

AḤMADIYYA

Gazette

CANADA



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In the Name of Allāh, the Gracious, the Merciful

Khilāfat Centenary Pledge

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

I bear witness that there is none worthy of worship except Allāh. He is one and has no partner. And, I bear witness that Muḥammad^{sa} is His servant and His Messenger.

Today, on the completion of 100 years of Khilāfat Aḥmadiyya, we take oath by invoking the name of Allāh, the Exalted, and pledge that we shall continue to strive, until the final moments of our lives, for the propagation of Islām Aḥmadiyyat and the name of the Holy Prophet Muḥammad^{sa}, to the corners of the world. For the completion of this sacred duty, our lives shall remain dedicated to Allāh and His Holy Prophet^{sa} and, by offering sacrifices in ever-increasing measure, we will keep the standard of Islām flying 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 Khilāfat and shall continue to keep advising our generations to remain attached to Khilāfat and benefit from its blessings so that Khilāfat Aḥmadiyya may remain until the end of time, and the dissemination of Islām's message may continue through the Aḥmadiyya Movement in Islām, until the end of time, and the banner of the Holy Prophet^{sa} may fly higher than all other banners of the world.

O God! Please enable us to fulfill this pledge.

اللَّهُمَّ آمِينَ اللَّهُمَّ آمِينَ اللَّهُمَّ آمِينَ

Āmīn, Āmīn, Āmīn!

(May 27, 2008)

In the name of Allāh, the Gracious, the Merciful

38TH JALSA SĀLĀNA

CANADA 2014

JUNE 20-22 2014

INTERNATIONAL CENTRE, MISSISSAUGA

By the Grace of Allāh, Jamā'at Aḥmadiyya Canada is holding its 38th Jalsa Sālāna on June 20, 21, and 22, 2014. Inshā'Allāh. It will be held at the International Centre, Mississauga near Pearson International Airport.

This Jalsa is very important for the spiritual, educational and training needs of the Jamā'at and for propagating the message of Islām. In fact, this Jalsa Sālāna is a branch of the Jalsa Sālāna that was started by the Promised Messiah^{as} himself in 1891. The Promised Messiah^{as} published an announcement on December 7, 1892 in which he expounded the importance of the Jalsa Sālāna in the following words:

"You must not rank this convention in the same league as other, ordinary, human assemblies. This is a phenomenon that is based purely on Divine Help, for the propagation of Islām. The foundation stone of this community is laid by Allāh the Exalted Himself. Nations are prepared for this, soon they will join it, because this is an action of that Powerful Being for whom there is nothing impossible." (Majmū'ah Ishtihārāt, Vol. 1 page 341)

Aside from the five daily prayers, during the days of the Jalsa Sālāna, dawn prayer (Tahajjud) are also offered in the mosque. During these days educational and spiritual lectures are delivered by scholars of the Jamā'at. Time is spent in supplications, remembrance of Allāh and prayers in a unique spiritual environment. Thus, these three invaluable days of Jalsa Sālāna are an excellent opportunity for preaching, spiritual and educational uplift and training. Members of the Jamā'at should take full advantage of these days.

Members of the Jamā'at are requested to especially pray for the success of this Jalsa Sālāna that may Allāh make this Jalsa a very blessed one and make it a source of guidance for all.

Further, you are also requested to participate in Jalsa Sālāna along with all of your family members and invite as many of your non-Aḥmadi friends as possible since this is an excellent opportunity for propagating the message of Islām.

May Allāh the Exalted enable you all to participate in this Jalsa and make you recipients of its spiritual blessings, and may you all be the heirs of the many prayers of Promised Messiah^{as} which he offered for the attendees of this blessed Jalsa. Āmīn.

Shahid Mansoor
Afsar Jalsa Sālāna Canada

Objectives, Purposes & Blessings of Jalsa Sālāna in the Words of the Promised Messiah^{as}

Purpose of Jalsa Sālāna

"The primary purpose of this Convention is to enable every sincere individual to personally experience religious benefits; They may enhance their knowledge and –due to their being blessed and enabled by Allāh, The Exalted- their perception [of Allāh] may progress. Among its secondary benefits is that this congregational meeting together will promote mutual introduction among all brothers, and it will strengthen the fraternal ties within this Community..." (Ishtihār 7 Dec. 1892, Majmū'ah Ishtihārāt Vol. I, Page 340).

Not an Ordinary Convention

"It is essential for all those who can afford to undertake the journey, that they must come to attend this Convention which embodies many blessed objectives. They should disregard minor inconveniences in the cause of Allāh and His Prophet^{sa}. Allāh yields reward to the sincere persons at every step of their way, and no labour and hardship, undertaken in His way, ever goes to waste. I re-emphasize that you must not rank this convention in the same league as other, ordinary, human assemblies. This is a phenomenon that is based purely on the Divine Help, for propagation of Islam." (Ishtihār 7 Dec. 1892, Majmū'ah Ishtihārāt Vol. I, Page 341)

Prayer

"I conclude with the prayer that everyone who travels for [attending] this Convention that is for the sake of Allāh: May Allāh, the Exalted, be with him, reward him in abundant measure, have mercy on him, ease up for him his circumstances of hardship and anxiety and eliminate his anguish and grief. May He grant him freedom from every single hardship and lay open for him the ways of [achieving] his cherished goals, and raise him up, on the day of Judgment, among those of His servants who are the recipients of His blessings and Mercy. May He be their Guardian in their absence until after their journey comes to an end. O Allāh! O Sublime One and Bestower of bounties, the Ever Merciful and One Who Resolves all problems, do grant all these prayers, and grant us Victory over our opponents with scintillating signs, because You alone have all the prowess and power. Amīn! Amīn! Amīn!!" (Ishtihār 7 Dec. 1892, Majmū'ah Ishtihārāt Vol. I, Page 342)

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ Aḥmadiyya Gazette Canada

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Pearls of Wisdom



THE HOLY QUR'ĀN

1. In the name of Allāh, the Gracious, the Merciful.
2. Surely, We sent it down on the Night of Destiny.
3. And what should make thee know what the Night of Destiny is?
4. The Night of Destiny is better than a thousand months.
5. Therein descend angels and the Spirit by the command of their Lord — with every matter.
6. It is all peace till the rising of the dawn.

(97:1-6)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
 إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ②
 وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ③
 لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ④
 تَنْزِيلُ الْمَلَكِ وَالرُّوحِ فِيهَا
 بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ⑤
 سَلَامٌ هِيَ حَتَّى مَطَلَعِ الْفَجْرِ ⑥

HADĪTH OF THE HOLY PROPHET MUHAMMAD^{SA}

It has been reported by Nafi^{ra}, that Hazrat Abdullāh bin Umar^{ra} paid a visit to Abdullāh bin Muti' when the incident of Harra took place in the time of Yazid b. Mu'āwiya. Ibn Muti' said: Place a pillow for Abu Abdul Rahman [family name of 'Abdullah b. 'Umar^{ra}]. But the latter said: I have not come to sit with you. I have come to you to tell you a tradition I heard from the Messenger of Allāh^{sa}. I heard him say:

“One who withdraws his hand from obedience will stand before Allāh on the Day of Judgment in such a state that he will find no argument [in his defence], and one who dies without having bound himself by an oath of allegiance [Baī'at] dies a death of ignorance.”

(Sahih Muslim, Kitābul Imārah,
 Bāb Al-'Amr bil-luzūm al-Jamā'at 'inda zahūr al-fitan)

عَنْ نَافِعٍ، قَالَ: جَاءَ عَبْدُ اللَّهِ بْنُ عُمَرَ إِلَى عَبْدِ اللَّهِ بْنِ مُطِيعٍ
 حِينَ كَانَ مِنْ أَمْرِ الْحَرَّةِ مَا كَانَ، زَمَنَ يَزِيدَ بْنِ مُعَاوِيَةَ، فَقَالَ:
 اطَّرَحُوا لِأَبِي عَبْدِ الرَّحْمَنِ وَسَادَةً، فَقَالَ: إِنِّي لَمْ آتِكَ لِأَجْلِسَ،
 آتَيْتَكَ لِأُحَدِّثَكَ حَدِيثًا سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ يَقُولُهُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:
 "مَنْ خَلَعَ يَدًا مِنْ طَاعَةٍ، لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ لَا حُجَّةَ لَهُ، وَمَنْ
 مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ، مَاتَ مَيْتَةً جَائِلِيَّةً"
 (صحيح مسلم، كتاب الإمارة، باب الأمر يلزوم الجماعة عند ظهور الفتن وتحذير
 الدعاة إلى الكفر)

So Said the Promised Messiah^{as}



The descent from Heaven, that is to say, angels and the Holy Spirit takes place only when a great human - an elect - draped in vicegerency and blessed with Divine Revelation, descends upon this earth. The Holy Spirit is specially charged to work for this man.

As indeed God Almighty Himself says in the Holy Qur'ān:

“In it - the Night of Power - descend angels and a New Spirit, all by the command of their Lord and charged with every kind of affair. Peace it is, peace - till the rising of the dawn.” (97:5-6).

The descent from Heaven, that is to say, angels and the Holy Spirit takes place only when a great human - an elect - draped in vicegerency and blessed with Divine Revelation, descends upon this earth. The Holy Spirit is specially charged to work for this man. And the angels, they descend upon willing hearts all over the world. Then wherever there are men of good will and ability the light emitted by this man descends. The whole world is then under the influence of a pervasive light. Angels enter men's hearts and set them in the right direction. Love of the One God begins to attract. Simple and Straight hearts become charged with the love and search of truth. The weak are endowed with strength. Everywhere a wind of wholesome change begins to blow. The cause of the reformer beings to prosper. A hidden hand moves men to righteousness. Whole nations begin to feel the push. So much indeed, that the ignorant among men begin to think the world has taken a turn towards the right, all on its own. In reality the change is the work of angels who descend from Heaven along with the vicegerent of God, and lend special strength for the acceptance and understanding of truth. They awaken those who were asleep and alert those who were lost. They give hearing to the deaf, quicken those who were dead, and raise the entombed out of their graves. Then do men suddenly open their eyes and begin to perceive and understand

what was hidden from them before. The angels who help the Vicegerent are not beings apart from the Vicegerent. They are the light that shines on his face. They are the many signs and symptoms of his courage and will. This light, that is, these signs and symptoms draw towards themselves men suited to the change, by their magnetic quality. Physical distance may or may not separate them, the men drawn may be friends or complete strangers.

In short the stir towards a new conscience, a new enthusiasm for truth that mark the change, come of the influence emanating from the angels, who descend along with the Vicegerent. It may be the people of Asia or Europe or America. It is angels who move them. This is the law of God. You will find no change in it and it so easy and simple to grasp. It will be your misfortune if you heed it not. This humble one has come from God with Truth. Signs of Truth you will see on all sides. Time is not far, nay it is very near, when you will see angels in troops descend from heaven, moving men in Asia, in Europe and in America.

You know it from the Qur'ān that angels must descend along with the Vicegerent: so that they may turn men's minds towards the truth. Better, therefore, that you wait for the appearance of this sign. If no angels descend, and no visible sign of their influence, no general - a more than ordinary - movement towards the truth takes place, then you may think no one has come from heaven. But if all this comes to pass, beware lest by rejecting the truth you become a people rebellious in the sight of God.

(Fath̄ Islām, Ruḥānī Khazā'in, vol. 3, pp. 12-14)

Guidance from Hazrat Khalīfatul-Masīḥ V^{aa}

The following summaries of Friday Sermons have been provided by Wakālat 'Ulyā', Tahrik Jadid Anjuman Ahmadiyya, Pakistan



Review of Jalsa Salana UK 2013

Summary of Friday Sermon Delivered on September 6, 2013

On September 6th, 2013, Hazrat Khalīfatul Masīḥ V^{aa} delivered the Friday Sermon at Baitul Futūḥ Mosque, London.

Huzoor^{aa} said that by the Grace of Allāh, Jalsa Sālāna UK was successfully concluded, leaving behind its blessings and inspiring us with a sense of gratitude to God. Huzoor^{aa} said that our Jalsas are attended by dignitaries from all over the world and they feel honoured to attend and are grateful to the Jamā'at for the opportunity. Huzoor^{aa} briefly quoted the sentiments of some of these dignitaries. The Chief Justice of the Supreme Court of Benin praised the volunteers and the discipline. He said that the Jalsa had inspired him with devotion and spirituality. He said that despite such a large gathering, it had all been managed most efficiently.

An official from Burkina Faso said that more than 80 countries were represented in the Jalsa and every Aḥmadī, without distinction of colour or race, loves the Khalīfa. When the Khalīfa spoke, the silence was such that it seemed as if the audience were not living beings but statues.

A Judge from the Supreme Court of Sierra

Leone said that the Jalsa was extremely well organized, and every department did justice to its task. The Jalsa is an excellent forum for closing the divide between different cultures.

An eminent delegate from the Congo said that world leaders have no choice but to embrace the principles outlined by the Khalīfa. He said that when the Khalīfa paused during his address, the silence was so complete as if there was no one present. He said, "It is a scene I will never forget, I have never seen or even heard of such discipline."

A delegate from Turkmenistan said that the Jalsa had refreshed his knowledge of Islām and added to his love of God and the Holy Prophet^{sa}. He said, "The teachings of the Promised Messiah^{as} have strengthened our sense of brotherhood, fostered our faith, and granted us the power of perseverance."

Huzoor^{aa} said that the spiritual atmosphere of the Jalsa affects Aḥmadīs and non-Aḥmadīs alike. No upright person who learns of the teachings of Islām can refuse to accept them. Huzoor^{aa} said that the hospitality shown by the volunteers had a deep impact on the visitors, and

this also is a form of tacit Da'wat Ilallāh. Huzoor^{aa} thanked all the volunteers, men and women, who fulfilled their duties efficiently and amicably. Huzoor^{aa} praised the departments of parking, hospitality under Tabshīr, hospitality for Arab guests, photo exhibition, and Langar Khāna. Huzoor^{aa} expressed the need for more volunteers who focus on their work and not on self-projection.

Huzoor^{aa} also pointed out some deficiencies in departments such as water and sanitation and instructed that these should be managed better in future. Huzoor^{aa} said that despite such minor shortcomings, the management on the whole was excellent, and so was the standard of the speeches. The management and the volunteers deserve our gratitude. May Allāh reward them all.

Huzoor^{aa} asked the Jamā'at to pray for Aḥmadīs in Pakistan. At the end of the sermon, Huzoor^{aa} informed the Jamā'at of the sad demise of Mr. Adam bin Yusuf of Ghana, and the tragic martyrdom of two Aḥmadīs in Karachi: Homoeopath Dr. Syed Tāhir Aḥmad, son of Dr. Syed Manzoor Aḥmad, and Malik Ijaz Aḥmad, son of Malik Yaqoob Aḥmad.

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The Syrian Crisis

Summary of Friday Sermon Delivered on September 13, 2013

On September 13th, 2013, Hazrat Khalifatul Masih V^{aa} delivered the Friday Sermon at Baitul Futūḥ Mosque, London.

Huzoor^{aa} expressed deep pain and sorrow at the indiscriminate destruction of lives and property in the war in Syria. Huzoor^{aa} said that the world is fast moving towards disaster, and the war in Syria could cause a massive escalation. If outside powers become part of this war, it would severely harm not only Arab countries but some Asian countries as well. Such a war will then not remain confined to Syria but might become the precursor to a world war. As Aḥmadīs, we need to focus on prayers to save the world from disaster. We should pray for the world in general and the Muslims in particular.

Huzoor^{aa} briefly outlined the history of Syria and cited a sermon given by Hazrat Muṣleḥ Mau'ūd^{ra} in 1925 in which he spoke about the French occupation of the county, the resistance, and the terrible aerial bombardment of Damascus. Thus the Promised Messiah's^{as} revelation,

Calamity of Damascus (Bala-i-Damishq) was fulfilled. Huzoor^{aa} said that quite often some revelations are fulfilled again and again. In that first instance, the calamity was wrought at the hands of foreigners, whereas in this instance the people have brought a calamity upon themselves for the last two and a half years. Huzoor^{aa} analyzed the situation in Syria and proposed a peaceful and sagacious solution.

Huzoor^{aa} cited some Aḥādīth in which the Holy Prophet^{sa} has reminded both rulers and subjects of their obligations. The Holy Prophet^{sa} said that on the Day of Judgment, the closest and most loved by God will be the fair and just ruler, while the cruel and unjust ruler will be farthest from Him. Once a companion^{ra} asked the Holy Prophet^{sa}, "What should we do if we have a ruler who demands his own right from us but does not give us ours?" The Holy Prophet^{sa} said that in such a case they must listen and obey their ruler. The rulers will be answerable for what is due to him, and the subjects

will be answerable for what is due to them. Huzoor^{aa} said that both rulers and subjects should seek the one who was to come from God and hold on to him, only then will they be able to ward off these calamities.

