

**A Response to the  
11 Allegations Raised by  
Opponents of Khilāfat  
on the Insightful Address of  
Hazrat Khalīfatul-Masīḥ III<sup>rh</sup> on  
the subject of Khilāfat and  
Mujaddidiyyat**

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In the Name of Allāh, the Most Gracious, the Ever Merciful

### Introduction

In the May 2013 edition of the *Aḥmadiyya Gazette Canada*, an address of Hazrat Khalīfatul-Masīḥ III<sup>th</sup> was published. This was an address delivered by Hazrat Khalīfatul-Masīḥ III<sup>th</sup> on November 6, 1977 in Rabwah at the National Ijtimā‘ Majlis Khuddāmul Aḥmadiyya, Pakistan. In this comprehensive treatise, Huzoor<sup>th</sup> presented very logical and rational arguments based on facts and textual evidence to prove that Khilāfat Aḥmadiyya will continue to the end of time, based on the prophecies of the Holy Prophet<sup>sa</sup> and the Promised Messiah<sup>as</sup>. Huzoor<sup>th</sup> proved that according to the Promised Messiah’s<sup>as</sup> commentary of the prophecies of Mujaddidīyyat in Islām, Mujaddidīyyat has now amalgamated into an elevated station—Khilāfat—and will continue to exist till the end of time. Thus, Khilāfat is now the avenue for the revival, progress and victory of Islām. As an additional support to supplement his argument, Huzoor<sup>th</sup> also gave references of some past Muslim divines/saints who held the same view.

Since Huzoor<sup>th</sup> presented everything based on facts and truth, it was bound to be received with contempt by those who oppose the truth. In light of their false interpretations, they have raised such baseless allegations as clearly reflect their wickedness and hypocrisy in every way. In the guise of aliases, hiding their real identities, they also sent such allegations to members of Jamā‘at via e-mails. In light of these hypocritical moves, it was of paramount importance to provide responses to each of their venomous allegations.

From the outset, it is important again to clarify that the Aḥmadiyya Muslim Jamā‘at—affiliated with Khilāfat—the *Khilāfat ‘alā Minhāj Nabuwwat* (Khilāfat which is based on the footsteps of Prophethood), firmly believes that Khilāfat and Mujaddidīyyat are now united in the form of Khilāfat of Promised Messiah<sup>as</sup> and will be perpetual in the light of the Holy Qur’ān, the sayings of the Holy Prophet<sup>sa</sup>, the words of past Muslim Saints and Reformers, and the teachings of the Promised Messiah<sup>as</sup> and his Khulafā’. It is based on very clear and unambiguous explanations of the Promised Messiah<sup>as</sup> that Jamā‘at Aḥmadiyya firmly believes that Mujaddidīyyat has now been absorbed, infused, and united with Khilāfat. It believes in the fact that there is now no Mujaddadīyyat, as such that exists as an independent entity from the Khilāfat of the Promised Messiah<sup>as</sup>.

Every individual who gives the pledge of allegiance to *Khilāfat ‘alā Minhāj Nabuwwat* also believes that the Khilāfat and Mujaddidīyyat are in no way dichotomies. Rather, after the Prophethood of the Promised Messiah<sup>as</sup> both of these functions have converged into the Khalīfa appointed by God. That is to say, that going forward, at any given time, only one individual will perform both of these functions, based on the prophecies and teachings of the Holy Prophet<sup>sa</sup> as well as those of the Promised Messiah<sup>as</sup>. Insha’ Allāh!

On the contrary, there are people who exclusively ascribe to the belief in Mujaddidīyyat, to the outright exclusion and rejection of Khilāfat, thereby rejecting the explicit commandments of God, sayings of the Holy Prophet<sup>sa</sup>, writings of previous Muslim Saints and Reformers, as well as teachings of the Promised Messiah<sup>as</sup>. In this way, then, they wholly reject the prophecies affirming the existence of Khilāfat to the Day of Judgement. For the benefit of our readers, the

eleven allegations raised by these opponents of Khilāfat are now presented one by one, along with a response to each of the allegations.

## 1

The first objection questions the need for presenting views of past Muslim scholars by Huzoor<sup>th</sup>, when he is the Third Khalīfa of the Promised Messiah<sup>as</sup>, who, himself, has already elaborated on this subject so extensively. The objection states:

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

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

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

When a subject requires further explanation, wisdom dictates that the “*Ahl Dhikr*” [people of understanding] should be referred to. It is for this reason that textual evidence has always been a fundamental component of the Islāmic line of argumentation. It is in following this principle that the Promised Messiah<sup>as</sup> repeatedly referred to the writings of past Islāmic scholars and saints—to provide further support to the truth of his claims. As such, it is in following this Qur’ānic injunction of argumentation that the Promised Messiah<sup>as</sup> presented countless excerpts of many past Islāmic saints. It is clear that such people who are rejecting Khilāfat and opposing its views, likewise, undermine even the views of great Islāmic Saints of the past by writing off their quotations as, “some ambiguous sayings.” How can such people possibly understand and accept the truth?

As a matter of fact, even the Holy Qur’ān alludes not only to earlier prophets but also presents references to other people. We ask the opponents of Khilāfat: would they raise this same allegation against the Holy Qur’ān? Would they also ask Allāh as to why He has quoted past prophets and saints, rather than only citing the examples of the Holy Prophet<sup>sa</sup>?

For instance, Hazrat Khalīfatul-Masīh III<sup>th</sup> has presented a quotation of Imām Muhammad Tahir Gujrati. Indeed, such opponents have a strange sense of logic! They insist on the need of a Mujaddid, even if it comes at the cost of rejecting Khilāfat; and in the same breath, they reject the sayings of a great Islāmic saint—accepted as the Mujaddid of the 10<sup>th</sup> Century—dismissing his words as “some ambiguous sayings”! If the words of a Khalīfa of the Promised Messiah<sup>as</sup> were unacceptable to them, at the very least, they should have accepted the sayings of this Mujaddid! What are the consequences of hatred and prejudice? Indeed, it becomes evident, as in this case, that a person who rejects one source of Divine guidance out of spite and malice is necessarily deprived of other sources of Divine guidance. Thus, the very malice and prejudice

they harbor towards Khilāfat, becomes a direct means of denying past Muslim Saints and Mujaddidīn.

## 2

The second objection alleges that in the National Assembly of Pakistan in 1974, Hazrat Khalīfatul-Masīh III<sup>th</sup> gave a statement, which was contrary to the teachings of Promised Messiah<sup>as</sup> and doctrines of the Jamā‘at vis-à-vis no subordinate prophet (Ummati) will be raised after the Promised Messiah<sup>as</sup>. The words of the allegations are:

**The history of Jamā‘at and its literature is witness to it that up until 1968 it was the unanimous faith of Jamā‘at of Hazrat Masīh Mau‘ūd<sup>as</sup> that Messengers, Prophets and Mujaddidīn shall keep on descending in the Jamā‘at Aḥmadiyya (i.e. true Islām) until the day of resurrection. What prompted him to put forward this innovation contrary to the teachings of Hazrat Masīh Mau‘ūd<sup>as</sup>? Also, third Khalīfa’s statements in Pakistan National Assembly of 1974 that no Ummati Prophet will come after Hazrat Masīh Mau‘ūd<sup>as</sup> in the Ummah was in direct contradiction of Hazrat Masīh Mau‘ūd’s<sup>as</sup> clear statements that Ummati Prophets shall keep on coming in future as well. (Rūhāni Khazā’in, Vol. 20, p. 227)**

**Answer:** It is an absolutely false assertion to say that Hazrat Khalīfatul-Masīh III<sup>th</sup> ever denied the coming of an *Ummati* Prophet in Islām. He has never, under any circumstances, made such a statement. This is a blatant lie forged by the opponents of Aḥmadiyyat, which is disproven with a stroke of a pen through the historical records of the proceedings of the 1974 National Assembly. It is rather strange that if the Third Khalīfa<sup>th</sup> makes references to the sayings of revered Muslim Saints, this person dismisses them as “ambiguous sayings,” and is yet so easily impressed, himself, by the blatant lies and false allegations made by the opponents of Aḥmadiyyat. Rather, he is ready to use such false statements as the very foundation of forwarding his prejudiced views. But then again, are these not the same evil plots always employed by the opponents of Khilāfat? It is said:

إِذَا كَانَ الْغُرَابُ دَلِيلَ قَوْمٍ      فَيَهْدِيهِمْ طَرِيقَ الْهَالِكِينَ

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

In short, Hazrat Khalīfatul-Masīh III<sup>th</sup> gave no such statements in the National Assembly of Pakistan. This is a false statement. This incident has also been misconstrued by such liars, just as it was done in the past. This is precisely the mark of a liar: evading the truth and relying on falsehood. This person ought to have known that it is always the truth that eradicates falsehood; falsehood cannot destroy the truth.

