Viewpoints of the Aḥmadiyyah Muslim Jamāʿat and the Aḥmadiyyah Anjuman-e-Ishāʿat-e-Islam on

**NUBUWWAT & KHILĀFAT**

*(Prophethood & its Successorship)*

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Four Speeches Delivered on June 10, 1966
Under the Chairmanship
of
Ḥaḍrat Mirzā Nāṣir Aḥmad, Khalifatul Masih III
(may Allah shower His mercy upon him)
at
Masjid Mubārak Rabwah, Pakistan
Viewpoints of the Ahmadiyyah Muslim Jam‘at
and the Ahmadiyyah Anjuman-e-Ish‘at-e-Islam on
Nubuwwat and Khilafat

(Originally published in Urdu as Nubuwwat-o-Khilafat)

A rendering into English of four speeches made by scholars of the
Ahmadiyyah Muslim Jam‘at on June 10, 1966 in a meeting presided
over by Ḥaḍrat Mīrzā Nasir Aḥmad, Khalifatul Masih III. (May Allah
shower His mercy upon him.)

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SYSTEM OF TRANSLITERATION

This book uses the system of transliteration adopted by the Royal Asiatic Society. The same system has been adopted in the Five Volume Commentary and the Short Commentary of the Holy Qur’ān published by the Aḥmadiyyah Muslim Jama’at.

1. at the beginning of a word, pronounced as a, i, u preceded by a very slight aspiration, like h in the English word “honour.”

ث th, pronounced like th in the English word “thing.”

ح h, a guttural aspirate, stronger than h.

خ kh, pronounced like the Scotch ch in “loch.”

ذ dh, pronounced like the English th in “that.”

س s, strongly articulated s.

ذ d, similar to the English th in “this.”

ط t, strongly articulated palatal t.

ظ z, strongly articulated z.

ع, a strong guttural, the pronunciation of which must be learnt by the ear.

غ gh, a sound approached very nearly in the r “grasseye” in French, and in the German r. It requires the muscles of the throat to be in the gargling position whilst pronouncing it.
q, a deep guttural k sound.

\[ \text{ء} \], a sort of catch in the voice.

Short vowels are represented by \( a \) for \( \text{ا} \) (like \( u \) in “bud”); \( i \) for \( \text{i} \) (like \( i \) in “bid”); \( u \) for \( \text{و} \) (like \( oo \) in “wood”); the long vowels by \( \text{ا} \) for \( \text{ا} \) or \( \text{ا} \) (like \( a \) in “father”); \( \text{i} \) for \( \text{ي} \) or \( \text{i} \) (like \( ee \) in “deep”); \( \text{ai} \) for \( \text{أ} \) (like \( i \) in “site”); \( \text{u} \) for \( \text{و} \) (like \( oo \) in “root”): \( \text{au} \) for, \( \text{و} \) (resembling \( ou \) in “sound”).

Please note that in transliterated words the letter \( e \) is to be pronounced as in “prey” which rhymes with “day”; however the pronunciation is flat without the element of English diphthong. If in Urdu and Persian words \( e \) is lengthened a bit more it is transliterated as \( \text{ei} \) to be pronounced as \( \text{ei} \) in “feign” without the element of diphthong thus \( \text{ک} \) is transliterated as “Kei”. For the nasal sound of \( n \) we have used the symbol \( \text{n} \). Thus Urdu word \( \text{مین} \) would be transliterated as “mein”.

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe.

\[ \text{1.} \quad \text{1. These transliterations are not included in the system of transliteration by Royal Asiatic Society.} \]
The following abbreviations have been used in this book; readers are requested to recite the full salutations when reading the book:

**sa**  
ṣallālāhu ʿalaihi wa sallām, meaning “may peace and blessings of Allah be upon him” is written after the name of the Holy Prophet Muḥammadṣa.

**as**  
ʿalāhibiṣalām, meaning “may peace be upon him” is written after the name of Prophets other than the Holy Prophet Muḥammadṣa.

**ra**  
raḍi-Allāho ʿanhu/ʿanbāʾ/ʿanhum, meaning “may Allah be pleased with him/her/them” is written after the names of the Companions of the Holy Prophetṣa and of the Promised Messiahṣas.

**rta**  
raḥmatullāḥʿalaih, meaning “may Allah shower His mercy upon him” is written after the names of deceased pious Muslims who are not Companions of the Holy Prophet Muḥammadṣa and of the Promised Messiahṣas.
Glossary of Important Terms

For the benefit of our readers, some important Islamic terms are explained below.

Allah: Allah is the personal name of God in Islam. To show proper reverence to Him, the Muslims often add “Ta‘āla,” “the Most High,” when saying His holy name.

Ahmadiyyah Muslim Jamā‘at: The Community of Muslims who have accepted all the claims of Ḥaḍrat Mirzā Ghulām Aḥmad as of Qādiān as the Promised Messiah and Maḥdī. The Community was established by the Promised Messiah as, and is now under the leadership of his fifth khalīfah, Ḥaḍrat Mirzā Masroor Aḥmad (may Allah be his help). The Community is also known as Jamā‘at-e-Ahmadiyyah.

Ahmadiyyah Anjuman-e-Ishā‘at-e-Islam: A group of Ahmadi Muslims who, during the time of the Promised Messiah as accepted all the claims of the Promised Messiah as including that of being an Ummati Nabi—a Prophet subordinate to the Holy Prophet⁷ and within his ummah. They also took a pledge of allegiance at the hand of the first khilafah of the Promised Messiah as, Ḥaḍrat Alhāj Maulāvī Nūr-ud-Dīn⁸, but did not accept the khulafā’ who followed him. Ahmadiyyah Anjuman-e-Ishā‘at-e-Islam is also known as
Lahore Group of the Aḥmadiyyah Muslim Community, and Ahl-e-Paighām.

**Amīr**: Leader.

**Ba‘īṭat**: Pledge of allegiance.

**Dajjāl**: The noun form of Dajjāliyyat.

**Dajjāliyyat**: Antichrist.

**Ḥadīth**: A Saying of the Holy Prophet Muḥammadṣa. The plural is “aḥādīth.”

**Ḥaḍrat**: A term of respect used for a person of established righteousness and piety.

**Holy Prophetṣa**: A term used exclusively for Ḥaḍrat Muḥammad, the Founder of Islam (may peace and blessings of Allah be upon him).

**Holy Qur’ān**: The Book sent by Allah for the guidance of humanity. It was revealed to the Holy Prophetṣa, over a period of twenty-three years.

**Imām**: The Arabic word “Imām” means a leader.

**Isti’āra**: Acquisition of a spiritual status by way of symbolism.

**Jamā’at**: The Arabic word “jamā’at” means a community. In this book the word “jamā’at” specifically refers to the Aḥmadiyyah Muslim Jamā’at.

**Kalimah**: Creed of Islamic faith, lā ilāha illallaho Muḥammadur rasūlullāh, meaning: “There is none worthy of worship except Allah; Muḥammad is the Messenger of Allah.”
**Glossary of Important Terms**

**Khalifah:** Caliph is derived from the Arabic word “khalifah,” which means successor. In Islamic terminology, the word righteous “khalifah” is applied to one of the four khulafā’ who continued the mission of Ḥaḍrat Muḥammad(sa), the Holy Prophet of Islam. Aḥmādī Muslims refer to a successor of the Promised Messiah(as) as Khalifatul Masīḥ. Khulafā’ is the plural of khalifah.

**Khalifatul Masīḥ I:** Ḥaḍrat Maulānā Nūr-ud-Dīn(ra), the first successor to the Promised Messiah(as).

**Khalifatul Masīḥ II:** Ḥaḍrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad(ra). He is also called Musleḥ-e-Mau‘ūd (the Promised Reformer) because he was born in 1886 in accordance with the prophecy of the Promised Messiah(as) regarding the birth of a righteous son who would be endowed with special abilities, attributes, and powers. His entire life is a testimony to the fulfilment of the prophecy.

**Khātaman-Nabiyyīn:** Seal of the Prophets, a title bestowed upon the Holy Prophet(sa) in the Holy Qur’ān. The noun form of the concept is called Khatm-e-Nubuwwat.

**Khilafat:** The institution of successorship in Islam.

**Khilafat-e-Aḥmadiyyah:** Khilafat established in the Aḥmadiyyah Muslim Jamā’at after the demise of the Promised Messiah(as).

**Kufr:** Disbelief.

**Majāz:** Acquisition of a spiritual status by way of reflection.
Mahdi: The literal translation of this word is “the guided one.” This is the title given by the Holy Prophet sa to the awaited Reformer of Latter Days.

Muḥaddath: A recipient of frequent converse with Allah.

Mujaddid: Reformer.

Mulham: Recipient of Allah’s revelation.

Nabi: Nabī means a Prophet. See also Ummatī Nabī and Zillī Nabī.

Nubuwwat: Prophethood.

Promised Messiah: The Founder of the Ahmadiyyah Muslim Jamā‘at, Ḥadrat Mirzā Ghulām Āhmad as of Qādiān. He claimed that he had been sent by Allah in accordance with the prophecies of the Holy Prophet sa about the coming of a Mahdi and Messiah from among the Muslims.

Qiblah: The House of God in Mecca towards which Muslims face while offering Prayers.

Rasūl: Messenger [of God]. The noun form is Risālat, indicating Messengership.

Ṣadr Anjuman Ahmadiyyah: An institution established by the Promised Messiah as to run administrative matters of the Ahmadiyyah Muslim Jamā‘at.


Ummah: Followers.

Ummatī Nabī: Ummatī means one who follows the Holy Prophet sa. The term Ummatī Nabī means a follower
Prophet, within the dispensation of the Holy Prophet Muhammad⁷ᵃ and subservient to him in every way.

Ẓilli Nabī: Zill means a reflection. The title of Ẓilli Nabī, given to the Promised Messiah⁷ᵃ, means that he reflected the prophethood of the Holy Prophet Muhammad⁷ᵃ and had no independent status.
Believers in the truthfulness of the Promised Messiah, Ḥadrat Mirzā Ghulām Aḥmad of Qādiān (‘alaihis salām), include a community of people, variously known as the Aḥmadiyyah Anjuman-e-Ishā’at-e-Islam, the Lahore Group of the Aḥmadiyyah Muslim Community, and Ahl-e-Paigham. During the life of Ḥadrat Mirzā Ghulām Aḥmad (‘alaihis salām), leaders of the Lahore Group accepted all the claims of the Promised Messiah as including that of his being an Ummati Nabi—a Prophet subordinate to the Holy Prophet (ṣallallāhu ‘alaihi wa sallam) and within his ummah (followers). They also took a pledge of allegiance at the hand of the first khilafah (caliph) of the Promised Messiah, Ḥadrat Allāh Muḥammadi Nūr-ud-Din (raḍī-Allāho ‘anhu), but did not accept the khulafā’ who followed him.

Although the group is a very tiny fraction among the believers of the truthfulness of Ḥadrat Aḥmad—as being much less than one percent of the total number of Aḥmadīs—they present themselves as the mainstream of his followers and misquote the writings of the Promised Messiah on Internet and in their publications.

They may be under the impression that by this tactic, they will appease the non-Aḥmadi Muslims—especially in Pakistan. They
should remember that this tactic has failed them during the last ninety years. During the agitations incited by the opponents of Ahmadiyyat, as well as in the legal and constitutional debates, they have always been grouped with the followers of Khilāfat-e-ähmadiyyah (caliphate institution of the Aḥmadiyyah Muslim Jamāʿat).

The recent election of Ḥaḍrat Mīrzā Masroor Āḥmad (may Allah be his help) as the fifth khalīfah of the Promised Messiah as and the exemplary faith and devotion shown by the Aḥmadiyyah Muslim Jamāʿat in pledging allegiance to him is one more powerful example of the second manifestation of the Power of Almighty Allah as was prophesied by the Promised Messiah in Al-Waṣiyyat.

We sincerely advise all members of this group to faithfully accept the Promised Messiah as he claimed to be on the basis of Divine revelation an Ummātī Nabī—a Prophet subordinate to the Holy Prophet and within his ummah.

The four speeches in this book present the details of the claims of the Promised Messiah in their pristine purity. This will help those who have accepted the Promised Messiah according to the prophesies of the Holy Prophet; it will also remove the misunderstandings caused by the misrepresentation of his claims.

We are grateful to Mr. Munawar Aḥmad Sa’eed for completing the translation of the booklet, under the direction of Vakīl-ut-Taṣnīf, London. Valuable assistance was provided by ‘Abdul-Wahāb Mīrza, Fouzan Pāl, Luqmān Māhmoōd, Salmān Muḥammad Sājid and Usmān Nāṣīr Chaudhary. May Allah bless them all. Āmin.

Munīr-ud-Dīn Shams
Additional Vakīl-ut-Taṣnīf
London, February 2006
A collection of speeches compiled by
the Ahmadiyyah Muslim Jama‘at
FIRST SPEECH

Nubuwwat of the Promised Messiah

Maulānā Abul ‘Aṭā Jāllundharī
Maulānā Abul ‘Aṭā Jāllundhari
(1904–1977)

Maulānā Abul ‘Aṭā Jāllundhari was born in district Jāllundhar in 1904. At the age of eleven his father brought him to Qādiān for studies, where he completed his Honours in Arabic with distinction.

For five years he served as the Missionary In-charge for Palestine, and acquired great proficiency in Arabic. He started al-Bushrā magazine in 1933 and also started the magazine al-Furqān. He was a prolific writer and wrote numerous books in Urdu and Arabic. He held many public debates on various topics, including one with Maulavī Thana‘ullāh Amritsārī. He served as the Principal of Jāmi‘ah Aḥmadiyyah and Jāmi‘atul-Mubashshirīn from 1944 to 1958. He was also one of the members of the delegations of the Aḥmadiyyah Muslim Jamā‘at in 1953 and 1974 to the Government of Pakistan. He also served as a member of the Iftā’ [Jurisprudence] Committee for many years until his death.

