

Viewpoints of the Aḥmadiyyah Muslim Jamā‘at
and the Aḥmadiyyah Anjuman-e-Ishā‘at-e-Islam on

NUBUWWAT & KHILĀFAT

(Prophethood & its Successorship)



Four Speeches Delivered on June 10, 1966

Under the Chairmanship

of

Ḥaḍrat Mirzā Nāṣir Aḥmad, Khalīfatul Masīḥ III

(may Allah shower His mercy upon him)

at

Masjid Mubārak Rabwah, Pakistan

**Viewpoints of the Aḥmadiyyah Muslim Jamā‘at
and the Aḥmadiyyah Anjuman-e-Ishā‘at-e-Islam on
Nubuwwat and Khilāfat**

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

A rendering into English of four speeches made by scholars of the Aḥmadiyyah Muslim Jamā‘at on June 10, 1966 in a meeting presided over by Ḥaḍrat Mirzā Nāṣir Aḥmad, Khalifatul Masīḥ 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 Jamā'at.

- ا 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."
- ص *ṣ*, strongly articulated *s*.
- ض *ḍ*, similar to the English *th* in "this."
- ط *ṭ*, strongly articulated palatal *t*.
- ظ *ẓ*, 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.

ق *q*, a deep guttural k sound.

ء *'*, a sort of catch in the voice.

Short vowels are represented by *a* for ا (like *u* in “bud”); *i* for ی (like *i* in “bid”); *u* for و (like *oo* in “wood”); the long vowels by *ā* for آ or اَ (like *a* in “father”); *ī* for یِ or اِ (like *ee* in “deep”); *ai* for ای (like *i* in “site”); *ū* for وِ (like *oo* in “root”); *au* for اُو (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 *ei* to be pronounced as *ei* in “feign” without the element of diphthong thus کے is transliterated as “Kei”. For the nasal sound of *n* we have used the symbol *ñ*. Thus Urdu word میں would be transliterated as “meiñ”.¹

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

1. * These transliterations are not included in the system of transliteration by Royal Asiatic Society.

ABBREVIATIONS

The following abbreviations have been used in this book; readers are requested to recite the full salutations when reading the book:

- sa** *ṣallallāhu ‘alaihi wa sallam*, meaning “may peace and blessings of Allah be upon him” is written after the name of the Holy Prophet Muḥammad^{sa}.
- as** *‘alaihis salām*, meaning “may peace be upon him” is written after the name of Prophets other than the Holy Prophet Muḥammad^{sa}.
- ra** *raḍi-Allāho ‘anhul‘anhāl‘anhum*, meaning “may Allah be pleased with him/her/them” is written after the names of the Companions of the Holy Prophet^{sa} and of the Promised Messiah^{as}.
- rta** *raḥmatullāh ‘alaih*, 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 Muḥammad^{sa} and of the Promised Messiah^{as}.

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.

Aḥmadiyyah 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-Aḥmadiyyah.

Aḥmadiyyah Anjuman-e-Ishā‘at-e-Islam: A group of Aḥmadi Muslims who, during the time of the Promised Messiah^{as} accepted all the claims of the Promised Messiah^{as} including that of being an *Ummatī Nabī*—a Prophet subordinate to the Holy Prophet^{sa} and within his *ummah*. They also took a pledge of allegiance at the hand of the first *khalīfah* of the Promised Messiah^{as}, Ḥaḍrat Alḥāj Maulavī Nūr-ud-Dīn^{ra}, but did not accept the *khulafā’* who followed him. Aḥmadiyyah Anjuman-e-Ishā‘at-e-Islam is also known as

Lahore Group of the Aḥmadiyyah Muslim Community, and Ahl-e-Paighām.

Amīr: Leader.

Bai‘at: Pledge of allegiance.

Dajjāl: The noun form of *Dajjāliyyat*.

Dajjāliyyat: Antichrist.

Ḥadīth: A Saying of the Holy Prophet Muḥammad^{sa}. The plural is “*aḥādīth*.”

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

Holy Prophet^{sa}: 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 Prophet^{sa}, 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 illallāho Muḥammadur rasūlullāh*, meaning: “There is none worthy of worship except Allah; Muḥammad is the Messenger of Allah.”

Khalīfah: Caliph is derived from the Arabic word “*khalīfah*,” which means successor. In Islamic terminology, the word righteous “*khalīfah*” is applied to one of the four *khulafā’* who continued the mission of Ḥaḍrat Muḥammad^{sa}, the Holy Prophet of Islam. Aḥmadī Muslims refer to a successor of the Promised Messiah^{as} as *Khalīfatul Masīḥ*. *Khulafā’* is the plural of *khalīfah*.

Khalīfatul Masīḥ I: Ḥaḍrat Maulānā Nūr-ud-Dīn^{ra}, the first successor to the Promised Messiah^{as}.

Khalīfatul 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*.

Khilāfat: The institution of successorship in Islam.

Khilāfat-e-Aḥmadiyyah: **Khilāfat** 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.

Mahdī: 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.

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

Nubuwwat: Prophethood.

Promised Messiah: The Founder of the **Aḥmadiyyah Muslim Jamā‘at**, Ḥaḍrat Mirzā Ghulām Aḥmad^{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 **Mahdī** 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 Aḥmadiyyah: An institution established by the Promised Messiah^{as} to run administrative matters of the **Aḥmadiyyah Muslim Jamā‘at**.

Sharī‘ah(‘at): Religious law.

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 Muḥammad^{sa}** and subservient to him in every way.

Zillī Nabī: *Zill* means a reflection. The title of *Zillī Nabī*, given to the **Promised Messiah^{as}**, means that he reflected the prophethood of the **Holy Prophet Muḥammad^{sa}** and had no independent status.



*In the name of Allah, the Gracious, the Merciful
We praise Him and invoke His blessings upon His Noble Messenger*

FOREWORD

Believers in the truthfulness of the Promised Messiah, Ḥaḍrat 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-Paighām. During the life of Ḥaḍrat 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 *Ummatī Nabī*—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 *khalīfah* (caliph) of the Promised Messiah^{as}, Ḥaḍrat Alḥāj Maulavī Nūr-ud-Dīn (*raḍi-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 Ḥaḍrat 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^{as} on Internet and in their publications.

They may be under the impression that by this tactic, they will appease the non-Aḥmadī 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 Aḥmadiyyat, as well as in the legal and constitutional debates, they have always been grouped with the followers of *Khilāfat-e-Aḥmadiyyah* (caliphate institution of the Aḥmadiyyah Muslim Jamā'at).

The recent election of Ḥaḍrat Mirzā Masroor Aḥmad (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 Jamā'at 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^{as} in *Al-Waṣīyyat*.

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

The four speeches in this book present the details of the claims of the Promised Messiah^{as} in their pristine purity. This will help those who have accepted the Promised Messiah^{as} according to the prophesies of the Holy Prophet^{sa}; 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 Vakālat-e-Taṣnīf, London. Valuable assistance was provided by 'Abdul-Wahāb Mirza, Fouzan Pāl, Luqmān Maḥmood, Salmān Muḥammad Sājīd and Usmān Nāṣir Chaudhary. May Allah bless them all. *Āmīn*.