### 3

The third objection raised by this anonymous person is that the author has conflated the meanings of the terms Khalīfa and Mujaddid, calling it “deplorable.” The exact words are:

**“Hazrat Masīh Mau‘ūd<sup>as</sup> has defined that a Khalīfa is the substitute of the Prophet who rejuvenates the faith (Reference: *Malfūzāt*, Volume 2, Page 666). The term “Khalīfa” means the Rank and the term “Tajdīd” describes his function. The effort of the author [i.e. Hazrat Khalīfatul-Masīh III<sup>rh</sup>] to unnecessarily confuse the readers is highly deplorable.”**

**Answer:** The alleger has quoted an extract from *Malfūzāt* and claimed that, in contrast to it, Hazrat Khalīfatul-Masīh<sup>th</sup> has attempted to “confuse the readers.” In actuality, no one from the community that follows Khilāfat is confused after reading this passage. On the contrary, every person who reads it in all honesty feels deep satisfaction and experiences a strengthening of faith. Therefore, this is nothing but a false assertion he has attributed to the members of the Jamā‘at, and at the same time, exhibits a grave impertinence to a Khalīfa of the Promised Messiah<sup>as</sup>. In contrast to it, this person is, himself, a victim of such restlessness and ignorance that he even fails to register that the very excerpt [of the Promised Messiah<sup>as</sup>] he has quoted uproots his own false notions like a rotten tree, as it were. The Promised Messiah<sup>as</sup> brilliantly explains that the role of the Khalīfa is to revive and reform faith. He says,

“Khalīfa means a successor who revives faith. Those who come after the Prophets to remove the darkness, which follows after the era of the Prophets, are called Khalīfa” (*Malfūzāt*, Vol. 4, p.383).

How is it even possible for one to have a particular rank that does not correspond with its function? It is only the likes of such allegers who split the former and latter. Whereas, the Promised Messiah<sup>as</sup> has presented them as a unified concept. That is to say, the role and function of Khilāfat is the revival of faith. After such a clear and concise explanation given by the Promised Messiah<sup>as</sup> these two concepts cannot be separated—neither Khilāfat from *Tajdīd* nor *Tajdīd* from Khilāfat. The function of Khilāfat is to further the works of the prophet, which include the revival of faith and efforts for its ultimate victory. Therefore, any interpretations that contradict the above explanation given by the Promised Messiah<sup>as</sup> is worthy of being condemned and rejected.

Another point to be understood is that *Tajdīd* is also the work of saving the *Ummah* (Islamic dispensation) from false innovations, mistakes, and negative notions, while Khilāfat—in addition to the work of *Tajdīd*—propels the *Ummah* (Islamic Dispensation) in a positive direction, setting it upon the enlightened paths of faith, peace, progress, worship, and obedience. These are not, in fact, two distinct concepts. They are simply two aspects of the same concept. To support this, even an example is not necessary; it is enough to simply compare the practical conditions of the Jamā‘at under the leadership of Khilāfat and the Jamā‘at in opposition to it. The Jamā‘at under

leadership of Khilāfat is making outstanding progress in every part of the world for the victory of Islam. The Jamā‘at in opposition to Khilāfat is in decadence and ruin in every aspect of faith.

Respected readers! The meaning of Khalīfa is successor. Hence, as is the prophet, the Khalīfa carries on the same tasks, as his subordinate. In fact, the Promised Messiah<sup>as</sup>, along with being a prophet, was also the Mujaddid for the last millennium. For this reason, as his Successors, his Khulāfa also hold the rank of Mujaddidin and are, therefore, also carrying out the same function of reviving faith. This is the Divine decree, which came into operation through the Promised Messiah<sup>as</sup> and will continue to the end of time. This is the comprehensive interpretation, which on the one hand, does true justice to the hadith pertaining to the need of a Mujaddid at the head of every century, while also giving an excellent argument for the continuity of Khilāfat until the Day of Resurrection.

After his own coming, the Promised Messiah<sup>as</sup> did not associate revival of faith with an independent Mujaddid. Rather, he joined the task of revival of faith with Khilāfat. Hence, from now on, no century will be devoid of this blessing. Insha’ Allāh!

In actuality, this is the subject, which Hazrat Khalīfatul-Masīh III<sup>th</sup> so meticulously explained, leaving no room for ambiguity. His words simply presented and further supported the clear and manifest truths expressed by the Promised Messiah<sup>as</sup>. Nothing more.

Thus, a person who goes against this understanding, claiming to be a Mujaddid, will undeniably be contradicting the clear stance of the Promised Messiah<sup>as</sup> on this subject. In fact, such a person would, unfortunately, fall within the category of people mentioned in the verse:

وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفٰسِقُونَ

“Then whoso disbelieves after that, they will be the rebellious” (The Holy Qur’ān, 24:56).

#### 4

The fourth allegation to be raised is as follows:

**The author has admitted the claim of Hazrat Masīh Mau‘ūd<sup>as</sup> that he is the 13th Khalīfa of Islām who descended at the turn of 14th Century. So, it simply means that in previous 13 centuries there was only one Khalīfa in each century and it refutes the innovation of the author that the Arabic word “Mann” in the hadith of Mujaddidīn may mean more than one in a century. Can you provide a reference from the writings of Hazrat Masīh Mau‘ūd<sup>as</sup> to this effect? Why should an Ahmadi disregard the teachings of Hazrat Masīh Mau‘ūd<sup>as</sup> the “Hakam” and “Adal” and prefer others over him?**

**Answer:** Who is overlooking the teachings of the Hakam and Adal<sup>as</sup> and who is following them? The answer is self-evident from the hypocritical schemes of the allegers. However, as to the question of a Mujaddid in every century, if Hazrat Khalīfatul-Masīh III<sup>th</sup> stated that the Promised Messiah<sup>as</sup> is the 13<sup>th</sup> Khalīfa and Reformer of the 14<sup>th</sup> century, how did the alleger deduce that each century only had a single reformer? Use of such logic is clearly reflective of his crookedness!

Hazrat Khalīfatul-Masīh III<sup>th</sup> has simply explained the intent of this hadīth as well as the stance of the Promised Messiah<sup>as</sup> in this regard. That is to say, it is not possible for any century to be devoid of a Mujaddid—at the least, there must be one Mujaddid in every century. If there are more, no matter how many, they all fall within the word “*Mann*” [who/whom] of this hadith. However, the absence of any other claimant to Mujaddidiyyat than the Promised Messiah<sup>as</sup> in the 14<sup>th</sup> century is a testament to the validity of this hadith, on the one hand, and a proof of the truthfulness of the Promised Messiah’s<sup>as</sup> claim to Mujaddidiyyat, on the other. The Promised Messiah<sup>as</sup> has presented this truth as follows:

It is proven from the Holy Prophet<sup>sa</sup> that a Mujaddid must appear in every century. Now, can our ‘Ulamā—who apparently follow Ahadīth— honestly tell us, at the head of this century, who has claimed to be the Mujaddid, based on Divinely revelation? . . . Apart from myself, has anyone else appeared at the head of the 14<sup>th</sup> century, claiming to be the Mujaddid? (*Izālah Auhām, Rūhānī Khazāin*, Vol. 3, pp. 178-179)

Hazrat Khalīfatul-Masīh III<sup>th</sup> has very clearly explained—in reference to Sheikh Muhammad Tahir Gujrati, Mujaddid of the 10<sup>th</sup> Century—that since the Arabic word “*Mann*” can be used for both singular and plural, the Hadīth of the Holy Prophet<sup>sa</sup> indicates that in each century, there would be numerous people who would perform the task of *tajdīd dīn* (reviving faith). It is as if they would be a Jamā‘at. However, this has not only been pointed out by Hazrat Khalīfatul-Masīh III<sup>th</sup>. In fact, the Promised Messiah<sup>as</sup> has repeatedly elaborated extensively on this subject in his book *Shahādatul Qur’ān* and said that such people would be numerous in the *Ummah* (Islamic Dispensation) who would resemble the prophets of Banī Isrāīl in their number and works. Thus, he states:

Now, a person who reflects ought to consider, if God has taken such extraordinary measures of sending thousands of prophets for the revival of the limited law of Moses<sup>as</sup>, which was neither meant for all the nations of the world nor meant to be eternal . . . then, how can this *Ummah*—referred to as the “Greatest Nation” attached to the “Greatest Prophet”—be considered so unfortunate as to be shown the mercy of God for merely thirty years, and after having been shown this Divine light, is once again, abandoned? (*Shahādatul Qur’ān, Rūhānī Khazāin*, Vol. 4, p. 344).

Thus, he is explaining that, just as there were thousands of prophets sent to the *Ummah* of Moses for the revival of faith, so too is the case of the *Ummah* of the Holy Prophet<sup>as</sup>—the greatest *Ummah*; it has also had an abundance of holy personages who carried out the same tasks as the prophets of Isrāīlites. The Promised Messiah<sup>as</sup> states further:

It is extremely important that—ever after the demise of the Holy Prophet<sup>sa</sup>—during times of mischief and discord in this *Ummah*, such reformers constantly appear who are tasked with inviting towards Islam and removing any false innovations, which have fused into religion—one of the tasks of prophets ... (*Shahādatul Qur'ān, Rūhāni Khazāin*, Vol. 4, p. 342).

Then, in discussing the appearance of numerous prophets in other nations, the Promised Messiah<sup>as</sup> writes:

“There is a need for Mujaddidin and Spiritual Successors [Khulafa] in this *Ummah*, just as there was a constant need for old prophets” (*Shahādatul Qur'ān, Rūhāni Khazā'in*, Vol. 4, p. 340).

