

Ahmadiyya Muslim Community, USA

Khilafat-e-Ahmadiyya

1908 • 2008

Hadrat Mirza Bashir Ahmad^{ra} writes:

God Almighty does everything through wisdom and foresight, and there is always a good reason and logic behind it. According to nature's physical laws, man has only a limited life span, but the task of reformation and training of society requires a much longer time. So, Allah has established the system of Khilafat after the system of Prophethood. The Khalifah continues and carries on the task of the Prophet. The seed sown by the Prophet is protected and nurtured by the Khalifah till it becomes a strong and sturdy tree. It shows that in fact Khilafat is an offshoot or branch of the system of Prophethood, that is why the Holy Prophet^{sa} says that after every Prophet, the system of Khilafat is established. (An excerpt from: Welcome to Ahmadiyyat).

Our Love and Devotion to Khilafat

By Alhaj Dhul Waqar Yaqub

For the benefit of our English speaking reader, the Arabic portion, Nizam-I-Khilafat, may be translated as "Institution of Khilafat."

I would like to present this subject in light of the mission of Hazrat Mirza Ghulam Ahmad^{as}, the Promised Messiah and Reformer of this time. His mission had a twofold objective: (1) Establishing the Oneness and Unity of Allah with persuasion on the basis of reason. (2) The removal of western civilization and replacing it with the Islamic philosophy of life, the Islamic Shariah or the system of spiritual law and order, Islamic civilization, Islamic economic structure, and the Islamic moral and social values.

Our love and affection of Nizam-i-Khilafat is first developed as a result of studying the Holy Qur'an and sacred religious history. Here, we learn that

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Does Khilafat Have a Role in America?

A challenge to all Ahmadi writers.

By Hasan Hakeem

It becomes very frustrating to the average American to appreciate Islam when



issues surface that gives credence to those who argue that Muslims want to make

Sharia, Islamic law, the law of the land.

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Does Khilafat Have a Role in America?



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While Americans in the post-911 period are constantly bombarded with Muslim explanations that Islam means peace freedom and the protection of basic human rights, we read that in Malaysia the country's highest court this month refused to recognize the conversion of a Muslim-born woman to Christianity, ruling that the matter was beyond the jurisdiction of the country's civil courts and should be handled by religious authorities.

Only one Malayan justice dissented stating that the "fundamental constitutional right of freedom of religion" had been violated.

The Malaysian case reflects the larger debate across the globe about the place of traditional Islamic beliefs in modern, multicultural democracies and highlights differences of opinion on the age-old question of the separation of religion and state.

What does Islam advocate in regards to separation of religion and state? On the eve of Khilafat-e-Ahmadiyya Centenary observances around the world, it is a question that should be tackled and delineated by members of

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Hazrat Mirza Tahir Ahmad^{ra}, the fourth Khalifa of the Ahmadiyya Muslim Community on the role of religion in legislation said:

“According to my understanding of Islamic teachings, all states would be run on the same principle of absolute justice and as such every state becomes a Muslim state. In view of these arguments and over-riding concept of there being no compulsion in matters of faith, religion does not need to be the predominant legislative authority in the political affairs of a state.”

(Islam's Response to Contemporary Issues, p. 197)

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Our Love and Devotion to Khilafat

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one of the objectives of a prophet's arrival is not limited to him coming to a people, delivering his message to them and passing away. The Divine Will has determined that every prophet brings about a change and a revolution in the world. In order to accomplish this task, which, in view of the necessity of material conditions and means, a sustained continuous effort and an enduring organization becomes manifest.

Because man's life is limited Allah's custom is to cause the prophet to accomplish only the "sowing of the seed." In order for the seed to grow to full maturity and yield fruit, Allah perfects the prophet's mission by setting up, after his death, competent men one after the other as his successors. These successors are called Khalifas in Islamic terminology. The word Khalifa means one coming after or one succeeding another.

We may sum up the concept of the Divine Institution of Khilafat, which we love very much, by saying, "...Khilafat is ...the spiritual and ...social means of maintaining the presence of Prophethood on the earth as well as preserving and fostering the unity of the believers in attaining the ultimate goal of Islam" (The Ahmadiyya Gazette April/May 2001 page 22).

