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# **THE MUSLIM HERALD**

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*"The Muslim Herald" is the official organ of the London Mosque, which is open for discussion on topics relating to different religions, on the role of Islam in the modern world, and on the problems facing mankind and their relationship with Islam.*

# CALIPHATE IN AHMADIYYAT THE TRUE ISLAM

(By MAULVI DOST MOHAMMAD SHAHID)

(RABWAH)

*“Allah has promised to those among you who believe and do good works that He will surely make them successors in the earth; as He made successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear; they will worship Me, and they will not associate anything with Me. Then who so is ungrateful after that they will be the rebellious.” (24 : 56).*

“The purpose for which the Lord God had laid the foundation of Mohammad’s creed is now, O my countrymen, about to be realised.” (Promised Messiah).

O ye the young men! the olive branches of the tree of Muhammad’s creed; the precious off-shoots of the Ahmadiyya Community! hearken ye to the call of your Lord. May Allah bless you for rallying round the torch of Caliphate with the sincerest devotion and fidelity.

May Allah shower His boundless bounties on the holy soul of Mirza Bashirud Din Mahmud Ahmad, the Second Successor to the Promised Messiah. In his ministry of 51 years as the Caliph, he worked ceaselessly to establish and uphold the dignity and importance of the institution of caliphate in Islam. Undaunted in his resolve, he faced all oppositions with determination. The Mubarak Mosque of Rabwah stands a witness to his ardent zeal. Because it was in this very mosque that a mean and despicable attack was made on his sacred person to do him in. The “Mehrab” of this mosque was stained with his holy blood. The guardian angels intervened and did not allow the miscreant

to deliver the fatal blow with his knife. Why was this dastardly attempt made? Simply because this holy and righteous Caliph firmly believed in and strongly supported the institution of caliphate in Islam.

“The ‘blessed’ mosque of Rabwah shall always point to what our bodies have suffered in this cause.”

Not only that his sacred blood was shed in this cause, this glorious son of Islam left no stone unturned in pointing out the urgency and the benefits of this very important institution in Islam. His exhortations, his inductive reasoning and his indisputable argumentation shall, for a very long time, serve as the guiding light for the seekers of truth. On the other hand the dissenters shall find these a stumbling block in their way. It is, therefore, befitting that I should, as far as possible, present these arguments before our readers, in his own words.

### **Prophecies of the Holy Prophet and His Illustrious Son — The Promised Messiah.**

While discussing the subject of Caliphate in Islam, Mirza Bashir-ud-Din Mahmud Ahmad, the Second Successor to the Promised Messiah said, “As the Holy Quran has stated that there shall be Caliphs, so has the Holy Prophet also explained that “there shall come after me my successors who shall be followed by tyrannical monarchy and this in turn shall be followed by established monarchies. This will, in the end, be followed by the Caliphate reflecting the criteria of prophethood.”

The Promised Messiah also wrote in similar vein and said:—

“O my dear friends! remember that it is the old Divine tradition that He manifests Himself in two ways so that the adversaries may be doubly dismayed. It is, therefore, not thinkable that He shall now relinquish His old ways. You should not, therefore, feel distressed and downhearted by what you have now heard from me. Because it is destined that you shall witness His ‘Second Manifestation’ and its appearance is beneficial for

you because that will be a permanent feature and shall not be cut off till the end of days." (Al-Wasiyyat : 66 : 6-7).

Mirza Mahmud Ahmad — "Musleh Mau'ood" the second Caliph also explained the point further by saying, "If you walk steadfastly in the ways of Allah, it is a promise to me from Him that the 'Second Manifestation' — meaning — Caliphate, shall not be cut off till the end of days." (Khilafat-i-Haqqa Islamia: pp: 7-8).

The Promised Messiah had, on the strength of Divine revelations, disclosed to the Jamaat that God had given him a promise that He would raise a great Reformer after him who would follow him strictly in his footsteps and shall be a very prominent figure in the history of the Revival of Islam: he shall also be named the "PROMISED REFORMER." In the year 1944 Mirza Mahmud Ahmad, on the strength of Divine revelation, claimed that he was the same "PROMISED REFORMER" whose coming had been foretold by the Promised Messiah. The Jamaat readily accepted him and since then Mirza Bashir-ud-Din Mahmud Ahmad, the Second Caliph is better known as the "PROMISED REFORMER."

### **Consensus on Caliphate as Mentioned in**

#### **'Al-Wasiyyat'**

From the earliest Ahmadiyya literature it is evident that the first consensus held in the Ahmadiyya Community was the one to elect the First Successor to the Promised Messiah. Consequently on 27th May, 1908, Maulvi Hakim Nur-ud-Din of Bhera was elected the First Caliph. On this occasion an application was submitted to the worthy Maulana, which held the signatures of Maulvi Mohammad Ali, Khwaja Kamal-ud-Din, Sheikh Rahmatullah, Doctor Sayyad Mohammad Hussain Shah and Doctor Mirza Yacoob Beg and many other notables of the Sadar Anjuman-i-Ahmadiyya. This application stated as mentioned below:—

"NOW THEN, ACCORDING TO THE COMMAND OF THE PROMISED MESSIAH AS CONTAINED IN 'AL-

WASIYYAT,' WE, AHMADIS, WHOSE SIGNATURES ARE APPENDED BELOW, UNANIMOUSLY AGREE THAT ALL THE PRESENT MEMBERS OF THE AHMADIYYA COMMUNITY AND THOSE WHO SHALL JOIN US LATER, SHOULD TAKE THE OATH OF ALLEGIANCE AT THE HAND OF HAZRAT MAULANA HAKIM NUR-UD-DIN, WHO SUPERCEDES US ALL IN KNOWLEDGE AND PIETY AND ALSO WHO IS THE OLDEST AND THE MOST SINCERE FRIEND OF OUR IMAM (THE PROMISED MESSIAH) WHO HAD EXPRESSED HIS APPRECIATION ABOUT HIM IN HIS VERSE:—

“WHAT A SOURCE OF HAPPINESS WOULD IT HAVE BEEN IF EVERYONE OF THE COMMUNITY HAD BEEN LIKE NUR-UD-DIN; AND INDEED IT WOULD HAVE BEEN SO IF EVERYONE OF THEM HAD BEEN FULL OF FAITH AND POSITIVITY LIKE HIM.”

