

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

THE ACTUAL REALITY OF THE SECOND MANIFESTATION AND THE DRAMA OF THE KHILAFAT CENTENARY

THE GLAD TIDINGS OF THE SECOND MANIFESTATION

The founder of the Ahmaddiyya Community (as) states in his book 'Al-Wassiyat' :-

“So dear friends! since it is the *Sunnatullah*, from time immemorial, that God Almighty shows two Manifestations so that the two false joys of the opponents be put to an end, it is not possible now that God should relinquish His *Sunnah* of old. So do not grieve over what I have said to you; nor should your hearts be distressed. For it is essential for you to witness the second Manifestation also, and its Coming is better for you because it is everlasting the continuity of which will not end till the Day of Judgement. And that second Manifestation cannot come unless I depart. But when I depart, God will send that second Manifestation for you which shall always stay with you just as promised by God in *Brahin e-Ahmadiyya*. And this promise is not for my person. Rather the promise is with reference to you, as God [addressing me] says: I shall make this *Jama'at* who are your followers, prevail over others till the Day of Judgment. Thus it is inevitable that you see the day of my departure, so that after that day the day comes which is the day of ever-lasting promise.

Our God is He Who keeps His promise and is Faithful and is the Truthful God. He shall show you all that He has promised. Though these days are the last days of this world and there are many a disaster waiting to happen, yet it is necessary that this world continues to exist until all those things about which God has prophesied come to pass. I came from God as a Manifestation of Divine Providence and I am a personification of His Power. And after I am gone there will be some other persons who will be the manifestation of the second Power [of God]. So, while waiting for the second Manifestation of His Power, you all together keep yourselves busy praying. And let a *Jama'at* of righteous people, one and all, in every country keep themselves busy in prayers so that the second Manifestation may

descend from the Heaven and show you that your God is such Mighty God. Consider your death to be close at hand for you never know when that hour will strike". (Al-Wassiyat, Ruhani Khazine, volume 20, page 305-306)

THE ELECTED FACE OF THE SECOND MANIFESTATION

Now the question is what was meant by the Promised Mehdi and Messiah (as) by this second manifestation? To answer this question I say that one must not forget that the Prophet Muhammad (PBH), just like the Promised Mehdi and Messiah (as) or rather much more exceedingly than him (as), was a personification of power of Allah the Almighty. The second Manifestation mentioned by the Prophet Muhammad (PBH), which was to come after him, had two faces. Its first face was **elected or advisory (Mushawarty) khilafat**. Before I describe the elected khilafat in details I want to mention a narration of the Prophet Muhammad (PBH) about the elected khilafat:-

Hazrat Abdul Rehman Bin Sahil (ra) narrates that the Prophet Muhammad (PBH) said " After every Nabuwat there is Khilafat and after every khilafat there is Malookiat/kingship"(Ahmadiyya Bulletin Germany May 2005 series No:5 and Volume 12 with reference to Kanzulamal book al-fitnmunqismulafaalfasal fi mutafarqatalfitn- volume 11 page 115 hadith no: 31444).

The Arabic text of this Hadith is:

ما كانت نبوة قط إلا تا بعثها خلافة وما من خلافة إلا تبعها ملك (ابن عساكر)

that is to say "there has never passed a Nabuwat after which khilafat did not come and no such khilafat has ever come after which Malookiat/kingship did not establish"(with reference to The correct ideology of Islamic Khilafat by Mirza Bashir Ahmad page 31)

About this face of the second manifestation, that is Elected Khilafat, these words of the Prophet Muhammad (PBH) are very clear and there is no room for any doubt and uncertainty that khilafat is established after every Nabuwat and with passage of time the kingship/Malookiat removes completely the rightly guided khilafat and takes its place. This should also be remembered that Malookiat in its time does not allow itself to be called

Malookiat but always names itself Khilafat for example Khilafat Ummiyya, Khilfat Abasiyya and Khilaft Uthmaniyya.

In another narration Hazrat Amirul-Momanin Ayesha Sadiqa (ra) states:-

قال رسول الله ﷺ مرضه لقد هممتُ ان ارسل لى ابي بكر حتى اكتب كتاباً فاعهد ان يتمنى المتمنون و يقول قائل انا اولى ثم قلت يا بى الله و يدفع المؤمنون (بخارى)

that is “ Hazrat Ayesha (ra) states that the Holy Prophet (pbh) said to me during his terminal illness that he had intended to call in Abu Bakr and hand him a writing for his Khilafat, so that after me other claimants to the khilafat might not arise and one may not say that he has more right of being Khalifa than Abu Bakr, but then I did not pursue the idea believing that God would not approve any other person besides Abu Bakr as Khalifa, nor would the Jama’at of believers accept anybody else as Khalifa”

According to the above narration, the prophet Muhammad (pbh) did not really appoint any of his companions as his successor or khalifa in his life. However by appointing Hazrat Abu-Bakar to lead prayers in his absence, he (pbh) revealed, in a way, his opinion about his successor. Furthermore after getting informed by Allah the Almighty the Prophet Muhammad (pbh) also stated!

الخِلافة ثلاثون عاماً ثم يكون بعد ذلك الملك (مسند احمد)

(Musand Ahmad) that is “ after me the succession/era of khilafat will last for 30 years and after that Malookiat/kingship will establish.(Reference to The correct ideology of Islamic Khilafat by Mirza Bashir Ahmad page 31).

Practically, after the demise of the Holy Prophet (pbh), the course of this elected/consulted khilafat not only lasted 30 years and eventually got replaced by kingship and monarchy, but even the circumstances and the events also attested the truthfulness of the above statement of the Holy Prophet (pbh).