I have not presented both the reference of the Promised Messiah<sup>as</sup> relating to regarding the appearance of one Mujaddid in every century, as well as that regarding the appearance of many Mujaddid in a century. Thus, in the quotations presented above, it is evident that the Promised Messiah<sup>as</sup> has used the word “*Mann*” both in the sense of one person as well as in the sense of many people. The extract effectively demonstrates that the alleger has blatantly lied and that which was stated by Hazrat Khalīfatul-Masīh III<sup>th</sup> was 100% true and in complete accordance with the writings of the Promised Messiah<sup>as</sup>. This was the same view held by Mujaddadīn, who have passed, as well as the view held by the Aḥmadiyya Muslim Jamā‘at. Furthermore, this view is also corroborated by the practical testimony of God!

This is unfortunate! If the alleger had even just read this last quotation of the Promised Messiah<sup>as</sup> presented above, in all honesty, he may not have dared using such despicable words against his Holiness<sup>th</sup>.

## 5

The fifth allegation the alleger has described is as follows:

**Hazrat Masīh Mau‘ūd<sup>as</sup> has described that the verse “Inna Nahnu Nazzal Nazzikra wa inna lahu la Hafizūn” (Al-Hijr Verse 10) is the fundamental verse regarding this subject and the Ayat Istikhāf is subservient exposition of the same (Reference: Rūhāni Khazāin, Vol. 6, P. 338). The hadīth of Mujaddidīn is further exposition of both above mentioned verses, but the author has not taken into his account this basic fact in his article.**

**Answer:** Obviously Hazrat Khalīfatul-Masīh III<sup>th</sup> was not going to prepare his paper based on the false notions of the alleger. In fact, what he has done is elaborated on the truthful stance of the Promised Messiah<sup>as</sup> on the subject of *Khilāfat* and *Mujaddidīyyat* and clarified the truth of his teachings regarding it. Thus, he has done absolute justice and merely explained the indisputable and decisive stance of the Promised Messiah<sup>as</sup> on this subject.

Dear Readers! The reference which the alleger has given from *Rūhāni Khazā'in* (Vol. 4, p. 338) is incorrect in the first place, as nowhere on this page has the Promised Messiah<sup>as</sup> written on this

subject. However, it is true that the Promised Messiahs has explained this subject on the next page (339). But, even there, in no context has the Promised Messiah<sup>as</sup> even hinted that *Ayat Istikhlaḥ* (24:50) is a subservient exposition to the verse “*Innā Naḥnu Nazzal Nazzikr....*” (14:10). The words of the Promised Messiah<sup>as</sup> are as follows:

This, this verse [meaning *Ayat Istikhlaḥ*] is, in fact, a commentary of the other verse, “*Inna Naḥnu Nazzal Nazzikr....*” It is answering the question of how why and how the Holy Qur’ān will be safeguarded. So, God the Almighty is saying that periodically He will continue to send Khulāfa of the Holy Prophet<sup>sa</sup>. Here the word Khalīfa signifies that they will be successors of the Prophet and will thus partake of his blessings, as it has happened in past ages. (*Shahādatul Qur’ān, Rūhāni Khazāin, Vol. 4, p. 339*)

In this quote, the Promised Messiah<sup>as</sup> has certainly not said that *Ayat Istikhlaḥ* is a “subservient exposition.” Rather, he has stated that it functions as a commentary to the other verse. There is no mention of subservience here whatsoever. But for the sake of argument, even if it were the case, it would make no difference at all. For, God states, “*Al-Qur’ānu yufasīru ba’zuhū ba’zan*” that some parts of the Holy Qur’ān provide commentary to other parts. This is a primary, fundamental and preferential principle of interpreting the Holy Qur’ān. The Holy Qur’ān, in its entirety, is the Word of God and no verse can be called “subservient” as such to undermine its status.

The meaning of this quote of the Promised Messiah<sup>as</sup> is very clear: the task of safeguarding the Holy Qur’ān, mentioned in the verse “*innā naḥnu nazzal nazzkīra...*” is actually explained in *Ayat Istikhlaḥ*—that this work of safeguarding will be carried out through the Khulāfa mentioned in this verse. Thus, it is very clear from this quote that the Promised Messiah<sup>as</sup> has declared Khilāfat to be the basis and means through which the promise of safeguarding the Holy Qur’ān will be fulfilled; in addition, the other blessings of Khilāfat will also become evident. Really, this quote of the Promised Messiah<sup>as</sup> compels a person of pure heart to accept Khilāfat, and through it arrange for safeguarding the Holy Qur’ān, and thereby benefit from all its blessings.

Before raising the allegation against Hazrat Khalīfatul-Masih III<sup>th</sup>, the alleger ought to have carefully read this quotation from *Shahādatul Qur’ān* without any prejudice!

## 6

The sixth allegation which has been raised is:

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

**Answer:** Rising hatred makes the head boil! A person who suffers from such hatred is bound to say the manner of things uttered by this alleger. He should have considered that if the

terms “Masīh Mau‘ūd”, “Quadrat Thāniya”, and “Khilāfat Aḥmadiyya” are not found in the Holy Qur’ān, then by the same token, the term “Khilāfat ‘alā Minhāj Nabuwwat” is also not found in the Holy Qur’ān! Does it mean, God forbid, the Holy Prophet<sup>sa</sup> was wrong or mistaken when he said “Thumma takūnu Khilāfatan ‘alā Minhāj Nabuwwat”? (*Masnad Ahmad bin Hanbal, Masnad Al-Kufiyyīn, Hadith Nu‘mān bin Bashir<sup>ra</sup> wa Mishkātul Masābīh Bābul Anzār wal Tahzīr*). Similarly, terms such as “Dajjāl” are also not found in the Qur’ān, and does that also mean that one should, God forbid, raise allegations against the Holy Prophet<sup>sa</sup>? This clearly is perverse thinking; a direct result of denying the truth!

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

**Never has anyone, from the Promised Messiah<sup>as</sup> to Hazrat Khalīfatul-Masīh V<sup>aa</sup> [including Khalīfa III<sup>rh</sup>], been in denial of Mujaddidiyyat. The words of Hazrat Khalīfatul-Masīh III<sup>rh</sup> are clear that based on the Holy Qur’ān, Khilāfat is the fountainhead, while Mujaddidiyyat is its subordinate. If tajdīd (reformation) is established and is to continue to be established, the only way it can happen is through its attachment, absorption and complete dissolution into Khilāfat. It cannot exist in opposition to Khilāfat.**

As far as the term “Masīh Mau‘ūd” not being mentioned in the Holy Qur’ān is concerned, the principle regarding it is that the Holy Prophet<sup>sa</sup> is the primary and main source of light, while Masīh Mau‘ūd<sup>as</sup> is only his reflection. Similarly, Prophethood is a primary Manifestation of God and its representative is the second Manifestation – Khilāfat. In the same way, when the Khilāfat mentioned in the Qur’ān is present, it is primary in relation to Mujaddidiyyat, which is its representative. When the primary is absent, only then does the secondary takes its place. Primary, in any case, is always mentioned in the Qur’ān. As far as the secondary is concerned—the representatives, the shadow and reflection, etc.,—they are all either mentioned in the Holy Qur’ān or otherwise they are mentioned in the Aḥādīth, etc.

Hence, whatever was presented by Khalīfa III<sup>rh</sup> is the absolute reality and truth, which biased people still yet choose to avoid and concoct false notions. It is a fact that the word “Mujaddid” cannot be found in the Holy Qur’ān, while the mention of Khilāfat can be found literally in it. Yes, the Promised Messiah<sup>as</sup> has proved Mujaddidiyyat in the Holy Qur’ān, by way of inference and has said that the statement of the Holy Prophet<sup>sa</sup> regarding Mujaddid in every century is true. However, the question still remains as to what difficulty this issue poses to the allegor? It is the belief of the Holy Prophet<sup>sa</sup>, the Promised Messiah<sup>as</sup>, the Khulafā of the Promised Messiah<sup>as</sup> and the entire Jamā‘at Aḥmadiyya that the *Khilāfat ‘alā Minhāj Nabuwwat* which was to be established in the last age, would not have a limited time span and would rather continue till the end of time, and that Mujaddidiyyat will also continue, being infused and amalgamated into

Khilāfat. Apart from Khilāfat, there can be neither a Mujaddid nor a Wali. If anyone stands up against this Khilāfat, he would miserably fail, as has always happened.

## 7

The seventh allegation which has been raised is:

“The author has tried to belittle the rank of Mujaddid while Hazrat Masīh Mau‘ūd<sup>as</sup> says:

a) “In so far as being a Mursal [as one sent by God], Prophet and Muhaddis have the same rank” (*Rūhāni Khazā’in*, vol. 6, p. 323).

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

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

**Answer:** This is yet another defamation against Hazrat Khalīfatul-Masīh III<sup>th</sup> by attempting to show that he has in some way undermined the status of a Mujaddid. He was, himself, a great Mujaddid of his time. How could he undermine this rank?

A) In the book and page from which the allegor has presented his argument (a), we find that only a few lines above it, Hazrat Masīh Mau‘ūd<sup>as</sup> has stated:

Just as Hazrat Musa<sup>as</sup> was granted such servants of the Law, for almost fourteen hundred years, who were Messengers of Allāh and recipients of Divine revelation ... so too was our Holy Prophet<sup>sa</sup> also granted such servants of the religion, as per hadīth ‘*Ulamāu Ummatī ka Ambiyāi banī isrāel*’ recipients of Divine Revelation and *Muhaddith*.