“AND WE AGREE AND PROMISE THAT WE SHALL, IN FUTURE, OBEY EACH AND EVERY COMMAND FROM HIM EXACTLY AS WE USED TO OBEY THE COMMANDS OF THE PROMISED MESSIAH.” (‘Badar’: 2nd June, 1908: p.8).

A little later Khwaja Kamalud Din, Secretary, Sadar Anjuman-i-Ahmadiyya, Qadian, on behalf of all the members sent the following circular letter also to all the branches of the Community:—

“In compliance with the bequest mentioned in the ‘Al-Wasiyyat’ all the notables of the Sadar Anjuman-i-Ahmadiyya who were present in Qadian and the members of the family of the Promised Messiah and with the permission of the “Mother-of-the-Faithfuls” and the entire community then present in Qadian which numbered 1200 souls, it was unanimously agreed that the most respected Hakim Nur-ud-Din be accepted as the First Successor and Caliph and that all those who were present took the oath of allegiance at his hand. From amongst the notables the following were also present on the occasion:—

Maulana Sayyad Mohammad Ahsan, Mirza Bashirud-Din Mahmud Ahmad, Nawab Mohammad Ali Khan, Sheikh Rahmatullah, Maulvi Mohammad Ali, Doctor Mirza Yacoob Beg, Doctor Sayyad Mohammad Hussain Shah, Khalifa Rashidud-Din and this humble servant Khwaja KamaludDin.”

Khwaja KamaludDin also added that following note to the said circular letter:—

“ All those present, the number of which has been mentioned above, unanimously agreed to accept him as the Caliph to the Promised Messiah. This letter is addressed to all the members of the Community for information with the request that after the perusal of this letter, everyone should, either personally or by letter take the oath of allegiance to him.” (Badar: 3rd June, 1908).

Later the said Khwaja Kamal-ud-Din also admitted that:—

“ When I took the oath of allegiance I also said that I would obey you and all the Caliphs that shall come later.” (Lecture — ‘The Causes of Internal Dissensions in the Jamaat’: p. 69: 7-12-1914).

### **A Decisive Question**

Once in a sermon that he delivered in Qadian, Mirza Mahmud Ahmad — the ‘Promised Reformer’ and the Second Caliph — said, “ There is an important point which all members of our Jamaat must bear in mind and bring it to the notice of all the public, that these are the very people who now claim that there is no indication in ‘Al-Wasiyyat’ regarding the institution of caliphate after the Promised Messiah, while they themselves, under their signatures, sent a circular letter to all the members of the Jamaat to the effect that a unanimous decision was taken to elect the First Successor. We have, therefore, the right to ask them to show us the authority under which they had, in compliance with the command in ‘Al-Wasiyyat,’ taken the oath of allegiance to the First Caliph. In reply they will either say that they had, on that occasion, committed a perjury or they will quote the required authority. In both cases they are the ones who shall be the losers.” (AlFazl: 21--4-1940: p.6).

## Why was Caliphate named the

### “Second Manifestation”?

The ‘Promised Reformer’ (Mirza Mahmud Ahmad the Second Caliph) has, in the following words, explained why the Promised Messiah had called ‘Caliphate’ the “SECOND MANIFESTATION.”

“In the ministry of all the prophets there are always two aspects. One is connected with his own life while the other is related to the phase immediately after his death. Both these aspects commence with Divine revelations. The one that is related to his own person commences at the age of 30 or 40 years when he is entrusted with the mission to teach and reform his people. The second phase starts at his death at which stage things and matters are not decided under a pre-planned scheme. But God inspires and directs men mysteriously to a certain course of action to organise future administration. That is the reason why the Promised Messiah called it the “SECOND MANIFESTATION.” (Khilafat-i-Rashida: pp. 61-62).

### The Prediction of a

### Perpetual Caliphate in Ahmadiyyat

The ‘Promised Reformer’ has further elucidated the “SECOND MANIFESTATION” or Caliphate in Ahmadiyyat to be lasting and permanent:—

“Caliphate after Moses was shortlived but the Caliphate after Jesus in some shape or form has persisted for two thousand years. Similarly the Caliphate after the Holy Prophet was not a permanent affair, though the Caliphate of the Promised Messiah, like the Caliphate of the Messiah of Moses, shall continue to persist for an unlimited period.” (AlFazl: 3-4-1952: p. 3).

He further said, “It is apparent that Caliphate in Ahmadiyyat shall continue to exist for a very long period far beyond our conjectures . . . . What happened in the early history of Islam will not necessarily be repeated. What happened then was peculiar to the circumstances that came into existence at that time

and cannot be considered a general rule.” (AlFazl: 3-4-1952: p. 3).