Mirza Bashir Ahmad, known as the moon of the Prophets writes in his book “the correct ideology of Islamic Khilafat” under the topic “Is the institution of khilafat everlasting ? :-

“It should be remembered that though the promise of khilafat is everlasting that is whenever a prophet is appointed, after him khilafat will definitely establish. However the course of khilafat is not ever lasting. That is to say it is not imperative that after a prophet the succession of his khulfa will always remain continuous. On the contrary the period of khilafat depends on the circumstances and the need. That is to say, because khilafat is an appendix of Nabuwat, therefore khilafat remains established as long as Allah wants the era of khilafat to last to allow the completion of Nabi’s task and to protect the seed that a Nabi has sown and after that this succession ends. And after that in the place of khilafat, kingship or in other words the reign of Jama’at or nation begins. (Correct ideology of Islamic Khilafat by Mirza Bashir Ahmad stated 19 Dec 1951 page 30-31)

In the same article on the next page he writes:-

“Hence this is a fact and it is a subtle point that should be remembered that after a Nabi the succession of the adjoining khilafat is not everlasting, on the contrary it only lasts as long as Allah considers it to be necessary for the completion of the task of Nabuwat. After that the era of kingship comes..... And the khulfa/caliphs of Banu Ummayya and Banu Abbas who came in power after Khilafat-e- Rashida were of this nature and as they were wrongly called khalifa and due to this many misunderstandings were born. (Correct ideology of Islamic Khilafat page 32)

THE INSPIRATIONAL (Ilhami) OR REFORMATIONAL FACE OF THE SECOND MANIFESTATION

The other face of the second Manifestation, which was mentioned by the Holy Prophet (pbh) to come after him in accordance with the promise of Allah the Almighty which He did in

أَنَا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ. (سورة الحجر ١٠)

is also called Ilhami (revelational) or spiritual or reformational Khilafat. The Holy Prophet (pbh) declared this other series of second Manifestation everlasting as proven by his words written below:-

قال رسول الله ﷺ إِنَّ اللَّهَ عَزَّوَجَلَّ يَبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةٍ سَنَةٍ مَنْ يُجَدِّدُ لَهَا دِينَهَا. (رواه ابوداؤد)

that is Allah the Almighty will appoint a man from this Ummat, at the head of every century, who will refresh the faith for Him” (Sunnan Abu Daud volume 2 Book Almalaham with reference to Mushkuwwat Sharif volume 1 page 71.

Subsequently the circumstances and the events also attested this truth that after the Holy Prophet this other series of the second Manifestation that is Ilhami (revelational) or reformatinal series is everlasting, because this series is not finished up to now and nor is ever going to end InshaAllah. The Promised Mehdi and Messiah (as) was himself the thirteenth manifestation of this everlasting series of the second Manifestation which was prophesied by the Holy Prophet (pbh). Due to being **فنائى الرسول** Allah the Almighty made Hazrat Mirza Ghulam Ahmad a complete shadow of the Holy Prophet (pbh). Now how is that possible that He would not make his (as) Jama'at a shadow of the Ummat of the Holy Prophet (pbh)? Certainly as Allah the Almighty created a shadow type resemblance between the Master and the Servant, like wise He also has created a shadow type resemblance between their Jamm'ats. **This point is very important and worth remembering that the Ahmadiyya second Manifestation is a shadow and continuation of the Muhammadi second Manifestation and it is not possible for the shadow to take superiority in any colour over its original.** Furthermore this point is also worth remembering that after the end of an elected or advisory khilafat the series of Ilhami or reformatinal khilafat remains continuous. In this counts Mirza Bashir Ahmad says :-

“In this place it is also necessary to mention that it is certainly not meant by the era of kingship (Malookiat) that in this era the series of spiritual that is reformatinal khilafat also ends. On the contrary it is meant that where during the eras of Nabuwwat and the adjoining Khilafat that comes after Nabuwwat, the lakes of spirituality and religious politics and organisation run mixed as if in a form of a wide river, however after the end of the adjoining khilafat, coming from the Nabuwwat, this mixed river divides into two (2) separate lakes. Kingship (Malookiat) that is religious politics becomes one lake, whose reign goes into the hands of kings. The other lake takes the colour of pure spiritual khilafat which in accordance with the need to provide service for the Nabuwwat always continues. That is what happened after the initial 4 Caliphs in the succession of saints of Ummat and Mujadadeen. And obviously against the adjoining khilafat that ended in the period of thirty (30) year, the succession of this kind of spiritual or

reformational khilfata is everlasting and never ends.”(The correct ideology of the Islamic Khilfat- page 34)

The intellect and understanding of the Promised Mehdi and Messaih (as)

The Promised Mehdi and Messiah (as) was not an ordinary man, on the contrary he was an extremely intelligent and understanding and knowledgeable man and received revelations from God. I also believe that after the Holy Prophet (pbh) in the Muhamadiyya Ummat his (as) understanding and knowledge was even greater than the collected understanding and knowledge of Ummat-e-Muhamadiyya.

☆He (as) knew that the Holy Prophet prophesied about the coming of second Manifestation after him and he also knew this well that the way the Holy Prophet (pbh) trained his Companions (ra) no other man from Ummat-e-Muhamadiyya can train his companion in that way. But even then after the Holy Prophet (pbh) in the colour of Khilafat, the elected succession of the second Manifestation, after continuing hardly for thirty (30) years, converted into Kingship and Monarchy in the name of khilafat.

☆He (as) also knew that in the hands of these “kings and Monarch that is hijacker groups”, who became in the name of khilafat the successors of the Holy Prophet (pbh), many of the companions (ra) were humiliated and abased. Furthermore the offspring and the grandson of the Holy Prophet (pbh) were also slaughtered in Kerbala on the command of these so called Caliphs.

☆He knew very well that the series of the elected caliphs or successors cannot remain rightly guided forever. That is why he said in the book Al-Wassiyat that:-

“Let the righteous persons of the Jama’at who have pure souls accept Bai’at in my name..... 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.” (Ruhani Khazain Volume 20, page 306-307).

That is to say immediately after my demise some people will be elected and these people will be the care takers and will run the administration until that time when someone inspired by God with the Holy Spirit is raised.

☆He (as) also knew this well that the second series of the second Manifestation narrated by the Holy prophet, which consists of Ilhami or reformational Caliphs who stand at the head of every century after being inspired by the Holy Spirit, is the one to continue forever till the day of judgement. He (as) himself was the thirteenth manifestation of this everlasting series of the second Manifestation.