After writing this, the Promised Messiah<sup>as</sup> goes on to raise a question, himself, which he then answers:

If it is said that in the Mosaic dispensation Prophets were sent for the help of faith, and Hazrat Masīh<sup>as</sup> was also a prophet, then the answer to this is that in being a Mursal [one who is sent], a Nabi [Prophet] and Muhaddith [Reviver of faith] both hold the same station. Just as Allāh has decreed Prophets to be Mursal [ones who are sent], so has He also declared Muhaddithīn to be Mursal (ones who are sent). It is for this purpose that it is stated in the Qur’ān ‘*Wa Qaffainā mimba ‘dihī birrusul*’.

Even the average reader will easily understand that here the Promised Messiah<sup>as</sup> has not used the word “Mursal” (those who were sent) to mean “Rasul” [Messenger of God] but rather he has used it to mean “those who were sent,” because these “Muhadith” were not “Rasul” in the way understood in the conventional sense, but they were certainly “Rasul” in the sense of being

“those who were sent.” In other words, the Promised Messiah<sup>as</sup> clarified a subtle point: God constantly sent Messengers and Prophets to the Ummah of Moses<sup>as</sup>, whereas He sent Muhaddithīn to the Ummah of the Holy Prophet<sup>sa</sup>; in so far as they are Mursal [those sent by God], Prophet and Muhaddith hold the same status. That is to say, they have both been “sent” and from this specific angle [of being sent] they are both equal. The Holy Prophet<sup>sa</sup> has rendered these “sent ones” with the honour of ‘*Ulamāu Ummati ka Ambiyāi bani Isrāīl*,’ that the Scholars [Divine] of my Ummat will be equal to the Prophets of Isrāīlites. Although, they are not Prophets, yet by status and rank there is a complete resemblance in the two dispensations.

It is absolutely impossible for any Ahmadi to be opposed to this statement of the Promised Messiah<sup>as</sup>. Here, the Promised Messiah<sup>as</sup> has not even mentioned Mujaddid; he has written about Prophets and Muhaddithin. How, then, has the rank of Mujaddid been undermined here, which the alleger is trying to “redeem” by way of dishonouring the Khulafā of the Promised Messiah<sup>as</sup> and insulting the blessed scheme of Khilāfat?

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

It is quite obvious that if such scholars, as mentioned above, were present at the time of Khilāfat Rāshida, they would have surely given their allegiance to Khilāfat and thereby maintain their exalted status. If, however, being present at the time of Khilāfat Rāshida, they would have not given allegiance to Khilāfat, they would be categorized according to the following verse: “*Wa man kafar ba ‘da zālika fa ulāika humul fāsikūn*” that is, “then whoso is ungrateful after that, they will be the rebellious” (*The Holy Qur’ān*, 24:56).

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

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

From this quote of the Promised Messiah<sup>as</sup> how can one possibly conclude that only Mujaddidiyyat would appear in the Ummat and there is no need for Khilāfat? On the contrary, in this very line, the Promised Messiah<sup>as</sup> has explicitly mentioned Khilāfat. Hence, in light of all the writings of the Promised Messiah<sup>as</sup> this quote also means that he has presented all the different stations by combining them into Khilāfat and has said that the coming of Khilāfat is “better” for us. Leaving that which the Promised Messiah<sup>as</sup> clearly declared as “better” and following one’s contrived false beliefs to seek after something of lesser value is nothing short of blindness

When presenting this quote, why did the alleger fail to read the previous page? Had he read this book of the Promised Messiah<sup>as</sup>, which is saturated with spiritual wisdom, without the veil of prejudice, he would surely have been able to see who these Reformers and Divine Successors

were! Just one page before this quote, the Promised Messiah<sup>as</sup> clearly stated that these are the successors (Khalīfa) of the Holy Prophet<sup>sa</sup>. That is why the Promised Messiah<sup>as</sup> presents *Ayat Istikhālāf* and explains:

So, this verse [meaning *Ayat Istikhālāf*] in essence interprets this second verse, “*Inna Nahnu Nazzal Nazzikra . . .*”, providing an answer as to why and how the Holy Qur’ān will be safeguarded. Thus, God the Almighty says that He will periodically send Khulāfa’ of the Holy Prophet<sup>sa</sup>. Here the word Khalīfa indicates that they will be successors to the Prophet and will partake of his blessings, as was the case in the past ages” (*Shahādatul Qur’ān, Rūhāni Khazā’in*, Vol. 4, p. 339).

Now any sensible person can easily discern that those personages through whom the Holy Qur’ān will be safeguarded, will be successors of a Prophet, and who will partake of the blessings of a Prophet will be the Khulafā. Hence, to break away from Khulafā’ is to cut asunder from the blessings of Prophethood and Prophet; to renounce one from the Ba’at of the Khulafā’ is nothing but a spiritual disgrace!

He further continues on the same page:

“The Holy Qur’ān has promised Khulāfa’ in this Ummat, as has just been mentioned above. The Holy Qur’ān promises that in their times, religion will acquire stability; it will stop its decline and chaos, and after fear, peace will be established.”

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

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

While these criteria of recognizing the Mujaddid in the same manner as the Prophets can be correctly applied to Hazrat Masīh Mau‘ūd<sup>as</sup>, for the reason that being a Prophet he is granted a distinct status compared to other Mujaddidīn. This criterion can in no way be applied to other Mujaddidīn. If there was such a principle found in any source, the alleger should have presented it. Mere claims do not prove any principles. It is correct that to recognize the Imām of the Age and pledging his allegiance is necessary, but then it is also an unshakeable truth that after a Prophet, his Khalīfa is the Imām of the Age. To pledge his allegiance is to pledge the allegiance of the Prophet. To leave his allegiance and joining an opposing claimant brings one into the category of people described in, “*Wa man kafar ba‘da zālika fa ulāika humul fāsikūn.*”

Then, without due consideration and indiscriminately, the alleger has set up a criterion for a claimant, that he must announce the descent of Rūhul Qudus (The Holy Spirit). However, can the alleger present examples of the claims and signs of Mujaddidīn from previous centuries, who

were blessed with the Holy Spirit and were recognized by the people of their time using the same criterion as used for recognizing prophets? If the allegor was true in this forged criterion for recognizing Mujaddidīn, he should have presented an example of every Mujaddid from each century that has presented his claim and, along with it, announced that the Holy Spirit has descended upon him. According to the allegor, the signs of their Mujaddidīyyat were the same as those of the prophets and that they should have invited people to accept them, just as Prophets did. However, he cannot present such proofs and will never be able to present them. As such, every new day will continue to testify to his falsity!

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

It is a matter of principle that the Holy Spirit and Army of Angels descend upon the Khulafā of Allāh Almighty. Allāh has appointed Angels for the Khalīfatullāh from the start. If one cannot grasp this concept, it can be learnt from the Hazrat Abdullah Bin Salam<sup>ra</sup> who said the following words to those creating commotion against Hazrat Usman<sup>ra</sup>:

“Cursed are you. Madīna is surrounded by the Angels of God. By God! If you attempt to kill him (kill Hazrat Usman<sup>ra</sup> and destroy the blessings of Khilāfat) then remember these Angels will abandon Madīna”(Tabari).

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

As far as the descent of Angels and the Holy Spirit on Khalīfatullāh is concerned, the Promised Messiah<sup>as</sup> writes:

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

This means that the descent of the Holy Spirit, accompanied by the army of angels, upon the Khalīfatullāh is so fundamental to the true Khilāfat that there is no need, as such, for its

announcement; for without the Holy Spirit, Khilāfat is not really true Khilāfat. It is for this very reason that neither the Khulāfa' Rāshidīn ever made such an announcement, after the demise of the Holy Prophet<sup>sa</sup>, nor did the Khulāfa' Rāshidīn after the Promised Messiah<sup>as</sup> ever need to make such announcements. Hazrat Masīh Mau'ūd<sup>as</sup> also states:

Let the righteous people of the Jamā'at who have pure souls accept the Baī'at in my name. God Almighty desires to draw all those, who live in various habitations of the world—be it Europe or Asia, and who have virtuous nature—to the Unity of God and unite His servants under one Faith. This indeed is the purpose of God for which I have been sent to the world. You too should, therefore, pursue this end, but with kindness, moral probity and fervent prayers. And till that time when someone inspired by God with the Holy Spirit is raised by Him, all of you should work in harmony with one another. (*Al-Wasiyyat, Rūhāni Khazā'in Vol. 20, pp. 306-307*)

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

Although these allegers have malice towards Khalīfa II, Hazrat Musleh Mau'ūd<sup>ra</sup>, nevertheless, his words in regard to the descent of Angels through Khilāfat are presented. He writes:

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

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

## 8

The eighth allegation which has been raised is:

**“The author has based his thesis about Khilāfat Aḥmadiyya on the hadith stating Khilāfat Rāshida will be for 30 years, but Hazrat Masīh Mau'ūd<sup>as</sup> has not given much credibility to this hadith (Reference: Rūhāni Khazā'in, Volume 6, Page 338). Therefore, any reference for the author's approval of it is simply an imputation and “Dajjal”**

**Answer:** The accuser has shown no decency in boldly disrespecting the esteemed *Khulāfa'* of Hazrat Masīh Mau'ūd<sup>as</sup>. It is in regard to such people that the Holy Prophet<sup>sa</sup> said. “*Izā lum tastahyi fasna' ma shi'ta.*” That if you don't even have the slightest bit of shame then go ahead and do whatever you please.

