



In the name of Allah Most Gracious Ever Merciful

The Divine Manifestation in Mauritius

A Response to Certain Questions

Raised by Ahmadi Brothers & Sisters

Volume I

Fazil Jamal

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This booklet has been issued under the instructions of Hazrat Khalifatullah Munir A. Azim (atba) to Mukarram Fazil Jamal Sahib, of India to illustrate an overview of some questions raised by some seekers of truth and others and the subsequent answers provided, as a means and way to have all people aware of the nature of the Divine Manifestation, the truthfulness of the chosen people of Allah and Allah's power to raise whomever He wants as His Elect for the building of the damaged highway leading man to Allah.

Jamaat Ul Sahih Al Islam International

I. Hadhrat Munir Ahmad Azim Sahib (atba)

That Munir Ahmad Azim Sahib is receiving revelations is your opinion only. If one is going to believe all those who reveal revelations, all of them - Zafrullah Domun, Abdul Ghaffar Janbah, Nasir Ahmad Sultani, etc. - should be believed. Will you believe, if Mirza Masroor Ahmed Sahib revealed any revelations? What is the difference between Munir Azim Sahib and others? How do you prove the SADAQATH of Munir Ahmad Azim Sahib?

Response:

I became a disciple of Hadhrat Munir Ahmad Azim Sahib (atba) of Mauritius after my fervent prayers to Almighty Allah were answered positively. I prayed that i should not be denied the chance to follow the Imam of the Age sent by Him in our era. I saw a number of Signs that convinced me internally that Hadhrat Sahib is indeed the Elect of Allah of our times and that my temporal well being and spiritual progress are inextricably intertwined with following Allah's Message being descended through him.

You seem to think that the claimants other than Hadhrat Munir Sahib have an equal chance of being like him. Then, give me **ONE SOLID ARGUMENT** in which any one of the current claimants exceeds the Islamic view point/ spiritual practice of Hadhrat Munir Sahib (atba) and we will consider their case objectively.

I tell you frankly, if you can't bring out such an argument, you are fooling yourself by believing that they are all on an equal footing in the matter!

In the aftermath of your recent questions (and of course, questions by other truth seekers as well), the Khalifatullah Hadhrat Munir Ahmad Azim Sahib has reflected on the beginning years of the Divine Manifestation as well as on the issues concerning Zafrullah Domun Sahib.

If any one pays attention to what is being written there, they will understand that Allah has descended countless Mu'jisas in the last ten years on the Divine Manifestation so much so that even a disciple of Munir Sahib was elevated with divine revelations. That Hadhrat Sahib (atba) is a recipient of divine revelations and that many of his prophecies

and visions have come true is a matter of contemporary record. For knowing about the fulfilment of prophecies and visions, please see the link:

<http://sahih-al-islam.blogspot.in/2011/12/munir-ahmad-azim-sahib-fulfillment-of.html>

2. I heard that Mr. Munir Azim (is) Claming to be Mujaddid, Like that Mr. Nasir Ahmed sulthani, Abdul gaffar Janba also claming. All are denying each other. If so, what is the measurement to understand true one and fake one?

To understand and recognize the Imam of the Age, a truth seeker should ideally learn the nature and scope of the views being clearly articulated by the respective persons who says they have a Divinely ordained mission to fulfil. He should examine the claims in the light of the noble teachings of the Holy Qur'an, the path of the Holy Prophet (sa) and the explanations to these teachings given by the Promised Massih Hadhrat Ahmad (as). Based on a careful study of the views being articulated by the claimants and by applying the spiritual logic to the issues involved, a truth seeker could reach his conclusion. To dispel doubts still remaining, if any, in his mind, he should invoke the ultimate solution of prayer to Allah as famously suggested by the Promised Massih (as).

3. Both this Respected Mr. Munir Ahmed Azim sahib and Mr. Zafarulla Domun were together before, why did they separate? Or (Do you) Still accept Zafarullah Domun as your Imam.

Zafrullah Domun Sahib was the first person to recognize and accept the Divine Manifestation in the person of Hadhrat Munir Ahmad Azim Sahib (atba). He was the first person to take Bai'at at the hands of Hadhrat Munir Ahmad Azim Sahib as well.

In the recently published Biographical Essay on the life of Hadhrat Munir Ahmad Azim Sahib, one can read about an extraordinary event which throws searching light on the special spiritual relationship they shared in the past:

“On 08 March 2003, the third night of the Safar Zikrullah, Hazrat Munir Ahmad Azim (atba) supplicated Allah to honour his brother Zafrullah Domun Sahib along with him, and therefore he (Hazrat Munir) without receiving any revelation from Allah, humbly dedicated the title of Amir’ul Mumineen to Mokarram Zafrullah Domun Sahib in a special program with the Jamaat. On the spot, he received divine reprimand whereby Allah told him, who has given him permission to dedicate that title which Allah has given him to Mokarram Sahib?”

After much Istigfaar, Allah then turned in Mercy to His Chosen One and told him that He has now accepted his prayers and that now there are to be two Amirul Mumineens, Allah not having annulled Hazrat Munir’s rightful claim to being Chief of the believers, and that just like Hazrat Musa (as) pleaded with Allah to honour his brother Harun (as), therefore the relationship between the two men were like Prophet Musa (the one to get the most vital revelations from Allah) and Harun (as). At another time, Allah even said that the two of them were like twin brothers, the two of them confirming each other and Zafrullah Domun Sahib as being his right hand”.

Likewise, the Declaration of 23 November 2005 written by Zafrullah Domun Sahib will also give you an insight into the issue of how they- Hadhrat Munir Ahmad Azim Sahib and Mokarram Zafrullah Domun Sahib-came together. The document is @:

http://www.jamaat-ul-sahih-al-islam.com/jusai_files/test_zd.htm

In spite of the special spiritual relationship between the two, the separation of ways happened. We have no right to question the Divine Will. Hadhrat Munir Ahmad Azim Sahib has reflected on the circumstances behind the separation and the reasons for the formation of the new Jamaat in the following document:

<http://www.jamaat-ul-sahih-al-islam.com/whycreatejusai.pdf>

4. It has been come to know that 'Jamath Ahmadiyya Al Muslimeen' has been established by the instruction of God. Then Allah himself separated them?

Yes, Jamaat Ahmadiyya Al Muslimeen was established under clear instructions from Allah, the Most High. The name- Jamaat Ahmadiyya Al Muslimeen- itself was revealed to Hadhrat Munir Ahmad Azim Sahib in December 2002.

Allah's trial for believers takes different forms. In the thick and cauldron of human life, sometimes severe trials take place so much so that believers may even wonder about the promised Divine help and succor. From the Holy Qur'an, we can find countless examples where even prophets in the past have made mistakes in understanding the Will of God and gone against the spirit of Divine commandments at times.

It is not unthinkable to imagine that Zafrullah Domun Sahib may not have understood the full import of the Divine messages descending on Hadhrat Munir Ahmad Azim Sahib (atba) on whose hands he took Bai'at and/or he may have been impatient with the meaning of matters he did not comprehend-the nature and full scope of the Divine Manifestation, etc.

The Holy Qur'an tells us that after years of separation, the brethren of Hadhrat Yusuf (as) were allowed to be reunited with him. So, it is perfectly possible to imagine that Allah may bring about events in future in the ongoing Divine Manifestation as well, Insha Allah. May Allah overlook his mistakes and return him back to the Jamaat as the first disciple of Hadhrat Munir Ahmad Azim Sahib.

5. In the Past history, is there any such an incident that 'Mulhams' (I meant those who getting revelations) separated?

From the Qur'anic narration of history, we understand that Allah sometimes descends revelations on more than one person at the same point in time- a Chief of the believers and his assistant(s) who operates as the right hand of the Chief of the Believers to convey the Divine Message. The Holy Qur'an clearly indicates that 'Mulhams' or those who are recipients of divine revelations could be separated under certain

circumstances. Sometimes, it may happen that the grandeur and majesty of the divine revelations descending upon the Chief of the believers may not be fully understood by his assistant.

If the assistant displays impatience on matters of which he does not really comprehend, it may lead to separation of ways from the Master to whom the Assistant has taken Bai'at- "May I follow you on condition that you teach me of the guidance which you have been taught". Remember that "Ask me no questions about anything till I myself speak to you concerning it", was a condition to avoid separation of ways between 'Mulhams' in the past [HQ: 18: 66-71]

Believers are also specifically instructed to refrain from unnecessary questioning of Messengers. Allah says in the Qur'an, 'O you who believe! Do not put questions about things which if revealed to you may trouble you, and if you question about them when the Quran is being revealed, they shall be unfold to you; Allah pardons this, and Allah is Forgiving, Forbearing. People before you indeed asked such questions, and then became disbelievers on account of them.' (5: 102-103)

From the above verses of the Holy Qur'an, it is abundantly clear that separation of ways may happen between the Chief of the Believers and his close disciples and assistants even if they are also recipients of divine revelations. Such incidents cast no aspersions on the sanctity of the Divine Manifestation. Allah does what He will. And we cannot question Divine Will. The Holy Qur'an says: "He is not to be questioned as to what He does, but they will be questioned" (21: 24).

Apart from the Holy Qur'an, the Promised Massih (as) also in his book "The Need for an Imam" confirms the incident of a man named Balaam who was a recipient of divine revelations challenging Hadhrat Musa (as) himself. During the time of the Holy Prophet (sa), a scribe of his also used to receive divine revelations, yet he got separated from the Holy Prophet (sa)'s mission later on.

6. *As per the Hadiths of Nabi(s), is there more than one Mahdi Maseeh?*

Holy Qur'an confirms and every Ahmadi believes that Allah's blessings for the Ummah are till the Day of Judgement. The Hadith of the Nabi (sa) on the coming of Mujaddids in every century itself confirms there will be several Mahdis (Guided Ones).

Listen to what the Promised Massih (as) clearly states:

“I am the claimer of Promised Messiah, and this is not the only claim of mine, that only I am the one and the last Promised Messiah. Hence, according to me it is possible that after my age (time period) ten thousands (10,000) Promised Messiahs shall come. But for this age (time period) I am the Promised Messiah.”

He then, writes: *“It is also evident that this view is not mine alone. The ‘mirror images’ of the Massih could be several persons’- This is also not just a personal opinion of mine. This is actually the essence of the great prophetic traditions in this regard. There could be around 30 Dajjals till the Day of Judgement. Thus 30 Dajjals might appear in the world. Based on the prophecy “Li Kulli Dajjalin Isa”, at least 30 Massihs should come. Due to these descriptions, the other Massihs will make an appearance at some other time. All this is perfectly possible”.* (Izala Auham pg.197)

Today, Ahmadis have completely moved away from the real spiritual path of Islam which anticipates the coming of Elects of Allah in every age. Forget about 10,000 Massihs or even the comparatively smaller figure 30 Massihs, mentioned by the Promised Massih Hadhrat Ahmad (as), his own so-said Jamaat has discarded his teachings by the way side. They do not even expect a single Massih to come in their midst now as they feel they have an elected Khilafat system which is designed to last till the Day of Judgement in the fashion of the Christian Khilafat. Such thinking is in line with the mindset of other peoples of the past who also thought that after their Prophet, no one will come in future!

For the record, Hadhrat Musleh Maoud (ra) also stated: Hundreds of Prophets/ Messengers/ “Mahdis” (Guided Ones) will emerge in the Ummah in future. See the link:

<http://sahih-al-islam.blogspot.com/2011/06/prophets-will-come-hadhrat-khalifa-sani.html>

Khalifa Sani (ra) also wrote about the future of Mujaddidin in his very famous Commentary of the Holy Qur'an, see the link:

<http://sahih-al-islam.blogspot.com/2011/04/khalifa-sani-on-future-of-mujaddidin-ii.html>

7. Did Hazrath Ahmad (as) say that, there would be Mujaddis at the head of each and every century, after him?

Yes, the Promised Massih (as) did say that there will be Mujaddidin in Islam till the Day of Judgement.

“Once a man asked a question, “Will a Mujaddid come after you?” The Promised Massih replied: “What is wrong with a Mujaddid coming after me?” He explained that the prophethood of Moses had come to an end, and that is why his chain of successors ended with Jesus. However, the Khilafat of the Holy Prophet Muhammad (peace be upon him) will last till the Day of Judgement. There is nothing improper about the appearance of another person so long as the Day of Judgement keeps away its destruction. We do not deny in any manner that pious and righteous men will continue to make their appearance as time goes by. And then, the Day of Judgement will descend suddenly”. (Malfuzat, Vol.7, p.119)

Hadhrat Ahmad (as) continues: *“Another important point found in the Holy Qur'an is the letter RA in ALIF LAM RA. The letter refers to the “permanent institution of Mujaddids”, the coming of Mujaddids and other men of God till the Judgement Day”. (Ruhani Khazain, No.2, Vol.2, p.63).*

See link: <http://sahih-al-islam.blogspot.com/2011/08/mujaddid-of-last-millennium.html>

II. The New Mujaddid and the Kerala Jamaat

1. *What is so important for Islam in Mauritius that Allah should appoint a Mujaddid there for the uplifting of the Muslim community worldwide?*

Response:

Reflect on the words of the Holy Qur'an: "Allah knows where to place His Message". (6:125).

"A thorough Executor of whatever He wills". (85:17).

"The Exalter of ranks, the Lord of the Throne, He causes the spirit to descend with His Command to whomsoever of His servants He pleases, that He may give warning of the Day of Meeting Him" (40:16).

"And they say, 'Why has not this Qur'an been sent to some great man of the two towns?' 'Is it they who would distribute the mercy of thy Lord'?" (43: 32-33)

'What is the matter with you that you do not ascribe wisdom and dignity to Allah?' (71:14).

"He is not to be questioned as to what He does, but they will be questioned" (21: 24).

Yes, the honor of *Mujaddidiyyat* was bestowed to a humble servant of Allah in a far away island- Mauritius, rather than one from the great Islamic continents of Middle East, South Asia, East Asia, Europe or elsewhere.

It could be that Allah found that all the lands of Islam have become corrupt that He found one suitable for this august office anywhere else.

Once Hazrath Ahmad (as) was asked: '*why was Jesus born without a physical father?*' He replied that there was none among the Israelites who had the quality to be the father of a Prophet among them. Similarly, the hubris and arrogance of Arabs reached a level that they were denied

Al Imam Al Mahdi from among them and the honor went to a man from a non-Arab background.

If only the Muslim world-including the Lahoris- reflected on this, learnt a lesson in humility and transcended their hubris, they would have recognized the Divine Light of this Era. **“Verily, only those endowed with understanding will take heed”** (39:10).

2. **What were the words of the revelation which appointed him the Mujaddid? When was the first revelation he received, and what were the words of that first revelation?**

(a) **Ya Khaleefathullah! Qul: “Annal Mujaddido”** (O Khaleefathullah! Tell them: **‘I am the Mujaddid’**)

(b) **La Maqsooda Illallah** meaning there is no destination but Allah; **La Mabooda Bil Haqqe Illallah** - There is no one to worship in truth but Allah & **Fasbir Sabran Jameela** i.e. show beautiful patience. (*In the year 2000*)

In the [testimonial of Zafrullah Domun Saheb](#) (who was the first person to believe in the Divine Manifestation), one can read:

“During the course of those conversations I understood that he was receiving several revelations and that through the dreams, visions and revelations we were being told about matters of which we knew not. Our attention was being drawn to several verses of the Holy Qur’an, to known and unknown ahadiths, to several prayers of the Holy Prophet Muhammad (s.a.w), to prayers, the source of which we were unaware of, and also to extracts from the Promised Messiah’s books or from his malfoozaat.

At the same time we received long texts on particular topics pertinent to spiritual understanding and elevation: what is Islam, what is the meaning of God being close to man, zikr , tawhid , the condition of humanity, international current affairs, religious reform, the necessity of revelation, and many others. I have to confess here that later on we became aware that many of the texts received already existed in one form or other in some books or articles but we were not aware of them when they were being

received. As far as we are concerned many of these materials were new to us and they were spiritual delights.

These revelations were sometimes received in English or in French or in Urdu or even in Arabic or Persian or sometimes even in our local dialect Créole but most of them were in French or English. Whatever was received in Urdu or Arabic or Persian was followed by a translation so that we might understand the message...”