SOME MISUNDERSTANDINGS AND THEIR RECTIFICATION

Two points have been concluded wrongly from the script of the Promised Mehdi and Messiah (as) which is written at the start of the article-

- (1) The first wrong point is that after referring to this script of the Promised Mehdi and Messiah (as) generally day and night this point is made to set in members of Jama'at's mind that "after the demise of Hazoor (as), only those people who will be chosen as his (as) successors are the ones who are the manifestations of the second power of God".
- (2) And the second wrong point which is made to sit in Ahmadi members' mind is that "the series of these successors or elected caliphs is everlasting". These two points in the light of the Will of Hazoor (as) are absolutely baseless and wrong.

The correction of the first error :- As we know that the second Manifestation that started after the Promised Messiah and Mehdi (as) is the continuation of that second Manifestation which started after the Holy Prophet (pbh) and this Muhammadi second Manifestation had two faces that is to say elected face and revelational/Ilhami face-(Firstly)- the first elected face of the Muhammadi second Manifestation began with the Khilafat of Hazrat Abu-Bakr (ra) and this succession after existing for 30

years eventually ended. In exactly the same way after the demise of the Promised Mehdi and Messiah (as) those appointed people whose series began with the selection of Hazrat Maulvi Noor-ul-Deen (ra) can be an elected face of the Promised Ahmadiyya second Manifestation, but to think and understand that only these elected successors are the manifestation of the second power of God is not correct-(secondly)- likewise as the elected series of the Muhammadiyya second Manifestation remained for thirty years and eventually came to an end, exactly the same way the elected series of the Ahmadiyya second Manifestation after continuing for some time will eventually come to an end. In this count Mirza Bashir Ahmad relates:-

“Hence when the system of Ahmadiyyat is a derivative of the system of Islam and also is it’s part then what is the doubt in this that it is also under this Divine decree which has been issued for Islam from the highest divinity.....but however it is an irrevocable decree that at some point the adjoining khilafat of Ahmadiyyat, after giving place to kingship (Malookiat), will move behind”. (The correct ideology of Ahmadiyya Khilafat-page 34-35)

The other everlasting face of the Muhammadi second Manifestation were those Ilhami/revelational caliphs who were raised with the Holy Spirit for the reformation of the faith at the head of every century. The first manifestation of these Caliphs were Hazrat Umar Bin Abdul Aziz (ra). Similarly, as the second and the everlasting face of the Ahmadiyya second Manifestation is continuation of the Muhammadi everlasting second Manifestation, therefore this succession of the Ilhami/revelational caliphs will begin with the Promised Zakki Ghulam Messieh-ul-zamman that is Musleh Maud who will be raised with Holy Spirit. That was the belief of Hazrat Khalifa-tul-Messieh the first along with the other great companion of Ahmad (as) and of the whole Jama’at at the time of the first Khilafat and detail of this will come later. Do remember that the Muhammadi and Ahmadi elected righteous caliphs can also be called the manifestation of the second Power of God, but the real and everlasting manifestation of the second Power of God are the Ilhami caliphs such as the Prophets of Bani Israel and the Mujaddadeen of Ummat-e-Muhammadiyya etc.

Correction of the second Error:-Now I come to the second error according to which it is thought that “the succession of the Ahmadiyya elected Caliphs is everlasting and this succession will not discontinue till the Day of Judgement”. In this counts I say that every common Muslim knows that nobody can be more spiritual being than the Holy Prophet (pbh) and nor can anybody be more God fearing than the companions of Muhammad (pbh). When after the demise of the Holy Prophet (pbh) the series of the elected righteous Caliphs did not prove to be everlasting, on the contrary in accordance with the narration of the Holy Prophet (pbh) converted into Kingship after a brief period of thirty years. So then how can the elected Khilafat of the servant of the Holy prophet (pbh) be everlasting? We are all well aware of Islamic history. Despite this fact to think about the elected khilafat of the servant of the Holy Prophet (pbh) that is the Promised Mehdi and Messiah (as) is everlasting is a childish and a lunatic thought. Yes after the Holy Prophet (pbh) as per his prophecy the succession of the Ilhami Manifestation or caliphs of the second power of God is continuing till today and Insha-Allah will continue after the Holy Prophet’s servant the Promised Mehdi and Messiah (as). The Promised Mehdi and Messiah (as) stated in his Will about this Ilhami succession being everlasting and never discontinuing. After Hazoor (as) the first manifestation or Caliph of this Ahmadiyya second Manifestation will be his Promised Zakki Ghulam Messieh-ul-Zamaan who he (as) named Musleh Maud. And before his descend obviously some sensual people will rub the filth of their soul on the pure face of Ahmadiyyat and cleaning this sensual filth will be his very first rectifying agenda and responsibility.

As far as Hazrat Maulvi Noor-ul-Deen Khilifa-tul-Messiah the First (ra) is concerned he definitely considered himself as an elected Caliph but he did not consider himself to be proof of that second Manifestation whose glad tidings the Promised Mehdi and Messiah (as) gave to his Jama’at. During his era of khilafat like him the other companions of Ahmad (as) also did not consider this elected khilafat as the second Manifestation and the whole Jama’at including the Khalifatul Messiah the First prayed continuously with great pain for the descendent of the Promised second Manifestation and this is apparent from the abstract written below from the history of Ahmadiyyat –

Congregational prayers for the second Manifestation

Congregational pray for the second Manifestation:- Hazrat Mir Nasir Nawab Sahib requested Hazrat Khalifatul Messieh the First (ra) that the Promised Messiah (as) instructed that congregational prayers to be held in every country for the appearance of the second Manifestation. So Hazrat Khalifa the First (ra) commanded Maulvi Muhammad Ali Sahib to publish in newspapers the mooring for the congregational prayers. Hence he published the announcement for its accomplishment. In Qadian, Hazrat Mir Sahib carried out congregational prayers for a while. (History of Ahmadiyyat volume 3 page 212)