Munīr-ud-Dīn Shams
Additional Vakīl-ut-Taṣnīf
London, February 2006

Nubuwwat & Khilāfat

PROPHETHOOD &
ITS SUCCESSORSHIP

A collection of speeches compiled by
the Aḥmadiyyah Muslim Jamā'at

FIRST SPEECH

Nubuwwat of the Promised Messiah^{as}



Maulānā Abul ‘Aṭā Jāllundharī

ABOUT THE AUTHOR

Maulānā Abul ‘Aṭā Jāllundharī (1904–1977)

Maulānā Abul ‘Aṭā Jāllundharī 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 Amritsarī. 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, “*Khālīd-e-Aḥmadiyyat*” by Ḥaḍrat Muṣṭafā-e-Mau‘ūd^{ra}.

Nubuwwat of the Promised Messiah^{as}

*References up to 1914 from those who did not take
the pledge of allegiance with the Khilāfat-e-Aḥmadiyyah
after the demise of Ḥadḥrat Khalīfatul Masīḥ I^{ra}*



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 Prophet^{sa}
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 Messiah^{as})

During the blessed life of the Promised Messiah (*‘alaihis salām*), all Aḥmadīs 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 (*ṣallallahu ‘alaihi wa sallam*), and deriving spiritual grace from him, the Promised Messiah^{as} became an *Ummatī 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 Aḥmadi is firmly established on the belief that the holy, noble, and righteous personage, whom people call Mirzā Qādiānī, is a *Nabī* chosen by God. (*Badr*, June 18, 1908, p. 11)

According to the Aḥmadiyyah Muslim Jamā'at, no law-bearing *Nabī* can now come; indeed, anyone who makes such a claim is a disbeliever and liar. The only type of *Nabī* 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 Aḥmadiyyah Muslim Jamā'at himself writes:

Now all *nubuwwats* are closed except the *nubuwwat* of Muḥammad^{sa}. No *Nabī* with a new *sharī'ah* can come. A *Nabī* without new *sharī'ah* can appear, but only if he is within the *ummah*. On this basis, I am an *Ummatī* as well as a *Nabī*. (*Tajalliyāt-e-Ilāhiyah, Rūḥānī Khazā'in*, vol. 20, p. 411–412)

In March of 1914, during the establishment of the second *khilāfat*, some people refused to take the pledge of allegiance, and turned themselves outside the pale of *khilāfat*. 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 *Khātaman-Nabiyyīn*² and *lā nabīyya ba'dī*³. In addition to these two, there are twenty references in which the old and the young

2. Seal of the Prophets, a title bestowed upon the Holy Prophet^{sa} in the Holy Qur'ān—al-Ahzāb, 33:41

3. Words of a Saying of the Holy Prophet^{sa} literally meaning: There is no Prophet after me.

of Group have declared acceptance of the *nubuwwat* and *risālat* of the Promised Messiah^{as}. The references follow:

True Meaning of Khatm-e-Nubuwwat

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

This Community believes that the Holy Prophet^{sa} is *Khātaman-Nabiyyīn* in the truest sense. We believe that any *Nabī*, whether old or new, cannot come by acquiring the status of *nubuwwat* without the intermediation of the Holy Prophet^{sa}. After the Holy Prophet^{sa}, Almighty Allah has closed all doors of *nubuwwat* and *risālat*, but the door has not been closed for the perfect followers of the Holy Prophet^{sa} 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 ‘Īsā^{as} who passed away six hundred years before him, will return—this belief definitely breaks the *Khatm-e-Nubuwwat*. (*Review of Religions*, Urdu, May 1908, p. 186)

True Significance of Lā Nabiyya Ba‘dī

Maulavī ‘Umar Dīn of Simla said:

Our opponents have raised great clamour in interpreting *lā nabiyya ba‘dī* [there is no *Nabī* after me]. In their speeches, they repeatedly refer to this and thereby declare that the claims of the Promised Messiah^{as} amounted to *kufr* 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 *Nabī* after the Holy Prophet^{sa} is that there cannot be a *Rasūl* who brings a new *nubuwwat* or *sharī‘ah*.**

There can be a *Nabī* who is a servant of the Holy Prophet^{sa}. A scholar of *ḥadīth*, Mullah ‘Alī Qārī, has made this meaning very clear in elaborating the meanings of the *ḥadīth*, “If Ibrāhīm had lived he would have been a *Nabī*.” (*Paighām-e-Ṣulḥ*,⁴ September 16, 1913)

A FEW QUOTATIONS FROM THE AḤMADIYYAH ANJUMAN-E-ISHĀ‘AT-E-ISLAM

Maulavī Muḥammad ‘Alī

Chosen and Exalted Rasūl

- 1) Maulavī Muḥammad ‘Alī, 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 *Arḥbiyā’*. He can grant to people the status of the *ṣiddīq* [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 Maulavī Muḥammad ‘Alī, Aḥmadiyyah Buildings, quoted in *al-Hakam*, July 18, 1908, p. 6)

Claimant of Risālat

- 2) In commenting upon the attitude of the critics of the Promised Messiah^{as} and comparing this situation with Charāgh Dīn of Jammu, Maulavī Muḥammad ‘Alī writes:

4. Official organ of the Anjuman-e-Ishā‘at-e-Islam.

Is it not surprising that a man⁵; 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 person⁶ 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)

Mirzā Ghulām Aḥmad of Qādiān is Such a Nabī

3) Maulavī Muḥammad ‘Alī 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 *Aḥbiyā’* 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 Mirzā Ghulām Aḥmad of Qādiān. (*Review of Religions*, vol. 3, July 7, 1904, p. 248)

Pious Prophets of India

4) Maulavī Muḥammad ‘Alī 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

5. i.e., the Promised Messiah^{as}.

6. i.e., Charāgh Dīn of Jammu.

India, Mirzā Ghulām Aḥmad^{as} of Qādiān. (Review of Religions, November 1904, p. 411)

Promised Mursal⁷ of Latter Days

5) Maulavī 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 *Nabi* 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

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 Aḥmadiyyah Community. (*Review of Religions*, Urdu, May 1906, p. 182–183)

A Nabī in Accordance with the Way of God

6) In his review of the magazine *Tash'hīdh-ul-Adhbān*, Maulavī Muḥammad 'Alī writes:

The *Tash'hīdh-ul-Adhbān*, 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 Maḥmūd Aḥmad, son of the Promised Messiah^{as}. 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 *Nabī* 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)

Mīr Ḥāmid Shāh of Sialkot

7) Mīr 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.

(Urdu couplets, *Paighām-e-Ṣulḥ*, December 28, 1913, p. 8)

Dr. Sayyed Muḥammad Ḥusain Shāh

8) Dr. Sayyed Muḥammad Ḥusain 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 Paighām-e-Ṣulḥ*, July 27, 1913)

8. The reference is to the revelation to the Promised Messiah^{as} in Arabic: The Romans have been defeated.

Dr. Bashārat Aḥmad

9) Dr. Bashārat Aḥmad writes:

In summary, they will be Prophets and Messengers, but at the same time they will also be *Ummatī*—within the dispensation of the Holy Prophet^{sa}; because, in this way their *risālat* or *nubuwwat* will not be contrary to *Khatm-e-Nubuwwat*. (*Paighām-e-Ṣulḥ*, February 24, 1914)

Dr. Mirzā Ya‘qūb Baig

10) In reference to the Promised Messiah^{as}, Dr. Mirzā Ya‘qūb Baig writes:

It is a grace of God that for dotards like us He has raised *Anbiyā’*, *auliyā’*, and *ṣulḥā’* in every age. (*Supplement to Paighām-e-Ṣulḥ*, March 5, 1914)

Maulavī Muḥammad Aḥsan of Amroha

11) Maulavī Muḥammad Aḥsan of Amroha writes:

In the progeny of Ḥaḍrat Ibrahīm^{as}, the Promised Messiah^{as} was born among the children of Isaac^{as} so that the prophecy:

وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ۝

...and thus do We reward those who do good. (al-An‘ām, 6:85)

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

كُنْتُمْ خَيْرَ أُمَّةٍ ...