[http://www.jamaat-ul-sahih-al-islam.com/jusai_files/test_zd.htm]

3. Which books has he written and what are the main features of those books, if any? Which is the language of his books? Where has he published his books and where have they been distributed for the Muslims to gather the true significance of his claim?

English: 7

Arabic: 4

French: 15

Hindi: 3

Creole: 4

Malayalam: 2

Hadhrat Khalifatullah has written more than thirty books, including seven in English: Hold Fast to the Rope of Allah, The Real Face of the Hypocrites, The Facets of Islam, The Truth: Jesus Has Died, The Religion of God, A Basic Introduction to the Holy Qur'an, etc.

These books deal with a wide range of issues: While some explains elementary aspects of Islam as a faith and important verses of the Holy Qur'an, others deal with more profound issues of intricate spiritual understanding. Hold Fast to the Rope of Allah provides a sublime commentary on the profound meaning of the Islamic ideal of There is no god, but Allah. The Real Face of the Hypocrites is a deep examination of the characteristics of hypocrites on the basis of the insights provided by the Holy Qur'an. It helps to unravel the vagaries of the human nature in its all negative dimensions. The Religion of God brings together the Biblical verses and passages that support the idea of Unity of God in an effort to further inter-religious harmony and understanding between Christians and Muslims.

His books and website contents are available in numerous languages, including English, French, Creole, Arabic, Hindi, Urdu, Malayalam, and Chinese and Danish. These books are freely available over the internet, the greatest and easiest medium of communication today. They can be accessed from any part of the Muslim world.

4. *What is/are the task(s) set for him by Allah? What has he done to achieve these task(s) apart from letters to a few individuals?*

A. The Caliphs of Allah and the spiritual Reformers or Mujaddids, their mission is to protect the law and to bring back the lost sheep to the fold of the Master (Allah).

Hadhrat Khalifatullah has been tirelessly working on a range of levels and scales, to call mankind back to the path of purity and the Unicity of Allah.

As a Warner unto mankind, he has written several letters to religious leaders, political heads and community chiefs, inviting them to the path of peace and rectitude and good manners. He is frequently reminding mankind about the gathering storm of Divine Wrath through the revelations he is receiving from Allah.

He has completed a voluminous commentary on the Holy Qur'an in English, expounding the meaning and wisdom of the Holy Word in the light of present day needs. Another commentary on the Holy Book is progressing in the French Language.

As the Imam of the Age, Hazrath Khaleefathullah is on a daily basis presiding over the spiritual training of his followers and disciples. His Friday sermons address a range of contemporary issues in the light of Divine Wisdom.

5. *Has any non-Qadiani joined him or accepted him as a Mujaddid? What are the qualifications and experiences of the non-Qadiani who have accepted him? Has any known saintly person who claims to be a recipient of revelations in his own right accepted him? If so, who is/are he/they and where are they based?*

Reflect over the entire spectrum of religious and spiritual history. Did the Jewish priests and saints accept Jesus (as) when he descended among them? What qualifications and experiences are you looking for when the Holy Prophet of Islam himself was “raised among the Unlettered people” as “a Messenger from among themselves” (62:3)? Where those who denounced Hazrath Ahmad’s claims any less in stature than the great divine oracles of the day?

We never sent a Warner to any township but the wealthy ones thereof said: ‘Surely, we disbelieve in what you have been sent with’. (34:35).

‘Satan made their deeds appear good to them and thus turned them away from the path despite their being capable of discerning the truth’(29:39).

In a recent Friday sermon, Hadhrat Khalifatullah stated very categorically:

“Even if the whole world reject me (except a few who are sincere with Allah), nevertheless my claim as the Servant of Allah, His Muhyi-ud-Din, Khaleefathullah and Messenger of Allah stands true. One day, in the beginning of the Divine Manifestation on this humble one, Allah told me in my native tongue (Creole): “If tomorrow the world (everybody) leaves you, but Allah is with you, then everything is with you. If the world (everybody) is with you but if Allah is not with you, nothing is with you”. It is my humble prayer that Allah continues to be with me in every situation, be it in every persecution, trial and even moments of joy for Allah will be definitely with the one whom He has raised and will protect him against all His enemies and shall make Islam prosper through His Messenger, even if the world denies such a Servant of God”.

6. *His main claim from what I gathered was that he was very disappointed with the appointment of the current Q Khalifa. He felt that he knew more about Islam than the current Khalifa and was better qualified to be a khalifa than Mirza Masroor. He also put up a petition that the election of the khalifa should be by democratic process and should no longer be confined to the family. As a result, he and about 20 others who signed the petition were expelled. After his expulsion, he claimed that if Mirza Masroor can become a khalifa, he can be a grade above him and therefore a Mujaddid.*

This is a totally fabricated lie invented by the opponents of Hazrath Khaleefathullah that he called for a petition to be signed in the pursuit of power. The statement above is completely erroneous when one looks at the simple facts in the matter that speak for themselves.

It was the fourth Khalifa Mirza Thahir Ahmad Sahib who (upon basing himself on the false reports of His Amir of Mauritius) decided to expel Hazrath Khaleefathullah and Zafrullah Domun Saheb (who was the first person to believe in the Divine Manifestation) in December 2000. So they were already expelled (on account of the Divine revelations he was receiving) when the fourth Khalifa died and it was only after the 19 April 2003 that Mirza Masroor Saheb became Khalifa.

It may be an irony of history. The only incident closest to the aforesaid story in the entire history of the Ahmadiyya community is the conduct of the founder of the Lahore Ahmadiyya Movement, Maulana Muhammad Ali who refused to accept the newly elected Khalifa of the Jamaat in 1914 and created his own spiritual group.

For the record, it should be noted that Hazrath Khaleefathullah was not and is not thirsty for power. In fact, he loves his Allah so much that he wished to be confined only in a room for His worship but Allah so wanted that he be known in the world- Allah elevated him for a mission on earth as His representative (Khalifa).

“Alas for mankind! There comes not a Messenger to them but they mock at him”. (36:31)

“O ye who believe! Be not like those who vexed and slandered Moses; Allah cleared him of what they spoke of him. And he was honorable in the sight of Allah”. (33:70)

7. Did they (Kerala Ahmadis) accept him because they have seen and believe in some special phenomena or is it only because they have been expelled similar to the "Mujaddid" and his followers in Mauritius?

At the moment, only 2 of the members belong to the expelled section. The rest belong to the category of common Ahmadis who are convinced that they have found the Sign of a living Islam through the appearance of a Mujaddid in the new Century.

The Holy Qur'an states:

“The chief men of his people who were arrogant said to those who were reckoned weak-those among them who believed- Do you know for certain that Salih is one sent by his Lord? They answered, ‘Surely, we believe in that with which he has been sent’”. (7:76).

“All Praise belongs to Allah Who has guided us to this. And we could not have found guidance, if Allah had not guided us. The Messengers of our Lord did indeed bring the truth”. (7:44)

“And when they hear what has been revealed to this Messenger, you see their eyes overflow with tears, because of the truth which they have recognized. They say, “Our Lord, we believe, so write us down among the witnesses; And why should we not believe in Allah and in the truth which has come to us, while we earnestly wish that our Lord should include us among the righteous people?” (5:84-85).

Unlike most people in the world today, those who joined all believe in a living Allah as taught in the Holy Qur'an. They believe that every word written in the Holy Qur'an is true. And unlike Ahmadis of Qadiani group or the Lahoris of today, they do believe that the Divine Attributes are unchangeable and timeless. In short, they believe in Allah who sends a Messenger whenever corruption takes over the Straight Path and in a Lord Almighty who answers prayers of supplicants. They believe that the chain of Mujaddidin will continue to appear till the Day of Judgement in

fulfillment of the prophecies of Hazrath Muhammad (sa) and Hazrath Ahmad (as). They joined because they have full trust in Allah's promise and judgement and words:

Surely there will come to you guidance from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve. (2:39).

'And if he be a liar, on him will be sin of his lie; but if he is truthful, then some of that which he threatens you with will surely befall you' (40:29).

Many joined because they saw true dreams that convinced them that Allah has indeed sent a Mujaddid as a Divine Manifestation of this Era. For instance, about the dreams seen by one of them, Hadhrat Khalifathullah mentioned the following in one of his recent Friday sermons:

"Recently, another of my close disciple related to me that in answer to his duahs pertaining to my veracity, Allah gave him three dreams. Once he saw that my title Muhyi-ud-Din /Mujaddid was in the Qur'an (as the title of a Surah) and another time he dreamt such a dream filled with divine light and spirituality whereby he saw a very beautiful (spiritual) bird of unknown species and when he checked in the book Interpretation of Dreams (by Ibn Sireen) he found out that it represents an angel of Allah and Allah showed him such a passage from the writings of the Promised Messiah (as) Hazrath Mirza Ghulam Ahmad where he was talking about the descent of angels in the times of a Messenger of Allah... Like this there are many other divine manifestations by the grace of Allah".

8. Please ask your friend Dr. E. Tahir, if he had asked these sorts of questions and received satisfactory answers or is it only because Q Jamaat expelled him and others that they joined him. Please also tell him that he will be answerable to Allah ta'ala when he leaves this temporary abode and therefore he should be doing things with the fear of Allah in his heart. He should not mislead others because of his personal circumstance.

Dr. Tahir Sahib, the current General Secretary of the Jamaat Ul Sahih Al Islam, Kerala did not really find the need to raise these sorts of questions. It is instructive to note that the Holy Book reminds everyone, including those who ask too many questions:

'O you who believe! Do not put questions about things which if revealed to you may trouble you, and if you question about them when the Quran is being revealed, they shall be unfold to you; Allah pardons this, and Allah is Forgiving, Forbearing. People before you indeed asked such questions, and then became disbelievers on account of them.' (5: 102-103)

'And whoso does not respond to Allah's Summoner, he cannot escape Him in the earth, nor can he have any protector beside Him. Such are in manifest error'. (46:33)

From a Qur'anic perspective, these questions only reflect a tendency to think ill of others and that too against a brother in faith who claims that he is a recipient of Divine Revelations; both are sins according to the Holy Book (24:13, 49:12-13). During his lifetime, Hadhrat Ahmad, warned his followers against the sin of arrogance and defined it in the following terms: *"Everyone who looks down upon a brother because he esteems himself more learned, or wiser, or more proficient than him is arrogant, in as much as he does not esteem God as the Fountainhead of all intelligence and knowledge and deems himself as something"* (Nuzulul Masih, pp. 24-25, quoted in The Essence of Islam, Volume II).

Following conventional wisdom and sticking to the path one inherited from the past may be the general behaviour of people. But it is never a defense on the Day of Judgement when questioned about one's response to the divinely appointed personage of the time. Since Dr Thahir Sahib believes in answerability to Allah, he did not think it prudent to spread canards against the claimant to an august spiritual office without giving it a careful consideration and the benefit of Divine prayers. After all, it is not among the characteristics of true believers to deny a claim or an argument even before due consideration, especially when it involves the Divine Reality or manifestation in a new Age.

Hence, Dr. Thahir Sahib was in prayers ever since he heard about the arrival of a Mujaddid from Allah as suggested by Hazrath Ahmad (as) for a period of 40 days, to seek Allah's guidance on the matter. *"Lord, if this man who claims that God has sent him to establish the Divine faith of Islam in the world, by presenting it in its true form and thus inducing men to believe in it, has in truth been sent by Thee, then I, who owing to my ignorance of real facts, am unable to arrive at a correct decision concerning*

the Truth, pray Thee, O Truth, that are the Fountain Head of all Truths, and O Guide, that are the Source of all guidance, and O Merciful One, that loves not to see Thy creatures troubled, make his Truth manifest unto me”.

Already, as a life time member of the Ahmadiyya community, Dr Thahir was convinced through his studies and observation that the deteriorating spiritual environment within the Community would necessitate the emergence of a spiritual reformer in the times to come. The circumstances surrounding his own expulsion through an utterly unjust process and mechanism- **He was not even given any reason for his expulsion from the Jamaat**- only strengthened his conviction that the Ahmadiyya Community is on a deviant path. For, the Holy Qur’an says:

‘O David, We have made you a Khalifa in the earth; so judge between men with justice, and follow not vain desire, lest it should lead you astray from the way of Allah. Surely those who go astray from the way of Allah will have a severe punishment, because they forgot the day of reckoning.’ (38:27).

III. On Ahmadiyya Khilafat

“Read the below lines, Hadhrat Mirza Bashir Ahmad (ra) writes:

“God Almighty does everything through wisdom and foresight, and there is always a good reason and logic behind it. According to nature’s physical laws, man has only a limited life span, but the task of reformation and training of society requires a much longer time. So, Allah has established the system of Khilafat after the system of Prophethood. The Khalifah continues and carries on the task of the Prophet. The seed sown by the Prophet is protected and nurtured by the Khalifah till it becomes a strong and sturdy tree. It shows that in fact Khilafat is an offshoot or branch of the system of Prophethood, that is why the Holy Prophet (sa) says that after every Prophet, the system of Khilafat is established.” (from: Welcome to Ahmadiyyat).

Just as Allah appoints a Prophet, it is He who appoints a Khalifah as well. He chooses the person who is most eligible to become a Khalifah, and guides a group of pious believers into manifesting His Will through a process of selection of the Khalifah. Thus, it may apparently seem that the Khalifah is chosen by a group of pious people, but it is in fact the Will of Allah that guides their faculties into choosing the Khalifah of His Choice. Once a Khalifah is selected, he remains a Khalifah for the rest of his life as a living testament to Divine Will.

Khilafat establishes the authority of Allah on earth and the Khalifah strives to uphold that authority within the community of followers. For the believers, Khilafat is an embodiment of Allah’s Unity, as they choose to take divine authority through the person of the Khalifah. The believers partake of the blessings of Khilafat by holding firm to their faith and practices, united under him...”

Response:

The lofty station of the person making the comment notwithstanding, you cannot elevate the comment beyond its context and circumstance. The historical experience of Muslim Khulafa through the centuries testifies to the limits of this comment. In any case, no less a person than

Hadhrat Abu Baker Siddique (ra) has defined the role and limits of an elected Khalifa. Please read with an open heart what he has to say:

<http://sahih-al-islam.blogspot.in/2011/03/limits-of-elected-khalifa-view-of-abu.html>

Ultimately, whether a Khalifa is appointed by Allah or not, is a matter of fact and not of perception. It is to be declared by the Khalifa himself when Allah charges him with a Divine Mission. Indeed when a person is charged with such a heavy responsibility under Divine mandate, he cannot and will not fail to declare it. It is certainly not a simple matter of individual perception/ conjecture/ opinion.

As the Holy Qur'an emphatically declares that a forger will not escape the net of Allah, it can be expected that a claimant will be absolutely cautious and will not knowingly declare so without receiving such a mandate. If Mirza Masroor Ahmad Sahib believes that he is the Khalifatullah- Khalifa, appointed by Allah- it is for him to declare so and present his evidence, including divine revelations. That the Khalifatul Massih V never declared such a Divine mandate nor presented any Divine revelations in this regard in the last so many years of his being in his office tell its own story. Mirza Masroor Ahmad Sahib seems to be content with his man-elected position and has no ambition to elevate him beyond what he actually is.

Now, if the Ahmadi Maulanas tell common folks to take him (Mirza Masroor Ahmad Sahib) as a Divinely-raised and appointed person without individual confirmation from his side, it amounts to nothing except empty belief. Those who reject true Divine guidance in favour of idle tales and without the certainty of absolute spiritual knowledge do not harm Allah the Most High nor His enduring practice, as the Holy Qur'an emphatically states on several occasions. In fact, the times when the community of people begin to elevate man-elected leaders to lofty positions call for the coming of a Divine Messenger.

Numerous articles in the Sahih Al Islam Blog examine the issue. For instance, see:

<http://sahih-al-islam.blogspot.co.uk/2011/05/demystifying-ahmadiyya-khilafat-ii.html>

It is pertinent to note that the same Hadhrat Mirza Bashir Ahmad Sahib (ra) has predicted that Ahmadi Muslims will witness decline in spirituality. In another context, he stated that Ahmadiyya Khilafat will resemble the original Islamic Khilafat in many ways. More presciently, he anticipated that spirituality will move away from Ahmadis by the time of the Fourth Khalifa!