### **It is God Alone Who Appoints Caliphs**

Mirza Bashir-ud-Din Mahmud Ahmad was elected the Second Successor on 14th March, 1914 and only a few days later he published a historical tract with the caption, “WHO IS HE WHO CAN HINDER THE ACT OF GOD?” and elucidated the point in the following manner:—

“ENGRAVE IT IN YOUR MINDS THAT IT IS GOD WHO APPOINTS CALIPHS. HE WHO SAYS THAT THE CALIPH IS APPOINTED BY MEN IS A LIAR.” Hazrat Maulvi Nur-ud-Din, the First Caliph, during his ministry of six years, had incessantly elucidated the point that Caliphs are appointed by God, not men. As a matter of fact if one ponders over the Holy Quran, he shall find that nowhere is this act attributed to men.” (p. 3).

### **Declaration on Oath and a**

#### **Great Prediction**

In the above tract the ‘Promised Reformer’ (Mirza Mahmud Ahmad) had declared:—

“I call my God as a witness that I had never desired that men may appoint me as the Caliph. Not even this; but I had also never besought and supplicated before God to appoint me the Caliph of the Jamaat. It is He, Who, out of His own grace, has chosen me for this position and this is an act of God that He has humbled many a head before me as He had done in the past. I am amazed how and why He chose an unworthy person like me. However it is He, Who has chosen me and now no man on earth can ever wrest this garment from me which my God has caused me to wear. This is a gift of God and no man has the power to wrench it away from me. My Lord God shall be my support. I am indeed very weak but my God is most powerful. I am very feeble but my God is Omnipotent. I have no means but my Lord God is the Creator of all means. No doubt I am totally defenceless but my God shall come to my assistance with



his angels. I have no citadels but my Protector is He in Whose presence I do not need any other protector.” (p. 7).

While travelling to Europe in 1924, the ‘Promised Reformer’ (Mirza Mahmud Ahmad) wrote the following verses addressing his dissenters : —

1. You may tax all your energies and strain every nerve in scandalising me : you may throw on me all your darts and attack me with naked swords;
2. Allure and mislead as many men from my allegiance as you can and grapple them with hooks and chains of wile and machination;
3. But you shall, till the end of days, be completely foiled and defeated as this is your appointed destiny from Lord God the Omnipotent.
4. For ever and ever my followers shall outnumber you : this has been fore-ordained and, however hard you may try against it, cannot be changed.

There is no need to comment on this prediction as facts have already proved its truth.

### **An Important Prediction of**

### **Mirza Mahmud Ahmad**

In a Friday sermon that the ‘Promised Reformer’ delivered at Karachi on 8th September, 1950, he gave the following glad tidings : —

“According to the will of God, I shall die on the day when I shall have accomplished my mission successfully. Those who are scared of my death are showing great ignorance. The Promised Messiah had said that though he shall be leaving the community but God shall send the ‘Second Manifestation.’ But our God has, in His store, not only the ‘Second Manifestation’ but has also the ‘Third Manifestation’ and the ‘Fourth Manifestation.’ The ‘Second Manifestation’ appeared after the ‘First Manifestation’ and so long as God does not make this Move-

ment triumph over the whole world 'Manifestations' shall continue to appear one after the other. The 'Second Manifestation' shall be followed by the 'Third Manifestation' after which shall come the 'Fourth Manifestation' which in its turn shall be followed by the 'Fifth Manifestation' and the 'Sixth Manifestation' and the Hand of God shall continue to show signs after signs." (Al Fazl : 22-9-1950 : pp. 6-7).

### **The Necessity and Importance of Caliphate**

From the above prophetic words of the 'Promised Reformer,' it becomes quite clear that the system of caliphate has a direct bearing on the ascendancy of Islam over the entire surface of the globe. He has said, "According to my way of thinking, the question of Caliphate in Islam is one of the most important questions of Islam. I maintain that if a commentary was to be written of the 'Kalima' of Islam, the subject of caliphate shall form the most important theme. The 'Kalima,' as we all know, is the basic concept of Islam and when we ponder over it in detail we find that 'Caliphate' forms the most important part of this subject." (Khilafat-i-Rashida : p. 3).

On another occasion the 'Promised Reformer' elucidated this point in the following manner :—

"From among the important concepts of Islam the question of caliphate is a very important concept. Without caliphate Islam cannot prosper and succeed. Islam got its roots established through the Caliphs and through this source only was rapid progress achieved. It is only through this source that Islam shall again acquire progress and gain ascendancy in future. God had, in the past, appointed His caliphs and so shall He do it in the future also. Only recently I had received a letter in which the writer had said that he had been discussing Ahmadiyyat with a non-Ahmadi friend who declared that he would certainly join the fold of Ahmadiyyat if the system of caliphate continued even after the death of the present Caliph . . . Of course, I shall die one day. But those who shall follow me as the Successors of the Promised Messiah, shall also receive similar messages. Please remember that if the base of Caliphate remained firm and strong, everything shall be alright and Ahmadiyya Movement shall gain ground day by day." (Dars-ul-Quran : p. 73).

## **The Revivalists and Caliphate**

At one of the sittings of the 'Majlis-'Ilm-o-'Irfan' in the year 1947, someone asked the following question :—

“Can there be a 'Mujaddid' (Revivalist) in the presence of a Caliph?”

Mirza Mahmud Ahmad, the 'Promised Reformer' replied, “The status of the caliph is higher than that of Mujaddid as he has to enforce the Law of the Quran and to establish the faith. How could a Mujaddid appear in the presence of an upright caliph? The Mujaddid appears only when faith is contaminated and deteriorates through errors and innovations.” (Al Fazl : 8-4-1947).