You are the best people... (āl-e-‘Imrān, 3:111)

And from the children of Isaac^{as} such a *Nabī*, the Promised Messiah^{as} be born who is a servant of Aḥmad^{sa}, but along with it, he is also a *Nabī*. Thus the promise,

...وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ...

...We placed *nubuwwat* among his descendants...
(al-ʿAnkabūt, 29:28)

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

12) Maulavī Muḥammad Aḥsan of Amroha also writes:

The holy personage “Mirzā Ṣāhib” has attained that secondary *nubuwwat* which had been promised for those who follow Allah and the Holy Prophet^{sa}. As Allah the Most High says:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ
اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ
وَالصَّالِحِينَ ...

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-Nisāʾ, 4:70)

According to this verse, those who are the embodiment of this promise can be *ṣiddīq*, *shahīd*, or *ṣāliḥīn*. And so also they can also be *Aʿnbiyāʾ*, for this reason the Promised Messiah^{as} has been called *Nabīullah* at many places in authentic *aḥādīth*. (Footnote, *Risālah Attibyān fī Istehlālīṣṣibyān*, July 1908)

13) As Secretary to the *Bahishtī Maqbarah*⁹, Maulavī 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 Mahdī^{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^{as} in a vision about two years before his demise in accordance with the *ḥadīth* that: No *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 Bahishtī Maqbarah in accordance with the *ḥadīth*: The death of travelers is martyrdom. (Signed July 27, 1908, Register office Bahishtī Maqbarah)

Statements Under Oath of Maulavī Muḥammad ‘Alī in the Court

- 14) a. In the presence of Promised Messiah^{as}, Maulavī Muḥammad ‘Alī 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 *Nabī*. His followers believe him to be true in this claim and his opponents consider him false. The Holy Prophet^{sa} is true according to Muslims and false according to the Christians.

- b. On June 16, 1904, in the presence of the Promised Messiah^{as}, in response to the critique made by Maulavī Karam Dīn, Maulavī Muḥammad ‘Alī said:

Mirzā Ṣāḥib makes a claim of *nubuwwat* in his writings. The purport of his claim is that, “I am a *Nabī* but I have brought no new *sharī‘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-Hakam* dated May 14, 1911 reports:

The Batālvī, in his essay in *Paisa Newspaper* says that Khwājā Ṣāhib 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 Ṣāhib stated clearly in his lecture that, “In your neighbourhood has appeared a *Nabī* and *Rasūl*. It is up to you to believe in him or not.”

16) In the case of Maulavī Karam Dīn of Bhaiṅ [District Jehlum], acting as attorneys, Khwājā Kamāl-ud-Dīn and Maulavī 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 *kadhḥāb* [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 *kadhḥāb*. (Proceedings Gurdaspur Court, p. 194)

EXCERPTS FROM PAIGHĀM-E-ŞULĤ

A Rasūl of God

17) On December 18, 1913, *Paighām-e-Şulĥ* writes:

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

وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ تَبْعَثَ رَسُولًا ۝

...and We never punish until We have sent a Messenger...
(Banī Isrā'īl, 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, *Paighām-e-Şulĥ* writes:

How good would it be if the Muslims ponder over:

وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ تَبْعَثَ رَسُولًا ۝

...and We never punish until We have sent a Messenger.
(Banī Isrā'īl, 17:16)

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

Combined Statement

19) *Paighām-e-Şulĥ* writes on September 7, 1913 that:

It is our faith that we are among the first devotees of the Promised Messiah^{as}. It was in our presence that his pious personage left the world. It is our faith that the Promised

Messiah^{as} and the awaited Mahdī^{as} was a true *Rasūl*. 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-Paighām¹⁰

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

All we Aḥmadīs who are associated one way or another with the newspaper *Paighām-e-Şulḥ*, 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 Mahdī^{as} was a *Nabī*, *Rasūl*, and saviour of this age. It is our faith that the salvation of the world depends upon accepting the Holy Prophet^{sa} and his servant the Promised Messiah^{as}. We also believe his true *khalīfah* our lord and leader Maulānā Ḥaḍrat Maulavī Nūr-ud-Dīn^{ra} to be a righteous leader. If after this announcement anybody spreads misunderstandings about us, then we entrust our affair to Allah.

... وَأَقْوَضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ ۝

...And I entrust my cause to Allah. Verily, Allah sees all

His servants. (al-Mu'min, 40:45)

(*Paighām-e-Şulḥ*, October 16, 1913)

10. Ahl-e-Paighām refers to the Aḥmadiyyah Anjuman-e-Ishā‘at-e-Islam because their organ is *Paighām-e-Şulḥ*.

In the end, we present one reference which amply and conclusively states the agreed doctrine of all Aḥmadīs.

Agreed Doctrine of all Aḥmadīs

1) Sheikh ‘Abdur Raḥmān Miṣrī has written:

I am an Aḥmadī belonging to the period of the Promised Messiah^{as}. I took the pledge of allegiance in 1905. I believe the Promised Messiah^{as} 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*². Later, the sense in which I saw these words used in the books of the Promised Messiah^{as} 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 *sharī‘ah*, and a *Nabī* who acquires that status by full obedience to the Holy Prophet^{sa} and loses himself in the obedience of the Holy Prophet^{sa}. My faith is based on the speeches and writings of the Promised Messiah^{as} and the agreed doctrine of the Aḥmadiyyah Muslim Jamā‘at. (Signed: ‘Abdur Raḥmān, *Headmaster Madrassa Aḥmadiyyah*, August 24, 1935)³

To sum up, the belief of the Aḥmadiyyah Anjuman-e-Ishā‘at-e-Islam about the prophethood of the Promised Messiah^{as} is exactly the same as that held by the mainstream Aḥmadīs,

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 Ṣāḥib is available in the records of the Jamā‘at. It has been published repeatedly in *al-Faḍl* and *al-Furqān*.

because they have never repudiated the statements quoted above. The Aḥmadiyyah Muslim Jamā'at 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

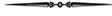
**Khilāfat-e-Aḥmadiyyah
and the Pledge of Allegiance to Khilāfat**



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 Amīr. 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 (*Riyadūṣ-ṣālihīn*) 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^{as}
- Sayings of Haḍrat Khalīfatul Masīḥ I^{ra}
- 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^{as}; rather, he has appointed the Anjuman¹¹ as his *khalīfah* 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 ‘alaihi wa sallam*) has been re-established after the Promised Messiah (*‘alaihis 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^{as}. Moreover, we should seek guidance from the sayings of Haḍrat Khalīfatul Masīḥ I^{ra} because those now outside the pledge of *khilāfat* accepted him to be the first *khalīfah* of the Promised Messiah^{as}. They declared

11. Anjuman here refers to the Ṣadr Anjuman Aḥmadiyyah.

that his sayings would be as sacred as those of the Promised Messiah^{as}. Finally, the statements, up to the establishment of the second *khilāfat*, of those who did not take the pledge also point towards the right path.

