

The Ahmadiyya Muslim Community and its Responsibilities to Khilafat

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As-Salaamu alaikum. . .

The topic of my speech is: “The Ahmadiyya Muslim Community and its responsibilities to Khilafat.” This important subject has two main parts: the first will answer the questions: what is the Ahmadiyya Muslim Community? Why did Allah establish it in this age? And what divine favors has Allah bestowed on this community which other Muslims don't receive? The second part will cover the duties Ahmadi Muslims must discharge to the Khalifa of the time and the institution of Khilafat.

The Ahmadiyya Muslim Community is that divine Jamā'at of sincere and devout believers, which the Holy Quran and the Holy Prophet (saw) prophesized about. The prophecy was that God Almighty would raise a Promised One, as a Messiah and Mahdī, at the beginning of the Islamic 14th century, and as a result, a community of pious and righteous souls would arise at the hand of this great spiritual reformer. The Promised Messiah's divine mission would be to bring people back to God by restoring the religion of Islam to its original spiritual eminence at the time of the Holy Prophet (sallallahu 'alaihi wa sallam) and his companions.

The Ahmadiyya Muslim Community was divinely initiated 123 years ago in 1889 when Islam was under foul attack from all directions by its enemies. The condition of the Muslims was desperate and without hope. They were being devastated by their own immorality, religious ignorance and deadly sectarian strife. This left them divided and helpless against the zealous preaching of the Christian missionaries who flooded India after British rule began in 1857. These missionaries boldly predicted that the cross of Trinity would stand atop the Holy Ka'aba in Mecca as a sign of the victory and superiority of Jesus over Muhammad, of Christianity over Islam.

It was in these critical times that Allah showered His Mercy on the Muslims by fulfilling His promises in the Quran and hadith by raising in the remote village of Qādiān, India, Hadhrat Mirzā Ghulām Ahmad (alaihissalam) who claimed to be that Promised Messiah and Imam Mahdi.

He says: “How blessed is this time, in which Allah ta’ala has established this community in this critical period to manifest the greatness and glory of the Holy Prophet (saw) and demonstrate to the people the truth of the Holy Quran.” (Malfoozat, vol. 5, pgs. 13-14)

He declared the purpose of his mission in these words: “Our purpose and desire is to restore the magnificence and glory of the Holy Prophet (saw).” (Malfoozat, vol. 3, pg. 269)

Addressing the members of the Community, he said: “The purpose of my coming is that you should bring a holy change in yourself and purely become a new person.” (Malfoozat, vol. 2, pgs. 72-73)

Muslims cheered Hadhrat Ahmad’s defense of Islam and the Holy Prophet (saw) against the enemies’ abuse – mostly from Christian and Hindu clerics – but there was also a firestorm of opposition to him and his community from a growing number of Muslim religious leaders.

Against this backdrop of ever-increasing animosity, God revealed to Hadhrat Ahmad these incredible words of heavenly support and future success: “I shall cause thy message to reach the corners of the Earth.”

And adding to this later, God revealed to the Promised Messiah the glad tidings that: “I shall give you a large party of Islam.”

On March 23rd, 1889, the 40 people who first pledged their loyalty and devotion to the Promised Messiah (as) could hardly be called a “large party.” Never the less, these 40 pious and brave souls promised to give preference to their faith over all worldly pursuits and relationships, and, if need be, to give their last drop of blood in the honor and service of Islam and the Holy Prophet Muhammad (saw).

Al-Hamdulillah, we are all living testaments to the fulfillment of these two promises made to the Promised Messiah by Almighty Allah. For today, as I stand before you, there are indeed Ahmadis in every corner of the earth, where his message is reaching untold thirsty souls in search of God and the straight path to Him. That path is Islam Ahmadiyyat. Its paving stones were laid by the Promised Messiah, cemented by his example and his writings, and etched by the ink of our scholars, and washed in the blood of our martyrs. As for the eventual success of his Community, God reassured the Promised Messiah (as) that: “He will spread this Community in all countries, and will grant victory over all [enemies] with decisive arguments.”

The Promised Messiah (as) states: “I came to sow a seed – this seed is sown by me, and now it will sprout and flourish. No one will be able to stop it.” (Tazkirah ash-Shahadatain, pg. 64)

This is a great sign from Allah of the truth of Ahmadiyya Muslim Community – that, as it was promised, it is daily being fulfilled. In 123 years Allah has made this Jama’at spread to 202 countries, and this Jama’at has translated the Holy Quran into 70 languages. Ahmadis were also the first Muslims to translate the Quran into English, as well as many other African, Asian, South-Asian and European languages.

On the humanitarian front, Ahmadiyya schools and hospitals in West Africa have been educating and healing tens of thousands every year. Many of West Africa’s best and brightest in government, industry and business got their start at Ahmadiyya-run schools.