He is one of the three members of the Aḥmadiyyah Muslim Jamā‘at who have been given the title, “Khālid-e-Aḥmadiyyat” by ḨaḍratMuṣleḥ-e-Mau‘ūd[r].
Nubuwwat of the Promised Messiah

References up to 1914 from those who did not take the pledge of allegiance with the Khilāfat-e-Ahmadiyyah after the demise of Ḥaḍrat Khalīfatul Masih Ira

The Messiah of the age has now appeared on the earth; Allah has fulfilled that which He had promised on that day. Blessed is he who believes now, And ranks with the Companions of the Holy Prophetsa by accepting me. The same elixir has been offered to them by the Hospitable God. Glory is to Him who puts my enemies to shame.

(Urdu couplets of the Promised Messiahas)

During the blessed life of the Promised Messiah (‘alaihis salām), all Aḥmads hovered around his spiritual light like moths. They fully recognised his status. All followers firmly believed that by being a servant of the Holy Prophet (sallallahu ʿalaihi wa sallam), and deriving spiritual grace from him, the Promised Messiahas became an ‘Ummati Nabī. They all offered, with utmost zeal and loving devotion, all kinds of sacrifices for the propagation of Islam.
The editor of *Badr* declared this belief as following:

Listen! Every Ahmadi is firmly established on the belief that the holy, noble, and righteous personage, whom people call Mirza Qadiani, is a Nabi chosen by God. (*Badr*, June 18, 1908, p. 11)

According to the Ahmadiyyah Muslim Jamat, no law-bearing Nabi can now come; indeed, anyone who makes such a claim is a disbeliever and liar. The only type of Nabi who can come is one within the ummah of the Holy Prophet [SA], and that is provided he does not bring any new law. The Founder of the Ahmadiyyah Muslim Jamat himself writes:

Now all nubuwwats are closed except the nubuwwat of Muhammad[SA]. No Nabi with a new shari'ah can come. A Nabi without new shari'ah can appear, but only if he is within the ummah. On this basis, I am an Ummati as well as a Nabi. (*Tajalliyat-e-Ilaahiyyah, Ruhani Khazain*, vol. 20, p. 411–412)

In March of 1914, during the establishment of the second khilafat, some people refused to take the pledge of allegiance, and turned themselves outside the pale of khilafat. Up until March of 1914, these people had adhered to the non-law-bearing nubuwwat of the Promised Messiah[AS]. I will confine myself to quoting their references in their own words. These clear statements do not require any further comments or explanations. The first and the second reference deal with fundamental principles, and with the true meanings of *Khâtaman-Nabiyyin*\(^2\) and *lâ nabiyya ba’di*\(^3\). In addition to these two, there are twenty references in which the old and the young

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2. Seal of the Prophets, a title bestowed upon the Holy Prophet [SA] in the Holy Qur’an—al-Ahzab, 33:41

of Group have declared acceptance of the nubuwat and risālat of the Promised Messiah as. The references follow:

**True Meaning of Khatm-e-Nubuwat**

Maulavī Muḥammad ‘Alī, who, from March 15, 1914 to October 13, 1951, was the amīr of the Ahmadiyyah Anjuman-e-Ishā’at-e-Islam [the people who denied prophethood after the first Khaitāfah] writes:

This Community believes that the Holy Prophet as is Khātam-Nabiyyin in the truest sense. We believe that any Nabi, whether old or new, cannot come by acquiring the status of nubuwat without the intermediation of the Holy Prophet as. After the Holy Prophet as, Almighty Allah has closed all doors of nubuwat and risālat, but the door has not been closed for the perfect followers of the Holy Prophet as who follow him completely and acquire the Light of God by fully adopting the colour of his perfect morals, because they are a reflection of the same holy and exalted personage. Other Muslims believe that Prophet ʿĪsā as who passed away six hundred years before him, will return—this belief definitely breaks the Khatm-e-Nubuwat. (Review of Religions, Urdu, May 1908, p. 186)

**True Significance of Lā Nabiyya Baʿdī**

Maulavī ʿUmar Dīn of Simla said:

Our opponents have raised great clamour in interpreting lā nabiyya baʿdī [there is no Nabi after me]. In their speeches, they repeatedly refer to this and thereby declare that the claims of the Promised Messiah as amounted to kufri and dajjāliyyat [appearance of Antichrist]. The truth is that the condition of these people is like the leaders of the Jews. The meaning of there being no Nabi after the Holy Prophet as is that there cannot be a Rasūl who brings a new nubuwat or shariʿah.
There can be a *Nabī* who is a servant of the Holy Prophet.

A scholar of *hadith*, Mullah ‘Ali Qārī, has made this meaning very clear in elaborating the meanings of the *hadith*, “If Ibrāhīm had lived he would have been a *Nabī*.” (*Paigham-e-Šulḥ*, September 16, 1913)

**A Few Quotations from the Aḥmadiyyah Anjuman-e-Ishā’at-e-Islam**

Maulavi Muḥammad ‘Ali

**Chosen and Exalted Rasūl**

1) Maulavi Muḥammad ‘Ali, during his speech in the Aḥmadiyyah Building Lahore, said:

> Whatever meanings the opponents may adopt, we are firmly established on the belief that God can raise *Aḥbiyā’*. He can grant to people the status of the *ṣiddiq* [truthful], the *shahīd* [martyrs], and the *ṣāleḥ* [righteous]. But there needs to be one who asks. The one at whose hand we pledged allegiance was true, he was a chosen and exalted Rasūl, and the spirit of purification had reached its zenith in him. (Speech of Maulavi Muḥammad ‘Ali, Aḥmadiyyah Buildings, quoted in *al-Ḥakam*, July 18, 1908, p. 6)

**Claimant of Risālat**

2) In commenting upon the attitude of the critics of the Promised Messiah and comparing this situation with Charāgh Din of Jammu, Maulavi Muḥammad ‘Ali writes:

Is it not surprising that a man\(^5\), who is a supporter of Islam and makes a claim of risālat, and is establishing the truthfulness of Islam all over the world and is refuting all false doctrines; is being so bombarded with edicts of apostasy as to make his life totally constrained, but when another person\(^6\) makes a claim of risālat in support of Christianity but outwardly claims to be a Muslim, nobody writes a line in opposition of him. (*Review of Religions*, Urdu, May 1906, p. 166)

**Mīrzā Ghulām Aḥmad of Qādiān is Such a Nabī**

3) Maulāvī Muḥammad ‘Aḥlī writes:

Such a Nabī has been raised by Almighty Allah at this time. But people deny his truthfulness, just as they had denied the truthfulness of the earlier ones. Alas! These people should reflect. Have they not been shown the signs that no human can show? Is he not saving them from sin as the earlier Aḥbīyā’ did? Does he not create in them the belief in an All-Knowing and All-Powerful Being, which was inculcated in the earlier nations? Such a Nabī is Mīrzā Ghulām Aḥmad of Qādiān. (*Review of Religions*, vol. 3, July 7, 1904, p. 248)

**Pious Prophets of India**

4) Maulāvī Muḥammad ‘Aḥlī writes:

We believe that the promise of an avatar, which was given to them, was from God. Almighty Allah fulfilled that promise in the person of the righteous Nabī of

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5. i.e., the Promised Messiah\(^a\).
6. i.e., Charāgh Dīn of Jammu.
Promised Mursal\(^7\) of Latter Days

5) Maulavi Muḥammad ‘Alī writes:

To recognise God and to be certain that He really exists is something unique. It can be attained only by observing the miraculous signs of the power and knowledge of God. Such signs are shown only by the Prophets and Messengers of God. It has been the way of God since the beginning that when faith is totally wiped out of the hearts of people, He shows His extraordinary powers by showing miraculous signs through the Prophets. Thus, He creates certainty about His existence in the hearts of people, which creates a pious change in them. Such is the need of this time, because the signs shown by the previous Prophets have become old stories. Nowadays people do not attain such a living and strong faith in their hearts as can burn the inclination towards sin. This is the reason that moral conditions have deteriorated and people have become negligent of spiritual development. Therefore, at this time Almighty Allah sent a Mursal and it is the same Nabī that had been, from the beginning, prophesied to appear in the latter days. Because He who had made the promise knew that someone sent by Him would be needed in the latter days. Therefore, in accordance with this promise, He sent the one appointed by Him to revive faith and religion, so that he should create the certainty of faith in Him in the hearts of people and should demonstrate such powerful signs of God as were witnessed by people

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7. One who has been sent by God.
during the times of the earlier Prophets. Man cannot safeguard himself from the bondage of sin as long as living faith is not created. Without faith man cannot be saved from sin and it is impossible to acquire certainty without observing the fresh manifestations of the power of God. Fresh signs cannot be demonstrated without the coming of one who has been appointed by God. Such a one, a Mursal who can create certainty of faith, is the Founder of the Ahmadiyyah Community. (Review of Religions, Urdu, May 1906, p. 182–183)

A Nabi in Accordance with the Way of God

6) In his review of the magazine Tash’īdh-ul-Adhān, Maulavi Muḥammad ‘Alī writes:

The Tash’īdh-ul-Adhān, a quarterly journal, has started publication from Qādiān and its first number has just become available. It is an example of the high resolve of the young men of this Movement. May God bless it. Its annual subscription is 12 annas (5 English pence). The editor of this journal is Mirzā Bashīr-ud-Dīn Mahmūd Aḥmad, son of the Promised Messiah. This issue of the journal carries an Introduction from his pen covering 14 pages. It will in any case be read and appreciated by the members of the Community, but I wish to draw the attention of the opponents of the Movement to it as a clear proof of the truth of the Movement.... The summary of the essay is that when the world is corrupted and, leaving the way appointed by God, people indulge in all kinds of sins, covet material desires as vultures devour carrion, and are totally oblivious to the Hereafter; it is the way of Allah that He appoints a Nabi at such times. He spreads the true teaching and brings people to the right path. The people, blinded by
sin, and intoxicated by worldly desires, laugh at the *Nabī* or persecute him. They also persecute his companions and try to put an end to his community. However, since that is a community established by God, it cannot be destroyed by human will. Rather, the *Nabī* informs his followers that the opponents will be defeated in the end, and God will annihilate some of them to bring the others to the right path; and this is the way it happens. This is the way of Allah since eternity and this is what has happened now. (*Review of Religions*, Urdu, March 1906, p. 117–118)

**Mir Ḥāmid Shāh of Sialkot**

7) Mir Ḥāmid Shāh of Sialkot writes:

> Understand this point, my dears! Understand it well, We should never forget the teachings of the Messiah. The *Nabī*, *Mulham*, the *Mujaddid*—he is all of these. We should continue to make that proclamation.


**Dr. Sayyed Muḥammad Ḥusain Shāh**

8) Dr. Sayyed Muḥammad Husain Shāh of Lahore writes:

> We thank Allah the Most High hundreds upon thousands of times that the revelation from God⁸ has been fulfilled today. It proves to the world that these are the words of God and the one who brought it is a true *Mursal*. Allah has conclusively proved the point. (*Supplement to Paigham-e-Sulh*, July 27, 1913)

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⁸. The reference is to the revelation to the Promised Messiah in Arabic: The Romans have been defeated.
9) Dr. Bashārat Aḥmad writes:

In summary, they will be Prophets and Messengers, but at the same time they will also be Ummati—within the dispensation of the Holy Prophet⁴; because, in this way their risālat or nubuwwat will not be contrary to Khatm-e-Nubuwwat. (Paigham-e-Ṣulḥ, February 24, 1914)

10) In reference to the Promised Messiah⁶, Dr. Mirzā Yaʿqūb Baig writes:

It is a grace of God that for dotards like us He has raised Ānbiyāʾ, auliyaʾ, and ṣalḥaʾ in every age. (Supplement to Paigham-e-Ṣulḥ, March 5, 1914)

11) Maulāvī Muḥammad Aḥsan of Amroha writes:

In the progeny of Ḥaḍrat Ibrahīm⁶, the Promised Messiah⁶ was born among the children of Isaac⁶ so that the prophecy:

\[ ...\text{and thus do We reward those who do good. (al-Anām, 6:85)}\]

may be fulfilled from both sons. From the children of Ishmael⁶, such perfect and complete leaders of the Messengers (may peace and blessings of Allah upon him) be born that his followers be declared as:

\[ ...\text{You are the best people... (āl-e-ʿImrān, 3:111)}\]
And from the children of Isaac as such a Nabi, the Promised Messiah as be born who is a servant of Ahmad, but along with it, he is also a Nabi. Thus the promise,

...We placed nubuwat among his descendants...
(al-Ankabut, 29:28)

be fulfilled. (Supplement to Badr, January 26, 1911, p. 2)

Maulavi Muḥammad Aḥsan of Amroha also writes:

The holy personage “Mirzā Şahiub” has attained that secondary nubuwat which had been promised for those who follow Allah and the Holy Prophet. As Allah the Most High says:

And whoso obeys Allah and this Messenger of His shall be among those on whom Allah has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. (al-Nisa’, 4:70)

According to this verse, those who are the embodiment of this promise can be siddiq, shahid, or šalihin. And so also they can also be Aḥbiya’, for this reason the Promised Messiah as has been called Nabiullah at many places in authentic aḥādīth. (Footnote, Risālah Atibīyān fī Istiblāṣiṣibīān, July 1908)

As Secretary to the Bahishti Maqbarah, Maulavi Muḥammad Aḥsan of Amroha writes:

9. Cemetery established by the Promised Messiah as in Qādiān in accordance with a vision.
The Promised Messiah and the Mahdi\textsuperscript{as} came for the fulfilment of the promise: They are informed of their ranks in Paradise. And this cemetery was shown to the Promised Messiah\textsuperscript{as} in a vision about two years before his demise in accordance with the \textit{hadith} that: No \textit{Nabī} passes away until he is shown by Allah his place of rest in Paradise.

