

Second Manifestation of Divine grace: Ahmadiyya Khilafat



Friday Sermon
May 27th 2011



SUMMARY

Hudhur (aba) gave a discourse on the second Manifestation of God's Power as foretold by the Promised Messiah (on whom be peace) in his booklet 'Al Wasiyyat'. (The Will)

Ahmadiyya Khilafat came into being three years after the booklet was written, 103 years ago from today, on 27 May 1908, after a dispossession of 1400 years

Hudhur(aba) explained that the verse 56 of Sura Al Nur is known as Ayat e Istikhlaf, a verse in which God promises true believers the blessing of Khilafat

The verse makes Khilafat conditional with being obedient

Ahmadiyya Khilafat has the support and help of God Who is All-Powerful and He has promised the Promised Messiah (on whom be peace) that He will show His Mighty Power

Hudhur (aba) said that it is for each one of us to try and attain the beneficence of glad-tidings promised to those who stay connected to Khilafat

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن
أَمَرْتَهُمْ لَيَخْرُجْنَ ۗ قُلْ لَا تُقْسِمُوا
طَاعَةَ مَعْرُوفَةٍ ۗ إِنَّ اللَّهَ خَيْرٌ بِمَا

تَعْمَلُونَ ﴿٥٤﴾ قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۚ فَإِن

تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَّا
حُمِّلْتُمْ ۗ وَإِن تُطِيعُوهُ تَهْتَدُوا ۗ وَمَا
عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٥٥﴾

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا
الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا
اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ ۗ وَلَيُمَكِّنَنَّ
لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ
وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمَانًا ۗ
لَيَعْبُدُونَنِي ۗ لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَن
كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٦﴾

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا
الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٧﴾

[24:54] And they swear by Allah their strongest oaths that, if thou command them, they will surely go forth. Say, 'Swear not; what is required is actual obedience in what is right. Surely, Allah is well aware of what you do.'

[24:55] Say, 'Obey Allah, and obey the Messenger.' But if you turn away, then upon him is his burden, and upon you is your burden. And if you obey him, you will be rightly guided. And the messenger is not responsible but for the plain delivery of the Message.

[24:56] 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 amongst 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 whoso is ungrateful after that, they will be the rebellious.

[24:57] And observe Prayer and give the Zakat and obey the Messenger, that you may be shown mercy

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Hudhur(aba) explained that the verse 56 of Sura Al Nur is known as Ayat e Istikhlaf, a verse in which God promises true believers the blessing of Khilafat.

The Promised Messiah (on whom be peace) gave the glad-tiding of Khilafat after him in his booklet 'Al Wasiyyat'.




Ahmadiyya Khilafat came into being three years after the booklet was written, 103 years ago from today, on 27 May 1908, after a dispossession of 1400 years

Obedience and Khilafat

Hudhur (aba) wished to briefly explain the Qur'anic commandments

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Thus, a true believer should always be aware that God is watching over him or her

The aforementioned verses lay out a modus operandi for those who believe in God, His Messenger (peace and blessings of Allah be on him) and those who take the *Bai'at* of Khulafa

The verses explain the fundamental aspect of obedience and state that simple verbal utterance of oaths is not enough

The citation of '**... Surely, Allah is well aware of what you do**' clarifies that man can deceive man, but not God

Obedience

When this belief is resolute, then one does not limit oneself to mere oaths, one gives a practical demonstration of perfect obedience

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Obedience

The commandment of '**...Obey Allah, and obey the Messenger...**' also makes essential obedience of '**...those who are in authority over you...**' (4:60), i.e. obedience of the Khalifa of the time

God states to those who do not show perfect obedience and follow their own inclinations, that they will be answerable for their noncompliance

Hudhur (aba) explained that his mention of Khalifa of the time in conjunction with Prophet of God is in light of the Quranic citation of '**...those who are in authority over you...**', in addition, rightly guided Khilafat follows in taking further the works of Prophets of God

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Hudhur (aba) further explained this concept with the help of a hadith in which the Holy Prophet (peace and blessings of Allah be on him) said

'I leave you on a bright and luminous path. Where night is also like the day. None apart from the wretched will go astray from it. And anyone among you, who will survive, will see great discord. In such a situation you should tread on my acquainted Sunnah (practice) and the Sunnah of the rightly-guided Khulafa. Make obedience your way, even if a slave from Habsha (Ethiopia) is appointed as your ruler. Hold on fast to this faith. The example of a true believer is like that of a camel with a nose-string; he goes wherever he is taken and is characteristically obedient.'

Obedience

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God states that this obedience is essential; 'And if you obey him, you will be rightly guided'.