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

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

Another point is that the alleger has made another false allegation that Khalīfa III<sup>th</sup> has based his statement upon the narration of Khilāfat lasting for thirty years. However, it is clear to anyone who reads this article that while presenting the beliefs and stance of the Promised Messiah<sup>as</sup>, his Khulāfa' and the Jamā'at, Khalīfa III<sup>th</sup> did not make this narration his basis, albeit he did partially discuss the subject. However, his real basis is found in the living proofs provided by God, which the Holy Prophet<sup>sa</sup> and the Promised Messiah<sup>as</sup> have both presented. When the Holy Prophet<sup>sa</sup> spoke about the Khilāfat, which would be established immediately after his death, the only limitation he put on it was that after the Khilāfat, a monarchy would be established, and in continuation when referring in detail to the establishment of *Khilāfat 'alā Minhāj Nabuwwat* in the latter days, he attached no limitation to it. That is to say that Khilāfat will now continue to remain in this Ummah. Similarly, the Promised Messiah<sup>as</sup>, after receiving Divine Revelation, announced, according to the statements of the Holy Prophet<sup>sa</sup>, that the second coming of Khilāfat would be established on the pattern of the Khilāfat of Hazrat Abu Bakr<sup>ra</sup>. The coming of this will be better for the Jamā'at. It will be everlasting and will not be broken until the Day of Judgment.

Whosoever demonstrates arrogance against these perfectly clear words of the Promised Messiah<sup>as</sup> is, himself, a perpetrator of clear intellectual and doctrinal dishonesty and committing deception.

The alleger should be ashamed of using words like “imputation” and “Dajjal” when speaking of the holy Khulafā of the Promised Messiah<sup>as</sup>. On one hand, such people claim to be followers of the Promised Messiah<sup>as</sup>, while on the other, they do not refrain whatsoever using filthy language against him and his holy Khulafā. How eloquently has the Promised Messiah<sup>as</sup> stated:

طعنناں برپا کاں نہ برپا کاں بود خود کنی ثابت کہ ہستی فاجرے

This couplet means that the taunts hurled on the holy people do not fall upon them; rather, they only work to prove that the one who is taunting is, himself, a sinner!

Hazrat Khalīfatul-Masīh I<sup>ra</sup> states:

“Apart from the one elected to be the Khalīfa, no one at the time is worthy of holding that rank” (*Haqaiqul Furqan*, Tafsir Surat Al-Nur, Vol 3, p. 226).

He then further states:

The word that applies to those who reject the Khulāfa’ is indeed “Kufr” because that is the Divine Commandment. No matter in what form one disobeys it, it amounts to disobedience ... far from disobedience of the Holy Prophet<sup>sa</sup>, I say even disobeying a single command of God and a single act of disobedience to the Successors of the Holy Prophet<sup>sa</sup> makes one a Kafir (i.e. disbeliever). (*Haqaiqul Furqan*, Tafsir Surat Al-Nur, Vol 3, p. 198)

Then a few lines later he writes:

“It is the promise of God that He will always make Khulāfa’, because of which Islām is superior to the entire world” (*Haqaiqul Furqan*, Tafsir Surat Al-Nur, Vol 3, p. 228).

In the end, a prophecy of the Hazrat Khalīfatul-Masīh I<sup>ra</sup>, which has been fulfilled many times, is presented below. He states:

“The institution of Khilāfat will remain until the Day of Judgment. The opponents of Khilāfat, in the end, will be humiliated” (*Haqaiqul Furqan*, Tafsir Surat Al-Nur, Vol 3, p. 226).

Nowhere in these writings has a separate promise of Mujaddidīn been made. This can only mean that every Khalīfa is the Mujaddid during his time of Khilāfat. In the presence of Khilāfat-e-Rāshida there can be no Mujaddid. During this time there is no greater position than that of the Khalīfa. Khilāfat takes priority over Mujaddidīyyat. Mujaddidīyyat dissolves or becomes combined with Khilāfat or any other higher rank, just as it was combined with the Masīhiyyat, Mahdiyyat, and Prophethood of the Promised Messiah<sup>as</sup>, and Mujaddidīyyat was not its own

entity. Similarly, after him, Mujaddidīyyat will always become one with Khilāfat and will not remain as its own entity.

These alleging people have repeatedly chanted “Mujaddidīyyat - Mujaddidīyyat”, and it is for this reason they commit the evil of abandoning Khilafat. If they are serious in their search and do not wish to create disorder, then they should even take guidance from even one great Mujaddid of the Ummah, Hazrat Jalaluddin Suyutwi<sup>th</sup>. He is among the select few past Imams, who have boldly made a claim of being a Mujaddid. We obviously cannot expect these alлегers to really uphold the greatness of Mujaddidīyyat, all the while making a mockery of the statements of the Mujaddidin. Thus, he states:

وَ آخِرُ الْمَثْنِ فِيهَا يَأْتِي      عَيْسَى نَبِيُّ اللَّهِ ذُو الْآيَاتِ  
يُجَدِّدُ الدِّينَ لِهَذِهِ الْأُمَّةِ      وَفِي الصَّلَاةِ بَعْضُنَا قَدْ أَمَّهْ

(Hujajul Qirāmah, Nawaab Siddiq Khan, p. 138)

Meaning that in the end Hazrat Isa<sup>as</sup>, the Prophet of God, will come with signs and miracles and he will reform the religion of the Ummah. And from amongst us, some will also lead him in prayer (i.e. will do Imāmat for him). He further writes:

“وَبَعْدَهُ لَمْ يَبْقَ مِنْ مُجَدِّدٍ”

After that, there will be left no more Mujaddid.

In this statement, Imām Jalaluddin Suyuti<sup>th</sup> has rendered this veritable prophecy that based on the sayings of the Holy Prophet<sup>sa</sup>, since Khilāfat ‘alā Minhāj Nabuwwat will be established after the Imām Mahdi and Masīh Mau‘ūd, in the presence of this Khilafat, the concept of the appearance of other Mujaddidin and the revival of faith will no longer exist as such, as it did prior to the appearance of the Imām Mahdi; because Khilāfat Rāshida is the best of means for the reformation of religion. Hence the Khulāfa’ of the Promised Messiah<sup>as</sup>, as his successors and as a part of his Khilāfat are his shadows in reforming the people and the religion. Just as the Imām of the time Hazrat Masīh Mau‘ūd<sup>as</sup> has stated:

“After him, there will be no Imām, nor a Messiah – except him who will be his shadow (zill) .... This Imām, who has been called the Promised Messiah by God Almighty is the reformer of this century as well as the reformer of this last millennium” (Lecture Sialkot, Rūhāni Khazā’in, Vol. 20, p. 208).

## 9

The ninth allegation which has been raised is:

**“The author’s assertion that his views are in accordance with the teachings of his predecessor Khulāfa’ is incorrect. First Khalīfa states (Reference: Badar, 23 May 1913) that Qudrat Thāniya means that Mujaddidīn will keep on coming in support of Hazrat Masīh Mau‘ūd<sup>as</sup>. Similarly, 2nd Khalīfa says the same in Tafsir Kabir, Volume 9, Page 319.”**

**Answer:** This is yet another exaggeration by the alleger and is clear deception. The truth can be found in what the Third Khalīfa<sup>th</sup> stated, as every word of his article in question is based on the teachings of the Holy Qur’ān, the teachings of the Holy Prophet<sup>sa</sup>, the writings and will of the Promised Messiah<sup>as</sup> as well as his esteemed Khulāfa’.

The alleger has written that Hazrat Khalīfatul-Masīh I<sup>ra</sup> has presented an excerpt from the newspaper *Badr* of May 23 1913, when in fact the truth is that this newspaper was not even printed on this date, to begin with. Secondly, in the May 22<sup>nd</sup> paper, there is no statement that even remotely hints at *Qudrat Thāniya* [Second Power] to mean Mujaddidīyyat. He has, however, stated at the end that Mujaddidīyyat is combined with Khilāfat. That is why when the Khalīfa I<sup>ra</sup> was asked about the meaning of *Qudrat Thāniya* he wrote:

When the founding father of a nation completes his task, the Hand of God’s Power appears to carry it forward as it is stated in the Holy Qur’ān *Alyauma Akmaltu lakum deenakum wa atmamtu alaikum ni’mati* the manifestation of which was seen during the time of the Holy Prophet<sup>sa</sup>. This also continued after the Holy Prophet<sup>sa</sup>, during the time of his Khulāfa’ and Mujaddidīn. They were all a part of *Qudrat Thāniya*. Furthermore, there can be no limitation on *Qudrat Thāniya*. When a nation becomes somewhat weak, even then God Almighty, according to His Will, sends *Qudrat Thāniya* to complete its power. (*Badar*, May 22, 1913, p. 3-4)

Here Hazrat Khalīfatul-Masīh I<sup>ra</sup> has provided an extremely clear explanation as to the meaning of *Qudrat Thāniya* and has ranked Khilāfat to be its highest form of manifestation amongst the designations to come after Prophethood. Knowing all the facts, the alleger has attempted to deceive the readers by only presenting the position of Mujaddidīyyat. It is clear from these writings of Khalīfa I<sup>ra</sup> that Khilāfat is the highest rank of *Qudrat Thāniya*. After that come various other leaders and subordinates, including Mujaddidīn. There is not even an iota of doubt in this writing. When faith and righteousness no longer remain in the Jamā‘at of believers, and Khilāfat no longer remains, then such leaders and Mujaddidīn take their place. But as long as Khilāfat remains intact, then all the later positions have to immerse and become one with Khilāfat and move along as part of it. Hence, one who disassociates himself from Khilāfat cannot be a real and truthful Mujaddid. He can only be an image of ‘*fa ulāika humul fāsikūn.*’ Instead of reformation from such an individual, one can only expect subversion.