Therefore, although he breathed his last in Lahore, he was buried in this Bahishti Maqbarah in accordance with the \textit{hadith}: The death of travelers is martyrdom. (Signed July 27, 1908, Register office Bahishti Maqbarah)

\textbf{Statements Under Oath of Maulavi Muḥammad ʿAlī in the Court}

14) a. In the presence of Promised Messiah\textsuperscript{as}, Maulavi Muḥammad ʿAlī appeared as a witness on May 13, 1904. On being questioned by Khwājā Kamāl-ud-Dīn he said:

Anyone who denies the truthfulness of a Prophet is a great liar. Mirzā Ṣāḥib has claimed to be a \textit{Nabī}. His followers believe him to be true in this claim and his opponents consider him false. The Holy Prophet\textsuperscript{as} is true according to Muslims and false according to the Christians.

b. On June 16, 1904, in the presence of the Promised Messiah\textsuperscript{as}, in response to the critique made by Maulavi Karam Dīn, Maulavi Muḥammad ʿAlī said:

Mirzā Ṣāḥib makes a claim of \textit{nubuwat} in his writings. The purport of his claim is that, “I am a \textit{Nabī} but I have brought no new \textit{shari‘ah}.” According to the Holy Qur‘ān
anyone who treats such a true claimant as a liar is a great liar. (Court Proceedings, p. 362)

**Speech of Khwājā Kamāl-ud-Dīn**

15) *Al-Ḥakam* dated May 14, 1911 reports:

The Batālvī, in his essay in *Paisa Newspaper* says that Khwājā Ṣāḥib has repudiated that the Promised Messiah as is a *Nabī* or a *Rasūl*. But the Batālvī will be mortified to learn that within his home Batāla, Khwājā Ṣāḥib stated clearly in his lecture that, “In your neighbourhhood has appeared a *Nabī* and *Rasūl*. It is up to you to believe in him or not.”

16) In the case of Maulāvī Karam Dīn of Bhaiṇ [District Jehlum], acting as attorneys, Khwājā Kamāl-ud-Dīn and Maulāvī Muḥammad ‘Alī, submitted the following statement under the signature of the Promised Messiah as:

There is another view of the matter according to Moḥamedan theology. One who belies a person claiming to be a Prophet is a *kadhdhāb* [great liar] and this has been admitted by prosecution evidence. Now the complainant knew perfectly well that the first accused claimed that position and, notwithstanding that, he belied the accused. Consequently in religious terminology the complainant was a *kadhdhāb*. (Proceedings Gurdaspur Court, p. 194)
Excerpts from Paigham-e-Sulh

A Rasūl of God

17) On December 18, 1913, Paigham-e-Sulh writes:

These calamities tell that a Messenger and vicegerent of the Holy Prophetṣa should appear in the world to prepare a community possessing the characteristics of true believers in accordance with the promise that:

...and We never punish until We have sent a Messenger...
(Bani Israil, 17:16)

But he who does not accept will be awakened by powerful assaults. That is how it happened.

Calamities are Appearing Due to Denial of a Rasūl

18) On January 25, 1914, Paigham-e-Sulh writes:

How good would it be if the Muslims ponder over:

...and We never punish until We have sent a Messenger.
(Bani Israil, 17:16)

Thereby they should try to search for the Rasūl because of whose denial these calamities are appearing so frequently.

Combined Statement

19) Paigham-e-Sulh writes on September 7, 1913 that:

It is our faith that we are among the first devotees of the Promised Messiahas. It was in our presence that his pious personage left the world. It is our faith that the Promised
Messiah\textsuperscript{as} and the awaited Mahdi\textsuperscript{as} was a true Rasül. He appeared to guide mankind in this age. By following him alone the world can find salvation. We declare these matters everywhere and by the grace of Allah, we cannot forsake these beliefs for the sake of anybody.

**Combined Testimony of All Ahl-e-Paighām\textsuperscript{10}**

20) Combined testimony of all Ahl-e-Paighām:

All we Ahmādis who are associated one way or another with the newspaper Paighām-e-Ṣulḥ, declare openly taking God—Who knows the secrets of the hearts—as our witness that it is falsehood to spread such misunderstandings about us. We believe that the Promised Messiah and the awaited Mahdi\textsuperscript{as} was a Nabi, Rasül, and saviour of this age. It is our faith that the salvation of the world depends upon accepting the Holy Prophet\textsuperscript{sa} and his servant the Promised Messiah\textsuperscript{as}. We also believe his true khalīfah our lord and leader Maulānā Ḥāḍrat Maulavi Nūr-ud-Dīn\textsuperscript{ra} to be a righteous leader. If after this announcement anybody spreads misunderstandings about us, then we entrust our affair to Allah.

...And I entrust my cause to Allah. Verily, Allah sees all His servants. (al-Mu'imin, 40:45)

*(Paighām-e-Ṣulḥ, October 16, 1913)*

\textsuperscript{10} Ahl-e-Paighām refers to the Ahmadiyyah Anjuman-e-Ishā'at-e-Islam because their organ is Paighām-e-Ṣulḥ.
In the end, we present one reference which amply and conclusively states the agreed doctrine of all Aḥmādīs.

**Agreed Doctrine of all Aḥmādīs**

1) Sheikh ‘Abdur Raḥmān Miṣrī has written:

I am an Aḥmādī belonging to the period of the Promised Messiah. I took the pledge of allegiance in 1905. I believe the Promised Messiah to be a Nabī, in the same way as I believe in all the other Prophets and Messengers. I made no distinctions in the significance of nubuwwat at that time, nor do I make it now. I was not acquainted with terms like isti‘āra and majāz. Later, the sense in which I saw these words used in the books of the Promised Messiah does not go against my belief. In this sense, I still consider his holiness (may peace be upon him) to be a Nabī by way of reflection—i.e., without a new shari‘ah, and a Nabī who acquires that status by full obedience to the Holy Prophet and loses himself in the obedience of the Holy Prophet. My faith is based on the speeches and writings of the Promised Messiah and the agreed doctrine of the Ahmadiyyah Muslim Jama’at. (Signed: ‘Abdur Raḥmān, Headmaster Madrassa Ahmadiyyah, August 24, 1935)

To sum up, the belief of the Ahmadiyyah Anjuman-e-Isha‘at-e-Islam about the prophethood of the Promised Messiah is exactly the same as that held by the mainstream Aḥmādīs.

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2. Terms in Ṣūfī‘ism referring to the acquisition of a spiritual status by way of symbolism or reflection.

3. This signed statement of Miṣrī Ṣāhib is available in the records of the Jama’at. It has been published repeatedly in *al-Faḍl* and *al-Furqān*.
because they have never repudiated the statements quoted above. The Ahmadiyyah Muslim Jamāʿat also believes that the Promised Messiah (as) was a reflection and servant of the Holy Prophet (sa) and was a non-law-bearing Prophet within the ummah of the Holy Prophet (sa).

And Allah is a witness over what we say.
SECOND SPEECH

Khilāfat-e-Aḥmadiyyah
and the Pledge of Allegiance to Khilāfat

Maulānā Sheikh Mubārak Aḥmad
About the Author

Maulānā Sheikh Mubārak Aḥmad
(1910–2001)

Born in rural Multan, India (now Pakistan) on October 10, 1910, Maulānā Sheikh Mubārak Aḥmad devoted his life in the service of Aḥmadiyyat and Islam at the age of twenty-one. He was one of the pioneering missionaries in East Africa, where he worked from 1934 to 1962. From 1962 to 1979, he held several important positions at the headquarters of the Aḥmadiyyah Muslim Jamā’at. From 1979 to 1983, he served as the Imām of the London Mosque. In 1983, he came to the United States and served as the National Amir. Maulānā Sheikh Mubārak Aḥmad retired in 1990, but remained active in the service of Islam in various official and personal capacities. He also translated the Holy Qur’ān and a book of Ḥadīth (Riyaduṣ-ṣaḥāīḥ) into the Swaheli language.

Maulānā Sheikh Mubārak Aḥmad has the honour of serving Islam and Aḥmadiyyat as a devotee in four continents—Asia, Africa, Europe, and North America. He was an eloquent speaker, a prolific writer and an astute administrator.
Khilāfat-e-Aḥmadiyyah
and the Pledge of Allegiance to Khilāfat

- Sayings of the Promised Messiah
- Sayings of Haḍrat Khalifatul Masih
- Sayings, up to the establishment of the second khilāfat, of those outside the pledge of khilāfat

Those who have not pledged allegiance to the Khilāfat-e-Aḥmadiyyah have adopted the position that there will not be khilāfat of an individual after the Promised Messiah; rather, he has appointed the Anjuman as his khaliṣah and has thereby put an end to the khilāfat by person. On the contrary, those who have pledged allegiance to the Khilāfat-e-Aḥmadiyyah are established on the belief that the system of khilāfat, which was established after the Holy Prophet (ṣallallāhu ʿalaihi wa sallam) has been re-established after the Promised Messiah (ʿalaihis salām).

Which of these beliefs is correct and which Community is on the right path? To find the answer, it is necessary that we turn to the writings of the Promised Messiah. Moreover, we should seek guidance from the sayings of Haḍrat Khalifatul Masih because those now outside the pledge of khilāfat accepted him to be the first khaliṣah of the Promised Messiah. They declared

11. Anjuman here refers to the Ṣadr Anjuman Aḥmadiyyah.
that his sayings would be as sacred as those of the Promised Messiah\textsuperscript{as}. Finally, the statements, up to the establishment of the second \textit{khilāfāt}, of those who did not take the pledge also point towards the right path.

\textbf{Sayings of the Promised Messiah\textsuperscript{as}}

In this respect, I will present two types of sayings from the Promised Messiah\textsuperscript{as}: (I) sayings of a general nature in which there are promises of the establishment of \textit{khilāfāt} among the Muslims on a permanent basis after the Holy Prophet\textsuperscript{as} and (II) specific sayings in which it is pointed out clearly that there would be \textit{khilāfāt} after the Promised Messiah\textsuperscript{as}.

\textbf{Sayings of a General Nature}

1) In his book \textit{Shabādat-ul-Qur\textsuperscript{ān}}, the Promised Messiah\textsuperscript{as} writes:

Some people deny the general application to all Muslims of the verse:

\begin{quote}
\textit{وَكَنَّا أَنْبَثَتْنَى أَكْسُنَّهُمْ وَعَمَّدْنَاهُمْ عَلَى الصَّرَّاعِ بِاللَّهِ}

\begin{quote}
\textit{نَبِيَّ نَعَمَهُمْ فِي الأَرْضِ كَمَا نُعَمِّنَاهُمْ عَلَى الْأُولِيَّاءِ مِن قَبْلِهِمْ}
\end{quote}

Allah has promised to those among you who believe and do good works that He shall surely make them Successors in the earth, as He made Successors from among those who were before them... (al-Nūr, 24:56)

They contend that “those among you” here means only the Companions (\textit{radi-Allah \‘anhum}) and that \textit{khilāfāt} came to an end with them; that it would not re-appear among the Muslims up to the Day of Judgment. In other words, the \textit{khilāfāt} appeared only as a dream or fancy for a brief period of thirty years; after that period
Islam entered upon an everlasting period of doom.  
(Rūhānī Khazā‘īn, vol. 6, p. 330)

2) He further states in the same book:

How can I say that anyone who studies these verses care-fully would not understand that Allah the Most High has made a promise of everlasting khilāfat for the ummah? If khilāfat was not permanent, then what was the significance of drawing a parallel with the khulafā’ of the Mosaic dispensation?

If the righteous khilāfat was to be limited to thirty years and thereafter its period was to be closed forever, then it follows that Allah the Most High had not ordained that the doors of good fortune remain open for the followers of the Holy Prophetṣa. (Ibid., p. 353)

In these writings, the Promised Messiahṣa is correcting the point of view of those who believed that the khilāfat was confined to the Companionsṣa and it closed thereafter. In these writings he made it very clear that the promise contained in the quoted verse is the promise of an everlasting bliss.

3) The basic reason for the establishment of khilāfat also requires that we believe in the general application of the quoted verse. In the same book, Shāhādat-ul-Qur‘ān, the Promised Messiahṣa writes:

Since no one can live forever, Allah the Exalted ordained that the Aḥbīyā’, who are the most honour-able and the best people of the earth, continue their existence upon the earth by way of reflection. For this purpose, God instituted khilāfat so that the world should at no time be deprived of the blessings of the nubuwat. He who limits it to thirty years, foolishly overlooks the true purpose of a khalīfah, and does not
realise that God did not design that the blessings of khilafat to be limited to thirty years after the death of the Holy Prophet (peace and blessings of Allah be upon him) and that, thereafter the world may go to ruin….


**Specific Sayings**

After these statements of general applicability, I will now offer statements which prove beyond a shadow of doubt that the chain of khilafat was destined to remain unbroken after the Promised Messiah as’s and that this khilafat would be personal and would be patterned after the righteous khulafā’ who followed the Holy Prophet sa.

1) In Hamam-ul-Bushra, the Promised Messiah as has narrated a hadith of the Holy Prophet sa and has written:

> Then the Promised Messiah or one of his khulafā’ would travel towards Damascus. (*Ruhani Khazain*, vol. 7, p. 225)

By writing this, the Promised Messiah as has made two very clear statements in favour of khilafat: One, that the Holy Prophet sa has promised that the Promised Messiah as would be followed by khulafā’, one of whom would travel to Damascus; second, he accepted the applicability of this hadith to himself and thus—fifteen years before his demise—he declared that he would be followed by several khulafā’, one of whom would travel to Damascus.

2) Shortly before his demise, the Promised Messiah as wrote al-Wasiyat. In it he writes:

> He lets them sow the seed of it [the truth], but He does not let it come to full fruition at their hands. Rather He causes them to die at such time as apparently forebodes a
kind of failure and thereby provides an opportunity for the opponents to laugh at, ridicule, taunt, and reproach the Prophets. And after they have had their fill of ridicule and reproach, He reveals ye another dimension of his Might and creates such means by which the objectives which had to some extent remained incomplete are fully realized.