If you ask yourself searchingly, you will accept that Imaan has moved back to the Surayya from the midst of Ahmadis, in spite of the presence of the elected Khalifa today. Looking at the way things are being done in the Jamaat-e- Ahmadiyya and the power of the office class and the Maulvis, we cannot reach another conclusion.

IV. Mujaddid of the Last Millennium

I believe in the words of Massih Maoud (as) "I am the Mujaddid of Last Millennium". And his prophecies of Khudrat-e-Sania. And it's clear cut explanation done by Khalifa sani(r). As the Khilafat exist, we don't want one another imam. Khalifa does all the work of Imam.

Response:

Ahmadis today believe that Mujaddidiyat or the advent of Divine Reformers appointed directly by Allah the Most High has come to an end with the departure of the Promised Massih (as). They think that there is no scope for any Mujaddid to come in the new century of Islam as Hadhrat Ahmad (as) has claimed to be the Mujaddid of the Last Millennium.

Out of the 91 Books that the Promised Massih (as) is reported to have written in his entire life, his claim of being the Mujaddid of the Last Millennium is mentioned only once, in a lecture delivered on November 02, 1904 at Sialkot. In Lecture Sialkot, the Promised Massih (as) postulated that the current millennium is the last and final one before the Day of Judgement. He then wrote:

“Since it is the last millennium, it was inevitable that the Imam of the latter days should be born at the turn of this millennium. After him, there is no Imam and no Messiah except the one who comes in his image, for in this millennium the world comes to an end as all the Prophets have testified. This Imam, whom God has designated as the Promised Massih, is the Mujaddid of this century as well as that of the last millennium” [p. 9, Qadian: Nazarat Nashro Ishaat (2007)]

Based on this sole statement, Ahmadis today conclude that no Mujaddid will come in the entire Millennium. Those who take a second look at the statement will find: there is no Imam and no Messiah except the one who comes in his image.

It means that **others can come so long as they are “in his image”**. The door for spiritual elevation in subsequent ages is closed only in the case of those who reject the Elect of Allah of the day- the Promised Massih

(as) in his era. In other words, Allah will raise the spiritual progeny of the Promised Massih (as) to all the spiritual blessings that are promised in the Holy Qur'an (4:70). The Promised Massih thus did not come to cancel the great Prophetic tradition about the coming of Mujaddidin in every century. Those who come after him will only confirm his truthfulness, they do not replace him. So while he remains the Mujaddid of the Last Millennium, others will come after him. This is how the Promised Massih (as) himself understood his claim, for he never claimed that Mujaddidin will not come after him.

As we have noted above, the Lecture Sialkot was delivered on November 02, 1904. Within a year after he made this speech, the Promised Massih (as) directly addressed a question on the future of divine guidance after his time. Indeed, the reply of Hadhrat Ahmad (as) to the question clearly showed that he believed in the necessity of Mujaddidin in every century.

“29 SEPTEMBER 1905, before noon. A man asked the question: ‘Will a Mujaddid come after you?’

He [the Promised Messiah] replied: *“What is wrong with a Mujaddid coming after me? The prophethood of Moses had come to an end, and that is why his chain of successors ended with Jesus. However, the dispensation of the Holy Prophet Muhammad will last till the Day of Judgment. Therefore, Mujaddidin will arise in it till Judgment Day. As long as the Day of Judgment withholds its destruction, it does not matter that someone else should come. We most certainly do not deny that good and righteous people will continue to come, and then all of a sudden the Day of Judgment will come.”* (Malfoozat. volume 7, page 119)

If the title-Mujaddid of the Last Millennium- has given rise to the situation of no divinely raised Mujaddid after him, the Promised Massih (as) would have clarified it here. The response of the Promised Massih (as) to the question is that “Mujaddidin will arise in it till Judgment Day”. It leaves no room for doubt or confusion in the mind of any one with common sense as to what he was saying. Those who attribute a contrary view to the Promised Massih (as) on the future of Mujaddidiyat are challenging common sense and the larger Divine Scheme for Islam that the Promised Massih (as) spoke on countless occasions:

“For every age the conclusive proving of the case for Islam takes place in a different sense, and the Mujaddid of the time comes with the powers, faculties and qualities upon which depends the reformation of the prevalent evils. God will ever continue to do this, as long as He pleases, so that signs of righteousness and reform remain in the world. These matters are not without proof; on the contrary, repeated observations testify to them.” (Shahadat-ul-Quran: page 46)

“Another point is that the letter ra in the word alif-lam-ra shows that this word refers to the permanent institution of Mujaddids and the sent ones, which will continue till the Day of Judgment. . . . All these miraculous works and victories which took place at the hands of the Mujaddids among the followers of the Holy Prophet Muhammad after him, and will continue till the Day of Judgment, are really the achievements of the Holy Prophet.” (Ruhani Khaza'in no. 2, vol. 2, p.63.)

“After one week, clothes get dirty and it becomes necessary to have them washed. But even after the passing of a full century, is there not a need for a Mujaddid? There is, most definitely there is. This is the reason why God established this institution that at the head of every century a Mujaddid comes for the reform of the people.” (Ruhani Khaza'in no. 2, vol. 3, p.225.)

When asked the question by a visitor, “Is it essential that a Mujaddid comes in every century?” the Promised Messiah is reported as replying:

“Yes, it is essential that a Mujaddid must come at the head of every century. Some people, on hearing this, say by way of objection that if a Mujaddid comes in every century then tell us who were the Mujaddids of the last thirteen centuries. My answer is that, firstly, it is not my work to give the names of those Mujaddids. Put this question to the Holy Prophet Muhammad who said that a Mujaddid comes in every century.” (Ruhani Khaza'in no. 2, vol. 5, p.100.)

In the extract quoted above, the Promised Messiah (as) goes on to say:

“This Hadith [about Mujaddids] has been accepted by all the authorities. Shah Wali-ullah has also accepted that this Hadith is from the Holy Prophet. It is contained in the books of Hadith. No one ever threw it out,

nor said that it should be excluded. . . .I assure you that this Hadith is not false, but true. It is commonly known that a Mujaddid comes in every century. . . . Just as a century destroys the human body, similarly there also comes about a spiritual death. A new generation is born after a century. . . . In order to re-vitalize the new generation the law of God (Sunnat Allah) is in force that a Mujaddid comes in every century.”

From these statements of the Promised Massih (as), it is clear that he has not cancelled any Prophetic tradition regarding the coming of divinely raised souls in the Community in future. In fact, he provides the glad tidings about the coming of others after him till the Day of Judgement. The larger question is:

Why do Ahmadis misrepresent the views of the Promised Massih (as) today?

It is impossible to consider that the Khalifa and his advisers and the scholars within are blissfully unaware of these writings and opinions of the Promised Massih (as). The Holy Qur’an says: “And confound not truth with falsehood, nor hide the truth, knowingly” (2:43). Yet, patent falsehood is being taught in the Jamaat of the Promised Massih (as) and the Khalifa himself cannot evade the responsibility for this predicament. How can a Khalifa who distorts the perspective of the Promised Massih (as) and who is not a recipient of divine revelations be elevated to the position of being his mirror image?

As the Promised Massih (as) noted above:

“Just as a century destroys the human body, similarly there also comes about a spiritual death”.

A century after the death of the Promised Massih (as), the Jamaat has lost its spiritual moorings and the body has met with the inevitable spiritual death. To preserve Islam and to bring back the Ahmadis to the straight path, no wonder, Allah has sent the new Khalifatullah in the image of the Promised Massih (as) himself, Alhamdulillah!

V. Mujaddid of the Last Millennium-II

The idea that Hadhrat Ahmad (as) is the Last Mujaddid and that there can be no Mujaddid after him is a view that has no evidentiary basis in the perspective and belief of the Promised Massih (as) himself. Then, the question is: Why do Ahmadis hold such a view? As the Holy Qur'an asks: ***"Do their intellect and reason enjoin this upon them or are they a rebellious people?"*** [52: 33].

The only plausible answer is that they merely follow certain statements issued and opinions expressed by the Ahmadiyya Khulafa in the past. Out of deference for, and veneration of, the Khulafa, they simply endorse what they are told without thinking about their spiritual validity or examining their doctrinal content. In short, they are just pursuing the path of the previous generations who preferred conjectures, instead of the certain knowledge encompassed in the Divine message of the day.

It is interesting to note that Ahmadis are making the same mistakes against which the Promised Massih (as) used to warn the Muslim leadership of the day: clinging to the apparent meaning of certain prophetic traditions that metaphorically prevented the raising of Prophets after the Holy Prophet (sa). Indeed even today, clinging to such literal phrases and spiritual metaphors, the Muslim world opposes the coming of Prophets after the Holy Prophet of Islam. Indeed, "the Promised Massih (as) said that at the time of arrival of Prophets, people generally adopt two types of attitudes in spiritual matters: They apply metaphors to spiritual Reality and interpret Reality as Metaphor" (Urdu- Malfuzat, Volume 1, Page 586).

The Promised Massih (as) repeatedly cited the Holy Qur'an to bulldoze all such resistance- including by way of Prophetic traditions- to the coming of Elects of Allah in the Ummah Muhammadiyya. Even the authentic statements of the Holy Prophet (sa) have to be interpreted in the light of the Holy Qur'an and they cannot be used as a pretext to oppose a Messenger of Allah. The Promised Massih (as) asked: "Why don't they leave aside their false viewpoints? Do they have any contract with Allah that 'He will do only what they desire'? Allah is Most Holy, the Exalted! "He cannot be questioned as to what He does, but they will be questioned". (HQ, 21:24)

Today, Ahmadis have a desire: that Divine message should come through only the leader that they have elected for themselves and given the title of Khalifa. And that elected Khulafa will continue to exist till the Day of Judgement just as Christian Khilafat is continuing among Christians. Such a man-elected system will be obliged to show humility before the Divine Will when Allah decides to favour any one of his righteous servants with the blessing of Divine revelation.

And since Allah did not consider their wish in raising a Messenger of His in the era, they have refused to accept the Messenger, citing like the Muslims of the past, the new fig leaf: Mujaddid of the Millennium! The Musleh Maoud (ra) found nothing wrong and is on record stating his belief that thousands of Prophets can come in the future.

See the link: <http://sahih-al-islam.blogspot.com/2011/06/prophets-will-come-hadhrat-khalifa-sani.html>

If not even a Mujaddid can come for a Millennium (and that too in the last Millennium before the Day of Judgement), how can one realistically believe in the coming of Prophets? What will happen to all those verses in the Qur'an that promises the blessing of Prophethood till the Day of Judgement? Will the Ahmadis leave aside their conjectures and come back to the Qur'anic teachings?

VI. The Argument of Last Mujaddid

The coming of Prophets and other Elects of Allah for the guidance of mankind is a perennial theme in spiritual history. The Holy Qur'an says that such servants of Allah have always been raised among all communities and every people have had their own divinely-guided souls. "And for every people there is a Messenger" (10:48, 13:08; 16:37). A well known tradition from the Holy Prophet of Islam (sa) indicates that hundreds of thousands of Messengers have passed away before his own advent.

As the Holy Prophet Muhammad (sa) was himself a chain in the grand Divine scheme of guided souls leading common people in the path of Allah, he gave the glad tiding of the continuity of divine revelations and the coming of other Elects of Allah in future. That is why the Promised Messiah (as) wrote in his book *Izala Auham* that the door of coming of Messiahs will remain open and never close. He further said:

"I am the claimer of Promised Messiah, and this is not the only claim of mine, that only I am the one and the last Promised Messiah. Hence, according to me it is possible that after my age (time period) ten thousands (10,000) Promised Messiahs shall come. But for this age (time period) I am the Promised Messiah."

He then, writes:

"It is also evident that this view is not mine alone. The 'mirror images' of the Massih could be several persons'- This is also not just a personal opinion of mine. This is actually the essence of the great prophetic traditions in this regard. There could be around 30 Dajjals till the Day of Judgement. Thus 30 Dajjals might appear in the world. Based on the prophecy "Li Kulli Dajjalin Isa", at least 30 Massihs should come. Due to these descriptions, the other Massihs will make an appearance at some other time. All this is perfectly possible". (Izala Auham, pg.197)

Today, Ahmadis have completely moved away from the real spiritual path of Islam which anticipates the coming of Elects of Allah in every age. Forget about 10,000 Massihs or even the comparatively smaller figure 30 Massihs, mentioned by the Promised Massih Hadhrat Ahmad (as), his own so-said Jamaat has discarded his teachings by the way side. They do

not even expect a single Massih to come in their midst now as they feel they have an elected Khilafat system which is designed to last till the Day of Judgement in the fashion of the Christian Khilafat. Already, they have declared the Promised Massih (as) as the Last Mujaddid before the Day of Judgement. Such thinking is in line with the mentality of other peoples of the past who also thought that after their Prophet, no one will come in future!

In the aftermath of the Fifth Khalifa's recent speech on Last Mujaddid, Khalifatullah Hadhrat Munir Ahmad Azim Sahib reflected on this issue in the light of Qur'anic wisdom:

Allah says in the Holy Quran:

“And certainly Yusuf came to you before with clear arguments, but you ever remained in doubt as to what he brought; until when he died, you said: Allah will never raise a Messenger after him. Thus does Allah cause him to err who is extravagant, a doubter.”

“Those who dispute concerning the revelations of Allah without any authority that He has given them; greatly hated is it by Allah and by those who believe. Thus does Allah set a seal over the heart of every proud, haughty one.” (Quran 40: 35-36)

These verses show clearly that the supposition that there shall be no prophets to come for the future generations is verily absolutely false. Only the transgressors and the doubters affirm this (that they shall no prophet to come from Allah in the future; that the last prophet to come was the final prophet or messiah and none shall come from Allah after him). These people have serious doubts on the blessings and favours of God and they refuse to believe in the spiritual favours Allah readily sends to them once man deviates from the right path and seems to think that he is of no need of a reformer or prophet of Allah to guide him back on the right path.

Indeed the evil spirit whispers such falsehood in his ears, that man then teaches these evil teachings to his children, and in this manner, generation over generation come to believe in this falsehood, until the people of reasoning (the men of understanding) puts forward the ever needed questions: When shall someone from Allah come for the revival

of the Divine Message? This is especially true for Islam, which with the advent of the Holy Prophet Muhammad (pubh) became a universal religion and the perfect of teachings to be revived again and again till the Day of Judgement by the Lieutenants of Allah.

There are also such transgressors and doubters who dispute over the signs of God without solid arguments. Such hearts are corrupted hearts, touched to a severe degree by the evil spirit. The evil spirit uses such so-called commanders of people to lead the people astray, and he renders beautiful the powers and attraction of this world to their eyes, so much so that these commanders become avid of this world, despite that they intrinsically know that Allah's truth is the absolute truth, but they struggle with all their might to teach to the people the contrary and use the teachings of prophets to their own evil intent.

This is exactly what Mirza Masroor Ahmad Sahib, the fifth Khalifatul-Massih of the Ahmadiyya Community is doing! – Trying to usurp the divine power which rightfully belongs to Allah and His Messenger and divert it to his own temporal advantage”.

VII. Interpreting 'Khudrat-e-Saniyah'

Hadhrat Maulvi Hakim Nuruddin (ra) (1841-1914) was the foremost companion and disciple of the Promised Massih Hadhrat Ahmad (as). He was a man of wide learning in a range of subjects. And he displayed an abiding interest in understanding the spiritual universe all through his life. Hadhrat Ahmad (as) held him up as an excellent example of devotion and piety, as he said:

How good would it be if every member of the community were a Nur-ud-Din; So would it be if every heart were filled with the light of the certainty of faith.

It is no accident, then, that after the death of the Promised Massih (as), the Ahmadiyya Community elected him as Hadhrat Khalifatul Massih Awwal. During his life time as the Khalifa Awwal, Hadhrat Hakim Nuruddin (ra) contributed his measure to lead the Community in the straight path of Sahih al Islam.

