in the Muslim *ummah*.

I want you all to imagine the scene. In a congregation full of pious companions, the Holy Prophet^{sa} said:

A time will come when nothing will remain of Islam except its name and nothing will remain of the Qur'an except its script. Mosques will be full of worshippers, but as far as righteousness is concerned, they will be empty and deserted. Their *ulema* [religious scholars] will be the worst of creatures under the canopy of the heavens. Evil plots will originate from them and to them will they return.¹

With the passage of time, 1,400 years after this prophecy, the Muslims found themselves in this horrible state.

Allah the All-Knowing forecasted this situation and He knew that, though Islam is infallible, the individuals who make up the Muslim *ummah*, are not. So, He promised once more this revival. Once more, the beauty of Islam was to manifest so that we may be blessed. Allah says in the verse I recited:

“And among others from among them who have not yet joined them. He is the Mighty, the Wise.” (62:4)

Islam was destined to be born again. The darkness, which once covered the Muslim *ummah*, was destined to be removed. This manifestation was through the Messiah and Mahdi of the latter days. The Promised Messiah^{as} was the delegate, the commander, and employ of God, at whose hand the Renaissance was to take place according to the prophecies made by Allah the Almighty Himself, and His Messenger the Holy Prophet^{sa} himself.

This Renaissance occurred through Hazrat Mirza Ghulam Ahmad of Qadian, a man so utterly in love with the Holy Prophet^{sa} that this love lifted him up into the role of a Reformer, the same role as of his master

the Holy Prophet^{sa} and that of all Prophets of God^{as}.

The Promised Messiah^{as} himself writes of a revelation he had received prior to being informed that he would be the Messiah and Mahdi. He says:

On one occasion I received a revelation which indicated that there was a discussion among the higher angels. The indication was that the will of God was prepared to bring about a renaissance of Islam, but the angels had not yet been informed of the identity of the rejuvenator. Hence that was being debated.

At the same time, I saw in a dream that a search was being made for one who should revive the faith. A person appeared before me and, pointing to me, said:

هَذَا رَجُلٌ يُحِبُّ رَسُولَ اللَّهِ

“This is the man who loves the Messenger^{sa} of Allah.” The meaning was that the principal condition of this assignment was the love of the Holy Prophet^{sa} and that I fulfilled that condition.²

This was the Renaissance that launched Ahmadiyyat into motion. The Holy Prophet^{sa} declared with great passion that this is the *Khalifatullah* (Khalifa of Allah) and that the Muslims owe him their devotion. They must crawl on their hands and knees, over mountains of snow, if they must. Their spiritual life—their resurrection from such a low state—is reliant upon this man.

God bestowed his brilliant rays of faith on him, and, as such, they once more allowed for the sprouting of Islam in the hearts of man.

What was this Renaissance? Before, Muslims used to declare that their

lives would be sacrificed for Islam. Everything they had was given for the sake of Islam.

Their future, and what we have now seen, is the opposite; many Muslims began to sell their faith for a paltry price. Their connection with God was second to their worldly pleasures. These were Muslims, who were to guide the others to God. The guides, the shepherds, themselves forgot to tend the sheep that they were responsible for.

Hazrat Mirza Ghulam Ahmad^{as} found this to be the case of Islam: defenseless. The Muslims had lost their foothold. Instead of protecting their faith, Islam, from the allegations of opposing faiths, they sat in their mosques and called each other *kafir* (heretic). As thousands of Muslims converted to Christianity, they did not offer refutations; rather they just asked their congregations to keep away from the disbelievers.

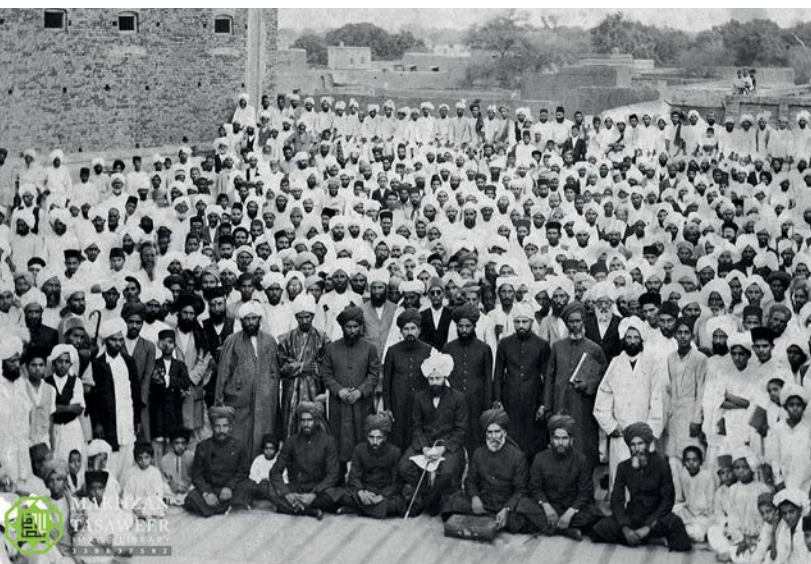
It was in this state that the Promised Messiah^{as} picked up the pen. The rationality of Islam—the academic dignity of Islam—was again revived. The pen of the so-called scholars was at the time wasted in personal attacks. But Hazrat Mirza Ghulam Ahmad^{as} picked it up to defend his faith in the most dignified manner.

How many of us can claim to write 100 pages in defense of Islam? 200 pages? 300 pages? Now, look at *Rubani Khaza'in*—23 volumes of at least 400 pages each. That's 9,200 pages of writing at least. This was the devotion of a man whose only passion was to defend Islam. He said:

صفِ دشمن کو کیا ہم نے بحجت پامال
سیف کا کام قلم سے ہی دکھایا ہم نے

*We crushed the ranks of the enemy with convincing proofs;
We accomplished the work of swords with just the pen.*

The Promised Messiah^{as} journeyed from city to city, debating scholars, delivering lectures, writing letters, publishing books, issuing leaflets, attending gatherings, and defending Islam. This was one aspect.



Hazrat Khalifatul-Masih II^{ra} (seated on a chair) surrounded by Ahmadi in Qadian, 1924

There is then, another element to the Renaissance. The very nature of this revival was not intellectual alone. This intellectual upheaval was the by-product of a much deeper resurrection. It was the Spiritual Renaissance. It was the time when righteousness was to enter the hearts, remembrance of God was to be on the tongue, and heads were to fall in prayer instead of falling in battle. Huzoor^{as} says:

مسلمانو! بناؤ تام تقویٰ
کہاں ایہاں اگر ہے حسام تقویٰ
یہ دولت تو نے مجھ کو اے خدا دی
فَسُبْحَانَ الَّذِي أَخْرَجَ الْأَعَادِي

*O Muslims! Perfect your righteousness.
What faith is there, if righteousness is weak.
O Allah, You have bestowed this wealth upon me;
Holy is He Who has humiliated my enemies.*

This righteousness is the base of our Community. It is the reason for which the Promised Messiah^{as} established this Community. He himself says:

I have been sent to strengthen the faith and to prove the existence of God Almighty to the people, for their faith has become weak, and they take life after death no more seriously than a fable. The conduct of every person proclaims that he has no faith or trust in God, and in the hereafter, as he has faith in the world and its ranks and its resources.

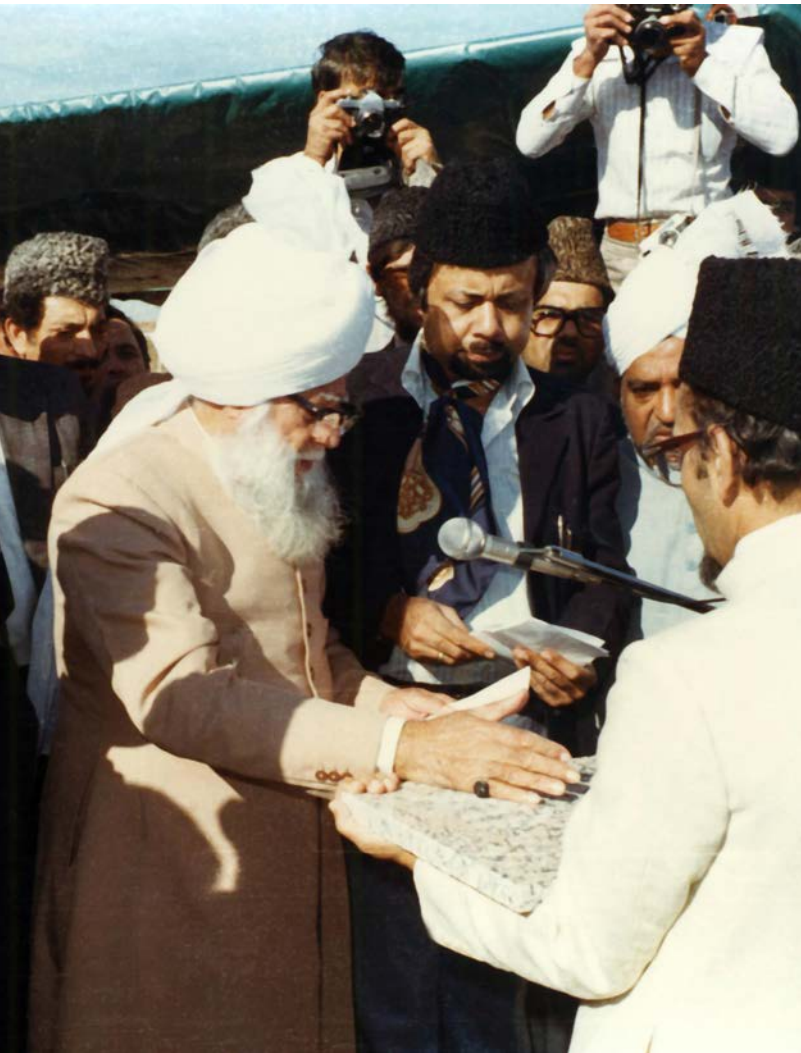
Tongues profess a lot, but the hearts are filled with love of the world. It is the same condition, in which the (earlier) Messiah [Jesus^{as}] had found the Jews. As a characteristic of the weakness of their faith, the moral condition of the Jews had deteriorated, and love of God had become cold in their hearts. The same is true in my time.

I have been sent so that truth and faith may be revived and righteousness may inspire the hearts. This is the purpose of my advent. I have been told that heaven will once more come near the earth, after it had moved far away. These are the reforms that I have to bring about and these are the tasks for which I have been sent.”³

This is the Spiritual Renaissance. The Community, to which you and I belong, was not made for social gatherings, or to become a worldly organization. It was made to gain the nearness of Allah. This nearness requires knowledge, so we seek knowledge. It requires devotion, so we ask Allah for devotion. It requires spiritual gatherings, so we gather for Jalsa. There is no other reason this Community exists.

Allah loved the Holy Prophet^{sa} and He loved the Promised Messiah^{as}. He loved this Community. So, He decided to bestow this love on us also, so that we may build a personal relationship with Him.

The love of God takes on different hues. The Divine colors of Allah seek brilliance on canvas, and Allah has promised new gems—a new beauty to us. Through the hand of chosen ones, Allah transforms our worries into hope. It must be at the hand of an individual that this magic occurs; that worldliness transforms into godliness.



Hazrat Khalifatul-Masih IIIth laying the foundation stone of the Basharat Mosque in Pedro Abad, Spain, 1980

The Holy Qur'an says:

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

Khilafat is the Promise of Allah. The Khalifa is the leader of a revival, of a renaissance in every age. Allah has said Himself that the Khalifa is the one through whom Allah changes fear into peace. He will bring others to the worship of Allah, and provide the means to remove ungratefulness from their hearts. The Holy Prophet^{sa} himself prophesized this: “There will then emerge Khilafat on the precepts of prophethood.”⁴

In reality, the Muslims of the world ask for this blessing. They ask for the re-establishment of the Turkish Khilafat. They remember the days which they have not even seen themselves. They pray for some sort of a leader. Their leaders rise, then become corrupt, and the Muslims themselves hate those leaders.

History of the Muslim *ummah* has seen that they discard every single leader.

Those leaders are either forgotten, or despised, years after their reign. The same so-called scholars, who united with Bhutto, to declare Ahmadis to be non-Muslims, were the same scholars who could not save Bhutto from being hanged. This is the sadness of the modern Muslim world. Which Bareilvi could be made Khalifa, whom the Deobandi will not call a *kafir*? Which Sufi could be revered as Khalifa that the Salafis will not despise?

They cannot have Khilafat! They CANNOT have Khilafat!

However, Allah has not deprived the Ahmadiyya Muslim Jama'at of the blessing of Khilafat. Why is it impossible for the entire Muslim world to establish Khilafat? Because man does not—and CANNOT—establish Khilafat on the precepts of Prophethood. It is only Allah Who can do so! Their mistake is in their confidence that they are worthy of this blessing. We Ahmadis know the truth. We do not make the Khalifa, rather, our Allah appoints the Khalifa. The Renaissance occurs not through our hands, but it happens through the hand of God, Who plants the seeds.