The reality is that Hazrat Khalifatul Messieh the First considered the Promised Zakki Ghulam of the Promised Mehdi and Messieh (as) entitled for being the Second Manifestation, who was to stand with the Holy Spirit afterwards. This first Manifestation of the Ahmadiyya second Manifestation was named by Hazoor (as) as “Musleh Maud” and the First Khalifa (ra) also considered him a Mujaddid. If the “elected Khilafat” was the “second Manifestation” in the sight of Hazrat Khalifatul Messieh the First then definitely he (ra) would have said to Hazrat Mir Nasir Nawab Sahib that the “second Manifestation” in a personification colour in the form of Khalifatul Messieh the First is present in front of members of Jama’at and now for which second Manifestation do you want yourself and others to pray for? But he did not say that and on the contrary he himself together with the Jama’at prayed for the descendent of the second Manifestation. Hazrat Khalifatul Messieh the first was that great person about whose God fearing and purity the Promised Messieh said this :-

و كنت أصرخ فى ليلى و نهارى و أقول يا رب من أنصارى يا رب من أنصارى إنى فرد مهين- فلما تواتر رفع يدالدعوات، وامتلاً منه جوّ السموات. أجيب تضرعى، و فارت رحمة رب العالمين- فأعطانى ربي صديقا صدوقا،.....اسمه كصفاته النورانية نورالدين..... و لما جاء نى و لاقانى ووقع نظرى عليه رأيت آية من آيات ربي وأيقنت انه دعائى الذى كنتادوم عليه و أشرب حسى و نبأنى حدسى انه من عباد الله المنتخبين

(Ainakamalate Islam 1893 RoohaniKhazain volume 5 page 851-853)

“I supplicated day and night that oh my Lord who will be my helper and assistant. I am alone and when my hands rose repeatedly in supplication, and the atmosphere became charged with my prayer, Allah, the Exalted, heard my entreaty and the mercy of the Lord of the worlds was roused in my behalf and He bestowed upon me a sincere and faithful friend..... His name, like his shining qualities, is Noor-ud-Deen (light of the faith)..... When he came to me and met me, and I looked at him, I perceived that he was a sign out of the signs of my Lord; and I realised that he was the result of my constant supplications, and my intuition informed me that he was one of the chosen servants of Allah”.

The founder of Jama’at (as) said about Hazrat Maulvi Noor- ud- Deen in his (as) poetic speech:

چہ خوش بودے اگر ہر ایک زامت نور دین بودے

ہمیں بودے اگر ہر دل پر از نور یقین بودے

"How excellent would it be if everyone of the community were a Nur-ud-Din;
So would it be if every heart were filled with the light of the certainty of faith."

After the demise of the founder of Jama’at (as), this great person was appointed to be the successor of Hazoor (as). The faith of this righteous Caliph was also that it is the series of reformers (Mujaddadeen) i.e. Ilhami Caliphs, which is meant by the glad tiding of the second Manifestation that the Promised Mehdi and Messieh (as) gave to his community. He (ra) as a Khalifatul Messieh the First also guessed or Ijtihad the time of appearance of the first manifestation that is Zakki Ghulam Messieh- uz-Zamman which was to appear in the Ahmadiyya Second Manifestation.

Mr Master Nawab-ud-Deen Sahib deceased who was the eldest brother of Mr Malik Ghulam Farid Sahib MA used to note regularly the lessons of the Holy Quran delivered by Hazrat Khalifatul Messieh the First. The below written words of Hazrat were taken from his lesson given on 1st of December 1912. Mr Master Sahib Deceased wrote that in his lesson of 1st December 1912 , Hazrat Khalifatul Messieh the first said :-

After thirty years by the Grace of God I hope the Mujaddid that is the Promised (Second Manifestation) will appear. (Hayat Noor page 404 writer Sheikh Abdul Qadir deceased)

From the above reference once again this reality becomes clear that Hazrat Mulana Noor-ud-Deen certainly did not consider the Elected Ahmadiyya Khilafat as the second Manifestation. On the contrary he considered the series of those Ilhami Caliphs, who have already been sent in Muhammadi Succession as Mujaddadeen, as the second Manifestation. This is a separate point that the time he (ra) appointed for the descendent of the first manifestation of the Ahmadiyya second Manifestation, that is Zakki Ghulam Messieh-ul-Zamman the Musleh Maud, was just his ijtehad. As per reality the first manifestation the Zakki Ghulam Messiehzamman the Musleh Maud of the Promised Ahmadiyya second Manifestation, like the Reformers/Mujaddadeen of the Ummat-e-Muhammadiyya was going to appear in the next century, that is to say at the head of the fifteenth century.

Two Bitter Questions to the Members of Ahmaddiyya Community-?

(1)- Those Caliphs, scholars and members of the Jama'at who since 1914 to till today are beating this drum continuously that Ahmadiyya Khilafat is the second Manifestation. My question to all of them is if the Ahmadiyya Khilafat is the second Manifestation then why did you and your elders not believe the khilafat of Hazrat Khalifatul Messieh the First as the second Manifestation and not accepted him as the first manifestation of the second power of GOD? And why during the period of his (ra) auspicious khilafat did you pray and also made others to pray continuously for the descendant of the second manifestation?

(2)- The caliphs who came after 1914, who do not get tired of calling themselves as the manifestations of the second Power of God, have they not been established as liars and deceitful not by any Islamic or Christian history but by the above mentioned reference of their own Ahmadiyya history volume 3 page 212? Being the manifestations of the second power of God is a too far off thing; they do not even deserve to be called Khalifatul Messieh. These people with double standards are representatives of some "hijacker group". The members of the Ahmadiyya Community are desperate to get rid of this worst religious dictatorship and are longing for their emancipator that is Zaki Ghulam Messiehzamman!

ہر تیرگی میں تو نے اتاری ہے روشنی
اب خود اتر کے آ کہ سپہ تر ہے کائنات

In every darkness you descended light
Now comedown yourself that universe is in the worst darkness

The Promised Mehdi and Messieh (as) said!

