

KHILĀFAT-E-RĀSHIDAH

by

Ḥaḍrat Mirza Bashiruddin Mahmood Ahmad^{ra}
Khalīfatul Masīḥ II

2009

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About the Author

The Promised son^{ra} of the Promised Messiah^{as} and Mahdi^{as}; the manifest Sign of Allah, the Almighty; the Word of God whose advent was prophesied by the Holy Prophet Muhammad^{sa} and the Promised Messiah^{as} as well as the past Prophets; a Star in the spiritual firmament for the like of which the world has to wait for hundreds of years to appear; the man of God, crowned with a spiritual halo from which radiated such scintillating rays of light as would instil spiritual life into his followers and captivate and enthrall those who were not fortunate to follow him; an orator of such phenomenal quality that his speeches would make his audience stay put for hours on end, come rain or shine, deep into the late hours of the evenings while words flowed from his tongue like honey dripping into their ears to reach the depths of their soul to fill them with knowledge and invigorate their faith; the ocean of Divine and secular knowledge; the Voice Articulate of the age; without doubt the greatest genius of the 20th century; a man of phenomenal intelligence and memory; an epitome of the qualities of leadership; the one whose versatility cannot be comprehended—Ḥaḍrat Mirza Bashiruddin Mahmood Ahmad^{ra} (1889-1965), Muṣṭaḥ Ma'ūd (the Promised Reformer) was the eldest son and the second successor (Khalīfah) of the Promised Messiah^{as}. He took charge of the Ahmadiyya Jamā'at at the young age of 24 when the Jamā'at was still in its infancy and nourished it to its maturity for more than 50 years with his spiritual guidance, prayers, tears, toil and blood. Not only did he fortify the foundations of the community laid down by the Promised Messiah^{as}, but expanded the structure of the Jamā'at by initiating various

schemes, organizations, and programmes taking his inspiration from the Promised Messiah^{as} and under the Divine guidance. His foremost concern, to which he devoted all his life, was to accomplish the mission of the Promised Messiah^{as}—the daunting task of spreading the message of true Islam in its pristine purity to the ends of the world. To achieve this, he initiated *Tahrīk-e-Jadīd* through which spread, and continues to spread, the missionary work all over the globe. His acute intelligence, keen intellect, deep and extensive scholarship and above all his God-given knowledge enabled him to produce a vast corpus of writings, speeches etc. His oeuvre is so vast that it will take many years to see the light of publication.

When the Promised Messiah^{as} fervently prayed to God to grant him a Sign in support of Islam, Allah gave him the good tiding about this son of his and said:

“...He will be extremely intelligent ... and will be filled with secular and spiritual knowledge ... Son, delight of the heart, high ranking, noble; a manifestation of the First and the Last, of the True and the High; as if Allah has descended from heaven. Behold a light cometh. We shall pour our spirit into him...” [Revelation of 20th February 1886]*

* Translation from Urdu by Sir Muhammad Zafrullah Khan in his English translation of *Tadhkirah*—the book containing dreams, visions and verbal revelations vouchsafed to the Promised Messiah^{as}. The book containing dreams, visions and verbal revelations vouchsafed to the Promised Messiah^{as}. [Publisher]

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Publishers' Note

The name of Muhammad^{sa}, the Holy Prophet of Islam, has been followed by the symbol ^{sa}, which is an abbreviation for the salutation (ﷺ) *Ṣallallāhu ‘Alaihi Wasallam* (may peace and blessings of Allah be upon him). The names of other Prophets and Messengers are followed by the symbol ^{as}, an abbreviation for (ﷺ) *‘Alaihissalām/ ‘Alaihimussalām* (on whom be peace). The actual salutations have not generally been set out in full, but they should nevertheless, be understood as being repeated in full in each case. The symbol ^{ra} is used with the name of the Companions of the Holy Prophet^{sa} and those of the Promised Messiah^{as}. It stands for (رضي الله عنه) *Radī Allāhu ‘anhu/‘anhā/‘anhum* (May Allah be pleased with him/with her/with them). ^{rh} stands for (رضي الله تعالى عنه) *Raḥimahullāhu Ta‘ālā* (may Allah’s blessing be on him). ^{at} stands for (أياد الله تعالى) *Ayyadahullāhu Ta‘ālā* (May Allah, the Al-Mighty help him).

In transliterating Arabic words we have followed the following system adopted by the Royal Asiatic Society.

- ا at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word 'honour'.
- ث *th*, pronounced like *th* in the English word 'thing'.
- ح *h*, a guttural aspirate, stronger than *h*.
- خ *kh*, pronounced like the Scotch *ch* in 'loch'.

ذ	<i>dh</i> , pronounced like the English <i>th</i> in 'that'.
ص	<i>ṣ</i> , strongly articulated <i>s</i> .
ض	<i>ḍ</i> , similar to the English <i>th</i> in 'this'.
ط	<i>ṭ</i> , strongly articulated palatal <i>t</i> .
ظ	<i>ẓ</i> , strongly articulated <i>z</i> .
ع	‘, a strong guttural, the pronunciation of which must be learnt by the ear.
غ	<i>gh</i> , a sound approached very nearly in the <i>r</i> 'grasseye' in French, and in the German <i>r</i> . It requires the muscles of the throat to be in the 'gargling' position whilst pronouncing it.
ق	<i>q</i> , a deep guttural <i>k</i> sound.
ء	’, a sort of catch in the voice.

Short vowels are represented by:

<i>a</i>	for — (like <i>u</i> in 'bud');
<i>i</i>	for — (like <i>i</i> in 'bid');
<i>u</i>	for — (like <i>oo</i> in 'wood');

Long vowels by:

<i>ā</i>	for — or َ (like <i>a</i> in 'father');
<i>ī</i>	for ِ or — (like <i>ee</i> in 'deep');
<i>ū</i>	for ُ or — (like <i>oo</i> in 'root');

Other:

<i>ai</i>	for ِ — (like <i>i</i> in 'site') [♦] ;
<i>au</i>	for ُ — (resembling <i>ou</i> in 'sound').

♦ In Arabic words like شَيْخ (Shaikh) there is an element of diphthong which is missing when the word is pronounced in Urdu.

Please note that in transliterated words the letter 'e' is to be pronounced as in 'prey' which rhymes with 'day'; however the pronunciation is flat without the element of English diphthong. If in Urdu and Persian words 'e' is lengthened a bit more it is transliterated as 'ei' to be pronounced as 'ei' in 'feign' without the element of diphthong thus 'کے' is transliterated as 'Kei'. For the nasal sound of 'n' we have used the symbol 'ń'. Thus Urdu word 'میں' is transliterated as 'meiń'.*

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

We have not transliterated Arabic words which have become part of English language, e.g., Islam, Mahdi, Quran**, Hijra, Ramadan, Hadith, ulama, ummah, sunnah, kafir, pukka etc.

For quotes straight commas (straight quotes) are used to differentiate them from the curved commas used in the system of transliteration, ' for ع, ' for ء. Commas as punctuation marks are used according to the normal usage. Similarly for apostrophe normal usage is followed.

Publishers

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

** Concise Oxford Dictionary records Quran in three forms—Quran, Qur'an and Koran. [Publishers]

Foreword

Alḥamdulillāh [All praise belongs to Allah] that Allah, the Almighty has enabled us to prepare an English rendering of the speech entitled *Khilāfat-e-Rāshidah* by Ḥaḍrat Mirza Bashiruddin Mahmood Ahmad^{ra}, Khalīfautl Masīḥ II.

The paramount importance of the issue of Khilāfat in Islam drew our attention to present the English rendering of the book on the blessed and august occasion of Centenary Khilāfat-e-Ahmadiyya (1908-2008) being celebrated the world over. The speech, *Khilāfat-e-Rāshidah*, was made in Urdu during Jalsa Sālānah on December 28, 29, 1939 when the Jamā‘at was celebrating 25th Anniversary of the Khilāfat of Ḥaḍrat Muṣleḥ Ma‘ūd. Its Urdu edition was first published by Al-Shirkatul Islamiyyah in 1961 and has now been included in *Anwārul ‘Ulūm* Vol. 15.