Thus He manifests two kinds of Powers. (1) First He shows the Hand of His Power at the hands of His Prophets themselves. (2) Second when with the death of a Prophet, difficulties and problems arise and the enemy feels stronger and thinks that things are in disarray and is convinced that now this Jam′at will become extinct and even members of the Jam′at, too, are in quandary and their backs are broken, and some of the unfortunate ones choose paths that lead to apostasy, then it is that God for the second time shows His Mighty Power and supports and takes care of the shaken Jam′at. Thus one who remains steadfast till the end witnesses this miracle of God. This is what happened at the time of Ḥadrat Abū Bakr Siddiq, when the demise of the Holy Prophet was considered untimely and many an ignorant Bedouins turned apostate. The companions of the Holy Prophet, too, stricken with grief, became like those who lose their senses. Then Allah raised Abū Bakr Siddiq and showed for the second time the manifestation of His Power and saved Islam, just when it was about to fall, and fulfilled the promise which was spelled out in the verse:

\[

d... \\
\text{... دَوَّنَ بَعْضَ التِّغْفِـيْـهـٰمُ أَمَـّا...}
\]
that is, after the fear we shall firmly re-establish them\textsuperscript{12}…
\(\text{\textit{al-Waṣiyyat, Rūhānī Khazā'in, vol. 20, p. 304–305}}\)

Then the Promised Messiah\textsuperscript{as} continues:

So dear friends! since it is the \textit{Sunnatullāh} [way of God], from times immemorial, that God Almighty shows two Manifestations so that two false joys of the opponents be put to an end, it is not possible now that God should relinquish His \textit{Sunnah} of old. So do not grieve over what I have said to you; and nor your hearts should be distressed. For it is essential for you to witness the second Manifestation also, and its Coming is better for you because it is everlasting the continuity of which will not end till the Day of Judgement. And that second Manifestation cannot come unless I depart. But when I depart, God will send that second Manifestation for you which shall always stay with you as promised by God in \textit{Brāhīn-e-Ahmadiyyah}\textsuperscript{13}. (\textit{Ibid.})

Many conclusions flow from this writing of the Promised Messiah\textsuperscript{as}.

\textbf{First.} The second manifestation refers to the \textit{khulafā'}, because the Promised Messiah\textsuperscript{as} writes, “Then Almighty Allah raised Ḥaḍrat Abū Bakr\textsuperscript{ra} to show His second manifestation.” By giving the example of Ḥaḍrat Abū Bakr\textsuperscript{ra}, the Promised Messiah\textsuperscript{as} makes it clear that the second manifestation means \textit{khilāfat}.

\textsuperscript{12} The full meanings of the verse are: ‘…and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange \textit{security and peace} after their fear…’ (\textit{al-Nūr}, 24:56)

\textsuperscript{13} The first book of the Promised Messiah\textsuperscript{as}, published in four parts in 1880, 1882 and 1884.
SECOND. The Promised Messiah\textsuperscript{as} does not limit the application of Āyat-e-Istikhlāf\textsuperscript{14} in the Holy Qur’ān to those appointed directly by God; rather he gives it a general application and regards it as the type of khilāfat which was bestowed upon Ḥaḍrat Abū Bakr\textsuperscript{ra}. Thus, the chain of khulafā’—which started with Ḥaḍrat Abū Bakr\textsuperscript{ra}—is a manifestation of the promise made by Allah the Most High in that verse.

THIRD. It can also be concluded that it is destined that the believers will face trials and tribulations after the demise of the Prophets. These trials have been warded off through the khulafā’. This ancient tradition must also be fulfilled in the Ahmadiyyah Muslim Jamā’at. As the Promised Messiah\textsuperscript{as} writes, “It is not possible that Allah the Most High should change His eternal way.” That is: the Jamā’at was destined to face a severe tribulation after the demise of the Promised Messiah\textsuperscript{as}. A condition of fear would arise, but it would be turned into a peaceful situation in accordance with the eternal way of God. The fact is that the Jamā’at faced many a trial and Allah the Most High protected the Jamā’at through the khulafā’. Thus, the eternal way of God was fulfilled.

FOURTH. These writings also show that the second manifestation would be granted continuation. Up to the Day of Judgment, khulafā’ will continue to appear in the Ahmadiyyah Muslim Jamā’at. The organisation of the Jamā’at will continue to gain strength upon strength and it will become so firmly established that the khilāfat will

\textsuperscript{14} al-Nūr, 24:56.
continue up to the Day of Judgment as the Promised Messiah\textsuperscript{as} writes, “It is eternal and its chain will not be broken up to the Day of Judgment.”

**Fifth.** The second manifestation would appear after the demise of the Promised Messiah\textsuperscript{as}. The second manifestation would come after he is gone, as he writes, “That second manifestation cannot come until I go.”

The Anjuman\textsuperscript{15} had been established during the lifetime of the Promised Messiah\textsuperscript{as}, but the Promised Messiah\textsuperscript{as} writes about the second manifestation that it “cannot come until I go.” As I have stated earlier, the second manifestation refers to \textit{khilāfat}. The question of successors does not arise as long as the principal is present and therefore the Promised Messiah\textsuperscript{as} writes that, “The second manifestation cannot come until I go.” In other words, the system of \textit{khilāfat} would be established after his demise as it was established after the Holy Prophet\textsuperscript{as}.

All these conclusions, which flow from the writings in \textit{al-Waṣīyyat}, show that the system of \textit{khilāfat} would be established forever after the Promised Messiah\textsuperscript{as} and it would always be \textit{khilāfat} in the form of a person.

3) In \textit{Sabz Ishtihār} [Green Pamphlet] the Promised Messiah\textsuperscript{as} writes:

The second way of sending mercy is to send Messengers and Prophets, divinely inspired scholars, \textit{auliyā’}, and \textit{khulafā’}, so that people may be guided to the right path through their leadership and guidance and should attain salvation by following their way. So, Allah the Most High decreed that the progeny of this humble one may

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\textsuperscript{15} Anjuman here refers to the Sadr Anjuman Aḥmadiyyah.
manifest both these forms. (Footnote, Ṣaḥīḥ al-Bukhārī, vol. 2, p. 462)

This writing also shows that the system of khilāfah would be established in the Community of the Promised Messiah as and some of the khulafā’ would be from his progeny.

4) One and a half months before his demise, the Promised Messiah as made a speech in Lahore in which he said:

The Ṣūfis have said that the person who is to be the khalīfah after a sheikh or a Rasūl or a Nabi is the first one who is inspired by God to accept the truth. The death of a Rasūl is a severe earthquake and is a time of great danger. But Almighty Allah provides reassurance through a khalīfah, and that khalīfah revives and strengthens afresh the purpose of the advent of the deceased. Why did the Holy Prophet as not appoint his khalīfah to succeed him? It was because he knew very well that Almighty Allah would Himself appoint a khalīfah.

The Promised Messiah as continued:

In one revelation Allah the Most High has addressed me as sheikh, “You are the sheikh, the Messiah, whose time will not be wasted.” (al-Ḥakīm, April 14, 1905)

This also proves that there would be khulafā’ after the Promised Messiah as.

5) In Paigham-e-Ṣulḥ the Promised Messiah as writes:

Those who are outside my Community are all disunited in their ways and thoughts. They do not follow a leader whose obedience is incumbent upon them. (Ruhání Khazā’in, vol. 23, p. 455)
It is obvious that the leader whose obedience is incumbent upon everyone after the \textit{Nabī}, is a \textit{khalifah}. It was therefore essential that the system of \textit{khilāfat} be established in the Jamā’at so that it may not revert to a scattered condition in nature and thoughts.

6) Similarly, in \textit{Paighām-e-Ṣulḥ}\(^{16}\) the Promised Messiah\(^{\text{as}}\) wrote inviting the Hindus to a pledge of peace and in relation to the breach of that pledge:

\begin{quote}
They would pay a substantial penalty, not less than 300,000 rupees, to the leader of the Aḥmadiyyah Jamā’at. (\textit{Ibid}.)
\end{quote}

This also shows that it is essential that a leader and an Imām, whose obedience is incumbent upon all members, must always be present in the Jamā’at; otherwise the pledge would be meaningless.

These sayings of the Promised Messiah\(^{\text{as}}\) clearly prove that the system of \textit{khilāfat} is destined to continue after the Promised Messiah\(^{\text{as}}\) and it would be the righteous \textit{khilāfat} in the form of individuals. Parliaments or societies have never been established as \textit{khulafā’} nor would they be in future.

\textbf{Sayings of Ḥaḍrat Khalīfatul Masīḥ \textit{Ira}}

Ḥaḍrat Maulānā Ḥakīm Nūr-ud-Dīn\(^{\text{ra}}\) was appointed to the office of \textit{khilāfat} on May 27, 1908. From then upto the time of his demise, he explained the importance of \textit{khilāfat}, and adherence to it, in several of his speeches and sermons.

\(^{16}\) The last book written by the Promised Messiah\(^{\text{as}}\).
On the demise of the Promised Messiah as, he was approached by many leaders of the Jam‘at to take the leadership and accept the pledge of allegiance. These included Khwajā Kamāl-ud-Dīn, Maulāvī Muḥammad ‘Alī and many of their friends. The response which he gave them is worthy of note:

1) If you insist upon making the covenant with me then bear in mind that ba‘ī‘at means to be sold. On one occasion Ḥaḍrat Ṣāḥib [the Promised Messiah as] indicated to me that I should put the thought of my home out of my mind. Thereafter my entire honour and all thinking became attached to him and I have never thought of my home. Thus, ba‘ī‘at is a difficult matter. A person who makes a ba‘ī‘at gives up all his freedom and high flights…

Concluding the speech he said, “Remember all goodness proceeds from unity. A Jam‘at which has no leader is dead.” (Badr, June 2, 1908)

2) After assuming the office of khilāfah he said:

Now I am your khilafah. If anyone should say that the name Nūr-ud-Dīn is not mentioned in al-Waṣīyyat by Ḥaḍrat Ṣāḥib [The Promised Messiah as], I would counter: Nor are the names of Adam as and Abū Bakr as mentioned in earlier prophecies. The whole Jam‘at has accepted me as khilafah by consensus. Anyone who goes against that consensus puts himself in opposition to God. Then listen with attention that if you act contrary to your covenant, your hearts will be filled with hypocrisy. (Badr, June 2, 1908)

3) Then again, he said:

I remind you again that the Holy Qur’aan sets forth clearly that it is Allah Who appoints khulafā’.
Remember Adam as was made khalīfah by God, Who said:

...I am about to appoint a vicegerent [khalīfah] on earth...
(al-Baqarah, 2:31)

What good did the angels achieve by raising an objection to it? You can find it from the Holy Qur'ān and see that they had to prostrate on account of Adam. If someone objects to my khilāfat, even if he be an angel, I would respond: It is better for you to submit to the khilāfat of Adam. If he becomes Iblīs [Satan] by acting with disobedience and pride, he should ponder: what benefit did Iblīs derive from his opposition? I repeat: if anyone objects to my khilāfat, and such an objector is an angel, he will be brought by his right nature to submit to Adam. (Badr, July 4, 1912)

4) Continuing the same speech, he said:

Khilāfat is no light affair. You can derive no benefit by agitating this question. No one will make any of you khalīfah, nor can there be one in my lifetime. When I die it will be only that one concerning whom God so wills who will become khalīfah....

You have made a covenant with me. You should not raise the question of khalīfah. God has made me khalīfah and now I cannot be set aside by any of you, nor has anyone the power to set me aside. If some of you persist in your attitude then remember that I have with me those who like “Khālid bin Walīd” will chastise you as rebels. (Badr, July 4, 1912)
5) At another occasion, he said:

I declare in the name of Allah that Allah has appointed me as khalīfah, just as He appointed Adam as, Abū Bakr and 'Umar ra as khulafā’. (Ibid.)

6) Another of his admonitions is:

If I have been made khalīfah, this is God’s doing in accordance with His design. It is true that He has made me khalīfah for your good. No power can set aside a khalīfah appointed by God. No one of you has the power or strength to set me aside. If God Almighty wills to set me aside He will cause me to die. You must commit this matter to God…. The person who says that he has made me khalīfah utters a falsehood. (al-Hakm, January 21, 1914)

7) Again, he has said:

If anyone say that the Anjuman has made me khalīfah, he utters a falsehood. Such thinking is destructive and should be eschewed. Listen once more that no man or Anjuman has made me khalīfah, nor do I consider any Anjuman capable of appointing a khalīfah. Thus no Anjuman has made me khalīfah, nor do I attach any value to the action of any Anjuman in that context. Should the Anjuman leave me I would not pay any attention to its action. No one has the power to deprive me of the robe of the khilāfāt. (Badr, July 4, 1912)

8) There is another significant statement of Ḥaḍrat Khalifatul Masih Ira in explaining the pledge of allegiance to khilāfāt and remaining faithful to khilāfāt.

A person wrote to Ḥaḍrat Khalifatul Masih Ira: Is it obligatory to take a pledge with you? He said: Whatever is commanded for the original pledge, does apply equally to the branch. The Companions ra of the Holy
Prophet \( \text{ra} \) deemed it obligatory to take the pledge at the hand of the \( \text{khalifah} \) before burying the body of the Holy Prophet \( \text{ra} \). (\textit{Badr}, March 3, 1911, p. 9)

This makes it clear that taking the pledge with every \( \text{khalifah} \) is obligatory. The previous statements make it clear that Allah appoints whomsoever He wills as \( \text{khalifah} \). After the Promised Messiah \( \text{as} \), Allah will appoint whom He wills. The obedience to all the \( \text{khulafā'} \) will be obligatory just as the obedience of the righteous \( \text{khulafā'} \) was obligatory after the demise of the Holy Prophet \( \text{ra} \). Ḥaḍrat Khalifatul Masīh \( \text{Ira} \) considered himself to be the righteous \( \text{khalifah} \) just like Ḥaḍrat Abū Bakr \( \text{ra} \), Ḥaḍrat ʿUmar \( \text{ra} \) and other \( \text{khulafā'} \).