The victory of Islam is destined. Allah, the Almighty, says:

“He it is Who has sent His Messenger, with guidance and the Religion of Truth, that He may make it prevail over all other religions. And sufficient is Allah as a Witness.” (48:29)

If we look at the state of the world today, what does it tell us? It tells us that though the message of Islam has been perfected, we have yet to see the greatest spiritual revolution which this grand prophecy speaks of. We are seeing the unfolding of this Renaissance.

We are those people who, under the guidance of our Divinely appointed and Divinely guided Khalifa, must partake of this blessing that this Spiritual Renaissance, this spiritual revival, takes place before our eyes. We are those fortunate ones who must work hard so that Islam may once again shine with a spiritual luster.

We must not think that we cannot do so. Indeed, we have the help of Allah. We have the promise of Allah. How beautifully has the Promised Messiah^{as} expressed this in one of his Persian couplets. He said:

بمقت این اجر نصرت را دهنده است اے انجی ورنہ
قضاے آسمان ست این ، بہر حالت شود پیدا

*O brother, this reward for helping [the cause of Faith] is for free,
otherwise,
It is a matter already decreed by Heaven—
it is going to be done anyhow!*

How will this Renaissance take place through our hands?

For one, we must be the ones to create within us the spirit of revival. We must first give life to ourselves before we give life to others. We must cause a revolution in our hearts. If we do not bring about a change in ourselves, we cannot bring about a change in the world.



The International Bai'at Ceremony was initiated by Hazrat Khalifatul-Masih IV^{rh} in 1993

Then, the Renaissance is achieved through the conveyance of the message. Just as Allah has guided us, we try to tell others of this blessing.

Syedna Hazrat Khalifatul-Masih V, may Allah strengthen his hands, has stated in his Friday Sermon of October 14, 2011:

What an incredible favour and bounty of Allah, the Almighty, he bestowed on us, that He enabled us to accept Ahmadiyyat. If our forefathers were granted the ability to accept Ahmadiyyat, Allah also enabled us to hold firm onto Ahmadiyyat so that we, by being attached to the Imam of the time, strive to complete his mission.

But you should remember, that...we need to foster such hearts that establish a connection with God Almighty. We need to achieve the highest and loftiest levels of morality. We, in terms of the message of the Promised Messiah^{as} which is the true message of Islam, need to endeavor to spread this in the countries we live in. By rebutting the allegations against Islam, we also need to present the beautiful teachings of Islam to the world.

How do we know we are in this Renaissance? How do we know that we are making this progress? There are several litmus tests.

One: We see the growth the Jama'at is achieving. By the grace of Allah, We are those who accomplish more with less. We go on excelling in every way. We dedicate our lives for these causes.

Another way is through the way our opponents behave. Those who hate the Jama'at become engulfed in their hate more and more every day. We know we are excelling, for if we were not, it would be a cause for celebration for them. But they do not celebrate. Rather, day in and day out, they speak against us, try to launch attacks on us, tell others not to even come near us, and not listen to us. This is how we know that we are increasing.

This points to our future. The Promised Messiah^{as} talks about the blessings to come in our future. He says:

There has been a continuous succession of signs with me from the very beginning, and anyone who spends some time in my company, provided he is sincere and steadfast, can see some-

thing of them.

In the future too, God Almighty will not leave this Movement without signs, nor will He withdraw His support from it. Indeed, according to His holy promises, He will continue to manifest His fresh signs at their appropriate times, until he has clearly established the distinction between truth and falsehood.⁵

As a result, fresh signs continue to manifest themselves to guide people to the Ahmadiyya Muslim Community. These signs point to the inevitable victory of Ahmadiyyat.

The Promised Messiah^{as} discusses this victory, and the success of Ahmadiyyat due to the gradual realization of the folly of the non-Ahmadis. He states:

O mankind! Hearken! This is the prophecy of God Who made the Heavens and the Earth. He will spread this Movement in all the countries and will give it supremacy over all through reason and arguments. Remember, no one will descend from heaven. All our opponents who are living at present will die and not one of them will see Jesus^{as}, son of Mary, descend from the sky and then their children who survive them will also pass away and none of them will see Jesus^{as}, son of Mary, coming down from the heaven. Generations of their posterity will also perish and they too will not see the son of Mary descending from heaven.

Then God will create restlessness in their hearts; that the day of the glory of the Cross had passed away and the world had taken another turn but Jesus^{as}, son of Mary, had still not come down from the sky.

Then, all the wise people will discard this belief and the third century from today will not have completed when all those who had been waiting for Jesus^{as}, both Muslims and Christians, will despair of his coming and those entertaining misgivings shall give up their belief and there will be only one Faith in the world and one preceptor. I came only to sow the seed. That seed has been sown by my hands. It will now grow and blossom forth and none dare retard its growth.⁶



Hazrat Musleh Mau'ud^{ra} has also commented on the upcoming challenges and our future ability to conquer them. These signs have begun to appear now. Hazrat Musleh Mau'ud^{ra} says:

When a Messenger of God comes and raises a Jama'at, the first people to join are generally the poor. But the Jama'at does not remain poor for all time. It begins to prosper and ultimately even kings enter its fold. It takes root in a centre, then spreads over the area for which the Messenger was intended. Nobody need think, therefore, that our Jama'at is poor and will remain poor.

It will grow by leaps and bounds. Let powerful countries join together and try to stop its growth; they will not succeed. A day will come when this Jama'at will beat all other groups and movements in the race. Revelations of Hazrat Mirza Sahib promise that his followers will be dominant over those who deny him until the Day of Judgment; also that the number of those who remain outside his fold will go on declining, and ultimately kings will join this Jama'at. The Jama'at-e-Ahmadiyya, therefore, will not remain as poor and insignificant as it seems today, but will increase in numbers and influence and begin to surpass others. It will not remain weak but will become strong and victorious.

He continues addressing us, and says:

“It is for you to say ‘yes’ to him who cries in the name of God. It is for you to become a dearly beloved of God.”⁷

Thus, we see from the writings of the Promised Messiah^{as} and Hazrat Musleh Mau'ud^{ra} that our victory and success depend wholly on our ability to contribute to this success.

What are our obligations? What must we do to become part of this future victory, to ink our names onto the pages of Ahmadiyyat?

As Hazrat Musleh Mau'ud^{ra} says, we must say ‘yes’ to him who cries in the name of God, and become a dearly beloved of God. The one who calls you to the name of God, in this age, is the Promised Messiah^{as} and his Fifth Caliph, Hazrat Mirza Masroor Ahmad, may Allah strengthen his hand.

It is through prayer to Almighty Allah and obedience to the Caliph that our spiritual success is confirmed and reaches its zenith.

The obligations regarding the Renaissance of Islam, and its continued sustenance, are provided by Hazrat Khalifatul-Masih V^{aa}. In his book entitled *Conditions of Ba'iat and Responsibilities of an Ahmadi*, beloved Huzoor^{aa} outlines our role in this renaissance. He says:

These days, you are living in Western societies that have many customs and rituals of their own which can create distance between you and your religion and that can diminish the beauty of Islamic teachings for you. The lustre of worldliness is far more attractive; therefore, there is need for great caution at every step. Instead of adopting their wrong customs, we must present the beautiful teachings of Islam. Each Ahmadi should possess such a strong character that Western culture should have no effect on him/her...

He further states:

There exist many other social evils in Western society. To adopt them merely because we live in this society and we feel compelled to do so is, indeed, a worrisome situation.⁸

Thus, self reformation is our real challenge. Beloved Huzoor^{aa}, in this above quote, also emphasizes the need for Ahmadi to help others. This help can be in the form of spiritual preaching, and helping mankind rise from its physical issues.

In another sermon, beloved Huzoor^{aa} emphasizes *tabligh* and says:

The revival of the dead is the job of every Ahmadi. It is necessary to accelerate the speed of tablighi efforts, by using the intellectual and spiritual proofs that the Promised Messiah^{as} has given to us. It should be first understood that the majority of today's Christians are often far from God.

Thus, we must first showcase the need for religion and the existence of Allah, the Almighty, to them. And as I have said before, exemplary actions must be displayed, and steps towards intellectual and spiritual advancement must be taken. Advancement in righteousness is necessary, because until we are spiritually progressing, there will not be any blessings in our *tabligh*.⁹

The Renaissance of Islam is near at hand. We are currently within this Renaissance, and we are its architects; we are the authors of this story; we are its masons and we are its artists. It is at our hands—above which is the hand of God and his Khalifa—that the world shall be revived. All these things stated are not possible without a strong connection to Khalifatul-Masih. We must work according to the will of God and desire of the Khalifa, for the Khalifa is the man of God who guides us.

Thus, I conclude: Let the Renaissance take place within our souls. As our hearts are revived by the light of Allah, His Messiah^{as} and Hazrat Khalifatul-Masih^{aa}, let us give glad tidings to the masses, and caution them against the evil of our time. Let us dispel ignorance, so that recognition of God takes place, and with it, a renaissance of the world.

May Allah enable us to do so. Amen!

Endnotes

1. *Mishkat al-Masabih*
2. *Barabhin-e-Ahmadiyya: Part 4*, Ruhani Khaza'in, vol. 1, p. 598, sub-footnote 3
3. *Kitab-ul-Bariyyah*, Ruhani Khaza'in, vol. 13, pp. 291-294, footnote
4. *Musnad Ahmad; Mishkat*, Bab al-Anzar wat-Tahzir
5. *Asmani Faisala*, Ruhani Khaza'in, vol. 4, pp. 356-357
6. *Tadbbiratush Shabadatain*, Ruhani Khaza'in, vol. 20, pp. 66-67
7. *Invitation to Ahmadiyyat*, p. 446
8. *Conditions of Ba'iat and Responsibilities of an Ahmadi*, p.108
9. Friday Sermon dated April 9, 2010



DIVINE SUPPORT OF KHILAFAT-E-AHMADIYYA

Fazal Masood Malik, PEI

The following essay was awarded first prize (GROUP B) in the Ahmadiyya Gazette Canada's 50th anniversary essay competition. Having gone through a revision by the author, the essay is being reproduced below.

The unfurling of Jama'at Ahmadiyya, under the visionary leadership of the Promised Messiah^{as} and his illustrious successors, is a testament to Divine providence. Despite facing unyielding opposition, the group has continued to thrive and expand, a clear indication of Allah's hand at work.

The Promised Messiah^{as} has identified this remarkable advancement in words that resonate with profoundness and clarity:

"I swear by God, in Whose hand is my life, that if all the people who have witnessed the signs that have been shown for my sake and for my support were to be gathered at one place, there would be no monarch on earth whose army would exceed them in numbers."¹

The exhibition of Divine intervention and auspicious forebodings extends beyond the personage of the Promised Messiah^{as}. Within the pages of *Al-Wasiyyat*, the Promised Messiah^{as} definitively expounds upon the second incarnation of prophethood—Khilafat. In doing so, he identifies Allah's signs, wonders and premonitions and unequivocally declares that they shall persist as long as the Almighty permits:

"... You will die while I am pleased with you. We shall always cause the manifest signs to remain as a testimony to your truthfulness..."²

One year before departing from this fleeting earthly existence, the Promised Messiah^{as} shared a message of hope with us. He spoke of the eternal continuation of Divine blessings, providing comfort to his followers and inspiring them to embrace its potential. It was a profound insight, illuminating the path forward and reminding us of the boundless spiritual nourishment available to us.

"God Almighty has not yet ceased to show the Signs of His help and

succor. And I swear by Him that He will not cease until He has demonstrated my truthfulness to the whole world."

It is undeniable that our Eternal and Powerful God has lovingly communicated, with a message of immense power, to His beloved Messiah^{as} that the divine guidance and heavenly blessings shall persevere even during the era of Khilafat. This manifestation of divine acceptance, support, and guidance shall be an awe-inspiring sight to behold.

Observing the remarkable progress of Jama'at under Khilafat-e-Ahmadiyya, even from a bird's eye view, provides undeniable evidence that Allah has never once forsaken His beloved community. The past 114 years are testament to this unwavering support and protection.

At every juncture, Allah has cradled the entire Jama'at in the palm of His hand, guarding it from the gravest consequences of enemy plots. Rest assured, *Insha'Allah*, this divine care will continue until the end of time.

In Surah al-Jumu'ah, Allah has pledged two great triumphs to the Holy Prophet^{sa}. The first was his blessed companionship among the first Muslims, while the second was prophesied for the latter days. "And among others from among them who have not yet joined them."³ When the companions of the Holy Prophet^{sa} asked about the latter period, he clarified it by placing his blessed hand on the shoulders of Hazrat Salman Farsi^{ra} and proclaiming:

لَوْ كَانَ الْإِيمَانُ عِنْدَ الثَّرَيَّا لَتَأَلَّهُ رِجَالٌ أَوْ رَجُلٌ مِنْ هَؤُلَاءِ

"If Faith ascended to (the place of) *Ath-Thuraiya* (the Pleiades, a star about 444 light years from earth), even then a man *or men* from his people will restore it (on earth)."⁴

These verses from Surah al-Jumu'ah assure the righteous and selfless individuals who perform good deeds that they need not fear losing their way, as Allah will guide them in the end times.