SAYINGS OF THE PROMISED MESSIAH^{as}

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

Sayings of a General Nature

1) In his book *Shahādat-ul-Qur'ān*, the Promised Messiah^{as} writes:

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

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ . . .

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 (*radī-Allaho ‘anhum*) and that *khilāfat* 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 *khilāfat* 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.
(*Rūḥānī Khazā'in*, vol. 6, p. 330)

2) He further states in the same book:

How can I say that anyone who studies these verses carefully 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 Prophet^{sa}. (*Ibid.*, p. 353)

In these writings, the Promised Messiah^{as} is correcting the point of view of those who believed that the *khilāfat* was confined to the Companions^{ra} 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, *Shahādat-ul-Qur'ān*, the Promised Messiah^{as} writes:

Since no one can live forever, Allah the Exalted ordained that the *Arbiyā'*, who are the most honourable 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 *nubuwwat*. 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 *khilāfat* 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.... (*Ibid.*, p. 353–354)

Specific Sayings

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

- 1) In *Ḥamāmat-ul-Bushrā*, the Promised Messiah^{as} has narrated a *ḥadīth* of the Holy Prophet^{sa} and has written: Then the Promised Messiah or one of his *khulafā'* would travel towards Damascus. (*Rūḥānī Khazā'in*, vol. 7, p. 225)

By writing this, the Promised Messiah^{as} has made two very clear statements in favour of *khilāfat*: 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 *ḥadīth* 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-Waṣīyyat*. 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^{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.

Thus He manifests two kinds of Powers. (1) First He shows the Hand of His Power at the hands of His Prophets^{as} 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 Jamā'at will become extinct and even members of the Jamā'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 Jamā'at. Thus one who remains steadfast till the end witnesses this miracle of God. This is what happened at the time of Ḥaḍrat Abū Bakr Ṣiddīq^{ra}, when the demise of the Holy Prophet^{sa} was considered untimely and many an ignorant Bedouins turned apostate. The companions^{ra} of the Holy Prophet^{sa}, too, stricken with grief, became like those who lose their senses. Then Allah raised Abū Bakr Ṣiddīq^{ra} 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:

... وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ
مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ...

that is, after the fear we shall firmly re-establish them¹² ...
 (*al-Waṣiyyat, Rūḥānī Khazā'in*, vol. 20, p. 304–305)

Then the Promised Messiah^{as} continues:

So dear friends! since it is the *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 *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 *Brāhīn-e-Aḥmadiyyah*¹³. (*Ibid.*)

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

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

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 *security and peace* after their fear...’ (*al-Nūr*, 24:56)

13. The first book of the Promised Messiah^{as}, published in four parts in 1880, 1882 and 1884.

SECOND. The Promised Messiah^{as} does not limit the application of *Āyat-e-Istikhlāf*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^{ra}. Thus, the chain of *khulafā'*—which started with Ḥaḍrat Abū Bakr^{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 Aḥmadiyyah Muslim Jamā'at. As the Promised Messiah^{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^{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 Aḥmadiyyah 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

14. al-Nūr, 24:56.

continue up to the Day of Judgment as the Promised Messiah^{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^{as}. The second manifestation would come after he is gone, as he writes, “That second manifestation cannot come until I go.”

The Anjuman¹⁵ had been established during the lifetime of the Promised Messiah^{as}, but the Promised Messiah^{as} writes about the second manifestation that it “cannot come until I go.” As I have stated earlier, the second manifestation refers to *khilāfat*. The question of successors does not arise as long as the principal is present and therefore the Promised Messiah^{as} writes that, “The second manifestation cannot come until I go.” In other words, the system of *khilāfat* would be established after his demise as it was established after the Holy Prophet^{sa}.

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

3) In *Sabz Ishtihār* [*Green Pamphlet*] the Promised Messiah^{as} writes:

The second way of sending mercy is to send Messengers and Prophets, divinely inspired scholars, *auliya'*, and *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

15. Anjuman here refers to the Ṣadr Anjuman Aḥmadiyyah.

manifest both these forms. (Footnote, *Rūḥānī Khazā'in*, vol. 2, p. 462)

This writing also shows that the system of *khilāfat* 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 Ṣūfīs have said that the person who is to be the *khalīfah* after a *sheikh* or a *Rasūl* or a *Nabī* 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^{sa} 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-Ḥakm*, April 14, 1905)

This also proves that there would be *khulafā'* after the Promised Messiah^{as}.

5) In *Paighām-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. (*Rūḥānī Khazā'in*, vol. 23, p. 455)

It is obvious that the leader whose obedience is incumbent upon everyone after the *Nabī*, is a *khalīfah*. It was therefore essential that the system of *khilāfat* be established in the Jamā'at so that it may not revert to a scattered condition in nature and thoughts.

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

They would pay a substantial penalty, not less than 300,000 rupees, to the leader of the Aḥmadiyyah Jamā'at. (*Ibid.*)

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^{as} clearly prove that the system of *khilāfat* is destined to continue after the Promised Messiah^{as} and it would be the righteous *khilāfat* in the form of individuals. Parliaments or societies have never been established as *khulafā'* nor would they be in future.

SAYINGS OF ḤAḌRAT KHALĪFATUL MASĪḤ I^{ra}

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

16. The last book written by the Promised Messiah^{as}.

On the demise of the Promised Messiah^{as}, he was approached by many leaders of the Jamā‘at to take the leadership and accept the pledge of allegiance. These included Khwājā Kamāl-ud-Dīn, Maulavī 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 *bai‘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, *bai‘at* is a difficult matter. A person who makes a *bai‘at* gives up all his freedom and high flights...

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

- 2) After assuming the office of *khilāfat* he said:

Now I am your *khalīfah*. 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^{ra} mentioned in earlier prophecies. The whole Jamā‘at has accepted me as *khalīfah* 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’ān sets forth clearly that it is Allah Who appoints *khulafā’*.

Remember Adam^{as} was made *khalīfah* by God, Who said:

...إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً... .

...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'an and see that they had to prostrate on account of Adam^{as}. If someone objects to my *khalīfah*, even if he be an angel, I would respond: It is better for you to submit to the *khalīfah* of Adam^{as}. 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 *khalīfah*, and such an objector is an angel, he will be brought by his right nature to submit to Adam^{as}. (*Badr*, July 4, 1912)

4) Continuing the same speech, he said:

Khalīfah 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^{ra} 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-Ḥakm*, 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 *khilāfat*. (*Badr*, July 4, 1912)

8) There is another significant statement of Ḥaḍrat Khalīfatul Masīḥ I^{ra} in explaining the pledge of allegiance to *khilāfat* and remaining faithful to *khilāfat*.