## **The Caliphate and**

### **The “So-Called” Saintly Successions**

In the middle of 1940 some “so-called saints” swindled the simpletons by offering, on some consideration, prayers on their behalf and tried to impose themselves upon the public as spiritually exalted saints. To warn and protect the simple-minded Muslims from the clutches of these pseudo-saints, the 'Promised Reformer' said, “In the presence of the caliph, cloisters of these so-called saints do not signify anything and are an absurdity. Just as guerilla tactics are not used during the course of an open war, similarly saints of this type have no reason to exist when a rightful Caliph is present in the community. Saint of this kind were not to be seen during the ministry of Abu Bakr and Omar or during the time of Usman and Ali. But when upright caliphate disappeared, God caused such saints to be raised among the Muslims so that they may gather the right-thinking Muslims under their banners and save the community from complete disintegration. But in the presence of true caliphs such saints are not necessary, just as guerilla bands are not required when there exists a regular army. In the presence of a true Caliph, the claimants of the so-called sainthood only labour under false pride and are nothing but self-seekers.” (AlFazl : 16-6-1940).

## **The Established Law of The Spiritual World**

The established law and the principle of the spiritual world is that the greater the blessings a nation inherits the greater are its responsibilities. Caliphate is indeed a great blessing of God granted to the Muslims of this age in fulfilment of the Divine promises. We could never be too grateful for this great blessing. Indeed our hearts are full of prayers and thanks and our souls do humbly prostrate before our Gracious God for this inimitable boon.

### **Five Ways to Benefit from The Blessings of Caliphate**

The 'Promised Reformer' has pointed out to us five ways through which we could obtain the most fruitful benefits of caliphate. He said, "Those who get attached to personalities very often go astray.

1. The importance of the prophets is not based on their own personalities but is based on the missions with which they are entrusted. You should, therefore, always judge the importance of the Caliph according to the importance of his mission." (Dars-ul-Quran : p. 73).

I would like to quote here a subtle elucidation of this point by the 'Promised Reformer.' He said, "We are not real but just phantoms. People would have destroyed us long ago if we had been real. Since we are only phantoms no harm comes to the faith from the ill-intentioned attacks of the unbelieving world. Very often we see on the cinema screens processions of kings. If someone sprayed the screen with bullet fire, will any harm come to the real king? Similarly we are also images and not the real things and we are sent by God with the mission to establish His Kingdom on this earth. Just as by shooting at the picture no harm comes to the real person similarly if someone shoots us or succeeds in killing us, no harm shall ever befall the mission with which we are sent. Therefore you must inculcate in you the love of God and try to establish direct relation with Him. The Promised Messiah and his Successors are, no doubt, worthy of your esteem as they are very near to God, yet they

are not the ultimate aim . . . . They are but images that come and go and are transient and ephemeral. But this also is undeniably true that whenever a deputed image is insulted and ridiculed, God Almighty considers it His personal insult . . . . Therefore, no man can escape His wrath. Right from the time of Adam such offenders have been punished and shall, till the end of days, continue to be punished.” (Al Fazl : 22-9-1950).

2. The second means of obtaining highest benefit from caliphate is to have complete faith in the fact that the Caliph is always very near to God, Who listens to his prayers and solicitations, on his own behalf and on behalf of the others. When Mirza Bashir-ud-Din Mahmud Aahmad became the Second Successor, he, on 12th April, 1914 (while addressing the first representative gathering of the Jamaat, said, “When God causes someone to be elected as the Caliph, He does advance his spiritual status by acceding to most of his prayers. For if his prayers be not accepted, his being chosen to occupy such an eminent position becomes a farce.” (Mansab-i-Kilafat: p. 34).

As regards the acceptance of prayers the ‘Promised Reformer’ used to relate the following very interesting incident :—

“I was once sitting in the house of Chaudhri Zafrullah Khan when someone stated that some member of the ‘Lahore Party’ claimed that although basically they are undeniably correct in their concepts, yet the fact is that the Lord God is ever-ready to accept the prayers of Mirza Mahmud Ahmad. This incidentally brings to mind the observation of Abu Huraira, a noted Companion of the Holy Prophet, who said, “For food it is advisable to go to the table of Mu’awiah, but for prayers it is advisable to go to the Camp of Ali.” So had this man stated that as far as the principles of faith are concerned it was their people who were in the right but strangely enough God always granted the prayers of Mirza Mahmud Ahmad.” (Khilafat-i-Rashida : p. 194).

3. The third means to obtain real benefits from caliphate, as explained by the ‘Promised Reformer,’ is that :—

“The person whom God has chosen to convey His wishes and whom He honours with His revelations and whom He has

chosen to be the Caliph and the Spiritual leader of this community, is the one in whom the Community should have implicit faith and he is the one whom the members of the Community should always consult and seek his advice in all matters. The more attached you are to his person the more you will be blessed in your affairs. But if you keep aloof from him you shall find yourself badly off in your affairs. The branch that has been cut off from the tree can never bear fruit. In the same manner one who is cut off from the Caliph can never prosper spiritually. But the one who is faithfully attached to the Imam—the Caliph—only he shall be able to serve the faith usefully. Anyone who is not devotedly loyal to the Caliph, he, even though he may have acquired all the worldly knowledge, he shall not be able to accomplish any mentionable work. Indeed he shall not be able to do better than even a goat-herd.” (AlFazl : 20th November, 1946 : p. 7).

Through sincere devotion to the Caliph, every sincere believer does realise the truth that the Movement and its interest must always remain supreme and no consideration can supercede it. The ‘Promised Reformer’ has elucidated this point also. He said, “The Movement stands supreme over all men. No consideration could ever be given to an individual, however highly he may be placed, over the interests and welfare of the Movement. Islam and the Quran are supreme and do supercede even the Holy Prophet Mohammad. Similarly the Ahmadiyya Movement supercedes the Promised Messiah. If we have to slay our sons and daughters for the sake of Islam and Ahmadiyyat, we shall certainly do it with our own hands, but will not allow any harm to come to the faith . . . Ahmadiyyat is a sharp-edged weapon. Anyone who comes across it defiantly shall be destroyed. When the Lord God ordains to establish a movement all those who stand in its way are completely annihilated. Undoubtedly this Movement is from God, therefore, no consideration shall be given to anyone who opposes it. The Movement shall always stand supreme.” (AlFazl : 15-6-1944).