According to the promise of Allah, the Messiah of Islam, a devoted and faithful servant of the Holy Prophet^{sa}, was raised to revive the faith of Islam when it was being attacked from various directions. The religion was being crushed by non-Muslims like a lifeless leaf falling to the ground.

Hazrat Ahmad^{as} was the promised *rajul*, the one prophesied by the Holy Prophet Muhammad Mustaf^{sa} as the Promised Messiah, who brought Islam back from the Pleiades. By following his example, we can join the ranks of our brothers who lived over 1,400 years ago, *Insha'Allah*.

Hazrat Musleh Mau'ud^{ra} once explained the hadith mentioned above and interpreted the meaning of رَجُلٌ - رَجَالٌ (*rijal* OR *rajulun*). According to him "the Holy Prophet^{sa} has stated that whenever the religion of Islam is in danger, Allah the Almighty will raise someone from among the people of Faris (Persia). The Promised Messiah^{as} was such a person, and I am another. Similarly, others (from this progeny) will be raised to fortify the foundation of Islam and restore its glory."⁵

Divine Support through Khilafat

At a critical juncture in the history of Islam, the community of believers elected Hadhrat Abu Bakr^{ra} as their Khalifa after the passing of the revered Prophet Muhammad^{sa}. This marked the beginning of the period of unity for Muslims under Khilafat, a crucial aspect of Islam that represents the continuation of prophethood in the form of a spiritual leadership system. The subsequent three successors, Hazrat Umar^{ra}, Hazrat Uthman^{ra}, and Hazrat Ali^{ra}, were chosen for their righteous characters and continued to uphold the teachings of the Prophet Muhammad^{sa}.

After the demise of the fourth Khalifa, Hazrat Ali^{ra}, the Muslim community became divided, only to be reunited under the Messiah and the Mahdi, Hazrat Mirza Ghulam Ahmad^{as}, fourteen-hundred years later. Hazrat Ahmad^{as} was the Promised Messiah, a prophet, a messenger, a reformer, and a spiritual leader. His mission was to revive Islam's true teachings and guide the Muslim community towards righteousness. The Promised Messiah^{as} was succeeded by a series of Khulafa, who have continued his legacy and worked tirelessly to spread the message of Islam.

This article provides a glimpse into some of the significant challenges the Khulafa have faced and how their unwavering reliance on Allah has brought success to this community of believers. Through trials such as the partition of India, deathly opposition from various groups, and intense persecution, the Khulafa remained steadfast in their faith and resolutely guided their followers towards righteousness. This unbreakable bond between Allah and His appointed Khalifa has led to the establishment of a strong and unified community, grounded in the teachings of Islam and dedicated to serving our creator, Allah the Almighty.

Hazrat Khalifatul-Masih I^{ra}

In 1908, the passing of the Promised Messiah^{as} left his community leaderless. But divine support soon arrived, uniting the Jama'at under the Khilafat of Hazrat Hakim Maulawi Nuruddin^{ra}. The first Khalifa,

Khalifatul-Masih I^{ra}, embodied Allah's command to "hold fast, all together, by the rope of Allah, and be not divided." He urged the Community to cultivate love, unity, and harmony while shunning strife and disputes.

Despite his efforts, discord spread due to the beliefs of Maulawi Muhammad Ali Sahib and Khawaja Kamaluddin Sahib, who were influenced by Western philosophy. They criticized the organizational structure and the expenses of the Jama'at, specifically the printing press and the Langar Khana, during the life of the Promised Messiah^{as}. During the first Jalsa under Khalifatul-Masih I^{ra} in December 1908, they organized and spread propaganda to undermine the status of a Khalifa. Hazrat Khalifatul-Masih I^{ra} firmly contradicted their ideas, emphasizing the necessity of Khilafat and obedience to the Khalifa. In January 1909, he summoned them to Qadian to address their false beliefs. He reminded them that the Khalifa, not Anjuman Ahmadiyya, is the Community's leader.

Despite internal strife by a handful, Hazrat Khalifatul-Masih I^{ra} established the system of Khilafat firmly, cementing the belief in the community that the Khalifa is appointed by God and no person can become a Khalifa through human schemes.⁶

Hazrat Khalifatul-Masih II^{ra}

The seeds of discord sowed during the previous Khilafat emerged and started spreading poisonous seeds of hatred all over India. These dissenters formed a separate group called the Ahmadiyya Anjuman Isha'at-e-Islam Lahore, colloquially known as Lahori Ahmadiyya. They rejected the institution of Khilafat and adopted a more conciliatory approach towards other Muslims who considered Ahmadis as heretics.

A trial took over the Jama'at. The main body of the Community, however, remained loyal to Hazrat Mirza Bashiruddin Mahmud Ahmad^{ra} and recognized him as the true Khalifa. During the time of Hazrat Musleh Mau'ud^{ra}, the Jama'at was periodically subjected to intense persecution. Whenever it seemed as if the Jama'at would cease to exist, Allah, the Almighty, would stand with the believers like an enormous mountain, protecting the humble believers positioned behind their beloved Khalifa. Be it the Lahori dissension, the Ahrar agitation or the dire situation faced by Muslims during the partition of India and the creation of Pakistan, Hazrat Musleh Mau'ud^{ra} faced every situation with intense faith and incredible courage. His deep-rooted belief served as a fort for the entire Jama'at, propelling it forward towards unimaginable new ground in almost every field.

It is impossible to even casually mention the enormity of progress made by the Jama'at during the leadership of Hazrat Musleh Mau'ud^{ra}. *Tabrik-e-Jadid*, *Waqf-e-Jadid*, expansion of Jama'at in several countries around the world, fighting for the rights of Muslims in Palestine, Kashmir and elsewhere, creation of Pakistan, relocation to Pakistan and establishment of Rabwah, the establishment of schools, colleges and hospitals in Rabwah are just some of the most exceptional accomplishments that can be attributed towards Hazrat Musleh Mau'ud^{ra}.

Not only was Divine support of Khilafat-e-Ahmadiyya visible, but it seemed that Allah the Almighty was smashing every obstacle that stood in the way of his chosen one and replacing it with an opportunity for growth.

Hazrat Khalifatul-Masih IIIth

During the third Khilafat, the Jama'at faced various challenges that differed in nature. While the Jama'at was making significant strides in Africa, the Muslim communities in Saudi Arabia and Pakistan were collaborating to extinguish the small community of Hazrat Ahmad^{as}.

1974 proved challenging for this small community, presenting one of the most harrowing episodes in its history. The community's opponents, backed by the government of Pakistan, launched a fresh assault through legislative action to weaken the roots of Ahmadiyya Muslim Jama'at. This maneuver aimed to declare the community as non-Muslim, hoping to bring them to their knees. Unfortunately, their plans succeeded, resulting in a constitutional amendment that passed on September 7, 1974, declaring the Ahmadi Muslims in Pakistan as non-Muslims. This was the result of a covert plan executed within the government, involving public humiliation and death threats to the Pakistani Judiciary. It was a desperate and cruel measure designed to eliminate a minority religious group. However, it only served to strengthen the resolve of the Ahmadiyya community.

This period was characterized by numerous challenges, yet divine intervention brought the hearts of Ahmadi Muslims together, fostering a renewed sense of unity. These difficulties served to fortify the resolve of Ahmadi Muslims. They facilitated the expansion of the message of Ahmadiyyat, true Islam. Despite the painful trials that ensued, the Jama'at experienced steady growth on a global scale. In the late 1970s, Hazrat Khalifatul-Masih IIIth initiated the construction of a mosque in Spain, the first in over 700 years. This remarkable achievement was a testament to Allah's love for his Khalifa and a clear indication of divine support for Khilafat-e-Ahmadiyya.

Hazrat Khalifatul-Masih IVth

The era of Hazrat Khalifatul-Masih IV, Hazrat Mirza Tahir Ahmadth, saw state-sponsored opposition towards Jama'at break new ground. After overthrowing Zulifqar Ali Bhutto in a coup d'état, General Zia-ul-Haq, whose name belied his entire being, took over the leadership of Pakistan. In 1984, the infamous Ordinance XX⁷ (*full title: Anti-Islamic Activities of the Qadiani Group, Lahore Group and Ahmadis (Prohibition and Punishment) Ordinance 1984*) passed, making it punishable for any Ahmadi to call themselves Muslim, recite the Holy Qur'an, display or recite the Kalima (*There is no God but Allah, and Muhammad^{sa} is His messenger*), say Asalamo Alaikum (*Peace be upon you*), or call the Adhan. Fundamental civil rights, such as voting or running for office, were also revoked. These draconian laws saw hundreds of innocent Ahmadi Muslims thrown behind bars. Even today, 39 years after the passing of Ordinance XX, Ahmadi Muslims are martyred, their properties burned, and their livelihoods are taken away.⁸

These oppressive laws continued to be tightened, making it impossible for the Khalifa to function effectively from Rabwah. General Zia had placed strict orders that Khalifatul-Masih IVth should not be allowed to leave Pakistan "under any circumstances."

As per the promise of Allah the Almighty, "a veil was drawn upon their eyes." Merely by the grace and blessings of Allah, Hazrat Khalifatul-Masih IVth arrived in London.

Following fervent prayers and guidance from the Jama'at elders, Hazrat Khalifatul-Masih IVth departed from Pakistan in a remarkable manner, despite being under the surveillance of General Zia's security forces. Neither Huzoorth nor his family members resorted to dishonesty, falsehood or document tampering.

On April 30, 1984, Hazrat Mirza Tahir Ahmad, Khalifatul-Masih IVth, escaped from Pakistan. Zia-ul-Haq had issued an arrest warrant for the Khalifa, but it contained a mistake: it named the previous Khalifa, Hazrat Mirza Nasir Ahmadth, who had passed about two years prior. This error was a divine intervention that allowed Hazrat Mirza Tahir Ahmadth to board a plane from Karachi airport to Amsterdam, even though the airport security officers recognized him as the Imam of the Ahmadiyya Muslim Community. They could not confirm that he was the person they were ordered to arrest, so they let the plane depart. Allah the Almighty, the Supreme Planner, protected him and enabled him to arrive safely in London. This miraculous event was a clear sign of the truth of Ahmadiyyat. It also resembled the Migration of the Holy Prophet^{sa}, who was able to leave Makkah unnoticed, as Allah caused his enemies to fall asleep. In a Friday sermon, Hazrat Khalifatul-Masih IVth predicted that Allah's decree would soon destroy Zia-ul-Haq's. His prophecy came true when Zia-ul-Haq and his senior officials died in a plane crash on August 17, 1988, which manifested Allah's decree.

The Fazl Mosque, also known as The London Mosque, was the first purpose-built mosque in London, England. It was inaugurated in 1926 by the Ahmadiyya Muslim Community, which had established its U.K. branch in 1913. The mosque became the centre of the community's spiritual leadership and global outreach. From this mosque, the community's caliphs launched various initiatives to spread the message of Islam and serve humanity. These include Muslim Television Ahmadiyya (MTA), the International Bay'at Ceremony, and the translation of the Holy Qur'an into over 50 languages. Through these efforts, the community witnessed remarkable growth and unity under the guidance of one Imam. *Alhamdulillah!*

Hazrat Khalifatul-Masih V^{oo}

In 2003, when Hazrat Khalifatul-Masih IVth passed away, the Jama'at was shaken to its core. The fear of being lost without a guide was paramount, and the elections of the new Khalifa were to be held in a territory far from Qadian or Rabwah. How was this possible? How can the members of the Khilafat Committee, spread out in the world, come together in record time to elect the new Khalifa?

A promise vouchsafed by Allah to the Promised Messiah^{as} was about to come true in full glory. A prophecy was about to materialize. In the days that followed, the entire world saw the manifestation of the promise, "Surely, I am with you, O Masroor."

When our beloved Imam, Syedna Hazrat Mirza Masroor Ahmad^{aa}, became our Khalifa, removing all fear as per the promise of Allah the Almighty that "no fear shall come to them..." he spoke to those who were inside the Fazl Mosque at the time. Huzoor uttered the words "*baeth jaa'in*" (Please be seated). As the microphone was on and the speakers were placed outside of the mosque, where thousands of Ahmadi Muslims had gathered to catch a glimpse of their beloved new Khalifa, braving the weather, the cold rain that would not stop, they heard this voice. They heard someone say "*baeth jaa'in*" and without any hesitation, any doubt, their hearts bore witness that this was the voice of their Khalifa.