Khilāfat-e-Rāshidah, an exquisite exposition of the fundamental issue of Khilāfat in Islam against the backdrop of Islamic history and doctrines, removes many misunderstandings and misconceptions of its readers. Among numerous related issues the reader will find:

- In-depth review of the history of the four Khulafā’-e-Rāshidīn after the Holy Prophet^{sa}, and a detailed exposition of how the Divine promise in Āyat-e-Istikhlāf, in all its aspects, was fulfilled through them;

- A detailed discussion of Āyat-e-Istikhlāf (Al-Nūr, 24:56) of the Holy Quran and the *Aḥādīth* of the Holy Prophet^{sa} which contain the everlasting promise of Khilāfat with those believers who act righteously.
- Elaborate discussion of the writings of the Promised Messiah^{as}, and the glad tidings granted to him about the establishment of Khilāfat in his Jamā‘at after his demise.
- Detailed account, based on personal knowledge, of the circumstances during the Khilāfat of Ḥaḍrat Khalīfatul Masīḥ I^{ra}, when some people started raising issues relating to Khilāfat and the effective and firm handling of Ḥaḍrat Khalīfatul Masīḥ I^{ra} of the dissention;
- An inside story of his own election as the second Khalīfah and his valiant efforts to preserve the unity of the Ahmadiyya Muslim Jamā‘at irrespective of who would be elected.

Mirza Anas Ahmad

MA M Lit. (Oxen)

Wakilul-Ishā‘at

Taḥrīk-e-Jadīd, Rabwah.

June 2009

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ¹

After *Tashahhud*, *Ta'awwudh* and recitation of sūrah Al-Fātiḥah, Ḥuḍūr said:

Need to Expound Various Aspects of Khilāfat

I generally deliver a scholarly speech on every *Jalsa Sālānah* [Annual Convention]. Accordingly, I want to express my views on an important topic today. As this *Jalsa* is special because of its relationship with Khilāfat Jubilee, and the various presentations being made are also related to the issue of Khilāfat, I deem it appropriate that my speech should also focus primarily on various aspects of Khilāfat. Some people might be annoyed that every speaker addresses the same topic of Khilāfat, but the significance of this subject and the requisites of this *Jalsa Sālānah* demand that all details of this issue be explained cogently. It is a part of human nature that it benefits from consuming different varieties of food, but sometimes one has to take the same thing repeatedly. The Holy Prophet^{sa} said concerning the Eids, “These are our days to eat and drink”²; especially in the days of Eid ul-Adha, there is nothing

¹ In the name of Allah, the Gracious, the Merciful. We praise Him and invoke blessings upon His Noble Messenger^{sa}. (Publishers)

² *Bukhārī, Kitāb-ul-Aḏāḥī, Bābo mā Yu'kalu min Luḥūmil Aḏāḥī...*, by Muhammad bin Ismā'īl Abu Abdullah Al-Bukhārī Al-Ju'fī, publisher, Dār ibni Kathīr Al-Yamāmah, Beirut.

to eat but meat. Similarly, in the days of Hajj, a large number of animals are slaughtered and as much meat as can be eaten is consumed, the rest being thrown away. Likewise, it is sometimes necessary to explain the same topic in different ways.

Attempt by Opponents of the Jamā‘at to Find Fault with Khilāfat

Among the schemes contrived by the opponents of our Community, and the steps taken by them to damage the honour of Ahmadiyyat, one is their constant attempt to find fault with Khilāfat. They seek to awaken Satan within the heart of anyone who is prone to it. Because of this, I have decided this time to express my views about Khilāfat, so that those who can benefit from it should derive benefit, and those who hold faith dear to their hearts may derive blessings and guidance from it.

Paramount Importance of the Issue of Khilāfat in Islam

I consider Khilāfat as one of the most important issues in Islam. Indeed, I believe that a commentary on the *Kalimah* should give a predominant position to this issue. There is no doubt that the *Kalimah Tayyibah* is the foundation of Islam. However, among the details implied in the *Kalimah*, and matters towards which it directs our attention, the greatest is Khilāfat. Therefore, I have decided to put forth my

perspective in detail before the Jamā‘at so that it may provide a decisive argument to the enemies, and that we may witness a fulfilment of the verse:

لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيِّنَةٍ

(Al-Anfāl 8:43)

“He who is prone to being vanquished through a clear sign may be offered a manifest argument, and he whose faith is based on true understanding may refresh his faith.”

Need to Link Organization of Muslim Ummah with Some Religious Precept

I will first address a question that is often raised under the influence of western education. It is the fundamental question of this issue. The question raised is that an organization is, after all, a worldly matter, and since an organization is worldly, not religious, why should the organization of the Muslim ummah be linked with some religious precept? It is a political matter and has nothing to do with religion, why should it be examined from a religious perspective? Allah, the Almighty has revealed His religion and we have embraced it; now He has no right to interfere in the type of organization we adopt. Muslims should be free to choose an appropriate organization in every age. If they deem it appropriate, they may agree upon a sovereign kingdom, or they may wish to choose democracy, Bolshevik rule, or a

constitutional monarchy. There is no need, or benefit, of adopting any specific system in the name of religion. The real object is to spread the faith. Why should we be overly concerned with the organizational system under which this work is done?

In the present age, the newly educated and westernized youth have engaged in this debate. In fact, the misguided notion of freedom, which has developed among the Muslims of today under the influence of various philosophies, is lurking behind this issue. They raise this issue repeatedly and insist that this situation defames religion and turns the newly educated class away from religion. They conclude that it is better to keep both religion and politics separate and in their respective places.

Under the influence of the West, the underlying current of these thoughts had long been in motion, but no Muslim had the courage to discuss them openly. When the Turkish Khilāfat was destroyed, and Kemal Ataturk abolished the institution of Khilāfat in Turkey, a commotion erupted in the entire Muslim world. Orthodox Muslims started forming Khilāfat Committees. Many Khilāfat Committees were also established in India, and people declared that they would fight this outrage [of absolution of Khilāfat]. When people, who already had misgivings about the matter, witnessed that a victorious and honoured king supported their views by his actions, they became bolder in declaring their ideas and even wrote

booklets. Such booklets were written by Muslims, Europeans, and also Russians. However, an Egyptian scholar, Ali bin Abdur Razzaq, who is one of the scholars of Jamia Azhar and is a Justice of The Religious Court, presented this perspective cogently in his book *Al-Islāmo wa Uṣūl-ul-Ḥakam*. The prime instigator of this trend, as I have already mentioned, was the profound unrest in the Islamic world in general, and Arabian countries in particular, caused by the abolition of Khilāfat in Turkey.

A Pertinent Question

It might be asked: How is this discussion related to Khilāfat-e-Ahmadiyya, which should be the real crux of my discussion? The Khilāfat discussed in this book is monarchic, whereas the Khilāfat of the Ahmadiyya Jamā‘at is spiritual. The Turks are kings and Ahmadis are not. Therefore, the arguments in favour of, and against, the Turkish Khilāfat should be of a different category. After all, what possible relationship can this Khilāfat have with Khilāfat-e-Ahmadiyya, which has no kingdom and is only spiritual in nature?

The answer is that it is not necessary to confine oneself to those aspects of an issue which are raised specifically. At times, it is necessary to deal with all aspects of an issue comprehensively. For instance, when someone asks how hands are to be washed in ablution, there is no harm in describing all the steps of ablution to him. In this way, he will be able to

understand related details as well. Similarly, though the Ahmadiyya Khilāfat is a spiritual Khilāfat, yet, there is no harm in discussing monarchic Khilāfat. Indeed, it is essential to make the discussion comprehensive.