9) Another one of his statements is worthy of note:

A point I wish to make is worth remembering. Despite deliberate attempts, I cannot resist saying so. I have noticed that Ḥaḍrat Khwājā Suleimān (mercy of Allah be upon him) was utterly devoted to the Holy Qur’ān. I love him dearly. He served as \( \text{khalifah} \) for seventy-eight years and he was appointed when he was twenty-two. Remember this matter; I have stated it for a special reason and purely for your benefit. (\textit{Badr}, July 27, 1910)

10) In 1911 when he fell ill, he wrote a testament and handed it over to one of his pupils. He wrote:

\textit{Khalifah: Maḥmūd}

Upon recovery he tore this paper up, which had been sealed.

11) On March 4, 1914, Ḥaḍrat Khalifatul Masīh \( \text{Ira} \) felt very weak. He asked for a pen and ink and wrote the following testament for his successor:
My successor should be righteous, popular, learned and of good conduct. He should exercise forbearance towards the old and new friends of the Promised Messiah\(^\text{as}\). I have been the well-wisher of all of them so should he be. The public teachings of the Holy Qur’an and hadīth should be continued. Greetings of peace. (al-Ḥākm, March 7, 1914, p. 5)

He wrote this testament in his last illness and asked Maulāvī Muḥammad ʿAlī to read it three times and asked him to confirm it.

The will that he left behind relating to his successor also clearly demonstrates that Ḥāḍrat Khalīfatuḥ Masih I\(^\text{as}\) believed in khilāfat by an individual and believed that this is the only way that the traditions set by the righteous khulāfā’ can be preserved; he admonished that the same be adopted after his demise.

**Sayings—up to the Second Khilāfat—of Those Who Did Not Take the Pledge of Khilāfat**

1) It is narrated by Ḥāḍrat Maulāvī Sayyed Sarwar Shāh (may Allah be pleased with him) that:

On May 27th, 1908, on the demise of the Promised Messiah\(^\text{as}\), Khwājah Kamāl-ud-Dīn, Mirzā Yaʿqūb Baig, and Dr. Sayyed Muḥammad Husain Shāh arrived from Lahore to Qādiān. Khwājah Kamāl-ud-Dīn made a very touching speech to the effect that: A Caller came from Allah, who called people towards God. We responded to his call and gathered around him. Now he has returned to his God and has left us behind. The question is: What should we do now?
Sheikh Raḥmatullāh stood and said words to the effect: On my way to Qādiān, I said again and again, and I repeat what I said earlier: Give leadership to the old man [i.e., Ḥaḍrat Maulāvī Nūr-ud-Dīn⁸]. Without that, this Jamāʿat cannot stay united. Everybody agreed with him and no one objected.

2) A petition was submitted to Ḥaḍrat Maulānā Nūr-ud-Dīn⁸ bearing signatures of several members of the Jamāʿat including Sheikh Raḥmatullāh, Dr. Sayyed Muhammad Ḥusain Shāh, Maulāvī Muḥammad ‘Alī, Khwājah Kamāl-ud-Dīn, and Dr. Mirzā Yaʿqūb Baig. It stated:

In accordance with the instructions of the Promised Messiah⁸ as recorded in al-Wāsīyyat, we the Ḥaḥmādis whose signatures are subscribed below, are fully satisfied with a truthful heart, that the first among the immigrants, Ḥaḍrat Maulāvī Nūr-ud-Dīn⁸, who is more knowledgeable and more righteous than all of us, and is the most sincere and oldest friend of our holy leader and whom he has determined to be a model for all of us, as in his couplet:

चूँकि जो दुये अगर तैयर किये जाएंगे

तक़लीफ़ जो दुये अगर बिना लाते जाएंगे

How fortunate would it be if everyone of the Community were Nūr-ud-Dīn,

So would it be if everyone were filled with the light of faith.

It is therefore incumbent that, in the name of Aḥmad⁸, all Aḥmādis who are Aḥmādis now and those who join later, take a pledge. The sayings of Ḥaḍrat Maulāvī Ṣāḥib⁸ should bear the same value as the sayings of the Promised Messiah⁸. (Badr, June 2, 1908)
3) After the demise of the Promised Messiah, the whole Jamā‘at accepted Ḥaḍrat Maulānā Nūr-ud-Dīnra as the khalīfah and took the pledge of allegiance. Khwājā Kamāl-ud-Dīn, in his capacity as the Secretary of Ṣadr Anjuman Ahmadiyyah, made the following announcement on behalf of all members of the Anjuman:

Before the funeral prayers of the Promised Messiah were offered, in accordance with al-Waṣiyyat of the Promised Messiah and in consultation with the leaders of the Ṣadr Anjuman Ahmadiyyah, relatives of the Promised Messiah and with the permission of the Mother of the Faithful, the entire Jamā‘at numbering about 1200, took a pledge at the hand of the most honoured, Pilgrim of the Holy Places, the respected Ḥakīm Nūr-ud-Dīnra. The following respected personages were among those present at the occasion:


Continuing this statement Khwājā Ṣāḥib said:

All those present, whose number is mentioned above accepted him as Khalifatul Masiḥ with unanimity. This letter is for the information of all members of the Jamā‘at. On receiving this message, all members of the Jamā‘at should personally or through letter, take a pledge of allegiance to Ḥaḍrat Ḥakīmul-Ummat khalīfah of the Masiḥ and Mahdi. (al-Ḥakm, and Badr, June 2, 1908)
4) At the end of 1913, the following announcement was made under the signature of Maulāvī Muḥammad ʿAlī, Maulāvī Ṣadr Dīn and Sayyed Muḥammad Ḥusain Shāh:

The whole Jamāʿat is his follower (i.e., of Ḥaḍrat Khalifatul Masīḥ Ira) and all members of the Executive Committee [of Ṣadr Anjuman Aḥmadiyyah] are under a pledge of allegiance to him and are most obedient to him. (Paighām-e-Ṣulh, December 4, 1913)

5) It was also stated by these leaders that:

Pledge of allegiance was in no way contradictory to al-Wasiyyat; indeed, it was exactly in accordance with it. (Paighām-e-Ṣulh, April 19, 1914)

6) A few days after the demise of the Promised Messiahas, on June 21st, 1908, Maulāvī Muḥammad ʿAlī made a speech in Lahore in which he said:

When in the authentic books of these people, Ḥaḍrat Abū Bakr-ra is regarded as the successor to the Holy Prophetṣa and it is clearly admitted that the killing of Musailmah in the presence of Ḥaḍrat Abū Bakr-ra amounted to his being killed in the presence of the Holy Prophetṣa, and also that the attainment of the treasures of Roman and Persian emperors by Ḥaḍrat ʿUmar-ra amounted to the victory of the Holy Prophetṣa over these empires, then why do they not wait that some of the prophecies of the Promised Messiahas be fulfilled by his successors, sincere devotees, or progeny.

(al-Hakm, July 18, 1908, vol. 12, p. 42)
7) In December 1914, Khwājā Kamāl-ud-Dīn made a speech on “The Reasons for the Internal Controversy in Ahmadiyyah Community,” in which he said:

When I performed the pledge, I stated that I would obey him and would also obey the future khulafā’.

(Reasons for the Internal Controversy in Ahmadiyyah Community, p. 70)

From all these statements of those who did not pledge allegiance to the khilāfat during the second khilāfat, it is clear that:

- They agreed that the Jamā’at could not be established on firm grounds without khilāfat.
- They understood from the writings of the Promised Messiah in al-Waṣiyyat that there must be a khalifah.
- The election of Ḥaḍrat Khalifatul Masih Ira was exactly in accordance with al-Waṣiyyat.
- Ḥaḍrat Khalifatul Masih Ira was a righteous Imam whose obedience was obligatory and his sayings amounted to the sayings of the Promised Messiah. They believed in the coming of future khulafā’ after Ḥaḍrat Khalifatul Masih Ira.
- They believed that many prophecies would be fulfilled at the hands of future khulafā’.
- All the leaders admonished all members of the Jamā’at—old and new—to take the pledge of allegiance.
THIRD SPEECH

Positions Taken by
the Aḥmadiyyah Anjuman-e-Ishāʻat-e-Islam
After March 13, 1914 on

Nubuwwat and Khilāfat in
the Aḥmadiyyah Muslim Jamāʻat

Sayyed Mīr Maḥmūd Aḥmad Nāṣir
About the Author

Sayyed Mîr Maḥmūd Aḥmad Nāṣîr
(1929–)

Sayyed Mîr Maḥmūd Aḥmad Nāṣîr was born in 1929 at Qâdiân into a devoted and noble family. His father was Ḥaḍrat Mîr Muḥammad Iṣḥaq ra, the younger brother of Ḥaḍrat Ammān Ḥan ra. He devoted his life for the service of Islam-Ahmadiyyat and was educated at Jâmi’ah Ahmadiyyah.

Sayyed Mîr Maḥmūd Aḥmad Nāṣîr served as the Missionary In-charge in the United States. He represented the Ahmadiyyah Muslim Jamâ’at at the United Nations Conference of World Religions where his thesis on Qur’ān’s invitation to come to the common denominator of worshipping One God was received with great appreciation. He also served as the Missionary In-charge for Spain from 1982 to 1983, and then returned to the international headquarters of the Ahmadiyyah Muslim Jamâ’at to serve as Vâkîl-ut-Taṣnîf.

He is currently serving as the Principal of Jâmi’ah Ahmadiyyah Rabwah, Pakistan.
Positions Taken by
the Ahmadiyyah Anjuman-e-Ishâ‘at-e-Islam
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the Ahmadiyyah Muslim Jamā‘at

I

First Position Taken by
the Ahmadiyyah Anjuman-e-Ishâ‘at-e-Islam\textsuperscript{17}

After the demise of Ḥaḍrat Khalifatul Masîh I (\textit{raḍī-Allaho ‘anhu}) on March 13, 1914, the Ahmadiyyah Anjuman-e-Ishâ‘at-e-Islam tried to bring about a change in the beliefs and doctrines of the Ahmadiyyah Muslim Jamā‘at in an effort to discontinue the institution of \textit{khilāfāt} in the Jamā‘at. To block the election of a \textit{khalīfah} to whom everyone would pledge allegiance, the idea was put forward that even if an \textit{amīr} or a \textit{khalīfah} is elected, taking \textit{bai‘at} at his hand would not be obligatory; only new Ahmadi\textdagger who join the Jamā‘at would have to take the pledge. On March 15, 1914 an essay written by

\textsuperscript{17} It may be noted that the revered speaker used the term “Ahl-e-Paighām,” which has been adopted here as “Ahmadiyyah Anjuman-e-Ishâ‘at-e-Islam” for the convenience of the readers.
Maulāvī Muḥammad ‘Ālī was printed under the caption, An Important Announcement. He wrote:

The second matter to which I would like to draw the attention of the friends is that there is no injunction or testament issued by the Promised Messiah [‘alaihis salām] which would require that those who have joined the Jamā‘at by taking pledge at the hand of Promised Messiah[as] should take a pledge at the hand of someone else.

This statement of Maulāvī Ṣāḥib was in contradiction to his own professed belief. At the demise of the Promised Messiah[as], all of the Jamā‘at considered it incumbent to take a pledge at the hand of Ḥaḍrat Khalīfatul Maṣīḥ[ra]. Maulāvī Muḥammad ‘Ālī gave a new interpretation to the following decision:

I have firm faith in Allah, that this holy personage, Maulāvī Nūr-ud-Dīn[ra] who has been bestowed the title of “Khalīfatul Maṣīḥ,” and who alone is worthy of that title in a true sense, has been granted to us by Allah for fulfilling our spiritual needs. This is the holy, unselfish personage with full trust in Allah that has no match in today’s world. There is no one in our Jamā‘at of his spiritual status, knowledge and understanding. If Allah so wills, He can create thousands of such people, but I speak only of what exists now. His knowledge and cognizance is so high, that we all would bow our heads to him even if we had not taken the pledge of allegiance. But, for the strength of the Jamā‘at, the will of Allah inspired all of us to develop a spiritual bond with this holy and unselfish personage present among us at the demise of the Promised Messiah[as]. His election was not decided just by forty; rather the heads of the entire Jamā‘at bowed to him. About fifteen-hundred members took a pledge at the same time—not a single one, male or female, remained outside the pledge. (Paigham-e-Ṣulh, March 15, 1914)
It is obvious that this interpretation actually contradicted the position adopted by the Ahmadiyyah Anjuman-e-Ishâ’at-e-Islam rather than supporting it, since it pointed out that the first point of complete agreement was on the appointment of one person as a khalîfah to whom submission would be due from everyone. This was exactly according to the will of Allah. After about one month, the Ahmadiyyah Anjuman-e-Ishâ’at-e-Islam came out with a new version of their interpretation. In a long essay entitled: “Open Letter to Maulavi Sher ‘Ali,” Paighâm-e-Šulḥ writes:

For the sake of God, avoid blind following. If we say that Ḥâḍrat Maulânâ Nûr-ud-Dînra did not follow al-Wâsiyyat or that the Jamâ‘at made a mistake, it does not take anything away from their holiness. Human beings do commit such mistakes. The Jamâ‘at or respected Maulânâ Šâhib did not do it on purpose. (Paighâm-e-Šulḥ, April 22, 1914)

The two interpretations show that when one forsakes the truth, he slips and cannot find firm footing. On March 15, it was stated that the election of Ḥâḍrat Khalîfatul Mâsîḥ ra was in accordance with Divine will and that his personage was the same as the personage of the Promised Messiahas. But on April 22, he did not hesitate to state—in support of his modified doctrine—that the complete agreement reached by all Ahmadis and endorsed by the Šadr Anjuman Ahmadiyyah after the demise of Promised Messiahas and in the presence of his holy body, was contrary to the testament of the Promised Messiahas and that Ḥâḍrat Khalîfatul Mâsîḥ ra was a party to this violation.
The second doctrine which the Ahmadiyyah Anjuman-e-Ishā’at-e-Islam adopted about khilāfat after the demise of Ḥaḍrat Khalifatul Masih Ira was that if a khalifah or an amīr is elected, the Šadr Anjuman Ahmadiyyah would not be answerable to him; rather, the Anjuman would be independent in its decisions, and its decisions would be final. Its interpretations would be binding and no one would have the right to instruct it or to reject its decisions. On March 22, 1914, the Ahmadiyyah Anjuman-e-Ishā’at-e-Islam expressed their disagreement with Ḥaḍrat Khalifatul Masih IIra on this point in the following words:

As regards the Šadr Anjuman Ahmadiyyah, he [Khalifatul Masih IIra] wants to keep complete control with himself. We disagree with that because the Promised Messiah has regarded the Anjuman as the vicegerent of the khalifah appointed by God and has regarded its decisions as final unless a Māmūr [appointed by God] cancels them on the basis of a revelation from God.