How is it even possible for Hazrat Khalīfatul-Masīh I<sup>ra</sup> to claim, on the one hand, that Khilāfat holds the highest rank of its time, and yet, on the other, say that *Qudrat Thāniya* is Mujaddidīyyat, rather than *Khilāfat ‘alā Minhāj-e-Nabuwwat*? Based on the collective sayings and writings of the Khalīfa I<sup>ra</sup> the above-quoted text can only mean that Mujaddidīyyat continues to exist, by means of its complete immersion into the institution of Khilāfat. It is in this way,

through a complete immersion into Khilāfat, does Mujaddidīyyat becomes a part of *Qudrat Thāniya*; this is for the very reason that according to the instructions of the Promised Messiah<sup>as</sup>, Mujaddidīyyat holds no bearing independent of Khilāfat. Every spiritual status is now immersed in Khilāfat and is subordinate to it, and this is exactly what *Qudrat Thāniya* is. The reason for this is that when the Promised Messiah<sup>as</sup>, in his book *Al-Wasiyyat [The Will]*, gave the news of the manifestation of Qudrat Thāniya, he very powerfully and authoritatively gave the news of the establishment of Khilāfat. He states:

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

Furthermore, the Promised Messiah<sup>as</sup> equated this establishment of *Qudrat Thāniya* to the example of Hazrat Abu Bakr<sup>ra</sup> as he writes:

“Thus, one who remains steadfast till the end witnesses this miracle of God. This is what happened at the time of Hazrat Abu Bakr Siddiq<sup>ra</sup>”

In short, amongst other matters discussed in this quote of the Promised Messiah<sup>as</sup>, the most important and fundamental matter is that being a prophet, it was necessary that Khilāfat Rāshida, that is *Khilāfat ‘alā Minhāj Nabuwwat* be established after him. It is this, to what he refers to when he says it will appear after he departs. When a Prophet departs, it is Khilāfat that succeeds him, not Mujaddidīyyat, as the Holy Prophet<sup>sa</sup> said: “*Mā kānat Nabuwwatun Qattu illa tabiyat-hā Khilāfatun*” (*Kanzul A ‘māl*, Vol 11, p. 259, Maktabah Attarāsāl Islāmī, Beirut).

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

The second point of consideration is, whether the responsibility given to Khalīfa I<sup>ra</sup>, after the demise of the Promised Messiah<sup>as</sup>, was that of Mujaddidīyyat or Khilāfat. Even the children of the Jamā‘at know very well that it was the responsibility of Khilāfat. Those who were present at that time witnessed this miracle, vis-à-vis how God the Almighty established him as a Khalīfa Rāshid, on the pattern of Hazrat Abu Bakr<sup>ra</sup> in precise accordance of the will of the Promised Messiah<sup>as</sup>. The newspaper *Al-Hakam* of May 28<sup>th</sup> 1908 and *Badar* of June 2<sup>nd</sup> 1908, both contain

a letter written by Sadr Anjuman, Jamā‘at Aḥmadiyya to foreign Jamā‘ats. It contained the announcement of his election as Khalīfa, advising members of Jamā‘at:

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

So now in the presence of all these truths, there remains no room for Mujaddidīyyat to leave Khilāfat and acquire its own identity. It was through Hazrat Khalīfatul-Masīḥ I<sup>ra</sup> that a Khilāfat similar to that of Hazrat Abu Bakr<sup>ra</sup> was established in the Jamā‘at of the Promised Messiah<sup>as</sup>. Along with the Khalīfatul-Masīḥ, the believers, the household of Hazrat Masīḥ Mau‘ūd<sup>as</sup>, Sadr Anjuman Aḥmadiyya, and all the Sahaba<sup>ra</sup> had converged in this regard. It was for the stability of this very Khilāfat, for which Khalīfa I<sup>ra</sup> spent his life in a type of Jihad; to defend it against any and every rebelliousness that rose against it. Furthermore, he created the means for the establishment, permanence and perpetuation of this Khilāfat initiated by God the Almighty through the Promised Messiah<sup>as</sup>. Rejecting any thought or whisper against Khilāfat, Khalīfa I<sup>ra</sup> states:

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

So according to Khalīfa I<sup>ra</sup> the true picture and the foremost interpretation of *Qudrat Thāniya* is the Khilāfat similar to that of Hazrat Abu Bakr<sup>ra</sup>: *Khilāfat ‘alā Minhāj Nabuwwat*.

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

The allegor has only given the reference of Khalīfa II<sup>ra</sup> *Tafsir Kabir* (Vol. 9, p. 319), without providing the actual text. We present the original excerpt for the benefit of the readers. While providing the commentary for Surat Al-Qadr, he writes:

“... There is also a prophecy in this verse regarding these Mujaddidīn; as they are also, partially, representatives of the Prophet Muhammad<sup>sa</sup>, and appear at a time of partial spiritual darkness.”

Dear readers, see for yourselves! Does the above quote in any way show that Khalīfa II<sup>ra</sup> considered *Qudrat Thāniya* as meaning Mujaddidīyyat?

Before we delve into the discussion of Khalīfa II's<sup>ra</sup> clear stance on the meaning of *Qudrat Thāniya*, let us first analyze the quote above. In actuality, when presenting the above quote, the allegor only quoted a small part of it in an attempt to misconstrue its meaning. This act alone reveals the allegor's deceptive and perverse ways. Because, adjacent to this quote, just a few lines above, Khalīfa II<sup>ra</sup> says:

Because an imperfect reflection [*Buruz*] is still a reflection, this verse also indicates the appearance of imperfect reflections; that is, the need of such reformers will be felt and although spiritual darkness would not have reached its completion, yet there would be a need for revival. It is found in ahadith that at the head of every century, the world stands in need of a warner, and in Islām, God will continue to send Mujaddid at the head of every century, to fulfill this need.

After this, follow the words already presented above. By only giving the reference, the allegor has tried to take an unfair advantage and misconstrued its meanings. However, as it has now become clear to our readers, Hazrat Khalīfatul Masīh II<sup>ra</sup> has used the term "imperfect reflection" to define the Mujaddidīn. This means that, in comparison to Prophethood or Khilāfat, Mujaddidīn are imperfect reflections. Thus, one who abandons the strong system of perfect reflections to run after imperfect reflections, and supports the deceptive opponents of Khilāfat, follows a most unfortunate path. In reality, according to the will and desire of the Promised Messiah<sup>as</sup>, this system of perfect reflections, through the second manifestation of Allāh's power, continuous eternally till the day of judgment.

Khalīfa II's<sup>ra</sup> precise understanding of *Qudrat Thāniya* can also be assessed from his own writing:

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

You should be aware that the condition of supplication, which the Promised Messiah<sup>as</sup> entwined with the coming of *Qudrat Thāniya* is not exclusive to a specified time. It is rather meant for all times. During the lifetime of the Promised Messiah<sup>as</sup> this condition meant that during his life you should supplicate so that you may experience the first Khilāfat, and during the first Khilāfat this prayer meant, God, please grant us the second Khilāfat after this and during the second Khilāfat this prayer meant that you be granted the third Khilāfat, and during the third Khilāfat this prayer meant that you be granted the fourth Khilāfat. Let it not be that you close the door of this great blessing upon yourself, as a consequence of your own works. Hence, always remain engaged in supplications at the threshold of Allāh. And remember this point very well: as long as Khilāfat remains amongst you, no nation of the world will triumph over you and you will be victorious and triumphant in every field; because God has promised it in these words:

*‘Wa-adAllāhullazina aamanu minkum wa amilusaalihaati layastakhlifannahum fil arz’*  
however, you must also remember *‘wa man kafara ba’da zalika fa ulaaika humul*  
*faasiqoo’n.* (*Khilāfat Rāshida, Anwārul ‘Ulūm, Vol 15, p. 535*)

Anyhow the poor alleger has made vigorous attempts, having taken great pains to extract this one sentence from the commentary of Surat Al-Qadr to prove his point. However, doing so has worked against his point. If his intentions are honest and he truly wishes to do some research, then he must read the books the Promised Messiah<sup>as</sup> and his Khulāfa’ with a pure heart. Certainly, he will not find the real and foremost meaning of *Qudrat Thāniya* to be Mujaddidiyyat written anywhere. On the contrary, he will find its true and prime meaning to be the true Khilāfat. Insha’ Allāh!

In summary, whatever Khalīfa III<sup>th</sup> has stated is a hundred percent correct and based on the sayings and teaching of the Promised Messiah<sup>as</sup> and his honourable Khulāfa’. Either the alleger is, himself, a victim of deception, or has the intention of creating deception, himself.