Existence of Politics without Government

The second point is that politics is, in fact, another name of an organization; it exists with or without government. It is a mistake to link politics exclusively with government, for politics can exist without government. In the same way, an organization can also be established without a government. For instance, the Holy Prophet^{sa} said that when three people go on a journey, they should appoint one among themselves as their leader³, so that he can lead *Ṣalāt* and direct consultations for addressing problems arising during the journey. This is a kind of organization which is not linked with government. An organization is, in fact, a permanent entity which directs the affairs of people and also of government, if the government is involved. Thus, the issue of Khilāfat deals with the Islamic organization, whether it involves government or not.

³ *Sunan Abū Dāwūd, Kitāb-ul-Jihād, Bābo Filqaumi Yusāfirūna Yu'mmirūna ahada hum*, Hadith No. 2610, by Abū Dāwūd Suleman bin Al-Ash'ath As-Sajistāni, publisher Dārul Kitāb Al-Arabi, Beirut.

An Objection on Religious Khilāfat

The third point is that if anyone were to prove that Islam has not presented any specific organization, it would not only affect monarchic Khilāfat, but also the one presented by us. Thus, the monarchic Khilāfat and the purely spiritual organization would both come under fire. All arguments presented against the Turkish Khilāfat also affect Khilāfat-e-Ahmadiyya. Therefore, it is necessary that we should discuss these arguments in detail, for if Islam has not presented a specific organization, then Muslims would have free rein to choose not only the type of organization of state, but also that of religion. It would further grant them the unrestricted freedom to choose their own organization in any age and in any country.

Combination of Organizations of State and Religion in Early Period of Islam

This question acquires greater importance when we find that the organizations of state and religion were combined in the early period of Islam. Along with a religious organization in effect, there was also a standing army and justices as well. They administered penal laws, collected ransom, distributed stipends, and appointed people to offices. Similarly, they had institutionalized *Ṣalāt*, Fasting, Hajj, and payment of Zakat. Thus, in early Islam, both types of organizations were combined. If it were argued that this does not ordain any specific organization, then the

establishment of spiritual Khilāfat would also have to be considered an interim arrangement made by the Muslims of that time, it would not be an authority for establishing spiritual Khilāfat in the future. If the institution of Khilāfat were not proven to have existed from the beginning, its establishment in the later era would not be a valid issue. Thus, if the issue of Khilāfat were to be affected in any way, not only would people declare the Turkish Khilāfat unlawful, but also they would deny Khilāfat altogether. As a result, we, who believe in Khilāfat, would not escape its effects. For example, if an objection is raised against Hindus and Christians which can also apply to Islam, then, it cannot be said that it only affects Hindus and Christian, and not Muslims. If the same objection can also be made against Islam, it would be our duty to resolve it, for if it were to cause people to turn away from religion, Islam would also be affected.

The fourth point is that we cite the precedent of Khilāfat-e-Rāshidah of the Holy Prophet^{sa} to prove the truthfulness of Khilāfat-e-Ahmadiyya. We declare that just as Ḥaḍrat Abu Bakr^{ra}, Ḥaḍrat Umar^{ra}, Ḥaḍrat Usman^{ra}, and Ḥaḍrat Ali^{ra} became Khulafā' after the Holy Prophet^{sa}, likewise there should be Khilāfat after the Promised Messiah^{as} as well. If the first Khilāfat were to lose its validity, Khilāfat-e-Ahmadiyya would also become invalid.

Does Organization Developed by the Holy Prophet^{sa} Have Religious Sanctity or Not?

It should also be kept in mind that if the belief of Ali bin Abdur Razzaq, which is also that of those who moved away from Khilāfat-e-Ahmadiyya, were to be taken as valid, then it would raise the question: were the measures taken by the Holy Prophet^{sa} for the development of an organization religious or not? If we were to declare that Islam does not present any specific type of organization, and that the Khilāfat of Ḥaḍrat Abu Bakr^{ra}, Ḥaḍrat Umar^{ra}, Ḥaḍrat Usman^{ra} and Ḥaḍrat Ali^{ra} were interim arrangements of the Muslims, and that whatever they did for the stability of the organization of the state was only done following in the footsteps of the Holy Prophet^{sa}, then the question would naturally arise: Were the steps taken by the Holy Prophet^{sa} for the establishment of a state and organization only provisional measures, or did they bear the support of religious authority? If they were temporary, then whatever was done by Ḥaḍrat Abu Bakr^{ra}, Ḥaḍrat Umar^{ra}, Ḥaḍrat Usman^{ra}, and Ḥaḍrat Ali^{ra} in his obedience would also be provisional and would not be an authority of sharia for us. On the other hand, if the steps taken by the Holy Prophet^{sa} related to the government and the organization were religious, then we will have to adopt them as our guideline. Thus, this issue is not confined to the Khulafā' but it also affects the Holy Prophet^{sa}. If the institution of Khilāfat is not based on

a basic religious principle and is only done to follow the actions of the Holy Prophet^{sa}, then it would be concluded that the actions of the Holy Prophet^{sa} related to the establishment of an organization are not religious and do not need to be followed. Just as in the matter of food and clothing no one says that we should follow the Holy Prophet^{sa} literally. For instance, no one says that the Holy Prophet^{sa} wore a loincloth so others should also wear it, or that the Holy Prophet^{sa} used to eat dates so we should also eat the same. Only a general principal is deduced from these practices that we should live a simple life. Similarly, if the steps taken by the Holy Prophet^{sa}, which are concerned with the establishment of an organization, are not considered religious but are called provisional measures, then they would not be an authority for us to follow. At the most, we would be able to assert that with the fall of the rival Arabian empire, all of Arabia came under his command, so, he was compelled to establish a kind of organization. Since laws and regulations were required for the establishment of an organization, he made some as well. His only purpose was to improve the condition of people and not to establish an organization bearing religious authority for all time.

In short, by accepting this doctrine, we would also have to accept that the measures taken by the Holy Prophet^{sa} related to the establishment of an organization carry no religious significance, and that

they were simply done to meet the need of the time. Had they borne religious authority, they would have been a sunnah binding on later generations. This is the natural conclusion which results from this doctrine. Those who turned away from Khilāfat-e-Ahmadiyya have always tried to hide this natural conclusion from people for fear that if they declare that the part of the life of the Holy Prophet^{sa} concerned with management of the affairs of the state was only a worldly matter to meet provisional needs of the time, the Muslims would not tolerate it, considering it a defamation of the Holy Prophet^{sa}. Therefore, they have always taken a very irrational approach to this subject. However, Ali bin Abdur Razzaq, one of the scholars of Jamia Al-Azher, has discussed this issue openly and boldly, and has reached the logical conclusion that I just mentioned. It is, therefore, an interesting coincidence that when I started collecting notes on this topic, it crossed my mind that if this argument were stretched to its limits, it would also affect the Holy Prophet^{sa}. One would have to admit that this part of his life was merely a worldly matter which was adopted to meet the needs of that time. I reached that conclusion initially; later, when I read his book, I noticed that he drew exactly the same inference that I drew, though he, being afraid of Muslims, avoided discussing it in detail. He tried to present his perspective like sugar-coated poison. Nevertheless, the crux of his reasoning becomes very clear when he points out that the

institutions of justice, and other requisites of government like budgeting, were not present at that time, which shows that whatever the Holy Prophet^{sa} did was to meet the immediate needs of the time.