The mainstream Ahmadiyya Community has now, however, clearly moved away from the path of Sahih al Islam. It is most evident in their concept and understanding of Khudrat-e-Saniyah. They agree that 'Islamic Khilafat' is the Khudrat-e-Saniyah. However, in the mainstream understanding, Khilafat or Khudrat-e-Saniyah has only one form till the Day of Judgement: an assembly of faithful electing their chief as Khalifa. It cannot include, in their view, a divinely raised Mujaddid any longer (God Forbid). Thus, they have reduced the meaning of Khudrat-e-Saniyah from the spiritually appealing and historically accurate way in which the Promised Massih (as) understood it and Hadhrat Khalifa Awwal explained it to the community.

Hadhrat Khalifatul Massih Awwal explained Khudrat-e-Saniyah or the Second Manifestation of Divine Power as follows:

“When the founding father of a community completes his worldly tenure, his mission will thereafter be carried out successfully with Divine support. As stated in the Holy Qur’an: “Today I have completed for you ; your faith and fully blessed you with my bounty” (5:4).

It dawned not only upon the time of the Holy Prophet (sa) but also continued onwards during the time of his Khulafa, Nawab's, Reformers (Mujaddidin); and they were all the second manifestations'.

The second manifestation is boundaryless.

When a community becomes (spiritually) feeble, the Almighty in his infinite wisdom, keeps on descending the second manifestation to help recoup the deficiency that occurred over time.”

- Badar, 23 May 1913

Contrary to the explanation offered by Khalifa Awwal, the current Ahmadiyya theory on Khilafat is based on five assumptions, all of which are wrong and misguided:

1. Khudrat-e- Saniyah has only one form till the Day of Judgement- that of an Ahmadi Khalifa.
2. The noble tradition of the Holy Master Muhammad(sa) regarding the coming of Mujaddidin in every century has been nullified by his self - confessed, slave the Promised Massih (as)!
3. Hadhrat Ahmad (as), all his life, may have protested the charge of reinventing Islam in his own make. But, this is what he actually did- Hereplaced the Khulafa of the Holy Prophet (sa)- the Mujaddidin- with his own Khulafa till the Day of Judgement! (God forbid).
4. The principle of growth and decay in the spiritual and material fortune of the followers of a Prophet cannot and will not apply to the Ahmadiyya Community till the Day of Judgement.
5. Allah has only one choice if He wants to do what He wants to do with regard to the raising of Prophets at a time of His choice: elevate an Ahmadi Khalifa.

Are the Ahmadis really conscious of what they believe?

VIII. Worship of the Khalifa versus Limits of Obedience

“How can there be someone above the Khalifatul Massih?”

Response:

In looking at Ahmadiyya Khilafat, it is important to keep the Islamic Khilafat of the early days in mind. Their model is especially important for the Ahmadis, as Hadhrat Ahmad (as) expressly recommended the same for his Community in his AL-WASIYYAT.

As you have indicated, the Islamic Khilafat of the past began with Hadhrat Abu Baker Siddique (ra) and continued during the time of the other rightly guided Khulafa. They were intensely conscious about the spiritual mandate and their inherent limitations because of the lack of divine revelations in guiding the community at a time when an Elect of Allah was not among them. Hadhrat Abu Baker Siddique (ra), whose example was recommended for his community by Hadhrat Ahmad (as) himself, explicitly stated his mandate and its limits in his very first speech after assuming the office of Hadhrat Khalifatul Rasul.

The first address of the first Khalifa of Islam was as follows:

“I have been given the authority over you, and I am not the best of you. If I do well, help me; and if I do wrong, set me right. Sincere regard for truth is loyalty and disregard for truth is treachery. The weak amongst you shall be strong with me until I have secured his rights, if God wills; and the strong amongst you shall be weak with me until I have wrested from him the rights of others, if God wills. Obey me so long as I obey God and His Messenger. But if I disobey God and His Messenger, ye owe me no obedience. Arise for your prayer, God have mercy upon you”.

To err is human. In the absence of divine revelations, how will the Khalifa guide the community? That is why he asked for the co operation of believers: ‘I have been given the authority over you, and I am not the best of you. If I do well, help me; and if I do wrong, set me right’.

What does that statement possibly mean to us in our times?

When a believer perceives a break between the teachings of Hadhrat Ahmad (as) and the practical guidance offered by the Khulafa of the Jamaat, what options are open to him? Does he have the right to exercise his spiritual and rational judgement on the issue? What else is the meaning of 'If I do wrong, set me right'?

Please remember that it is a historical fact that the early Muslims liberally corrected their Khulafa whenever they perceived that the policies of the Khulafa varied from the teachings of the Holy Prophet (sa). There are countless examples of even women and common men of Islam correcting or reminding their Khulafa about the guidance and path of the Holy Prophet (sa).

Now think about the condition of common Ahmadis today. They have abdicated all their spiritual responsibilities and are willing to wait for eternity that better sense will descend on their Khulafa wherever they have deviated from the teachings of Holy Qur'an! Worse still, they have elevated their Imam to a high pedestal of infallibility and consider that the principle of 'If I do wrong, set me right' is not applicable in their case.

It is astonishing that even after reducing Islamic Khilafat to elected Khulafa in the name of following the example of Hadhrat Abu Baker Siddique (ra), the Community is unwilling to do justice to the finer points of that model as well.

As the present Khalifa is not a recipient of divine revelations, he is only following what his mind suggests and as shown in the previous mail, he is dangerously diluting and distorting the message of the PM (as). He is like the Samiri of the times of Musa (as), ***"I only partly received the impress of the Messenger, but that too I cast away. Thus, it is that my mind commended to me"*** (20:97)

Please understand that Khalifa 'worship' is as bad as calf-worship. Allah, the Most High detests both as Shirk. Please do not take offence in my saying that Ahmadis are doing Khalifa-worship. My view is entirely based on what the Holy Prophet of Islam taught us. According to the Holy Prophet (sa), whenever a people venerate their leaders and saints even over the express words and commands of Allah, they are merely indulging in Shirk. You can read the detailed argument in my articles on the issue at the following:

<http://sahih-al-islam.blogspot.com/2011/04/prophecy-regarding-worship-of-khalifa.html>

<http://sahih-al-islam.blogspot.com/2011/08/eclipse-of-knowledge-and-fifth-khalifa.html>

A Muslim has absolutely no duty to follow a Khalifa when he drifts away from the Qur'an, for, such "Imams" lead one astray (28:42). On the contrary, you have every duty to find out the real Imam of the Age. As for the question of accepting the real Imam, it is the duty of every Muslim to investigate by means of reason as well as prayer to reach the truth.

In a discussion on divine revelations, the Qur'anic metaphors are absolutely clear. You are either like Musa (as), i.e., following divine instructions or Samiri-like, i.e., following your own mind. Shirk is shirk whether done openly in the fashion of Samiri or done indirectly in the fashion of current Khilafat. If you read the writings of Hadhrat Ahmad (as) on the very first condition of Bai'at- keeping 100 miles away from Shirk- you will realise the gravity of leniency you are giving to indirect Shirk being currently practiced in the Jamaat. If Khulafa are divinely guided, then, why did early Musims correct their mistakes? Why did the early Muslims not wait for their Khulafa to change their opinion through divine instructions?

It is our duty as Ahmadis to correct our elected leader when he deviates from the Holy Qur'an. If the Khalifa thinks that Allah has changed his enduring practice of sending Mujaddidin and other Mursaleen, the onus is on him to produce proof in the form of divine revelations so that believers can consider the case on the basis of Taqwa. If your argument is that current Khalifa is divinely guided, then why is he not producing revelations in support of his statements against the Qur'anic teachings and the view of the PM (as)?

We in the Jamaat Ul Sahih Al Islam, respect all saints and seers in Islam, including Ahmadiyya Khulafa for what they are. As the PM (as) told us in "***The Need for an Imam***", when an Elect of Allah appears, it is the duty of every believer to accept him and this duty also fall upon all man-elected leaders and religious divines even if they are the saints and seers

of the faith. So, our opposition is never personal, we support wherever they take a stand that is in accordance with the teachings of Islam.

Those of us who accepted Hadhrat Munir Sahib always defended Khilafat against opposition attacks all our lives. Khalifatul Massih IV expelled Hadhrat Munir Sahib from the Jamaat without following even due procedure of natural justice in an arbitrary fashion. Yet, even today, Hadhrat Sahib says, "May Allah forgive him" whenever he mentions him in the true fashion of the Holy Prophet (sa) who prayed for his ignorant persecutors.

What is even more striking, Hadhrat Sahib has given Qur'anic guidance on how to look at Ahmadiyya Khilafat and how to interpret their utterances on various occasions. I guarantee you that no one in this age will be able to resolve the riddle of apparently contradictory statements issued by the Khulafa on this important spiritual topic except by following this new Massih. Read them here:

<http://sahih-al-islam.blogspot.com/2011/05/perspective-on-ahmadiyya-khilafat.html>

<http://sahih-al-islam.blogspot.com/2011/06/interpreting-statements-of-khulafa.html>

In short, our view is that we accept those views of the Khulafa that are in consonance with the view of the Holy Qur'an and the teachings of Islam and we reject all other statements, regardless of who or when it was stated.

As Hadhrat Ahmad (as) famously stated, "Whenever a Servant of God appeared at the turn of every century as a Reformer, the ignorant people vehemently opposed him and strongly detested any attempt to correct the errors which had become a part of their habit and custom". (Lecture Sialkot, p.10). When a Khalifa in the person of Hadhrat Adam (as) was sent by Allah, even the angels showed their obedience and only Satan, the accursed "***refused and acted with arrogance***" (H.Q. 2:31-35).

It is up to each one of us to determine whether we want to follow 'Satan' or 'Samiri' or be like the angels.

IX. Demystifying the Ahmadiyya Khilafat-I

In the April 2011 issue of the Review of Religions, Harris Zafar of USA has written an editorial article: Demystifying 'Caliphate'. The article is an eloquent argument in favour of looking at Khilafat as a spiritual phenomenon as against the tendency to look at the whole issue from a political, state-centric, power-oriented prism.

According to Mr. Zafar, the finest example of Islamic Khilafat was in the early era when the rightly guided Khalifas presided over the Muslim Community for a period of 30 years after the death of the Holy Prophet Muhammad (sa). He argues that spirituality was lost for over a millennium from the Islamic world only to be restored back with the establishment of the Ahmadiyya Khilafat. And he considers that the current Khalifa of the Ahmadiyya Community is "God-appointed".

Mr. Zafar's argument is, however, riddled with a major lacuna: in the pursuit of demystifying Islamic Khilafat, he ended up reducing its profound spiritual connotations and mystifying the Ahmadiyya Khilafat. He considers only the rightly-guided Khulafa in the early Islam and the establishment of Khilafat in the Ahmadiyya Community as examples of the spiritual, real Khilafat. In other words, he has reduced Islamic Khilafat to the system of elected representatives presiding over the Community. Thus, he indirectly ends up arguing that in the more than 1400-year old history of Islam, the real Islam was in place for a mere period of 150 years or less if we combine the period of early Islamic Khilafat and the Ahmadiyya Khilafat.

Hadhrat Ahmad (as) considered that the Holy Qur'an offers permanent Khilafat to Muslims till the Day of Judgement. Hadhrat Ahmad (as) thus rejected this perspective of looking only at the first thirty years after the death of the Holy Prophet (sa) as constituting real Islamic Khilafat. He considered that the Mujaddidin (the Divine Reformers) were the Khalifas of Islam and they appeared in every century as per the Divine Plan contained in the prophecy of the Holy Prophet of Islam to secure the faith in every age.

Mujaddidin are the Elects of Allah, they do not have to wait for or be dependent on the material fortunes of the Muslim Community at any point of time, unlike the Man-elected Khalifas, as we have witnessed all

through Islamic history. They literally manifested the glory of Islam through countless miracles and other signs displaying the vibrancy and vitality of the Islamic spiritual order in every age.

The ebb and flow of political fortunes may have made and unmade Islamic empires all through history. Yet, the Mujaddidin or the substitutes Prophets were at the vanguard of displaying a living Islam in every age. All of history bear witness that through their simple life, humble preaching and unostentatious practice, they attracted millions into the fold of Islam regardless of the fortunes of political Islam at such times.

It ought to be remembered that Hadhrat Ahmad (as) had come to consolidate and build upon this vital contribution of all those Mujaddidin who appeared before him. Any effort to glorify and mystify Ahmadiyya Khilafat, above and beyond what it actually is, is bound to lead Ahmadis away from Sahih Al Islam.

It is precisely because of this a historic and anti-historic conception of Islamic Khilafat that Ahmadis have come to look at the current Khalifa as “God- appointed”.

Is the current Khalifa an Elect of Allah?

X. Demystifying the Ahmadiyya Khilafat-II

Today, the Ahmadi Muslims attribute a mystical halo around their current Khalifa Hadhrat Mirza Masroor Ahmad Sahib. This extraordinary reverence has to do with three distinct assumptions:

- 1) Ahmadiyya Jamaat established true Islamic Khilafat for the first time in over a millennium after the departure of the rightly-guided Khalifas of early Islam.
- 2) The current Khalifa is the Imam of the Age and appointed by none other than Allah Himself.
- 3) No one on the face of earth will get the Divine favour of a spiritual station above that of the Ahmadiyya Khalifa.

As a divinely-assured religion, Islam challenges its opponents to the battle ground of proof and evidence in favour of beliefs that they claim to uphold. Likewise, the mystical halo of the Khalifa can be assessed on the altar of Islamic spirituality and we can analyse how far the halo remains behind after a critical examination on the basis of Qur'anic doctrine.

The idea that Ahmadiyyat restored Islamic Khilafat after a millennium is pure nonsense, if we go by the Divine plan for Islam and the Holy Prophet' prophecies on the issue. If you have any respect left for Promised Massih (as), you cannot argue the case that Islam failed to offer a permanent Khilafat to the Muslim Ummah or that Allah failed to raise His Khulafa in every age in the service of His chosen faith. This kind of a claim would completely contradict his belief and impassioned arguments on the subject. More significantly, such a world view depicts Islam poorly in the company of other great faiths: what is so special about Islam if it cannot produce living testimonials in favour of its majesty and grandeur in every age?

So, Imam of the Age is an important concept in Islam. Hadhrat Ahmad's (as), in the very first paragraph of his book, **The Need for the Imam** writes:

“Now, then, let it be clear that an authentic Hadith testifies that he who does not recognize the Imam of his time, dies the death of ignorance. This Hadith is enough to make the heart of a righteous man seek after the Imam of the Age, for to die in ignorance is such a great misfortune that no evil or ill luck lies outside its scope. Therefore, in keeping with this testament of the Holy Prophet (sa), it becomes incumbent upon every seeker after truth to persist in his quest for the true Imam”.

Is the Current Khalifa the Imam of the Age?

Ahmadis wholeheartedly believe that their Imam is divinely appointed, though the simple fact is that he is elected by the assembly of the faithful. There is a remarkable parallel to the Ahmadiyya theory: Christians believe that their Imam, the Pope, is a representative of Jesus and is elected by the assembly of the faithful. But, they also consider that somehow the choice of the faithful is the choice of God Almighty Himself.

Islam provides a test to identify the Imam of the Age: the preliminary criterion is that he must be a man in receipt of frequent revelations from Allah Himself. As Hadhrat Ahmad (as) has pointed out, Imam of the Age is appointed by Allah and the status of the Imam of the Age is far above that of even a Wali who lives and enjoys divine revelations from Allah at the same point in time.

Since Ahmadis believe that their Khalifa is the Imam of the Age, it is only fair to expect that he must be a man in receipt of divine revelations of the highest order. Has the current Khalifa ever claimed direct revelations from Allah as the source for his guidance and statements to the community and the world at large?

The simple fact is that the current Khalifa has never claimed in the last 8 years that he receives any divine revelations, nor has he started any programme or policy for the Jamaat on the basis of what Allah has told him to do. In short, there is no evidence to suggest that Khalifathul Massih V enjoys divine converse even though he is “God-appointed”, as Ahmadis would have us believe. The current Khilafat should be removed of this mystical halo and recognized as what it actually is: an elected leadership at the hands of the assembly of the faithful.