While throwing light on the fourth means of acquiring the fullest benefits from the caliphate, the ‘Promised Reformer’ said,

4. "I have to admit that few people today love their leaders more faithfully than the Ahmadis love their Caliph and it would be very difficult to find the like of it anywhere else. But in spite of the above fact I find no hesitation in saying that all this is based on mere sentiment and not practice. Because there will, indeed, be very few who do love their Caliph in the manner as to obey each and every command that comes out of his mouth." (Report Majlis-i-Mushawarat, 1936 : p. 16).

"The Caliph is the teacher and each and every member of the Community is a disciple. Therefore, every command given by the Caliph must be implicitly obeyed." (AlFazl : 2-3-1946).

What is the criterion of obedience ? This question has also been clarified in the following words :—

"Faith simply means obeying implicitly each and every command of the chosen Caliph of God. Let a person declare a thousand times that he believes in the Promised Messiah; and let him also repeat a thousand times that he is a staunch believer in the Ahmadiyya Movement; all these claims will be worthless in the eyes of Allah if he does not take the oath of allegiance at the hand of him whom God has chosen to be the instrument of the revival of Islam. So long as every member of the Community does not spend every single moment of his life in strict obedience and fidelity he cannot attain any greatness or exalted position." (AlFazl : 15th November, 1946 : p. 6).

### **A Very Interesting Incident**

Maulvi Abdul Baqi of Bihar has stated that, "After the death of the First Successor to the Promised Messiah, some people approached Mian Abdul Hayee (the eldest son of the First Successor) and said that they would have certainly obeyed him if he had been the Caliph. Mian Abdul Hayee said, "You are either deceiving your own selves or are telling a stark naked lie. Because I tell you that if I had been the Caliph, you would never have obeyed me also. To obey is not a joke. Even if I give you an order now, you shall not obey." At this one of them said, "Why not ? You just try us and give us an order now. You shall see how promptly we shall obey it." Mian Abdul Hayee the deceased said, "I hope you are serious in what you

say. Alright! I command you to go and take the oath of allegiance of Mirza Mahmud Ahmad.” At this they were all flabbergasted and tamely replied, “This, Sir, is a thing which we cannot do.” (AlFazl : 4-8-1937 : p. 6).

In order to inculcate the spirit and habit of complete and implicit obedience in all the members of the Jamaat, the ‘Promised Reformer’ had started the movements of Lajna-i-Imaillah and Nasirat for women and girls and Atfal-i-Ahmadiyya, Khuddam-ul-Ahmadiyya and Ansarullah for boys and men. He commanded that the oaths of these organisations be so worded as to inculcate strict discipline and obedience in the minds of the members. He also directed that these organisations were to function permanently for the future, and every now and then meetings should be held in which the leaders and scholars in the Jamaat should expound and unfold the importance of fidelity to the Caliph of the time. He said, “The missionaries and the preachers must, off and on, tell the congregations that it should be considered quite an insignificant matter if five rupees or five thousand rupees or even five million rupees or for that matter even the lives of all the men were to be sacrificed at the command of the Caliph. If these points were engraved in the minds of men and women and the young and the old, they would never go astray. This they may do owing to ignorance. Therefore, the chief responsibility lies with the learned scholars of the Jamaat. If they and the others of scholarly trend of mind and those who fear God, trained and prepared the members of the Jamaat in this manner and reformed their way of life, they would, in the eyes of God, be reckoned as the deputies of the Caliph.” (T’aleem-ul-’Aqaed-wal-A’mal par Khutabat : p. 65 : edited by Sh. Yaqub Ali ‘Irfani).

The undermentioned exhortation of the ‘Promised Reformer’ is worth writing in letters of gold : —

“Anyone who takes the oath of allegiance at the hand of the Caliph must understand that it is God alone who appoints Caliphs. It is the bounden duty of the Caliph that he should be absorbed day and night in the thought of guiding his followers rightly and to continuously ponder over the matters of the faith. His views and opinions in the matters of faith must be respected



and one can differ from his opinion only when he is dead sure that he is on the right. Even then he must first present his views before the Caliph and discuss the point with him. With the permission of the Caliph he may continue holding his own views. But he must not propagate them in opposition to the views of the Caliph. If someone does not follow this rule and publicly propagates his own views, he shall be considered a rebel and he must try to make amends and reform himself.” (Minhaj-ul-Talibeen : pp. 12-13).

The fifth and the very important means of attaining the best benefits from ‘Caliphate’ is the one that Hazrat Mirza Mahmud Ahmad has explained in the following words :—

“ I am a human being and a day will come when I shall die; and some other men will be chosen as Caliphs of this Jamaat. I do not know what the conditions shall be at that time. But I wish to give you my advice so that you and your children may not go astray. If any Caliph in the future may begin to think that the means and the sources of Jamaat’s income have greatly multiplied; that the Jamaat is deriving enormous income from its landed property and the vast net of business ventures is yielding untold wealth and that huge amounts are accrued from various trades and industries; therefore, in the presence of so much wealth there is no need to take the tith from the Jamaat and to appeal to the members for further financial sacrifices. If any Caliph says so, he is certainly not a true Caliph. This would mean that Caliphate has come to an end and an enemy of Islam is sitting in the place of the true Caliph . . . . Even if there be a hundred billion pounds lying idle in the treasury, it should be the duty of every Caliph to collect even a small penny from the pocket of the poor and to collect thousands from those who can afford it. Without these financial sacrifices on the part of the individual members, the souls could not be purified and without pure souls there could not exist a true and faithful Jamaat. In the absence of a true Jamaat it is not possible to acquire grace and blessings of God. Therefore, in order to give you new life and to inculcate in you a spiritual exaltation it is absolutely necessary that financial sacrifices be demanded from you. This demand must remain paramount at all times and a

relaxation in this matter would be a great disservice to you, and a calamity to faith and piety." (AlFazl : 7-4-1944).