Hazrat Khalifatul-Masih II^{ra} hoisting the Flag of Ahmadiyyat for the first time, at the Khilafat Jubilee Jalsa in December 1939

A silence fell, and everyone in the vicinity sat down wherever they were situated. This was the first display of unity under one Imam.⁹

When Huzoor^{aa} became Khalifa, the world had leaped towards its 3rd millennium since the start of the Gregorian calendar. Internet was starting to take ground among the common folk, the world had more nuclear power than ever, the population was increasing at an unprecedented rate, and environmental issues of various types were starting to rear their ugly head. The general Muslim *ummah*, headed by biased clergy, stood ever-ready to destroy the Ahmadiyya Muslim Jama'at. From his first day in the office, Huzoor^(aa) started to guide the worldwide community toward improving their own environment, be it the use of carbon-based fuel or moral evils; this man of God gently guided us, as he does today, towards a brighter future.

Seeing war clouds on the horizon, Hazrat Khalifatul-Masih V^{aa} sent letters to many world leaders, asking them to heed where they were going. A nuclear war would not only end their enemy but destroy them as well. Emphasizing social and economic justice, Hazrat Khalifatul-Masih V^{aa} has been reminding the world's governments to come together and respect each other.¹⁰

The phenomenal progress of then Jama'at, unfortunately, has always led the opponents to increase their persecution. Not satisfied with the

political tyranny and oppressive laws, the Pakistani extremist clergy resorted to physical violence on a massive scale against the members of the Jama'at. On May 28, 2010, extremists attacked two Ahmadi mosques in Lahore with guns and grenades, killing 94 people and injuring well over a hundred. At the Baitun Nur Mosque in Lahore's Model Town, 27 people were killed; at the Darul Zikr mosque in Garhi Shahu, 67 people were martyred. All through this enormous trial, the horrors of which cannot be described, our beloved Imam, Syedna Hazrat Khalifatul-Masih V^(aa), held the Jama'at together with his prayers and words of healing.¹¹

When the coronavirus pandemic broke out in March 2020, the world came to a halt. It was an unprecedented situation that demanded an extraordinary response. Uncertainty and fear filled the air, and the voice of reason, the voice of our Khalifatul-Masih^(aa), assured us that everything would be fine as long as we prayed fervently and diligently followed the directions of our respective governments.¹² By the Grace of Allah, Jama'at Ahmadiyya, as a united force, came out of this pandemic under the wings of Allah and the prayers of Khilafat.

Reflections

When observing the history of the Jama'at through unbiased eyes, one can clearly see the pivotal role of Khilafat in maintaining unity through trials and tribulations. It is undeniable that opposition to the Jama'at has been bitter. However, Allah remains faithful to His promise of granting the Jama'at members "security and peace after their fear."¹³

The concept of Khilafat is not only central to the Jama'at but also to Islam itself. It embodies the idea that Allah appoints a leader, a Khalifa, over the righteous and that obedience to this leader is of utmost importance. This belief propels those who adhere to it forward toward spiritual success, as they understand that their leader is a manifestation of the Divine will.

In this sense, it is not merely an individual leading the Jama'at who is essential, but rather the divine authority that stands behind them. The idea that God is supporting the institution of Khilafat imbues its adherents with a sense of purpose and direction, driving them towards a higher goal.

Ultimately, through this belief in Khilafat, the Jama'at has been able to weather many storms and emerge stronger than before. It is a testament to the resilience of Khilafat that it has continued to flourish despite facing adversity from many directions. And as the Jama'at moves forward into the future, this belief will continue to propel it toward success, guided by the Divine will behind Khilafat.

Endnotes

1. *Ijaz-e-Ahmadi*, Ruhani Khazain, vol. 19, p. 108
2. *The Will*, p. 2
3. *The Holy Qur'an*, 62:4
4. *Sahih al-Bukhari*, vol. 6, book 60, Hadith no. 4897
5. *The Daily Al-Fazl*, September 22, 1950
6. *Tarikh-e-Ahmadiyyat*, vol. 3, p. 329,474
7. *The Gazette of Pakistan*, Extraordinary, 26 April 1984. For an excellent analysis, see Berberian, Linda J. "Pakistan Ordinance XX of 1984: International implications on human rights." *Loy. LA Int'l & Comp. LJ* 9 (1986): 661.
8. *Pakistan: Violations of human rights of Ahmadis*. Amnesty International Report, September 1991. Reference A/SA/33/15/91
9. *The Weekly Badr*, 15 July 2003
10. *World Crisis and Pathway to Peace*, 5th edition (UK)
11. <https://www.alislam.org/friday-sermon/2010-06-04.html>
12. <https://www.alislam.org/articles/instructions-from-hazrat-khalifatul-masih-regarding-coronavirus/>
13. *The Holy Qur'an*, 24:56



KHILAFAT: BEATING HEART OF LOVE & TRUTH

Sarmad Naveed, missionary serving in *The Review of Religions*, Canada

Over a century ago, a movement began which would change the world forever.

This movement had modest beginnings, starting from a small hamlet in India known as Qadian. There, a humble man with a quiet disposition by the name of Mirza Ghulam Ahmad^{as} was divinely informed that he was in fact the second coming of Jesus^{as} for whom the majority of the world was eagerly waiting; that he was the same long-awaited Messiah foretold by so many of the world's major religions; prophesied above all by the Holy Prophet Muhammad^{sa} himself.

Eventually, this led to the formation of a divine community, which claims to follow Islam in its purest essence, exactly as it has been taught by the Holy Qur'an and the Holy Prophet^{sa}. As is the case with any divine and truthful movement, it was met with grave, even fatal opposition. Hazrat Mirza Ghulam Ahmad^{as} was the target of countless allegations, fabrications, attacks and assaults, all in an attempt to have him desist and disband the community which was gradually growing in strength.

Establishment of the True Caliphate

The sad time came however, which must be faced by every mortal in this world; Hazrat Mirza Ghulam Ahmad^{as} passed away in 1908. His opponents jested and jeered, seeing what they thought to be the end of the movement which he had started. They thought that it would be impossible for this community, of such humble beginnings, to flourish further even after the demise of its founder.

However their ignorance blinded them to the fact that Hazrat Mirza Ghulam Ahmad^{as} had in fact been foretold by God regarding his demise. As such, he had informed his community of this fact, and even informed his community of what was to come after:

“So do not grieve over what I have said to you, nor should your hearts 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 Judgement. And that second manifestation cannot come unless I depart. But when I depart, God will send that second manifestation for you, which shall always stay with you just as promised by God in *Barabhin-e-Ahmadiyya*. And this promise is not for my person, rather the promise is with reference to you, as God [addressing me] says: ‘I shall make this Jama’at [Community] who are your followers, prevail over others till the Day of Judgment.’”¹

This promise of the second manifestation, or successorship, was not anything new; rather, this Divine promise given to Hazrat Mirza Ghul-

am Ahmad^{as} was a reiteration of a promise made by God Almighty recorded in the Holy Qur'an:

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

Thankfully, the Community of Hazrat Mirza Ghulam Ahmad^{as}, the Promised Messiah, fulfilled the conditions stipulated in this verse for the fulfillment of the promise made by God, as the Promised Messiah^{as} himself attests:

“I am thankful to God Almighty for granting me a sincere and loyal community. I observe that whenever I call upon them for any task or purpose, they swiftly and passionately come forward, in an attempt to excel one another, according to their strength and ability. I can see that they possess a spirit of devotion and sincerity.”²

This is the reason why the Ahmadiyya Muslim Community, this movement continues to flourish in the world; through the second manifestation—Khilafat.

Purpose of the Caliphate

Khilafat [Caliphate] is an Arabic term referring to the system of successorship, or Caliphate, that follows after the demise a prophet. After the Holy Prophet^{sa}, there was successorship known as Khilafat-e-Rashida (the Rightly Guided Caliphate). Similarly, after the Promised Messiah, Hazrat Mirza Ghulam Ahmad^{as}, who became a prophet only under the shadow of the Holy Prophet^{sa} and due to complete subservience to him, there is the successorship known as Khilafat-e-Ahmadiyya, i.e., the Caliphate of Ahmadiyyat.

The purpose of this system of successorship is to further the mission of the prophet and propagate the message, thereby bringing it to completion. However, in recent years the term ‘Caliphate’ began taking on a negative connotation in the media, due to the actions of miscreants and divergent factions, which of course have nothing to do with the true essence of a Caliphate, or Islam altogether. This begs the question: What then, is the role of a Caliphate in today's world?

This question has been answered by the Fifth Caliph of the Promised Messiah^{as} and Worldwide of Head of the Ahmadiyya Muslim Community, Hazrat Mirza Masroor Ahmad^{sa}, who states:

“Whilst worldly leaders have secular goals, the purpose of Khilafat is to draw the attention of all people towards fulfilling each other’s rights. It is to instill a spirit amongst Ahmadi Muslims of giving precedence to their faith over all worldly matters and Khilafat makes every effort to peacefully establish the Unity of God in the world.”³

Connection Between a Caliph and His Community

But consider this: Light can be of no use if one chooses to keep their eyes shut. Similarly, although the guiding light of Khilafat is present in the world today, it cannot be of any benefit to a person unless one opens their heart and establishes a connection of love and loyalty with it, as His Holiness^{aa} explains:

“...the mere establishment of this institution does not hold any significance unless there is a relationship between the Khalifa of the time and members of the Community based on sincerity, loyalty, devotion and love and such a bond can only be created by Allah the Almighty. No individual or human endeavour can create or sustain such a bond. It is this very bond that is the guarantor of the unity and progress of the Community. Moreover, this is also evidence for the fulfilment of the promise of Allah the Almighty and of His continuous support of the Promised Messiah^{as} and of the truthfulness of the Ahmadiyya Muslim Community.”⁴

Thus, it is the unique bond that millions across the world have with Khilafat that sets it apart. In fact, the level of connection and love which the Community has for Khilafat only adds to the veracity of proof that this Khilafat is indeed the fulfilment of God’s promise, and the prophecy made by the Holy Prophet^{sa}. His Holiness^{aa} describes the connection which Ahmadis have with Khilafat when he states:

“The relationship that members of the Community have with Khilafat is possessed by those who have been Ahmadi from birth as well as those who have recently joined, including children, youth, men and women and also by such Ahmadis who live far away and have never even seen the Khalifa of the time.

All these people have excelled in sincerity and loyalty and they continuously try to excel further. Whenever they receive a directive from the Khalifa [the Caliph] of the time, they try to act upon it. They express their love and relationship in such a manner that one is truly astounded.

All these things are a practical evidence for the fulfilment of the promise of Allah Almighty and also the progress of the Community is also dependent upon this relationship. As I said, the relationship that the Community has with Khilafat and in turn, the Khalifa of the time has with the Community, is evidence of the continuous support of Allah Almighty.

These are not just mere claims, rather this is demonstrated through hundreds of thousands of accounts where members of the Community have expressed these sentiments. If those incidents were gathered, they would result in countless voluminous books.”⁵

What Makes the Caliphate of Ahmadiyyat Unique?

As is the case with any true relationship, it cannot be a one way street. Especially when it comes to leadership, what people desire is proximity and accessibility—a response or acknowledgement of some sort. As His Holiness^{aa} describes, this is exactly what makes Khilafat unique:

“Which leader or dictator is there who keeps a personal connection with each of his citizens? On the other hand the Khalifa [Caliph] of the time maintains a personal connection with Ahmadi Muslims from amongst every race and from all parts of the world. It is Khilafat [the Caliphate] alone that cares for and feels the pain of every Ahmadi Muslim and prays for them.”⁶

It is when the love from both sides meets, when the bond between a Khalifa and members of the Community is established, that the promise of God, the prophecy of the Holy Prophet^{sa} and the vision of the Promised Messiah^{as} are fulfilled. Khilafat is indeed the very rope of Allah to which God has commanded all to hold fast.⁷ That would be the wise thing to do, because there is nothing that compares to the love between a Khalifa and his people, and no leadership or love in the world can compare. It is in fact in many ways the primary proponent for the Ahmadiyya Muslim Community’s continued surging success. His Holiness, Hazrat Mirza Masroor Ahmad^{aa} states:

“Before sleeping at night there is no country of the world that I do not visit in my imagination and no Ahmadi for whom I do not pray whilst sleeping and whilst awake. I am not doing any favour because this is my duty and may Allah enable me to ever increase in assuming my responsibilities. The only reason I have said this is to make it clear that there can be no comparison between Khilafat and other worldly or secular leaders.”⁸

Hence in today’s world, there can be no love truer than the love between a Khalifa and his people.

Endnotes

1. *Al-Wasiyyat*, Ruhani Khazain, vol. 20, p. 7
2. *Malfuzat*, vol. 2, p. 53, English translation
3. Friday Sermon dated June 6, 2014
4. Friday Sermon dated May 29, 2020
5. Ibid.
6. Friday Sermon dated June 6, 2014
7. The Holy Qur’an, 3:104
8. Friday Sermon dated June 6, 2014



Hazrat Khalifatul-Masih V's^{aa} arrival in Sydney, Australia, 2013

I AM WITH YOU, O MASROOR!