Following this verse, God gives the commandments regarding Khilafat

Those who believe and do good works are promised Khilafat

Hudhur (aba) said the continuity of the first rightly-guided Khilafat was broken because Muslims contravened the rules of obedience

As God makes a Khalifa Himself, following disobedience and discord, efforts regarding Khilafat failed and Khilafat took the form of Kingship

Obedience

The verse does not state that Muslims will definitely have Khilafat. Rather, it has been made conditional with the foremost condition being obedience

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Obedience

God has thus made Khilafat conditional to belief and perfect obedience

Peace

Those who adhere to it will be able to attain its blessing and their fear will change into peace

Responsibility

Adherence to Khalifa of the time comes with the great responsibility of offering sincere worship and establishing Oneness of God

Those who will not join true Khilafat will be the disobedient

Obedience and Khilafat

May God enable the *Ummah* to recognise the truth

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Hudhur (aba) said the last of the recited verses draws attention towards Salat, Zakat and perfect obedience

- **Each Ahmadi should remember that God's promise is only with those who are perfectly obedient.**

Indeed, it is only a perfectly obedient person who will always remember God and will worship Him

- **The most excellent form of worship of God is Salat.**

Hadhrat Musleh Maud (may Allah be pleased with him) once said that Jumma Prayer is the best part of Salat as it includes Friday Sermon in which Khalifa of the time advises according to the situation and brings everyone's focus together

Khilafat, Salat, Zakat and Obedience

Explaining Hudhur (aba) said, during Friday sermon his notes, he keeps in view needs of people all around the world

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Hudhur (aba) added that distribution of financial giving and Zakat is also only administrated in the Ahmadiyya community in the world



Hudhur (aba) explained that Zakat and *Sadqa* may be taken from people outside the Community but the regular chandas are only taken from Ahmadis



The system of Zakat is also associated with the system of Khilafat

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Khilafat, Salat, Zakat and Obedience

At the end of the verses recited, obedience is again mentioned. Thus the central point and pivot of sincere connection with God and His Messenger (peace and blessings of Allah be on him) and with Khilafat is obedience

'God's Word informs me that many **calamities** will occur and many **disasters** will descend on the earth — some during my lifetime and some after I have gone.'

[The Will, p.4]

Hudhur (aba) said the fulfilment of these words is a testimony of the truth of the Promised Messiah (on whom be peace)



Hudhur (aba) said we observe natural disasters taking places in one part of the world or the other

The extracts from the booklet 'Al Wasiyat' illustrating the Promised Messiah's (on whom be peace) prophecy about Khilafat

In light of what the Promised Messiah (on whom be peace) said about calamities, should it not be sufficient for a sensible person to recognise that what a claimant said is coming to pass?

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'This is the Way of God. And ever since He created man on earth He has always been demonstrating this Divine practice. He helps His Prophets^{as} and Messengers^{as} and grants them success and predominance, as He says: 'God has ordained that He and His Prophets shall prevail'. And by predominance is meant that as Messengers^{as} and Prophets^{as} desire that God's *Hujjat* is established in the world and no one is able to oppose it, so, in turn, does God demonstrate with powerful signs their truthfulness as well as the truth they wish to spread in the world. 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^{as}. And after they have had their fill of ridicule and reproach, He reveals yet another dimension of His Might and creates such means by which the objectives which had to some extent remained incomplete are fully realized.'

[The Will, p.5]

'God for the second time shows His Mighty Power.'

[The Will, p.6]

Khilafat

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Success of Khilafat

Hudhur (aba) said today the Ahmadiyya Community is a testimony that whatever the Promised Messiah (on whom be peace) foretold is coming true with great glory.

In the era of first Ahmadiyya Khilafat there were external opposition and some internal evils began

The era of the second Ahmadiyya Khilafat when from the time of election till the end of this era, different internal evils arose and one section of the Community separated while external enmity also grew intense