On the one hand, the Ahmadiyyah Anjuman-e-Ishā’at-e-Islam regarded the Anjuman as completely independent and free, and regarded its decisions as final and binding. But on the other hand, when they found its decisions to be at variance with their own doctrines, they made fun of it. On March 22, 1914, Paighām-e-Ṣulḥ published the report on the first meeting of the Anjuman after the demise of Ḥaḍrat Khalifatul Masih Ira in the following words:
Today, a meeting of the Şadr Anjuman Aḥmadiyyah was held. The following were present: Şāhibzādah Mirzā Bashīr-ud-Dīn Mahmūd Aḥmad, Miṭaḥ Bahār Aḥmad, Nawāb Muḥammad ‘Āli, Dr. Miṭaḥuddīn Ismā‘īl, Dr. Khalīfah Rashīd-ud-Dīn, Ḥaḍrat Maulāvī Muḥammad Aḥsan, Maulāvī Sher ‘Āli, …Maulāvī Muḥammad ‘Āli, Sheikh Raḥmatullāh, Sayyed Muḥammad Ḥusain Shāh, Dr. Miṭāqāb Baig, and Māulāvī Şadr Dīn. Moreover, the written opinions from Miṭāqāb Shāh and Māulāvī Ghulām Ḥusain were presented. This was the first session which took place after the demise of Ḥaḍrat Khalīfatul Masīḥ I[18]… In short, it included five members who have not taken the pledge of allegiance to the second khilāfat, and seven who have taken the pledge or are close relatives[18]. They did what they wanted. Even matters not included in the agenda were approved in a dictatorial manner. Some members objected and wanted to have their disagreement noted. But it was not noted. These events foretell what is about to happen to the Şadr Anjuman Aḥmadiyyah which is the successor to the khilāfah of God [the Promised Messiah[18]].

The report further stated that:

Ḥaḍrat Khalīfatul Masīḥ I[18] had directed Māulāvī Sher ‘Āli I[18] to go to London and repeatedly admonished him to go to England to help Khwājah Şāhib. But alas! This directive of Ḥaḍrat Khalīfatul Masīḥ I[18] was buried along with his body…. Despite the disagreement expressed by seven members, the members of the Anjuman, which comprised mostly of the relatives of Şāhibzādah Şāhib[19] and totaled eight including the vote

18. It may be noted that this statement constitutes an admission that the majority of the members of the Şadr Anjuman Aḥmadiyyah took a pledge of allegiance to the second khilāfah.

19. Reference is to Ḥaḍrat Miṭāqāb Bashīr-ud-Dīn Mahmūd Aḥmad I[18].
of the presiding officer, made this undesirable decision. Thus, Maulāvī Sher Ṭāli ra was deprived of this good deed and the injunction of Ḥāḍrat Khalifatul Masīh I ra was disobeyed and dishonoured. *Inna lillāhi wa inna ilaihi raji’un* 20. The following members could not tolerate the insult done to the directive of Ḥāḍrat Khalifatul Masīh I ra. Thinking that they might be considered responsible for this violation, the following members walked out:

...Maulāvī Muḥammad ‘ʿAlī, Sheikh Raḥmatullāh, Mirzā Yaʿqūb Baig, Dr. Sayyed Muḥammad Aḥsan (*Paighām-e-Ṣulḥ*, April 12, 1914)

The above statements of *Paighām-e-Ṣulḥ* show an intriguing contradiction. On the one hand they regard the Anjuman to be above the pledge of allegiance to the Kahlīfah and regard its decisions as final. But on the other hand, when they find the decisions of the Anjuman unacceptable they criticise it and walk out of its meeting.

III

**THIRD POSITION TAKEN BY**
**THE AḤMADIYYAH ANJUMAN-E-IŠHĀ’AT-E-ISLAM**

When someone denies a truth, he has to deny many other truths. This is what happened to the Aḥmadiyyah Anjuman-e-Išhā’at-e-Islam.

- After the demise of Ḥāḍrat Khalifatul Masīh I ra, they rejected the truthful Islamic *khilafāt* in the Aḥmadiyyah Muslim Jamā’at.

20. Meaning: To Allah we belong and to Him shall we return.
When they were reminded by those who had taken the pledge of khilāfat that: a. ahādīth give the title of Nabī to the Promised Messiah, and b. Promised Messiah has been repeatedly addressed by the word Nabī in his revelations, and c. khilāfat is a topic which comes within the subject of nubuwwat, and as declared by Ḥaḍrat Khalifatul Masih I, whatever applies to the original directive would apply to its subordinate matters; they started rejecting the nubuwwat of the Promised Messiah.

In the beginning, they did not dare to do so openly. Rather they continued to use the term Nabī in mentioning the Promised Messiah. For example on March 22, 1914 Paigham-e-Sulh writes: We belong to the followers of a Nabī.

Then on April 12, 1914, addressing Maulāvī Shēr ‘Alī, it writes:

You are making an ordinary statement in contradiction to the clear statement of a Mursal [the one sent by God] and Māmūr.

However, gradually, under the pretext of ẓillī [reflective] and burūzī [spiritual re-appearance], they started rejecting the nubuwwat of the Promised Messiah. On April 12, Paigham-e-Sulh gave the following rationale for this rejection:

Al-Fadl says that: “According to Curzon Gazette Ḥaḍrat Mīrzā Ghulām Ahmad was not a Nabī; therefore his son should be his successor. This is its mistake. Mīrzā Sāhīb was a Nabī and his successorship should be settled in the same manner as it was settled for previous Aḥbiyā’.”

We wanted to write about this issue in detail, but will confine ourselves to a short note for the sake of brevity. The surprise is that al-Fadl in its earlier issue had accepted that Mīrzā Sāhīb is a ẓillī Nabī but now it regards him to be a Prophet like earlier Prophets. Were all earlier Aḥbiyā’ of the
same nature as Mirzā Šāhīb; were they all Prophets by way of reflection?

The terms *zillī* and *burūzī* are terms of the orders of Ṣūfī ‟ism, not of the order of the *Aḥbāyā. * Has there been any *Nabī* who called himself a *zillī* or *burūzī* *Nabī*? Did any *Nabī* add such qualifications to his *nubuwwat*? Did any *Nabī* draw a distinction between *Aḥbāyā* on the basis of concepts like permanent, non-permanent, partial, dependent, law-bearing, non-law-bearing, defective or perfect prophethood?

The terms *zillī* and *burūzī*, are terms of Ṣūfī ‟ism. The distinction between law-bearing *Aḥbāyā* has also been only made by these people. There is no mention of it in Qur’ān, Ḥadīth, or in previous scriptures.

In brief, the denial of *khilāfāt* on the part of the Aḥmadiyyah Anjuman-e-Ishā’at-e-Islam ended up in their denial of *nubuwwat*. The words *zillī* and *burūzī*, which the Promised Messiah⁹⁸ had used to describe the high status granted to him, were used by the Aḥmadiyyah Anjuman-e-Ishā’at-e-Islam to deny his *nubuwwat*. As a matter of fact, by using these terms, the Promised Messiah⁹⁸ does not deny his claim of *nubuwwat*. Rather they indicate its high status, because the real *nubuwwat* is that of the Holy Prophet⁹⁸; all other prophethoods and spiritual stages are a reflection of the light of Muḥammad⁹⁸. The ultimate cause of the creation of the universe is the holy personage of the Holy Prophet⁹⁸. According to the Ḥadīth, “The first thing that was created was my light,” the light of Muḥammad⁹⁸ was the first to be created. All other prophethoods and spiritual stages of perfection were created afterwards. However, until the time that the Holy Prophet⁹⁸ himself appeared and the complete and perfect teaching was revealed in the Holy Qur’ān, no *Nabī* could become a complete and perfect reflection of the
Holy Prophet's. Therefore, no Nabi was called a zill Nabi. But when the Holy Prophet himself appeared and the complete and perfect teaching was revealed in the Holy Qur'an, then the being who completely lost his own identity in submission to the Holy Prophet was declared to be complete reflection of the Holy Prophet and was deemed fit for the title of zill Nabi. The earlier Anbiya', since they were only partial reflection of the Holy Prophet did not deserve that title.

Allahumma salli ala Muhammadin wa ala ali Muhammadin wa bariq wa sallim innaka hailun majid.

[Bless O Allah, Muhammad and his progeny and prosper him and grant him peace. Thou art Praiseworthy and Glorious]
FOURTH SPEECH

Belief of the Promised Messiah\textsuperscript{as} and His Successors About the Nubuwwat of the Promised Messiah\textsuperscript{as}

Maulānā Jalāl-ud-Dīn Shams
About the Author

Maulānā Jalāl-ud-Dīn Shams
(1901–1966)

Born in 1901, Maulānā Jalāl-ud-Dīn Shams was educated at Jāmi‘ah Aḥmadiyyah, the Missionary Training Centre of the Aḥmadiyyah Muslim Jamā’at at Qādiān. After completing his Honours in Arabic from the University of Punjab, he served the Jamā’at in various capacities. In 1925 he was appointed in-charge of the Aḥmadiyyah Muslim Missions, Middle East countries, where he served for seven years. Subsequently in 1936 he was sent to England where he served as the Imām of the London Mosque up to the end of the Second World War. In 1946 he returned to the headquarters of the Movement. He was appointed Nazir-e-Islāho-Irshād (in-charge of the missionary work in Pakistan) a post which he held until his death on October 13, 1966.

He is one of the three members of the Aḥmadiyyah Muslim Jamā’at who have been given the title, “Khālid-e-Aḥmadiyyat” by Ḥaḍrat Muṣleḥ-e-Mau’ūd. He has written over forty books in Urdu, Arabic and English.
Belief of the Promised Messiah\textsuperscript{as} and His Successors about the Nubuwwat of the Promised Messiah\textsuperscript{as}

References Before and After 1914

I

Prophecies of the Holy Prophet\textsuperscript{sa}

Fourteen hundred years ago, Ḥaḍrat Khātaman-Nabiyyin, the Holy Prophet (\textit{salallāhu ‘alaihi wa sallam}), gave the glad tiding to his followers of a leader, the Promised Messiah (\textit{‘alaibis salām}) and Awaited Reformer, who would judge between them with equity and would lead them on the right path. The Holy Prophet\textsuperscript{sa} used the word \textit{Nabī} four times for this Promised One (\textit{Ṣahih Muslim}\textsuperscript{21}).

The Holy Prophet\textsuperscript{sa} asked his followers to convey his \textit{salām}\textsuperscript{22} to this great and holy personage. The Holy Prophet\textsuperscript{sa} also said referring to this unique personality:

\begin{itemize}
\item 21. Book of traditions of the Holy Prophet\textsuperscript{sa}.
\item 22. Greetings of peace.
\end{itemize}
There is no Prophet between me and him.” (Sunan Abi Daud\textsuperscript{23})

That is:

I am a Nabī, and he will be a Nabī.

The Holy Prophet\textsuperscript{a} further said in describing the honour and stature of this grand personality that, “Abū Bakr is the most honoured within my ummah, except if a Nabī should appear.”

### II

**Fulfilment of the Prophecies**

Then the blessed moment arrived when the holy personage, whose advent had been awaited by thousands of pious Muslims, was raised in the holy town of Qādīān. He was granted the status of a Nabī and a Rasūl in the sacred converse revealed to him by Almighty Allah. _Brāhīn-e-Aḥmadiyyah_, published in 1882–1885, includes the revelation:

He it is Who sent His Rasūl with guidance and the religion of truth, that He may make it prevail over every other religion.  
(_Brāhīn-e-Aḥmadiyyah_, Rūḥānī Khāzā’in, vol. 1, p. 498)

Another revelation from Allah follows in the same book, “Champion of God, in the mantle of Aḥbā‘ī.” (_Ibid._, p. 504) In the same book, very close to the above, is the revelation from Allah, “Muḥammad is the Messenger of Allah. And those who are with him are hard against the disbelievers and tender among themselves.” (_Ibid._, p. 508)

The Promised Messiah\textsuperscript{a} writes that, “In this Divine revelation I have been named Muḥammad and also a Rasūl.” (_Eik\textsuperscript{23}. Book of traditions of the Holy Prophet\textsuperscript{a}."

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\textsuperscript{23} Book of traditions of the Holy Prophet\textsuperscript{a}.\n
Ghalatī kā Izālah, Rūḥānī Khazā’in, vol. 18, p. 207). Similarly Almighty Allah revealed to him the following, as a saying of the earth, “O Nabī of God, I had not recognised you.” (Haqīqat-ul-Wahi, Rūḥānī Khazā’in, vol. 22, p. 100). Similarly Allah addressed him as a Nabī in the revelation, “O Nabī of God, feed the wayfarer and the hungry.” Similarly he was called a Nabī in the revelation, “A Nabī came to the world, but the world accepted him not.”

In brief, over a period of twenty-three years, Allah the Most High addressed him as Nabī, Rasūl and Mursal. During the last ten years of his life these words appeared with greater frequency.