Huzoor^{aa} said that Aḥmadīs living in any country owe it to their sense of patriotism to warn their rulers of the approaching calamity. May God open people's eyes and enable them to accept the one He has sent. May He also open the eyes of western governments, so that they act justly and do not transgress. May Allāh safeguard Aḥmadīs from all evil. There are many Aḥmadīs in Syria who are affected by the war. Huzoor^{aa} prayed that Allāh may also fulfil the auspicious revelation regarding Syria, which states the following, "The eminent ones of Syria and the servants of Allāh from among the Arabs are supplicating on thy behalf." May Allāh save the world from the devastation of a war. Āmīn.

As Aḥmadīs, we need to focus on prayers to save the world from disaster. We should pray for the world in general and the Muslims in particular.

The Holy Prophet^{sa} has reminded both rulers and subjects of their obligations. The Holy Prophet^{sa} said that on the Day of Judgment, the closest and most loved by God will be the fair and just ruler, while the cruel and unjust ruler will be farthest from Him.

Aḥmadīs living in any country owe it to their sense of patriotism to warn their rulers of the approaching calamity. May God open people's eyes and enable them to accept the one He has sent. May He also open the eyes of western governments, so that they act justly and do not transgress. May Allāh safeguard Aḥmadīs from all evil. There are many Aḥmadīs in Syria who are affected by the war. Huzoor^{aa} prayed that Allāh may also fulfil the auspicious revelation regarding Syria, which states the following, "The eminent ones of Syria and the servants of Allāh from among the Arabs are supplicating on thy behalf." May Allāh save the world from the devastation of a war. Āmīn.

Essence of Spiritual Excellence

Summary of Friday Sermon Delivered on August 16, 2013

On September 20th, 2013, Hazrat Khalīfatul Masīḥ V^{aa} delivered the Friday Sermon at Baitul Futūḥ Mosque, London.

Huzoor^{aa} began the sermon with an extract from the writings of the Promised Messiah^{as} in which he says, “Everyone should fear God, for only this will enable him to perform good deeds. In reality only that person is good and pious who is good in the estimation of God. There are many who deceive themselves and think they are pious, but only he is truly pious who is deemed pious in the eyes of God.”

Huzoor^{aa} said that if we bear these teachings in mind, we will always fulfil our obligations to God and to His creation. Huzoor^{aa} related a detailed ḥadīth which records the Holy Prophet^{sa} instructing Hazrat Mu‘ad^{ra} about good deeds. He related how a person’s good deeds are carried to heaven but are rejected by the guardian angels on account of their being tainted by back-biting, pride and arrogance, self-love, ostentations,

jealousy, cruelty, and because such deeds are performed not for the sake of God but for acquiring fame. Upon hearing this, Hazrat Mu‘ādh^{ra} asked that if this was the case, then how could we ever hope to attain salvation and be saved from Divine chastisement? The Holy Prophet^{sa} said, “Follow my Sunnah, do not be proud of your deeds, keep watch over your tongue, do not hurt anyone, do not utter anything evil, do not see yourself as more virtuous and pious than others. Your deeds should not be for the world, do not create mischief, do not turn one against another, and do not show off your piety.”

Huzoor^{aa} said that we can only do good deeds that are worthy of acceptance if we follow the Sunnah of the Holy Prophet^{sa}. The Holy Prophet^{sa} said that we should worship God with His fear in our hearts just as he^{sa} did, and that like him, we should become grateful servants of the Gracious One. If we follow selflessly in his footsteps and fulfil our obligations to God and man, we will continue to reap

His blessings.

Huzoor^{aa} prayed that Allāh may enable us to do good deeds according to His desire and accept them. Our deeds should not be such as are thrown back in our faces because they are contaminated with worldliness. We should pray that we may inherit His paradise in this world and the next. May we mould all our actions according to God’s desire and reap their rewards in this world as well. May Allāh, by His Grace, accept our prayers. Āmīn.

At the end of the sermon, Huzoor^{aa} informed the Jamā‘at of the tragic martyrdom of Ijaz Aḥmad Kiyani Šāhib of Karachi, and the sad demise of Abdul Momin Šāhib, a dervish of Qādiān, and Sheikh Rahmatullah Šāhib of Karachi. Huzoor^{aa} led their funeral prayer in absentia after the Friday prayers. Huzoor^{aa} also asked the Jamā‘at to pray for his forthcoming tour of some countries which would last for a few weeks.

Ahmadiyyat in Singapore, Indonesia and Malaysia

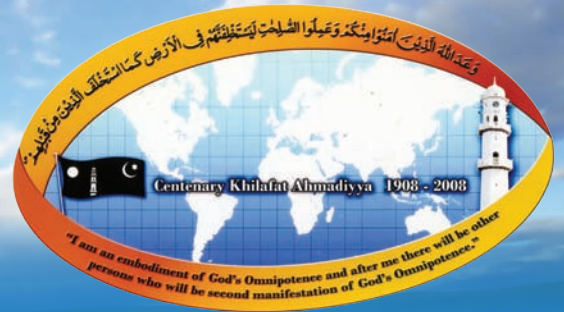
Summary of Friday Sermon Delivered on September 27, 2013

On September 27, 2013, Hazrat Khalīfatul Masīḥ V^{aa} delivered the Friday Sermon at the TaHa mosque in Singapore.

Huzoor^{aa} said that by the Grace of Allāh, he had once again been given the opportunity to meet the Aḥmadīs in this region. It is relatively easy to come to Singapore, and many Aḥmadīs have come here from nearby countries such as Indonesia, Malaysia, Thailand, Burma (Myanmar) and Vietnam, in order to meet him. Speaking about the victimization of the Jamā‘at in various countries, Huzoor^{aa} said that whenever the Jamā‘at is persecuted, Allāh produces the best results for us and grants us many new converts as a result and at the same time it causes Aḥmadīs to grow in faith and sincerity. Huzoor^{aa} said that even in countries where there is no persecution and Aḥmadīs are free to fulfil their religious obligations, Aḥmadīs should keep watch over themselves, strive to foster their faith and spread the message of Ahmadiyyat. They should spread the

true teachings of Islām so that people may recognize the excellence of Islām and the Holy Qur’ān. Huzoor^{aa} said that God has favoured us by enabling us to accept the Promised Messiah^{as} and to become part of his Jamā‘at. It is now our duty to spread this message no matter what the circumstances. We have to present before the world all the beautiful aspects of the Holy Prophet^{sa} life. At the same time we should follow in his footsteps and attract people towards Islām through our own example. Huzoor^{aa} exhorted members of the Jamā‘at to listen to his sermons and other programs in order to bring about self-reformation. It has been noted that some office-bearers do not listen to the sermons regularly. These sermons are the need of the time and Aḥmadīs should attach themselves to these teachings so that there is uniformity in Aḥmadīs everywhere as far as their beliefs and their practical lives are concerned. The Promised Messiah^{as} says the Aḥmadīs should always repeat their pledge to give preference to the religion over the

world and to act accordingly. God’s help comes to those who keep progressing in virtue and do not stand still. Aḥmadīs should pray for a positive change in their children. Your deeds should testify that you are an Aḥmadī. Huzoor^{aa} said that in the light of these teachings, we ought to be mindful of how far we have transformed ourselves, what we have done for the proper upbringing of our children, and to what extent have we conformed our actions to the teachings of the Holy Qur’ān. Let us act in a manner that compels others to confess that Aḥmadīs are better believers than others. Seeing your example, they should gravitate towards Ahmadiyyat. If you attain these standards, we will be drawn nearer to God and all this persecution will evaporate into thin air. Huzoor^{aa} prayed that Allāh may strengthen every Aḥmadī in faith and conviction, keep them under His protection, and frustrate the designs of our opponents. Āmīn.



The Message – Centenary Khilāfat Aḥmadiyya (1908–2008)

Hazrat Mirzā Masroor Ahmad Khalīfatul-Masīḥ V^{aa}

The following is the address of Hazrat Anwar^{aa} delivered on May 27, 2008, and has been taken from alislam.org:

My dear members of the Jamā'at, Assālamū Alaikum wa Rahmatullāh wa Barakatuhū.

Today, one hundred years of Khilāfat Aḥmadiyya have come to their completion. This day draws our thoughts to the history of the Aḥmadiyya Muslim Jamā'at, spread over a period of more than one hundred years, as well as of the time when, according to the prophecy of the Holy Prophet^{sa}, a chosen servant of Allāh, by His command, made the announcement in March 1889 about the foundation of this Holy Community. The objectives of his mission and that of the establishment of the Jamā'at were to establish a relationship between God and man, to teach mankind to submit to one God, to strive for establishing Tauḥīd (Unity) in the world; and, having united all the nations of the world into one Ummah, gather the whole of mankind under the banner of the Holy Prophet^{sa} and to draw the attention of mankind to recognizing and respecting the mutual rights of man. The person whom God, having bestowed on him the titles of the Imām, the Messiah and Mahdī, had sent to the world, successfully carried out his mission with the support and help of Allāh for almost nineteen years—since the foundation of the Jamā'at and the first Bai'at in 1889 until 1908 when he passed away—in spite of the extreme opposition and unfavourable circumstances he faced, with such expeditiousness that every adversary who opposed this Champion of Allāh suffered ignominy and disgrace.

According to the Laws of Allāh, everyone who comes to this world has to leave it at one point—and that person, the chosen servant of Allāh and the true lover of

the Holy Prophet^{sa}, always remained, in accordance with the Sunnah of his Master^{sa}, eager to meet his most Exalted Friend. Allāh the Almighty, who sent this servant of His as Imām Akhiruzzaman (the Promised Imām of the latter days), while indicating to him that the time of his death was approaching, consoled him by assuring him that, though his end was near, He would not let his mission remain unfulfilled. In accordance with His proclamation that He, Himself, had raised him as the Imām of the Latter Days, Allāh the Almighty said to him:

So my dear one, O' you who are extremely anxious for the establishment of My Tauḥīd in the world and the sovereignty of My beloved Prophet^{sa}, do not worry about how your mission will be fulfilled after your death. Remember that according to the prophecy of the Holy Prophet^{sa}, which is endorsed by Me, Khilāfat in the footsteps of Prophethood will be established and will last until the end of the world. Thus, after you pass away, it is this very Institution of Khilāfat by means of which I shall once again initiate the plan for the establishment and stability of My last Sharī'a in the world.

Thus, after this reassurance by Allāh the Almighty, the Promised Messiah^{as}, addressing the Jamā'at, wrote:

This is the Way of God. Since He created man on the earth He has always been demonstrating this Way by helping His Prophets and Messengers and granting them predominance, as He says, "God has ordained that He and His Prophets shall prevail." And by predominance it is meant, that as Messengers and Prophets desire that God's Hujjat (that is His Will) is enforced on the earth and no one is able to oppose

it, so in turn, God with His powerful signs, brings to light their [of Prophets] Truth as well as the Truth which they [the Prophets] wish to propagate in the world and He lets them sow its seed with their own hands. However, He does not let it come to full fruition at their hands. Rather, He causes them to die at such a time as apparently forebodes a kind of failure and thereby He provides an opportunity for the opponents to laugh at, ridicule, taunt, and reproach the Prophets. And when they have done all they could do in the way of ridicule and reproach, He then reveals a Second Hand of His Power and creates such means by which, the objectives which had to some extent remained incomplete, are fully realized. Thus, He manifests two kinds of Powers. (1) Firstly, He shows the Hand of His Power at the hands of His Prophets themselves. (2) Secondly, at the time, when after the death of a Prophet, believers face difficulties and problems and the enemy gains force and thinks that now all is lost [as far as the mission of the Prophet is concerned], and is convinced that it is the time when the community [of the followers of a Prophet] will be wiped off the face of the earth, and even members of the community start dithering and plunge into despair, feeling so helpless, and a few of them who are unfortunate resort to apostasy, then, God for the second time shows His Mighty Power and supports and takes care of the community which was about to fall. Thus, only a person who remains steadfast until the end sees this miracle of God. As it happened, at the time of Hazrat Abū Bakr Siddīq^{ra}, when the death of the Holy Prophet^{sa} was considered untimely, and many

ignorant Bedouins turned apostate. The Companions^{ra} of the Holy Prophet^{sa}, too, stricken with grief, became like those who had lost their senses. Then, Allāh raised Hazrat Abū Bakr Siddiq^{ra} and showed for the second time the manifestation of His Power. Thus, Islām, which was about to fall, was supported by Him and He fulfilled this promise of His which was given in,

وَلَيَمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ

وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا

(24:56), that is, “after the fear we shall firmly re-establish them.” (Risala Al- Wasīyat, Rūḥānī Khazā’in Vol. 20, pp. 304-305)

Again, he wrote:

So dear friends! Since it is the Sunnatullāh (the way of Allāh) from immemorial times that God Almighty shows two Manifestations so that two false joys of the opponents can be put to an end, it is not possible now that God should relinquish His old-established Sunnat. So do not be grieved on what I have said to you, nor should your hearts be distressed. For it is essential for you to see the second Manifestation; its coming is better for you because it is everlasting, the continuity of which will not end till the Day of Judgment. And that second Manifestation cannot come unless I depart. But when I depart, then God will send this second Manifestation for you, which shall always remain with you as it is promised by God in Barāhīn-e-Aḥmadiyya. And this promise is not for my person. Rather the promise is with reference to you, as God says: “I shall make this Jamā’at who are your followers, prevail over all others till the Day of Judgment.” Thus it is inevitable that you will see the day of my departure, so that after that day, the day of ever-lasting promise comes. Our God is He Who keeps His promise and is Faithful, and He 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 disasters waiting to happen, it is necessary that this world continues to exist, until all those things about which God has prophesied come to pass. I came from God as Manifestation of His Power, and I am the embodiment of God’s Power. And after I am gone there will be some other persons who will be the Manifestation of

the second Power [of God]. So, while waiting for the second Manifestation of His Power, you all together keep yourselves busy praying.” (Risala Al- Wasīyat, Rūḥānī Khazā’in Vol. 20, pp. 305-306)

At last, as he (the Promised Messiah^{as}) had said, the time came when he passed away to rest in the Presence of Almighty Allāh and the heart of each and every Aḥmadi was filled with fear and grief. However, because of the prayers of the believers, the earth and the heaven once again witnessed the fulfillment of the promise, as it had been witnessed many times earlier, in the following verse: “And that He will surely give them in exchange security and peace after their fear” (Ch. 24, V. 56). The great revolution that the Promised Messiah^{as} had brought about with his advent was willed by Almighty Allāh to continue and be sustained through the great Institution of Khilāfat.

At the death of the Promised Messiah^{as}, Maulana Abul Kalam Azad¹ wrote in the paper *Wakil*:

That man, a very great man, whose pen was magic and speech enchanting, the man who was the embodiment of the marvels of the mind—whose glance would cast a spell and whose voice was the clarion call of resurrection; one whose fingers were entangled with the live wires of revolution and whose fists were two charged batteries of electricity; the man who, for thirty years, caused an earthquake and storm in the world of religion; who sounded like the trumpet of doom and continued to awaken those who were deep in the slumber of mortal existence . . . The death of Mirzā Ghulām Aḥmad Ṣāḥib Qādiānī^{as} is not something from which one may not draw any lesson, consign it to the passage of time and be content with that. The persons who bring about revolutions in the religious and intellectual world do not always appear. These great ‘sons’ of history, the pride of mankind, very rarely visit this world, and when they do so they depart from it only after having brought about a revolution in it. (*Wakil*, Amritsar, Tārikh-e-Aḥmadiyyat, Vol. 2, p. 560)

Thus, Allāh the Almighty, having made non-Aḥmadīs confess about this revolution with their tongues and pens, showed that the Promised Messiah^{as} had the special support and help of Allāh.

But they did not realize that the Being who has extraordinary powers, He who

works wonders and is the Almighty, had promised that He would, through the bounty of Khilāfat, continue the revolution brought about by the one who had the support and help of Allāh. And the whole world witnessed the truth of this at the time of the continuation of Khilāfat when Hazrat Maulana Nūr-ud-Dīn^{ra} was elected as KhalīfaKhalīfatul-Masīḥ I^{ra}. In spite of the fact that the opponents of the Promised Messiah^{as} were witnessing an organized and tight-knit community founded by the Promised Messiah^{as}, and in spite of the fact that they had witnessed the scene of the establishment of Khilāfat, they tried by an organized effort to put an end to the Jamā’at – the Jamā’at which was established by God Almighty Himself and about which He had promised: “Call to mind My bounty. I have planted for you (the tree of) My Mercy and My Power with My own Hand” (*Tadhkirah*, p.428).