A Dangerous Outcome of the Denial of Khilāfat

The fact is that with the denial of Khilāfat, one would have to admit that the government of Ḥaḍrat Muhammad^{sa} was not religious either. No matter how gently this idea is presented out of fear of opposition from Muslims, the fact is that it not only denies the religious status of the rule of the Khulafā', but it also contends that the part of the life of the Holy Prophet^{sa} which dealt with the management of the affairs of state was only worldly, undertaken to fulfil the needs of that time. It would be concluded that, with the exception of *Ṣalāt*, Fasting, Hajj, and Zakat, organizational matters are left to the discretion of the people, and they are given full liberty by the Holy Prophet^{sa} to follow the organization of their own choice. Ali bin Abdur Razzaq has discussed this subject also, and he says that:

If the Holy Prophet^{sa} had been running a government in the true sense of the word, he would have appointed judges everywhere and would have approved budgets on a regular basis. This is not found in his life. In this way, he tries to prove that the involvement of the

Holy Prophet^{sa} in management of the affairs of the state was only provisional. Just as when there is no chair in a house, one sits on the floor, in the same way, he made some laws to establish a temporary organization; this was a worldly matter and cannot be taken as a religious sanction.

In short, by accepting this principle, not only is the organization of state established by the Khulafā' stripped of religious status, but the measures taken by the Holy Prophet^{sa} in this regard have to be declared worldly as well. One would have to admit that they were not a part of sunnah to be followed by the people of later generations.

After these introductory comments, I will now discuss the fundamental issues of Khilāfat and the Islamic organization.

Two Types of Religion

To fully comprehend this matter, it is necessary to understand that there are two types of religion in the world. First, those which confine their jurisdiction to certain types of prayers and doctrines, and treat worldly matters as separate. They do not interfere in worldly affairs, though they provide guidance on how to perform *Ṣalāt*, keep fast, give charity, or carry out obligations due to other people. In short, they give commands for worship and remembrance of Allah, but they do not give guidelines for such affairs as the

development of an organization, economy, international affairs, trade, or inheritance.

Real Reason why sharia is called a Curse in Christianity

Christianity is one such religion. It emphatically alleges that the sharia is a curse, primarily, because they seek to set apart the personal behaviour of people from the checks and restraints of religion. For them, the only purpose of religion is to direct people to say *Ṣalāt*, observe fast, perform Hajj, pay Zakat, and accept Christ as God. They believe that the sharia has no authority to impose laws concerning murder, riots, thefts and organized robbery; nor to lay down guidelines on how nations should enter into treaties with one another, or control the economy. They argue, concerning the rights of men and women to inheritance, that the sharia again has nothing to do with it; rather, it is the duty of the parliament of a country to promulgate such laws as are in the interest of the nation. Similarly, they assert that if the government has decided to institute interest, whether in the shape of currency or goods, religion cannot declare that such money is unlawful. In short, they detest such commands of religion as are related to the organization, and thus, they declare the sharia to be a curse. This does not imply that fasting is a curse. Had it been a curse, it would not have been written in older editions of the Bible:

“But the only way to force out that kind of demon is by praying and fasting.”⁴

Is it possible that in the presence of such texts in the Gospels, the sharia be called a curse? The fact is that when the Christians declare the sharia to be a curse, they really mean that the authority of religion over the organization of a country is a curse. To them, religion has no control over affairs of the world; rather, a country can itself come up with rules and regulations of its own choice. Thus, they did away with restrictions imposed by the Mosaic sharia related to affairs of the state. No doubt, when ‘Īsa^{as} (Jesus Christ) uttered these words (assuming that he did indeed say so), he did not mean what they attribute to him. On the contrary, he meant that the Jews gave greater importance to injunctions than to the inner self and spirituality, and this became a curse for them and pushed them far away from truth.

When Christianity spread in Rome, people were not willing to relinquish their national constitution. They considered Roman law superior to every other law, in fact, European governments still benefit from Roman law. Therefore, the people of that time, who were very enlightened and possessed remarkable legal acumen, presumed that no one else could frame a better law than those. They acknowledged the goodness in the teachings of Christianity related to the

⁴ Matthew 17:21. North India Bible Society Mirza Pur, 1870.

love of God Almighty, miracles, Divine signs, prayers, and the sacrifices made by Christ. When they studied the teachings of Christianity, their hearts inclined towards it, and they admitted that this religion was worth accepting. At the same time, they could not bear that Judaic law, which they deemed inferior to Roman law, be enforced among them. Thus, they found themselves in utter dilemma.

On the one hand, they were attracted by the alluring teachings of Christianity, but on the other hand, their superiority complex concerning Roman law prevented them from bowing before Judaic law. In this state of confusion, they came across these lines in The New Testament:

“Anyone who tries to please God by obeying the Law is under a curse.”⁵

“But Christ rescued us from the Law’s curse, when he became a curse in our place.”⁶

These are not the words of Jesus, but are of Paul. Nevertheless, the Romans found an excuse, and by extending the implication of these sentences, they decided that religion had no authority to issue commands concerning affairs of the world, and that every nation could frame its own laws according to the requirements of these affairs.

⁵ Galatians 3:10, British and Foreign Bible Society Lahore, 1922.

⁶ Galatians 3:13, British and Foreign Bible Society Lahore, 1922.

‘Īsa^{as} (Jesus Christ) (if these are his words) and his disciples only meant that the Jews placed excessive emphasis on the letter of the Law and completely ignored righteousness. This became the cause of their being accursed. They did not observe prayers except in name, and their hearts did not turn towards God Almighty with love and fear, so this type of prayer became a curse for them. They slaughtered animals for alms and charity, but they never slaughtered their ego, so this charity and sacrifice also became a curse for them. In their acts of worship, they apparently bowed their heads down before God Almighty, but their hearts never bowed before Him, so their worship also became a curse for them. They, no doubt, spent in charity and abandoned their wealth for sacrifice before God Almighty, but they were not ready to abandon their false ideas, so Zakat also became a curse for them. In short, the Jews laid greater emphasis on pretence and ignored inner purification; therefore, ‘Īsa^{as} (Jesus Christ) or his disciples had to point out that following the injunctions of the sharia in name without purifying the inner self is a curse. It did not mean that the sharia was a curse; rather, it meant that their ostentation and disregard for inner purification had become a curse for them. Nevertheless, the Romans found an excuse, and they misinterpreted these verses to mean that religion should be followed only in matters of prayer and fasting, but not in worldly matters, for religion has no

authority over these matters. It is up to people to draft the law of their choice. The Romans, who called Christianity and the sharia a curse, forced people to abide by the laws which they drafted themselves. If the mere presence of a law had been a curse, they would not have enacted any law. They declared religion a curse on one hand and enacted various laws for their use on the other. This shows that according to them, the meaning of this verse was that only people had the right to make laws of their choice; religion had no right to present commandments dealing with temporal affairs. In this way, they freed themselves of those restrictions which were imposed by the Mosaic sharia related to affairs of the state.

Involvement of Judaism in the Institution of Government

The second type of religions are those which have broadened their jurisdiction and made rules and regulations for all spheres of life, including human activities, mutual relations, institutions of government, etc. The followers of these faiths must accept the authority of religion in the affairs of government. Individuals and societies must abide by these injunctions as obligatorily, just as they accept doctrines and commandments like prayers and fasting that affect personal life. Judaism is a good example of this type. If one studies Mosaic sharia, one will find all types of injunctions including, but not limited to,

punishments prescribed for murder and theft, rules and regulations to be observed in war, principles governing sacrifice and also guidelines for transactions and trade. Thus, Judaism deals with matters related to government. Therefore, whoever studies the Mosaic sharia will conclude that religion has authority not only over individual matters, but also over the affairs of the nation and state.

What Kind of Religion Islam is?