The latest Ahmadiyya contribution to serving the world is the humanitarian and disaster relief organization Humanity First, which was started in London in 1994.

The man responsible for everything that happens under the umbrella of Ahmadiyyat is the Khalīfa. Our present Khalifatul Masih is busy day and night conveying the message of true Islam to the world. It is a message of love, peace, harmony and justice; otherwise known as the Ahmadiyya

Muslim Community's motto of: "Love for All – Hatred for None." Hazur has addressed many political and legislative bodies since becoming Khalifa.

Last June, at the US Capitol Building, the Khalifa spoke before more than 300 people, including senators, members of congress, White House aides and advisors, journalists and others.

He has also addressed the British parliament, and most recently, on December 4th, he spoke at length before the parliament of the European Union. The 5th Khalifa has also communicated the message of peace and Ahmadiyyat through letters to world political and religious leaders. He is always raising the flag of Islam Ahmadiyyat higher and higher – he does this with complete conviction that no one and no force on earth can stop the progress and success of Ahmadiyyat.

Ahmadiyyat is the name of True Islam, and this name was adopted to distinguish those people who are ready to sacrifice everything in this world to convey the message of Islam to each and every person. It was inevitable that some would be called to fulfill their pledges with their very life-blood.

From Sahibzada Abdul Latif shaheed in Kabul, Afghanistan on July 14th, 1903, to Maqsood Ahmad shaheed in Quetta, Pakistan only three weeks ago on December 7th, devout Ahmadis have been giving their lives for well over a century to testify to the truth of the Promised Messiah (as).

Sincere and humble companions of the Promised Messiah (as) truly proved to be the reflections of the companions of the Holy Prophet (saw) in their eagerness to spend in the way of Allah. If the financial sacrifices of these early devoted companions of the Promised Messiah (as) are not properly remembered, the true and high status of the Ahmadiyya Muslim Community cannot be fully realized and appreciated. About the sacrifices of these people, Promised Messiah (as) says: "I am amazed to see the love and sincerity of my members – that among them are those who have very little to live on; Mian Jamaluddin, Khairuddin, Imamuddin Kashmiri – who live close to my village. All three are poor and they earn maybe 3-4 ana every day – less than a penny a day – but they have great zeal to offer their monthly chanda."

The Promised Messiah further mentioned: “I am very much pleased to see the devotion of Mian Abdul Aziz, who lacks even the means of his basic survival. Yet one day he brought 100 rupees, that poor soul saved over many years, with the desire that it be spent in the cause of Allah.”

Another companion, Hadhrat Munshi Shadi Khan, was also poor, selling firewood for his living. One day, he sold nearly all of his household belongings and then took the PRO-ceeds – 300 rupees – and presented it before the Promised Messiah (as).

After receiving this amount, the Promised Messiah expressed his deep pleasure at this act of devotion. When Hadhrat Munshi Shadi Khan sahib got to know of the Promised Messiah’s pleasure, he was so happy, he sold the rest of his household belongings and gave that money to the Promised Messiah, too.

This is that great Jama’at that Allah raised at the hand of the Promised Messiah (as) for the revival of Islam. Its members do not hesitate, but rush to offer all manner of sacrifices for this sacred task.

This nobility was not limited to the time of the Promised Messiah (alaihis salam) but this continues until today under the Khalīfa of the time. Many among you who are sitting here are embodiments of this nobility and by your sacrifices you are testifying to the truth of Promised Messiah (as).

Now I will turn my attention to the second part of my speech.

The Promised Messiah (as) completed his appointed term on earth after he finished writing “A Message of Peace.” He passed away on May 26th, 1908. Several years before this, God had revealed to him that his impending demise was near.

And so in 1905, in order to leave a clear statement of what he expected from his Community after he was gone, the Promised Messiah wrote the booklet “The Will.” In it, Masih Ma’ud said that, after his passing, God would send the second manifestation of divine power – the institution of Khilafat -- which would remain with Jama’at until the Day of Judgment.

Under this divine promise from Allah, the institution of Khilafat was re-established on May 27th, 1908, with the election of Al-Hajji Maulana Hakeem Nuruddin as the first Khalifa of Ahmadiyyat.

Therefore, the obligations and responsibilities to Khilafat start from the missionaries. On one occasion, the 2nd Khalifa advised the missionaries that they should always educate the members about the reality, high status, importance and blessings of Khilafat. He said: "Through the missionaries, this advice should be given over and over to all the members of the Jama'at; that there is no value at all in a sacrifice of 5 rupees, 5,000 rupees, 500,000 rupees or 5 million rupees – even if all the lives of the members were sacrificed at the command of the Khalifa, even that would be insignificant compared to the danger of stumbling and falling from the path of Ahmadiyyat because of a lack of understanding of the necessity of following the directives of the Khalifa."