In the early Islamic Khilafat, Hadhrat Abu Baker (ra) did not take himself as “God- appointed” or as an infallible human being incapable of failures and mistakes. At his very first speech as Khalifa, he made it absolutely and abundantly clear: ‘I have been given the authority over you, and I am not the best of you. If I do well, help me; and if I do wrong, set me right’. The speech also makes it clear that “Obey me so long as I obey God and His Messenger. But if I disobey God and His Messenger, ye owe me no obedience”.

Can the presence of an elected Khalifa be ever seen as obstructing Allah’s ability to send a Messenger of His choice when there is a felt need in a new Century? Allah's Messengers are of an altogether different league than an Apostle of a deceased Massih. So, the presence of a Khalifathul Massih in the world cannot and should not be seen as a hindrance for Allah to send an Elect of His- be it a Mujaddid, a Massih or even a Non-Law Bearing Prophet as the Imam of the Age.

In short, there is nothing spiritually ununusual in a Messenger of Allah being raised in this age in the person of Hadhrat Munir Ahmad Azim Sahib of Mauritius who has been bestowed all of these titles by Allah, the Most High: Mujaddid of the Fifteenth Century, Massih of Allah, Imam of the Age and non-Law bearing Prophet.

XI. Perspective on Ahmadiyya Khilafat

Khilfathun Ala Minhajum Nubwa has been established as per foretold by Holy prophet (saw). So kindly accept this be under Khilafath in order to avoid ruining your life hereafter. So please for your sake, for your goodness, accept this. Then, let us fight for the victory of Ahmadiyah, the true Islam”.

And also one more thing, why did you accept Mirza Basheerudeen Mahmood Ahmed (r) as true khalifa of Allah. He also not elected by Allah directly after the death Noorudeen (r). He also elected by Khilfath committee. Then why do you accept him as true khalifa.

One notice by E. Thahir Sahib (your secretary), I happened to read that you accept till 3rd khalifaths. Why did you accept them?!!!!. You can deny them also.

After the death of Muneer Azim, what will happen, whether there will be khilfaths after him. If there is khilafath what will you do. Will accept them or deny? Or after his death will you wait till next century for a Mujaddid?

'There must be khalifas after the death of each and every prophets' hadeeth shareef by holy prophet (saw).

Response:

Yes, we also believe in "Khilfathun Ala Minhajum Nubwa". Our differences are in how we see or interpret the concept of Khilafat.

In your Jamaat, Ahmadis today have developed a fixed notion of 'Khilafat', under which only a person elected by the people can be Khalifa and Allah has permanently vacated (God Forbid) His right to elevate or appoint anyone with a Divine Mission and the current system will prevail till the Day of Judgement.

On the other hand, Ahmadis like us, do not consider this to the real import and content of the profound meaning of Khilafat. We consider that all of us have an obligation to follow our elected leaders- Khulafa- so long as these Khulafa follows in the path of Allah and the Qur'an. If they

ever deviate, we have to correct them or follow the one who calls attention to the mistakes and brings pure message from Allah the Most High .

Hadhrat Ahmad (as) made it very clear that Khilafat does not necessarily mean elected successorship alone. That is why he included all the Mujaddidin who came after the Khulafaur Rashideen also as Khalifas of Islam. For knowing about the Mujaddidin of the past, you can read your own Jamaat literature.

For your convenience, I have uploaded parts of those same writings in our Blog. Please see the Links:

<http://sahih-al-islam.blogspot.in/2011/05/mujaddidin-of-islam-i.html>

<http://sahih-al-islam.blogspot.in/2011/05/ahmadiyya-list-of-mujaddidin.html>

As regards, Khalifa Sani, yes, he began as an elected Khalifa by the assembly of the early faithful. Allah later elevated him in 1944 when he declared that he is indeed the fulfillment of prophecies vouchsafed to the Promised Massih (as). If Khalifa Sani was already a God-Appointed Khalifa in 1914, why did he wait till 1944 (30th year of his Khilafat) to announce that he is Musleh Maoud? Can you explain:

Why Lahoris and other critics apply the period of Nubuwwat-23 years-only in relation to his Khilafat and not other Khulafa? Can you explain?

We, the disciples and followers of Hadhrat Munir Sahib (atba), respect the Ahmadiyya Khulafa in all the good things they have done. In all the things they have done, however, we never hesitate to examine their utterances in the light of the Holy Qur'an, nor do we consider them infallible. May Allah forgive them for their mistakes of the past.

Hadhrat Munir Sahib has said several times that the continuity of Divine Message is a non- negotiable principle confirmed by the Qur'an as an enduring Divine practice till the Day of Judgement. So We cannot say with absolute conviction that no one will be raised after him. We believe that Khulafa will emerge from the Jamaat, Insha Allah who will continue the noble work of Divine Mission. We do not say that all of

them will be elected by the assembly of believers and that no one will be raised by Allah the Most High against the wishes of people. If Allah deems it so, He may raise any one to that great position of Imam of the Age in a new century, even if he appears to be helpless in the midst of an indifferent people.

Tests of faith are a recurring theme. It will continue in all times and conditions. So whoever refuses to be lead by misguidance will find himself on the straight and narrow path of sublime spirituality as it occurs in any and every age. In any case, please note that Allah will not ask us as how they-those who will be there after us- performed. Our questions will be about our own times and our own conduct. Whether we have used our intellect and reasoning or whether we surrendered them to the chiefs and leaders.

XII. In Defence of Hadhrat Khalifa Sani (ra)- I

Abdul Ghaffar Janbah Sahib of Germany claims to be the Mujaddid of the Fifteenth Century of Islamic Calendar. Yet, his claim to the august office is dripping with the blood of a holy Man of God. His Grand Theory of Zaki Ghulam is built upon cutting the jugular vein of Hadhrat Mirza Basheeruddin Mahmud Ahmad (ra), second Khalifa in the Ahmadiyya Community who was elevated to the position of 'Musleh Maoud' by Allah, the Most High based on His commitment to the Promised Massih (as).

According to Janbah Sahib, Khalifa Sani met with a violent attack on his jugular vein' after making the claim of being the 'Musleh Maoud' and that he eventually died within a period of 23 years. He argues that these two factors prove that Khalifa Sani met with an accursed death of false claimant of divine revelations. Janbah Sahib points out that the truthfulness of the claim of Hadhrat Munir Ahmad Azim Sahib of Mauritius as the Messenger of Allah of this age is inextricably linked with the truthfulness of Khalifa Sani. Janbah Sahib has however, then, sought to create a barrier between them by accusing the Khalifa Sani of having met with an accursed death.

The hollowness of the basic claim of Abdul Ghaffar Janbah Sahib was exposed by the Friday sermon of January 21, 2011 delivered by Hadhrat Munir Ahmad Azim Sahib, the Khalifa of Allah in this Era. In response to a question by Shabeeb Haneef Sahib of Kerala in this regard, his copyist Mansoor Ahmad Sahib has once again presented this satanic theory and the same was published online at their website recently with the title: "Lion of God".

Since Janbah Sahib has staked the truthfulness of his entire claim upon this single issue, we cannot ignore it aside at all. As Mansoor Ahmad Sahib points out in the last paragraph of his essay, Hadhrat Ahmad (as) CLEARLY shows a mechanism to test the quality and faculty of a claimant to the office of Imam of the Age as well as his arguments in support of his opinion against other claimants to the Divine office. The claimant should be steeped in "Qur'anic verities" and his reasoning should be "incontrovertible":

“God’s grace grants him all encompassing knowledge regarding Divine sciences and there is no one among his contemporaries who can equal him in the knowledge of Qur’anic verities, in spiritual blessings and in incontrovertible reasoning. His considered opinion corrects the opinion of others. Whenever someone disagrees with him with regard to religious verities, the truth is always on his side.”

Abdul Ghaffar Janbah Sahib argues that the Qur’anic decree regarding false claimants of Divine revelation is fulfilled in the case of Hadhrat Khalifathul Massih II Mirza Basheeruddin Mahmud Ahmad (ra). His claim is worthy of being tested in the light of the Holy Qur’an if only to understand the truth in this regard.

Let us first look at the relevant Qur’anic verses on the issue of punishment to fake claimants of Divine revelation. Mansoor Ahmad Sahib quotes:

Admonition of Holy Quran for fake claimant of recipient of Divine revelation

“And if he (Muhammad – pbuh) had forged any sayings to Us, even if it was just one. We would surely have seized him by the right hand, and then surely We would have severed his life-artery, and in this condition nor could any of you withhold him (from Our wrath).” (Translation from Tafseer-e-Sagheer)

Khalifa Sani offers the following commentary on the relevant verses in Surah Al Haqqah, v-45-48:

“The argument is to the effect that if the Holy Prophet Muhammad (sa) had been a forger of lies against God, God’s strong hand would have seized him by the throat and he certainly would have met with a violent death and his whole mission and work would have gone to pieces, because such is the fate of a false prophet. The claim and arguments contained in these verses seem to be an exact reproduction of the following Biblical statement: “I will raise them up a prophet from among their brethren, (i.e., the Ishmaelites) like unto thee and put My word in his mouth; and he shall speak unto them all that I shall command to him. But the Prophet who shall presume to speak a word in My name, which I have not commanded him to speak, even that Prophet shall die” (Deut.18:20). (English W/5 Commentary, pp.268o)

Mansur Ahmad Sahib states (emphasis added, through out): “In the light of these Divine verses, Hadhrat Mahdi & Massih Maud says about the fake claimant of recipient of divine revelation;

“For this reason I say again and again that for truthful the period of Prophethood of Anhadhrat is very correct measure and certainly it is not possible that any person to be false and by forging lie on God could get respite propitious to the Prophethood of Anhadhrat i.e. twenty three (23) year, must be killed.” (Arbaeen number 4 (December 1900), with reference to Ruhani Khazain – Volume 17, page 434).

Hadhrat Ahmad (as) further wrote on the subject citing his own situation. He emphatically told the Maulanas who were opposed to him that a False claimant or a “lying and daring impostor” will not be able to get respite from God Almighty “for a period extending more than 20 years” . Hadhrat Ahmad (as) asked: *“Is it then the way of God Almighty to grant a respite extending over more than twenty years to such lying and daring impostor?”*

Hadhrat Ahmad (as) stated: *“It is enough proof for a righteous person that God has not destroyed me like an impostor and has bestowed numberless bounties on my body and my soul. ...more than twenty years have passed since I put forward my claim. Many of my friends and dear ones who were younger than me have died, but He has bestowed a long life on me and has been my Helper in every difficult situation. Are these the insignia of those who fabricate lies against God?”* [Anjam-e-Atham, Ruhani Khaza'in, Vol.11, pp.49-51, with reference to Essence of Islam II, pp.377-378]

Hadhrat Ahmad (as) further added: “I do affirm that he who falsely poses as the recipient divine revelation is soon seized and his life is cut short. The Torah, the Gospel and the Holy Qur'an bear witness to this and so does reason. An opponent cannot set forth a single instance to the contrary from history”. [Ayyam-us-Sulh, Ruhani Khaza'in, Vol.14, pp.267-268 with reference to Essence of Islam II, pp.379]

From the above writings of Hadhrat Ahmad (as) on the subject, two principles can safely be deducted:

- a) No false claimant shall be able to get respite from Allah for his despicable sin over a period of twenty years.
- b) A false claimant shall meet with a decisive end. Allah, the Most High will render their works vain.

Janbah Sahib stakes his grand theory of Zaki Ghulam on the duration of the period in which Khalifa Sani was alive after making the declaration of being the Musleh Maoud.

The facts from the life of Khalifa Sani

If we go by the Christian Calendar, Khalifa Sani made the claim of being the Musleh Maoud on January 06, 1944. And he died 21 years and 10 Months and 2 days later, on November 08, 1965.

Islamic spiritual matters are decided according to the Hijri Calendar. So let us check how long was he alive after claiming to be the Zaki Ghulam?

Under Hijri (Islamic) Calendar of the Holy Prophet Muhammad (sa), Khalifa Sani met with natural death at the age of 76 years in the 23rd year of his declaration of being the Musleh Muoud. He completed a period of 22 years and 6 months after making the declaration of being the Zaki Ghulam or Musleh Mauod!

Under both lunar and solar calendar, he lived for a period of “more than 20 years”, a period suggested by Hadhrat Ahmad (as) as more than sufficient for closing the case against a false claimant by Allah Himself.

XIII. In Defence of Hadhrat Khalifa Sani (ra)- II

On 10th March 1954, Hadhrat Khalifa Sani met with a serious attack on his life. According to Janbah Sahib of Germany who claims to be the Mujaddid of the new Century and the real (one and only) 'Musleh Maoud' as per the prophecy on 'Zaki Ghulam', the severe attack on Khalifa Sani was because he was a fake claimant to the position. Based on his 'insight' on the Holy Qur'an, 'the Imam of the Age' has come up with a theory on the divine punishment to false claimants. In this article, we shall surgically examine the implications of his theory and the consequences of its application in the case of Khalifa Sani.

Let us first state what we may call the "jugular vein-cutting theory" of Janbah Sahib. According to Janbah Sahib,

- (a) "The cut off of life-artery of a false claimant of recipient of divine revelation is the clear proof of his being the liar".
- (b) "This humble self say here that above mentioned this Quranic decree of cutting off life-artery with its severe manifestation was fulfilled on Khalifa Sani"
- (c) "if Allah the most High destroys the liar on spot by cutting-off his life-artery then from it the objective of the punishment that Allah the most High has announced in above mentioned verses can not be fulfilled".

"It is for this reason that after the destruction of false claimant of recipient of Divine revelation (even though this destruction is happened due to cutting-off life-artery) his followers indeed will call him by the name of innocent Imam or martyred and by many other names etc., therefore it is necessary that Allah the most High not only destroy such liar within the short period of twenty three year but also give him painful punishment so that his follower could not call him great martyred etc.

- (d) If Khalifa Sani was destroyed right after this attack so then how people could have known that Allah the most High had cut-off his life-artery according to His declared punishment for false claimant of recipient of Divine revelation.

"To lift the veil from this reality... Allah the most High saved Khalifa Sani from on spot death and through his physical examinations disclosed to people this admonitory proof of cutting-off life-artery".

Janbah Sahib, then, asks:

"If Khalifa Sani's claim of Musleh Maud was true then on the day of 10th March 1954 why Allah the most High help not reached him and why Allah the most High Quranic verdict of cutting-off life-artery related to false claimant of recipient of Divine revelation was fulfilled in his person with its brutal demonstration...???????"

The attack on 10th March 1954 cannot be held against him. God's Messengers and other divinely ordained people are invariably subjected to extraordinary trials. Holy Qur'an contains several such instances. Isa Massih (as) prayed entire night to be saved from crucifixion. Yet, he had to undergo that trial.

Like in the case of Isa Massih (as), the shadow of Allah's help followed Khalifa Sani. They were miraculously saved from the brink of death. It could not have been possible for them to escape what must have been certain death but for the Lord's Will. The attack was a brutal demonstration of the satanic forces. Yet, God's angels prevailed over them and saved the life of the man of God. According to the Qur'anic verses cited above (69:45-48) and also the unanimous verdict of the Torah, the Gospel and reason, the fate of a false claimant of divine revelations is absolutely clear:

God's strong hand would seize him by the throat and he certainly would meet with death and his whole mission and work would go to pieces.

By applying the Qur'anic verses to the situation of Khalifa Sani who came under a violent attack on his life artery but survived and went on to live for more than a decade, Abdul Ghaffar Janbah Sahib suggests, and we can deduct, the following principles about the fate of a false claimant as derived from the Holy Qur'an:

- (a) The fate of the false claimant of divine revelation may not be clear and decisive: God's strong hand would seize him by the throat but

is incapable of killing him within a period of twenty years of his claim.

- (b) A fake claimant will not meet with immediate death even after Allah seizing him by his jugular veins.
- (c) No fake claimant shall ever meet with a quick violent death because Divine purpose would not be served by it.
- (d) The Divine purpose is not to make a fake claimant, a martyr in the eyes of people and deny him a legacy.
- (e) However, his whole mission and work would NOT go to pieces AND may survive and flourish long after him.

It is impossible to consider that any reasonable man in his sanity would reach the aforesaid conclusions after reading the Qur'anic verses dealing with the SEVERE punishment of false claimants, leave alone a Man of God or the Imam of the Age. These conclusions of Janbah Sahib are probably not really meant to be universal principles on the nature of punishment Allah wants to inflict on fake claimants to divine revelations. They are but tailor-made to suit the requirements of an exceptional case Janbah Sahib has to prove!