Now we must determine what type of religion Islam is: does it belong to the first category or the second? For this purpose, we must see whether Islam has exerted authority over national matters or not. If Ḥaḍrat Muhammad^{sa} dealt with national affairs out of his own desire or because of the dire needs of the nation, then it will have to be admitted that his actions are not binding on us. Just as when someone finds a stray child in a jungle and brings him in his home out of pity, it does not mean that he has the right of guardianship over him. Similarly, Ḥaḍrat Muhammad^{sa} adopted orphans of Arabia out of feelings of pity for them, but this did not confer upon him the right of guardianship over them. Rather, when they came of age, they had the right to adopt a law of their own choice. On the contrary, if Islamic sharia does indeed include injunctions, then it will have to be admitted that the Holy Prophet^{sa} did not interfere in these matters out of his own desire, rather, he did so

when God Almighty commanded him. If this is proven, then it will in turn prove that the part of his life spent in the management of the affairs of state is religious in nature. The Muslims, who are bound by Islamic directives in a purely religious organization, are also not free in the matter of the organization of state, and are under obligation to submit to the organization of the state established by Islamic sharia. Even one glance at the Holy Quran and sayings of the Holy Prophet^{sa} shows manifestly that Islam is not among the religions of the first category mentioned above but is of the second category. Islam issued commandments not only for certain beliefs and individual behaviour, but also for government and law. Therefore, it not only asks its followers to observe *Ṣalāt*, keep Fast, perform Hajj, and pay Zakat, but it also gives precepts related to government and law. It discusses the relationship between husband and wife, and makes clear what should be done and what measures should be taken towards mutual reconciliation in case of a dispute; if a man ever has to punish his wife physically, Islam gives directives on how much and what sort of punishment should be given. Similarly, it elaborates the principles of transactions, prescribes the number of witnesses in case of debt, and discusses the illegality of certain types of debt. It also mentions the principles of business and finance, and defines the laws governing testimonies upon which the organization of *Qadā*

(Justice) is based. Thus, it specifies the types of witnesses and their numbers, and the issues that should be taken into consideration while reviewing their testimonies as well. Likewise, it gives various instructions about the judiciary and mentions how judges should pass a judgment. It also prescribes physical punishments for various crimes which come under the authority of government, e.g. the sentence for murder and theft. It outlines the laws of inheritance, restricts the government's jurisdiction of taxation, gives details about taxes, and defines the authority of the government in relation to the expenditure of these taxes. Rules for the army and rules governing treaties between nations are also set forth. Similarly, it gives basic principles for international relations. It also specifies rules for employees and employers, and even for roads. In short, Islam defines all matters concerned with government. Thus, it cannot be said that Islam has given free reign to government; rather, it has discussed every department of government in details. Whosoever follows Islam, and finds details of all commands related to government, cannot deny the relationship between government and religion. On the contrary, he will have to admit that those acts of the Holy Prophet^{sa} which are related to government are as binding as the principles of *Ṣalāt*, Fasting, etc. This is because the God Who commands us to pray, fast, perform Hajj, and pay Zakat has also given guidelines

for the political affairs and organization of a country. It cannot be said that every nation and every country is at liberty to invent an organization of its own choice; rather, it has to follow Islamic rules in all spheres of life. If the Holy Prophet^{sa} had adopted these of his own choice, we could have argued that people were free in this respect. However, when we admit that these rules and regulations have been described in the Holy Quran, and that the Holy Prophet^{sa} narrated them under the command of God Almighty, then it shows that it was not the personal approach of the Holy Prophet^{sa}. Considering that the Holy Quran has revealed all the basic precepts of governance, it would be unreasonable to assume that it does not clarify how government should implement them. It would be like a person who collects timber, windows, doors, paint, etc. to build a house, but when asked about the expected time of construction and proposed drawing of the house, he shows complete ignorance. Clearly, when he arranged for the bricks, had the doors, windows, and ventilators made, and acquired the lime and clay, his purpose was to build a house and not to let all these things go waste. Similarly, when the Holy Quran has mentioned all these things related to government, then the human mind cannot accept that it has not given commands on how to run government and the type of organization the Islamic government should have. If it does not make this clear, then one

would have to admit that the Holy Quran (God forbid) is flawed.

Comprehensive Guidance of Islam about all Institutions of Government

As Islam has given detailed guidelines for all the institutions of government, one cannot say that religion has nothing to do with these matters and that every nation and every country is free to choose a suitable organization for itself. One can argue on whether the Islamic sharia has granted individual freedom in certain matters, but it would be illogical to assert that Islam discusses minor issues but ignores the most important issue, the issue of the rights of a person against the government and how the government should implement Divine commands in its jurisdiction. If this statement were taken as true, then we would be admitting that religion is flawed. A religion which declares the sharia to be a curse can argue that these matters are beyond its jurisdiction; and for the reason that it does not give clear guiding principle for every aspect of human life, it is considered imperfect. For example, if such a religion does not discuss the relation of man with God, the relation between men, or provide guidelines for the affairs of government and politics, it can escape blame because it declares the sharia a curse. On the other hand, a religion that deals with these matters and accepts the authority of God the Almighty to provide

guidance in all these matters, but overlooks such an important issue and endangers the lives of billions of people, will definitely be negligent and defective.

Detailed Instructions for Implementation of Law

After this introduction, I now come to the actual issue. The Holy Prophet^{sa} was raised in Arabia, and Arabia had no written constitution. For them, their tribal customs were law. Each tribe had a law of its own. They would decide their disputes according to their tribal customs, or, whenever they felt the need for an agreement, they would do so accordingly. When the Holy Prophet^{sa} came, he presented the Divine sharia and told them that God had sent these teachings for them to practice. The Holy Prophet^{sa} had them [Arabs] follow it. If the Holy Quran, a Divine scripture, had confined itself to the injunctions of *Ṣalāt*, Fasting, and some other beliefs, and the Holy Prophet^{sa} himself had prescribed political and national measures and had implemented them by force, one could have argued that: The Arabs destroyed their own government by brutally attacking the Muslims, thus leaving the country devoid of any organization and law; due to this difficulty and because of the dire need of the time, the Holy Prophet^{sa} introduced and enforced some laws in order to save the country from chaos, but these steps were not a part of his religion.

However, we see not only that detailed commandments for these matters are present in the Holy Quran, but that there are also guidelines for their implementation. For example (1) Allah, the Almighty says in sūrah Al-Ḥashr:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا
(Al-Ḥashr, 59:8)

“And Whatsoever the messenger gives you, take it; and whatsoever he forbids you, abstain from *that*.”

In other words, the commands given by the Holy Prophet^{sa} are binding upon the Muslims in all circumstances. (2) At another place, Allah, the Almighty says:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ
ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا
(Al-Nisā', 4:66)

“But no, by thy Lord, they are not believers until they make thee judge in all that is in dispute between them and then find not in their hearts any demur concerning that which thou decidest and submit with full submission.”

Some people used to raise this objection—and even today some critics say—that the Holy Prophet^{sa}, (God forbid) had no authority to issue guidelines for the settlement of mutual disputes and for the

establishment of an organization. However, Allah says, We reject them in this matter and openly declare:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحْكِمُواكَ فِيمَا شَجَرَ بَيْنَهُمْ

They cannot be declared believers until they make you, O Muhammad^{sa}, the judge in all their disputes, and then submit whole-heartedly to what you decide.

Two very important matters are mentioned in this noble verse.

Firstly, God the Almighty declares the Holy Prophet^{sa} the final Justice and treats his decision as final; no one will ever have the right to challenge it. The fact that the Holy Prophet^{sa} was declared to be the final Justice shows that he had been granted the right of governance by Allah, the Almighty.

Secondly, it becomes evident from this verse that Allah, the Almighty considers submission to his decrees a part of faith. He says that:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ

i.e. By thy Lord! They can never be believers until they submit themselves to your decrees.

Thus, this is also a part of faith, just as *Ṣalāt*, Fasting, Hajj, and Zakat are parts of faith. Suppose two people have a quarrel. One says that ten dollars are due from the other, and the other denies this claim. Both come to the Holy Prophet^{sa} and put their dispute before him. The Holy Prophet^{sa} decides the case in favour of one of them. If the other does not submit to

the decision, then Allah, the Almighty calls him a disbeliever, despite the fact that he might be following Islamic injunctions of *Ṣalāt*, Fasting, and Hajj. Allah, the Almighty gives His decree against that person, that he does not remain a believer if he does not abide by the decision given by the Holy Prophet^{sa}. Thus, the words لَا يُؤْمِنُونَ reveal that God Almighty has declared this a part of religion and does not treat it separately.