III

Belief of the Promised Messiah

When the Promised Messiah received the honour of converse with God, and was repeatedly addressed as a Nabī, a Rasūl and a Mursal, he was inclined to interpret these terms in light of the prevailing belief and terminology which had gained common acceptance among the Muslims over the period of one thousand years. He regarded the words Nabī, Rasūl and Mursal, which had been revealed to him, as equivalents of Muḥaddath, because the Muslims at that time commonly defined a Nabī is one who:

1) brings a complete new shari‘ah, or abrogates a previous shari‘ah;

2) is not the follower of a previous Nabī, but acquires an independent status on his own merit.
The Promised Messiah as writes:

Since according to the definition, Nabî and Rasûl in Islam means one who brings a complete new sharî‘ah, or abrogates some of the ordinances in the previous sharî‘ah, and since the Anbiyā’ are not known as the followers of a previous Nabî and instead attain relationship with God without the intermediation of any other Nabî, therefore, let everyone be aware lest the same meaning is applied here also. I have no book other than the Holy Qur’ân and have no Rasûl other than the Holy Prophet sa. And I believe that our Holy Prophet sa is Khâtam-ul-Anbiyâ’ [Seal of the Prophets] and the Holy Qur’ân is Khâtam-ul-Kutub [final religious Book]. (Letter of the Promised Messiah as, dated August 17, 1899, in al-Hakm, vol. 3, p. 29)

Because of the definition of nubuwwat prevailing among the Muslims, the Promised Messiah as could not possibly call himself a Nabî or a Rasûl. To avoid misunderstanding, he used these words with regard to himself very sparingly. When he was addressed as Nabî in the revelations from God, he interpreted the word to mean mubaddathiyat on the basis of the common belief that there could be no Nabî after the Holy Prophet sa. This does not mean that he did not understand the nature of his claim.

Haḍrat Khalifatul Masîḥ II (raḍi-Allaho ‘anhu) writes:

There was no time when the Promised Messiah as did not understand the stature of his claim. At all times from beginning to the end he fully understood the position upon which Almighty Allah had established him. However, he used great care in giving it a name—whether it should be called nubuwwat or mubaddathiyat. (Haqiqat-ul-Amr, p. 10)
After mentioning that Almighty Allah has raised him as a Muḥaddath, the Promised Messiah as continues:

And Muḥaddath is also a Nabī in a sense, because he is honoured with converse with Almighty God, secrets of the unseen are revealed to him, and like the Prophets and Messengers, revelations granted to him are safeguarded from the touch of Satan. True secrets of the shari‘ah are opened to him, and he is appointed by God in exactly the same manner as Āḥbiyā’. Just like the Āḥbiyā’, it is his duty to proclaim himself loudly; the one who refuses to respond to him is liable, up to a point, to be punished by God. Nubuwwat does not mean anything except that the above matters be found in him. (Taudāḥīh-e-Marām, Rūhānī Khazā‘īn, vol. 3, p. 60)

In other words, he interpreted the word Nabī in the sense of Muḥaddath. However, since the Promised Messiah as was a Nabī in the sight of God, and He was repeatedly addressing the Promised Messiah as in the words of Nabī and Rasūl, the Promised Messiah as, could not continue that belief. He writes:

Afterwards the revelation of Allah which descended upon me like a pouring rain, forced me to change my previous beliefs and He granted me the title of “Nabī” in very clear words but in a manner of calling me “Nabī” from one aspect and “Ummati” from another aspect.

Afterwards he announced publicly that he was superior to Jesus Christ (may peace be on him) in every way. In short when the Promised Messiah as clearly recognised that the

24. Explanatory note: “That I am nothing in comparison with Messiah, son of Mary; he is a Prophet and is among the honoured ones in the sight of Allah, and if my superiority was manifested in some respect I regard it as a partial superiority.” [Editor]
prevailing definition of *nubuwwat* was not a comprehensive
definition, and that it is not necessary for a *Nabi* to bring new
*shari'ah*, nor that he should abrogate the previous *shari'ah* or
forsake the obedience of the previous *Nabi*, then the Promised
Messiah\textsuperscript{as} announced the concept of *nubuwwat* and *risālat* in
very clear words.

**Nubuwwat Defined by God**

The Promised Messiah\textsuperscript{as} says:

1) In His revelations, Almighty Allah has used the term *nubuwwat* and *risālat* with reference to me hundreds of times. But it refers to the converse with God, which is frequent and contains knowledge of the unseen, nothing more. Everyone has a right to adopt an idiom, and this is the definition adopted by God that He has given the title of *nubuwwat* to the frequent converse with Him. (*Chashma-e-Ma'arifat,* *Rūhani Khazā'in*, vol. 23, p. 341)

2) By *nubuwwat* I only mean frequency of converse with God, which is granted as a consequence of following the Holy Prophet\textsuperscript{sa}. You also believe in converse with God; so the disagreement is on the terminology only. What you call converse with God, I call its frequency as *nubuwwat* in accordance with the commandment of God. (*Haqiqat-ul-Wahi,* *Rūhani Khazā'in*, vol. 22, p. 503)

**According to His own View**

3) In my view, a *Nabi* is one upon whom the words of God descend in a manner that is unambiguous, definite, in abundance, and contains knowledge of the unseen. That is why God has granted me the title of *Nabi*. (*Tajalliyāt-e-Ilāhiyah,* *Rūhani Khazā'in*, vol. 20, 412)
Real Definition

4) He who manifests the knowledge of the unseen from God will, by definition, be truly called a *Nabi* in accordance with the following verse:

> ...He does not grant anyone ascendency over his domain of the unseen.... [except him whom He chooses as His Messenger.] (al-Jinn, 72:27)

(*Eik Ghalat kā Izālah, Rūhānī Khazā‘īn, vol. 18, p. 208*)

Islamic Terminology

5) In Islamic terminology, a *Nabi* is one who receives converse from God which contains knowledge of the unseen, mighty prophecies, and conveys them to Allah’s creatures. (Speech of the Promised Messiah[^5], al-*Hakm*, May 6, 1908)

6) If one who is bestowed knowledge of the unseen by God Almighty cannot bear the title of *Nabi* then how should he be designated? If you should say that such a one should be called *Muhaddath*, I would counter that no lexicon attributes to *taḥdīth* [appointment by God of someone as *Muhaddath*] the connotation of disclosure of the unseen, but *nubuwwat* has this connotation. (*Eik Ghalat kā Izālah, Rūhānī Khazā‘īn, vol. 18, p. 207*)

Linguistic Term

7) I am called a *Nabi* because both in Arabic and in Hebrew *Nabi* means one who receives revelations from God and makes prophecies in abundance. (Letter to *Akhbār-e-Ām*, May 23, 1908)
Definition of the Prophets

8) When this communion and converse reaches the highest stage of perfection from the point of view of both quality and quantity and is free from all impurities and deficiencies, and when it openly and explicitly reveals matters pertaining to the unknown, then such a Revelation is in other terms designated as Prophethood. All the Prophets are in agreement concerning this. (al-Wasiyyat, Ruhani Khazain, vol. 20, p. 311)

IV

Misunderstanding Removed by the Promised Messiah

After this revolutionary correction in the prevailing definition of nubuwwat from about 1901 up to his demise, the Promised Messiah applied the terms Nabī, Rasūl, and Mursal to himself openly, repeatedly, and with firm conviction. But the Promised Messiah was always mindful that the common people may misunderstand this. Therefore, whenever he used the term Nabī or Rasūl, he explained that by nubuwwat he did not mean the type which requires a new sharī‘ah, or a permanent independent claim. He always explained that he is an Ummat of the Holy Prophet and whatever he has gained, is through the blessings of the Holy Prophet. He further pointed out that his nubuwwat does not in any way contravene the status of the Holy Prophet as Khātaman-Nabiyyin; title of Nabī for an Ummat does not imply any such problem. He writes:

I am not a Rasūl or Nabī by virtue of a new law, a new claim and a new name; but I am a Rasūl and a Nabī by virtue of perfect reflection. I am the mirror in which the form and the
nubuwat of Muḥammadṣa are perfectly reflected. (*Nuzūl-ul-Masih, Rūhani Khazā’in*, vol. 18, p. 381)

He also writes:

Wherever I have denied being a *Nabī* or a *Rasūl*, it is a denial in the sense that I have not brought any permanent law, nor am I an independent *Nabī*. **I am a Rasūl and a Nabī** in the sense that I have received spiritual grace from my leader *Rasūl*, and by acquiring his name for myself and through his intermediation, I have received knowledge of the unseen from God, but without a new law. I have never disowned this kind of nubuwat. Indeed, God has addressed me as *Nabī* and *Rasūl* in this sense; so even now I do not deny being a *Nabī* or *Rasūl* in this sense. (*Eik Ghalatī kā Izālah, Rūhani Khazā’in*, vol. 18, p. 210–211)

Then he writes:

However, it must be borne in mind and should never be forgotten, that despite being addressed as a *Nabī* and *Rasūl*, I have been informed by God that these favours have not descended upon me directly. There is a holy being in heaven whose spiritual grace is with me, that is, Muḥammad the Chosenṣa. It is through relationship with him, and by merging myself in him, and by receiving his names—Muḥammad and Aḥmad—that **I am a Rasūl as well as Nabī**. (*Ibid.*, p. 213)

In March 1908, he explained the point in the following words:

I claim to be a *Rasūl* and a *Nabī*. The controversy relates to the definition. Whoever is a recipient of converse with God in a manner that exceeds others in quantity and quality, and the converse includes prophecies, would be called a *Nabī*. This definition applies to me; therefore I am a *Nabī*. However, it is not a nubuwat which brings a new law, nor does it abrogate the Book of God. (*Badr*, March 5, 1908)
In Ĥaqiqat-ul-Waḥī, he writes:

Remember that some people are mistaken by my claim to be a Nabī. They imagine that I have claimed the type of nubuwwat which was granted to earlier Anbiya’ on their own. They are wrong in this notion. I have made no such claim. Rather, the will and Divine Wisdom of Almighty Allah decreed to honour me with this status in order to prove the perfection of the spiritual grace of the Holy Prophetṣ.a. The blessings of spiritual grace have led me to the status of nubuwwat. Therefore, I cannot be just called a Nabī; rather, a Nabī from one aspect and an Ummatī from another aspect. (Ĥaqiqat-ul-Waḥī, Rūhani Khaza’in, vol. 22, p. 154)

Given below are some references, illustrating the above clarifications. In these references the Promised Messiahṣ.a clearly emerges as a claimant of nubuwwat and risālat:

1901

Since I have myself witnessed the clear fulfilment of about 150 prophecies, how can I deny the title of Nabī or Rasūl about me? Since Allah the Most High has Himselí bestowed these titles upon me, why should I forsake them or fear anyone except Him? I declare in the name of God Who has sent me—and cursed are those who fabricate lies about Him—that He has sent me as the Promised Messiah. (Eik Ghalat kā Izālah, Rūḥānī Khazā’in, vol. 18, p. 210)

1902

Similarly, Almighty Allah and His Holy Prophetṣ.a have given to the Promised Messiahṣ.a the titles of Nabī and Rasūl. (Nazūl-ul-Masīh, Rūḥānī Khazā’in, vol. 18, p. 426)
1905

In his second advent, ‘Īsā, despite being an Ummatī, will be addressed as a Nabī too. (Brāhīn-e-Ahmadiyyah, Rāhānī Khazā‘īn, vol. 19, p. 182)

1906

a. Then what is the reason that on the one hand, the plague is devouring the country and on the other, the earthquakes are not leaving you alone. Look around, O heedless ones! Perhaps a Nabī has been raised among you, whom you are treating as a liar. (Tajalliyāt-e-Illāhiyāh, Rāhānī Khazā‘īn, vol. 20, p. 401)

b. In this ummah, thousands of saints appeared through the blessing of following the Holy Prophetṣa; and also one appeared who is both an Ummatī and a Nabī. (Haqiqa-ul-Wahī, Rāhānī Khazā‘īn, vol. 22, p. 30)

c. The Promised Messiahṣ writes referring to the verse 17:16:

\[
\text{…We never punish unless We have sent a Messenger. (Bani Isrā‘il, 17:16)}
\]

“This verse too, points to the appearance of a Rasūl in the Latter Days. He is the same as the Promised Messiah.” (Tatimma Haqiqa-ul-Wahī, Rāhānī Khazā‘īn, vol. 22, p. 500)

d. Due to widespread sin and evil deeds, people had become worthy of chastisement in this world. In accordance with His eternal way, Almighty Allah postponed that chastisement, until He had sent a Nabī. When that Nabī had appeared, and this nation was invited through thousands of announcements and booklets, then the time came that they should be punished for their crimes. (Ibid., p. 486)
e. I declare in the name of God Who controls my life that He has sent me and He has granted me the title Nabī. He has called me the Promised Messiah, and He has shown signs for my truthfulness which number about three hundred thousand. (Ibid., p. 503)

f. The Promised Messiah as writes in commenting upon the verse:

\[\text{And among others from among them who have not yet joined them...} \]

This means that there is one group of the Companions of the Holy Prophet\textsuperscript{sa} which had not yet appeared. Obviously, the Companions are those who appear during the lifetime of the Nabī and partake of his companionship in the state of being true believers, and benefit from his teaching and training. This proves that there will be a Nabī in the future generations, who would represent the reappearance of the Holy Prophet\textsuperscript{sa} by way of reflection. Therefore, his Companions will be the Companions of the Holy Prophet\textsuperscript{sa}. They will render services in the way of Allah for their faith just like the Companions.