Janbah Sahib has an especially impossible task: to prove that the attack on Khalifa Sani in his old age was divine wrath. According to Janbah Sahib, his life artery was cut off, but it failed to kill him and he survived and went on to live for another 11 years even after suffering the attack at the age of 65! Khalifa Sani lived in the world for more years than Hadhrat Ahmad (as) and the other Khulafa in the Ahmadiyya Jamaat so far. Many prophecies vouchsafed to Hadhrat Ahmad (as) were fulfilled during his time and his legacy and name survives to this day with honor and pride. The Promised Son was destined to be protected under the shadow of Allah even before he was born!

What do you understand by the verses: "And then, surely, We would have severed his life artery, And not one of you could have held our punishment off from him". (69:47-48). If Allah did not really intent to kill a fake claimant in these Qur'anic verses and destroy his legacy completely, what specific Divine purpose will be served by severing the

life artery (according to you), yet retaining life miraculously and allowing him to declare his survival as an Act of God in His favour? If someone escapes miraculously even after such an extraordinary murderous attack on life, will it not amount to being PROTECTED under the shadow of the Lord Almighty?

What will happen if people respect the fake claimant even after his death and his legacy survives in tact all through history? Do you consider that in such cases Allah has failed (God Forbid) in his purpose of inflicting punishment on the alleged false claimant? Can divine objectives go unimplemented? Or is it that those claimants who remain heroes in people's minds long after their death and their legacy survive to this day are genuine claimants of revelation and not fake?

In his hair-splitting (or is it, jugular vein-cutting !) pursuit of proving Khalifa Sani a fake, Janbah Sahib, the claimant of the title of Imam of the Age in our times, has become the savior of all fake claimants in all times from the wrath of Divine punishment. He has become the Imam and liberator of all fake claimants and satanic forces in the world.

Janbah Sahib suggests that Allah's practice of taking fake claimants by their jugular veins cannot include a violent death. False claimants of the past who have met with violent ends have all been absolved of their sins by the Imam of the Age Ghaffar Janbah Sahib! Who is aiding and abetting "religious criminals" through such interpretations here? Has there ever been an Imam of the Age who advanced the cause of Satan? Can anyone who advances satanic arguments be the Imam of the Age? According to him, the only intention of Allah is to cut off life artery of such fake claimants as a mere sign for people and they may go on to live up to the ripe age of 76 just as Khalifa Sani did!

Janbah Sahib has also made it impossible for Allah (God Forbid) to kill the fake claimants without worrying about what the disciples would think about the death. According to Janbah Sahib, Allah cannot kill a fake claimant instantly because he may become a martyr in the eyes of people. So, it means Allah does want to punish him in such a way that people will forget about his legacy and his disciples will wither away and no one will talk about him.

Yet, Janbah Sahib has no problem when the legacy of fake claimant survives long after he is gone! Is Janbah Sahib really conscious of the profound objections he is raising against the Divine Attributes by considering that Allah's options are limited in relation to fake claimants of divine revelation? By suggesting what you did, are you saying that there are imperfections in the Holy Qur'an and in the Divine Attributes?

The interpretation of the Qur'anic verses regarding the punishment of fake claimants to Divine revelations offered by the so called Imam of the Age Janbah Sahib once again underscore the importance of the advice rendered by Hadhrat Khalifathullah Munir Ahmad Azim Sahib in the last speech: Janbah Sahib needs to read the Qur'an profoundly so as not to meet with dangerous follies.

Janbah Sahib has mentioned the Qur'anic examples of prophets and numerous 'Zaki Ghulam' being born after fervent prayers were offered by their righteous parents such as in the cases of Hadhrat Ishmael, Isaac, Jacob, Yahya and Isa Massih. Yet, he suggests that Allah denied the Promised Massih (as) his fervent prayers for a Zaki Ghulam from among his own progeny! What is the Qur'anic criterion for being deprived of divine favors? Did the children rebel against Allah and His Messenger as in the time of Hadhrat Nuh (as) so as to be deprived of divine favors? Are you suggesting that by depriving and denying a 'Zaki Ghulam' to a Messenger of Allah even after his fervent prayers (and Allah promising him to give a Zaki Ghulam) without any apparent reason, Allah is Unjust (God Forbid) ?

A Messenger of Allah is also human. It is possible that sometimes they may not fully understand the larger Divine Plan at work in its minute details and may show error of judgement on interpreting circumstances and events. Hadhrat Ahmad (as) evidently thought different things about the fulfillment of this prophecy regarding the Zaki Ghulam. Even Khalifa Sani thought for many years that these prophecies did not apply to him, but only to future spiritual sons of the Promised Massih (as). We do not have any dispute on those facts. Hadhrat Ahmad (as) wrote: *"It is possible that, for a time, I might misunderstand the meaning of a particular revelation, but it is impossible for me to have any doubt about it being the Word of God"*. (Divine Manifestations, p.29)

The important thing about a prophecy is its eventual fulfillment even more than what the recipient of the revelation personally thought about its fulfillment. This fact is especially important in interpreting prophecies because Allah Himself may substitute one revelation or abrogate it altogether. Allah has revealed in the Holy Qur'an:

"And when We substitute one revelation for another, and Allah knows best what He reveals, they say: You are only a forger. Nay, most of them do not know." (16:102)

Allah's Plan works in mysterious ways. By eventually raising one of the physical sons of Hadhrat Ahmad (as) as the Zaki Ghulam of his time, Allah has indicated that the latter revelations (those that came after the birth of Khalifa Sani) relating to the subject would also be fulfilled through spiritual progeny in the times to come:

"Whatever revelations We abrogate or cause to be forgotten, We bring one better than it or like it. Do you not know that Allah has power over all things?" (2:107).

XIV. In Defence of Hadhrat Khalifa Sani (ra)- III

Abdul Ghaffar Janbah Sahib of Germany, the man who claims to be the Mujaddid of the Fifteenth Century and the Imam of the Age, has a disciple by the name of Mansoor Ahmed Sahib. In a recent article, the latter has responded to the first part of my essay “In Defence of Hadhrat Khalifa Sani (ra)- I& II”, published at the Sahih Al Islam Blogspot, on May 02- 03, 2011.

From the response article [available at their website: www.alghulam.com], it is absolutely clear: The entire claim of Janbah Sahib hangs precariously on a string of a feeble, single argument: that Hadhrat Khalifa Sani (ra) completed only 22 years and six months after claiming to be the Musleh Maoud and did not complete 23 years as per the Qur’anic Law on the subject as perceived by him!

The term “satanic theory” was used in my essay to describe Janbah Sahib’s theory to malign the reputation of Hadhrat Khalifa Sani (ra). Now Mansoor Ahmed Sahib has taken righteous indignation at the use of the term “satanic theory”. He seems to think, wrongly in my opinion, that the term “satanic theory” has been used in the essay to describe the very Qur’anic principle in this regard. Willful misrepresentation or deliberate distortion cannot be the objective or the intention of a believer. So, I assume that the writer is under a genuine misconception about the issue. Let me explain it for him.

The description was indeed based on my clear conviction that the attempt to apply the Qur’anic principle regarding the punishment of false claimants of divine revelation in the case of Khalifa Sani is a satanic idea. In the two-part essay, it is precisely this point that I have sought to prove- by looking at the implications of applying the Qur’anic principle’s interpretation given by the Janbah Sahib in the case of Khalifa Sani. And especially the second part of my essay (which is yet to be responded to) seeks to point out that anyone who seeks to promote a satanic idea under the guise of this Qur’anic principle will cut a sorry figure at the altar of objective assessment.

I did not and cannot consider for a moment that the Qur’anic prescription of punishment for false claimants of divine revelation is a

satanic theory (God Forbid). The Holy Qur'an is the Word of God. Naturally, satanic theories have absolutely no place in it. On the contrary, I firmly believe that the Qur'anic principle is a touchstone to test the fate of all fake claimants of all time and conversely, any attempt to malign the reputation of noble souls through the prism of this Qur'anic principle will come back to haunt the accuser with the charge of being under the influence of satanic inspirations, for the Qur'an will certainly uphold the dignity of the righteous and noble souls.

Based on the writings of Hadhrat Ahmad (as), the writer now insists that a claimant to divine revelation has to complete not just more than twenty years but he has to reach till 23 years just as the Holy Prophet of Islam (sa) did. While agreeing that the Promised Massih (as) had indeed said that "more than 20 years" is sufficient to close the case against a fake claimant, the writer explains it away by pointing to the number of years Hadhrat Ahmad (as) had completed at that point of time when the statements were made.

Are you now suggesting that Hadhrat Ahmad (as) used the term "more than 20 years" as merely out of expedient, self-serving considerations and that it has nothing to do with the "actual standard"? The writer swears by the thoughts of Hadhrat Ahmad (as) on the issue of 23 years. Yet, he conveniently overlooks the emphatic declaration of the Promised Massih (as) that Allah never gives respite to the false claimant to divine revelations for a period extending over twenty years.

From now on, every claimant to divine revelations will be a suspect in the eyes of people even if they complete more than twenty years after the advent of revelations in them. This is so because, for the first time after the revelation of the Holy Qur'an, Allah has changed His practice, so argues the new theory. From now onwards, Allah will allow a fake claimant to flourish over two decades with his criminal enterprise, as the new theory would have us believe. According to the new theory, a fake claimant can roam around freely till he reaches the midnight of the last day of 23rd year! Are we to believe that Allah changes His long-established practice for one fake claimant? And that too even when the Holy Qur'an says that we shall never see changes in the enduring practice of Allah?

I for one find much Qur'anic wisdom behind the standard of "more than twenty years" as representing a sufficient period to test the fate of a claimant to divine revelations. More than twenty years clearly means at least 21 years and largely correspond to the length of the Holy Prophet's prophethood.

It is instructive to note that the Holy Book uses the term "Bidh'a zineen" (30:5, 12:43) on several occasions to refer to a short period of time-between 3 and 9 years. Thus, if we go by the Holy Qur'an, a period of less than 3 years is not worthy of being considered even a short period of time. Even closer to the point, the Holy Qur'an did not consider a period of one year or less as worthy of being projected as determinative. That is why in Surah Al Fatah, amidst an apparent defeat of the Muslim cause, Allah describes the events as a great victory.

Mansoor Ahmed Sahib points out that the Promised Massih (as) wrote about the period of "more than 20 years" at a time when he has completed 20 years of receiving divine revelations. The underlying principle is discernible: only someone who has completed the standard has the right to call the attention of others towards it.

Unlike the Promised Massih (as), the new claimant of Imam of the Age Janbah Sahib does not consider "more than 20 years" as sufficient to close the case against a false claimant. Even reaching the 23rd year will not be sufficient. Even crossing the half way mark of the 23rd year will not be enough. How can the new claimant to Imam of the Age prescribe these standards that he himself has not completed?

XV. In Defence of Hadhrat Khalifa Sani (ra)- IV

In a recent article, Mansoor Ahmed Sahib (a disciple of Abdul Ghaffar Janbah Sahib of Germany, the man who claims to be the Mujaddid of the Fifteenth Century and the Imam of the Age), has responded to the first part of my essay “In Defence of Hadhrat Khalifa Sani (ra)- I& II”, published at the Sahih Al Islam Blogspot, on May 02- 03, 2011. This is the concluding part of my response, the first installment of which was posted here on June 19, 2011.

Mansoor Ahmed Sahib agrees that Khalifa Sani lived, after making the claim of being the Musleh Maoud, for a period of 22 years and six months under the Islamic calendar. Can anyone really argue the case that someone who has completed 22 years and reached the 23rd year and even crossed the half way mark of the year, did not meet the requirement of the time period? We have now an historically- unprecedented spiritual situation. For the first time in the history of mankind, a fake claimant to divine revelations was allowed by Allah to reach the twenty third year of his life having completed 22 years and six months!

Admittedly, Khalifa Sani had ailments in his old age, as any other human being of his age and physical condition. But the important question is this: Has Allah, the Exalted given any immunity from age-related ailments for this claimant to Imam of the Age? Has he got any guarantee from Allah, the Most High that he would live over 22 years and six months after making the claim to divine revelations? The Holy Qur’an says: “And as for the bounty of your Lord do relate it to others” (93:12). If Janbah Sahib has indeed received such a bounty, why is he not proclaiming it?

Janbah Sahib and his group accuse that Hadhrat Khalifa Sani enjoyed unfettered freedoms and that he had unlimited powers to adjust and bend spiritual doctrine according to his convenience within the Ahmadiyya Jamaat. And they accuse Khalifa Sani of making preparations to declare himself “Musleh Maoud” much before the public proclamation in 1944 when the Khalifa was 55 years of age. However, Mansoor Ahmad Sahib also writes: “Khalifa Sani had not had his any own Jama’at or work related to his claim other than Message or work of Hadhur that Allah needed to destroy other then his fake claim and dream of becoming Musleh Maud”.

When someone is shrewd enough “to plan to declare himself Musleh Maoud”, would he wait till the age of 55? And especially when he knows that the writings of Hadhrat Ahmad (as) exist on the issue and that the age is not on his side? Even more significantly, Khalifa Sani himself has extensively commented on the Qur’anic punishment for fake claimants and was deeply aware of the consequences involved.

Is it possible to consider that someone who enjoyed such unbridled powers within a community would plan all through his life and wait till the age of 55 to make false claims on a symbolic position which does not contain “his own Jama’at or work related to his claim other than Message or work of Hadhur”, as the writer notes?

My Imam Hadhrat Munir Ahmad Azim Sahib of Mauritius has been providing gentle advice to Janbah Sahib to desist from maligning the reputation of Khalifa Sani, since the beginning of this year. In the aftermath of Mansoor Ahmed Sahib’s essay “The Lion of God” in which the charges against Khalifa Sani were once again contemptuously reiterated, my Imam has publicly challenged Janbah Sahib to come out in the open and see who, between them, is indeed the recipient of divine blessings and support. This was on March 25, 2011. Months have flown away since then. The eloquence of Janbah Sahib is, for once, confined to a deafening silence.

Finally, I say “Ameen” to the prayer of Hadhrat Ahmad (as) that the writer has quoted:

“So O our Lord, decide Thou between us and between our people with truth, and Thou art the Best of those who decide.”

XVI. Criterion of Truth”: A Response

In a speech on June 17, 2011 Khalifatullah Hadhrat Munir Ahmad Azim Sahib challenged the Mujaddid claimant Abdul Ghaffar Janbah Sahib of Germany to a Mubahala Duel to determine the veracity of their respective claims. Through the speech, the Khalifatullah also posed certain questions to Mansoor Ahmed Sahib, a disciple of the latter and who has been responding to the issues in this regard. Now, through his recent article “Criterion of Truth”, Mansoor Ahmad Sahib has responded to these questions. These questions and their responses may be broadly revolve around a single major issue: Janbah Sahib and his disciple Mansoor Ahmed Sahib strongly maintain that truthfulness of a claimant of divine appointment is conditional upon his surviving the period of 23 years, the equivalent of the Nubuwwat period of the Holy Prophet of Islam (sa).

The period of Nubuwwat of the Holy Prophet of Islam (sa) is one of the guide posts in evaluating the spiritual claimants of all times. The basic idea is that a real claimant will enjoy divine support and help and blessings in executing his mission and spreading his message and will be able to overcome hostile conditions. Through his writings, the Promised Massih (as) had on various occasions referred to them in an effort to drive home the point that his claim is also being endorsed by this criterion of truth.

The disagreements begin from here. By dissecting several statements of the Promised Massih (as) and the scholars of the Ahmadiyya Jamaat, Mansoor Ahmed Sahib points out that Hadhrat Ahmad (as) on several occasions deployed the argument of 23 years in support of his truthfulness. Based on these writings, Mansoor Ahmed Sahib insists on, what I may call for better clarity, a strict 22-years-plus-365-days approach as a condition to determine the veracity of a claimant. He declares anyone who falls short of even a single day on this calculation as a false claimant and declares anyone who manages to tackle this period as a true claimant.