From ancient times, every prophet has had a Khalifa to succeed him. As an example, Moses had Joshua as his Khalifa; Jesus had Peter as his Khalifa; and the Holy Prophet Muhammad^{sa} had Hadhrat Abu Bakr as his Khalifa. As a matter of fact, Nizam-I-Khilafat after the Holy Prophet Muhammad^{sa} was greater and more glorious than any other such institution set up after the death of any other prophet.



A Biblical depiction of the Prophet Moses and his Khalifa, Josua.

In addition to the necessity of continuing or expanding the prophet's work, the second objective underlying the Institution of Khilafat is to enable the newly born community to hold up under the shock of his death. At the time of the death of a prophet, obstacles show up and the enemies of truth gain power and think that the mission of the Prophet had been fatally wounded. They believe that the community will now be exterminated. (Al-Wasiyyat pp., 6-7).

The concepts and principles of Nizam-i-Khilafat or the Institution of Khilafat are embodied in the Holy Qur'an where Allah says, "Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as he made Successors from among those who were before them; and that he will surely establish for them their religion which he has chosen for them; and that He will surely give them in exchange security and peace after fear; they will worship me, and they will not associate anything with me. Then whoso is ungrateful after that, they will be the rebellious. And observe Prayer and give the Zakat and obey the Messenger, that you may be shown mercy (Al-Nur: 56-57)."

Verse 56, of Surah Al-Nur; embody a promise that Muslims will be granted both spiritual and temporal leadership. The blessing of Khilafat will be bestowed on us, our state of fear will give way to a condition of peace and security, and above all the Oneness and Unity of Allah will become firmly established. Verse 57 describes three essential conditions on which the fulfillment of the Divine promise depends. They are observing the Prayer, giving the Zakat and obeying the Messenger of Allah in all religious and temporal matters.

A prophecy of the Holy Prophet^{sa} says, "Prophethood shall remain among you as long as Allah wills. He will bring its end, follow it with Khilafat on the precepts of Prophethood for as long as He wills, and then bring its end. Kingship shall then follow, to remain as long as Allah wills and then come to an end. There shall then be tyranny, which shall remain as long as Allah wills and come to an end upon His decree. There will then emerge Khilafat on the precepts of Prophethood" (MASNAD-I-AHMAD). This prophecy has been fulfilled in all its details, and we are the grateful followers of a regenerated Khilafat.

The Promised Messiah has explained the function of a Khalifa in his last will and testament in these terms:

"It is the way of Allah which He has been fulfilling ever since the creation of the world that he helps his Prophets and Messengers. He makes the Prophets sow the seed of truth but the full fruition of the seed and perfection of their work is not fully completed by them. Instead, He causes them to die at a time when the mission has the color of failure, and gives to their opponents an occasion to mock and ridicule them. Then Allah manifests another aspect of His

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Bai'at Bai'at Bai'at

The Promised Messiah^{as} says:

Bai'at truly means to sell oneself; its blessings and impact are based on that condition. Just as a seed is sown into the ground, its original condition is that the hand of the farmer has sown it, but it is not known what will happen to it. If the seed is of a good quality and possesses the capacity to grow, then with the grace of Allah the Almighty, and as a consequence of the work done by the farmer, it grows until one grain turns into a thousand grains. Similarly, the person taking *bai'at* has to first adopt lowliness and humility and has to distance himself from his ego and selfishness. Then that person becomes fit for growth. But he who continues to hold on to his ego, along with taking *bai'at*, will never receive any grace.

(*Maifuzat*, vol. 6, p. 173)

Bai'at Bai'at

I

The initiate shall solemnly promise that he/she shall abstain from shirk [associating any partner with God] right up to the day of his/her death.

II

That he/she shall keep away from falsehood, fornication/adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and that he/she will not permit himself/herself to be carried away by passions, however strong they might be.

III

That he/she shall regularly offer the five daily Prayers in accordance with the commandments of God and the Holy Prophet Muhammad^{sa} and shall try his/her best to be regular in offering the tahajjud and invoking darood on the Holy Prophet Muhammad^{sa}. That he/she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to praise and glorify Him.