A person wrote to Ḥaḍrat Khalīfatul Masīḥ I^{ra}: 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^{sa} deemed it obligatory to take the pledge at the hand of the *khalīfah* before burying the body of the Holy Prophet^{sa}. (*Badr*, March 3, 1911, p. 9)

This makes it clear that taking the pledge with every *khalīfah* is obligatory. The previous statements make it clear that Allah appoints whomsoever He wills as *khalīfah*. After the Promised Messiah^{as}, Allah will appoint whom He wills. The obedience to all the *khulafā'* will be obligatory just as the obedience of the righteous *khulafā'* was obligatory after the demise of the Holy Prophet^{sa}. Ḥaḍrat Khalīfatul Masīḥ I^{ra} considered himself to be the righteous *khalīfah* just like Ḥaḍrat Abū Bakr^{ra}, Ḥaḍrat 'Umar^{ra} and other *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 *khalīfah* 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. (*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:

Khalīfah: Maḥmūd

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

11) On March 4, 1914, Ḥaḍrat Khalīfatul Masīḥ I^{ra} 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^{as}. I have been the well-wisher of all of them so should he be. The public teachings of the Holy Qur'ān and *ḥadīth* should be continued. Greetings of peace. (*al-Hakm*, March 7, 1914, p. 5)

He wrote this testament in his last illness and asked Maulavī Muḥammad 'Alī 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 Ḥaḍrat Khalīfatul Masīḥ I^{ra} believed in *khilāfat* by an individual and believed that this is the only way that the traditions set by the righteous *khulafā'* 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 Ḥaḍrat Maulavī Sayyed Sarwar Shāh (may Allah be pleased with him) that:

On May 27th, 1908, on the demise of the Promised Messiah^{as}, Khwājā Kamāl-ud-Dīn, Mirzā Ya'qūb Baig, and Dr. Sayyed Muḥammad Husain Shāh arrived from Lahore to Qādiān. Khwājā 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 Maulavī Nūr-ud-Dīn^{ra}]. Without that, this Jamā‘at cannot stay united. Everybody agreed with him and no one objected.

- 2) A petition was submitted to Ḥaḍrat Maulānā Nūr-ud-Dīn^{ra} bearing signatures of several members of the Jamā‘at including Sheikh Raḥmatullāh, Dr. Sayyed Muḥammad Ḥusain Shāh, Maulavī Muḥammad ‘Alī, Khwājā Kamāl-ud-Dīn, and Dr. Mirzā Ya‘qūb Baig. It stated:

In accordance with the instructions of the Promised Messiah^{as} as recorded in *al-Waṣiyyat*, we the Aḥmadīs whose signatures are subscribed below, are fully satisfied with a truthful heart, that the first among the immigrants, Ḥaḍrat Maulavī Nūr-ud-Dīn^{ra}, 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:

چہ خوش بودے اگر ہر ایک ز اُمت تُو ر دے
ہمیں بودے اگر ہر دل پُراز تُو ر یقین بودے

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 Aḥmad^{as}, all Aḥmadīs who are Aḥmadīs now and those who join later, take a pledge. The sayings of Ḥaḍrat Maulavī Ṣāhib^{ra} should bear the same value as the sayings of the Promised Messiah^{as}. (*Badr*, June 2, 1908)

3) After the demise of the Promised Messiah^{as}, the whole Jamā'at accepted Ḥaḍrat Maulānā Nūr-ud-Dīn^{ra} as the *khalīfah* and took the pledge of allegiance. Khwājā Kamāl-ud-Dīn, in his capacity as the Secretary of Ṣadr Anjuman Aḥmadiyyah, made the following announcement on behalf of all members of the Anjuman:

Before the funeral prayers of the Promised Messiah^{as} were offered, in accordance with *al-Waṣīyyat* of the Promised Messiah^{as} and in consultation with the leaders of the Ṣadr Anjuman Aḥmadiyyah, relatives of the Promised Messiah^{as} 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-Dīn^{ra}. The following respected person-ages were among those present at the occasion:

Ḥaḍrat Maulānā Sayyed Muḥammad Aḥsan, Ṣāhibzādah Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad, Nawāb Muḥammad 'Alī, Sheikh Raḥmatullāh, Maulavī Muḥammad 'Alī, Dr. Mirzā Ya'qūb Baig, Dr. Sayyed Muḥammad Ḥusain Shāh, Khalīfah Rashīd-ud-Dīn, and the most humble Khwājā Kamāl-ud-Dīn.

Continuing this statement Khwājā Ṣāhib said:

All those present, whose number is mentioned above accepted him as Khalīfatul Masīḥ 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 Ḥakīm-ud-Ummat *khalīfah* of the Masīḥ and Mahdī. (*al-Ḥakm*, and *Badr*, June 2, 1908)

- 4) At the end of 1913, the following announcement was made under the signature of Maulavī Muḥammad ‘Alī, Maulavī Ṣadr Dīn and Sayyed Muḥammad Ḥusain Shāh:

The whole Jamā‘at is his follower (i.e., of Ḥaḍrat Khalīfatul Masīḥ I^{ra}) 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-Ṣulḥ*, December 4, 1913)

- 5) It was also stated by these leaders that:

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

- 6) A few days after the demise of the Promised Messiah^{as}, on June 21st, 1908, Maulavī Muḥammad ‘Alī 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 Prophet^{sa} 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 Prophet^{sa}, and also that the attainment of the treasures of Roman and Persian emperors by Ḥaḍrat ‘Umar^{ra} amounted to the victory of the Holy Prophet^{sa} over these empires, then why do they not wait that some of the prophecies of the Promised Messiah^{as} 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 Aḥmadiyyah 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 Aḥmadiyyah 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^{as} in *al-Waṣiyyat* that there must be a *khalīfah*.
- The election of Ḥaḍrat Khalīfatul Masīḥ I^{ra} was exactly in accordance with *al-Waṣiyyat*.
- Ḥaḍrat Khalīfatul Masīḥ I^{ra} was a righteous Imām whose obedience was obligatory and his sayings amounted to the sayings of the Promised Messiah^{as}. They believed in the coming of future *khulafā'* after Ḥaḍrat Khalīfatul Masīḥ I^{ra}.
- 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-Ishā'at-e-Islam
After March 13, 1914 on

**Nubuwwat and Khilāfat in
the Aḥmadiyyah Muslim Jamā'at**



Sayyed Mīr Maḥmūd Aḥmad Nāṣir

ABOUT THE AUTHOR

Sayyed Mīr Maḥmūd Aḥmad Nāṣir (1929–)



Sayyed Mīr Maḥmūd Aḥmad Nāṣir was born in 1929 at Qādiān into a devoted and noble family. His father was Ḥaḍrat Mīr Muḥammad Ishaq^{ra}, the younger brother of Ḥaḍrat Ammān Jan^{ra}. He devoted his life for the service of Islam-Aḥmadiyyat and was educated at Jāmi'ah Aḥmadiyyah.

Sayyed Mīr Maḥmūd Aḥmad Nāṣir served as the Missionary In-charge in the United States. He represented the Aḥmadiyyah Muslim Jamā'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 Aḥmadiyyah Muslim Jamā'at to serve as Vakīl-ut-Taṣnīf.

He is currently serving as the Principal of Jāmi'ah Aḥmadiyyah Rabwah, Pakistan.

Positions Taken by
the Aḥmadiyyah Anjuman-e-Ishā‘at-e-Islam
After March 13, 1914 on
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I

FIRST POSITION TAKEN BY
THE AḤMADIYYAH ANJUMAN-E-ISHĀ‘AT-E-ISLAM¹⁷

After the demise of Ḥaḍrat Khalīfatul Masīḥ I (*raḍi-Allaho ‘anhu*) on March 13, 1914, the Aḥmadiyyah Anjuman-e-Ishā‘at-e-Islam tried to bring about a change in the beliefs and doctrines of the Aḥmadiyyah Muslim Jamā‘at in an effort to discontinue the institution of *khilāfat* in the Jamā‘at. To block the election of a *khalīfah* to whom everyone would pledge allegiance, the idea was put forward that even if an *amīr* or a *khalīfah* is elected, taking *bai‘at* at his hand would not be obligatory; only new Aḥmadīs who join the Jamā‘at would have to take the pledge. On March 15, 1914 an essay written by

17. It may be noted that the revered speaker used the term “Ahl-e-Paighām,” which has been adopted here as “Aḥmadiyyah Anjuman-e-Ishā‘at-e-Islam” for the convenience of the readers.