However, in asserting what he does, Mansoor Ahmed Sahib has conveniently overlooked and left aside the other writings of the Promised Massih (as) that takes a different view on the same subject. In those writings, the Promised Massih (as) clearly declares that Allah will not

allow a false claimant to prosper over a period of “more than 20 years”. In other words, the Promised Massih (as) had expressly held in those writings that “more than 20 years” is a sufficient criterion to close the case against a false claimant.

The question is this: If the Promised Massih (as) has given two (or more) opinions on an issue of Divine Decree concerning false claimants, why privilege one view when the other is more plausible and acceptable? Why not accept an interpretation that is mutually complementary and benefits the people, considering that the Mercy and forgiveness of Allah encompasses everything?

Janbah Sahib and his disciple are now adamant on a strict interpretation of the 23-year principle, rejecting the equally demanding, “more than 20 years” principle. Why do they do so? This is so because if they adopt the “more than 20 years” principle as suggested by the Promised Massih (as) in some of his writings, that will pulverize their allegations on Khalifa Sani. For Khalifa Sani lived for 22 years and 6 months under the Islamic calendar after making the claim of being the divinely appointed Musleh Maoud. But for this single issue, Janbah Sahib would not have rejected the “more than 20 years” principle of the Promised Massih (as)!

It is with this practical, personal, vested agenda of declaring the Khalifa Sani a fake claimant (God Forbid) in mind that Mansoor Ahmed Sahib approached the Holy Qur’an for support. Interpreting verses 45-48, Surat Al Haaqa, he writes:

“I say it is an established fact from the Holy Quran that anyone who forges and attributes sayings to Allah he is killed due to cutting-off his life artery within the period of twenty-three (23) year which is the period of prophet-hood of Anhadhrat”.

In spite of this robust claim, the writer corrects himself by admitting that the Qur’anic verses under discussion do not expressly talk about the time limit- “within the period of twenty-three (23) year which is the period of prophet-hood of Anhadhrat”. In support of the 23 year rule, the writer then, presents the views of the Promised Massih (as) and the Ahmadi scholars in this regard. Then he asks: Why do we need to change this?

Khalifatullah Hadhrat Munir Ahmad Azim Sahib and the Jamaat Ul Sahih Al Islam agree that false claimants to divine revelations will not prosper and will meet with their Divine decree in this regard. The Khalifatullah however points out that Allah does what He wills. So, the death of a false claimant lies entirely at the hands of Allah and it may not accord with human assumptions. There is a strong possibility that divine justice may swiftly pursue such false claimants and destroy their legacy, but attributing any time frame to Allah to do this might be improper. In other words, a mechanical view cannot be taken on the issue. To put it differently, mortal human beings cannot establish a stringent time limit to determine for themselves whether the false claimant has met with the prescribed punishment for his crimes! It is a matter that ultimately lies at the hands of Allah and not the fodder of human conjectures.

Allah's help and succor invariably reach the Prophets and messengers at their critical times. So, it is right to say, as Mansoor Ahmed Sahib does, that Isa (as) was saved by Allah from crucifixion. He escaped the accursed death of false claimants that the Jewish people wanted to confine him to. Likewise, Musa (as) also escaped the great conspiracy to murder him (28:21). Ibrahim (as) was saved from the fire (29:25). The Holy Prophet Muhammad (sa) himself escaped from several attempts on his life (8:31). All these are sheer blessings of Allah the Most High.

However, it does not mean that no prophet of Allah nor an Elect of Allah such as "Musleh Maoud"- will be slain or killed at the hands of their enemies. Mansoor Ahmed Sahib writes: "Mamur-Minuallh cannot die within the twenty-three year of his claim". It is true that Khalifa Sani met with a life threatening attack on his neck, 10 years after making the claim of being the Musleh Maoud. And it is also true that he died, just ahead of completing the 23rd year of his claim. Now Mansoor Ahmed Sahib draws the conclusion that because the Khalifa died 6 months earlier, he is a fake claimant.

It is not inconceivable that a true claimant to divine office- Mamur-min-Allah- may face difficult circumstances and adverse conditions in this world. Contrary to the view of Mansoor Ahmed Sahib, from a Qur'anic perspective, it is plausible that the Messengers of Allah may even be slain or killed by their opponents. In fact, the Holy Qur'an confirms that some prophets in the past were killed by the people to whom they were sent as Messengers.

a) The Holy Qur'an records that when Messengers came to a people, they threatened him/them:

- *'Slay him or burn him'* (29:25)
- *"Surely we augur evil fortune from you; if you desist not, we will certainly stone you, and a painful punishment will surely befall you at our hands".* (36: 19).

b) In another place, it talks about a people among the Israelites who incurred the wrath of Allah:

- *"that was because they rejected the Signs of Allah and would kill the Prophets unjustly; that was because they rebelled and transgressed".* (2:62).
- *"That is because they would reject the Signs of Allah and kill the Prophets unjustly"* (3:113).

c) This charge against the Israelite people is confirmed in another verse as well: *"their seeking to kill the Prophets unjustly"* (4:156)

d) **Prophets can be slain**

"And Muhammad is only a Messenger. Verily, all Messengers have passed away before him. If then he die or be slain, will you turn your back on your heels? And he who turns back on your heels shall not harm Allah at all. And Allah will certainly reward the grateful". (3:145)

From the above verses of the Holy Qur'an, it is plausible to argue that Prophets in the past may have been stoned or otherwise killed by their followers. Such events should not be deemed as Allah's help and succor leaving them amidst extraordinary physical pain and mental anguish for His Messengers. More importantly, they being killed at the knives of unscrupulous opponents, who were hell-bent on killing them, is no argument against the truthfulness of such Prophets. In the last verse (3:145), Allah the Most High has linked the material events of the Holy Prophet (sa)'s time to the vast chain of Messengers who appeared before

him. Whatever happened in the past can happen in the case of the Holy Prophet (sa) (and by way of implication, to future events) as well.

The verse regarding the potential fate of the Holy Prophet (sa) was revealed probably during the time of the Battle of Uhud. At that time, obviously, the mission of the greatest Prophet of all times has NOT completed the period of 23 years! Yet, the Word of God tells those who reject the Divine mission of the Prophet (sa) on the ground of his potentially being slain, rather bluntly: “And he who turns back on your heels shall not harm Allah at all”. Now, if Allah has no problem with the (non-)completion of a stipulated period of 23 years in this, why should common believers have an objection on that ground?

When the Holy Qur’an itself expressly indicates the possibility of a Prophet being slain within a period of 23 years- as is evident from the impugned verse (3:145), how can one elevate such a period to be the Qur’anic Law on the subject? As the verse under discussion encompasses the entire spectrum of human history and the fate of Messengers of every era before the Holy Prophet (sa), it cannot be asserted that Prophets cannot be slain or meet with death at the hands of their criminal opponents. Since Qur’anic verses reinforce each other, the verses that prescribe punishment for false claimants ought to be understood in a way that is compatible with the implications of the present verse as well.

Mansoor Ahmed Sahib is being less than fair to his own better self by saying that those who reject a strict ‘22-years-plus-365-days’ approach to this issue are creating havoc/“devastation” with the overall truthfulness of the Promised Massih (as). Those who adopt the equally plausible stand of “more than 20 years” (suggested by the Promised Massih (as) himself) as a reasonable period to evaluate the claims of divine appointees are not doing any injustice to the Promised Massih (as). This is so because the position certainly absorbs the spirit of the point being made repeatedly by the Promised Massih (as) while articulating the criterion of 23 years. Reflect on it, under the strict ‘22-years-plus-365-days’ approach that you follow, your “criterion of truth” hangs precariously on a single day- the difference between a false claimant and a true claimant will be but a single day!

I am convinced that no reasonable mind can suggest that by pointing to the Nubuwwat period of the Holy Prophet Muhammad (sa), the

Promised Massih (as) was indicating the strict '22-years-plus-365-days' approach. Mansoor Ahmed Sahib is needlessly exaggerating the implications of rejecting the "23 year principle". In fact, what is being questioned here, is not the "23 year principle" as such, but its patently uninformed and ludicrously mindless application being suggested on the basis of a very narrow reading of the writings of the Promised Massih (as) that leave aside its over all text and context.

XVI. Janbah Sahib and the Argument of 23 Years

Abdul Ghaffar Janbah Sahib of Kiel, Germany claims to be the real Musleh Maoud as per the prophecy of the Promised Massih (as). Janbah Sahib thinks that he is on the right path and that he is the true and only Musleh Maoud promised to Massih Maoud (as) and he is adamant to defile the claim of Musleh Maoud of Hadhrat Musleh Maoud (ra). In order to prove that the claim of Hadhrat Mirza Bashiruddin Mahmood Ahmad (ra) was false (God Forbid), Janbah Sahib argues that Hadhrat Khalifa Sani met with the accursed death of a false claimant. In short, for the sake of making himself true, Janbah Sahib has smeared himself with the blood of the Musleh Maoud (ra).

In order to prove his satanic theory, Janbah Sahib attempts to derive a principle from the writings of the Promised Massih (as). Janbah Sahib alleges that the Promised Massih (as) held that anyone who is killed within a period of 23 years after making a claim of being a divine appointee shall be deemed to be false. Applying this (self-invented) principle in the case of Hadhrat Khalifa Sani (ra), Janbah Sahib comes to the conclusion that because of Khalifa Sani died 22 years and 06 months under the Islamic Calendar after making the claim of being the Musleh Maoud of the era, he did not complete the requirement of 23 years. Further, since Khalifa Sani met with a severe attack on his jugular vein during this period, Janbah Sahib argues that the Qur'anic punishment of divine wrath for a false claimant is fulfilled in his case (God Forbid).

Such simplistic analysis of a profound spiritual issue could have been dismissed as the fabrication of a deluded mind but for the proponent of this idea claiming to speak on the basis of divine guidance. Since the Holy Qur'an is with us even today, any one who speaks to be inspired by Allah, the Most High ought to confirm the message of the Holy Qur'an and not to go against the grain of divine wisdom contained in the Holy Book.

In this article, we shall examine the validity of the assertions made by Janbah Sahib in the light of the writings of the Promised Massih Hadhrat Ahmad (as) himself and the teachings of the Holy Qur'an, spiritual precedents and plain common sense. As a preliminary, in examining the writings of the Promised Massih (as), we must remember that the

Promised Massih (as) was a debater par excellence- he used to deploy consummate logic in his argumentations of extraordinary dimensions on any spiritual issue, simply to drive home his essential point. For instance, while decrying the Christ of Christian imagination as unworthy of being considered even a decent man, he had absolutely no problem in showering praise on Jesus, son of Mary as emerging from the Holy Qur'an!

In the instant case, the Promised Massih (as) pointed to an interesting fact in order to call the attention of the Ulema of the day to the length of time he has had been claiming to be a recipient of divine revelations and preaching among them. The Promised Massih (as) pointed to the length of the Nubuwwat period of the Holy Prophet Muhammad (sa) which lasted for a period of 23 years and argued persuasively that this could be a criterion for confirming the truthfulness of a divine claimant till the Day of Judgement.

For, the Holy Qur'an confirms that it is a well established principle of divine practice that forging revelations and attributing them to the Lord Almighty and deceiving people thereby to believe in them as Divine Message is a crime punishable in this very earth. Verily Allah says in Surah Al-Haqqah: ***"And if he had forged (and attributed) any sayings to Us, We would surely have seized him by the right hand, and then surely We would have severed his life-artery, And not one of you could have held (Us) off from him."*** (69: 45-48)

In short, a false claimant will meet his divine decree within a short period of time and will not be able to leave his work for posterity as whatever he has done would find its space within the dustbin of history. No one will ever be able to produce a false claimant of divine revelations who has not met with the Divine wrath within a period of 23 years; this was the challenge of the Promised Massih (as) to everyone!

While précising the period of 23 years in some of his writings as the period within which Allah, the Over-powering Lord shall seize and kill a false claimant, the Promised Massih (as) has also written- calling attention to the length of period he has been a recipient of divine revelations- that Allah will not give respite to a false claimant for more than 20 years and that it can be confirmed that such a person is a truthful claimant. For instance, the Promised Massih (as) wrote:

"I do affirm that he who falsely poses as the recipient divine revelation is soon seized and his life is cut short. The Torah, the Gospel and the Holy Qur'an bear witness to this and so does reason. An opponent cannot set forth a single instance to the contrary from history and cannot show that any false claimant of recipient of divine revelation continued to spread false revelation in the world till twenty five (25) year or till eighteen (18) year and falsely called himself God beloved and God appointed and God Messenger." (Ayyam-us-Sulah, Ruhani Khaza'in, Vol. 14, pp. 267-268 with reference to Essence of Islam II, pp. 379)

Today, Janbah Sahib and his team of critics reject this writing of the Promised Massih (as). They fear that accepting this understanding of the Promised Massih (as) would bulldoze the edifice of their entire case against Hadhrat Khalifa Sani (ra). So, they insist that only those writings of the Promised Massih (as) that stipulate the period of 23 years can be treated as the actual standard.

Without conceding our right to remind them about the other writings of the Promised Massih (as) in which he clearly stated that "more than 20 years" is a sufficient period to close a case against a false claimant, we shall presently examine their logic of 23 years.

In judging the validity of any statement made by any holy Man of God (including the Promised Massih (as)), it is a well established principle of interpretation that the statement has to be seen in the over all framework of Qur'anic ideas. Aspects of those statements that apparently run counter to the spirit of the Book of Allah has to be read down as not really implied. For, it is deemed that they never wanted to articulate positions that went against the essence of the Divine Will as emerging from the Holy Qur'an.

Now, if one pays close attention to the actual challenge of the Promised Massih (as), he will understand a startling fact: it was a profound, yet precise challenge:

The challenge of Hadhrat Ahmad (as) is that all false claimants will be killed within the period of 23 years and no one will be able to produce any evidence contrary to this principle. In other words, the challenge of the Promised Massih (as) was ONLY that no false claimant shall be able to survive the period of 23 years.

To put it differently, the Promised Massih (as) never extended this challenge to the other end of the spectrum- (1) There is no possibility of a holy man of God getting killed; or that (2) No righteous claimant shall die within the period of 23 years; or that (3) all those claimants who die or get killed within a period of 23 years after making the claim shall be deemed to false.

While a false claimant shall be killed within the period of 23 years and his mission will go into the dustbin of history, getting killed at the hands of enemies within the period does not make a righteous claimant false automatically. In short, the Promised Massih (as) never challenged the world that a righteous servant of Allah shall never get killed within a period of 23 years.

In spite of this very apparent logic, Janbah Sahib attributes his idea that no righteous claimant can get killed within a period of 23 years to the Promised Massih (as). There is absolutely no evidence to believe that the Promised Massih (as) ever entertained this idea. As we have shown earlier, the crux of the argument of the Promised Massih (as) was that if he was indeed a false claimant, he could not have been addressing them for a period of more than 20 years. And the simple fact is that Promised Massih (as) did not address the question as to whether a righteous claimant can get killed in his challenges and he was only dealing with the fate of false claimants. This deception is being practiced willfully or through negligence of a colossal magnitude, with the objective of gaining legitimacy for the satanic theory.

Unlike the Janbah Sahib and his team of critics, the Promised Massih (as) had a profound understanding about the Qur'anic perspective on the issue. That is why he did not extend his argument to the aforesaid propositions. For the Holy Qur'an expressly indicates that even righteous servants of Allah can be killed by unscrupulous enemies by pointing to the experience of the past Prophets. [2:62; 3:113; 4: 156].

With absolute detachment, Allah declares in the Holy Qur'an that even the Holy Prophet of Islam (sa) could "die or be slain" at the hands of his opponents just like any other human being in the course of his life. And this can happen regardless of the number of years he has already completed on the face of earth (3:145, 22:59).

It is our belief that Allah will not let His prophets die until their missions are completed, even if it means that their Shahaddat (martyrdom) is written in the hands of their enemies. Indeed Martyrdom is a great status reached by prophets and pious and beloved servants of Allah. But a Prophet is protected by Allah till he completes his mission (An example of it is when Allah saved Jesus (as) from the cross, and made him accomplish his mission before taking him back to Him through death).