Thus, in accordance with this promise, they were defeated in their plan like always, even though they went so far in the ferocity of their enmity and opposition that one paper wrote:

“If anyone asks us, then we are ready to truly say that if it is at all possible for Muslims, they should throw the books of Mirzā not into the oceans, but into a burning furnace. They should not end the matter here, but see to it that in the future no Muslim or non-Muslim historian mentions his name in the history of India or that of Islām” (*Wakil*, Amritsar, June 3rd, 1908, Tārikh-e-Aḥmadiyyat, Vol.3, pp. 205-206).

Today the history of Aḥmadiyyat bears witness to the fact—and the whole world knows it—that no one remembers the erstwhile opponents of Aḥmadiyyat. Yet by the blessing of Khilāfat, Aḥmadiyyat is flourishing in the world and millions of people devotedly profess Aḥmadiyyat as the true Islām. The enemies of Aḥmadiyyat crossed the limits of their absurd talk so much so that one paper, *Curzon Gazette*, wrote the following to which Hazrat Khalīfatul-Masīḥ I^{ra} referred in his first speech of Jalsa Sālāna: “Now nothing is left in Mirzāies. Their head has been cut off. One man who has been elected as their Imām is not capable of doing anything except that he would teach you (the Aḥmadīs) the Qur’ān in a mosque” (*Tārikh-e-Aḥmadiyyat*, Vol.3, p. 221).

Remarking on this, Hazrat Khalīfatul-Masīḥ I^{ra} said: “SubhanAllāh (Glory belongs to Allāh), this is the most important task and has priority over all.



Hazrat Khalifatul-Masih II^{ra} shows how remarkable and crowning were the achievements of this son of the Champion of Allāh, the Promised Messiah^{as}.

After the death of Hazrat Muṣleḥ Mau'ūd^{ra} the world of Aḥmadiyyat was once again plunged into fear, but according to His promise, Allāh the Almighty replaced their fear with security and peace and within a few hours bestowed on the Jamā'at the bright moon of the third manifestation of the Quḍrat Thaniya (Khilāfat). In spite of the opposition of the government of the time, and in spite of the organized and united efforts of all Muslim sects (before and after the passing of a cruel law against Aḥmadis) the grand caravan of Aḥmadiyyat continued to advance, crossing the ever new landmarks of progress, one after the other, giving the message of love to the world, serving the poor of the impoverished nations, conveying to them the message of the Arab Prophet and gathering them under his banner.

The time then came, when according to the Divine decree, Hazrat Khalifatul-Masih IIIth departed from this world to meet his Creator. Once again, internal and external disorders and mischief arose. However, in accordance with the Divine Promise, the Aḥmadiyya Muslim Jamā'at was consolidated and strengthened through Khilāfat Rābia and every mischief petered out of existence.

Allāh the Almighty destroyed those who put constraints on the Jamā'at through the provision of a cruel law and those who claimed that they would once and for all root out 'the cancer of Aḥmadiyyat.' Due to this law, which had been passed by the government of Pakistan, the Khalifa of the time had to migrate. But this migration opened new vistas for the progress of Aḥmadiyyat. Once again we saw the fulfillment of the promise made in:

غَرَسْتُ لَكَ بَيْدِي رَحْمَتِي وَقَدَّرْتِي

Avenues for the missionary work of the Jamā'at were opened which had once looked like a remote possibility. During the time of the fourth Khilāfat, Allāh the Almighty, through the creation and establishment of MTA (Muslim Television Ahmadiyya), fulfilled His promise to the Promised Messiah^{as}, "I shall carry your message to the ends of the world," baffling human understanding.

If we look at our limited means and the way in which this channel began, then the words of Tasbīh (Glorification) and Tahmīd (Praise) of Almighty Allāh naturally flow from the lips of the

May Allāh grant me the opportunity to carry it out."

Unfortunately, some prominent members of the Jamā'at also did not appreciate the status of the institution of Khilāfat and conspiracists continued to hatch plans against it. But the tree planted by the hand of God continued to grow. According to the promise made by God to the Promised Messiah^{as}, the small community comprising of devoted followers of the Promised Messiah^{as} will go on increasing, and no effort to inflict loss on the Jamā'at can succeed.

When the time of the second Khilāfat came, some prominent members of the Anjuman openly and resolutely opposed the Institution of Khilāfat. But all such

prominent people, over-confident and full of conceit, as they were regarding their so-called knowledge, experienced and educated could not match a young man of only 25 years. Indeed, such was his exalted station that no one could equal or surpass him, with respect to his organizing of the Jamā'at, the impressive expansion of its missionary work (Tablīgh) by him, his moral and spiritual upbringing (Tarbiyat) of the Jamā'at and the knowledge and deep insight of the Holy Qur'ān he possessed.

Many a time the Jamā'at had to face great suffering and severe opposition, yet with the blessing of Khilāfat it continued to successfully move forward. A close look at the fifty years of the Khilāfat of

Today, 100 years of this second Manifestation of Allāh’s Power (Khilāfat) have come to their completion. And every day we experience the fulfillment of the above mentioned promise made by Allāh to the Promised Messiah^{as} with a renewed glory, as I have mentioned above in the short historical account of the Jamā‘at. Thus, it is the obligation of each and every Aḥmadī that he and she by remaining attached to the second Manifestation of Allāh should strive, mustering all his and her capacities, to fulfill the mission of the Promised Messiah^{as}. Today, we have to bring all of Christianity under the banner of the Holy Prophet^{sa}; we also have to bring the Jews under his banner and we have to bring all the Hindus and the followers of other religions, too, under his banner. We have also to unite all the Muslims of the world through attachment to the Khilāfat Aḥmadiyya at the hand of the Promised Messiah and Mahdī^{as}.

believers. Today, from east to west and north to south, this channel has silenced every opponent of Aḥmadiyyat. Thus, God revealed through MTA, the voice of the man spreading the message of Truth straight to the homes of those who had wished to totally incapacitate the Khalifa of the time. Through MTA, the spiritual food (Maida) of the Ilm-e-Kalam of the Promised Messiah^{as} (that is his teachings, his knowledge and his arguments in support of the truth of Islām and for the refutation of the tenets of other faiths and creeds) as well as that of the last Sharī‘a of God Almighty – the Noble Qur‘ān – has reached every home with the grace of Allāh.

In accordance with the law mentioned in the verse, “All that is on it [earth] will pass away” (55:27), like his predecessors, Hazrat Khalīfatul-Masīḥ IVth passed away in 2003. At the time of his death, the whole world witnessed through the eyes of the MTA cameras, an amazing, powerful and moving scene, which was available through satellites live to every Aḥmadī and non-Aḥmadī home around the world. Aḥmadīs rejoiced that Almighty God had replaced their fear with security and peace, and others wondered at how those people and that Jamā‘at which they had been trying to destroy for 100 years had continued to prosper and progress. One opponent openly admitted, “I do not believe you to be in the right. But after having seen this, I have to confess that God by His actions has testified that He is with you.”

I am a humble person and am not very knowledgeable, yet, Allāh the Almighty has united at my hand the whole Jamā‘at. Every day the relationship between myself and the community grows stronger and stronger. The world thought that perhaps I would not be able to look after the Jamā‘at and that they would finally see the end of it [the Jamā‘at] for which they had been waiting for the last 100 years. But they forgot that this tree

has been planted by God Almighty. No human being is responsible for planting it and making it flourish. Rather, whatever is happening is happening because of the Divine Promises and support. And Allāh the Almighty is fulfilling the promise made to the Promised Messiah^{as} in the revelation: “I am with you and with those whom you love”.

Thus, this is the Divine decree. This is the promise made by the very God Who does not make false promises, the promise that those dear ones of the Promised Messiah^{as} who, in accordance with his injunction, have embraced the second Manifestation of the power of Allāh, it is they who will gain supremacy over the world because God is with them. God is with us.

Today, 100 years of this second Manifestation of Allāh’s Power (Khilāfat) have come to their completion. And every day we experience the fulfillment of the above mentioned promise made by Allāh to the Promised Messiah^{as} with a renewed glory, as I have mentioned above in the short historical account of the Jamā‘at. Thus, it is the obligation of each and every Aḥmadī that he and she by remaining attached to the second Manifestation of Allāh should strive, mustering all his and her capacities, to fulfill the mission of the Promised Messiah^{as}. Today, we have to bring all of Christianity under the banner of the Holy Prophet^{sa}; we also have to bring the Jews under his banner and we have to bring all the Hindus and the followers of other religions, too, under his banner. We have also to unite all the Muslims of the world through attachment to the Khilāfat Aḥmadiyya at the hand of the Promised Messiah and Mahdī^{as}.

Aḥmadīs! Who live in all parts of the world or in any country, hold fast to this fundamental objective which I have just mentioned above and fulfill the task which the Imām-uz-Zaman [(the

Promised Imām of the time), the Messiah and the Mahdī has entrusted to you by the command of Allāh. He (the Promised Messiah^{as}), by stating that ‘this promise is about you’, has placed on us this great responsibility. And promises are fulfilled only when the conditions which are attached to them are observed.

Believers of the Masīḥ Muhammadi [The Messiah of Muhammad^{sa}! Dear ones of the Promised Messiah^{as} and the flourishing branches of the tree of his being! Rise up. Be ready to make any sacrifice required for the further strengthening of Khilāfat Aḥmadiyya so that, by holding fast to the rope of Allāh, you may spread to the ends of the world, the message of the Holy Prophet^{sa} the Master and Muta‘ (the obeyed one) of the Promised Messiah^{as} with which Allāh sent the Messiah of Muhammad^{sa}. Also convey the message to each and every person in the world that his or her survival depends on establishing a true relationship with the One and only God; that the peace of the world depends on joining the Jamā‘at of the Mahdī and the Messiah; as today, he alone is the standard-bearer of the true Islamic teachings regarding peace and security, the example of which is not found on the surface of the earth. We can only fulfill the mission of the Messiah of Muhammad^{sa} and be united in faith of the Unity of God by remaining attached to Khilāfat Aḥmadiyya. It is this by which men of God will bring about a spiritual revolution in the world.

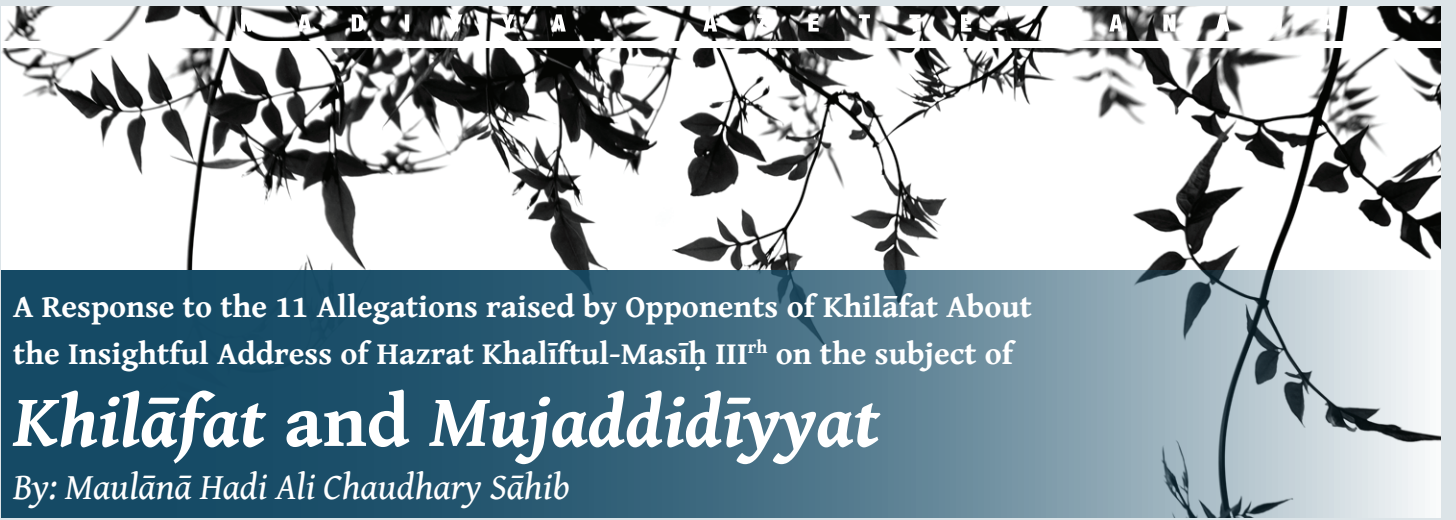
May Allāh enable each Aḥmadī to convey with firm faith this beautiful Truth to every individual in the world.

Wassalam,
Khaksār

(Mirzā Masroor Aḥmad)
Khalīfatul-Masīḥ V

Endnotes:

1. A famous Indian Muslim scholar and leader.



A Response to the 11 Allegations raised by Opponents of Khilāfat About the Insightful Address of Hazrat Khalīful-Masīh III^{rh} on the subject of

Khilāfat and Mujaddidiyyat

By: Maulānā Hadi Ali Chaudhary Sāhib

The following article has been translated into English by Sarmad Naveed Sahib and edited by Usman Shahid Sāhib and Dr. Ijaz Rauf Sāhib.

In the May 2013 issue of the Aḥmadiyya Gazette Canada, an exposition of Hazrat Khalīful-Masīh III^{rh}, titled “*Khilāfat and Mujaddidiyyat - An Exposition*,” was published. This address was very insightful and full of Divine wisdom. Hazrat Khalīful-Masīh III^{rh} delivered it on November 6, 1977 in Rabwah, at the National Ijtimā‘ of Majlis Khuddāmul Aḥmadiyya, Pakistan. In his comprehensive treatise, Huzoor^{rh} presented sound reasoning and textual evidence to prove that Khilāfat Aḥmadiyya will last till the end of time, based on the Holy Qur’ān, prophecies of the Holy Prophet^{sa} and the Promised Messiah^{as}. Huzoor^{rh} proved that according to the Promised Messiah’s^{as} commentary of the prophecies of Mujaddidiyyat in Islām, Mujaddidiyyat has now merged into an elevated station – Khilāfat – and will continue to exist till the end of time; and thus, Khilāfat is now the channel for *Tajdid dīn* (revival of faith) and progress and victory of Islām. In order to further elaborate his argument, Huzoor^{rh} also presented references from past Muslim divines and saints.

Since Huzoor^{rh} presented what was an established truth, alas it was bound to be received with dislike and contempt by those who often run from the truth. And with false interpretations, certain deceivers raised such baseless allegations in response to Huzoor’s^{rh} address published in May 2013 that clearly reflect, from every angle, their utter wickedness and hypocrisy. In the guise of aliases, hiding their real identities, these anonymous deceivers also sent these allegations to members of the Jamā‘at via e-mails. In light of these hypocritical moves, it was of paramount importance

to present intellectual responses to all their venomous allegations.

Here, it is again important to clarify from the outset that the Jamā‘at Aḥmadiyya affiliated with Khilāfat of Islām-Aḥmadiyyat, which is the Khilāfat ‘alā Minhāj Nabuwwat (vicegerency on the precepts of Prophethood), firmly believes that Khilāfat and Mujaddidiyyat are now united in the form of the Khilāfat of the Promised Messiah^{as} and will continue until the end of time in the light of the Holy Qur’ān, the sayings of the Holy Prophet^{sa}, the words of past Muslim Saints and Reformers, and the teachings of the Promised Messiah^{as} and his Khulafā’. Based on the clear and unambiguous explanations of the Promised Messiah^{as}, Jamā‘at Aḥmadiyya has firm faith that Mujaddidiyyat has been absorbed, infused, and united with Khilāfat. It believes in the unquestionable reality that now there is no such concept of Mujaddidiyyat that can be considered independent (or opposed) to the Khilāfat of the Promised Messiah^{as}.

Every individual who gives the pledge of allegiance to Khilāfat ‘alā Minhāj Nabuwwat also believes that there is no dichotomy between Khilāfat and Mujaddidiyyat. Rather, after the Prophethood of the Promised Messiah^{as} both of these functions converge into the Khalifa appointed by God. That is to say that one individual will now perform both of these functions and this will continue in succession until the Day of Judgement, based on the prophecies and teachings of the Holy Prophet^{sa} and the Promised Messiah^{as}. Inshā‘Allāh!