*Prophecies about the Divine Support of Hazrat
Khalifatul-Masih V (may Allah be his Helper)*

Furhan Ahmad Hamza Qureshi

اِنِّى مَعَكَ يَا
مَسْرُوْرٌ

Like all messengers before him, Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mahdi^{as}, was supported by God Almighty at every step. Alluding to this, he poignantly declared:

ہے سر رہ پر مرے وہ خود کھڑا مولیٰ کریم
پس نہ بیٹھو میری رہ میں اے شریرانِ دیار

*The Benevolent Lord Himself stands by me on this path,
Do not therefore try to block my way, O mischievous people!*¹

He also stated:

There has been a continuous succession of signs with me from the very beginning...**In the future too, God Almighty will not leave this movement without signs, nor will He withdraw His support from it.**²

In accordance with the prophecies of the Promised Messiah^{as}, this Divine support continues to be manifested through Khilafat. Every Khalifa reflects the prophetic light of the Promised Messiah^{as}, for it is the task of Khilafat to remove the darkness that spreads after the demise of a prophet.³ The Promised Messiah^{as} elaborated this point saying:

“...the Khalifa is in reality a reflection of the Messenger. And since no human being is immortal, God Almighty so willed that Messengers, who are the best and most honoured of all men, should live by way of reflection



until the Day of Judgement. That is indeed why God Almighty initiated Khilafat, so that the world may never be deprived of the blessings of Messengership in any age.”⁴

We are fortunate to be living in the blessed era of Hazrat Mirza Masroor Ahmad, the Fifth Successor of the Promised Messiah^{as}, may Allah be his Helper, whose Khilafat was foretold long ago and for whose support God Almighty is manifesting powerful signs.

“I Am with You, O Masroor!”

Every Ahmadi is familiar with the famous revelation:

اِنِّى مَعَكَ يَا مَسْرُوْرٌ

“I am with you, O Masroor!”⁵

It was vouchsafed to the Promised Messiah^{as} in December 1907, about four decades before the birth of Huzoor^{as}. Although the Promised

Messiah^{as} was the primary addressee of this revelation, Divine words are laden with meanings and susceptible to multiple interpretations. These words constituted grand prophecies for the future, which have now come true.

For example, it indicated that in the Promised Messiah's^{as} progeny, a child would be born who would be named Masroor. He would possess the qualities of his illustrious great grandfather to such a degree as to become his perfect reflection and thus be elevated to the station of Khilafat. Furthermore, at all times and through every adversity, God Almighty would be with him and support him. Even if the entire world would turn against him, God Almighty would continuously assist him in all his affairs, and he would emerge from storms of opposition unscathed.

Here comes the King!

Another remarkable revelation of the Promised Messiah^{as} which was fulfilled in the person of our beloved Imam, Hazrat Mirza Masroor Ahmad^{aa}, pertained to Huzoor's^{aa} grandfather, Hazrat Mirza Sharif Ahmad^{ra}, the son of the Promised Messiah^{as}. The revelation is recorded thus:

“In my dream I saw Sharif Ahmad, who was wearing a turban and there were two men standing near him. One of them pointing to Sharif Ahmad said:

وہ بادشاہ آیا

‘Here comes the King.’

The other one said:

ابھی تو اس نے قاضی بنا ہے

‘He has yet to become a Qazi.’

One meaning of Qazi is an arbitrator. Qazi is he who supports the truth and refutes falsehood.²⁶

There is no doubt about the fact that the Khalifa is the spiritual heir to the kingdom of the Prophet. Every Khalifa is himself a king of the spiritual realm and the believers are his subjects. Hence, this prophetic revelation foretold of such a person from the progeny of Hazrat Mirza Sharif Ahmad^{ra}, who would be granted the mantle of Khilafat, represented in the dream through the turban and the words, “Here comes the King”. It is important to note that the dream indicated that before being granted the exalted station of Khilafat, he would be made Qazi (a term which also connotes a ruler or governor). This part of the dream was fulfilled when Hazrat Khalifatul-Masih IVth appointed Huzoor^{aa} Nazir-e-Ala (Chief Executive of Sadr Anjuman Ahmadiyya) and Amir Muqami (Local Amir) in 1998, roughly 5 years before he was divinely raised to the throne of Khilafat.

Heir to the Promised Messiah's Throne

As if the aforementioned revelation was not clear enough, another vision of the Promised Messiah^{as} alluded to Hazrat Mirza Masroor Ahmad^{aa} being the heir to his throne. In the vision, the Promised Messiah^{as} says to his son, Hazrat Mirza Sharif Ahmad^{ra},

اب تو ہماری جگہ بیٹھ اور ہم چلتے ہیں

“Now be seated in my seat and I shall go.”²⁷

This is a clear reference to Khilafat, for a Khalifa is a successor. A Khalifa occupies the seat of the Prophet in his absence, i.e., after his demise.

When Hazrat Khalifatul-Masih Vth was appointed the Nazir-e-Ala and Amir Muqami after his father's passing, Hazrat Khalifatul-Masih IVth thought of this exact revelation and said in his Friday Sermon:

“Now that I have appointed Mirza Masroor Ahmad, the son of Mirza Mansoor Ahmad, as the Nazir Ala and Amir Muqami, I thought of the revelation ‘Now be seated in my seat and I shall go’, as if the Promised Messiah^{as} was saying that once again...

Now, I ask the entire Jama'at to pray for Mirza Mansoor Ahmad, and thereafter, for Mirza Masroor Ahmad, that Allah the Almighty may make him a true heir; that the subject of ‘Now be seated in my seat and I shall go’ may



be truly fulfilled in him; and that Allah the Almighty may always guard and assist him.”⁸

Prescient words indeed!

Contrary to Expectation

On May 28, 1907, the Promised Messiah^{as} received the following revelation regarding Hazrat Mirza Sharif Ahmad^{ra}:

أَمَرَهُ اللَّهُ عَلَىٰ خِلَافِ التَّوَقُّعِ

“Allah has appointed him as a leader contrary to expectation.”⁹

Once again, this revelation was perfectly fulfilled when his grandson, Hazrat Mirza Masroor Ahmad^{ra}, was appointed Khalifatul-Masih. Once, he was asked about his state immediately after being raised to this Divine station. Huzoor^{ra} replied saying:

“I could never have imagined that I could be given this responsibility...When my name was proposed, my state was indescribable. I was certain that it could not be me. But when the election was completed, Allah’s decree manifested itself. Then, it became a question of obedience to Allah; and in obedience to Him, He quickly granted me the ability to accept this decision. The belief was also put in my heart that where God Almighty had Himself placed this responsibility on my shoulders, He too would grant me the strength to carry and fulfil it. And He continues to do so.”¹⁰

The Promised Messiah^{as} has stated about the men of God that

“God Himself manifests their light and they are not ostentatious...Allah does not leave them in obscurity; rather, they are recognized and honoured among people.”¹¹

Very few people were aware of Huzoor^{ra} before his appointment to the office of Khilafat, and he too, due to his private nature, was largely out of the public eye. But God Almighty made him known and beloved and honoured among all people.

Promise of Divine Support in Youth

In the mid-1970s, when Huzoor^{ra} was preparing for his final exams whilst doing his Masters in Faisalabad, he saw a dream¹² in which someone said to him,

يَنْصُرُكَ رِجَالٌ نُوحِي إِلَيْهِمْ مِنَ السَّمَاءِ

“Such people will help you whom We shall inspire from Ourselves.”¹³

These were glad tidings from God Almighty that there would come a time when he would be provided Divine assistance through revelation. At the time, perhaps the meaning of this dream was not as clear as it is now. Today, God Almighty is constantly providing His support to Huzoor^{ra}, for he is the vicegerent of the Promised Messiah^{as}. Our beloved Imam, Hazrat Khalifatul-Masih V^{ra} stated,



MAKHZAN-E-TASAWEEF

“Allah the Almighty will continue to grant Khilafat-e-Ahmadiyya such individuals who will constantly excel in sincerity and loyalty; who will be ready to lay down their lives for the establishment and strengthening of Khilafat; whose hearts Allah the Almighty Himself will fill with love for Khilafat and will continue doing so. I see such sights on a daily basis, in every nation and in every country.”¹⁴

This is all a fulfillment of the dream beloved Huzoor^{ra} had decades ago, when he was only a student.

“Allah alone has rendered everything”

The blessed era of Hazrat Khalifatul-Masih V (may Allah be his Helper!) has demonstrated to the world that God Almighty always stands by His Khalifa. Reflecting upon Divine support that is provided to Khilafat, Huzoor^{ra} once remarked,

“It is Allah’s favour that proves that no human effort or excellence is behind all this. Allah may choose whosoever, but He alone protects the Jama’at and keeps it on the road of progress.”¹⁵

When asked whether he had an idea why Allah the Almighty chose him for Khilafat, our beloved Imam (may Allah be his Helper!) humbly said:

“Yes. I have understood. I understood it the very first day, but with time, this understanding has only strengthened. I feel that Allah chose me to make it known to the world that this is Allah’s Jama’at and He alone secures it; also, to make it known that the Ahmadiyya Khilafat has been established by Allah alone and that no form of human



Hazrat Khalifatul-Masih V^{aa} issuing the oath of allegiance at the Khilafat Centenary on May 27, 2008

knowledge, experience, efficiency or quality stand behind it. And this is a great sign of the truthfulness of Jama'at-e-Ahmadiyya...I have never had any air about myself. Allah alone has rendered everything.”¹⁶

Conclusion

In his book *Al-Wasiyyat*, whereas the Promised Messiah^{as} shared the sad news of his imminent demise, he also gave the good news of the establishment of Khilafat after him, which would be guided and supported by God Almighty just as previous Khalifas were supported. He consoled the community saying:

“Don’t think that God will let you go to waste. You are the seed which the Hand of God has sown in the earth. God says that this seed will grow and flower and its branches will spread in all directions and it will become a huge tree.”¹⁷

At the occasion of the centenary of Khilafat-e-Ahmadiyya, our beloved Imam Hazrat Khalifatul-Masih V^{aa} emphatically declared:

“Since the establishment of Khilafat-e-Ahmadiyya, and through its Divine support, we have been witnessing advancements in our past and are also witnessing them today...This era in which we are now entering...is, God willing, the era of the advancement and victory of Ahmadiyyat. I assure you that such avenues of Allah the Almighty’s support have opened, and will continue to open, that every new day brings us that much closer to the victory of the Jama’at...I declare with full certainty that God Almighty will bless this era with His limitless support and succour and will continue propelling it

further to new heights of progress, Insha’llah. No one can inhibit the advancement of Ahmadiyyat in this era, and neither will it ever be stunted in the future. The system of Khilafat will continue and Ahmadiyyat will forge ahead. Insha’llah!”¹⁸

May Allah the Almighty continue assisting our beloved Imam with His mighty help—Amen!

Endnotes

1. *Barahin-e-Ahmadiyya: Part V*, English translation, p. 167
2. *Asmani Faislab*, Ruhani Khaza’in, vol. 4, p. 332; *The Essence of Islam*, vol. 3, pp. 341-342
3. The Promised Messiah^{as} stated: “After the era of the prophets, those who take their place to remove the darkness that spreads after their demise are known as Caliphs.” (*Malfuzat*, vol. 2, p. 666, 2003 ed.)
4. *Testimony of the Holy Quran*, English translation of *Shahadat-ul-Quran*, p. 91
5. *Tadbkirab*, English translation, p. 986
6. *Tadbkirab*, English translation, p. 911
7. *Tadbkirab*, English translation, p. 954
8. *Tadbkirab*, English translation, pp. 954-955
9. *Tadbkirab*, English translation, pp. 952-953
10. *Al Hakam*, May 24, 2019, p. 7; <https://www.alhakam.org/a-blessed-khilafat-day-the-description-of-a-blessed-mosque-in-the-words-of-a-blessed-individual/>
11. *Hallmarks of the Saints*, English translation of *Seeratul Abdal*, pp. 11-12
12. *Tashbeezul Adbban*, Syedna Masroor Number, September-October 2008, p. 38
13. *Tadbkirab*, English translation, p. 63
14. *Al-Fazl International*, July 25, 2008, p. 12
15. *Al Hakam*, June 11, 2021, p. 9; <https://www.alhakam.org/i-know-why-i-was-chosen-hazrat-khalifatul-masih-v/>
16. *Al Hakam*, June 11, 2021, p. 9; <https://www.alhakam.org/i-know-why-i-was-chosen-hazrat-khalifatul-masih-v/>
17. *The Will*, English translation of *Al-Wasiyyat*, p. 11
18. *Al-Fazl International*, July 25, 2008, p. 3, 12

KHILAFAT: A SOURCE OF PEACE & SECURITY

Hafiza Atia-tul-Wakil Musa, Peace Village

Khilafat is a Divine institution that progresses the mission of the prophets after they have passed on from this world. This duty is best fulfilled when the community is strong and united. And the community cannot be united and strong without the institution of Khilafat. It is the Khalifa's role to encourage us to continue on the right path according to Allah's guidance. These are the blessings of Khilafat which bring us peace and security. However, it is our job to show that we are worthy of these blessings.