(3) It is said in a third verse:

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ
لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ
هُمُ الْمُفْلِحُونَ ﴿٥٢﴾

(Al-Nūr, 24:52)

When God and His messenger call the believers and say, come, we will decide your disputes, their response is that we hear and we obey. We have heard the command of the Holy Prophet^{sa} and we shall always obey him.

Allah, the Almighty says: These are the people who will always succeed and will always be victorious.

The fact that Allah, the Almighty has, on one hand, linked submission to the decisions of the Holy Prophet^{sa} with faith, and on the other hand, called those people triumphant who say, “we hear and we obey”, and do not go against his decisions, shows that the approval of God is in all these matters. If one does not obey these commands, then the punishment of

God befalls him and renders him unsuccessful. However, this does not apply to worldly matters where only natural consequences come forth.

(4) Then Allah, the Almighty says:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ
مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَا أُمَّرَهُمْ
بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ
وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ
الَّتِي كَانَتْ عَلَيْهِمْ ۗ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ
وَاتَّبَعُوا التَّوْرَةَ الَّتِي أَنْزَلْنَا مَعَهُ ۗ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ

(Al-A'raf, 7:158)

Meaning, those who follow him who is the Prophet^{sa} of God, His Messenger, and the Immaculate one, about whom there are prophecies in the Torah and Gospel, know that he always enjoins on them good and forbids them from evil. It is as if he enforces a law on the people and guides them in what they should do and what they should not. He enjoins goodness and forbids them from evil. He gives appropriate instructions for human behaviour, speech, and eating habits. He tells them what to do and what not to do; what to say and what not to say. Similarly, he removes the burdens from them which had become unbearable for them, and releases them from their shackles that have blocked their path to progress.

فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ
الَّذِي أُنزِلَ مَعَهُ ۗ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ

So those who believe in this Prophet^{sa}, and honour his commands and support him, help him, and follow the light that has been sent down with him—these shall prosper in this world and the hereafter.

It is obvious that governments always make similar laws, permitting some things and prohibiting others. The Holy Quran declares that the authority pertaining to a government is given to Ḥaḍrat Muhammad^{sa}. Those who follow him will prosper and those who deviate from it will be unsuccessful.

(5) Similarly, it is said:

وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ ۗ لَوْ يُطِيعُكُمْ فِي
كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمْ
الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمْ الْكُفْرَ
وَالْفُسُوقَ وَالْعِصْيَانَ ۗ أُولَٰئِكَ هُمُ الرَّشِدُونَ ۝٨

(Al-Ḥujurāt, 49:8)

In this verse, Allah, the Almighty describes the type of government of Ḥaḍrat Muhammad^{sa}, whether it will be a worldly kingdom or of some other form. He says that:

The Messenger of God is present among the people, and if he were to comply with their counsel most of the time, the people would surely get into trouble. However, Allah, the Almighty has endeared faith to your hearts, and you are well aware of the fact

that keeping faith is very valuable and beneficial for you, and loosing it is perilous for you. **وَزَيَّنَهُ فِي قُلُوبِكُمْ** He has entrenched this faith in your hearts in a beautiful form, and He has made disbelief, wickedness, sin, and disobedience hateful to you. Therefore, you should understand clearly that your Prophet^{sa} has the authority to comply with or reject your counsel. **أُولَئِكَ هُمُ الرَّشِدُونَ** Surely these are the people who are the guided ones.

The Holy Prophet's^{sa} System of Government

In this verse, Allah, the Almighty has mentioned how the Holy Prophet^{sa} carried out the affairs of the government and has revealed that he did not accept every suggestion given by the people. It was necessary to point this out, lest someone should say that Ḥaḍrat Muhammad^{sa} made all decisions, like a parliament, according to the wishes of the people. Similarly, some might have asserted that he only enforced the decisions of his people and did not establish his own rule. Therefore, Allah, the Almighty clarified this confusion in this verse, and has directly addressed the people, saying, that if His Messenger^{sa} were to comply with their wishes, they would surely come to trouble. Therefore, it was not the tradition of the Prophet^{sa} to make decisions according to a majority vote. Rather, when he considered the opinion of the majority beneficial, he gave his verdict in its

favour, and when he considered it harmful, he decided against it. The words, كَثِيرٍ مِنَ الْأَمْرِ [in most matters], show that it was not necessary for the Prophet^{sa} to comply with all of their wishes; rather, he had the authority to reject defective opinions and to give his own verdict.

Sixthly it is mentioned:

حُدِّمُوا أَمْوَالَهُمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا
وَصَلِّ عَلَيْهِمْ

(Al-Taubah, 9:103)

O Muhammad^{sa}, take alms out of their wealth in order to cleanse their hearts and improve their economic condition, وَصَلِّ عَلَيْهِمْ and always treat them kindly.

In this verse, Allah, the Almighty has given three commandments. First, take Zakat, for it will create feelings of kindness and regard for the poor. Second, spend it in such a way as improves the condition of the poor, that they may also advance with the world. Third, it is enjoined in the words, وَصَلِّ عَلَيْهِمْ, not to be harsh while collecting Zakat; rather, always be kind with them.

This is why whenever the Prophet^{sa} sent collectors of Zakat, they were particularly directed not to take the healthy and fat animals, but to take those animals which were presented willingly, and not to seek robust animals. They were directed to be as lenient as was permitted by the sharia and the law.

In the seventh verse, which discusses matters related to government, Allah, the Almighty says:

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلْفَ رَسُولِ اللَّهِ وَكَرِهُوا
 أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا
 لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدَّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾

(Al-Taubah, 9:81)

Those who did not partake in the blessings of joining the expedition with the Holy Prophet^{sa} rejoiced in their sitting at home, and were averse to sacrificing their property and their persons in the cause of Allah. They said to one another, “To go forth in such scorching heat amounts to suicide”. Allah, the Almighty says, قُلْ نَارُ جَهَنَّمَ أَشَدَّ حَرًّا, Tell them, by making an excuse of heat you have stayed behind, but remember that the fire of Hell will be more intense in heat. Would that they knew and understood this.

Here, Allah, the Almighty has expressly commanded the Holy Prophet^{sa} to undertake Jihad, and has asked him to be a warrior and fight with the enemies. Allah, the Almighty has added that those who would not come to fight under his command would be considered guilty in the sight of Allah.

Eighthly it is said:

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعُونَ فِي
 الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ

وَأَرْجُلُهُمْ مِّنْ خِلَافٍ أَوْ يُنْفَوْنَ مِنَ الْأَرْضِ ۗ ذَٰلِكَ لَهُمْ
 خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٢٤﴾
 (Al-Mā'idah, 5:34)

The punishment for those who fight against Allah and His Messenger, and strive to create disorder in the land, is only this that they be slain or crucified, or their hands and feet be cut off on alternate sides, or they be exiled.

ذَٰلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

This will be a cause of their humiliation in this world, and in the Hereafter they will have a great punishment.