Opposed to this system which is aided by Allāh, there are people who ascribe exclusively to a belief in Mujaddidiyyat, while distancing themselves from Khilāfat in opposition to Divine Commandments, sayings of the Holy Prophet^{sa}, writings of Muslim Saints and previous Reformers,

as well as the teachings of the Promised Messiah^{as}. In this way, they regard as false the prophecies mentioned in the Holy Qur’ān, Aḥādīth and by the Promised Messiahs which clearly indicate that Khilāfat will continue until the Day of Judgement.

In this regard, Respected Hadi Ali Chaudhary Sāhib has responded to the eleven allegations raised in relation to the address delivered by Hazrat Khalīful-Masīh III^{rh} by these opponents of Khilāfat. His answers are researched and based on realities. The replies are presented below for the benefit of the readers.

Wassalam,

Lal Khan Malik

Amīr Jamā‘at Aḥmadiyya Canada

(1) The first allegation raised is:

“It does not make sense why the author chose to build up his views on the basis of some ambiguous sayings of a few scholars prior to Hazrat Masīh Mau‘ūd^{as} whereas he claimed to be the third Khalifa of Hazrat Masīh Mau‘ūd^{as} who has dilated (expounded) upon this subject covering it abundantly in all aspects in his books and sayings.”

Answer: In the Holy Qur’ān, it is stated in Surah An-Nahl verse 44:

فَسْئَلُوا أَهْلَ الذِّكْرِ
إِنْ كُنْتُمْ لَا تَعْلَمُونَ ○

That is to say, when a subject requires explanation for a person lacking knowledge, wisdom dictates that the “Ahl Dhikr” or “people of understanding” should be sought after and referred to. It is for this reason that textual evidence has

always been a fundamental component of Islāmic Theology. It is following this principle that the Promised Messiah^{as} repeatedly referred to the writings of past Islāmic scholars and saints for supporting evidence to the truth of his claims. Therefore, precisely following this Qur'ānic methodology, the Promised Messiah^{as} presented countless excerpts of many past Islāmic saints in order to elucidate his writings. Now, those who reject Khilāfat and adapt opposing views even undermine the views of great Islāmic saints of the past, dismissing their references as “some ambiguous sayings.” What, then, can possibly be expected of them in regards to understanding and accepting the truth?

Moreover, the Holy Qur'ān itself, apart from Prophets of the past, has also alluded to other people and their sayings. We ask the opponents of Khilāfat, would they now raise this same allegation against the Holy Qur'ān? That instead of presenting more examples of the Holy Prophet^{sa} why has Allāh referred to and quoted the sayings of previous Prophets and various other saints?

Hazrat Khalīfatul-Masīh III^{rh} has, for instance, presented a reference of Imām Muhammad Tahir Gujrati. Indeed, these opponents seem to have a strange understanding! On the one hand, they insistently call for a Mujaddid to the extent that they out-right reject Khilāfat, while on the other hand, they fail to consider that the very Islāmic saint, whose sayings they declare as “ambiguous,” is accepted as the Mujaddid of the 10th Century! Even if the word of a Khalīfa of the Promised Messiah^{as} was unacceptable to them, at the very least, they should have accepted the saying of this Mujaddid! What are the consequences of hatred and prejudice? Indeed, it is observable in this instance that a person who rejects one source of guidance out of hatred, simultaneously blocks other modes of guidance. Therefore, beginning with hatred against Khilāfat, they end up dismissing the sayings of old Islāmic Saints and Mujaddidīn as mere “ambiguous” words.

(2) The second allegation raised is:

“The history of the Jamā'at and its literature is witness to it that up until 1968 it was the unanimous faith of the Jamā'at of Hazrat Masīh Mau'ūd^{as} that Messengers, Prophets and Mujaddidīn shall keep on descending in the Jamā'at Aḥmadiyya (i.e. true Islām) until the day of resurrection. What prompted him to put forward this innovation contrary to

the teachings of Hazrat Masīh Mau'ūd^{as}? Also, the third Khalīfa's statements in the Pakistan National Assembly of 1974 that no Ummatī Prophet will come after Hazrat Masīh Mau'ūd^{as} in the Ummah was in direct contradiction of Hazrat Masīh Mau'ūd's^{as} clear statements that Ummatī Prophets shall keep on coming in the future as well (see Rūhānī Khazā'in, Vol. 20, p. 227).”

Answer: This is an absolutely false accusation against Hazrat Khalīfatul-Masīh III^{rh} that he has denied the coming of an Ummatī Prophet in Islām. Never in any circumstance has he given such a statement. This is a whopper of a lie by the opponents of Aḥmadiyyat, and is stricken down by the safe records of the Assembly with just the stroke of a pen. It is rather strange that if the Third Khalīfa^{rh} makes references to the sayings of revered Muslim Saints, they are “ambiguous sayings” to this allegor and yet he is so readily impressed by the lies and false allegations raised by the opponents of the Promised Messiah^{as}. He is ready to use false sayings of these con artists as the very foundation of his evil views. But then again, are these not the wicked ways always adopted by the opponents of Khilāfat? It is said,

إِذَا كَانَ الْغُرَابُ دَلِيلَ قَوْمٍ
فَيَهْدِيهِمْ طَرِيقَ الْمَالِكِينَ

That is to say, when a crow becomes the leader of a nation, it will certainly lead them to destruction. If these people choose to follow the falsities of the opponents of Aḥmadiyyat, their fatal outcome is quite obvious from the above couplet.

In short, Hazrat Khalīfatul-Masīh III^{rh} gave no such statements in the National Assembly of Pakistan; this is an absolute false accusation forged against him. These liars have resorted to their original ways completely misconstruing this incident by the use of contextomy (a type of logical fallacy). The mark of a liar is that he runs from the truth and relies on falsehood. The allegor should have tried to understand that ultimately it is always the truth that wipes away lies and not vice versa.

(3) The third allegation raised is:

“Hazrat Masīh Mau'ūd^{as} has defined that a Khalīfa is the substitute of the Prophet who rejuvenates the faith (Reference: Malfūzāt, Volume 2, p. 666). The

term “Khalīfa” means the Rank and the term “Tajdīd” describes his function. The effort of the author to unnecessarily confuse the readers is highly deplorable.”

Answer: The allegor has quoted the following reference from *Malfūzāt* and has claimed that Hazrat Khalīfatul-Masīh^{rh} has attempted to “confuse the readers.” In actuality, there is not a single individual from this community associated with Khilāfat who would have been confused after reading this passage. On the contrary, those who read it with sincerity found it most satisfying and faith inspiring. This is, therefore, a false allegation he has attributed to the members of the Jamā'at. It is a demonstration of grave impudence to his Holiness, Hazrat Khalīfatul-Masīh^{rh}. Ironically, the allegor is even too senseless and ignorant to realize that the very excerpt [of the Promised Messiah^{as}] he presented, in fact, uproots his own false notions and words, like a rotten tree. The quote of the Promised Messiah^{as} beautifully explicates that the role of Khilāfa is that he revives and reforms religion. He says:

“The meaning of ‘Khalīfa’ is a successor who revives faith. Those who come after the Prophets to remove the darkness, which ensues the era of the Prophets, are called Khalīfa” (*Malfūzāt*, Vol. 4, p.383).

How is it even possible for a rank to be at variance with its function? Allegors have always attempted to split these two, while the Promised Messiah^{as} has referred to them as one and the same. That is to say, the ultimate function of Khilāfat is revival of faith. After this clear explanation of the Promised Messiah^{as}, **these two cannot be separated; neither can Khilāfat be separated from Tajdīd, nor can Tajdīd be separated from Khilāfat. The very function of Khilāfat is to further the works of the Prophet, which includes the revival and ultimate victory of faith.** Any other explanation that is contrary to these sayings of the Promised Messiah^{as} is unacceptable!

Another point which must be understood is that reformation is an act that restrains the community of faithful from innovation, wrongfulness, and negative notions. **Khilāfat, in addition to the work of Tajdīd, also serves to propel the Ummah (Community of Faithful)** in a positive direction, setting it upon the enlightened path of peace, progress, worship, and submission. These are not two distinct concepts, as they are simply two manifestations of the same

continuous work. There is no need to present any example to support this; one simply needs to compare the practical conditions of the Jamā'at, under the leadership of Khilāfat and the Jamā'at in opposition to it. The Jamā'at associated with Khilāfat is making infinite progress and shining forth by leaps and bounds, while the Jamā'at in opposition to Khilāfat is facing terminal decline and ruin in every aspect of faith.

Dear readers! The meaning of **Khalifa** is successor; hence the Khalifa carries out his duties in reflection of the prophet. **The Promised Messiah^{as}, along with being a prophet, was also the Mujaddid for the last millennium. That is why the Khulāfa' of the Promised Messiah^{as}, in succeeding him, will also hold the rank of Mujaddid and carry out the duty of reviving faith.** This is decreed through the Promised Messiah^{as} and this shall continue to be the case until the end of time. This is the comprehensive interpretation of the saying of the Holy Prophet^{sa}, which points to the need of a Mujaddid in every century. Not only is this a perfect fulfillment of this hadīth, but simultaneously, an excellent proof of the continuation of Khilāfat until the Day of Judgment.

After his own coming, the Promised Messiah^{as} did not associate revival of faith with an independent Mujaddid; instead, he very explicitly linked the task of reviving faith with Khilāfat. Hence, from now on, no century would be devoid of this blessing.

This is the subject which Hazrat Khalīfatul-Masīh IIIth so thoroughly explicated, leaving no ambiguity. Every single word he used simply presents and supports the clear and manifest truths expressed by the Promised Messiah^{as} and nothing more.

Thus, any person who goes against this and claims to be a Mujaddid will certainly be in direct opposition to this clear stance of the Promised Messiah^{as}. Such a person would, indeed, fall in the category of the people mentioned in the verse:

وَمَنْ كَفَرَ بَعْدَ ذَلِكَ
فَأُولَئِكَ هُمُ الْفٰسِقُونَ

“Then whoso disbelieves after that, they will be the rebellious.” (24:56)

(4) The fourth allegation raised is:

“The author has admitted the claim of Hazrat Masīh Mau'ūd^{as} that he is the 13th Khalifa of Islām who descended at the turn of the

14th century. So it simply means that in the previous 13 centuries there was only one Khalifa in each century and it refutes the innovation of the author that the Arabic word “Mann” in the hadīth of Mujaddidīn may mean more than one in a century. Can you provide a reference from the writings of Hazrat Masīh Mau'ūd^{as} to this effect? Why should an Aḥmadī disregard the teachings of Hazrat Masīh Mau'ūd^{as} the “Hakam” and “Adal” and prefer others over him?”

Answer: Who is overlooking the teachings of the Hakam and Adal^{as} and who is following them? The answer becomes quite obvious from the hypocritical actions of the alleger! However, as far as the question of a Mujaddid in every century is concerned, if Hazrat Khalīfatul-Masīh IIIth stated that the Promised Messiah^{as} is the 13th Khalifa and the Reformer of the 14th century, how does this imply that each century only had one reformer? Use of such logic only reflects the crookedness of his thoughts!

Hazrat Khalīfatul-Masīh IIIth only elaborated on this point to clarify and explain the hadīth of the Holy Prophet^{sa} and the stance of the Promised Messiah^{as}. That is to say, that it was not possible for any century to be devoid of a reformer. In other words, there must be, at the least, one Mujaddid in every century. If there were more than one, they would all fall within the Arabic word “Mann” [who/whom] which is in question. The fact that there had been no other claimant to Mujaddidiyyat in the 14th century is, on the one hand, testimony to the validity of the hadīth of the Holy Prophet^{sa} and, on the other, testimony to the truthfulness of the Promised Messiah's^{as} claim as Mujaddid. The Promised Messiah^{as} has presented this proof in the following words:

“It has been made clear by the Holy Prophet^{sa} that the coming of a reformer in every century is crucial. Now, can the 'Ulamā, who apparently claim to follow Hadīth, honestly tell us who has claimed to be the reformer of this century, having been Divinely Revealed? . . . Who else has appeared at the helm of the 14th century claiming to be the Reformer in the manner that this humble one has.” (*Izālah Auhām*, Rūhānī Khazā'īn, Vol. 3, p. 178-179)

Hazrat Khalīfatul-Masīh IIIth has very clearly explained, in reference to Sheikh Muhammad Tahir Gujrati, the Mujaddid

of the 10th Century, that since the Arabic word “Mann” can be used for both the singular and plural, the Hadīth of the Holy Prophet^{sa} indicates that in each century there would be many people who would perform the task of Tadjīd dīn (reviving the religion). However, this point has not only been pointed out by the third Khalīfath. In actuality, the Promised Messiah^{as} has repeatedly elaborated on this subject in his book entitled *Shahādātul Qur'ān*, saying that there has been abundance of personages among Muslims who, in their number and works, resemble the Prophets of Banī Isrāīl. He writes:

“Now, one ought to consider that God has taken such extraordinary precautions even with the Law of Moses^{as}, a law neither meant for the entire world nor for all times, by constantly reviving it through thousands of Prophets, . . . How, then, can this nation, that is named the best amongst all nations, following the greatest of all Prophets^{sa}, be so unfortunate as to be shown the Mercy of God for only a period of 30 years and then be abandoned in utter darkness, after having been shown this Divine light?” (*Shahādātul Qur'ān*, Rūhānī Khazā'īn, Vol. 4, p. 344)

That is to say, just as there were thousands of prophets sent to the nation of Moses^{as} to revive religion, so were there many holy persons sent to the nation of Muhammad^{sa}, the greatest of all nations, who carried out similar tasks as those of the Isrā'īlite Prophets. The Promised Messiah^{as} states further:

“It is extremely important that during the times of tribulation and disorder which ensue after the era of the Holy Prophet^{sa}, such reformers should appear who are given one of the tasks of prophets: invite people to the true religion and eradicate every innovation that gets mixed with the religion . . .” (*Shahādātul Qur'ān*, Rūhānī Khazā'īn, Vol. 4, p. 346)

Then, regarding the abundance of prophets in previous nations, the Promised Messiah^{as} writes:

“There is need for reformers and spiritual successors in this nation just as there was a need for earlier prophets.” (*Shahādātul Qur'ān*, Rūhānī Khazā'īn, Vol. 4, p. 340)

We have now presented both references of the Promised Messiah^{as} regarding the coming of one reformer in every century as well as the reference regarding the coming of many reformers in a century.

Based on the above quotations, it is quite obvious that the Promised Messiah^{as} has used the word “Mann” for one individual as well as many individuals. These writings provide conclusive evidence that the alleger has uttered complete lies. And that the statements of Hazrat Khalīfatul-Masīh III^{rh} were entirely true and based precisely on the writings of the Promised Messiah^{as}. This was the very belief held by past Mujaddidīn. This is also the belief of the Aḥmadīyya Jamā‘at. And God’s practical and continuous testimony bears witness to this fact!

It is shameful! Had the alleger even considered the last quote of the Promised Messiah^{as} just presented above, in all honesty, he would not have dared using such language towards His Holiness Khalīfatul-Masīh III^{rh}, who himself is a fulfillment (Nāfila’ Mau‘ūd) of the prophecies of the Promised Messiah^{as}.

(5) The fifth allegation raised is:

“Hazrat Masīh Mau‘ūd^{as} has described that the verse “Innā Nahnu Nazzal Nazzikr” [“Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian”] (Al-Hijr Verse 10) is the fundamental verse regarding this subject and the Ayat Istikhālāf is subservient exposition of the same (Reference: Rūhānī Khazāin, Vol. 6, p. 338). The hadīth of Mujaddidīn is further exposition of both above mentioned verses, but the author has not taken into his account this basic fact in his article.”

Answer: Obviously Hazrat Khalīfatul-Masīh III^{rh} was not going to cater his words based on the wishes of the alleger. He was going to express the Promised Messiah^{as}’s stance on Mujaddidīyyat and explain the facts and truth of his teachings regarding it. The third Khalīfa^{rh} did absolute justice in presenting the Promised Messiah^{as}’s stance making it clear in a very decisive and conclusive manner.