IV

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

V

That he/she shall remain faithful to God in all circumstances of life, in sorrow and in happiness, in adversity and in prosperity, in felicity and in trial; and that he/she shall in all conditions remain resigned to the decree of God and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from Him at the

onslaught of any misfortune; on the contrary, he/she shall march forward.

VI

That he/she shall refrain from following un-Islamic customs and lustful inclinations and shall completely submit himself/herself to the authority of the Holy Qur'an; and that he/she shall make the Word of God and the sayings of the Holy Prophet Muhammad^{sa} his/her guiding principles in every walk of his/her life.

VII

That he/she shall entirely give up pride and vanity and shall pass all his/her life in humbleness, cheerfulness, forbearance and meekness.

VIII

That he/she shall hold faith, the honor of faith and the cause of Islam dearer to his/her life than wealth, honor, children, and all loved ones.

IX

That he/she shall keep himself/herself occupied in the service of God's creatures for His sake only and shall endeavour towards the beneficence of mankind to the best of his/her God-given abilities and powers.

X

That he/she shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good for the sake of God, and remain faithful to it until the day of his/her death. That he/she shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connection that demand devoted dutifulness.

The Promised Messiah^{as}, because of his nature, disliked that all types of people should join in his *bai'at*. His heart-felt desire was that only such blessed people whose nature was firmly established on fidelity should join this blessed Jama'at. Therefore, he waited for an occasion that should distinguish between those who were faithful and those who were hypocrites. Allah the Most Glorious, through His perfect wisdom and mercy, created that occasion in the same year in November 1888 by the death of Bashir I (who was the son of the Promised Messiah^{as}). As a consequence, there was a huge commotion raised against him. Many people of weak faith separated themselves from him. The Promised Messiah^{as} considered this an appropriate occasion to start the Ahmadiyyah Muslim Jama'at. On December 1st 1888, he made a general announcement for *bai'at*. The Promised Messiah^{as} also directed that those who come for *bai'at* should first perform *istikharah*⁵, according to the traditions of the Holy Prophet Muhammad^{sa}. (*Ishtihar Takmil-e-Tabligh*, Jan 12, 1889)

That is to say, they should first pray, then perform *istikharah*⁵, and then take *bai'at*. After publishing this announcement, the Promised Messiah^{as} moved from Qadian to Ludhiana and stayed at the house of Hadrat Sufi Ahmad Jan in Mahalla Jadid.

(*Hayat-e-Ahmad*, vol. 3, Part I, p. 1)

5. (*istikharah*) A special Prayer made to seek guidance from Allah before making an important decision.

The above excerpts were taken from the book: "Conditions of Bai'at & responsibilities of an Ahmadi," By Hazrat Mirza Masroor Ahmad Khalifatul Masih V (May Allah strengthen him) were used in Khilafat-e-Ahmadiyya with the publisher's permission. The book in its entirety can be found at www.AIslam.org.

Aims and Objectives of Bai'at

From Ludhiana, the Promised Messiah^{as} published another announcement, on March 4th 1889, explaining the aims and objectives of *bai'at*. He said:

This system of *bai'at* has been established solely to gather together a group of the righteous people in a Jama'at so that a weighty group of the righteous people should make a holy impact on the world. The unity of these righteous people should be a source of blessings, grandeur, and positive results for Islam. The blessings of being united on one creed may enable them to perform noble and righteous services for the sake of Islam.

They may not be lazy, stingy, and useless Muslims; nor should they be like the unworthy ones who have done great damage to Islam because of their discord and disunity; nor such as have vitiated Islam's beautiful countenance with their unholy conditions; nor should they be like those heedless dervishes and hermits who have no awareness of what Islam needs, nor have any sympathy for their brothers, nor have any enthusiasm to do good deeds for humanity. Rather, they should be such sympathisers of the nation that they should become a refuge for the poor and fathers for the orphans. In the service of Islam, they should be willing to sacrifice themselves like one overpowered with love. All their efforts should be devoted to spread Islam's blessings throughout the world so that a pure fountain of the love of Allah and sympathy for humanity may flow from every heart and, being combined in one place, should look like a flowing river... Almighty Allah desires to manifest His Glory and demonstrate His Omnipotence through this group, and then He desires to grant it further progress so that the world may be filled with the love of Allah, true repentance, purity, true goodness, peace, reconciliation, and sympathy for mankind.