If the members do not grasp this fundamental point, they run the risk of losing everything. They will stumble and go astray. It is not the form of the sacrifice, it is the spirit of the sacrifice. Allah ta'ala, out of His Mercy, has bestowed the institution of Khilafat on the pattern of prophet-hood, whose blessings are countless. And through this institution we can protect all Ahmadis from destruction. It is also the greatest gift we have to offer to all non-Ahmadi Muslims who hunger for spiritual truth and unity in Islam.

We, as Ahmadi Muslims, must convey this message to the world, just as our 5th Khalifa (aba) has raised his voice in the halls of government in the US, the UK, and only weeks ago in the parliament of the European Union. He proclaimed that Islam is the religion of peace with proven solutions to the serious problems we face today.

He urged that all people and nations must come back to God to protect each and everyone from destruction, both moral and physical.

If today the Ahmadiyya Muslim Community has any impact on the world and the hearts of mankind, or if it has any spiritual or philosophical influence or if it has dignity and honor, it is entirely because of Khilafat-e-

Ahmadiyya. My friends, let me tell you. . . the truth and reality is that this progress is due to our love for, and unconditional obedience to, the Khalifa.

O members of Jama'at-e-Ahmadiyya! We have a great responsibility to the Khilafat. We must become the embodiment of the directives of the Khalifa. To that end:

1: We should believe in and be ever faithful and obedient to the institution of Khilafat because it is Allah Who has established it.

2: We must act righteously because the Khilafat will remain among us only so long as we are righteous.

In this regard, the 5th Khalifa (aba) sent a message for the opening ceremony of Baitus Sami Mosque in Houston, stating: "My advice to you is to always strive to strengthen the institution of Khilafat. And always advise your progeny and their progeny to remain connected to Khilafat so they can reap its benefits. And continue to remember the blessings of Khilafat in your homes and in your Jama'at meetings. Frequent visits to the mosque and holding fast to the rope of Khilafat – both are essential to act on for the safeguarding of Ahmadiyyat.

"Real worship cannot be established without the institution of Khilafat. When you strive to populate the mosques of Allah, you strengthen Khilafat with your sincerity and loyalty."

Again, he says: "To gain victory and to gain blessings from Khilafat, the first condition is to establish salat in congregation. Through prayer you will attain the Mercy of God. If you don't pay attention to worship, then you will be counted among the disobedient, and there is no promise of Khilafat with the disobedient.

3: Complete obedience to the institution of Khilafat is essential.

Some people say, "We obey the Khalifa and we will continue to obey the Khalifa, but locally we will not obey the president or the amir or the missionary or the secretaries." Such people are not obeying the Khalifa.

The true meaning of obedience to Khilafat is that we should obey the system of authority within the Community, from the Khalifa on down.

It should be remembered that there is no selective obedience in Jama'at. One cannot choose to obey what they like and disobey what they don't like. It is only obedience to all levels of authority in Jama'at which will ensure that Khilafat remains among us until the Day of Judgment. This is the sign of the righteous actions of the Ahmadis.

The Holy Prophet (saw) advised:

- 1: Be with the Jama'at.
- 2: Listen to the Imam.
- 3: Show complete obedience to him.

The Holy Prophet (saw) further says: "The one who separates, even a little, from the Jama'at has removed himself from Islam."

Explaining the importance of obedience, the 2nd Khalifa (ra) says: "The meaning of Khilafat is that as soon as the Khalifa of the time says something, all other schemes, proposals and plans are discarded; and it is kept firmly in mind that only that scheme, proposal and plan is useful which has been instituted by the Khalifa. Until the Jama'at is filled with this spirit, all khutbas are useless, all schemes are deceptive and all plans are doomed to failure."

The Holy Prophet (saw) has said: "Your best leaders are those whom you love and who love you – that you pray for them and they pray for you." The members of the Ahmadiyya Muslim Community and the Khalifa should both be 100% embodiments of this statement by the Holy Prophet (saw).

Canadian professor Antonia Gualtieri in his book "Conscience and Coercion" writes this on page 94 about the importance of the Khalifa:

"In focusing on the Ahmadis it quickly becomes apparent that one cannot understand the community without the Khalifa, nor the Khalifa without his community. They are related as valley and hill; one implies the other."

This reality is not hidden from anyone. It can be easily seen how the Muslims for a long time have been struggling in vain to establish by themselves the Khilafat they know they need to be unified and strong. Yet all they have to show for their efforts are speeches and slogans. They know in their hearts they will never have any success without Khilafat – which is why they are so desperate to establish it.

But they seem to be completely heedless of the fact that it is only God alone Who can establish, bless and protect the true system of Khilafat.