Dear Readers! The reference which the alleger has presented from Rūhānī Khazāin (Vol. 4, p. 338) is incorrect, as nowhere on this page has the Promised Messiah^{as} written in regards to this matter. Rather he has written in regards to this on the next page, 339. Nevertheless, in no context has the Promised Messiah^{as} even hinted that Ayat Istikhālāf (24:50) is a subservient exposition to the verse of “Innā Nahnu Nazzal Nazzikr”

(15:10). The Promised Messiah^{as} writes the following:

“So this verse [meaning Ayat Istikhālāf] in essence interprets this second verse

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

providing an answer as to why and how the Holy Qur’ān will be safeguarded. Thus, God the Almighty says that He will periodically send Khulāfa’ of the Holy Prophet^{sa}. Here the word Khalīfa indicates that they will be successors to the Prophet and will have a part of his blessings, just as it has been done in previous times.” (Shahādātul Qur’ān, Rūhānī Khazāin, Vol. 4, p. 339)

In this quote there is no hint of Ayat Istikhālāf being a “subservient exposition.” Rather, the Promised Messiah^{as} has called it an interpretation (“Tafsīr”) of the other verse. This is in precise accordance with the fundamental principles of Qur’ānic Tafsīr (Commentary). **There is no discussion of subservience here. Even if it was so, it would make no difference, as God has said,**

الْقُرْآنُ يُفَسِّرُ بَعْضُهُ بَعْضًا

meaning that one part of the Holy Qur’ān does the Tafsīr (commentary) of another part. **This is a fundamental principle of interpreting the Holy Qur’ān. The Holy Qur’ān, in its entirety, is the Word of God and one cannot undermine any part of it by calling it “subservient.”**

The meaning of this quotation of the Promised Messiah^{as} is quite evident. It means that the very task of safeguarding the Holy Qur’ān mentioned in the verse “innā nahnu nazzal nazzikr” is actually explained in Ayat Istikhālāf; that the Khulāfa’ mentioned in this verse will carry out this important task. It is also clear from this quotation that the Promised Messiah^{as} has declared Khilāfat to be the fountainhead through which the promise of safeguarding the Holy Qur’ān will be carried out, in addition to the other blessings of Khilāfat. This quote of the Promised Messiah^{as} should oblige a pure-hearted person to accept Khilāfat, and through the blessings of Khilāfat equip himself for safeguarding the Holy Qur’ān and benefit from all its blessings.

Before raising allegations against the Third Khalīfa^{rh} the alleger should have carefully read this quotation from

the book Shahādātul Qur’ān, without prejudice and hatred!

(6) The sixth allegation raised is:

“The author has stated that there is no mention of the word “Mujaddid” in Holy Qur’ān. But doesn’t he know that there is no mention of the words “Masīh Mau‘ūd”, “Quadrat Thāniya” and “Khilāfat Aḥmadīyya” in the Holy Qur’ān? Then why did he believe that?”

Answer: When prejudice and hatred rise, they make a person’s head boil and whoever suffers from this, he is only bound to say such things as said by the alleger. He should have considered that if the terms “Masīh Mau‘ūd”, “Quadrat Thāniya”, and “Khilāfat Aḥmadīyya” are not found in the Holy Qur’ān, then on the same lines, the term “Khilāfat ‘alā Minhāj Nabuwwat” is also not found in the Holy Qur’ān! So does this mean that, God forbid, the Holy Prophet^{sa} was wrong or mistaken when he said “Thumma takūnu Khilāfatan ‘alā Minhāj Nabuwwat” (Masnad Ahmad bin Hanmbal, Masnad Al-Kufiyyīn, Ḥadīth Nu‘mān bin Bashīr^{ra} wa Mishkātul Masābīh Bābul Anzār wal Tahzīr)? Similarly, terms such as “Dajjāl” are also not found in the Holy Qur’ān, but does that mean that one should, God forbid, raise allegations against the Holy Prophet^{sa}? This is clearly their crooked thought, which is the direct result of denying the truth!

Perhaps they [the allegers] should prove the mention of Mujaddidīyyat in the Holy Qur’ān [since they are so adamant and seek to give it precedence over Khilāfat]. However, they will never be able to do this! Nevertheless, the inference [or indirect reference] they would use to try and show that it is indirectly mentioned in the Holy Qur’ān will be precisely the same as that, which they have blindly attacked! Not even with all their combined efforts can they ever show the word “Mujaddid” in the Holy Qur’ān. This not only proves their own defeat, but also shows that they are merely creating disorder.

Never has anyone, from the Promised Messiah^{as} to Hazrat Khalīfatul-Masīh V^{aa} [including the Third Khalīfa^{rh}], been in denial of Mujaddidīyyat. The words of Hazrat Khalīfatul-Masīh III^{rh} are clear; that based on the Holy Qur’ān Khilāfat is the fountainhead, while Mujaddidīyyat is its subordinate.

If **Tajdīd** (reformation) is established and is to continue to be established, the only way it can happen is through its attachment, absorption and complete dissolution into **Khilāfat**. It cannot exist in opposition to **Khilāfat**.

As far as the term “**Masiḥ Mau’ūd**” not being mentioned in the Holy Qur’ān is concerned, the principle regarding it is that the Holy Prophet^{sa} is the real light, while **Masiḥ Mau’ūd**^{as} is his shadow. Similarly, Prophethood is a primary Manifestation of God and its representative is the second Manifestation – **Khilāfat**. In the same way, when the **Khilāfat** mentioned in the Holy Qur’ān is present, it is primarily in relation to **Mujaddidiyat**, which is its representative. When the primary is absent, only then the secondary takes its place. The primary, in any case, is always mentioned in the Holy Qur’ān. As far as, the secondary are concerned, the representatives, the shadows, etc., are all either mentioned in the Holy Qur’ān or otherwise they are mentioned in the **Aḥādīth**, etc.

Hence, whatever the Third **Khalīfa**^{rh} has presented is the reality and truth that the biased people still choose to avoid and instead concoct false notions. It is an absolute fact that the word “**Mujaddid**” cannot be found in the Holy Qur’ān, while the mention of **Khilāfat** can be found literally in it. Yes, the **Promised Messiah**^{as} has proved **Mujaddidiyyat** in the Holy Qur’ān, by way of inference and has said that the statement of the Holy Prophet^{sa} regarding **Mujaddid** in every century is absolutely true. However, the question still remains as to what difficulty does this issue pose to the allegor? It is the belief of the Holy Prophet^{sa}, the **Promised Messiah**^{as}, the **Khulafā** of the **Promised Messiah**^{as} and the entire **Jamā’at Aḥmadiyya** that the **Khilāfat ‘alā Minhāj Nabuwwat**, which was to be established in the last age, would not have a limit and would continue till the end of time and that **Mujaddidiyyat** will also continue, being infused with **Khilāfat**. **Apart from Khilāfat, there can be neither a Mujaddid nor a Walī. If anyone stands up against this Khilāfat, he will miserably fail, as has always happened.**

(7) The seventh allegation raised is:

“The author has tried to belittle the rank of Mujaddid while Hazrat Masiḥ Mau’ūd^{as} says:

a) ‘In so far as being a **Mursal** [as

one sent by God], **Prophet and Muḥaddith** have the same rank’ (**Rūhāni Khazāin**, vol. 6, p. 323).

b) ‘**Mujaddidīn and Rūhāni Khulafā**’ [spiritual successors] are needed in the **Ummah** just as there was always a need of prophet’ (**Rūhāni Khazāin**, Vol. 6, p. 340).

From the above two quotations it can be concluded that since it is necessary that the holy spirit descend upon the Mujaddid, and this comes in the garb of a prophet, therefore signs to recognize him are the same as that of a prophet. Moreover it is incumbent upon a believer to recognize the Mujaddid / Imāmuz Zamān of his century and believe in him else he will die in a state of ignorance. Did the author ever announce his claim to be the recipient of the Holy Spirit?”

Answer: This is yet another libel against the Third **Khalīfa**^{rh} that he has in some way undermined the status of a **Mujaddid**. The Third **Khalīfa**^{rh} himself was a great **Mujaddid** of his time how could he undermine this station.

A) In the book and page from which the allegor has presented his argument (a), we find that only a few lines above this reference, **Hazrat Masiḥ Mau’ūd**^{as} has stated:

“For about fourteen hundred years, **Hazrat Musa**^{as} was bestowed with such servants of the **Sharī’at** who were **Messengers of Allāh** and were inspired by **Allāh** . . . Similarly our **Prophet**^{sa} was also granted such servants of the **Sharī’at** who according to the **Hadīth** “**Ulamāu Ummatī ka Ambiyāi banī isrāel**’ were **Divinely Inspired** and were **Muḥaddith**.”

After writing this, the **Promised Messiah**^{as} goes on to raise a question himself, which he then answers:

“If it is said that in the **Mosaic dispensation** **Prophets** were sent for the help of faith, and **Hazrat Masiḥ**^{as} was also a prophet, then the answer to this is that in being a **Mursal** [one who is sent], a **Nabī** [Prophet] and **Muḥaddith** [Reviver of faith] both hold the same station. Just as **Allāh** has decreed **Prophets** to be **Mursal** [ones who are sent], so has He also declared **Muḥaddithīn** to be **Mursal** (ones who are sent). It is for this purpose

that it is stated in the Qur’ān ‘**Wa Qaffainā mimba’dihī birrusul.**”

Even the average reader will easily understand that here the **Promised Messiah**^{as} has not used the word “**Mursal**” [those who were sent] to mean “**Rasūl**” [Messenger of God] but rather he has used it to mean “those who were sent,” because these “**Muḥaddith**” were not “**Rasūl**” in the way understood in the conventional sense, but they were certainly “**Rasūl**” in the sense of being “those who were sent.” In other words, the **Promised Messiah**^{as} clarified a subtle point: God constantly sent **Messengers** and **Prophets** to the **Ummah** of **Moses**^{as}, whereas He sent **Muḥaddithīn** to the **Ummah** of the Holy **Prophet**^{sa}. In so far as they are **Mursal** [those sent by God], **Prophet** and **Muḥaddith** hold the same status. That is to say, they have both been “sent” and from this specific angle [of being sent] they are both equal. The Holy **Prophet**^{sa} has rendered these “sent ones” with the honour of

عُلَمَاءُ أُمَّتِي كَأَنْبِيَاءِ بَنِي إِسْرَائِيلَ

that the **Scholars** [Divine] of my **Ummat** will be equal to the **Prophets** of **Israelites**. Although, they are not **Prophets**, yet by status and rank there is a complete resemblance in the two dispensations.

It is absolutely impossible for any **Aḥmadi** to be opposed to this statement of the **Promised Messiah**^{as}. Here, the **Promised Messiah**^{as} has not even mentioned **Mujaddid**; he has written about **Prophets** and **Muḥaddithīn**. How, then, has the rank of **Mujaddid** been undermined here, which the allegor is trying to “redeem” by way of dishonouring the **Khulafā**’ of the **Promised Messiah**^{as} and insulting the blessed scheme of **Khilāfat**?

When the Holy Prophet^{sa} said that the **Divine Scholars** of this **Ummah** are like the **Prophets** of **Israelites**, he certainly did not undermine the rank of those **Prophets**. Rather, he elevated the rank of the **Divine Scholars of Islām**. Likewise, the Third **Khalīfa**^{rh} [in accordance with the will and writings of the **Promised Messiah**^{as}] has elevated the ranks of **Mujaddidīn** by including **Mujaddidiyyat** with **Khilāfat**! Therefore, with the coming of the **Promised Messiah**^{as} the amalgamation of **Mujaddidiyat** into the firm and vast system of **Khilāfat** has not only elevated **Mujaddadiyyat** but also granted it an unending status.

It is quite obvious that if such scholars, as mentioned above, were present at the time of Khilāfat Rāshida, they would have surely given their allegiance to Khilāfat and thereby maintain their exalted status. If, however, being present at that time of Khilāfat Rāshida they would have not given allegiance to Khilāfat, they would be categorized according to the following verse:

وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

that is, “then whoso is ungrateful after that, they will be the rebellious” (Holy Qur’an 24:56).

In argument (b), the alleger has presented an excerpt from page 340 in the same book mentioned above:

“Mujaddidīn and Rūhāni Khulafā’ [spiritual successors] are needed in the Ummah just as there was always a need of a prophet” (Rūhānī Khazā’in, Vol. 6, p. 340).

From this quote of the Promised Messiah^{as} how can one possibly conclude that only Mujaddidiyyat would appear in the Ummah but there is no need for Khilāfat? On the contrary, in this very line, the Promised Messiah^{as} has explicitly mentioned Khilāfat. Hence, in light of all the writing of the Promised Messiah^{as} this quote also means that he has presented all the different stations by combining them into Khilāfat and has said that the coming of Khilāfat is “better” for us. Leaving that which the Promised Messiah^{as} clearly declared as “better” for one’s contrived false beliefs, which exclusively evokes something of lesser value, is nothing short of blindness!

When presenting this quote, why did the alleger fail to read the previous page? Had he read this book of the Promised Messiah^{as}, which is saturated with spiritual wisdom, without the veil of prejudice, he would surely have been able to see who were these Reformers and Divine Successors! Just one page before this quote, the Promised Messiah^{as} clearly stated that these are the successors (Khalīfa) of the Holy Prophet^{sa}. That is why the Promised Messiah^{as} presents Ayat Istikhlāf and explains:

So this verse [meaning Ayat Istikhlāf] in essence interprets this second verse,

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

providing an answer as to why

and how the Holy Qur’an will be safeguarded. Thus, God the Almighty says that He will periodically send Khulāfa’ of the Holy Prophet^{sa}. Here the word Khalīfa indicates that they will be successors to the Prophet and will have a part of his blessings, just as it has been done in previous times.” (Shahādātul Qur’an, Rūhānī Khazā’in, Vol. 4, p. 339)

Now any clear sighted person can see that those through whom the Holy Qur’an will be safeguarded, those who will be Successors to the Prophet and those who will inherit the blessings of a Prophet, these will be the Khulafā’. Hence, to break away from the Khulafā’ is tantamount to severing the ties from the blessings of Prophethood and Prophets. The rejection of the allegiance to the Khulafā’ is nothing but spiritual disgrace!

Then in continuity, he further states, on the same page:

“The Holy Qur’an has promised Khulāfa’ in this Ummah, as has just been mentioned above. The Holy Qur’an promises that in their times, religion will acquire stability, moving away from decline and chaos, peace will be established after fear.”

The signs mentioned in this quote are all blessings of Khilāfat Rāshida mentioned in Ayat Istikhlāf. These are the signs of Khilāfat ‘alā Minhāj Nabuwat. Hence, the Khalīfa Rāshid is the bearer of the greatest spiritual rank of his time.

Under point (b) the alleger has also stated that since the Mujaddid comes in the manner of Prophets, they should be recognized and believed, in the same way as a Prophet. Since it is necessary to recognize the Imām of the age, the Mujaddid should be recognized with the same signs that are used to recognize the Prophets.

While these criteria of recognizing the Mujaddid in the same manner as the Prophets can be correctly applied to Hazrat Masīh Mau‘ūd^{as}, for the reason that being a Prophet he is granted a distinct status compared to other Mujaddidīn. This criterion can in no way be applied to other Mujaddidīn. If there was such a principle found in any source, the alleger should have presented it. Mere claims do not prove any principles. It is correct that to recognize the Imām of the Age and pledge his allegiance is necessary, but then it is also an unshakeable truth that

after a Prophet, his Khalīfa is the Imām of the Age. To pledge his allegiance is to pledge the allegiance of the Prophet. To leave his allegiance and join an opposing claimant brings one into the category of people described in,

وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

Then without due consideration and indiscriminately, the alleger has setup a criterion for a claimant - that he must announce the descent of Rūhul Qudus (the Holy Spirit). However, can the alleger present examples of the claims and signs of Mujaddidīn from previous centuries who were blessed with the Holy Spirit and were recognized by the people of their time using the same criterion as used for recognizing prophets? If the alleger was true in this forged criterion for recognizing Mujaddidīn, he should have presented an example of every Mujaddid from each century that has presented his claim and along with it announced that the Holy Spirit has descended upon him. According to the alleger, the signs of their Mujaddidiyyat were the same as those of the prophets and that they should have invited people to accept them, just as Prophets did. However, he cannot present such proofs and will never be able to present them. As such, every new day will continue to testify to his falsity!

If the alleger has made this criterion that a Khalīfa must also announce the help of the Holy Spirit along with his claim, then is he also able to provide examples of such announcements of the Khulafā’ Rashidīn who came immediately after the demise of the Holy Prophet^{sa}. Or will he, according to his erroneous criteria, also consider them [God forbid] liars? But if he considers them to be true, and which they most certainly are, then by way of logic the alleger must necessarily be a liar!