## 10

The tenth allegation which has been raised is:

***“The author further says that it is not necessary that a Mujaddid should announce his claim. But we find in the practice of Hazrat Masīh Mau‘ūd<sup>as</sup> that prior to his receiving the rank of Masīh Mau‘ūd in 1889, earlier he was granted the rank of Mujaddid in 1885 and he did announce it (Reference: Rūhāni Khazā’in, Volume 2, Page 319). Did he do an unnecessary thing by announcement of him becoming a Mujaddid?”***

**Answer:** Dear Mr. alleger! The Third Khalīfa<sup>th</sup> most definitely did not say that a Mujaddid cannot make the announcement of being so. He simply stated that it is not a necessity to make the announcement of being a Mujaddid. Only an ignorant person would interpret this writing [of the Third Khalīfa<sup>th</sup>] to mean that the Promised Messiah<sup>as</sup>’s<sup>as</sup> announcement of being the Mujaddid is useless. These are merely the designs of your crooked and hateful thoughts.

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

Now what remains is the question of the purpose, need and wisdom for announcing the claim to Mujaddidiyyat by the Promised Messiah<sup>as</sup>. The Promised Messiah<sup>as</sup> writes:

From the Holy Prophet<sup>sa</sup> it is proven that the appearance of at least one Mujaddid is necessary at the head of every century. Now, those scholars who claim to be adherents of Hadith should tell us, without any bias, who has come in this century bearing revelation from God Almighty that he is the Mujaddid. As has been the norm, religion is always being revived. However, the objective of this hadith is that a Promised Reformer (Mujaddid) will be sent by Allāh at the turn of the century, possessing spiritual knowledge and special heavenly signs for identification purposes. Now tell us, that if this humble one is not true in his claim, then who is it that has appeared and made the claim of being the reformer of the fourteenth century in the same manner as this humble one has? (*Azala Auham, Rūhāni Khazā'in, Vol 3, pp. 178- 179*).

That is to say, the Promised Messiah<sup>as</sup> has presented a simple argument for the truth of his claim; other than him, there is no other claimant of Mujaddidiyyat in this century! Hence, the hadith of the Holy Prophet<sup>sa</sup> is a testimony to the truth of his claims. In actuality, it was a Divine marvel that God only raised one Mujaddid in this century. Hence, to take this miraculous claim and question whether this announcement was useless is totally senseless and ridiculous!

## 11

The eleventh allegation which the allegor has raised is that:

**“Further the author says that if someone believes that after Hazrat Masīh Mau‘ūd<sup>as</sup> any Mujaddid should come he belittles Hazrat Masīh Mau‘ūd’s<sup>as</sup> position. To such thinkers, the question is this, that sometime after the Holy Prophet<sup>sa</sup> the Khatamul Anbiyaa (Nabi-e Akhiruz Zamān), Mujaddidīn and Ummati Prophet have appeared but His<sup>sa</sup> position has not been belittled; rather his<sup>sa</sup> beneficence increased, then how can such occurrence belittle the rank of Hazrat Masīh Mau‘ūd<sup>as</sup> ”**

**Answer:** Respected readers! It is clear that either the allegor has not been able to understand the writings of Hazrat Khalīfatul-Masīh III<sup>th</sup> or he is simply lashing out in hatred.

Hazrat Khalīfatul-Masīh III<sup>th</sup> has stated that one who does this belittles the rank of the Promised Messiah<sup>as</sup>. He did not say that his rank is, in actuality, belittled! To [attempt to] belittle, and to actually become belittled are two different things [Concept vs. Reality]. An example to help explain this can be found among these very people. They downplay the rank of Khalīfatul-Masīh and the institution of Khilāfat. However, in doing so, this attempt does not actually belittle the Khalīfatul-Masīh, or the esteemed system of Khilāfat. Yes, this does have one outcome as it goes in Persian: they prove themselves to be impious. Similarly, if a person goes against the desire of

the Holy Prophet<sup>sa</sup> and claims prophethood, then he is doing his part in belittling the rank of the Holy Prophet<sup>sa</sup> and because of such a false claim, this person is proven a liar. Despite this attempt, the rank of the Holy Prophet<sup>sa</sup> is not belittled or diminished in the least. Hence, this allegation, which the alleger has raised against the Hazrat Khalīfatul-Masīh III<sup>th</sup> stems from the craziness of his own mind. The sayings of Huzoor<sup>th</sup> did not carry these meanings.

As far as this statement of the Hazrat Khalīfatul-Masīh III<sup>th</sup> is concerned, when it is read in context, it is obvious he used the quotation [see below] of the Promised Messiah<sup>as</sup> to clarify his [the Promised Messiah<sup>as</sup>] stance. Since the Promised Messiah<sup>as</sup> was Mujaddid *Alf-e-Akhir* [Mujaddid for the last thousand years], no Mujaddid can stand against the will of the Promised Messiah<sup>as</sup> and the Khilāfat established by God, the Almighty. Anyone who defies Khilāfat and claims to be a Mujaddid is also disobedient to the Promised Messiah<sup>as</sup>, standing in defiance to him and therefore, belittles his rank. The Promised Messiah<sup>as</sup> writes:

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

He also states:

”إِنِّي عَلَى مَقَامِ الْخَتْمِ مِنَ الْوِلَايَةِ كَمَا كَانَ سَيِّدِي الْمُصْطَفَى عَلَى مَقَامِ  
الْخَتْمِ مِنَ النَّبُوَّةِ وَإِنَّهُ خَاتَمُ الْأَنْبِيَاءِ وَأَنَا خَاتَمُ الْأَوْلِيَاءِ لَا وَلِيَّ بَعْدِي إِلَّا الَّذِي هُوَ مِنِّي  
وَعَلَى عَهْدِي“

Translation: “I am placed on the pinnacle of *Wilayat* (sainthood) just as my Master, Muhammad Mustafa<sup>sa</sup> is placed on the pinnacle of prophethood. He was the Seal of the Prophets and I am the Seal of the Saints – there is no saint after me, except one who is from me and comes through my ways” (*Khutba Ilhamiyya, Rūhāni Khazā'in*, Vol. 16, p. 70, 96).

So according to the explanation of the Promised Messiah<sup>as</sup> in regard to Khilāfat and Mujaddidīyyat, Khilāfat takes precedence and continues on the pattern of Hazrat Abu Bakr<sup>ra</sup> Khilāfat. As for Mujaddidīyyat, it also continues through its amalgamation into Khilāfat; thus, Mujaddidīyyat does not exist as a distinct entity from Khilāfat. The

Promised Messiah<sup>as</sup> has presented both as a unified entity. So, this is the true, factual and Divinely supported explanation, upon which the true Khilāfat in the Aḥmadiyya Jamā‘at Muslim is living proof for the entire past century. Indeed, the help and support of God the Almighty is with this Khilāfat. This is the guarantor of the success of Aḥmadiyyat and ultimate victory of Islām. If anyone makes a claim against this fact, then simply put, they belittle the rank of the Promised Messiah<sup>as</sup>.

In terms of the above-mentioned statements of Hazrat Khalīfatul-Masīḥ III<sup>rh</sup>, let’s view the explanation he has, himself, provided:

After the Holy Prophet<sup>sa</sup>, one branch of the first system of Khilāfat, which comprised of thirteen Khulāfa’ and Mujaddidīyyat, was completed with the arrival of the Promised Messiah<sup>as</sup>. It is true people should search for the Mujaddid in every century that follows. However, now at the head of every century, if a person seeking a Mujaddid sees a claimant, apart from the Promised Messiah<sup>as</sup> [the Mujaddid of the last millennium]—a claimant who is not the Khalīfa and shadow of the Promised Messiah<sup>as</sup>— does not witness a true Mujaddid. However, the second branch of the first system of Khilāfat, which is also part of Khilāfat Rāshida, continues to exist in the form of the shadows of the Promised Messiah<sup>as</sup> [meaning his Successors]. The Promised Messiah<sup>as</sup> has said, continue fulfilling the condition of having belief and good deeds; for, Allāh promises you the manifestations of His second power—Khilāfat Rāshida— to the Day of Judgment. May Allāh make it such, that by His sheer grace the Jamā‘at can stand firm on its true doctrines, strong faith, and righteous actions, so that this promise of God can continue to be fulfilled in the favour of the Jamā‘at, to the Day of Judgment. (Concluding Address, Annual Ijtima Majlis Ansarullah, October 27<sup>th</sup> 1968; *Monthly Ansarullah*, February 1969)

How crystal clear and truthful is this statement, which, fulfills every promise of Khilāfat and Mujaddidīyyat, without the need for either of these ranks to ever become void. However, the strangest thing here is the stubbornness of these allegerers and the question of why they cannot tolerate the amalgamation of Mujaddidīyyat with Khilāfat? It is for the reason that doing so will destroy their own evil designs. For, it is quite simple to understand that that if the Promised Messiah<sup>as</sup> can be an amalgamation of the ranks of a Mujaddid, a Muhaddith, a Musleh, a Masīḥ and a Mahdi, along with being a prophet—rather even a combination of prophets— why then is it so difficult to conceive that Mujaddidīyyat can also be amalgamated with Khilāfat? In fact, the Promised Messiah<sup>as</sup> is also a combined fulfillment of the all the Mau‘ūd (Promised Ones) of the world religions. Likewise, all the different Mau‘ūd stated in the Holy Qur’ān and Ahadith are also combined in the person of the Promised Messiah<sup>as</sup>. All of this is possible! And yet, regretfully, the opponents of Khilāfat would not ever accept the combination of Mujaddidīyyat with Khilāfat, no matter how many undeniable arguments are presented; no matter how many practical testimonies [by God] and continuous Divine Succour is shown!