The fact that Hadhrat Khalifa Sani (ra) "survived the cross" and went on to live for a period of over a decade even after such a serious and severe attack on life only points to the messianic qualities and the veracity of Hadhrat Mirza Bashiruddin Mahmood Ahmad (ra). That he lived long enough to touch the standard of Nubuwwat period of the Holy Prophet (sa) in spite of the extreme attack on his person at an old age adds to the extraordinary dimension of Divine help and shadow protecting a Man of God in adverse conditions of material life.

By stretching an argument of the Promised Massih (as) to its illogical extend, Janab Janbah Sahib is doing a considerable disservice to the cause of Islam and the noble reputation of righteous claimants of divine revelations who faced adverse conditions by putting them under a permanent veil of doubt.

XVII. A Great Mubahala Sign for the Ahmadis of the World

Heaven and earth bear witness to the grandeur and majesty of Allah, the Most High. The appearance of a Messenger of Allah is thus the most sublime spiritual event in any age. The revelation of the Holy Qur'an and the purifying teachings and the presence of the Holy Prophet (sa) converted an unlettered people into the thought leaders of mankind. It is no accident, then, that countless signs and miracles appear in favour of the Elects of Allah even in the course of every day lives of ordinary believers and others.

The Messengers of Allah makes an appearance at a time of Allah's choice, when the conditions of the world necessitate it. They come and confirm each other as they belong to the same chain of enduring Divine Plan. In this context, the Holy Qur'an contains a remarkable prophecy about the second coming of the Holy Prophet in the Latter Days and presciently describes the condition and behaviour of the religious divines and oracles of the day. The time of the Promised Massih Hadhrat Ahmad (as) witnessed the fulfillment of these prophecies.

Now that Allah has once again sent another Massih in the person of Hadhrat Munir Ahmad Azim Sahib of Mauritius (as), we can certainly discern the fulfillment of these prophecies once again. Their material circumstances and experiences in this world may vary. Yet, those who have eyes will certainly discern remarkable similarities that appear across time and space in the experiences of these Elects of Allah. This article seeks to examine and reflect upon this spiritual phenomenon in the light of recent events.

Maulvi Muhammad Ismail HA, one of the leading Ulema of the Ahmadiyya Community in Kerala, India has been spreading canards against the new Messenger of Allah and his disciples in Kerala for some time now. In order to retain the loyalty and blind faith of ordinary Ahmadis in the system itself, he converted the sacred precincts of Mosques into theaters of cheap wit and abused his position to raise spurious charges and false allegations against the Khalifa of Allah. Like a deranged sorceress, the Maulvi also threatened the new disciples of the Massih in Kerala, warning them with the death of their children because they accepted the Divine Manifestation of our times.

It is the same Maulvi who translated the Holy Qur'an into Malayalam. Yet, he could not comprehend the similarity between his argument and that of the Pharaoh who, in the time of the Moses (as), wished the death of the sons of his disciples. It is the same Maulvi who translated the book "My Mother" by Sir Zafrullah Khan Sahib into Malayalam. Yet, he could not foresee the similarity between his position and that of the sorceress in the time of the Promised Massih (as). Khalifa Awwal Hadhrat Hakkim Nuruddin (ra) lost a son after he became a disciple of the Promised Massih (as) and the opponents of the Massih (as) tried to torment him by linking the two events. Had he been alive in the time of the Massih, what position would the Maulvi have taken?

The Mubahala Challenge

The Signs prophesied by the Holy Qur'an have to eventually fulfill. In his Friday Sermon of March 11, 2011, Khalifatullah Hadhrat Munir Ahmad Azim Sahib of Mauritius thus publicly challenged this Maulana for a Mubahala Duel "so that the world, the Ahmadi people and his caliph may know who really the liar is".

Hadhrat Sahib stated:

*"I have gotten the needed information about the one who spread the false rumour of financial corruption on this humble person. He is none other than the Molvi Muhammad Ismail H.A (the senior Muballigh of the Ahmadi in Kerala). He is the foremost person to have spread this false rumour and verily soon he shall taste of the evil consequences of his actions. He not only spread such lies on this humble self but he also is playing God as to say that the death of someone is due to his father's disobedience to the Ahmadiyya Caliphate and his acceptance of the New Messenger of this era. God forbid, according to this so-called Maulana, the father commits sin whereas the son pays for it? Now, **he is spreading the words that beware of forthcoming deaths of the sons of the disciples of this humble Messenger**.*

I hereby invite this so-called Maulana, Molvi Muhammad Ismail H.A (the senior Muballigh of the Ahmadi in Kerala) to come forward in an open duel of prayer (Mubahila) concerning what all that he said about this humble self, and my disciples in Kerala (India).

Let him come officially forward and make this announcement officially that he has accepted my challenge of Mubahila so that the world, the Ahmadi people and his caliph may know who really the liar is.

And I am waiting for his reply to this open challenge for a duel of prayer (Mubahila) so that the world may witness the clear defeat and death of the liar within one year!

He must come forward officially and sign this part of the official Mubahila which I have included in my Friday Sermon of today 11 March 2011, and this Mubahila will take effect as soon as he accepts and puts on officially his signature, date and time of acceptance to this challenge. As soon as he signs the challenge to Mubahila, I am ready to sign and date the document. Insha-Allah.

As Allah said in the Holy Quran Chapter 3 Verse 61:

“If anyone argues with you, despite the knowledge you have received, then say, “Let us summon our children and your children, our women and your women, ourselves and yourselves, then let us invoke Allah’s curse upon the liars.”

Come together and implore Allah and say: “O my Creator! Descend down Your curse in the period of one year upon either one of us who is the liar and deceitful in Your eyes and cover him with shame and humiliate him and show them the manifestation of Your anger and punishment. Punish him, hit him, and try him so that everyone knows that all their misfortunes do not come from men, but from Your all-powerful Hand and so that it may be known that these wonders are from Your jealousy, Your Self-Esteem.”

I personally make this prayer: “O Allah, so punish the liar, the so-called Maulana Muhammad Ismail H.A (the senior Muballigh of the Ahmadi in Kerala) who is spreading false rumours on Your humble Messenger of this era, Your Munir Ahmad Azim. O Allah, show to the world your humble Messenger’s veracity through the defeat of this so-called Maulana who is adamant to deviate your servants from the right path. O Allah, in You I place my trust and through You shall truth become manifest. Ameen.”

- (Friday Sermon of March 11, 2011)

What is the reaction of the Maulana to this Mubahala challenge?

When challenged about personal integrity and courage of conviction, an honest man would want to stand his ground, leave alone those who profess to carry the burden of serving the faith of Islam in this age. When the General Secretary of the Jamaat Ul Sahih Al Islam, Kerala sent him the official letter containing the Friday Sermon and the Mubahala Challenge as a registered document, astonishingly, the Maulvi even feared to accept it and the letter returned back to the sender with the reason “refused”! Instead of displaying manliness and a straight spine in a battle to determine the future of Islam, the Maulvi chose to reveal himself by refusing to accept the challenge and to “sit at home with those who sit” (9:46).

Moreover, the Khalifathullah said of the recent Mubahala waged to Maulana Muhammad Ismail H.A of Kerala, India: *“It is an eye-opener to the fact that in the epoch of every Elect of Allah, there have been opponents who are thirsty for their blood. Likewise in this present era, I, the Khalifathullah and Massih of this era am target to many blames and accusations. My stubborn opponents are adamant to label this humble self all sorts of vicious names and to deviate the people from the right path, misguiding them and leading them far away from my call in the capacity of Chosen Messenger of Allah.*

Recently, a Maulana from Kerala, India went so far as to create disorder and to misguide the Ahmadi people and in the same go said a lot of falsehood on the person of the Messenger of Allah of this era. His name is Maulana Muhammad Ismail. On account of the lies he told, I challenged him to a Mubahala, which he flatly refused to acknowledge and continued in his madness. The Secretary of the Jamaat Ul Sahih Al Islam of Kerala sent him a registered letter of Mubahala but the Maulana refused to acknowledge reception of the registered letter of Mubahala. But this is absolutely no coincidence when in the epoch of the Promised Massih Hadhrat Mirza Ghulam Ahmad (as), there was one Maulana with the same name (Maulana Muhammad Ismail Sahib) as the present Maulvi whom I challenged to a Mubahala also.

The present Maulana Muhammad Ismail H.A of Kerala has been going from mosque to mosque in his region and doing classes against this humble self to tell people that no Mujaddid will come and that only their mundane

elected Khalifa is all that they shall ever need. Instead of him making these classes and trying to deviate the people from path of truth, I have already invited him to come in the court of Allah so that one and all may come to know who is the liar and who is the Massih of this era – is it this humble self or the man-elected Khalifa? I am still waiting for him to come forward and accept this challenge of Mubahala, but he is adamant to hide behind falsehood and pretend to be deaf and blind to this invitation. I am still waiting for his reply to come forward for the Mubahala if he is really a great defender of Khilafat-e-Ahmadiyya and Nizam-e-Jamaat Ahmadiyya. I have the patience to wait for his reply...” (from the Speech of the Khalifathullah ~ Study-Circle 09 April 2011)

Promised Massih (as) and the new Mubahala Challenge

In history, the Promised Massih Hadhrat Ahmad (as) has had to confront his enemies by inviting them to the decisive challenge of Mubahala on various occasions,. In his book “Sachchai ka Izhar” (The Truth Revealed), the Promised Massih (as) made important statements of principles that are directly relevant to the current Mubahala Challenge issued by the new Massih of Allah Hadhrat Munir Ahmad Azim Sahib in the wake of the false allegations against him by the Ahmadi Maulvi Muhammad Ismail Sahib of Kerala.

On the significance of Mubahala:

“O Ye who reject me, come unto that which God and His Messenger (sa) have prescribed for the silencing of disbelievers.

But if you should turn away, know that the curse of God befalls the disbelievers whose fear and retreat is testimony to their falsehood”. (p.22)

2. On Sending the Announcement of Mubahala through Registered Post

A mubahalah is not a trivial business which can be entered into lightly. This matter should be decided once and for all. Thus, whosoever demurs after reading this advertisement and eschews this challenge will have no right in the future to issue a mubahalah and may shamelessly call me what he wills from the shadows.

Thus, to precipitate the denouement of this affair, numerous copies of this announcement will be sent by registered post so that my opponents will have *no cause for excuse.*” (pp.20--21)

3. Consequence of rejection of Mubahala:

“However, if any of them should balk at taking part in the mubahalah, upon reading the announcement that has been sent to them through registered post, **their demurrals will suffice to show that they are false and unjust in their edicts of disbelief.**” (p.20).

By refusing to accept the Registered Post containing the Mubahala Challenge, sent on behalf of the Massih of Allah by the General Secretary of the Jamaat Ul Sahih Al Islam, Kerala, Maulvi Muhammad Ismail Sahib shows that he has “**no cause for excuse.**”

To put it mildly, according to the criteria given by the Promised Massih (as), the Maulvi’s reluctance is suffice to show that he is “**false and unjust**” in his behaviour which prompted the Mubahala Challenge. Is it a mere coincidence that the book of the Promised Massih (as) is titled “The Truth Revealed”? After all, if Ahmadi Ulema were true and just, why would Allah send an Elect of His in this age?

Regarding the condition of the Ulema in the time of an Elect of Allah, the Holy Qur’an says:

“The likeness of those who were entrusted with the law of Torah, but did not carry out its commandments, is as the likeness of an ass carrying a load of books. Evil is the likeness of the people who reject the Signs of Allah. And Allah guides not the wrongdoing people.

Say, ‘O ye who are Jews, if you claim you are the friends of Allah to the exclusion of all other people, then wish for Death, if indeed you are truthful’.

But they will never wish for it, because of that which their hands have sent on before them. And Allah knows well those who do wrong”.

Say, 'The Death from which you flee will surely overtake you. Then will you be returned unto Him Who knows the unseen and the seen, and He will inform you of what you had been doing'. [62: 6-9]

These verses appear in **Surah Al Jum'ah**. Even more remarkably, the verses immediately follow the prophecy regarding the second coming of the Holy Prophet (sa) in the Latter Days.

In his Five Volume Commentary on the Holy Qur'an (pp.2627-29), Hadhrat Musleh Maoud (ra) has deducted three important points from these verses:

- ❖ An implied warning to Muslims not to reject the Promised Massih like the Jews before them who had rejected the Holy Prophet.
- ❖ The Promised Massih will challenge the Muslim Ulema who will reject his claim to Mubahala, i.e, a prayer contest in which Divine curse is invoked against those who forge lies against God (3:62).
- ❖ The Muslim Ulema, whom the Promised Massih will invite to Mubahala, will refuse to accept the challenge as they are convinced of the falsity of their position.

It is a great irony of spiritual history that those who have the biggest responsibility to recognize and accept an Elect of Allah fail to live up to their primary mandate when the time actually comes for the same. In spite of their learning and scholarship, their spiritual vision goes blind by the time an Elect of Allah appears among them. Creeping arrogance and hubris within the Ulema invariably make them fierce adversaries of the new Elect of Allah, rather than his ardent supporters. All this while, they will continue to pretend to be rightly guided and claim to serve Allah and His religion under the leadership of the one whom they themselves have elected as the chief of their group. It so happened in history that in spite of the warning contained in these verses, most Muslims rejected the Promised Massih (as) when he actually arrived, just like the Jews before them had rejected the Holy Prophet Muhammad (sa).

The fact remains that the Promised Massih Hadhrat Ahmad (as) did challenge the Muslim Ulema of the day for Mubahala when they raised false allegations against him. For instance, like we are presently

witnessing, we can read in the book, The Victory of Islam (pp.17-23), how Hadhrat Ahmad (as) challenged one Maulvi Muhammad Ismail Sahib to Mubahala when he dared to raise false accusations against the Messenger of Allah. In response to the allegations against him, the Promised Massih (as) cited the following verse of the Holy Qur'an:

“Come, let us call our children and your children, and our women and your women, and our people and your people, then let us pray fervently and invoke the curse of God on those lie” (3:62).

Needless to add, the spineless Maulvi developed cold feet and refused to take the Mubahala challenge of the Lion of Allah. This very act and behaviour of the Maulvi, in its own way, became an enduring Sign for the veracity of the claim of the Promised Massih (as). Even more astonishingly, the incident testified to the truthfulness of the Holy Prophet (sa), a full fourteen centuries after he left the world and to the grandeur and Majesty of the author of the Holy Qur'an, Who knows the unseen and the seen.

Today, we are witnessing a remarkably similar Phenomenon.

Based on the glad tidings that Allah vouchsafed to the Promised Massih (as) and also to the Musleh Maoud (ra) and in accordance with the timeless Divine Plan of sending His Messengers whenever there is a requirement of an Elect of Allah, a new Massih has come in the person of Hadhrat Munir Ahmad Azim Sahib of Mauritius (as). That an Elect of Allah appears from among the spiritual progeny of the Promised Massih (as) should have been an occasion for spiritual joy and happiness in the Jamaat. The objective of strengthening and expanding the spiritual work of the Jamaat of the Promised Massih (as) could have been radically boosted with the blessed presence of an Elect of Allah. And the greatest responsibility of recognizing and accepting the new Messenger naturally lies on the Ahmadi Ulema who carry the “load of books” left with them by none other than the Promised Massih (as) himself, who in the glorious tradition of the Prophets of old times, made clear statements regarding the coming of Elects of Allah in future as well.

By failing to recognize the Elect of Allah of this era, the Ahmadi Ulema have become like those Jewish scholars who “did not carry out its commandments” even after “carrying a load of books” as indicated in the Qur'anic verse cited above. According to the above cited verses of the

Holy Qur'an, beyond their failure to recognize the Divine Signs of the times, the Ulema have to raise false allegations and spurious charges against the Elect of Allah when he appears. In the instant case, the Ahmadi Ulema have to abuse the sacred precincts of their Mosques to make false allegations against the new Massih. Inevitably, the Massih of Allah is to be forced to invoke the curse of Allah upon the liars. And when the Mubahala challenge is finally proclaimed by the Massih, those who know the Qur'an will recognize the predictable response of the Ulema: they will refuse to accept the challenge and flee from the battlefield and prefer to be with the women at home!

No greater Sign is needed in this age for those who have eyes. ***“Verily, only those endowed with understanding will take heed”*** (39:10).