It is a matter of principle that the Holy Spirit and Army of Angels descend upon the Khulafā’ of Allāh Almighty. Allāh has appointed angels for the Khalīfatullāh from the start. If one cannot grasp this concept, it can be learned from Hazrat ‘Abdullāh Bin Salam^{ra} who said the following words to those creating commotion against Hazrat ‘Uthmān^{ra}:

“Cursed are you. Madīnah is surrounded by the Angels of God. By God! If you attempt to kill him (kill Hazrat Uthmān^{ra} and destroy

the blessings of Khilāfat), then remember these Angels will abandon Madīnah.” (Tabarī)

But this truth can only be witnessed by those who have the spiritual insight of Hazrat ‘Abdullāh Bin Salam^{ra} and not by those who by way of denying Khilāfat create disorder. As to such people God says, “wa inna tad’oo hum ilalhudaa la yasma’oo wa taraahum yanzuroona ilaika wa hum la yubsiroon” (Al-A’arāf verse 199). Meaning that if you call them towards guidance, they will not listen; and you see that they are looking towards you, yet they see not. If such people cannot see the Prophethood of the Holy Prophet^{sa}, then how can they see the army of Angels associated with Khilāfat?

As far as the descent of angels and the Holy Spirit on Khalīfatullāh is concerned, the Promised Messiah^{as} writes:

“The descent of angels and the Holy Spirit, meaning their coming down from the heavens, occurs when there appears a great man wearing the robe of Khilāfat and is honoured with Divine Converse. The Holy Spirit is particularly granted to such a Khalīfa, and the army of angels that comes with it descends upon the alert hearts in the world prepared to accept him.” (Fath Islām, Rūhānī Khazā’in, Vol. 3, p. 16)

This means that the descent of the Holy Spirit, accompanied by the army of angles, upon Khalīfatullah is so fundamental to the true Khilāfat that there is no need as such for its announcement; for without the Holy Spirit, Khilāfat is not really true Khilāfat. It is for this very reason that neither the Khulāfa’ Rashidīn ever made such an announcement after the demise of the Holy Prophet^{sa}, nor did the Khulāfa’ Aḥmadiyyat after the Promised Messiah^{as} need to make any such announcements. Hazrat Masīh Mau’ūd^{as} also states:

“Let the righteous people of the Jamā’at who have pure souls accept the Bai’at in my name. God Almighty desires to draw all those, who live in various habitations of the world, be it Europe or Asia, and who have 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. You too, therefore should pursue this end, but with kindness, moral probity and fervent prayers.

And till that time when someone inspired by God with the Holy Spirit is raised by Him, all of you should work in harmony with one another.” (Al- Wasiyyat, Rūhānī Khazā’in, Vol. 20, pp. 306-307)

The righteous people whom the Promised Messiah^{as} speaks of after him are a representation of the second manifestation, which would be established in a similar manner as the one beginning with Hazrat Abū Bakr^{ra}; these are the very Khulāfa’ regarding whom the Promised Messiah^{as} has announced the glad tidings in his will. The Promised Messiah^{as} has established the very foundation of Khilāfat after him with the Holy Spirit’s descent from Allāh. This is a fundamental distinction of true Khilāfat.

Although these alлегers have malignancy for the second Khalīfa, Hazrat Musleh Mau’ūd^{ra} nonetheless, his words in regards to the descent of Angels through Khilāfat are presented. He writes:

“One way to attain the blessings through Angels is to cultivate a sincere and true relationship with the Khulāfa’ appointed by God and to obey them . . . Having a relationship with the true Khulāfa’ also results in a relationship with Angels and makes one a recipient of Divine Light.” (Tafsīr Kabīr Vol 2, p. 561)

There is no harm in verifying the truth. The alлегer and his friends are invited – if they also wish to have a relationship with Angels, then come and have a sincere relationship with Khilāfat and obey it. They themselves will witness that those against whom they have harbored rancour, have stated nothing but the truth. May Allāh enable these people to pledge allegiance to the Imām of this age appointed by God!

(8) The eighth allegation raised is:

“The author has based his thesis about Khilāfat Aḥmadiyya on the ḥadīth stating Khilāfat Rāshida will be for 30 years, but Hazrat Masīh Mau’ūd^{as} has not given much credibility to this ḥadīth (reference: Rūhānī Khazāin, Volume 6, Page 338). Therefore any reference for the author’s approval of it is simply an imputation and “Dajjal.”

Answer: The accuser has shown no decency in boldly disrespecting the

esteemed Khulāfa’ of Hazrat Masīh Mau’ūd^{as}. It is in regards to such people that the Holy Prophet^{sa} said:

إِذَا لَمْ تَسْتَحْيِ فَاصْنَعْ مَا شِئْتَ

meaning that if you don’t even have the slightest bit of shame then go ahead and do whatever you please.

In his allegation, the matter which the alлегer has brought forward cannot be found in the book *Shahadatul Qur’an* on page 338 rather it is on page 337. Either way, the Promised Messiah^{as} absolutely did not deem this narration to be false. However, he expressed this much that if this narration is evaluated based on the Holy Qur’an and the ḥadīth of Bukhārī, then there is room for scrutiny. In this book, the Promised Messiah^{as} did analyze this ḥadīth in comparison to others and said that it is not possible that Khilāfat should only last for thirty years. Indeed, Khilāfat Rāshida did last only for thirty years, but even after that in every century and at every time, the Khilāfat of the Holy Prophet^{sa} continued in one shape or another, whether it is through Muhadithiyyat or Mujaddidiyyat, or in the form of spiritual Khulāfa’; the Khilāfat of the Holy Prophet^{sa} is everlasting until the Day of Judgment. This is according to what is in the Holy Qur’an and what is in Saḥīḥ Bukhārī. In contrast to this, the Promised Messiah^{as} has been against the notion that Khilāfat was confined to thirty years and did not continue afterwards. Hence the Promised Messiah^{as} has fully recognized this ḥadīth and acknowledged it to be authentic and from this very ḥadīth has provided evidence that Khilāfat would remain permanent in the Ummah even after thirty years. How then can the alлегer say that the Promised Messiah^{as} has not given this ḥadīth any significance?

In addition to this, God’s practical testimony also demonstrates that Khilāfat Rāshida remained about thirty years precisely according to this narration. Is this not the greatest argument in favour of its legitimacy?

Another point is that the alлегer has made another false allegation that the Third Khalīfath has based his statement upon the narration of Khilāfat lasting for thirty years. However, it is clear to anyone who reads this article that while presenting the beliefs and stance of the Promised Messiah^{as}, his Khulāfa’ and the Jamā’at, the Third Khalīfath did

not make this narration his basis, albeit he did partially discuss the subject. However, his real basis is found in the living proofs provided by God, which the Holy Prophet^{sa} and the Promised Messiah^{as} have both presented. When the Holy Prophet^{sa} spoke about the Khilāfat which would be established immediately after his death, the only limitation he put on it was that after the Khilāfat, a monarchy would be established, and in continuation when referring in detail to the establishment of Khilāfat ‘alā Minhāj Nabuwwat in the latter days, he attached no limitation to it. That is to say that Khilāfat will now continue to remain in this Ummah. Similarly, the Promised Messiah^{as}, after receiving Revelation from God, gave this announcement according to the statements of the Holy Prophet^{sa} that the second coming of Khilāfat would be established in similitude with the Khilāfat of Hazrat Abū Bakr^{ra}. The coming of this will be better for the Jamā‘at, it will be everlasting and will not be broken until the Day of Judgment.

Whosoever chooses to gasconade these perfectly clear sayings of the Promised Messiah^{as}, he is intellectually and spiritually careless and runs along the precepts of Dajjāl.

The alleger should have thought to inculcate some decency when using words such as “imputation” and “Dajjāl” when speaking of the esteemed Khulafā’ of the Promised Messiah^{as}. On one hand these people claim to be followers of the Promised Messiah^{as} and on the other they do not hold back any chance to disrespect his esteemed Khulafā’. The Promised Messiah^{as} has stated so eloquently that:

طعنه بر پاکان نه بر پاکان بود
خود کنی ثابت که هستی فاجرے

Meaning that gibing the righteous does not actually taunt them, rather it only proves the giber to be reprobate.

Hazrat Khalifatul-Masīh I^{ra} states:

“Aside from the one chosen to be the Khalifa, no one at that time is worthy to hold that station.” (*Haqāiqul Furqān*, Tafsīr Sūrah Al-Nūr, Vol 3, p. 226)

He then further states:

“The word ‘kufir’ has been used for those who oppose the Khulafā’, because that is the Divine Commandment. No matter in what form one disobeys it, it amounts to disbelief . . . Let alone the Holy Prophet^{sa} himself, I say that even to

oppose any Commandment of God or a single act of disobedience to any of the successors of the Holy Prophet^{sa} makes a person a kafir.” (*Haqāiqul Furqān*, Tafsīr Sūrah Al-Nūr, Vol 3, p. 198)

Then a few lines later he writes:

“It is the promise of God that He will always make Khulafā’, and for this very reason Islām is superior to the entire world. (*Haqāiqul Furqān*, Tafsīr Sūrah Al-Nūr, Vol 3, p. 228)

A prophecy of Hazrat Khalifatul-Masīh I^{ra}, which has been fulfilled many times, is presented below. He states:

“The institution of Khilāfat will remain until the Day of Judgment. The opponents of Khilāfat in the end will be humiliated.” (*Haqāiqul Furqān*, Tafsīr Sūrah Al-Nūr, Vol 3, p. 226)

Nowhere in these writings has a separate mention of Mujaddidīn been made. This can only mean that every Khalifa is the Mujaddid during his time of Khilāfat. Outside of Khilāfat Rāshida there can be no Mujaddid. During this time there is no greater position than that of the Khalifa. Khilāfat takes priority over Mujaddidiyyat. Mujaddidiyyat dissolves or becomes combined with Khilāfat or any other higher rank, just as it was combined with the Masīhiyyat, Mahdiyyat, and Prophethood of the Promised Messiah^{as}, and Mujaddidiyyat was not its own entity. Similarly, after him Mujaddidiyyat will always become one with Khilāfat and will not remain as its own entity.

These alleging people have gone about chanting “Mujaddidiyyat” “Mujaddidiyyat”, causing them to move away from Khilāfat. If they are truly serious in their actions and they do not wish to create disorder, then they should have no trouble in accepting the guidance of a great Mujaddid of the Ummah, Hazrat Jalāluddīn Syutwī^{ra}. He is one of the religious scholars who have very pompously made the claim of being the Mujaddid. Hence, we cannot expect that these allegers, who apparently uphold the greatness of Mujaddidiyyat, will negate what a professed Mujaddid has said. Thus he states:

وَ آخِرُ الْمَيِّنِ فِيهَا يَأْتِي
عَيْسَى نَبِيُّ اللَّهِ ذَوَالْآيَاتِ
يَجِدُّ الدِّينَ لِهَذِهِ الْأُمَّةِ
وَ فِي الصَّلَاةِ بَعْضَنَا قَدْ آمَهُ

(*Hujajul Qirāmah*, Nawāb Siddiq Khan, p. 138)

Meaning that in the end, Hazrat Isa^{as}, the Prophet of God, will come with signs and miracles and he will reform the religion of the Ummah. And some from amongst us will be the Imām of his namaz. He then writes:

وَبَعْدَهُ لَمْ يَبْقَ مِنْ مُجَدِّدٍ

Meaning that after him there will be left no Mujaddid.

In his statement Imām Jalāluddīn Suyutī^{rh} has rendered this veritable prophecy that based on the sayings of the Holy Prophet^{sa} since after the Imām Mahdi and Masīh Mau‘ud, Khilāfat Rāshida [Khilāfat ‘alā Minhāj Nabuwwat] will be established, in its presence the advents of other Mujaddid and their Tajdīd dīn [reformation of religion] will no longer take place in the same way, as was the case before the appearance of the the Imām Mahdi, and after Khilāfat Rāshida [of the Holy Prophet^{sa}], **in their absence**. That is to say, Khilāfat Rāshida is a superior form of Tajdīd dīn [reformation of religion]. Hence, the Khulafā’ of the Promised Messiah^{as}, as his successors and as a part of his Khilāfat, are his shadows in reforming the people and the religion. Just as the Imām of the time, Hazrat Masīh Mau‘ud^{as}, has stated: “After him, there will be no Imām and nor any Messiah – except he who will be as his reflection (zill) . . . This Imām, who has been called the Promised Messiah by God Almighty is the reformer of this century as well as the last Millennium” (*Lecture Sialkot, Rūhānī Khazā‘īn*, Vol. 20, p. 208).

(9) The ninth allegation raised is:

“The author’s assertion that his views are in accordance with the teachings of his predecessor Khulafā’ is incorrect. The First Khalifa^{ra} states that Qudrat Thāniya means that Mujaddidīn will keep on coming in support of Hazrat Masīh Mau‘ud^{as} (reference: Badr, 23 May 1913) . Similarly the 2nd Khalifa^{ra} says the same in Tafsīr Kabīr, Volume 9, page 319.”

Answer: This is yet another exaggeration by the alleger and is clear deception. The truth can be found in what the Third Khalifa^{rh} stated, as every word of his article in question is based on the teachings of the Holy Qur‘ān, the teachings of the Holy Prophet^{sa}, the writings and will of the Promised Messiah^{as}, as well as his esteemed Khulafā’.

The alleger has written that Hazrat

Khalīfatul-Masīḥ I^{ra} has presented an excerpt from the newspaper *Badr* of May 23, 1913, when in fact the truth is that this newspaper was not even printed on this date to begin with. Secondly, in the May 22nd paper, there is no statement that even remotely hints that Qudrat Thāniya [Second Power] means Mujaddidiyyat. He has, however, stated at the end that Mujaddidiyyat is combined with Khilāfat. That is why when the First Khalīfa^{ra} was asked about the meaning of Qudrat Thāniya he wrote:

“When the founding father of a nation completes his task, the Hand of God’s Power appears to carry it forward as it is stated in the Holy Qur’ān: ‘This day have I perfected your religion for you and completed My favour upon you,’ the manifestation of which was seen during the time of the Holy Prophet^{sa}. This also continued after the Holy Prophet^{sa}, during the time of his Khulāfa’ and Mujaddidīn. They were all a part of Qudrat Thāniya. Furthermore, there can be no limitation on Qudrat Thāniya. Even when a nation becomes weak, God Almighty, according to His Will and Judgment, fills the voids by sending Qudrat Thāniya.” (*Badr*, May 22, 1913, p.403)

Here Hazrat Khalīfatul-Masīḥ I^{ra} has provided an extremely clear explanation as to the meaning of Qudrat Thāniya and has ranked Khilāfat to be its highest form of manifestation amongst the designations to come after Prophethood. Knowing all the facts, the allegor has attempted to deceive the readers by only presenting the position of Mujaddidiyyat. It is clear from these writings of the first Khalīfa^{ra} that Khilāfat is the highest rank of Qudrat Thāniya. After that come various other leaders and subordinates, including Mujaddidīn. There is not a single iota of doubt in this writing. When faith and righteousness no longer remains in the Jamā’at of believers, and Khilāfat no longer remains, then such leaders and Mujaddidīn take their place. But as long as Khilāfat remains intact, then all the later positions have to immerse and become one with Khilāfat and move along as part of it. Hence, one who disassociates himself from Khilāfat cannot be a real and truthful Mujaddid. He can only be an image of:

فَأَوْلِيكَ هُمُ الْفَاسِقُونَ

Instead of reformation from such an individual, one can only expect subversion.

How is it even possible for Hazrat

Khalīfatul-Masīḥ I^{ra} to claim on the one hand that Khilāfat holds the highest rank of its time and yet, on the other, say that Qudrat Thāniya is Mujaddidiyyat, rather than Khilāfat A’la Minhāj-e-Nabuwwat? Based on the collective sayings and writings of the First Khalīfa^{ra}, the above quoted text can only mean that Mujaddidiyyat continues to exist, by means of its complete immersion into the institution of Khilāfat. It is in this way, through a complete immersion into Khilāfat, that Mujaddidiyyat becomes a part of Qudrat Thāniya. This is for the very reason that according to the instructions of the Promised Messiah^{as}, Mujaddidiyyat holds no bearing independent of Khilāfat. Every spiritual status is now immersed in Khilāfat and is subordinate to it, and this is exactly what Qudrat Thāniya is. The reason for this is that when the Promised Messiah^{as}, in his book *Al-Wasiyyat* [*The Will*], gave the news of the manifestation of Qudrat Thāniya, he very powerfully and authoritatively gave the news of the establishment of Khilāfat. He wrote:

“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 Judgment. And that second Manifestation cannot come unless I depart. But when I depart, God will send that second Manifestation for you which shall always stay with you.” (*The Will*, page 7)

Furthermore, the Promised Messiah^{as} equated this establishment [of Qudrat Thāniya] to the example of Hazrat Abū Bakr^{ra}, as he writes:

“Thus one who remains steadfast till the end witnesses this miracle of God. This is what happened at the time of Hazrat Abū Bakr Siddiq^{ra}” (*The Will*, page 6)

In short, amongst other matters discussed in this quote of the Promised Messiah^{as}, the most important and fundamental matter is that being a prophet, it was necessary that Khilāfat Rāshida, that is Khilāfat ‘alā Minhāj Nabuwwat, be established after him. It is to this he refers to when he says it will appear after he departs. When a Prophet departs, it is Khilāfat that succeeds him, not Mujaddidiyyat, as the Holy Prophet^{sa} said:

مَا كَانَتْ نُبُوَّةٌ قَطُّ إِلَّا تَبِعَتْهَا خِلَافَةٌ

(*Kanzul A’māl*, Vol 11, p. 259, Maktabah

Attarāsāl Islāmī, Beirut).