In any event, this verse is a prophecy about the appearance of a Nabī in the Latter Days. Otherwise, there was no reason for calling the people who were to be born after the Holy Prophet\textsuperscript{sa} as the Companions of the Prophet. (Ibid., p. 502)

g. Moreover, the Promised Messiah\textsuperscript{as} writes:

In short I alone have been honoured with so great a share of Divine revelation and of knowledge of the unseen as has not been bestowed on any of the \textit{auliyā}, \textit{abdāl}, and \textit{aqṭāb} among the Muslims before me. For this reason I alone have been bestowed the title of Nabī and no one else has deserved it because it imports frequency of revelation and large disclosure
of the unseen, a condition which is not fulfilled by any of them. (Ibid., p. 406–407)

1907

In explaining the verse 25, "...and the trumpet will be blown..." the Promised Messiah as writes:

a. The trumpet here means the Promised Messiah, because the Anbiyā’ of God are trumpets. (Chashma-e-Ma’arifat, Ruhānī Khāzīn, vol. 23, p. 85)

b. For giving that verdict God will blow His voice into the Qarnā [trumpet]. What is that Qarnā? His Nabī. (Ibid., 334)

1908

When asked by a State Chief whether Mirzā Šāhib claims to be a Rasūl, an Aḥmadī recited a Persian couplet of the Promised Messiah as:

I am not a Rasūl and I have brought no new Book.

The Promised Messiah as told him:

You should have explained this couplet. I only deny being a Nabī who brings a new Book. Listen! You should never be fearful in stating matters which have been decreed in Heaven. To have any kind of fear is not the way of those who belong to the truthful Jamā’at.

Then the Promised Messiah as cited the way of the Companions as of the Holy Prophet sa that they were always forthright in expressing their belief, and continued:

I claim to be a Rasūl and a Nabī. Actually this is a controversy on the terminology. Whoever receives converse from God

25. The reference is to Sūrah al-Kahf, 18:100 in the Holy Qur’ān.
which far exceeds the others, and also makes prophecies in abundance, is called a Nabi. This definition truly applies to me; therefore I am a Nabi. (Badr, March 5, 1908)

So, I am a Nabi in accordance with the commandment of God. If I deny that claim, I would commit a sin. Since God has named me Nabi, how can I deny it? (Letter written by the Promised Messiah as, Akhbar-e-‘Am, May 26, 1908)

V
GUIDANCE GIVEN BY THE PROMISED MESSIAH AS ON HOW TO PRESENT HIS CLAIM

After proving claims of nubuwat and risālat from books and letters of the Promised Messiah as, the question remains that in view of the references in the writings of the Promised Messiah as in which he has denied being a Nabi or Rasūl according to the prevailing definitions of those terms, what should our response be when an inquirer asks us whether the Promised Messiah as was a Nabi and Rasūl? Should we say that he was not a Nabi or should we say something else?

The Promised Messiah as has himself settled that matter. He gave this issue so much importance that he prepared a booklet for this purpose. It was called Eik Ghalatī kā Izālah, meaning, A Misunderstanding Removed. As the name implies, the booklet was written to correct a misunderstanding. This is what happened as stated by the Promised Messiah as himself:

Some members of my Jamā‘at, who only have a very limited information about my claim and its supporting arguments, who have neither had an opportunity to study my books carefully, nor were they able to acquire all the necessary knowledge by staying in my company for a reasonably long period, sometimes respond to the criticism of the opponents in a manner contrary to the facts. The result is that despite belonging to the
truthful Jamā’at, they are put to shame. (Eik Ghalati kā Iṣālah, Rūḥānī Khazā‘īn, vol. 18, p. 206)

The Promised Messiah’s continues:

Only a few days ago a friend was confronted with an objection from an opponent that he had pledged allegiance to the one who claims to be Nabī and Rasūl. The objection was answered by a simple denial. As a matter of fact, such a response is not correct. The truth is that the sacred revelation from Allah the Most High which has descended upon me contains words like Rasūl, Mursal, and Nabī—not once but hundreds of times. Then how can it be correct to answer that such words do not exist? (Ibid.)

This reference should be studied with great reverence. The being who was given the exalted titles of Ḥakam [the Judge] and ʿAdl [the Just] by the Holy Prophet’s has said that a simple negation of his status of nubuwah is not correct. How true are his words:

The result is that despite belonging to the truthful Jamā’at, they are put to shame.

The history of the two Groups of the Ahmadi Muslims bears testimony that those among the followers of the Promised Messiah’s who denied the Promised Messiah’s claim of nubuwat and risālat were always put to shame. In every field they have been defeated by the Jamā’at which presents the Promised Messiah’s with utmost sincerity and faith, as an ummatī, zīlī Nabī, Rasūl, and Mursal.

On May 17, 1908 the Promised Messiah’s made a speech on the occasion of a reception. A news was printed in Akhba‘r-e-ʿĀm stating that the Promised Messiah’s has denied his claim of nubuwat in that reception. On the same day, the Promised
Messiah wrote a letter to the editor of the paper, refuting this news. The letter starts by saying:

To the Editor, Akhbār-e-ʿĀm,

In Akhbār-e-ʿĀm dated May 23rd, 1908, column 1, line 2, a news has been printed about me that I have denied my claim of being a Nābi. In response I would like to make it clear that in my address I proclaimed, and do so again, that the charge preferred against me as if I claim to be a of Nābi who is not bound by the Holy Qurʾān, and that I have instituted a new kalimah and have appointed a new qiblah, and that I claim to have abrogated the sharīʿah of Islam, and that I do not follow and obey the Holy Prophet, may peace be on him, is entirely false. I consider a claim of such nubuwwat as amounting to be kufri and I have set forth throughout, in all my books, that I do not claim any such nubuwwat, and that it is a calumny to attribute such a claim to me. The basis on which I call myself a Nābi is that I am honoured with the converse of God Almighty, that He speaks to me frequently, and responds to me, and discloses many hidden things to me, and informs me about future events, in a manner that He adopts only towards one who enjoys special nearness to Him, and that on account of the multiplicity of these matters he has designated me a Nābi. Thus, I am a Nābi in accordance with divine commandment and it would be a sin on my part to deny it, and I shall continue to be firmly established on it till I pass away from the world. I am not a Nābi in the sense of separating myself from Islam, or abrogating any commandment of Islam. I bear the yoke of the Holy Qurʾān and no one dare abrogate a single word or vowel point of the Holy Qurʾān. I affirm, not out of a desire for self-praise, but on the basis of God's grace and His promise, that if the whole world were on one side and I were alone on the other side and a matter were put forward as a criterion for determining the truth of a servant of God, I would be granted supremacy by God in such a contest. God
Belief of the Promised Messiah

would be with me in every aspect of the contest and would grant me victory in every field. It is on this basis that God has designated me *Nabi*...In short I am called a *Nabi* because in Arabic and Hebrew *Nabi* means one who receives revelations from God and makes prophecies in abundance. Without the abundance these meanings cannot be truly applicable. (Letter written by the Promised Messiah as published in *Akhbār-e-Ām*, May 26, 1908)

This letter was written by the Promised Messiah as on May 23rd, 1908 and it was published in *Akhbār-e-Ām* on May 26th, 1908, the day of his demise. This was his last letter. If it were true that he had made no claim of *nubuwwat*, why then would he repudiate the news published in *Akhbār-e-Ām* on May 23rd, 1908 that he had denied the claim of *nubuwwat*. Why, then, would he have said:

I am a Prophet in accordance with the commandment of God. If I deny that claim, I would commit a sin. Since God has named me a *Nabi*, how can I deny it? I will hold to that belief until I die.

Twice it happened that Ahmādis stated to the opponents that the Promised Messiah as was not a *Nabi* or *Rasūl*. Both times he repudiated that statement—the first time by publishing *A Misunderstanding Removed* and then in March 1908, as Badr has published it under his diary.

The third time when a news item appeared in *Akhbār-e-Ām* that he has denied the claim of *nubuwwat*, he immediately repudiated that news.

These few references make the views of the Promised Messiah as about his being a *Nabi* very clear and obvious. Anyone who says that he had made no claim of *nubuwwat* and that he was only a *Mujaddid* or *Muḥaddath*, just like others who
had passed before him in the Muslim ummah, is a plain denier of truth.

VI

**Views of the First and Second Khalīfah**

Ḥaḍrat Khalīfatul Masiḥ Iª

The Editor of *Badr* narrates the following:

It was mentioned that Maulavī Muḥammad Ḥusain has written that if the Ahmadiyyas stop calling Mirzā Šāhīb as *Nabi* he would retract his edict of “kufr.”

Ḥaḍrat Khalīfatul Masiḥ Iª said:

We are not concerned about their edicts; and what is their worth? Ever since Maulavī Muḥammad Ḥusain has issued his edict, he can see himself how deep his honour has sunk, and how much honour has been bestowed upon Mirzā Šāhīb. (*Badr*, April 13, 1911, p. 2)

Ḥaḍrat Khalīfatul Masiḥ IIª

On the occasion of Jalsah Salānāh [Annual Convention], Ḥaḍrat Khalīfatul Masiḥ IIª addressed the audience as following:

1) Tell the whole world clearly that this *Nabi* appeared in Qādiān and his name was Mirzā Ghulām Aḥmad. Following the Holy Qur’ān and in humble service to the Holy Prophetªª, he was honoured with the title of “Aḥmad,” and he was the recipient of revelations from God. (*Badr*, January 19, 1911, p. 4)
He also said:

2) The surprising thing is that these people did not consider that since we accept the Promised Messiah as a Nabī, then how can we reject his verdict. (A Muslim is one who accepts all the ones appointed by God.) (*al-*Hākīm, May 14, 1911)

**VII**

**AN EASY WAY TO SETTLE THIS CONTROVERSY**

There is scope for controversies and verbal hair-splitting in matters of debates and rhetoric. But Ḥaḍrat Khalifatul Masīḥ IIra offered to the Ahmadiyyah Anjuman-e-Ishā’at-e-Islam a method of settlement which can quickly lead to the right decision. In 1915, he took an oath that Allah’s chastisement be upon the liar and then stated the following:

I speak in the name of God, Who controls my life, Who can render chastisement, Who is going to cause me to die, Who is Living, All-Powerful, Who rewards and punishes as He wills, and Who raised the Holy Prophetṣa for the guidance of the world. I declare on oath, taking God as my witness, that when Ḥaḍrat Mirzā Šāhīb was alive, I considered him to be a Nabī in the same sense in which I believe him to be now. I also declare on oath that Almighty Allah has told me face to face in a vision that the Promised Messiahṣa is a Nabī. I do not say that all of those who have not taken the pledge of allegiance [to the Khilāfat-e-Ahmadiyyah] have bad character and all in our Jama’at have good character. But I do declare on oath that the beliefs that we hold are true. (*al-*Fāḍl, September 23, 1915)

But neither Maulavi Muḥammad ʿAli nor any other member of the Ahmadiyyah Anjuman-e-Ishā’at-e-Islam has ever been able to declare their belief under oath with such conviction and sincerity.
Then in 1926, Ḥaḍrat Khalifatul Masih IIra presented another way to resolve the matter:

If all the statements written by Maulavi Muḥammad ‘Alī, prior to the split, pertaining to the subject of nubuwat, are collected together, I will sign them and will state that to be my belief. (al-Faḍl, October 9, 1928)

This offer was a very powerful strike upon the changed doctrines of Maulavi Ṣāḥīb. Up to his death he could not respond to it.

Then in 1944, in a conclusive argument for the Aḥmadiyyah Anjuman-e-Ishā‘at-e-Islam, Ḥaḍrat Khalifatul Masih IIra challenged Maulavi Muḥammad ‘Alī to a prayer duel and also added that Maulavi Ṣāḥīb would never accept that challenge. (Furqān, Qādiān, June 1944)

The statement on oath given by Ḥaḍrat Khalifatul Masih IIra and both the methods of settlement offered by him are a clear and conclusive proof that he held the same belief about the nubuwat of the Promised Messiah as before and after the split, and it did not undergo any change. Rather, those outside the pledge to khilāfat, changed their doctrines after the split. What they wrote before the split shows the exact same belief that those Aḥmadīs hold who have pledged allegiance to khilāfat. But after the split, the leader of the group who did not adhere to the Khilāfat-e-Aḥmadiyyah, Maulavi Muḥammad ‘Alī, writes:

He was a Nabī in the same sense in which the other Mujaddidin of the ummah can be called Aḥbiyā‘. (Tract, Meirei ‘Aqāid, p. 6)
He also writes:

The kind of nubuwwat which can be attained in this ummah was certainly granted to Ḥaḍrat ‘Alīra. (An-Nubuwwat fil Islam, p. 115)

This belief, which he announced after the split, is clearly at variance with the clear and forthright statements of the Promised Messiahas:

In short, I alone have been honoured with so great a share of Divine revelation and of knowledge of the unseen, as has not been bestowed on any of the auliya’, abdāl, and aqtāb among the Muslims before me. For this reason I alone have been bestowed the title of Nabī and no one else has deserved it because it imports frequency of revelation and large disclosure of the unseen, a condition which is not fulfilled by any of them. (Ḥaṣīqat-ul-Wahī, Rūḥānī Khazā‘īn, vol. 22, p. 406–407)

Similarly, he writes:

There have been hundreds of saints by obedience to the Holy Prophetsa and there is also one who is both an Ummati and a Nabī. (Ḥaṣīqat-ul-Wahī, Rūḥānī Khazā‘īn, vol. 22, p. 30)

Moreover, the Promised Messiahas has written:

So many are the signs granted to me that even if they are distributed among one thousand Aḥbiyā’, they would suffice to prove their truthfulness. (Chashma-e-Ma‘rifat, Rūḥānī Khazā‘īn, vol. 23, p. 323)

The signs are so many that they suffice to prove the nubuwwat of more than a thousand Aḥbiyā’; but it is strange indeed that according to those outside the pledge to khilāfat, they did not even prove his own nubuwwat.
Now all thoughtful and intelligent people can decide for themselves whether the change in doctrines—in complete variance with the writings of the Promised Messiah as—was made after the split, by Ḥadrat Mirzā Bashīr-ud-Dīn Maḥmūd Āḥmadra and his followers, or whether it was made by those who went outside the pledge of khilāfat and especially their leader Maulavī Muḥammad ‘Alī.
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