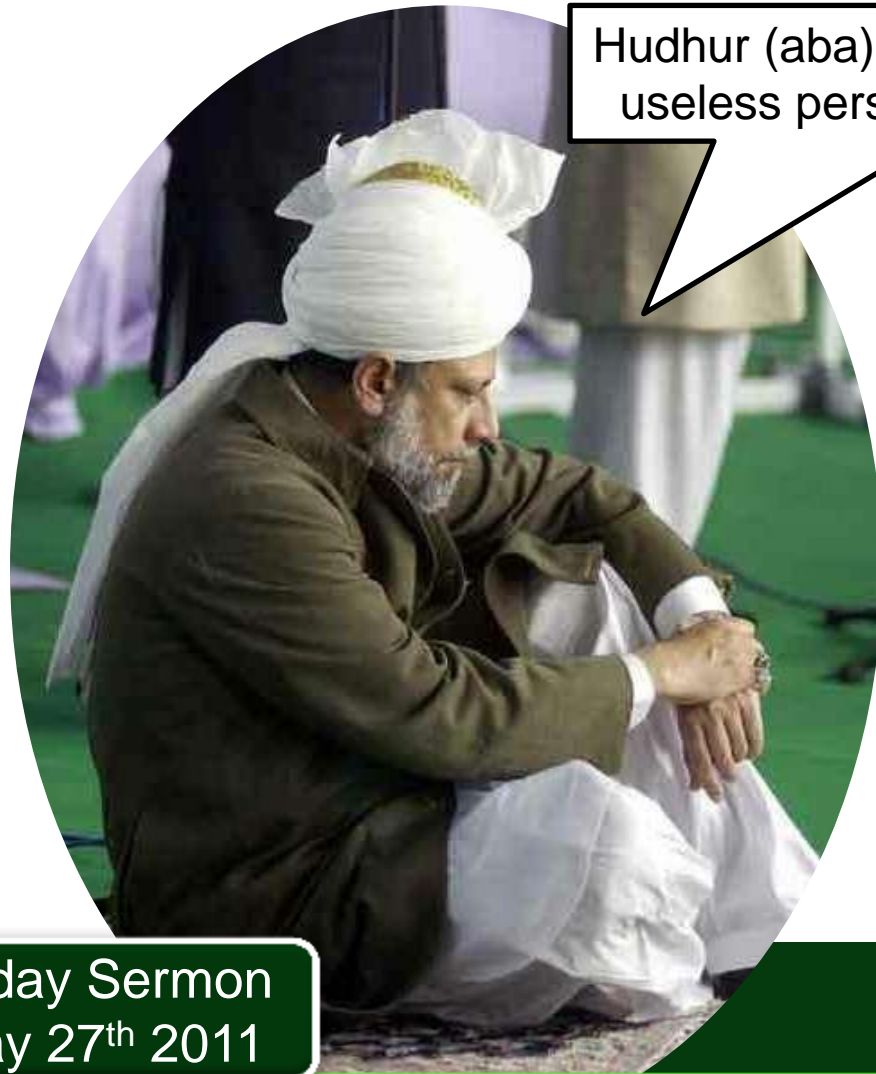
In the third Ahmadiyya Khilafat apart from a few internal evils, external opposition remained intense

During the fourth Ahmadiyya Khilafat the enemy struck an enormous blow with the intent of eliminating the Community and in his assumption leaving no way out

Now, in the fifth Ahmadiyya Khilafat, the force of envy and opposition is intense

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However, in accordance with God's promise, the Khilafat that is divinely supported, has been contending with it. In fact it is God Who is contending with it



Hudhur (aba) added: 'I am a weak and useless person, I have no influence.'

However, Ahmadiyya Khilafat has the support and help of that God Who is All-Powerful and He promised the Promised Messiah (on whom be peace) that He will show His Mighty Power and He is doing so, indeed will continue to do so and the enemy will always fail in their plots and schemes

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Ahmadiyya Khilafat

Today, God has granted the Promised Messiah an army of young people who are resolutely responding to the attacks in the electronic media on the writings of the Promised Messiah (on whom be peace) in a manner that fills one with praise of God and increases one's faith and belief in His promises

'So dear friends! since it is the *Sunnatullah*, from time immemorial, that God Almighty shows two Manifestations so that the two false joys of the opponents be put to an end, it is not possible now that God should relinquish His *Sunnah* of old. So do not grieve over what I have said to you; nor should your hearts be distressed.

For it is essential for you to witness the second Manifestation also, and its Coming is better for you because it is everlasting the continuity of which will not end 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 just as promised by God in *Brahin-e-Ahmadiyya*. And this promise is not for my person. Rather the promise is with reference to you,

The extracts from the booklet 'Al Wasiyyat' illustrating the Promised Messiah's (on whom be peace) prophecy about Khilafat

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I shall make this *Jama'at* who are your followers, prevail over others till the Day of Judgment. Thus it is inevitable that you see the day of my departure, so that after that day the day comes which is the day of ever-lasting promise.

Our God is He Who keeps His promise and is Faithful and is the Truthful God. He shall show you all that He has promised. Though these days are the last days of this world and there are many a disaster waiting to happen, yet it is necessary that this world continues to exist until all those things about which God has prophesied come to pass.'