Commandment to Expel Infidels from Arabia

Ninthly, in the first verses of sūrah Al-Taubah, the commandment was given to expel the infidels from Arabia. Thus, it is said:

بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِّنَ
 الْمُشْرِكِينَ ۗ فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَعَلِمُوا
 أَنَّكُمْ عَيْرٌ مُّعْجِزِي اللَّهِ ۗ وَأَنَّ اللَّهَ مُخْزِي الْكٰفِرِينَ ﴿٦﴾
 وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ
 اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ ۗ وَرَسُولُهُ ۗ فَإِنْ تُبْتُمْ فَهُوَ

خَيْرٌ لَّكُمْ ۚ وَإِنْ تَوَيْبْتُمْ فَاَعْلَمُوا اَنَّكُمْ غَيْرُ مُعْجِزِي
 اللّٰهِ ۗ وَبَشِّرِ الَّذِيْنَ كَفَرُوْا بِعَذَابِ اَلِيْمٍ ۙ اِلَّا الَّذِيْنَ
 عٰهَدْتُمْ مِّنَ الْمُشْرِكِيْنَ ثُمَّ لَمْ يَنْقُصُوْكُمْ شَيْئًا وَّلَمْ
 يُّظٰهَرُوْا عَلَيْكُمْ اَحَدًا فَاْتَمُّوْا اِلَيْهِمْ عٰهَدَهُمْ اِلٰى مَدَّتِهِمْ ۗ
 اِنَّ اللّٰهَ يَحِبُّ الْمُتَّقِيْنَ ۙ فَاِذَا اَنْسَلَخَ الْاَشْهُرَ الْحُرْمَ فَاَقْتُلُوا
 الْمُشْرِكِيْنَ حَيْثُ وُجِدْتُمْوَهُمْ وَاَحْضَرُوْهُمُ
 وَاَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ ۚ فَاِنْ تَابُوْا وَاَقَامُوا الصَّلٰوةَ
 وَاَتَوْا الزَّكٰوةَ فَخَلُّوْا سَبِيْلَهُمْ ۗ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۙ

(Al-Taubah, 9:1-5)

“O Prophet^{sa} of Allah, declare openly among them that the predictions of Allah and His Messenger about their disgrace have been fulfilled. Now none can blame Allah and His Messenger. So tell them to travel in all of Arabia for four months to see whether any government of their own is left, and let them realize that they cannot frustrate the plan of Allah, the Almighty, Who has disgraced the nonbelievers. And proclaim on the day of the Greater Pilgrimage, that Allah and His Messenger are clear of all allegations of the idolaters. So if they repent, it will be better for them, but if they turn away, then they should know that the remnant of their government, if any is left in Arabia, will also be destroyed,

except those of the idolaters with whom you have entered into a treaty, and who have not subsequently failed you nor aided anyone against you. So fulfil your promise with those with whom you have made a treaty till the term of the treaty. Surely, Allah loves those who are righteous. But aside from them, however many idolaters are left, tell them that after the passing of four months from today, they should leave Arabia. If they disobey and stay in Arabia, then for their disobedience, We order you to kill the idolaters wherever you find them, for they have not abided by the orders of the government, and take them prisoners and besiege them, and lie in wait for them at every place of ambush. But if they become Muslims and perform *Ṣalāt* and pay Zakat, then leave their way free. Surely, Allah is Most Forgiving, Merciful.”

Now ponder: what is government? Government is not that the order of a husband be obeyed by his wife, and vice versa. Government has specific jurisdiction; anyone who gives commands cannot be called a king. In English there is a famous joke, that once a child asked his father, “Who is called a king”? The father said, “A king is a person whom nobody can disobey”. On hearing this, the child said, “Father, then our mother is a king”. It seems that the mother was a dominating person, which is why the child said that if

this is the definition of a king, his mother proves true to the definition.

Essential Features of Government

Government has a specific jurisdiction. When we identify a government, it must have some necessary features. Some of them are:

- (1) There must be a specified boundary of a country's government, i.e. whatever the organization is, it must have a boundary and jurisdiction from one place to another. Boundaries are an important feature of government.
- (2) Government has the power to restrict the financial, personal, and civic liberties of people. For instance, government has the power to imprison someone, to expel someone from the country, or collect revenue by force. Similarly, it can impose restrictions on personal liberty. For instance, it can order the youth to join the army or it can call volunteers at a time of need.
- (3) It has the power to levy and collect taxes.

Similarly, it has the power to make treaties with sovereign countries, to make laws for immigrants and emigrants, and to regulate business and trade. It has the power of *Qadā*. In short, all of these functions fall within the jurisdiction of government, and it has the power to deal with them in its own way. Particularly, the existence of boundaries is a necessary requisite for government, for boundaries enable it to delimit the

geographical extent of the implementation of its laws. It is also essential for foreigners who come into those boundaries to obey the laws of the country. One who goes out of the boundaries also goes, to a certain extent, outside the reach of the laws of that government. Thus, government is obliged to issue orders in certain matters, to prohibit certain other matters, and to impose restrictions on financial, personal, and civic liberties at times of need. It has the power to collect taxes, recruit for the army, enter into treaties, and render justice. Now let us see whether the Prophet^{sa} was given all of these powers or not.

First are the boundaries of a country. The empowerment of the Prophet^{sa} in this regard is clear, since he declared that no one could live within a specific area except for Muslims. If someone else were to come, he would be expelled. Second, rules were enforced for those people living there. Similarly, Allah, the Almighty empowered him to conclude treaties with others, or to terminate them with certain conditions when he considered the need for it. He was given the power to collect taxes, and to restrict financial, personal, and civic liberties. Therefore, all powers of government were given to the Prophet^{sa} by Allah. Government orders the legality of certain things and prohibits others; it checks the financial, personal, and civic liberties of people in certain circumstances. Allah, the Almighty empowered him to take their property, collect taxes, and demand their

lives for war. He was empowered to expel unwanted people from his country. Justice is also an obligation of government. Government has the power to issue a decree, i.e. the final verdict, and Islam gives that authority to the Prophet^{sa} and declares his decision to be final. The Prophet^{sa} was not bound to comply with all of the wishes of the people, but they were obliged to submit totally, because compliance to their wishes in most matters could have dangerous consequences. Thus, it is proven from these verses that the Prophet's^{sa} management of the affairs of government was not an interim arrangement, but was a part of sharia. As the commands of *Ṣalāt* and Fasting etc. are a part of religion, so is the organization of the government of the Prophet^{sa}. It cannot, in any way, be called worldly or interim.

Were Commands Related to Establishment of an Organization only for the Prophet^{sa}?

The plea of those who deny the need for Khilāfat, that “Islam does not present any definite organization”, is open to this critique, that by accepting the part of the Prophet's^{sa} work pertaining to the organization as having no religious sanction, it will also have to be accepted that his work was simply to meet provisional needs. Ali bin Abdur Razzaq has also realized this. As an intelligent person, he is apprehensive of opposition from people who may

object that when the Holy Quran contains commands pertaining to government, how can he call the acts of the Prophet^{sa} interim and claim that Islam does not present any specific organization. He has tried to find a way out by saying that the government of the Prophet^{sa} was the government of Prophethood and love, and not a kingdom. He says that, though the Prophet^{sa} gave many directives, they were all the commands of a Prophet, not that of the head of an institution. Since the commands were not of the head of an institution, they cannot be delegated to others. As all those commands were given in the capacity of a Prophet, they ceased to be operative upon his death. The powers which the Prophet^{sa} exercised were specific to his Prophethood. People greatly loved him, and as a result, they obeyed his commands. This was the case at the time of the Prophet^{sa}. The Companions^{ra} loved him intensely and were always ready to obey him, even at the cost of their lives. Thus, they obeyed all of his commands, for they loved him and he was their beloved, and lovers always obey their beloved. However, this does not mean that all those commands became obligatory for all time. They were only concerned with him, and when he died, the applicability of these commands ended.

Intense Love of Followers with their Prophet

The plea of Ali bin Abdur Razzaq is valid to the extent that the companions of a Prophet have an intense love for their Prophet. We are eyewitnesses of the fact that thousands of members of our community imitated the acts of the Promised Messiah^{as}. Once, someone raised the objection, in the presence of the Promised Messiah^{as}, that some members of his Community shaved their beard. The Promised Messiah^{as} said: “Once they acquire perfect love, they will automatically start maintaining a beard because I have one; there would, then, be no need of any advice or directive”.