That is to say, Khilāfat has always been established after Prophethood. Consequently, the appearance of the second manifestation mentioned by the Promised Messiah^{as} in his book, *Al-Wasiyyat* (*The Will*), will be based the example of Hazrat Abū Bakr^{ra}. Hazrat Abū Bakr^{ra} was a Khalīfa Rāshid. Therefore, according to the writings of the Promised Messiah^{as} and the guidance of his Khulāfa’, the primary meaning of Qudrat Thāniya is Khilāfat Rāshida, which was to be established after the departure of the Promised Messiah^{as}. It is everlasting and cannot be broken until the Day of Judgment. Indeed, in the presence of Khilāfat, as long as Mujaddidiyyat is a part of Khilāfat Rāshida, being merged and integrated with it, will it fall under the definition of Qudrat Thāniya or else it has no meaning. As long as the Khilāfat established after the Promised Messiah^{as} exists, Mujaddidiyyat cannot be an independent entity.

The second point of consideration is whether the responsibility given to the First Khalīfa^{ra} after the demise of the Promised Messiah^{as} was that of Mujaddidiyyat or Khilāfat. Even the children of the Jamā’at know that it was the responsibility of Khilāfat. Those who were present at that time witnessed this miracle, vis-à-vis how God the Almighty established him as a Khalīfa Rashid, on the pattern of Hazrat Abū Baker^{ra} in precise accordance of the will of the Promised Messiah^{as}. The newspapers *Al-Hakam* of May 28th, 1908 and *Badar* of June 2nd, 1908 both contain a letter written by Ṣadr Anjuman Jamā’at Aḥmadiyya to foreign Jamā’ats. It contained the announcement of his election as Khalīfa, advising members of Jamā’at:

“After reading this letter one should perform the pledge of allegiance [Ba’at] either in person or through a letter at the blessed hand of Hazrat Hakīm Al Ummat Khalīfatul-Masīḥ wal Mahdī as soon as possible.”

So now in the presence of all these truths, there remains no room for Mujaddidiyyat to leave Khilāfat and acquire its own identity. It was through Hazrat Khalīfatul-Masīḥ I^{ra} that a Khilāfat similar to that of Hazrat Abū Bakr^{ra} was brought into existence in the Jamā’at of the Promised Messiah^{as}. Along with the Khalīfatul-Masīḥ, the believers, the household of Hazrat Masīḥ Mau’ūd^{as}, Ṣadr Anjuman Aḥmadiyya and all the Ṣahāba^{ra} had converged in this regard. It was for the stability of this very Khilāfat, for which the First Khalīfa^{ra} spent his life

in a Jihād while defending against any and every noxiousness that rose against it. Furthermore, he created the means for the establishment, permanence and perpetuation of the Khilāfat initiated by God the Almighty through the Promised Messiah^{as}. The First Khalifa^{ra}, rejecting any thought or any whisper against Khilāfat, states:

“Whoever deserved to be the Khalifa was made so by the Hand of Allāh the Almighty. Those who go against it are liars and transgressors. Be like angles in your submission to Khilāfa, do not be like Iblīs” (*Badar*, July 4 1912).

So according to the first Khalifa^{ra} the true picture and the foremost interpretation of Qudrat Thāniya is a Khilāfat similar to that of Hazrat Abū Bakr^{ra}, a Khilāfat ‘alā Mīnhāj Nabuwwat.

It has always been the conviction of the faithful members of Jamā‘at Aḥmadiyya that in order to fulfill the desire of the Promised Messiah^{as} there will be such people under every tenure of Khilāfat who will work for the reformation of religion and by doing so they will strengthen Khilāfat established after the Promised Messiah^{as} [as in the Qudrat Thāniya and Khilāfat ‘alā Mīnhāj Nabuwwat], and will help accomplish the tasks of Khilāfat. After Hazrat Masīh Mau‘ūd^{as} the only way to help his cause is to obey Qudrat Thāniya, the true Khilāfat, and support it just as the angels do. Anyone who does this with sincerity and loyalty will surely see their role fulfilled in the reformation of the religion.

The allegor has merely presented the reference to the Second Khalifa^s^{ra} *Tafsīr Kabīr*, from volume 3, page 319, but has not provided the actual text. We present the original excerpt for the readers. While providing the commentary for Sūrah Al-Qadr he writes: “. . . There is a prophecy in this verse regarding these Mujaddidīn as they are on a fractional basis subordinates to the Prophet Muhammad^{sa} and their manifestation arises at a time of partial darkness.”

Dear readers, see for yourselves! Does the above quote in any way show that the Second Khalifa^{ra} considered Qudrat Thāniya to mean Mujaddidiyyat?

Before we delve into the discussion of the Second Khalifa^s^{ra} clear stance on the meaning of Qudrat Thāniya, let us first analyze the quote above. In actuality, when presenting the above quote, the allegor only quoted a small part of it and thus quotes it out of context! This act alone reveals the allegor’s deceptive

ways and aberrance [Dajjāl] because adjacent to this quote only a few lines earlier, Huzoor^{ra} says:

“Because an imperfect reflection is also a reflection, that’s why this verse also includes an indication about the imperfect reflections, meaning that as compared revivers of such times when there will not be complete spiritual darkness however people will feel the need for a new life. It is found in narrations that at the head of every century the need for a warner will be felt in the world, and that in Islām, in order to fulfill this need, God will send a Mujaddid at the head of every century.”

After these words follows the rest of the quote which has already been presented above. The allegor has tried to take an advantage by presenting the quote out of its context. As the readers have just seen, Hazrat Khalīfatul Masīh II^{ra} has used the term “imperfect reflection” to define the Mujaddidīn; that is to say, in comparison to Prophethood or Khilāfat, Mujaddidīn are imperfect reflections. Leaving the strong system of perfect images of Prophethood, one follows imperfect reflections rather follows those who are in direct clash with the Khalifa, then he is doing something very erroneous. This scheme of true reflections in the Jamā‘at of the Promised Messiah^{as} according to his will and desire, is the second manifestation of Allāh the Almighty’s all-encompassing power, and continues based on a permanent infrastructure that cannot be broken till the Day of Judgment.

The Second Khalifa^s^{ra} understanding of Qudrat Thāniya can be assessed from his own writing:

“Just as the Promised Messiah^{as} advised, you should remain busy in supplication so that Qudrat Thāniya may continuously manifest itself among you. Do not be like those unsuccessful, fruitless and nescient people who have rejected Khilāfat. Rather you must always remain engaged in supplication so that God may always raise the manifestations of Qudrat Thāniya among you so that His religion remains established on firm foundations and satan is forever despaired from creating hindrances.

You should be aware that the condition of supplication, which the Promised Messiah^{as} entwined with the coming of Qudrat Thāniya is not exclusive to a specified time. It is rather meant for all times. During the lifetime of the Promised

Messiah^{as} this condition meant that during my life you should supplicate so that you may experience the first Khilāfat, and during the first Khilāfat this prayer meant, God, please grant us the second Khilāfat after this and during the second Khilāfat this prayer meant that you be granted the third Khilāfat, and during the third Khilāfat this prayer meant that you be granted the fourth Khilāfat; let it not be that the consequences of your own works close the door of this great blessing! Hence, always remain engaged in supplications at the threshold of Allāh. And remember this point very well, that as long as Khilāfat remains amongst you, no nation of the world will triumph over you and you will be victorious and triumphant in every field because God has Promised it in these words:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ

however, you must also remember

وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

(*Khilāfat Rāshida, Anwārul Ulūm*, Vol 15, p. 535)

The poor allegor has made vigorous attempts and has gone to great lengths to try and get just this one sentence from the commentary of Sūrah Al-Qadr to prove his point but that in itself has turned upon him. If his intentions are honest and he truly wishes to do some research, then he must read the books the Promised Messiah^{as} and his Khulāfa’ with a pure heart. Certainly, he will not find [anywhere] the real and foremost meaning of Qudrat Thāniya to be Mujaddidiyyat; on the contrary, he will find its true and prime meaning to be the true Khilāfat. Inshā‘Allāh!

In summary, whatever the Third Khalifa^{ra} has stated is a hundred percent based on the sayings and teaching of the Promised Messiah^{as} and his esteemed Khulāfa’. Either the allegor is himself a victim of deception, or he is intentionally seeking to create it [deception]!

(10) The tenth allegation raised is:

“The author further says that it is not necessary that a Mujaddid should announce his claim. But we find in the practice of Hazrat Masīh Mau‘ūd^{as} that prior to his receiving the rank of Masīh Mau‘ūd in 1889, earlier he was granted the rank of Mujaddid in 1885 and he did

announce it (Reference: Rūhānī Khazāin, Volume 2, Page 319). Did he do an unnecessary thing by announcement of him becoming a Mujaddid?"

Answer: Dear Mr. Alleger! The Third Khalifath most definitely did not say that a Mujaddid cannot make the announcement of being so. He simply stated that it is not a necessity to make the announcement of being a Mujaddid. Only an ignorant person would interpret this writing [of the Third Khalifath] to mean that the Promised Messiah^{as} announcement of being the Mujaddid are useless. These are merely the designs of your crooked and hateful thoughts.

It is a proven fact and an unequivocal truth that it is not necessary for a Mujaddid to announce his Mujaddidiyyat. That is why aside from Hazrat Jalaluddin Syutwīth, Hazrat Mujaddid Alif Thanīth, Hazrat Shah Waliullah Muḥaddith Dehalwīth and the Promised Messiah^{as}, it is highly improbable that one would find any other Mujaddid announcing their claim to Mujaddidiyyat. Even if he were to find one or two [although it is highly improbably] even then, it will be impossible from him to find announcements of claimants from every century [the onus is on him to find announcements from the head of every century and then make this claim]. Far from being able to show such announcements of claims [from every Mujaddid] at the head of every century, he would not even be able to find such announcements of claims within each century! Practically, then, you [the alleger] become the foremost in denying this saying of the Holy Prophet^{sa} about the coming of Mujaddidīn! By raising this particular allegation, therefore, you have yourself cut off the very basis [or root] of your argument! We are thankful to you! We request that in future also you should sit on the very branch you wish to cut-off!

Now remains the question of the purpose, need and wisdom for announcing the claim to his [Promised Messiah^{as}] Mujaddidiyyat. The Promised Messiah^{as} writes:

“It has been proven by the Holy Prophet^{sa} that it is necessary for the coming of at least one Mujaddid at the head of every century. Now those scholars who claim to be adherents of the Ḥadīth should tell us without any bias, as to who has come in this century bearing Divine revelation from God Almighty that he in fact is the Mujaddid. As is the norm, religion is continuously being

revived. But the objective of Ḥadīth is that the Promised Reformer (Mujaddid) at the turn of century will be sent by Allāh and will possess spiritual knowledge and special heavenly signs for identification purposes. Now tell us, if this humble one is not true, then who is it that has come and made the claim of being the reformer of the fourteenth century in the same manner as this humble one has.” (*Azala Auham, Rūhānī Khazāin, Vol 3, pp. 178- 179*)

That is to say, the Promised Messiah^{as} has presented a simple argument for the truth of his claim; other than him, there is no other claimant of Mujaddidiyat in this century! The Ḥadīth of the Holy Prophet^{sa} is a testimony to the truth of his claims. In actuality, it was a Divine Marvel that He only raised one Mujaddid in this century. Hence, to take this miraculous claim and question whether this announcement was useless is totally senseless and ridiculous!

(11) The eleventh allegation raised is:

“Further, the author says that if someone believes that after Hazrat Masīh Mau‘ūd^{as} any Mujaddid should come, he belittles Hazrat Masīh Mau‘ūd’s^{as} position. To such thinkers, the question is this, that some time after the Holy Prophet^{sa} the Khatamul Anbiyā (Nabī-e Akhiruz Zamān), Mujaddidīn and Ummatī Prophet have appeared but His^{sa} position has not been belittled; rather his^{sa} beneficence increased, then how can such occurrence belittle the rank of Hazrat Masīh Mau‘ūd^{as}.”

Answer: Respected readers! It is clear that either the alleger has not been able to understand the writings of the Third Khalifath or he is simply lashing out in hatred.

Hazrat Khalifatul-Masīh IIIth has stated that one who does this belittles the rank of the Promised Messiah^{as} [attempts to belittle his rank]. He did not say that his rank is in actuality belittled! To [attempt to] belittle, and to actually become belittled are two different things [i.e. concept vs. reality]. An example to help explain this can be found among these very people. They downplay the rank of Khalifatul-Masīh and the institution of Khilāfat. However, in their doing so, this attempt does not actually belittle the Khalifatul-Masīh or the esteemed system of Khilāfat. Yes, this does have one outcome, as it goes in Persian: “they prove themselves to be impious.” Similarly, if

a person claims to be a prophet, against the will of the Holy Prophet^{sa}, then he is guilty in attempting to belittle the rank of the Holy Prophet^{sa}. However, because of his false claim, he is himself proven to be liar. Despite this attempt, he does not succeed in reducing the rank of the Holy Prophet^{sa}. Hence, this allegation, which the alleger has raised against the Third Khalifath stems from the craziness of his own mind. The sayings of Huzoorth did not carry these meanings.

As far as this statement of the Third Khalifath is concerned, when read in context, it is obvious the Third Khalifath used the quotation of the Promised Messiah^{as} [see below] to clarify his [the Promised Messiah^{as}] stance. Since the Promised Messiah^{as} was “Mujaddid Alf-e-Akhir” [Mujaddid of the last millennium], no Mujaddid can stand against the will of the Promised Messiah^{as} and the Khilāfat established by God, the Almighty. Anyone who defies Khilāfat and claims to be a Mujaddid is also disobedient to the Promised Messiah^{as}, standing in defiance to him and therefore attempting to belittle his rank. The Promised Messiah^{as} writes:

“The seventh millennium, in which we are living, is for guidance. Since this is the last millennium, it was necessary that the Imām of the Latter Days would be born at its commencement. After him, there will be neither an Imām nor a Messiah – except one who will be a shadow of his attributes [zill] because the age of the world will come to an end in this millennium. All prophets have given testimony to this fact. This Imām, who has been called the Promised Messiah by God Almighty, is the reformer of this century as well as the reformer of the last millennium.” (*Lecture Sialkot, Rūhānī Khazāin, Vol. 20, p. 208*)

He also states:

انى على مقام الختم من الولاية كما
كان سيدى المصطفى على مقام
الختم من النبوة وانه خاتم الانبياء
وانا خاتم الاولياء لاولى بعدى
الا الذى هو منى وعلى عهدى

Translation: “I am at the station of the pinnacle of ‘Wilayat’ (sainthood) just as my Master, Muhammad Mustafa^{sa} was at the station of the pinnacle of Prophethood. He was

the Seal of the Prophets and I am the Seal of the Saints – there is no saint after me, except he who is mine and comes through my ways” (*Khutba Ilhāmiya, Rūhānī Khazā’in*, Vol. 16, p. 70, 96).

So according to the explanation of the Promised Messiah^{as} in regards to Khilāfat and Mujaddidiyyat, Khilāfat takes precedence and is established according to the establishment of Hazrat Abū Bakr’s^{ra} Khilāfat, whereas Mujaddidiyyat is combined with Khilāfat and moves along with it, being nothing separate from Khilāfat. The Promised Messiah^{as} has presented them both together. This explanation is true, veritable and helped by God, as witnessed for the past century by the true Jamā’at Ahmadiyya. God, the Almighty’s help and support is based on this truth and it is exactly this reality which provides a guarantee for the rise of Ahmadiyyat and the victory of Islām. If anyone makes a claim against this, then simply put, he attempts to belittle the rank of the Promised Messiah^{as}.