Maulavī Muḥammad ‘Alī 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 Maulavī 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 Masīḥ I^{ra}. Maulavī Muḥammad ‘Alī gave a new interpretation to the following decision:

I have firm faith in Allah, that this holy personage, Maulavī Nūr-ud-Dīn^{ra} who has been bestowed the title of “Khalīfatul Masīḥ,” 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. (*Paighām-e-Ṣulḥ*, March 15, 1914)

It is obvious that this interpretation actually contradicted the position adopted by the Ahmadiyyah Anjuman-e-Ishā'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 *khalīfah* 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-Ishā'at-e-Islam came out with a new version of their interpretation. In a long essay entitled: "Open Letter to Maulavī Sher 'Alī," *Paighām-e-Şulh* writes:

For the sake of God, avoid blind following. If we say that Ḥaḍrat Maulānā Nūr-ud-Dīn^{ra} did not follow *al-Waṣīyyat* or that the Jamā'at made a mistake, it does not take anything away from their holiness. Human beings do commit such mistakes. The Jamā'at or respected Maulānā Şāhib did not do it on purpose. (*Paighām-e-Şulh*, 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 Ḥaḍrat Khalīfatul Masīḥ I^{ra} was in accordance with Divine will and that his personage was the same as the personage of the Promised Messiah^{as}. But on April 22, he did not hesitate to state—in support of his modified doctrine—that the complete agreement reached by all Ahmādīs and endorsed by the Şadr Anjuman Ahmadiyyah after the demise of Promised Messiah^{as} and in the presence of his holy body, was contrary to the testament of the Promised Messiah^{as} and that Ḥaḍrat Khalīfatul Masīḥ I^{ra} was a party to this violation.

II

**SECOND POSITION TAKEN BY
THE AḤMADIYYAH ANJUMAN-E-ISHĀ‘AT-E-ISLAM**

The second doctrine which the Aḥmadiyyah Anjuman-e-Ishā‘at-e-Islam adopted about *khilāfat* after the demise of Ḥaḍrat Khalīfatul Masīḥ I^{ra} was that if a *khalīfah* or an *amīr* is elected, the Ṣadr Anjuman Aḥmadiyyah 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 Aḥmadiyyah Anjuman-e-Ishā‘at-e-Islam expressed their disagreement with Ḥaḍrat Khalīfatul Masīḥ II^{ra} on this point in the following words:

As regards the Ṣadr Anjuman Aḥmadiyyah, he [Khalīfatul Masīḥ II^{ra}] wants to keep complete control with himself. We disagree with that because the Promised Messiah^{as} has regarded the Anjuman as the vicegerent of the *khalīfah* 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 Aḥmadiyyah 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 Khalīfatul Masīḥ I^{ra} in the following words:

Today, a meeting of the Şadr Anjuman Aḥmadiyyah was held. The following were present: Şāhibzādah Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad, Mīan Bashīr Aḥmad, Nawāb Muḥammad ‘Alī, Dr. Mīr Muḥammad Ismā‘il, Dr. Khalīfah Rashīd-ud-Dīn, Ḥaḍrat Maulavī Muḥammad Aḥsan, Maulavī Sher ‘Alī, ...Maulavī Muḥammad ‘Alī, Sheikh Raḥmatullāh, Sayyed Muḥammad Ḥusain Shāh, Dr. Mirzā Ya‘qūb Baig, and Maulavī Şadr Dīn. Moreover, the written opinions from Mīr Ḥamed Shāh and Maulavī Ghulām Ḥusain were presented. This was the first session which took place after the demise of Ḥaḍrat Khalīfatul Masīḥ I^{ra}... 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 relatives¹⁸. 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^{as}].

The report further stated that:

Ḥaḍrat Khalīfatul Masīḥ I^{ra} had directed Maulavī Sher ‘Alī^{ra} to go to London and repeatedly admonished him to go to England to help Khwājā Şāhib. But alas! This directive of Ḥaḍrat Khalīfatul Masīḥ I^{ra} 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 Şāhibzāda Şāhib¹⁹ 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 Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra}.

of the presiding officer, made this undesirable decision. Thus, Maulavī Sher ‘Alī^{ra} was deprived of this good deed and the injunction of Ḥaḍrat Khalīfatul Masīḥ 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 Ḥaḍrat Khalīfatul Masīḥ I^{ra}. Thinking that they might be considered responsible for this violation, the following members walked out:

...Maulavī Muḥammad ‘Alī, Sheikh Raḥmatullāh, Mirzā Ya‘qūb 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 *khalīfah* 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-ISHĀ‘AT-E-ISLAM

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

- After the demise of Ḥaḍrat Khalīfatul Masīḥ I^{ra}, they rejected the truthful Islamic *khalīfat* 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. *aḥādīth* give the title of *Nabī* to the Promised Messiah^{as}, and b. Promised Messiah^{as} 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 Khalīfatul Masīḥ I^{ra}, whatever applies to the original directive would apply to its subordinate matters; they started rejecting the *nubuwwat* of the Promised Messiah^{as}.

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

Then on April 12, 1914, addressing Maulavī Sher ‘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 *zillī* [reflective] and *burūzī* [spiritual re-appearance], they started rejecting the *nubuwwat* of the Promised Messiah^{as}. On April 12, *Paighām-e-Ṣulḥ* gave the following rationale for this rejection:

Al-Faḍl says that: “According to *Curzon Gazette* Ḥaḍrat Mirzā Ghulām Aḥmad was not a *Nabī*; therefore his son should be his successor. This is its mistake. Mirzā Ṣāḥib was a *Nabī* and his successorship should be settled in the same manner as it was settled for previous *A’biyā’*.”

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-Faḍl* in its earlier issue had accepted that Mirzā Ṣāḥib is a *zillī Nabī* but now it regards him to be a Prophet like earlier Prophets. Were all earlier *A’biyā’* of the

same nature as Mirzā Ṣāhib; were they all Prophets by way of reflection?

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

The terms *ẓillī* and *burūzī*, are terms of Ṣūfī'ism. The distinction between law-bearing *A'nbiyā'* 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 *khilāfat* on the part of the Aḥmadiyyah Anjuman-e-Ishā'at-e-Islam ended up in their denial of *nubuwwat*. The words *ẓillī* and *burūzī*, which the Promised Messiah^{as} 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 Messiah^{as} does not deny his claim of *nubuwwat*. Rather they indicate its high status, because the real *nubuwwat* is that of the Holy Prophet^{sa}; all other prophethoods and spiritual stages are a reflection of the light of Muḥammad^{sa}. The ultimate cause of the creation of the universe is the holy personage of the Holy Prophet^{sa}. According to the *ḥadīth*, "The first thing that was created was my light," the light of Muḥammad^{sa} was the first to be created. All other prophethoods and spiritual stages of perfection were created afterwards. However, until the time that the Holy Prophet^{sa} 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^{sa}. Therefore, no *Nabī* was called a *ẓillī Nabī*. But when the Holy Prophet^{sa} himself appeared and the complete and perfect teaching was revealed in the Holy Qur'ān, then the being who completely lost his own identity in submission to the Holy Prophet^{sa} was declared to be complete reflection of the Holy Prophet^{sa} and was deemed fit for the title of *ẓillī Nabī*. The earlier *Arbiyā'*, since they were only partial reflection of the Holy Prophet^{sa} did not deserve that title.