In this connection Mirza Mahmud Ahmad also pointed out that from 1965 onwards there is going to appear a new phase of sacrifices for the Jamaat and the Ahmadis. He made a momentous prediction in this connection in the year 1945 at Dalhousie and said, "*This has been fixed like a nail in my mind that in the next twenty years our Jamaat is going to take a new birth . . . and I believe that the next twenty years shall be the years of dark clouds for our Jamaat—a period of severe sufferings and trials similar to the sufferings of the child-birth. At child-births it very often happens that the child dies of strangulation resulting in still birth. So far as the birth of our community is concerned, I find it firmly fixed in my mind that the period of the next twenty years is the period of trials for our Jamaat. The safe and sound "birth" can only be achieved through steadfast sacrifices . . . . I, therefore, wish to warn all my friends that the Jamaat is now entering a new phase of its life and I warn you all to take heed of your faiths. Let no one think that because he has remained steadfast during the last ten or fifteen years his faith is safe and secure. Nay! he is certainly deceived in this. So long as the angel of death does not receive your soul in pure condition there is always the danger for stumbling. No one is safe, though he may have done very many sacrifices. If he lags behind at this stage all his previous efforts and sacrifices shall come to nought and he shall become the more abased because he had fallen after reaching a great height. The one who falls from the roof-top is more degraded than the others.*" (AlFazl: 6-9-1945).

And he further added, "Whenever a person performs an act of sacrifice he is blessed by God and allowed to do more. Therefore I declare that the present sacrifices of the Jamaat are the fore-runners of the sacrifices that shall follow in the future. Let him who does not feel distressed at making sacrifices take it for granted that his efforts and contributions have been accepted by God and He Himself shall grant him means and ways for further greater sacrifices. But he who feels disturbed in his mind and feels sceptical about this demand of the Jamaat must ponder and repent. He should engage himself in constant prayers seeking

the pardon of Allah so that He may grant him the means to remain in step with the Jamaat. The sacrifice of a farthing during the ministry of the Promised Messiah has now reached the present advanced stage of thousands. But now the time is fast approaching when your faith shall demand the sacrifice of your lives . . . . The day your opponents realise that you are about to annihilate them, they shall fiercely retaliate and pierce daggers in your hearts and breasts. The unbelievers shall try their utmost to destroy and demolish the edifice of Islam. Those days are still quite far, but are approaching steadily. No house is completed in one day. It shall, therefore, not happen that your enemies shall come to you holding daggers in their hands, professing that they shall all join the fold of Islam provided that five thousand from amongst you may cut their throats as a sacrifice for Islam. Nay! you shall have to offer constant and steadfast sacrifices. In the beginning only one or two lives may be lost which may increase to eight or ten and then from fifteen to twenty. The number shall go on increasing steadily until the day shall come that God shall grant victory to His servants and the unbelievers shall lay down their arms." (AlFazl : 18-9-45).

### **A Very Valuable Advice to the Jamaat**

In his exhortations, Hazrat Mirza Mahmud Ahmad had constantly laid the greatest stress on a very important point—**TO HOLD THE CALIPH IN GREAT ESTEEM** and to believe always that the Caliph is the recipient of God's blessings; that he is the one whose prayers are readily accepted by God and that all the members of the Jamaat should have a sincere and devoted attachment to his person. All Ahmadis should be ever-ready to accept and obey each and every command given by him. He laid very great stress on the point that every Ahmadi must have a sincere attachment to the person of the truly chosen Caliph.

While commenting on the Holy Quran in a gathering in 1927, he said, "Please bear it in your minds that all your progress and all your successes are connected with the institution of Caliphate. The day you forget this and throw this advice at your backs, that day shall be the beginning of your ruin and downfall. But if you always keep this truth in view and fully grasp its true meaning, you shall be blessed with solidarity and remain

firm and steadfast in the face of all trials and oppositions. Even if the whole world combines to destroy you, they shall not succeed. No doubt, individual lives shall be lost and you shall have to acost many dangers and obstacles and you shall face many trials, but the Jamaat shall never be annihilated and destroyed. It shall, on the other hand, progress and advance day by day. At that time the death of an individual from amongst you will be similar to the death of the mythical giant from whose every drop of blood rose another giant like him. So if one Ahmadi is killed, thousands shall be born from the drops of his blood.” (Dars-ul-Quran : page 73).

Only nine days prior to leaving Pakistan at the time of the Partition of India, on 22nd August, 1947, Hazrat Mirza Mahmud Ahmad wrote :—

“ Long live Khilafat ! Every believer should rally round to offer his life for it . . . . Convey this, my message, to all the Congregations overseas and tell them that I do not love them any less than the Ahmadis in India. You are the apple of my eye. I firmly believe that after raising the banner of Ahmadiyyat in your own territories, turn towards other countries also and I also know that you will be devotedly faithful to the Caliph— who, undoubtedly, shall always be one in the whole Jamaat— and shall serve Islam under his personal guidance.” (Taarih-i-Ahmadiyyat : Pt. 10 : p. 723).