This group will be a special group of Allah, and He will grant them power through His Own spirit, and He will safeguard them from unholy life, and He will bring about a pure change in their life. As He has promised in His holy glad tidings, He will increase this group tremendously and thousands of the truthful will join it. He Himself will irrigate it and make it prosper until its numbers and blessings will be a source of marvel for all who see. Like a lamp placed high, they will spread their light on all sides of the world, and they will be considered an example of the blessings of Islam. Allah will grant all kinds of blessings to the perfect followers of this Movement, and He will grant them victory over all others. Upto the Day of Judgement, there will be people among them who will be granted Divine acceptance and succour. This is what the Glorious God has desired; He is All-Powerful and does what He desires. All strength and power belong to Him.

(*Tabligh-e-Risalat*, vol. 1, p. 150-155)

Does Khilafat Have a Role in America?

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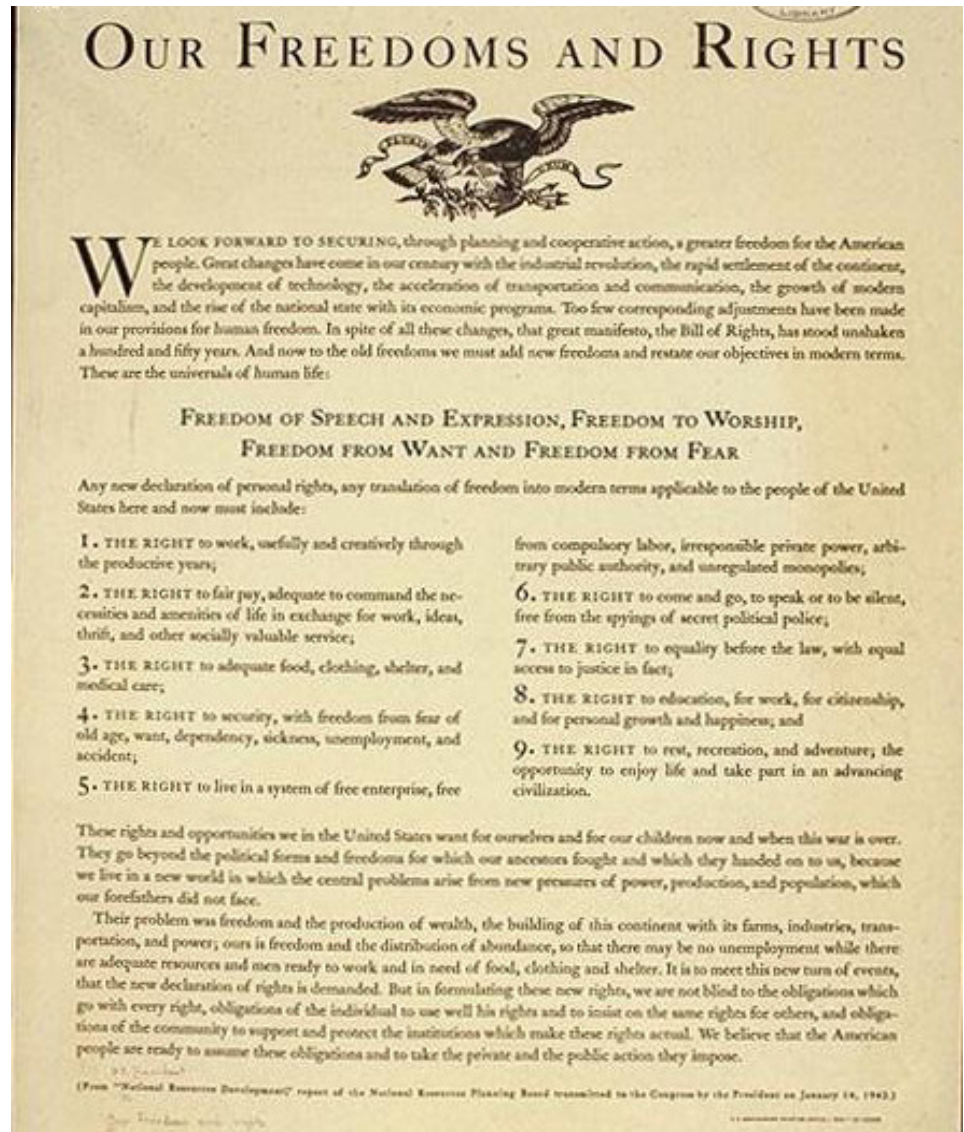
the Ahmadiyya Muslim Community. In Malaysia, its Constitution defends freedom of religion and declares Islam the official religion. The abandonment of Islam, or apostasy, is strongly opposed by many Muslims and in some Malaysian states is punishable by fines and imprisonment.