*Allahummā ʃalli alā Muḥammadin wa alā āli Muḥammadin
wa bārik wa sallim innaka ḥamīdun majīd.*

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



FOURTH SPEECH

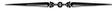
**Belief of the Promised Messiah^{as}
and His Successors About the
Nubuwwat of the Promised Messiah^{as}**



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, “*Khālīd-e-Aḥmadiyyat*” by Ḥaḍrat Muṣṭafā-e-Mau‘ūd^{ra}. He has written over forty books in Urdu, Arabic and English.

Belief of the Promised Messiah^{as} and His Successors about the Nubuwwat of the Promised Messiah^{as}

References Before and After 1914

I

PROPHECIES OF THE HOLY PROPHET^{sa}

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

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

21. Book of traditions of the Holy Prophet^{sa}.

22. Greetings of peace.

There is no Prophet between me and him.” (*Sunan Abi Daud*²³)

That is:

I am a *Nabī*, and he will be a *Nabī*.

The Holy Prophet^{sa} 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 Qādiān. 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 Khazā'in*, vol. 1, p. 498)

Another revelation from Allah follows in the same book, “Champion of God, in the mantle of *Arbiyā'*.” (*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^{as} writes that, “In this Divine revelation I have been named Muḥammad and also a *Rasūl*.” (*Eik*

23. Book of traditions of the Holy Prophet^{sa}.

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." (*Ḥaqīqat-ul-Wahī*, *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^{as}

When the Promised Messiah^{as} 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 *sharī'ah*, or abrogates a previous *sharī'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, *Nabī* and *Rasūl* in Islam means one who brings a complete new *sharī'ah*, or abrogates some of the ordinances in the previous *sharī'ah*, and since the *ʿAnbiyā'* are not known as the followers of a previous *Nabī* and instead attain relationship with God without the intermediation of any other *Nabī*, therefore, let everyone be aware lest the same meaning is applied here also. I have no book other than the Holy Qur'ān and have no *Rasūl* other than the Holy Prophet^{sa}. And I believe that our Holy Prophet^{sa} is *Khātām-ul-ʿAnbiyā'* [Seal of the Prophets] and the Holy Qur'ān is *Khātām-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 *Nabī* or a *Rasūl*. To avoid misunderstanding, he used these words with regard to himself very sparingly. When he was addressed as *Nabī* in the revelations from God, he interpreted the word to mean *muḥaddathiyat* on the basis of the common belief that there could be no *Nabī* after the Holy Prophet^{sa}. This does not mean that he did not understand the nature of his claim.

Ḥaḍrat Khalīfatul Masīḥ II (*radi-Allaho ʿanhu*) 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 *muḥaddathiyat*. (*Haqīqat-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 *sharī'ah* are opened to him, and he is appointed by God in exactly the same manner as *ʿAnbiyā'*. Just like the *ʿAnbiyā'*, 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. (*Tauḍīḥih-e-Marām, Rūḥānī Khazā'in*, 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 beliefs²⁴ and He granted me the title of "*Nabī*" in very clear words but in a manner of calling me "*Nabī*" from one aspect and "*Ummatī*" 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 *Nabī* to bring new *sharī'ah*, nor that he should abrogate the previous *sharī'ah* or forsake the obedience of the previous *Nabī*, then the Promised Messiah^{as} announced the concept of *nubuwwat* and *risālat* in very clear words.

Nubuwwat Defined by God

The Promised Messiah^{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, Rūhānī 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^{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. (*Ḥaqīqat-ul-Wahī, Rūhānī Khazā'in*, vol. 22, p. 503)

According to His own View

- 3) In my view, a *Nabī* 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 *Nabī*. (*Tajalliyāt-e-Ilāhiyah, Rūhānī 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 *Nabī* in accordance with the following verse:

... فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ۝

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

(*Eik Ghalatī kā Izālah, Rūḥānī Khazā'in*, vol. 18, p. 208)

Islamic Terminology

- 5) In Islamic terminology, a *Nabī* 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^{as}, *al-Hakm*, May 6, 1908)
- 6) If one who is bestowed knowledge of the unseen by God Almighty cannot bear the title of *Nabī* then how should he be designated? If you should say that such a one should be called *Muḥaddath*, I would counter that no lexicon attributes to *taḥdīth* [appointment by God of someone as *Muḥaddath*] the connotation of disclosure of the unseen, but *nubuwwat* has this connotation. (*Eik Ghalatī kā Izālah, Rūḥānī Khazā'in*, vol. 18, p. 207)

Linguistic Term

- 7) I am called a *Nabī* because both in Arabic and in Hebrew *Nabī* means one who receives revelations from God and makes prophecies in abundance. (Letter to *Akḥbār-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^{as} are in agreement concerning this. (*al-Waṣiyyat, Rūḥānī Khazā'in*, vol. 20, p. 311)

IV

MISUNDERSTANDING REMOVED BY THE PROMISED MESSIAH^{as}

After this revolutionary correction in the prevailing definition of *nubuwwat* from about 1901 up to his demise, the Promised Messiah^{as} applied the terms *Nabī*, *Rasūl*, and *Mursal* to himself openly, repeatedly, and with firm conviction. But the Promised Messiah^{as} 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 *Ummatī* of the Holy Prophet^{sa} and whatever he has gained, is through the blessings of the Holy Prophet^{sa}. He further pointed out that his *nubuwwat* does not in any way contravene the status of the Holy Prophet^{sa} as *Khātaman-Nabiyyīn*; title of *Nabī* for an *Ummatī* 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

nubuwwat of Muḥammad^{sa} are perfectly reflected. (*Nuzūl-ul-Masīḥ, Rūḥānī 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 inter-mediation, I have received knowledge of the unseen from God, but without a new law. I have never disowned this kind of *nubuwwat*. 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, Rūḥānī 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 Chosen^{sa}. 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 *nubuwwat* which brings a new law, nor does it abrogate the Book of God.** (*Badr*, March 5, 1908)

In *Ḥaqīqat-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 *ʿAnbiyāʾ* 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 honor me with this status in order to prove the perfection of the spiritual grace of the Holy Prophet^{sa}. 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. (*Ḥaqīqat-ul-Waḥī, Rūḥānī Khazāʾin*, vol. 22, p. 154)

Given below are some references, illustrating the above clarifications. In these references the Promised Messiah^{as} 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 Himself 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 Ghalatī kā Izālah, Rūḥānī Khazāʾin*, vol. 18, p. 210)

1902

Similarly, Almighty Allah and His Holy Prophet^{sa} have given to the Promised Messiah^{as} the titles of *Nabī* and *Rasūl*. (*Nazūl-ul-Masīḥ, Rūḥānī Khazāʾin*, vol. 18, p. 426)

1905

In his second advent, 'Īsā, despite being an *Ummatī*, will be addressed as a *Nabī* too. (*Brāhīn-e-Aḥmadiyyah, Rūḥānī Khazā'in*, 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-Ilāhiyah, Rūḥānī Khazā'in*, vol. 20, p. 401)

b. In this *ummah*, thousands of saints appeared through the blessing of following the Holy Prophet^{sa}; and also one appeared who is both an *Ummatī* and a *Nabī*. (*Ḥaqīqat-ul-Waḥī, Rūḥānī Khazā'in*, vol. 22, p. 30)

c. The Promised Messiah^{as} writes referring to the verse 17:16:

وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ۝

...We never punish unless We have sent a Messenger.