The Muslim world also seems equally heedless of the fact that such a system already exists and has guided Ahmadi Muslims for over a century.

In the beginning of Surah Al-Baqarah, Allah says:

“... I am going to make a vicegerent in the Earth. . .”

And in Surah Al-Nur it says:

“Allah makes a promise with those who believe that from among them He will surely make them successors in the earth.”

The Muslims of today can try a thousand times to make the Khilafat by their own hand – their efforts will never be successful, for it is Allah alone Who makes the Khalifa, and the advent of a prophet is the pre-condition for the establishment of true Khilafat.

The 4th Khalifa, Mirza Tahir Ahmad (ra) has said: “Unless there is an appointee from Allah, any corrupt system will not be corrected. And righteousness will not enter in the worldly-elected leadership because the true Khalifa is always chosen by God.”

That is why the Ahmadiyya Muslim Community is the only group in Islam that has true, divine Khilafat, founded on the pattern of prophet-hood. The 5th Khalifa (aba) reminds us of our responsibilities as Ahmadis when he says: “It is the duty of each member to pray devoutly and regularly to remain attached to the Khilafat, and remember always that all of your progress is connected with Khilafat.” He also says: “As long as your wisdom and your plans and your actions remain under the instruction of

Khilafat and you follow the Imam according to his wishes, you will always have the assistance and help of Allah.” (Al-Fazl, May 30th, 2003)

Consider now this testimony of the truth of the Ahmadiyya Muslim Community and its Khilafat, which was mentioned by one of the Muslim newspapers in Lahore only two months after the passing of the Promised Messiah (as). In “Wafadar” on July 14th, 1908, the editor wrote: “If this Ahmadiyya Community perishes after the demise of Mirza, then one can consider that Mirza was false. But if this community progresses after him, and if any of his Khalifas increase the love of Mirza in the hearts of the members, then one must consider he was true and that he received revelation from God. But if his community or Khilafat fades away, then it will be clearly understood that God did not favor them.”

Another testimony comes from Sardar Diwan Singh Maftoon, the editor of the newspaper “Reyasat,” who in his March 16th, 1936 issue pays tribute to the Ahmadiyya Muslims Community and the steadfast devotion of its members when he writes: “If all Ahmadis in the world perish and their property is looted, and only one Ahmadi remains, and if it is said to that one remaining Ahmadi, that unless you change your religion, you, too, will also perish like the others, his answer will be: ‘No, I will not leave my beliefs, my traditions and the practice of my faith – I will accept death’ . . .”

In August of 1934, Jama’at Islamiyya founder Syed Abul ala Maudoodi was one of the 20th century’s greatest and most bitter opponents of the Ahmadiyya Muslim Community, yet he makes this amazingly frank and telling observation about the Jama’at when he writes: “Protection and progress of the Mirzais is manifesting from the unseen, while on the other hand, the destruction of the opponents of the Mirzais is also manifesting from the unseen.” (Tarjaman nul Quran, August 1934, pgs. 57-58)

What better declaration of the truth of Ahmadiyyat and its Khilafat can there be than this assessment from a staunch enemy, which has been proven again and again by the passage of time and the unimpeachable testament of history?

In conclusion, I would like to present before you two different passages from the writings of the Promised Messiah (as) detailing our responsibilities as Ahmadis to the institution of Khilafat.

In his small book “Our Teaching,” the Promised Messiah (as) writes: “Whoever enters into sincere Bai’at with me and becomes my follower from the bottom of his heart -- so much so that he is engrossed in his obedience to me he and he forsakes all his own personal aims and intentions -- he alone is the one for whom in these days of great distress my soul shall desire to intercede. . .”

And later, he writes: “. . . Be, therefore, fore-warned, lest you stumble when the time comes. The earth, with everything in it, can inflict no injury on you provided your connection with heaven is firm. . .”

And later still, the Promised Messiah writes about his Community: “You are the last people of God. Practice the good to an extent where it reaches its highest perfection.”

In his book “The Will” the Promised Messiah (as) writes: “Let the greatness and glory of God sink deep into your hearts, and demonstrate belief in the doctrine of His Unity not only with your tongue, but in actual practice -- in all your actions -- so that God should also, in a tangible way, shower His blessings upon you. Avoid all malice and deal with human beings with sympathy and love. Try all paths of righteousness, for indeed, you have no idea from which path you will be accepted.”

Further addressing his Community, the Promised Messiah writes: “Speaking to me, God has said that I should tell my followers that those who have rendered Belief – a Belief free of all mixtures of worldly considerations; not tainted with hypocrisy, nor cowardice – a Faith and Belief which does not fall short of any degree of obedience, they alone are the people whom God likes; and Allah says they are the ones whose stand is the stand of Truth.”