The majority of Americans would argue that the merging of religion and government into theocracies fosters a system of repression, especially against minorities. There have been dire predictions that the ultimate goal of the Christian Evangelical movement is to make the U.S. Constitution conform to a strict, literal interpretation of Biblical law.

Of even greater concern to Americans is the belief that Muslim immigrants are advocates of Sharia. This perception is held by many Americans, despite a recent Pew Research Center Report that clearly states “Muslims like other Americans – are divided about the appropriate role for religion in the nation’s political life. About half of Muslim Americans (49 percent) say mosques should keep out of political matters, while 43 percent believe that mosques should express their views on social and political questions. If we are to celebrate 100 years of Khilafat, what does it mean for American society?”

In the first issue of Khilafat-e-Ahmadiyya Newsletter, Falaud Din Shams, Editor, observed: “The Promised Messiah’s community has shown tremendous progress under his Khalifas in the first 100 years.”

Shams wrote: Under this system, it is astonishing to see that no terrorism activities have taken place in this community. It is even more noticeable



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when we consider that it has members all over the world from all ethnic, geographical, racial and political lines.” If there has been “tremendous progress” then members of the Ahmadiyya Muslim Community must define what Khilafat means for the average American. If you believe that Khilafat would be of benefit to American society, then you should write about it.

Please send your articles pertaining to the various perspectives on Khilafat to the Khilafat Centenary Celebration Committee, Baitur Rahman Mosque, 1500 Good Hope Road, Silver Spring, MD 20905.

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Power. He creates a set of circumstances that work for the full attainment of the mission and provides such means through which those aims that had been left unfulfilled to some degree are fully achieved.”

In summary, Allah manifests two types of His Power. First He manifests His Power directly through His Prophets. Secondly, when after the death of a prophet His Community would be ruined, and the members of the community are perplexed and are discouraged, and many unfortunate ones begin to think of turning away, God manifests His Mighty Power a second time and rallies the shaken community. ... As it happened when the death of the Holy Prophet^{sa} was considered untimely and many of the desert dwellers turned away from Islam. The companions were overwhelmed with grief and at that critical hour Allah manifested His Power a second time by raising up Abu Bakr Siddiq. Allah maintained and saved Islam from extermination, and fulfilled the promise He had given in the following words: “He will surely establish for them their religion which He has chosen for them; and after their state of fear He will grant them peace and security (24:56).

The same happened in the time of Moses^{as}, when he died on the way to the Promised Land, without leading his people into it as had been promised, and there was great mourning among the Children of Israel. According to the Torah, on the sudden death of Moses and their untimely bereavement, they were overwhelmed with grief, wept and wailed for forty days.

The scope of Khilafat-e-Ahmadiyyat may be seen in the light of the mission of the Promised Messiah^{as}. That is, to establish the Oneness and Unity of Allah with persuasion on the basis of reason and the removal of western civilization and



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replacing it with the Islamic philosophy of life, the Islamic Shariah or the system of spiritual law and order, Islamic civilization, Islamic economic structure, and the Islamic moral and social values.

We find that the Promised Messiah^{as} saw in a vision that he was saying, “We desire a new order, a new heaven and earth” (Tazkirah page 196). He interprets the vision in the following words: “This vision means that Allah at my hands would bring about such a revolution as would virtually stand for the creation of a new heaven and earth, bring real human beings into the world” (Chashma-I-Meseeh page 35).