In terms of the Third Khalīfa’s^{ra} above mentioned statements, let’s view the explanation that he himself provides in the following:

“One branch of the first system of Khilāfat, which followed the Holy Prophet^{sa} and comprised of thirteen Khulāfa’ and Reformers, came to completion upon the arrival of the Promised Messiah^{as}. It is true that everyone should always be in search for the Mujaddid of the next century. However, one now seeks a Mujaddid at the head of every century, other than the Promised Messiah^{as} [who is the Mujaddid of these last one thousand years], his Khalīfa, or his shadow [zill] does not set his eyes on the face of a true Mujaddid. But the second branch of the first system of Khilāfat, which is a part of Khilāfat Rāshida, continues to exist in the form of the shadows of the Promised Messiah^{as} [meaning his Successors]. The Promised Messiah^{as} stated, “Carry on fulfilling the conditions of faith and righteous deeds; Allāh promises you the manifestations of His second power, Khilāfat Rāshida, until the Day of Judgment.” May Allāh make it such, that by His sheer Grace the Jamā’at can stand firm on correct beliefs, strong faith, and pure actions so that this promise of His can continue to be fulfilled in

favour of the Jamā’at until the Day of Judgment.” (Concluding Address, Annual Ijtimā’ Majlis Ansārullāh, October 27th, 1968; *Monthly Ansārullāh*, February 1969).

How clear, truthful and pure is this statement, which fulfills every promise of Khilāfat and Mujaddidiyyat, without the need for either of these ranks to ever become void. One is indeed very surprised at the stubbornness of the allegers, who cannot stand to see Mujaddidiyyat and Khilāfat combined, because doing so will destroy their machinations. It is very unambiguous that if the Promised Messiah^{as} was a Mujaddid, Muḥaddith, Musleh, Masīh and Mahdi, all the while holding the rank of a prophet, in fact a combination of prophets, then why is it not possible for Mujaddidiyyat to be combined with Khilāfat? In fact, the Promised Messiah^{as} was a combined fulfillment of the all the Mau’ūds (Promised Ones) expected in all religions. Not only this, different Mau’ūds stated in the Holy Qur’ān and Aḥādīth are also combined in the person of the Promised Messiah^{as}. All of this is possible! And yet, regrettably, the opponents of Khilāfat would never accept the combination of Mujaddidiyyat with Khilāfat, no matter how many undeniable arguments are given, no matter how many practical testimonies [by God] and Divine Succour is shown to prove Khilāfat!

If the meaning of a Mujaddid appearing at the turn of the century means abandoning the Bai’at of Khilāfat and accepting the pledge of allegiance to a so-called Mujaddid, then the Holy Qur’ān, the Aḥādīth and the writings of the Promised Messiah^{as} clearly state that this will not happen! Never in history has there ever been a case that in the presence of Khilāfat an individual made a claim to Mujaddidiyyat, in opposition to Khilāfat. After the Promised Messiah^{as} the Khilāfat will remain established until the Day of Judgment. Any other Divine rank, be it Muḥadīthiyyat, Mujaddidiyyat or Wilayat, will have to be a part of Khilāfat, by way of fully immersing into it; without this, it will have no relevance!

The fact of the matter is that after Hazrat Khalīfatul-Masīh I^{ra} the hearts of various elites became crooked and they too adopted the habit of picking out one facet of the writings of the Promised Messiah^{as} in relation to Prophethood and wrapping themselves in their self-made explanations, completely disregarding

all other aspects. Not only did they void themselves of the blessings of Prophethood, which continued through Khilāfat, they became a manifestation of the warnings of Hazrat Hunzulatul Kātib^{ra}. Hence it is the responsibility of a believer to look at all the writings of the Promised Messiah^{as} as a whole in order to understand their true meanings. Even more important is that a true believer must accept and follow all the inferences of Khalīfatul-Masīh with great zeal of obedience. Otherwise it is impossible to be safe from a dismal fall.

After the Third Khalīfath, consider the following words of Hazrat Khalīfatul-Masīh IVth, which once again layout a Divine Decree that has been set in stone. He says:

“Verily, I say unto you with absolute truth that if such people were to live a hundred years and die, they would still die in a state of frustration, never seeing the face of a Reformer! Even if their offspring were to live long and then die and then their children were to live long lives and then die, by God! Other than Khilāfat Ahmadiyyat, they will never see the face of Mujaddidiyyat! This has been appointed as the way of reformation, which will always suffice the needs of the Jamā’at at the head of every century”. (*Monthly Khalid*, May 1994, p. 4)

At the end, here is some advice from the Imām of the time, Hazrat Khalīfatul-Masīh V (may Allāh be his Helper!). He says:

“This [Khilāfat Rāshida - Rightly Guided Khilāfat] which was going to be re-established was to be established by Hazrat Masīh Mau’ūd^{as}. The silence of the Holy Prophet^{sa} after mentioning the establishment of this Khilāfat tells us that it is perpetual, and this is a Divine Decree; and the mischievous people, rather no one at all, have the power to alter this Divine Decree. This second manifestation, or the institution of Khilāfat, is going to continue forever Inshā’Allāh. If it is presumed that the time span of the Khilāfat after the Holy Prophet^{sa} was 30 years according to the prophecy of the Holy Prophet^{sa}, then the time span of this Khilāfat is unlimited, also in accordance with Holy Prophet’s^{sa} prophecy. Thus, in terms of the duration of this Khilāfat, the

era of this Khilāfat has no relation to the era of the Khilāfat after the Holy Prophet^{sa}.” (*Khutba Jummu’ah*, May 27, 2005)

Hence, this is that Divine Decree, which has been established and is now continuing, and no power of the world has the ability to eliminate it. In fact, anyone who dares to confront it will be shattered into pieces. The Promised Messiah^{as} says:

“Our Holy Prophet^{sa} has established that there is a need for a Leader of the time (Imāmu Zamān) in every century and has clearly stated that whosoever goes towards God Almighty, not having recognized the Imām, they will go in a state of blindness, and will die a death of ignorance” (*Malfūzāt*, Vol 5, p. 102).

Who are these leaders of the time (Imāmu Zamān)?

“Allāh the Almighty has extended the advent of the Khulāfa’ till the Day of Judgment and this special honour and superiority has been bestowed on Islām for its support and reformation. Mujaddidīn have been sent in every century, and will continue so into the future . . . All the times Khulāfa’ served and reformed the Muhammadi Shari’a and will continue to come to do so till the end of time.” (*Malfūzāt*, Vol 10, p 262)

Within the span of the Promised Messiah’s^{as} reign of a thousand years, Khilāfat Haqqa (the True Khilāfat), Khilāfat Rāshida, and Khilāfat ‘alā Minhāj Nabuwwat are the only means for the reformation of religion. The Promised Messiah^{as} writes:

“(The word) ‘Khalīfa’ refers to a successor who revives religion. After the era of prophets, when darkness spreads, those who appear in place of the prophets to dispel darkness are known as Khulāfa’” (*Malfūzāt*, Vol. 4, p. 383).

The alleger has written that in order to establish unity, we must act upon the teachings of Allāh the Almighty, the Holy Prophet^{sa} and the Promised Messiah^{as}.

So far the alleger is correct in this regard, but he must extend this further to say that the Promised Messiah^{as} has declared that Khilāfat is the means of achieving unity after him. In fact, during the time of Hazrat Uthmān^{ra} when there was animosity against Khilāfat and the

disbelievers were at the threshold of killing him, he also said:

“If you kill me then by God after me there will be no unity amongst you and you will never be united to say your prayers in congregation and after me, never will you be able to unite in order to fight the enemies.” (*Tarikh Al-Tabri*, Zikr Al-Khabr an Qatl Uthmān^{ra}, p. 35)

Hence, the only vicegerent that comes after Prophethood is Khilāfat, which provides the Divine guarantee of uniting and allying a nation. This is the only way to achieve the unity of a nation and this is the means, which Allāh the Almighty has provided for the victory of Islām. Any system and anything against this institution is utterly invalid and is completely rejected. Any scheme or plans which stems from the institution of Khilāfat is destined to be accepted and blessed by Allāh the Almighty. Any explanation or commentary which is initiated by Khilāfat is true and worthy of implementation.

Since the alleger holds a great deal of ill-will for Khilāfat he cannot attain insight into the Holy Qur’ān, the sayings of the Holy Prophet^{sa}, and the Promised Messiah’s^{as} teachings, writings and sayings, which are best understood by the Khalīfa of the time. Hence, at the end, for the benefit of the alleger, an excerpt from the writings of Hazrat Sayyid Muhammad Ismā’īl Shahīd^{rh} is presented, which should be read with full attention and an insightful eye. He says:

“Rightly guided Khalīfa is a shadow of God Almighty, adjoined to Prophets, Messengers, a treasure for the progress of religion, follows the footsteps of the angels [this is in accordance with the interpretation of “اسْجُدُوا لِآدَمَ” [submit to Adam that he follows the footsteps of angels in submission], center for circle of all possibilities [meaning he inherits a portion from the power of creation (God’s attribute of “كُنْ فَيَكُونُ”)]. Furthermore, all the possibilities of the triumph of Islām that exist in the future are centered around the rightly guided Khalīfa. For all the reasons, he is cause of pride and officer of the leaders of spiritual knowledge and insights; he is the chair of the office of all the fellowships [what is this office of fellows? This is the purpose of creation of human beings. It is the

interpretation of [verse]

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

and this is mentioned in Ayat Istikhlāf in the words “يَعْبُدُونِي”]. His heart is the Empyrean of Divine Manifestation and his bosom is filled with abundance of blessings, and his prosperity is a reflection of God’s Glory. His popularity is an image of God’s beauty. His wrath is the sword of destiny and mercy is a fountain of gifts [in his appearance, blissful and wrathful reflection are in semblance; this is what exactly divinity is]. Renouncing him is like renouncing one’s destiny and opposing him is opposing the Almighty Lord. The excellence that is not spent in his service, we think is completely ruined and the knowledge that is not used to express his glory and reverence is a void thought and useless. Any bearer of excellence that compares his excellence with him amounts to associating partners with Allāh the Almighty. A sign of the bearers of excellence is that they are always busy in his service and are drawn to obey him, never claim equality to him and consider him at the place of a prophet.

Rightly guided Khalīfa is a “Nabī Hakamī” [meaning because of his elevated station he implements the commandments of the prophet and provides them continuity. Because of this authority he resembles a prophet]. Although he does not attain Prophethood, however, the station of Khilāfat is adjoined with the Authority of the Prophets of Allāh.” (*Mansabe Imāmat*, Hazrat Syed Muhammad Ismā’īl Shahīd, translated, pp. 86-87, 1949 by Hakeem Muhammad Hussain of Momenpura Lahore)

In short, as a vicegerent of Prophethood there is none equal to Khilāfat:

خلافتِ ملتِ بیضاء کے حق میں
حصارِ امن و ایمان یقین ہے

“Khilāfat is the fortress of peace and faith in the favour of the bright nation [Islām]”

And all praise belongs to Allāh, Lord of All the worlds!

Ahmadīyya Muslim Jamā'at Press Releases

Photography Courtesy of Makhzan-e-Tasaweer



Historic Arabic Address By Khalīfa Of The Promised Messiah

March 25, 2014 - To mark the 125th anniversary of the founding of the Ahmadīyya Muslim Community, its World Head, the Fifth Khalīfa, Hazrat Mirzā Masroor Ahmad^{aa} has delivered an historic address to members of the community.

For the very first time, on 23 March 2014, His Holiness delivered an entire address in the Arabic language - the language in which the Holy Quran was revealed.

Speaking from his office in London, Hazrat Mirzā Masroor Ahmad^{aa} spoke of the truth of the Founder of Islam, the Holy Prophet Muhammad^{sa} and of his devoted servant, Hazrat Mirzā Ghulam Ahmad of Qadian, the Promised Messiah and Imām Mahdi^{as}.

Speaking about the blessed status of the Holy Prophet Muhammad^{sa}, Hazrat Mirzā Masroor Ahmad^{aa} said:

“Surely, we bear witness that our Master and Guide, the Holy Prophet Muhammad^{sa} is the Messenger of Allāh and the Seal of the Prophets and we proclaim to the world the perfection of his excellences.”

Commenting upon the purpose of the advent of the Promised Messiah^{as}, Hazrat Mirzā Masroor Ahmad^{aa} said:

“After the era of decline and darkness, we witnessed the revival of Islam, with all the major signs of the prophecy of the Holy Prophet Muhammad^{sa} having being fulfilled, on the 23rd of March 1889. It testified to the truthfulness of the Holy Prophet Muhammad^{sa} who was the Seal of the Prophets.”

The Khalīfa spoke of how the truth of the Promised Messiah^{as} claim had been supported by countless signs. He gave the example of the lunar and solar eclipses that occurred during the months of Ramadan on certain prescribed dates as prophesied by the Holy Prophet Muhammad^{sa}.

Hazrat Mirzā Masroor Ahmad^{aa} said:

“This phenomena [of the lunar and solar eclipse] never occurred as a sign for any other claimant. And so this prophecy testified to the truth of the Holy Prophet (peace be upon him) and the truth of the One who had been sent as the Promised Messiah and Mahdi^{as}.”

Speaking about significance of the date,

Hazrat Mirzā Masroor Ahmad^{aa} said:

“On this day Allāh the Almighty honoured Hazrat Mirzā Ghulam Ahmad of Qadian to be the Promised Messiah^{as} and the long awaited Mahdi because of the loyalty and love he showed for his Master, the Holy Prophet Muhammad^{sa}.”

During his message, Hazrat Mirzā Masroor Ahmad^{aa} also quoted extracts from the writings of the Promised Messiah in which he expressed his absolute love for the Holy Prophet Muhammad^{sa} and his great respect for the Arab people.

Addressing the Arab people, Hazrat Mirzā Ghulam Ahmad, the Promised Messiah and Imām Mahdi^{as} said:

‘No nation would be able to obtain your glory and status. Most sufficient is the honour that Allāh bestowed on you by commencing His revelation with Adam and completing it with that Prophet, who is from amongst you and from your land, which was his abode, his shelter and his place of birth... It is Muhammad^{sa} the Elected One, the Pride of the Prophets, the Seal of the Messengers and Imām of all Mankind.’

The Promised Messiah^{as} further said:

“O, dear Arabs! Allāh has favoured you with His extraordinary blessings and special qualities and with His great Mercy. Amongst you is the House of Allāh, which has endowed the mother of towns with blessings and amongst you is the tomb of the Blessed Prophet, who spread the unity of Allāh to all corners of the world and clearly manifested the Glory of Allāh. From amongst you there were people who supported Allāh and His Messenger with all of their hearts, all of their souls and all of their minds. They sacrificed their wealth and their lives to propagate the religion of Allāh and His most pure Book. You are the ones who have been bestowed these special blessings and certainly one who does not honour you is committing injustice.”

At a time when parts of the Arab world have been torn apart through internal conflicts and warfare, Hazrat Mirzā Masroor Ahmad asked the Arab members

of the Aḥmadiyya Muslim Community to convey to the Arab World the need to stay united and to accept the Promised Messiah^{as}.

Addressing the Arab Aḥmadi Muslims, Hazrat Mirzā Masroor Ahmad^{aa} said:

“Go out and preach with full of

wisdom to all Muslims, especially those who speak the language of the final [law-bearing] Prophet, who was the dearest to Allāh Almighty... Inform them that their safety and prosperity is determined in their being united and all joined at the hands of the Promised Messiah^{as} and

by becoming one Community. Be Helpers of the Promised Messiah^{as} by conveying his anguish and sorrow for your people by telling them to raise aloft the peaceful and loving banner of the Holy Prophet (peace be upon him) across the entire world.”

Announcements

- By the Grace of Allāh, on March 11, 2014, Kashif Rajput [son of Bashir Rajput] received a Recognition Certificate from York University for starting a special program for newcomers to the university. He presented the idea of the program last year, which was approved by the University and he was made incharge of it. In appreciation of his services the University presented him with a “Certificate of Recognition,” which also counts as extra curriculum credit to his Degree. By the Grace of Allāh, he will complete his Bachelor’s Degree this year. May Allāh grant him success in all his future endeavours and enable him to be a devout servant of Islām

Aḥmadiyyat! Amīn!

- By the Grace of Allāh, we would like to share the very good news that Adel Rahman and Navid Rahman [sons of Anis Rahman Sāhib] have been offered a soccer scholarship in Niagra University. They have both accepted their scholarships and are committed to playing for the Niagra University Men’s Soccer team, which plays in the NCAA Division 1. A feature article titled “Brothers Continue Their Soccer Dream Together” was published in the Brampton Guardian recognizing the

achievements of the two brothers. May Allāh grant them both success in all their future endeavours! Amīn! For details, please see the link: <http://m.bramptonguardian.com/sports-story/4410179-brothers-continue-their-soccer-dream-together/>

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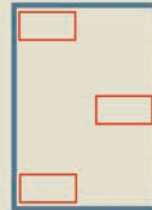


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