غیرت کی جا ہے عیسیٰ زندہ ہو آسمان پر
اور مدفون ہو زمین میں شاہِ جہاں ہمارا

**It is a place of shame that Isa be alive up in the Heaven
And buried under the earth is our King of the world**

It is a universally accepted reality that the elected or appointed caliphs cannot remain righteous for long. If they were able to then after the Holy Prophet (pbh) the rightly guided khilafat should have lasted at least for a century. After the Holy Prophet (pbh), the conversion of the elected Khilafat, after remaining for a brief period of thirty years, into kingship and afterwards into Monarchy tells us that elected rightly guided khilafat cannot remain established for long. After the Holy Prophet (pbh) if this is what happened to the elected face of the second Manifestation i.e. the rightly guided khilafat, then after the Promised Mehdi and Messieh (as) what is the status of his elected caliphs? Is the community of the Promised Mehdi and Messieh (as) superior than the Ummat of the Holy Prophet (pbh) in God fearing and purity? Did the Promised Mehdi and Messieh (as) trained his Jama'at and his companion in a superior way than the Holy Prophet (pbh) that after him his elected caliphs will not deviate from the righteousness? How is that possible that those who obtained the spiritual bounty and blessing from the Holy Prophet (pbh) could not remain on righteousness and guidance more than a century and thirty (30) years after the demise of the Holy Prophet started cutting each other's neck, but on the contrary his Promised Ghulam that is the Promised Mehdi and Messieh (as) gave such a superb training to his community that they will remain on righteousness and guidance till the Day of judgement. Does this hypothesis have any relation to the reality? Certainly not. And are those who are adapting such an attitude not guilty of dishonouring the founder of Islam (pbh) and his companions (ra)?

دوستوں کے لئے

سید الخلق مصطفیٰ کے لئے

Friends for once for the sake of God
For the sake of Syed ulKhalq Mustafa

The majority of the Ummat-e-Muhammadiyah is not only guilty of a major impudent against the Holy Prophet (pbh) by placing Hazrat Isa ibne Maryam (as) up in the Heaven alive with his original body but also up till today they are wandering lost in infidelity. Today also a particular group in the Ahmadiyah community is dreaming of making their so called elected khilafat (Malookiat/kingship) last a thousand years by giving it the name of the second Manifestation. Oh members of the Community:- Today on the name of the second Manifestation are you not made to commit the same impudent as the majority has committed in the case of Hazrat Messiah ibne Maryam (as) by making you give more superiority and greatness, against the renowned Master the holy Prophet (pbh) and his companions (ra), to his ghulam and his companion? The founder of Ahmadiyah in his whole life announced again and again in his writings and speeches that due to the blessing and following the Holy Prophet (pbh) he has received the bounty of the reflected and ummati Nabuwat. Frequently he (as) said that if he was not a follower of the Holy Prophet (pbh), then even if his deeds were equal to mountains, still he would not have obtained this bounty. He (as) said with great humility and pain:

وہ پیشوا ہمارا جس سے ہے نور سارا

He is our leader from whom is all the light

نام اس کا ہے محمدؐ دلبر میرا یہی ہے

Name of his is Muhammad (pbh), he is my beloved

وہ آج شاہ دیں ہے وہ تاج مرسلین ہے

He is the king of the faith and he is the king of the prophets

وہ طیب و امین ہے اس کی ثناء یہی ہے

He is pure and trustworthy and this is his praise

سب ہم نے اس سے پایا شاہد ہے تو خدا یا

we obtained everything from him and Lord you are the witness

وہ جس نے حق دکھایا وہ مہ لقا یہی ہے

He who showed us the truth that beloved is him

اس نور پر فدا ہوں اس کا ہی میں ہوا ہوں

I am devoted to this light indeed submitted to him

وہ ہے میں چیز کیا ہوں بس فیصلہ یہی ہے

He is what thing am I that is the decision

Then how would this happen that against the elected Muhammadiyya Caliphs, the elected Ahmadiyya Caliphs would remain righteous and guided till the Day of Judgement? Is that not an open mocking of the Holy Prophet (pbh) and of his companions (ra). Oh cruel people! Let a master be a master and a ghulam be a ghulam- let an original be an original and a reflection as a reflection. For the completion of your mean goals, do not try to give superiority to a shadow over its real. To accept the facts is a very courageous deed. This deed can only be done by truthful and courageous people. Unfortunately these so called caliphs of Ahmadiyyat have deprived us as a community from truthfulness and moral courage.

A meaningful revelation of the Promised Mehdi and Messieh (as)

Hazoor (as) said: after that this revelation was received: **These ulema/Muslim scholars have changed My house about. They have set up their cooking stoves in My Prayer place and their cups and bowels fill My place of worship. Like rats, they are nibbling the of Ahadith My Prophet.** [Izala-e-Auham, with reference to RuhaniKhaza'in volume 3 page 140 footnote)

This humble request in the context of this revelation that some revelations have double meanings and although the inspirer interpret such revelations in accordance with his time but actually their real application is on the circumstances of future. For example- Hazoor (as) interpreted the above revelation in his time as: By place of worship are meant the hearts of most of the *Maulvis* of this age which are filled with worldly desires (same reference as above)

This humble one says that Hazoor (as)'s interpretation of his revelation was also correct in accordance with his time but the real and actual application

of this Ilham was on the future Scholars or Maulvis of his own community. For example by “My house” is meant the education of Hazoor that is to say “Ahmadiyyat and by “changed my house about” is meant increase and decrease in the education of Hazoor (as). In the same way as the Christian priests changed the education of Hazrat Messieh ibne Maryam (as) by increasing and decreasing it and then this altered and inverted education was referred to Hazrat Messieh Nasri (as) and that way became astray. Exactly the same way Jama’ati Scholars increased and decreased the pure and the holy education of Hazoor (as) for their worldly benefits and stomach and hence changed Ahmadiyyat.