[The Will, pp.7 – 8]

Hudhur (aba) said, thus the promise of Ahmadiyya Khilafat is an eternal promise. Those who will show perfect obedience will continue to witness the fulfilment of this promise

Ahmadiyya Khilafat

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'I came from God as a Manifestation of Divine Providence and I am a personification of His Power. And after I am gone there will be some other persons who will be the manifestation of the second Power [of God]. **So, while waiting for the second Manifestation of His Power, you all together keep yourselves busy praying.**

And let a *Jama'at* of righteous people, one and all, in every country keep themselves busy in prayers so that the second Manifestation may descend from the Heaven and show you that your God is such Mighty God. Consider your death to be close at hand for you never know when that hour will strike.

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Hudhur (aba) explained that here the Promised Messiah (on whom be peace) is referring to the brief few days after his own passing and the election of a Khalifa and the few days between election of each new Khilafat.

The extracts from the booklet 'Al Wasiyyat' illustrating the Promised Messiah's (on whom be peace) prophecy about Khilafat

Here, he refers to the Khulafa as the 'pure souls' who should accept *Bai'at*.

Let the righteous persons of the *Jama'at* who have **pure souls** accept *Bai'at* in my name. God Almighty desires to draw all those who live in various habitations of the world, be it Europe or Asia, and who have virtuous nature, to the Unity of God and unite His servants under one Faith.

This indeed is the purpose of God for which I have been sent to the world. You, too, therefore should pursue this end, but with kindness, moral probity and fervent prayers. And till that time when someone inspired by God with the in harmony with one another.'

[The Will, pp. 8 – 9]

And this does not indicate that Khilafat denotes an association/organisation, rather than an individual

The extracts from the booklet 'Al Wasiyyat' illustrating the Promised Messiah's (on whom be peace) prophecy about Khilafat

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For clarification, the Promised Messiah (on whom be peace) explains in a footnote on the page:

‘Such persons will be selected by consensus of the believers. Hence if forty believers agree **that a person** is competent to accept *Bat at* in my name, he will be entitled to accept *Bat at*. And such a person ought to make himself an example for others.’
[Footnote, p. 9]

Hudhur (aba) explained that here the singular noun has been used and thus makes it very clear that the Promised Messiah (on whom be peace) is referring to a Khalifa

Likewise, in instances where the plural noun has been used, the reference is to Khulafa to come and not to any organisation or association.

The extracts from the booklet ‘Al Wasiyyat’ illustrating the Promised Messiah’s (on whom be peace) prophecy about Khilafat

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Don't think that God will let you go to waste. You are the seed which the Hand of God has sown in the earth. God says that this seed will grow and flower and its branches will spread in all directions and it will become a huge tree. So, blessed is one who believes in what God says and does not fear the trials which he suffers in His path.....

God addressed me and said that I should inform my *Jama'at* that those who believe and their belief is not adulterated with worldly considerations and is free from hypocrisy and cowardice and is not found wanting at any stage of obedience, such people are the favourites of God. And God says that indeed these are the ones whose station is that of Truth.'

[The Will, pp. 11 – 12]

Hudhur (aba) said that it is for each one of us to try and attain the beneficence of glad-tidings promised to those who stay connected to Khilafat

For this we need to:

Inculcate God's greatness in our hearts

Demonstrate Oneness of God in our practical lives

Free ourselves of malice and rancour

Khilafat

Our each step should be towards piety and we should safeguard our faith and be a model of perfect obedience.

In the end of this booklet, the Promised Messiah (on whom be peace) explained to those who set high standards of piety by joining the financial scheme of Wasiyyat, the aims of the scheme:

‘These funds shall also be used to help such orphans, poor and needy people, and new converts as do not have sufficient means of livelihood...Do not think that these things which I have said are inconceivable. No, they are the Will of that Mighty One Who is the Lord of the earth and the heaven.’

[The Will, pp.27 – 28]

‘O my Mighty and Benevolent [God!] O Forgiving and Merciful God, do grant them alone a place for graves here who have true faith in this messenger of Yours and who have no trace of hypocrisy, of selfish motives and of doubt or suspicion in their hearts.; and as faith and obedience deserve to be followed and observed, they follow and observe it...’

[The Will, pp. 23 - 24]

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Hudhur (aba) prayed that may the standards of those who subscribe to the scheme of Wasiyyat, in faith, obedience and sacrifice continue to increase. After joining this scheme the efforts in *Taqwa* should be greater than before, as should the sincerity to Khilafat



May God
continue
to enable
each
Ahmadi to
excel in
Taqwa

May each
Ahmadi be
enabled to
attain the
beneficence
of the Divine
promises to
the
institution of
Khilafat so
that Khilafat
may always
prevail and
we continue
to seek
beneficence
from it.

Ameen

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