By studying the history of Islam, we see that Hazrat Abu Bakr^{ra} was able to eliminate all rebel and disorderly forces, firmly defending Islam from dissension and disintegration. He led by both example and precept. By the end of his Khilafat, the Muslims had come back together under a single rule.

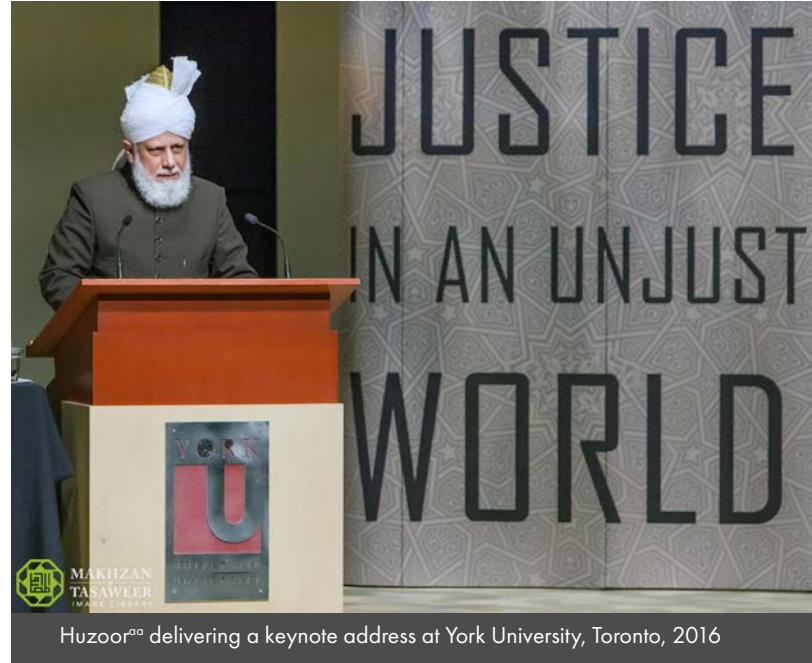
Then, after the demise of Hazrat Abu Bakr^{ra}, Hazrat Umar^{ra} took on the mantle of Khilafat, by the grace of Allah, and Muslims were abundantly blessed during his majestic and merciful rule. His persistent efforts, empathy, keen sense of fair justice, and devotion for Islam are still as widely acknowledged and admired today as they were fourteen centuries ago.

Thirdly, Hazrat Uthman^{ra} was elected the third successor of the Holy Prophet^{sa}. He, like his two predecessors, proved to be a great leader and mentor, successfully expanding the Muslim Empire even farther. A general wave of insurrection and invasion erupted through the Muslim Empire, but these rebellions and invasions were quickly put down by Allah's grace and the blessings of Khilafat. Then came the day of Hazrat Uthman's^{ra} martyrdom, which truly is the one of the most devastating days in the history of Islam, when the unity of Muslims was shattered.

Six days later, the fourth successor of the Holy Prophet^{sa}, Hazrat Ali^{ra}, was elected. His top priority was to re-establish peace and order in the state, and he used great restraint and worked hard to avoid conflict and bloodshed. Unfortunately, his era of Khilafat was plagued by instability. As a result of the civil war that broke out, Hazrat Ali^{ra} was martyred. The world lost a magnificent light of guidance, as well as a wonderful fountain of blessings and mercies. Muslims abandoned Khilafat and all its numerous blessings.

All these events transpired exactly as the Holy Prophet^{sa} had prophesized:

“Prophethood shall remain among you as long as Allah shall will. He will bring about its end and follow it with Khilafat 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 Allah shall will and then come to an end. There will thereafter mon-



Huzoor^{ra} delivering a keynote address at York University, Toronto, 2016

archial despotism to last as long as Allah shall will and come to an end upon His decree. There will then emerge Khilafat on the precept of Prophethood.”¹

In this era, the institution was re-established through the Promised Messiah^{as}. In one of his Friday Sermons, our beloved Imam Hazrat Khalifatul-Masih V^{ra} stated:

“The Promised Messiah^{as} is the awaited Messiah, Mahdi and prophet who is also *Khatamul Khulafa* (seal of all the Khulafa). God sent this Khalifa, who also attained the status of prophethood owing to his devotion to the Holy Prophet^{sa} and who became a source of establishing Khilafat once again.”²

Is it not extraordinary that without any apparent worldly or political power, even when despotic rulers have sought to destroy the institution of Khilafat, by Allah's grace, the Community has only gone from strength to strength under the divine leadership and guidance of Khilafat?

One cannot ignore the fact that when attacks are made against Islam and the Holy Prophet^{sa}, it is the Khalifa of the time who is first to raise his voice and educate the world about the true teachings of Islam.

When the Khalifa meets with world leaders and delivers addresses in parliaments throughout the world, he courageously speaks about the injustices that world powers are inflicting upon weaker nations of the and provides practical solutions to world problems.



'And hold fast, all together, by the rope of Allah' (3:104), calligraphy by Maulana Hadi Ali Chaudhary

Through the blessed system of Khilafat countless schools and hospitals are being built throughout the world. A whole host of humanitarian services are being offered to those in need.

Through the guidance of Khilafat, God has granted the Promised Messiah^{as} an army of young people in every country who are resolutely facing every onslaught against faith.

Today, all Ahmadis can vouch for the fact that we witness signs of the existence of God and see miracles through the prayers of our beloved Imam, the Fifth Khalifa, Hazrat Mirza Masroor Ahmad^{aa}.

Through the nurturing care and spiritual guidance of our beloved Huzoor^{aa}, we develop a deeper understanding and love for the Holy Prophet of Islam^{sa} and Allah Almighty. Through his own pristine example, our beloved Huzoor^{aa} guides us on the path that leads to the pleasure of God. Sacrificing every ounce of his being, he prays in the dark of night for us, so that Allah may remove our pains and sorrows, and so that Allah may bless us with His grace.

Let us remember that all our success and all our strength is through our obedience to Khilafat. We, too, must remember to pray for our beloved Khalifa so that God may soothe his heart from the anguish that he feels for us. We must always be grateful to God for him and never forget the importance of safeguarding this invaluable treasure.

Endnotes

1. *Musnad Ahmad*
2. Friday Sermon dated May 27, 2011

THE RELATIONSHIP BETWEEN THE KHALIFA AND THE JAMA'AT

In his Friday Sermon on May 29, 2020, Hazrat Khalifatul-Masih V^{aa} said:

"The relationship that members of the Jama'at have with Khilafat includes those who have been Ahmadi from birth as well as those who have recently joined [the Jama'at], including children, youth, men and women, and also such Ahmadis who live far away and have never even seen the Khalifa of the time.

"All these people have excelled in sincerity and loyalty and they continuously try to excel further. Whenever they receive a directive from the Khalifa of the time, they try to act upon it. They express their love and relationship in such a manner that one is truly astounded...

"The relationship that the Jama'at has with Khilafat and, in turn, the Khalifa of the time has with the Jama'at, is evidence of the continuous support of Allah the Almighty...

"It is only Allah the Almighty Who can instil loyalty and sincerity in the hearts of people and no worldly power can take that away from them."

(*Al Hakam*, June 26, 2020, p. 12, 16)



PHOTO BY ABDUL HALEEM GURESHI

HAZRAT KHALIFATUL-MASIH III'S^{RH} BLESSED TOURS OF CANADA

Tahir Wadood, student of Jamia Ahmadiyya Canada

FIRST TOUR: 1976

Day 1 (August 8, 1976)

When the news reached the Jama'at in Canada that Hazrat Khalifatul-Masih IIIth would visit Canada, they were overjoyed with jubilation as this was the very first time a Khalifatul-Masih was visiting Canada. Preparations began right away to welcome Huzoorth to Canada.

On August 8, 1976, Huzoorth, who was on tour of the USA, arrived in Canada. His plane landed at the Toronto Pearson International airport at 6:00 PM. Huzoorth was escorted through the VIP access known as the "administration block", where members of the Jama'at, as well as some government officials, were anxiously anticipating the arrival of Huzoorth. Aside from devoted members of the Jama'at, there was a group of RCMP officers who also met and welcomed Huzoorth.

Huzoorth was taken to a hotel, *Inn on the Park*, where he stayed throughout his tour. *The Toronto Sun* covered the start of the tour under the headline "Spiritual Leader Talks Here". This headline announced the arrival of Huzoorth in Canada to mainstream Canadians.

Day 2 (August 9, 1976)

At approximately 10 AM, a first press conference was held at the hotel where Huzoorth was staying. This press conference was covered by local news outlets, including CBC, which had the highest viewership in Canada.

A journalist asked Huzoorth: "What is the purpose of your visit to Canada?" Huzoorth responded: "I want to draw peoples' attention to the fact that one cannot simply rely upon reason; there isn't any solution when one relies upon reasoning. Islam is that religion which can build a living relationship with God and provide the solutions to

one's problems by connecting with God. Those who develop a true connection with God, God grants true dreams to such people".

The same correspondent asked Huzoorth a follow-up question: "Do you want for these people to make a living connection with God [and] to become Muslims?"

Huzoorth replied: "Ahmadiyyat has spread through all parts of the world and, yes, we want everyone to become Muslims, but we are not dependent upon violence; we want to adopt love, acts of selflessness and we want to win the hearts of the people!"

The interviews concluded after two hours. Later on, Huzoorth was invited to meet local presidents of various Jama'ats in Canada, and he expressed his desire to send a missionary to the Jama'at to teach and train Community members to better themselves for the cause of Allah. Afterwards, Huzoorth advised members of the Jama'at to devise a plan to build a mosque, stating: "We should not be spending too much money for this project but enough that the needs of the mosque should be fulfilled, so that we may be saved from the evils encountered in the Western part of the world."

At around 7 PM, a special program was held in honour of Hazrat Khalifatul-Masih IIIth. In this function, Huzoorth addressed members of the Jama'at and said: "We need to strengthen our faith and we need to bring the world under the protection of God. If we pray only then we will get what we want, and whenever we knock on the door, it will be opened for us".

Day 3 (August 10, 1976)

Huzoorth began the day with individual meetings with various



ABOVE: Hazrat Khalifatul-Masih IIIth during his first visit to Canada, 1976

LEFT: Hazrat Khalifatul-Masih IIIth delivering a Friday Sermon at the *Royal York* hotel in Toronto, 1980

members of the Jama'at. The meetings began at 9 AM and lasted for about two and a half hours. Huzoorth met with approximately 30 families and about 145 individuals.

In the afternoon, Huzoorth and his entourage went to downtown Toronto to see the newly-built CN Tower. Huzoorth was then invited to have a meal at the revolving restaurant located in the CN Tower.

Later on in the evening Huzoorth attended a gathering organized by Lajna Ima'illah Canada. Huzoorth remained in their company for nearly two hours.

Afterwards, a dinner reception was held in his honour. Guests included members of parliament, police officers, councillors, doctors and lawyers. All together, about 200 guests attended the service. At one point during the dinner, Huzoorth stood and offered to shake hands with all the guests present, including members of the Jama'at. After the completion of dinner, Huzoorth conversed with some of the guests.

Day 4 (August 11, 1976)

The fourth and final day of Huzoorth's stay in Canada included a trip to Niagara Falls. Huzoorth observed the falls up close through a tunnel.

A picnic was also arranged by the local community in the Niagara region. The Khuddam of Toronto prepared a barbecue in honour of Hazrat Khalifatul-Masih IIIth. Huzoorth ate on a bench under the shade of a tree. At around 4 PM, Huzoorth led Zuhr and Asr prayers after which tea was served. Then, Huzoorth bid farewell to the members of the Canada Jama'at as he made his way to the United States.

SECOND TOUR: 1980

On his second tour to Canada, Huzoorth visited Toronto and Calgary.

Day 1 (September 4, 1980)

Huzoorth departed from London, UK and arrived at the Pearson International Airport, Toronto, on September 4, 1980.

Huzoorth arrived at around 6 PM, where he was greeted by Missionary In-Charge, Respected Syed Mansur Ahmad Bashir, and by the National President, Respected Abdul Aziz Khalifa. Huzoorth was then escorted through the VIP section of the airport.

Just outside the airport, 200 members of the Jama'at anxiously awaiting the arrival of their beloved Imam. Huzoorth's stay was at the famous *Royal York* hotel in Toronto. Huzoorth stayed in a suite in the hotel, on the 9th floor.