If the meaning of a Mujaddid appearing at the turn of the century is to abandon the Baī‘at of Khilāfat and to do the Baī‘at at a so-called Mujaddid, then the Holy Qur’ān, the Ahadith and the writings of the Promised Messiah<sup>as</sup> clearly illustrate that this will not happen! It has never happened in history that Khilāfat is established, and yet an individual stand in opposition and makes a claim to Mujaddidīyyat. After the Promised Messiah<sup>as</sup>, Khilāfat will remain established

until the Day of Judgment. Any other Divine rank, be it Muhadithiyyat, Mujaddidīyyat or Wilayat, will only exist as an amalgamation within Khilāfat. On their own, these other ranks will have no standing!

The fact of the matter is that after the passing of Hazrat Khalīfatul-Masīh I<sup>ra</sup> when the hearts of various elites of the Jama‘at became crooked, they also adopted a similar path by handpicking one aspect of the Promised Messiah’s<sup>as</sup> writing, regarding Prophethood, and cloaking his writing with their concocted explanations, while totally disregarding another crucial aspect of the same subject. Not only did they void themselves of the blessings of Prophethood, which continue through Khilāfat, they also became a manifestation of the warnings of Hazrat Hunzulatul Kātib<sup>ra</sup>. Hence it is the responsibility of a believer to study all the writings of the Promised Messiah<sup>as</sup> as a whole in order to deduce their true meanings. Even more important for the believer is to accept the statements of Khalīfatul-Masīh, in all their context, with true zeal and obedience. Otherwise, it is impossible to be safe from a dismal fall.

After Hazrat Khalīfatul-Masīh III<sup>th</sup>, take the following words of Hazrat Khalīfatul-Masīh IV<sup>th</sup>, under consideration, which proclaim a Divine Decree set in stone. Addressing those who abandon Khilāfat in opposition, and going after Mujaddidīyyat, he states:

I am telling you most truthfully that if such people were to live even for a hundred years, they would still die in a state of utter failure and never see the face of a Mujaddid! Even if their children and the children of their children live long lives before dying, I swear to God! Apart from Khilāfat Ahmadiyya, they shall never see the face of Mujaddidiyat! For this [Khilāfat] has now been made the means of *Tajdid Din* (reformation), which will always fulfill the needs of Jamā‘at, at the head of every century. (*Maahinama Khalid*, May 1994, p. 4)

At the end, here is some advice from Imām of the time Hazrat Khalīfatul-Masīh V (May Allāh be his Helper!). Regarding the prophecy of Holy Prophet<sup>sa</sup> about the re-establishment of Khilāfat, He states:

This [Khilāfat Rāshida - Rightly Guided Khilāfat] which was to be re-established, was going to be done through Hazrat Masīh Mau‘ūd<sup>as</sup>. Thus, the silence of the Holy Prophet<sup>sa</sup> after mentioning the establishment of this Khilāfat tells us that it is perpetual and Divinely Decreed; and no mischievous person nor anyone else has the power to modify that which is Divinely Decreed. This second manifestation or institution of Khilāfat, shall remain forever, Insha’Allāh!<sup>1</sup> The time span of this Khilāfat has no relation with the time span of the Khilāfat which followed the Holy Prophet<sup>sa</sup>. If it is said that the time span of the Khilāfat after the Holy Prophet<sup>sa</sup> was only 30 years, then in fact, that 30-year span was according to the prophecy of the Holy Prophet<sup>sa</sup>, and by that token, the time span of this Khilāfat is unlimited, also in accordance with Holy Prophet’s<sup>sa</sup> prophecy. Thus, in terms of the duration of this Khilāfat, the era of this Khilāfat has no relation to the era of the Khilāfat after the Holy Prophet<sup>sa</sup>. (*Khutba Jummu‘ah*, May 27, 2005)

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<sup>1</sup> As God Willis

Hence, this is a Divine Decree, which has been firmly established and now continues. No power of the world has the ability to eliminate it. In fact, anyone who dares to oppose it will be shattered to pieces. The Promised Messiah<sup>as</sup> states:

Our Holy Prophet<sup>sa</sup> has established that there is a need for an Imam of the time (Imāmu Zamān) in every century and has clearly stated that whosoever returns to God the Almighty, not having recognized the Imām of the time, will do so in a state of blindness and will die a death of ignorance. (*Malḡūzāt*, Vol 5, p. 102)

And who are these Imam of the time? (Imāmu Zamān)

Allāh the Almighty has extended the advent of the Khulāfa’ till the Day of Judgment and this special honour and superiority has been bestowed on Islām for its support and reformation. Mujaddidīn have been sent in every century, and will continue so into the future ... Khulāfa’ have always come to serve and reform the Muhammadi Sharia and will continue to come to do so till the end of time. (*Malḡūzāt*, Vol 10, p 262)

Within the span of the Promised Messiah’s<sup>as</sup> reign of a thousand years, Khilāfat Haqqa<sup>2</sup>, Khilāfat Rāshida, and *Khilāfat ‘alā Minhāj Nabuwwat* are the only means for the reformation of religion. The Promised Messiah<sup>as</sup> writes:

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

The alleger has written that in order to establish unity, we must act upon the teachings of Allāh, the Holy Prophet<sup>sa</sup> and the Promised Messiah<sup>as</sup>.

So far, the alleger is correct in this regard, but he must extend this further to say that the Promised Messiah<sup>as</sup> has declared that Khilāfat is the means of achieving unity after him. In fact, during the time of Hazrat Usman<sup>ra</sup> when there was animosity against Khilāfat and the disbelievers were on the verge of martyring him, he said:

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

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

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<sup>2</sup> The true Khilāfat

## Conclusion

Since the alleger holds a great deal of ill-will for Khilāfat, he cannot fathom the idea that the teachings of the Holy Qur'ān, the Holy Prophet<sup>sa</sup>, and the Promised Messiah<sup>as</sup> are best understood by the Khalīfa of the time. Hence, in the end, for the benefit of the alleger, an excerpt from the writings of Hazrat Shah Ismael Shahīd<sup>th</sup> is presented, which ought to be read with full attention and a keen eye. He says:

A Khalīfa Rāshid [A rightly guided Caliph] is a shadow of God Almighty, a companion of Prophets and Messengers, a treasure house for the progress of faith; follows the footsteps of angels [i.e. interpretation of *اسجدوا لادوم* - he stands at the level of angels in obedience]; the epicentre of all possibilities [i.e. given a particular access to the power of creation via God's attribute of *أَكْبَنُ فَيَكُونُ*]. Furthermore, the Khalīfa Rāshid is the epicentre of all the possibilities that exist for the triumph of Islām in the future. He is the source of pride for innumerable reasons; the officer among the leaders of spiritual knowledge; and head of the office of human fellowships. [What is this office of human fellowship? It is the purpose and objective of human creation. i.e. interpretation of *وما خلقت الجن والانس الا ليعبدون*, also mentioned in the words *يعبدوننى* in *Ayat Istikhlaḫ*]. His heart is, as it were, a throne of manifestation of the Gracious, his bosom replete with compassion, his success a reflection of Divine Glory, his popularity a reflection of Divine beauty, his wrath a piercing judgment, his mercy a fountain of gifts [i.e. he exhibits both manifestations of mercy and wrath]. Turning away from him is to turn away from destiny; opposing him is to oppose the Almighty Lord. A talent that is not used in serving him is a mere figment of imagination and deeply flawed; knowledge that is not used to esteem and honour him is a merely a false and useless illusion. A possessor of excellence who compares his own excellence to him does a thing rooted in associating partners with Allāh, the Almighty. The sign of a possessor of excellence is that he remains occupied in serving him, obeying him, never claiming to be his equal, but considering him as a representative of a prophet.

Khalīfa Rāshid is *Nabi Hakami* [i.e. because of his elevated rank, he implements and continues the commandments of the prophet; from the aspect of this authority, he is, as it were, a prophet]. While in reality, he has not attained the status of prophethood, yet, the rank of Khilāfat is attributed with commandments of the prophets of Allāh. (*Mansabe Imāmat*, Hazrat Syed Muhammad Ismael Shahīd, translated, pp. 86-87, 1949 by Hakeem Muhammad Hussain of Momenpura Lahore)

In short, the Promised Messiah<sup>as</sup> is Mujaddid of the last millennium. During his life, it was not possible for any other person to appear as a Mujaddid, as an independent and distinct personality. Likewise, in the tenure of his thousand years, an independent and distinct personality cannot appear as a Mujaddid. The second point to remember is that based on the practical testimony of God, the prophecies of the Holy Prophet<sup>sa</sup>, and will of the Promised Messiah<sup>as</sup>, the true Khilāfat Rāshida has been established in Ahmadiyya Muslim Jama'at and is destined to continue as the *Qudrat Thania* (second power) of God Almighty.

Now till the Day of Judgement, the prophecy of Mujaddidīyyat will continue to be fulfilled through its amalgamation into Khilāfat, because the real successorship of prophethood is found in Khilāfat and after prophethood, there is no rank equal to the rank of Khilāfat.

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

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

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