Likewise by “My prayer place” and My place of worship” is meant Ahmadiyya Mosques. The goals of these Ahmadiyya Mosques that is to say “Hazoor’s prayer place” are also changed. In these mosques, instead of worshipping Allah, wealth and gain is worshiped. Instead of being the place of prayer they have become torture and black mailing centres. Today with almost every big mosque a Murrabi house is built. In these mosques these Murrabis make the truth as false and the false as truth and due to that it seems that they have placed their stoves and cups and bowels in these Mosques and are worshipping their stomach. Jama’ati scholars’ this manner of act without any doubt has fulfilled the above mentioned revelation of Hazoor (as) word by word.

“Nibbling the Ahadith of My Prophet”- from this also the community scholars are meant that an age will come when these Jama’ati scholars will nibble or cut up the Ahadith i.e. from the Ahadith they will derive meanings for their own benefit and leave the rest of the Hadith. They will change the meanings and very boldly they will increase at the place of decrease and decrease at the place of increase. For example in Ahmadiyya Bulletin Germany (series no 3 volume 5) page this Hadith is written that Hazrat Abdul Rehman Bin Sahil (ra) narrated that the Holy prophet said :- “ after every Nabuwat there is Khilafat- and after every khilafat there is kingship/Malookiat” (Kanzulamal book Alfitn munqismul afaal fasal fi mutafarqat alfitn- volume 11 page 115 hadith no: 31444).

Now in Al-Fazl year 2008 (volume 85-93 issue no 277) the same Hadith is cut up or nibbled and is written this way- Hazrat Abdul Rehman Bin Sahil

(ra) narrated that the Holy prophet said :- “ after every Nabuwwat there is Khilafat” (Kanzulamal book al-fitn munqismul afaal fasal fi mutafarqat alfitn- volume 11 page 115 hadith no: 31444).

So we see that very boldly the next part of the Hadith “and after every khilafat there is kingship/Malookiat” is being left or nibbled. Now what could be a greater proof than this that the above mentioned revelation of Hazoor is coming true on these Jama’ati scholars. Furthermore Hazoor (as) has written again and again in his books that Mujaddadeen will come till the Day of Judgment but now the scholars of Jama’at have also nibbled this Hadith and for the sake of the approval of the so called Caliphs they have invented, just like the belief of Khatme-Nabuwwat (finality of the prophethood), the belief of Khatme-Mujaddiyyat (finality of the Mujjaded). The Jama’ati scholars’ nibbling and transposition can be read in more detail in my article number 2: “Why transposition”

Stomach has eventually open the reality of heart
There is no place beyond the place of subsistence

The reality of the prophecy about *Khilafat Ala-Minhaj-e-Nabuwwat*

”عَنْ حَدِيثِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ تَكُونُ النَّبِيُّ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا اللَّهُ تَعَالَى ثُمَّ تَكُونُ خِلَافَةٌ عَلَى مَنَاجِجِ النَّبِيِّ فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ اللَّهُ تَعَالَى أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ مُلْكًا عَاصِمًا فَيَكُونُ مَا شَاءَ اللَّهُ أَنْ يَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا اللَّهُ تَعَالَى ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ اللَّهُ تَعَالَى أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةٌ عَلَى مَنَاجِجِ النَّبِيِّ ثُمَّ سَكَتَ. (مسند احمد جلد ٢٤ ص ٢٤٣ دار الفکر بيروت)

Translation: Hadhrat Hazifa (ra) says that the Holy Prophet (pbh) said that the Prophet hood shall remain among you as long as God wills. Then Allah the Most High will bring about its end then **Khilafat on the precepts of prophethood will be established** for as long as He wills then bring about its end. Powerful Kingship shall then follow to remain as long as Allah wills and then come to an end. And there shall then be tyranny which shall remain as long as God wills and come to an end upon His decree. Then **Khilafat on the precepts of prophethood will be established**. After that the Holy Prophet

(pbh) became silent. (Masnad Ahmad, volume 4, page 372 DarrulfikrBahrootwamushkawat babul Anzarwa al-Tahzir)

This explanation of this holy Hadith of the Holy Prophet (pbh) that after the promised Mehdi and Messieh (as) and after the establishment of khilafat AlaMinhaj-e-Nabuwwat, because the Holy Prophet (pbh) became silent, therefore the meaning of Anhazoor (pbh)'s silence is that the Ahmadiyya Elected Khilafat which will start after the Promised Mehdi and Messieh (as) will not have any fracture and will continue till the Day of Judgement. Here this question is born that from the end of this Hadith from the silence of the Holy Prophet (pbh) the Jama'ati scholars, who to please their masters and to become their favourite, derive such statement: Is this statement correct? To answer this I say that to derive such statement from the silence of Anhazoor (pbh) is not only incorrect but also is against intellect, Sunnatullah and events. Following are the reasons for this:

(1)- If it was possible for a series of any Khilafat AlaMinhaj-e-Nubuwwat to continue till the Day of Judgment then the series of the Khilafat AlaMinhaj-e Nabuwwat that started after the Holy Prophet (pbh) would have continued till the Day of Judgement. The reason for this is that neither can there be any other being as Holy and sacred as the Holy Prophet (pbh) and nor can any other spiritual being's companion be as chosen as his companion (ra). And like the Holy Prophet (pbh) no other spiritual being can give such spiritual training to his community. When Anhazrat (pbh) told us that the period of the Khilafat AlaMinhaj-e-Nabuwwat starting after him is 30 years and so not only gave us the news of its termination but along with it mentioned about another everlasting series of Ilhami and reformational Khilafat AlaMinhaj-e-Nabuwwat whose succession is still continuing till today. Then despite this fact for Jama'ati Khulfa and Scholars to derive this meaning from the end of the above mentioned Hadith from the silence of AnHazoor (pbh) that after the Promised Mehdi and Messieh (as) the series of the elected rightly guided Khilafat will continue till the Day of Judgement, if this is not wrong and foolishness then what else is this?