(Banī Isrā'īl, 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 Ḥaqīqat-ul-Waḥī, Rūḥānī Khazā'in*, 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:

وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ . . .

And *among* others from among them who have not yet joined them.... (al-Jumu'ah, 62:4)

This means that there is one group of the Companions of the Holy Prophet^{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^{sa} by way of reflection. Therefore, his Companions will be the Companions of the Holy Prophet^{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^{sa} as the Companions of the Prophet. (*Ibid.*, p. 502)

g. Moreover, the Promised Messiah^{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 *auliyā'*, *abdāl*, and *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 verse²⁵, “...and the trumpet will be blown...” the Promised Messiah^{as} writes:

- a. The trumpet here means the Promised Messiah, because the *Añbiyā’* of God are trumpets. (*Chashma-e-Ma’arifat, Rūḥānī Khazā’in*, 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 Ṣāḥib 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^{ra} 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 *Nabī*. This definition truly applies to me; therefore I am a *Nabī*. (*Badr*, March 5, 1908)

So, I am a *Nabī* in accordance with the commandment of God. If I deny that claim, I would commit a sin. Since God has named me *Nabī*, how can I deny it? (Letter written by the Promised Messiah^{as}, *Akhhbār-e-Ām*, May 26, 1908)

V

GUIDANCE GIVEN BY THE PROMISED MESSIAH^{as} ON HOW TO PRESENT HIS CLAIM

After proving claims of *nubuwwat* 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 *Nabī* 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 *Nabī* and *Rasūl*? Should we say that he was not a *Nabī* 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 Ghalatī kā Izālah, Rūhānī Khazā'in*, vol. 18, p. 206)

The Promised Messiah^{as} 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^{sa} has said that a simple negation of his status of *nubuwwat* 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 Aḥmadī Muslims bears testimony that those among the followers of the Promised Messiah^{as} who denied the Promised Messiah's^{as} claim of *nubuwwat* and *risālat* were always put to shame. In every field they have been defeated by the Jamā'at which presents the Promised Messiah^{as} with utmost sincerity and faith, as an *ummatī*, *zillī Nabī*, *Rasūl*, and *Mursal*.

On May 17, 1908 the Promised Messiah^{as} made a speech on the occasion of a reception. A news was printed in *Akḥbār-e-ʿĀm* stating that the Promised Messiah^{as} has denied his claim of *nubuwwat* in that reception. On the same day, the Promised

Messiah^{as} wrote a letter to the editor of the paper, refuting this news. The letter starts by saying:

To the Editor, *Akhhbār-e-Ām*,

In *Akhhbār-e-Ām* dated May 23rd, 1908, column 1, line 2, a news has been printed about me that I have denied my claim of being a *Nabī*. 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 *Nabī* who is not bound by the Holy Qur'ān, and that I have instituted a new *kalimah* and have appointed a new *qiblah*, and that I claim to have abrogated the *sharī'ah* 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 *kufr* 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 *Nabī* 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 *Nabī*. Thus, I am a *Nabī* 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 *Nabī* in the sense of separating myself from Islam, or abrogating any commandment of Islam. I bear the yoke of the Holy Qur'ān and no one dare abrogate a single word or vowel point of the Holy Qur'ān. 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

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 *Nabī*...In short I am called a *Nabī* because in Arabic and Hebrew *Nabī* 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 *Akhhbār-e-Ām*, May 26, 1908)

This letter was written by the Promised Messiah^{as} on May 23rd, 1908 and it was published in *Akhhbār-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 *Akhhbār-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 *Nabī*, how can I deny it? I will hold to that belief until I die.

Twice it happened that Aḥmadīs stated to the opponents that the Promised Messiah^{as} was not a *Nabī* 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 *Akhhbār-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 *Nabī* 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 Masīḥ I^{ra}

The Editor of *Badr* narrates the following:

It was mentioned that Maulavī Muḥammad Ḥusain has written that if the Aḥmadīs stop calling Mirzā Ṣāḥib as *Nabī* he would retract his edict of “*kufī*.”

Ḥaḍrat Khalīfatul Masīḥ I^{ra} 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 Ṣāḥib. (*Badr*, April 13, 1911, p. 2)

Ḥaḍrat Khalīfatul Masīḥ II^{ra}

On the occasion of *Jalsah Salānāh* [Annual Convention], Ḥaḍrat Khalīfatul Masīḥ II^{ra} addressed the audience as following:

- 1) Tell the whole world clearly that this *Nabī* appeared in Qādiān and his name was Mirzā Ghulām Aḥmad. Following the Holy Qur’ān and in humble service to the Holy Prophet^{sa}, 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} as a *Nabī*, then how can we reject his verdict. (A Muslim is one who accepts all the ones appointed by God.) (*al-Hakm*, 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 Khalīfatul Masīḥ II^{ra} offered to the Aḥmadiyyah 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 Prophet^{sa} for the guidance of the world. I declare on oath, taking God as my witness, that when Ḥaḍrat Mirzā Šāḥib 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 Messiah^{as} is a *Nabī*. I do not say that all of those who have not taken the pledge of allegiance [to the *Khilāfat-e-Aḥmadiyyah*] have bad character and all in our Jamā‘at have good character. But I do declare on oath that the beliefs that we hold are true. (*al-Faḍl*, September 23, 1915)

But neither Maulavī Muḥammad ‘Alī nor any other member of the Aḥmadiyyah 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 Khalīfatul Masīḥ II^{ra} presented another way to resolve the matter:

If all the statements written by Maulavī Muḥammad ‘Alī, prior to the split, pertaining to the subject of *nubuwwat*, 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 Maulavī Ṣāḥib. 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 Khalīfatul Masīḥ II^{ra} challenged Maulavī Muḥammad ‘Alī to a prayer duel and also added that Maulavī Ṣāḥib would never accept that challenge. (*Furqān*, Qādiān, June 1944)

The statement on oath given by Ḥaḍrat Khalīfatul Masīḥ II^{ra} and both the methods of settlement offered by him are a clear and conclusive proof that he held the same belief about the *nubuwwat* 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*, Maulavī Muḥammad ‘Alī, writes:

He was a *Nabī* in the same sense in which the other *Mujad-didīn* of the *ummah* can be called *A‘nbiyā’*. (*Tract, Meirei ‘Aqāid*, p. 6)

He also writes:

The kind of *nubuwwat* which can be attained in this *ummah* was certainly granted to Ḥaḍrat ‘Alī^{ra}. (*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 Messiah^{as}:

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 *auliyā’*, *abdāl*, and *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. (*Ḥaḳīqat-ul-Waḥī, Rūḥānī Khazā’in*, vol. 22, p. 406–407)

Similarly, he writes:

There have been hundreds of saints by obedience to the Holy Prophet^{sa} and there is also one who is both an *Ummatī* and a *Nabī*. (*Ḥaḳīqat-ul-Waḥī, Rūḥānī Khazā’in*, vol. 22, p. 30)

Moreover, the Promised Messiah^{as} has written:

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

The signs are so many that they suffice to prove the *nubuwwat* of more than a thousand *Añbiyā’*; 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 Ḥaḍrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra} 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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