Day 2 (September 5, 1980)

The second day of his stay in Toronto was a Friday. Huzoorth delivered an enlightening Friday Sermon on the importance of religious training at the *Royal York* hotel.

At around 4 PM the same day, Huzoorth met with roughly 75 families in his hotel suite.

Thereafter, Huzoorth met with guests such as the mayor of Mississauga, Citizenship Judge Mr. Grizele, members of parliament, municipalities, a senior engineer and others, to whom Huzoorth explained the beautiful teachings of Islam and Ahmadiyyat.

Day 3 (September 6, 1980)

Huzoorth was invited to speak at a press conference held in the *Royal York* hotel's *York Room*. Newspaper representatives, radio hosts, television hosts and photographers were present to record this historic conference.

The press conference lasted an hour from 11 AM to 12 PM. The media had many questions for Huzoorth about Islam and regarding misconceptions. Generally, Huzoorth advised the public to not confuse Islamic teachings with the teachings of other religions. Furthermore, he stated that it is only the Holy Qur'an which is sufficient for our needs and that is what we act upon.

Later that afternoon, Huzoorth met with some members of the Jama'at who had come from far distances to meet him, including from the territories. Huzoorth also met with a few non-Ahmadi members and preached the message of Islam Ahmadiyyat to them.

Later that evening, the Canada Jama'at held a dinner in honour of Hazrat Khalifatul-Masih IIIth in the *Royal York* hotel. A total of 522 guests from different cities were present for this historic reception.

Day 4 (September 7, 1980)

On this day, Huzoorth was scheduled to depart for Calgary. At around 10:30 AM, Huzoorth sat down with the members of the Mosque Foundation Committee. Huzoorth then formed a committee to handle the building of the mosque and advised that a progress report should be sent to him every 15 days.



Hazrat Khalifatul-Masih IIIth delivering a Friday Sermon in Toronto, 1980

Thereafter, Huzoorth headed towards the airport.

At 3:15 PM, Huzoorth boarded an *Air Canada* flight, accompanied by the National President, Missionary In-Charge and members of his entourage.

By the grace of Allah, Huzoorth landed in Calgary at 5 PM and was welcomed by the local Sadr Respected Raja Basit Ahmad. Thereafter, Huzoorth saw 250 Jama'at members just outside the airport standing in rows, anxiously awaiting the arrival of beloved Huzoorth.

Huzoorth was also welcomed by Brian Lee, Deputy Mayor of Calgary, who shook hands with Huzoorth and was very excited for the arrival of beloved Huzoorth. Mr. Lee also gifted Huzoorth a cowboy hat. Upon receiving this gift, Huzoorth expressed his appreciation and said, "I am very happy and excited to be here in Calgary."

A short while later, Huzoorth proceeded towards his hotel, the *Four Seasons Hotel*. Just outside the hotel, hundreds of Ahmadis chanted slogans as they were extremely happy to see that Huzoorth had arrived in their city for the first time.

After spending about an hour and a half resting in their hotel room, Huzoorth and his wife Hazrat Syeda Mansoorah Begumth met members of the Jama'at in a designated place in the hotel. Ladies were in a separate room where they met Hazrat Syeda Begum Sahibath. Huzoor then led the Maghrib and Isha prayers and had his dinner amongst Jama'at members.

Huzoorth then returned to his hotel room at around 9:30 PM.

Day 5 (September 8, 1980)

The day began with a press conference at 10 AM in the *Four Seasons Hotel*. In this press conference, there was a lot of media coverage from newspapers such as *Calgary Sun*, *Calgary Herald*, *Alberta Report*, *Edmonton*, and CBC television. The media asked questions regarding Islam, the Jama'at's way of preaching (*tabligh*) and charity events organized by the Jama'at. Huzoorth eloquently answered all questions, expounding upon the teachings of Islam. It came as a surprise to them that Islam would soon prevail in the world.

After the press conference, from 11 AM to 1 PM, Huzoorth met with 70 families of the Jama'at.

During the afternoon, at about 1:30 PM, Huzoorth had lunch with nearly 150 Jama'at members from Edmonton, Vancouver and Saskatoon.

Huzoorth also inspected a newly-built mission house located on 12th Avenue. Huzoorth first led the Zuhr and Asr prayers there and then inspected the mission house. After its inspection, Huzoorth expressed his pleasure that the Jama'at had bought the property.

Huzoorth also inaugurated the mission house's photocopy machine by making a photocopy himself.

Day 6 (September 9, 1980)

During the third day of Huzoor'sth stay in Calgary, an interview was conducted by the *Alberta Report*. In it, the journalist wanted to know why had Huzoorth repeatedly announced that within a 100 years, Islam would prevail throughout the corners of world and how that was going to happen. The journalist also thought that there might be people who would be forced to join Islam through the sword.

Huzoorth responded that no one in this world, neither in the modern era nor in the past, has ever been forced to accept Islam by the sword and it would never happen in the future. The wars that did happen in the time of the Holy Prophet^{sa} and his companions were all defensive wars and needed to happen, otherwise Islam would have collapsed. Huzoorth further stated, "We will try our utmost to bring the people to our faith by compassion, love, sincerity and justice, and we will try and win their hearts!"

At around 11:30 AM, Huzoorth met with a dean of religious studies in a university, Professor Coward, who taught Indian philosophy. During his discussion, he told Huzoorth of his interest in revelations from God and was quite intrigued by the subject. The professor asked Huzoorth to shed light on the Islamic concept of receiving revelations from God, Huzoorth responded to the professor by saying that Islam is convinced of the unity of God and that man has been created to build a connection with God. When such a person attaches himself with God and devotes a lot of his time in the service of God, his relationship with God progresses, and then, at times, God relays messages through dreams and sometimes through visions or other means". The professor was greatly interested in Huzoor'sth answers and the interview lasted an hour.

Later that evening, a dinner reception was held in honour of Hazrat Khalifatul-Masih IIIth at the *Calgary Inn* where the Jama'at had invited

many dignitaries, professors, municipal government officials and others, including the mayor of Calgary. During the dinner reception, Huzoorth addressed the public on the importance of recognizing the true God and believing that there is only one God Who created this world.

As the dinner concluded, Huzoorth returned to his hotel. Upon arriving at his hotel, just before he was about to return to his suite, he went to a drawing room in the hotel where some Jama'at members were present.

Huzoorth advised them to study and ponder over the translation of the Holy Qur'an and to work on printing more copies of the Holy Qur'an. Huzoorth prayed in the following words, "O Calgary Jama'at! May Allah the Almighty enhance your abilities to print more copies of the Holy Qur'an."

Day 7 (September 10, 1980)

On this day, a picnic with Hazrat Khalifatul-Masih IIIth was organized. This picnic was held about 230 kilometres away from the Jama'at mission house, at *Bow Lake* park.

Huzoorth, Hazrat Begum Sahiba, and the entourage departed from the *Four Seasons Hotel* at 9 AM. Huzoorth passed through the beautiful area of Banff National Park and arrived at the top of Lake Louise at about 12:15 PM. After strolling there for about one and a half hours, atop Lake Louise, Huzoorth left for *Bow Lake*, where the picnic was planned.

Jama'at members were very happy to see Huzoorth. Huzoorth and his respected wife, Hazrat Begum Sahibath, ate lunch at the lake and remained there for about four hours. Huzoorth spent that time conversing with the Jama'at members.

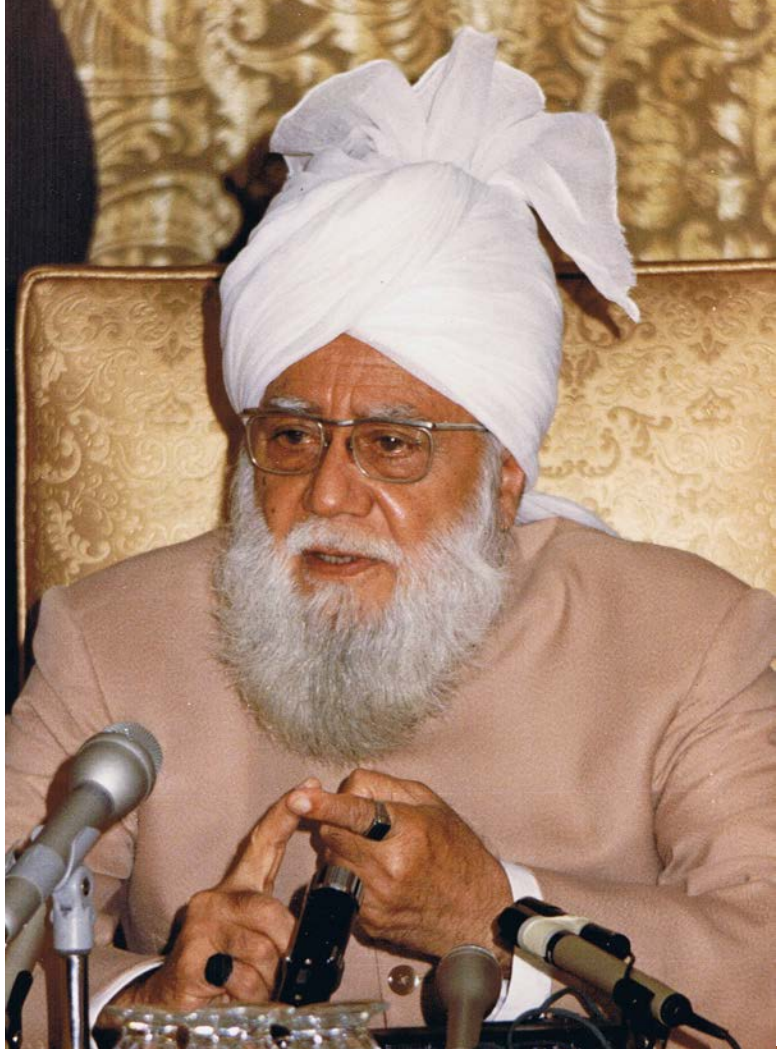
Huzoorth led the Jama'at in Zuhr and Asr prayers, and then stopped by one more attraction, the CFCN Tower, before returning to Calgary. Huzoorth returned safely to the hotel at 9 PM.

Day 8 (September 11, 1980)

Huzoorth left Calgary at 1 PM for San Francisco. Many Jama'at members gathered at the airport to bid farewell to Huzoorth after an historic and memorable visit.

Huzoorth led the Jama'at in silent prayer and then made his departure for San Francisco.

NOTE: For more details, see *Tarikh Jama'at Ahmadiyya Canada*, pp. 41-44, 51, 58-61, 94-96, 100-107, 109-114



PHOTOS BY ABDUL HALEEM QURESHI

Hazrat Khalifatul-Masih IIIth during his visit to Toronto, 1980

BLESSINGS OF KHILAFAT

Nabila Ahmed, Toronto

This essay, written by a Nasira, was awarded first prize (GROUP A) in the Gazette's 50th anniversary essay competition.

Khilafat is a great gift sent from Allah the Almighty. Khilafat was established after the demise of the Holy Prophet Muhammad^{sa} and re-established during the era of the Promised Messiah^{as}. It contains many blessings that benefit us Ahmadi Muslims.

Khilafat, along with its blessings, is also mentioned in the Holy Qur'an. It states in chapter 24, verse 56, "Allah has promised to those among you who believe and do good works that He will, surely, make them Successors in the earth, as He made Successors from 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."

In this verse of the Holy Qur'an, Allah assures His followers that He will make successors on earth and provide guidance, security, and peace for the Muslims with these Khulafa. Undoubtedly, Khilafat blesses us with guidance regarding everything in this world, security against evil, and peace in this world.¹

To begin with, Khilafat was established to continue guiding Muslims after the Holy Prophet^{sa} passed away. After his demise, the Muslims were saddened with grief, and could not see clearly. It was then that Hazrat Abu Bakr^{ra}, the Holy Prophet's^{sa} most trusted companion, took over and began to guide the Muslims, after heartbreakingly confirming that the Holy Prophet^{sa} of Allah had indeed died, by reciting a verse of the Holy Qur'an, "And Muhammad is only a Messenger. Verily, all Messengers have passed away before him. If then he dies or be slain, will you turn back on your heels? And he who turns back on his heels shall not harm Allah at all. And Allah will certainly reward the grateful." (3:145)

During the period of Hazrat Abu Bakr's^{ra} Khilafat, false prophets began to emerge, but despite the rebellions, he reunited the Muslims under one criterion. If it were not for the blessings of his leadership, the Muslims would not have found their way back to Islam.²

After Hazrat Abu Bakr^{ra}, came Hazrat Umar^{ra}, then Hazrat Uthman^{ra}, and lastly, Hazrat Ali^{ra}. Each demonstrated great things and helped Islam move forward in the world. For example, Hazrat Umar^{ra}'s achievements and blessings were listed in an Alislam article by Tommy Kallon: "He (Hazrat Umar^{ra}) established the Majlis-e-Shura, a consultative body of advisors to the Khalifa. He displayed a unique genius in organizing the civil administration of the Muslim Empire. Every country was divided into provinces, a police force was established, canals were dug, public treasuries were started and the Muslim calendar of *Hijra* which has been a great help in the preservation of history was introduced."