(2)- Mirza Bashir Ahmed, the second son of the Promised Mehdi and Messieh (as) said about the "Khilafat-e-Ahmadiyya":-

“Hence when the system of Ahmadiyyat is derivative of the system of Islam and also is its part then what is the doubt in this that it is also under this Divine decree which has been issued for Islam from the highest divinity.....but however it is an irrevocable decree that at some point the successive khilafat of Ahmadiyyat, after giving place to kingship (Malookiat), will move behind”. (The correct ideology of Ahmadiyya Khilafat-page 34-35)

Day and night Jamm’ati scholars and Murrabian are misguiding the members of the community by proclaiming by beat of drum that in the above mentioned Hadith by the silence of AnHazoor (pbh) is meant that the series of the elected Ahmadiyya Khilafat will continue till the Day of Judgment. Now the question is are the scholars and Murrabian of Jama’at more God fearing, understanding and intelligent than Mirza Bashir Ahmed?

(3)- At the start of this article this holy and philosophical saying of the holy Prophet (PBH) is written that “after every Nabuwat there is khilafat and after every khilafat there is kingship/Malookiat”. In this Hadith the Holy Prophet (pbh) has described an absolute principle with regard to spiritual successions and according to this principle and in its light in the above mentioned Hadith by the silence of the Holy Prophet (pbh) is meant that the khilafat AlaMihajeNabuwat which will start after the Promised Messieh (as) certainly after remaining even less than 30 (thirty) years will convert into kingship.

(4)-If the succession of khilafat AlaMinhajeNabuwat which started after the Promised Messieh (as) was to remain till the Day of Judgement then Allah the Almighty granted the promised Messieh (as) a glad tiding of a Zakki Ghulam i.e. the Musleh Maud, then is this glad tiding an absurd and meaningless? Do remember that the glad tiding is definitely not an absurd, on the contrary this glad tiding of Ghulam Messiehu zamman is telling us that the succession of khilafat AlaMinhaj-e-Nabuwat that started after the Promised Mehdi and Messiah (as) is soon going to convert into Malookiat and then through the Ghulam Messiehu zamman the Allah the Almighty will again bring Ahmadiyyat towards righteousness and guidance.

**The conversion of Muhammadi and Ahmadi Khilafat into
Malookiat/Kingship**

Hazrat Ameer Muawiya (ra) firstly violated the orders of the rightly guided Khalifa Hazrat Ali (ra) and afterwards deceptively dethroned him and announced his own Khilafat. After the martyrdom of Hazrat Ali (ra) he seized the rightly Khilafat and became the Khalifa of the Islamic world. Before his death he made his son Yazid the heir to throne and took from Muslims the Ba'iat of his khilafat. And that way he ended that rightly guided khilafat that began with Hazrat Abu Bakr (ra) and converted it into Malookiat/Kingship. The Royal residence or capital of these Ummawwi rulers was Damascus. Afterwards this 'Damascus Calamity' ruled over Muslims for almost a century on the name of Khilafat. Likewise after the demise of the Promised Messiah (as) the Ahmadi rightly guided khilafat started. Hazrat Maulvi Noor-ud-Deen was the first rightly guided Khalifa. During his short period of khilafat of six years he carried out the preaching of Islam in the light of the instructions of the Promised Messie (as) and he also used to give lessons of Quran and Hadith. He along being advanced in age was also very humble. Because he (ra) used to really respect the off springs of the Promised Messie (as), therefore Mirza Mahmood Ahmad took advantage of this excessive respect and started his political activities even during his (ra) period of Khilafat. For example he made "AnjumanIrshad" in 1909 and also made 'MajlisInsar' in February 1911. Because in Prophecy 20th Feb 1886, before mentioning the qualities and signs of the Musleh Maud, Allah the Almighty says this:-"He will be accompanied by grace ("Fazal") which will arrive with him....."this way that false claim which actually was announced in 1944 but the foundation of it was laid in June 1913 by starting newspaper 'Al-Fazal'. And also in 1913 he laid the foundation of 'Dawatila Al-Khair fund'. In 1914 on the occasion of demise of Hazrat Khalifatul Messie the first, after getting his name proposed and seconded in his specified group, he took the Ba'iat of his khilafat from people. Afterwards during his era of so called khilafat tied people in a Non-Islamic and spying system and took them hostage. In the system apart from his own family members some other faithful families were given the key designations. One or two directorate were also given to Maulvis. This strange Musleh Maud did another reformation this way that he founded the election method for the future khalifa in this way that instead of 'Majlis-e Shura' their own Salaried employers are made to sit in a closed room and from them the N.O.C certificate for the next Khalifa is

taken. On 27 Dec 1956 during his speech about the Election of Khilafat this is what he said:

“Run khilafat in such mode that it is more easier and **not that way that any one or two loose characters stand up and take Ba’iat at the hand of someone and say Khalifa is appointed**, so on the Islamic method which I will describe later, for future khilafat I cancel this rule that Shura will elect (in Islamic faith for the election of future khalifa the suitable institution can only be Majlis-e- Shura- copyist) on the contrary I appoint this rule that in future whenever the time for the election of khilafat comes then the Nazir and the members of Sadr Anjuman Ahmadiyya, and Directors of Tehrik-e-Jaddid and the alive members of the family of the Promised Messieh (as) and now on reviewing I shall also like to add this after getting advise from some friends that the friends of the Promised Messieh (as), who immediately after should get the certificate of the companionship from the research Sadr Anjuman Ahmadiyya, and the principle of Jamiatul Mubashareen and the principle of Jamia Ahmadiyya and Mufti Silsala Ahmadiyya and all the Ameer of Jamaat Hai Punjab and districts of Sindh and Ameer of western Pakistan and Karachi and Ameer of Eastern Pakistan, together they will elect the khalifa” – (History of Ahmaddiyyat volume no 19 page 159)

With reference to the Majlis-e-Intikhab that Khalifa Sani made for the future khalifa’s election, this humble one says two things about it:

(1)-The whole of the Islamic World knows that the very first 2 people who stood and took the Ba’iat of the first Khalifatul Rasool of the Islamic world Hazrat Abu Bakr (ra) were Hazrat Umar (ra) and Hazrt Abu Abaida (ra) and following them the whole Ummat took the Ba’iat of Hazrat Abu Bakr Sadiq (ra). About what Khalifa Sani said that “ **not that way that any one or two loose characters stand up and take Bai’at at the hand of someone and say Khalifa is appointed**” My question here is: Were both Hazrat Umar (ra) and Hazrat Abu Abaida(ra) (God Forbid) loose characters that now this method of election is stopped in Ahmadiyya Jama’at ?