In order to overpower Satan in this battle, to frustrate it in its plans and to achieve final victory in favor of Islam, it is essential to have coordination in all projects to be planned. ...This coordination can only be achieved when there is a body to plan these projects strategically. This body is Khilafat in the Ahmadiyyat Community. Allah, the Exalted, supports this [Institution of] Khilafat. This Khilafat is one entity. Khilafat is a soul and it has a body – that body is the Ahmadiyya Community. The combination of the soul and body forms an institution.

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It would be incorrect to assume that the Khalifa of the time and the Ahmadiyya Community are two different things.

...The Ahmadiyya Community and the Khalifa of the Ahmadiyya Community are two names of one and the same thing. It is with the combination of both, that one thing is formulated which, is a symbol of coordination, organization and governance (The Ahmadiyya Gazette Oct-Dec 1990 pages 14-15).

Khilafat is an extraordinary institution which, in current constitutional phraseology, cannot be described as agreeing fully with the constitutional structure of democracy; nor can it be compared with the present-day dictatorship. It is a different kind of organization, midway between these two. It is not a democracy, as the president under a democratic constitution holds office for a specific time period, but in Islam the Khalifa is elected for life. Secondly, under a democratic government, the president in many matters is bound by the advice of the people; but in Islam, though the Khalifa is obligated to consult the people, he is not bound to act upon the advice provided to him. He can, for reasons of public policy, reject such advice and act independently of it.

Khilafat is also different from a dictator-

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ship, because, in a dictatorship there is no question of a time limit to his term of office. He may or may not be in power for a specific period of time. Another distinction is that a dictator generally is considered to be all-powerful. In case of need he can repeal an existing law and enforce a new law in its place.

Under the Institution of Khilafat the Khalifa's powers are, in all cases, limited by the laws of the Holy Quran or what is termed Islamic Shariah and by the directions of the prophet whom he serves. Where a dictator is not bound to consult the people a Khalifa is enjoined to consult the faithful. As a matter of fact, consultation with the faithful is a cornerstone of Khilafat. Khilafat is a rare piece of organization, which in spirit approaches near democracy, but outwardly is nearer to dictatorship. The fundamental difference that separates and distinguishes Khilafat from all other constitutions of the world is its spiritual character. The Khalifa is not merely an administrative head, but being the successor to a

prophet's community; he acts as an example to the people; his practice is an example for others to follow. This aspect of the Institution of Khilafat distinguishes it from all other constitutions.

The love of the Institution of Khilafat may be concluded by a quote by Hadhrat Mirza Bashiruddin Mahmud Ahmad, Muslih Mauood and Khalifatul Masih II^{ra}. He said, "I acknowledge the fact that the love which the community bears for its Imam is unique; nevertheless I do say that this is more of a subjective nature than of practical value. There are very few whose love forces them not to rest until they have followed every word of the Khalifa" (Report on Mushawarat 1936).

Here, we come to the responsibility of obedience to Khilafat and the Khalifa. This responsibility flows out of the comprehension of the Institution of Khilafat and our understanding of the high concept of obedience in Islam. Our obedience to Khilafat is dictated by the degree of faith in Allah and is a reflection of our submission to His will. Such relationship between an Ahmadi

and the Khalifatul Masih is possible only because true faith is manifested daily in the doings of the community ... (The Ahmadiyya Gazette April/May 2001 page 22).

Allah says, "O ye who believe! Obey Allah, and obey His Messenger and those who are in authority among you (4:60).

The high concept of obedience in Islam is captured in the following traditions of the Holy Prophet^{sa} when he said, "Whoever will obey my leader he will accept me and whoever rejects my leader will reject me." Again the Holy Prophet^{sa} is reported to have said, "The position of Imam is like a shield and all the successful battles can be fought behind the Imam." And finally, he said, "It is binding on a Muslim to listen to and carry out an order issued by his officers whether he likes it or not, except when it involves the violation of a commandment of God or His Prophet or a superior officer." (Bukhari)

**Part II will be continued in the
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