And again, in the Annual Gathering of the Khuddam-ul-Ahmadiya in the year 1956, he gave the following important direction :—

“ They must always bear in mind the blessings of the Caliphate . . . . Once a year they should hold Khilafat Day meetings and offer very sincere thanks to God Almighty for granting them the boon of Caliphate and they must try to sink in the minds of the hearers the history of the glorious days of the Upright Caliphs.” (AlFazl : 1.5.1957).

In the year 1959, Mirza Mahmud Ahmad gave the following farewell message :—

“ My friends ! my last advice to you is that Caliphate is the embodiment of all the blessings from Allah. Prophethood is

like a seed which takes its root and grows. But it is through Caliphate that the fruits are gathered and distributed all over the world. I advise you to grapple the Caliphate strongly and go and scatter its blessings in all the corners of the world. You must also keep on reminding my sons off and on that they have also taken an oath in this connection.” (AlFazl : 20-5-1959).

## **Wonderful Predictions**

### **Regarding the Third Successor**

The All-Knowing and All-Wise God had, on various occasions, revealed to Hazrat Mirza Mahmud Ahmad some matters concerning the Caliph who was to follow him. He also had some visions in this connection which I must mention before I conclude this article. Some of these visions he had himself mentioned in his speeches on various occasions. As for instance it was disclosed to him that from the year 1965 onwards shall start a new phase which is, indeed, related to the ministry of the Third Caliph. In support of this I would like to state that in the year 1944 it was disclosed to him that his life would be extended to “Twenty-one.” (AlFazl : 29th April, 1944).

In the Mushawarat Gathering of 1941, Hazrat Mirza Mahmud Ahmad himself explained that the meaning of the “New Birth” was to take the new oath of allegiance. He said, “The occasion of taking an Oath of Allegiance is the occasion to exhibit cool-mindedness and sobriety : it is the occasion of a “new birth.” (Report of the Proceedings : page 18).

It was revealed to the Hazrat that “no disruption of any kind shall arise in the Jamaat at the time of his death” and that the whole Jamaat shall come under the banner of the Third Caliph. The whole world has witnessed the truth of this statement. (Commentary on the Chapter ‘Al’Alaq.’” page 189).

In a letter that the Hazrat wrote on 26th September, 1909, he mentioned :—

“God has also told me that he shall grant me a son who shall be the “NASIR ” (‘Supporter’ of the Faith and shall ever be ready to serve Islam.” (AlFazl : 8-4-1915 : p. 5).

Is it not a strange coincidence that when the news of the appointment of the Third Caliph to the Promised Messiah was published, a section of the Pakistan Press and some Dailies quoted his name as "Nasir-ud-Deen" (The Supporter of the Faith). (The Daily 'Imroz' and 'Nawaa-i-Waqt' of 10.11.1965).

The sacred and the beloved "Nasir" has reminded me that this very name has also been mentioned in some very important books of the Shia Sect. As for example in the famous book 'Bahar-ul-Anwaar' it is written that "the name of Imam Quaem shall also be 'GHULAM'; AHMAD and MAHMUD." (Vol. 13 : pp. 7-9). And in the book 'Al-Siraat-us-Sawi Fee Ahwaa-il-Mahdi' it is mentioned that Allah, while addressing the Mahdi, shall say,

"Bravo! O My servant! the supporter of My faith! . . . . For thy sake shall I grant pardon and forgiveness and shall inflict punishment upon men for thy sake . . . . He is under Our protection and patronage and enjoys Our special favour until the time the truth is made manifest through him and the untruth is destroyed through him so that Our true faith may reign supreme on the earth." (Part 1 : p. 395 by Maulana Mohamed Sibtain of Sarsa : 1st edition of 1336 A.H. 12th Safar : published by the Manager, 'Al-Burhaan,' Bazar Hakeeman, Lahore).

I would here very much like to quote a reference of very great historical importance in connection with the name "NASIR." The Ahl-i-Hadith Sect in Islam hold Nawah Siddiq Hassan Khan of Qannauj in a very high esteem and consider him to be a person of great eminence in the world of religion. Many of their learned scholars believe him to be the Mujaddid (Revivalist) of the century and 'The Moses of the Age' and the 'Messiah' of the present time. His book 'Hujaj-ul-Kiramah' is very well-known and was printed in 1874. We give here the translation of the three Arabic verses found on page 240 of this book :—

*"It is a well-known and firmly established tradition of the Aqsa Mosque (in Jerusalem) that whenever it becomes the abode of infidelity, God Almighty raises for it a "HELPER" or (NASIR). One Nasir had*

*cleaned it in the early period (of Islam) and another 'Nasir' shall clean it in the latter days."*

God alone knows the real meaning of this prediction and how is it going to be fulfilled. But there is not the slightest doubt that, as has been disclosed to the Third Caliph of the Promised Messiah at the advent of his ministry, within the next twenty-five thirty years radical changes shall occur which are bound to revolutionise Islam. That is why he said:—

“The Sun of Islam’s ascendancy has already arisen and no power in the world can put it off or retard it.”

“God-willing, you shall, with your own eyes, witness the ascendancy of Islam within the next twenty-five years.”

“The time of Islam’s victory has approached. It is the victory of the hearts.”

“Our love is bound to overcome the hate of the entire world and ultimately the voice of Islam shall become uppermost.”

“Although, on the face of it, this appears to be impossible but my God has told me that the day of the ascendancy of Islam has already arisen. This impossibility, by His Grace is going to turn into certainty.” (AlFazl: 2-6-1970).