Indeed, Khilafat presented itself with many beautiful blessings, including the building of mosques.³

After the last Khalifa, Hazrat Ali^{ra}, passed away, there was no one to take after. Islam spent many years without an Imam. Muslims were led astray and in desperate need of a Caliph to guide them. It was at that time when Allah sent someone to guide the Muslims back to Islam: the Promised Messiah^{as}. The Promised Messiah^{as} brought everyone to the right path and established Ahmadiyyat. This was such a great blessing because Ahmadiyyat helps us follow the true teachings of Islam, commanded by Allah through his Messenger.

There are so, so many blessings of Khilafat. In fact, one of the greatest blessings of Khilafat is the prayers of our Khalifa. Hazrat Khalifatul Masih II^{ra} said: When Allah raises someone to the status of Khilafat, He also blesses his prayers with assured acceptance. In fact, the supplications of the Khalifa are more powerful than the prayer of any other individual.⁴ By being connected to Khilafat, we can benefit from this blessing and ask the Khalifa to pray for us, and rest assured that it will be accepted.

Another blessing of Khilafat is the guidance the Khalifa provides for us. Every Friday, Hazrat Mirza Masroor Ahmad^{ra}, our current Khalifa, reads a sermon for us containing guidance on everyday situations, such as *purdah* for women and men, social conduct, and many other lessons taken from the past history of Islam. If Ahmadi follow this guidance, it will be very easy to stay on the right path. It is why we are so lucky; Allah has sent clear guidance in the Holy Qur'an for us, but He has also sent us an Imam, who is the bridge between us and Allah.

Having a Khalifa to guide us also enables us to get closer to Allah. As stated above, our Khalifa is the bridge between Ahmadi Muslims and Allah. Huzoor^{ra} can talk to Allah, and that presents a great benefit for us. In fact, we ourselves can communicate directly to Allah through Huzoor^{ra}, by writing Huzoor^{ra} letters, and by staying connected with Khilafat.

Khilafat-e-Ahmadiyya helps Islam move forward in the world, and helps spread its message to the "corners of the earth." Hazrat Khalifatul Masih II, Mirza Bashirudeen Mahmood Ahmad^{ra}, established *Tabrik-e-Jadid* and *Waqf-e-Jadid* which have been significant in initiating Ahmadiyyat in almost all countries of the world.⁵ Khilafat has continued to spread Islam across the world, and now, by the grace of Allah the Almighty, Ahmadiyyat has spread to more than 200 countries!



A scene of Hazrat Khalifatul-Masih V's^{ra} visit to Peace Village



However, Khilafat's blessings do not end there. Khilafat unites us under one belief. Instead of everyone being confused about different variations of Islam's teachings, Khilafat-e-Ahmadiyya unites us under one interpretation, straight from Allah's guidance. As stated above, after the demise of the Holy Prophet^{sa}, Hazrat Abu Bakr^{ra} was faced with false claims and rebellions, yet he was able to unite the Muslims. In the same way, Khilafat keeps us on the right path.

In conclusion, Khilafat has many blessings. From guidance to unity, to security, peace, to prayers, and much, much more, Khilafat fills our lives with blessings, and most certainly, we are very lucky to have it. If it were not for Khilafat in our lives, we would be lost and astray, but Allah showed us mercy and sent us help. We should not let these blessings go; rather, we should take full advantage of them and benefit from them by getting closer to the Khalifa of the time. We can easily do this by watching Friday sermons, writing Huzoor^{ra} letters, listening and obeying Huzoor^{ra}, and constantly praying for his health and well-being.

May Allah the Almighty enable all the members of the Jama'at to remain steadfast and follow Khilafat for as long as we live, Amen!

HOW TO BENEFIT FROM THE BLESSINGS OF KHILAFAT

In his Friday Sermon on May 24, 2019, Hazrat Khalifatul-Masih V^{ra} said:

"If we wish to truly benefit from the promise of the blessings of Khilafat, we must not only safeguard our prayers and stay away from *shirk*, but it is also incumbent that we obey the Khalifa of the time, otherwise we shall be counted among the disobedient..."

"God Almighty states that the Jama'at of believers—who remain firmly attached to Khilafat—also pay attention to observing prayer, populate the mosques, give *zakat*, make financial sacrifices for the sake of Allah and His Messenger^{sa} and who follow the commands of God Almighty and the practice of the Holy Prophet^{sa} to the best of their ability. When this condition is developed, God Almighty will have mercy on such servants..."

"Hence, if we are to attract the favours of God Almighty, we must analyze ourselves as to what extent we possess obedience, are acting upon the commandments of God Almighty, are adorning our prayers, are trying to follow the practice of the Holy Prophet^{sa} and what our level of obedience is.

"We should reflect upon ourselves in this regard."

(*Al Hakam*, June 21, 2019, p. 14)

Endnotes

1. Kallon, "Blessings of Khilafat." (year unknown)
2. Ahmadi Answers, "Chapter 3, Verse 145."
3. Kallon, "Blessings of Khilafat." (year unknown)
4. *Mansab-e-Khilafat*, p.32
5. Kallon, "Blessings of Khilafat."

THE GREAT WESTERN REVIVAL is a collection of addresses by Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V, may Allah be his Helper, which revolve around establishing peace at all levels of society and tackling questions of current debate.

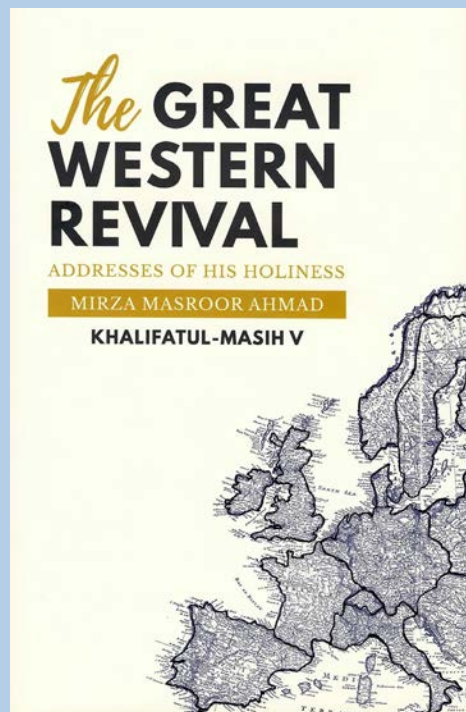
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**“Our Jihad is of love, mercy and compassion.
Our Jihad is of tolerance, justice and human sympathy.
Our Jihad is to fulfil the rights of God Almighty and His creation.”**

— Hazrat Khalifatul-Masih V^{aa}





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KIDS ZONE

FILL IN THE BLANKS

1. Huzoor^{aa} was appointed Khalifa on _____.
2. Khilafat is like a _____ which we must strongly hold on to.
3. The famous slogan "Love for All, Hatred for None" was coined by _____.
4. MTA and the Waqf-e-Nau Scheme were established by _____.
5. Huzoor^{aa} last visited Canada in _____.

ANSWERS

1. April 22, 2003
2. Rope
3. Hazrat Mirza Nasir Ahmad^{rh}, Khalifatul-Masih III
4. Hazrat Mirza Tahir Ahmad^{rh}, Khalifatul-Masih IV
5. 2016

TRIVIA

1. What is the meaning of "Khalifa"?
2. In which African country did Huzoor^{aa} serve in his youth?
3. What administrative position did Huzoor^{aa} hold before he became Khalifa?
4. When did Hazrat Khalifatul-Masih IVth migrate to London?
5. What YouTube video series can we watch regularly to stay up to date with Huzoor's^{aa} activities?

ANSWERS

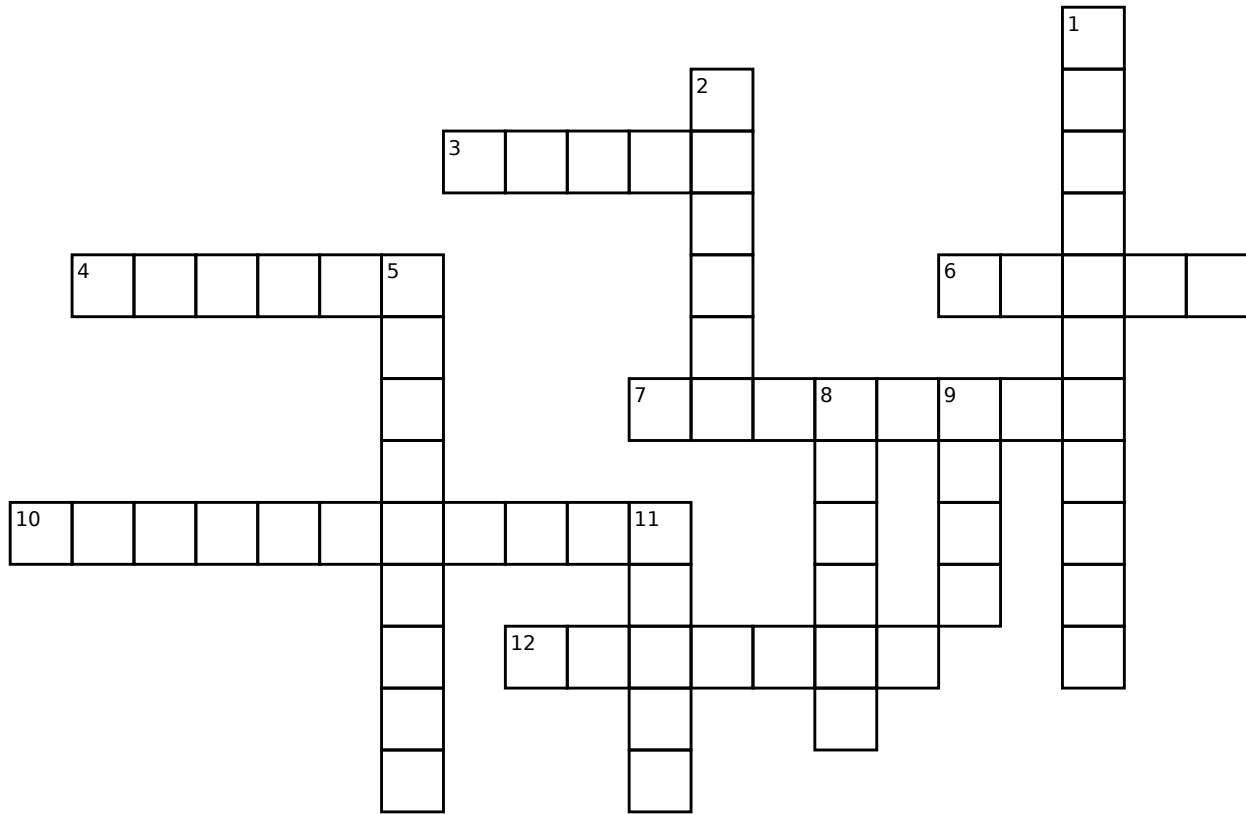
1. Successor
2. Ghana
3. Nazre Aida (Executive Director)
4. April, 1984
5. This Week with Huzooraa

MEMORIZE THIS!

اللَّهُمَّ أَيِّدْ إِمَامَنَا بِرُوحِ الْقُدُسِ
"O Allah! Help our Imam^{aa} with the Spirit of Holiness!"



CROSSWORD



DOWN:

1. Known as the first manifestation of God's Power
2. Jama'at headquarters established by Hazrat Khalifatul-Masih II^{ra}
5. Name of the 1st Khalifatul-Masih
8. Hazrat Khalifatul-Masih IVth migrated here
9. Number of Khulafa in Ahmadiyyat
11. Name of 3rd Khalifatul-Masih

ACROSS:

3. Second most important institution after Khilafat
4. Hazrat Khalifatul-Masih I's^{ra} grave is situated here
6. Name of 4th Khalifatul-Masih
7. Divinely promised in the Holy Qur'an, 24:56
10. Name of 2nd Khalifatul-Masih
12. Name of 5th Khalifatul-Masih

DID YOU KNOW?

Our beloved Huzoor^{aa} was once imprisoned for the sake of Allah!



کیا وہ لوگ جو علم رکھتے ہیں اور وہ جو علم نہیں رکھتے برابر ہو سکتے ہیں؟ یقیناً عقل والے ہی نصیحت پکڑتے ہیں۔ (الزمر آیت ۱۰)

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ن وَالْقَلَمِ وَمَا يَسْطُرُونَ (68:2)

By the inkstand and by the pen and by that which they write

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The one who will utilise their speaking and writing abilities to serve the religion, would bring the victory [of Islam] nearer. (Khutbat-e-Mahmud, Vol. 8, pp. 299)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ (68:2)

ن۔ قسم ہے قلم کی اور اس کی جو وہ لکھتے ہیں۔

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