(2)- All the members of the Committee that Khalifa Sani appointed for future khulfa’s election were mostly either the salaried employees of

khalifa Sani or his relatives and rest were his favourite and appointed office holders. After adopting this practice for future khalifa's election, has Khalifa Sani not practically deprived the members of the Jama'at from the right of electing a khalifa? This way that mission of victory of Islam which was started by the Promised Mehdi and Messieh (as) was not only changed into a family throne but also that elected rightly guided khilafat, which started from Hazrat Maulvi Noor ud Deen after the demise of the Promised Mehdi and Messieh (as), was also completely removed. It is proven from the manners of the rightly guided khulfa (Hazrat Abu Bakr Sadiq (ra), Hazrat Umar Farooq (ra), Hazrat Osman Ghani (ra) and Hazrat Ali Murtaza (ra)) that for the future khalifa's election they excluded their off springs and family members from khalifa's election, whereas a self-made Musleh Maud has this achievement that for the election of future khalifa he made such a committee that cannot even think of choosing a person who is not his offspring or least his family member, and then to say that the person who has been elected behind the closed Mosque's doors by this so called election committee is "God appointed Khalifa" سبحان الله!

کاش! اہل نظر اس پہ سوچیں کبھی - کیا بگاڑا گیا کیا بنایا گیا؟

Would that! Sharp-sighted ever ponder over this

What was ruined! What was made!

The Ummawwi and Abbasi khulfa in whose era the beloved grandson of the Holy Prophet (pbh) and the other offspring of the Holy Prophet (PBH) were not only martyred but the other companions of the Holy Prophet (pbh) were insulted and along with that many of the Godly scholars were restrained in chains. Despite that if someone considers the Ummawwi and Abbasi khulfa as the rightly guided Khulfa and manifestations of the second power of God then there is no distress in calling Mirza Bashiruddeen Mahmood Ahmad and his Successors as the rightly guided khulfa and the manifestation of the second power of God? With the words such as "Khalifa is made by God" the members of Jama'at are being brainwashed till today and a religious Mafia is being proven as the rightly guided khilafat. In Jama'at these words "khalifa is made by God" are being used for these family successors to throne so shamelessly and stubbornly and continuously that now God and his appointed Khulfa (Ilhami khulfa) are made to look as a joke. Let it be remembered that those who are appointed by God they have certainly no need to say that "Khalifa is made by God". They have complete faith in their truthfulness. Did any of the rightly guided

khulfa Hazrat Abu Bakr Sadiq (ra), Umar Farooq (ra), Osman Ghani (ra) and Ali Murtaza (ra) made this noise in his life that they are appointed by God? Certainly not.

Yes those who become khalifa with fraud and because they are aware of their fraud and cheat therefore to hide their plot and to deceive people they definitely drum this beat “khalifa is made by God” so that people may not gain consciousness. Those who during the time of Khalifatul Messieh the first prayed and instructed others to pray for the descendant of the second Manifestation but when they came in power themselves (considering Jama’at as their bond-maid) they settled that the elected khilafat is the second Manifestation. What happened to these oppressed Ahmadis after the demise of Hazoor (as)? Let the name of the Promised Mehdi and Messieh (as) aside, on the name of God a huge army is made to sit on their necks’ and stunned and worried they all are looking at each other that what fraud has happened with us after believing the Imam of the last age on the name of “Khilafat” and the “second Manifestation”. Now after May 2008, to make these oppressed Ahmadis fool for another century, they were going to play the “**drama of the Khilafat Centenary**” in Qadian. But Allah the Almighty with his perfect arrangements and absolutely on time not only exposed the drama of the khilafat centenary but also this so called Mahmoodi Khalifa could not place his steps on the Holy land of Qadian. Oh Members of the Jama’at! By taking the name of God enough fraud is done with you on the name of “khilafat”. Now celebrate that days of your salvation are very near.....

ہم دیکھیں گے۔ لازم ہے کہ ہم دیکھیں گے

We shall see-imperative it is that we shall see

وہ دن کہ جس کا وعدہ ہے جو لوح ازل میں لکھا ہے

That promised day the one written in eternity tablet

جب ظلم و ستم کے کوہ گراں روئی کی طرح اڑ جائیں گے

When the mountains of cruelty will fly away like cotton wools

ہم محکوموں کے پاؤں تلے جب دھرتی دھڑ دھڑ دھڑ کے گی

When Under the feet of us the earth will beat beat beat

اور اہل حکم کے سر اوپر جب بجلی کڑکڑ کرے گی

When over the head of the ruler's electricity will thunder-clap clap clap

جب ارض خدا کے کعبے سے سب بت اٹھوائے جائیں گے

When from the Ka'ba of God's earth all the idols will be removed

ہم اہل صفا مرد و حرم مسند پہ بٹھائے جائیں گے

When us people of Safa male and female will be made to sit on throne

سب تاج اچھالے جائیں گے سب تخت گرائے جائیں گے

All the crowns will be thrown up and thrones will be fallen

بس نام رہے گا اللہ کا جو غائب بھی ہے حاضر بھی جو منظر بھی ہے ناظر بھی

Only the name of the God will remain who is hidden, also present who is
sight and also seeing

اور راج کرے گی خلق خدا جو میں بھی ہوں اور تم بھی ہو

And the creation of God will rule which is also you and also me

Finally I pray that may Allah the Almighty make members of Jama'at understand the reality of the Second Manifestation in the light of my article.

Humbly,
Abdul Ghaffar Janbah
Kiel, Germany
18th April 2008

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