*“Whenever He declares that He is going to do a certain thing, it never fails: this is how He proves His Kingdom.”*

4. The ministry of the Third Caliph of the Promised Messiah enjoys a unique peculiarity. It must be borne in mind that the ministry of the Second Caliph was in fact the extension of the ministry of the Promised Messiah. Similarly this ministry has been extended to the time of the Third Caliph, ‘The Conqueror of the Faith.’ This was actually foretold to the Second Caliph in the following vision:—

“I feel as if I have dual personalities. One is seen leading the daily prayers and my other personality is lying on a bed. The one that is leading the prayers is seen prostrating before the

bed and I can easily hear the words of the prayers the prostrated person is saying.” (AlFazl: 15-6-1951: p. 3).

Hazrat Mahmud Ahmad had, before he saw the above vision, said that:—

“God Almighty has told me that He shall send me again to this world to revive the faith at a time when idolatory and infidelity shall be rampant. This naturally means that someone else shall be raised in my spirit and power and shall follow me in my footsteps and reform the nations of his time.” (AlFazl: 19-2-1956).

5. In his sermon of 28th December, 1956, on the occasion of the Annual Gathering for that year, Hazrat Mirza Mahmud Ahmad said:—

“Whenever the election of the next Caliph takes place and whoever is duly elected I wish to give him glad tidings that God shall favour him with His support and whosoever stands opposing him, may he be a great man or small, shall face humiliation and ignominy and is bound to accost ruin and disgrace. Because the next Caliph shall, indeed, walk in the footsteps of the Holy Prophet and in the footsteps of the Promised Messiah; and shall uphold and establish the institution of the Islamic Caliphate. Therefore, I give glad tidings to him now who shall be elected the Third Successor in my place, that even if the governments of this world oppose him those shall be shattered into pieces.” (Khilafat-i-Haqqa Islamia: pp. 17-18).

6. Hazrat Mirza Mahmud Ahmad also foretold about the literary and spiritual advancement during the ministry of the Third Caliph. He wrote:—

“It is God alone who appoints Caliphs. When He appointed me he made all the great men of the Jamaat take the back seat. These men included my maternal grandfather and two maternal uncles together with my mother. Among these were also my aunt and my elder brother. If God wishes that Nasir Ahmad be the next Caliph, Mian Bashir Ahmad and thousands like him shall have to take the oath of allegiance to him.” (AlFazl: 30-7-1956).



7. The last but not the least point in this connection is that besides giving the happy news to the Third Caliph, he also gave the following glad tidings to the Jamaat. In his famous speech "Anwaar-i-Khilafat" delivered in the Annual Gathering of 1915, he said,

"The period of the success and progress of the Jamaat, by the grace of God, is approaching fast and the day is not very far when men in groups and multitudes shall join the fold of Ahmadiyyat. In various countries overseas, groups after groups shall join us and the time is approaching when entire villages and towns shall have none else but Ahmadis living in them. Look! I am a mere man and the one who shall follow me shall also be a man in whose time this progress and success shall be witnessed. Since he would be only one man he shall not be able to teach and train all those new-comers. You shall be their teachers. Therefore, learn now, so that you may be able to teach them. The Lord God has ordained that you shall be the teachers and professors of the world. It is, therefore, of the utmost importance that you should learn so that you may be able to teach those who shall join the fold." (Anwaar-i-Khilafat: pp. 110-115-116: Speech by the Second Caliph).

In the latter years of his ministry Hazrat Mirza Mahmud Ahmad advised the Jamaat in the following words:—

"Only those are the true Ahmadis who believe and make themselves ready for the day when Ahmadiyyat shall gain ascendancy in this world. This would mean that historians, philosophers and scientists of Europe, America, Japan and China and also of every other country in the world shall be brought to you so that you may teach them because they would be your disciples." (AlFazl: 14-4-43).

"May God grant that the Sun that arose from the valley of Batha (Medina) may keep on ascending and shedding its bright and shining rays of the Holy Prophethood."

"May the Law of Mohammad be re-enforced on the earth and may it so happen that God may not allow your labour to go waste." (Mirza Mahmud Ahmad).

“And our last call is that all praise belongs to Allah the Sustainer of all the Worlds.”

## **A Highly Instructive Message**

### **From The Third Caliph**

I wish to end this article by quoting an extract from the inspiring speech of our Third Caliph after he returned from his very successful tour of the West African countries in the year 1970. During his first Friday sermon on his arrival here he said,

“The nation which becomes the recipient of the unlimited grace of God, shall, naturally, have to shoulder innumerable responsibilities. I have a very strong feeling and which fact has been strongly infused into my heart that the next 23-25 years are very important years for Ahmadiyyat. You must have seen yesterday's paper (AlFazl). The Second Caliph (Mirza Mahmud Ahmad) had, in the year 1945, declared that the next twenty years constitute the birth-time of Ahmadiyyat. Therefore, be wary and remain alert. Because it very often happens that owing to carelessness the baby is still-born. But I am glad and wish to give you the glad tidings that the promised child was safely born in 1965, exactly as was predicted by the Second Caliph. I find a very strong conviction in my heart that there has been a healthy, natural birth in the year 1965. From 1965 onwards a new phase has now commenced. This is the phase for offering sincere and whole-hearted sacrifices very willingly and cheerfully to gain success and progress. A radical change is destined to appear in this world. Either the world shall be destroyed and totally ruined or it shall have to acknowledge and bow down to its Creator. It is only God who knows the real truth. My duty is but to warn which I have been doing. You must also do the same and join me in prayers so that the peoples of the world may acknowledge their Lord and Creator and thus save the world from total destruction.” (AlFazl: 15-7-1970).

(Rendered into English by M. A. K. Ghauri-Rabwah).