There is no doubt that the love between a Prophet and his followers is so intense that its like cannot be found in worldly relationships. In fact, sometime, in the intensity of love, man apparently ignores sensibility. It was the habit of Ḥaḍrat Abdullah bin Umar^{ra} that whenever he went for Hajj, he used to sit at one place to pass water. Someone enquired of him why he did thus. He replied, “The fact is that the Prophet^{sa} once sat here to pass water. Whenever I come here, it brings to my mind the act of the Prophet^{sa} and I sit here for a short time without fail.”⁷

⁷ *Musnad Ahmad bin Hambal*, Vol.1, p.131, by Ahmad bin Muhammad bin Hambal bin Hilāl bin Asad, Published by Baitul Afkār Ad-Dauliyya, Al-Riāḍ, AH 1419, AD 1998.

Note: Volume and page No. are according to *Nuskha Maimaniyyah*.

In love, sometimes a person does such things in imitation as are apparently senseless. Thus, we accept that the Companions^{ra} loved the Prophet^{sa} and obeyed him completely. But here, the question is not whether they obeyed him due to their love for him or because they were under some pressure. The question is whether Islam gave the Prophet^{sa} any power to rule a country and its people or not? Similarly, was he given power over those who disobeyed those commands? If the Holy Quran had mentioned only commands without prescribing punishments for those who did not comply, then it could be said that the Prophet^{sa} issued commands and the Companions^{ra} obeyed them due to their love for him. However, we see that this is not the case, because punishments are also prescribed. It is said, on committing such and such crime, one will receive this punishment, and for some other crime, one will receive that punishment. Since the Holy Quran has prescribed punishments, the rule of love is not correct in its entirety, for punishments are not prescribed when the compliance of commands is attached with love only.

Islam has not simply given some commands, but it has also detailed the organization of government. Where details are given, there it has kept the door of consensus open for people so that rational mental faculties may not go to waste. Therefore, in some matters, Ḥaḍrat Abu Bakr^{ra} applied his judgment and presented the real Islamic issue before people.

Similarly Ḥaḍrat Umar^{ra}, Ḥaḍrat Usman^{ra}, and Ḥaḍrat Ali^{ra} guided people according to the prevailing circumstances. Indeed, there are some matters which are still under consideration.

Issue of Consent upon Reaching Puberty

For instance, when the *Nikāḥ* (announcement of marriage) of a daughter is agreed by her father before the daughter's age of puberty, does she have the right to nullify it upon attaining puberty or not? This is a question which continuously arises. It is mentioned in the old books of *Fiqah* (Islamic jurisprudence) that if a father makes the *Nikāḥ* of his daughter, then she has no right to break it on attaining puberty, but I have concluded that a girl has that right, and if she does not like the match, she can refuse it. Similarly, there are so many issues of *Fiqah* which continuously arise, and a number of them will come up in the future.

We are not concerned with details of whether Islam gave a specific form of government to the Prophet^{sa}, because there are various forms of government. The form of the government of England is different from America, America's from Russia, and Russia's from Germany. However, due to these differences, we cannot say that one is a government and that the other is not. Government means that a specific organization should be chosen and established within national boundaries, and the reigns of the people should be entrusted in the hands of a

person or a party. Thus, we have to look at whether Islam enjoins an organization or not, irrespective of how different it may be from others, and whether the Prophet^{sa} implemented that organization or not.

Islam Ordains a National and Legal Organization

There is no doubt that Islam does not favour kingdoms, for kingship has a specific significance which Islam does not permit. The Prophet^{sa} said, concerning himself, that he was not a king, and he did not use the word king for his Khulafā'. However, this does not mean that Islam does not favour any religious national organization. If some form of an organization is proven from the Holy Quran and Islam, then we can say that though Islam opposes kingdoms, it establishes a specific form of organization in its place, and that is a part of the religion of Islam. As it is religious, its establishment is essential for Muslims as far as they have power. Government is, in fact, a name of national boundaries and the implementation of specific rules within it. It is not the name of a particular form. National boundaries and enforcement of specific rules are proven from the Holy Quran, as is clear from the verses which I have just quoted above. Since the elements of a national boundary, a specific law, citizenship, treaties, and foreigners are found, a particular form of government is proven. We do not call it a kingdom because that

word has a connotation which Islam does not approve of; nevertheless, the institution of a national and legal organization is proven. This is what we wish to prove; and we believe that Khilāfat is essential to establish that organization. Thus, Khilāfat is an Islamic organization, and not the outcome of an interim policy.

I agree that if the need for Khilāfat were denied, that would support the logic of Ali bin Abdur Razzaq. In one way or the other, that would also lead to rejection of the organization established by the Holy Prophet^{sa}. Those who deny Khilāfat without accepting this viewpoint are either fools or want to deceive people. Since it is proven that the Holy Quran ordains that national affairs and national organizations are a part of religion, and the fact that the Holy Prophet^{sa} implemented them makes them religious, his directives and guidance in these matters is sunnah, which is to be followed in the same way as the commands of *Ṣalāt* and Fasting etc. The demand for any concession in these is also a demand for a concession in the faith of Islam. This logic simultaneously affirms that as the commands of *Ṣalāt* and Fasting did not come to an end after the life of the Prophet^{sa}, so the commands concerning the nation's and country's organization have also not come to an end after his death. *Ṣalāt* and Fasting are necessary for the spiritual progress of a person, also necessary is the organization to enforce rules for the progress of a

country. As the assembly in *Ṣalāt* is a congregational worship that should be continued through his successors after him, similarly, other affairs should also be performed through his successors. The commands of *Ṣalāt* and Fasting, given by God Almighty, do not mean that after the death of the Prophet^{sa} there is no need to perform *Ṣalāt* and Fasting. Similarly, the Islamic directives to establish an organization do not mean that they will be impracticable later on. After the expiry of the first Imam, a second is appointed in his place. Similarly, the injunctions pertaining to the organizational system should remain in force through successors.

Reasons for Mutiny of Arabian Tribes

I think that it was due to this confusion—that the commands related to the organization were concerned only with the life of the Prophet^{sa}—that the Arab tribes rebelled after his death. They refused to pay Zakat. Their logic was that God Almighty did not authorize any one else to collect Zakat except the Prophet^{sa}. He said:

حُذِّمْنَ أَمْوَالَهُمْ صَدَقَةً

“O’ Muhammad^{sa}, take a part of their wealth as Zakat.” There is no mention of any one else being authorized to collect Zakat after him.

The Muslims did not accept their plea, although here, the Prophet^{sa} is particularly addressed. The

major argument of the apostates was that: “Only the Prophet^{sa}—and no one else—was authorized to collect Zakat”. This was the cause of their going astray. They thought that the commands related to the organization were not forever, but that they were concerned only with the life of the Prophet^{sa}. As I have proven, this idea is wrong. The fact is that just as the commands of *Ṣalāt* and Fasting have not come to an end after the Prophet^{sa}, so the commands related to a nation’s and country’s organization would not come to an end after his death. Like the assembly of *Ṣalāt*, which is a collective act of worship, other commands should also remain in practice through deputies among the Muslims.

The Details of Issue of Khilāfat

After this discussion of basic principles, I now address the details of the issue of Khilāfat. One should remember that a Prophet has a very close relationship with God Almighty. It is so intense that some people make the mistake of thinking that he himself is God, a type of mistake which the Christians made. Those who do not make this mistake consider a Prophet to be a human being. Due to the intensity of the attachment of a Prophet with God and the manifestations of His love, it never occurs to the followers that he will eventually die. It is not that they consider the Prophet immortal, but due to the intensity of their love, they presume that they will die first and

that Allah, the Almighty will greatly prolong the life of the Prophet. Therefore, there has never been any Prophet about whom his followers ever presumed that he will die and they will remain alive. Rather, every person (except those of little faith) presumes that the Prophet will remain alive and that they will die. This is why also adherents never discussed what would happen after the Prophet. At other times, people may discuss the consequences of the death of a certain person, but they have no such apprehensions during the life of a Prophet. The reason for this, I have already mentioned, is intense love. We also have personal experience of this.

A Personal Experience

Among us, there was no Ahmadi—except those whose hearts were diseased or whose faith was imperfect—who ever thought that the Promised Messiah^{as} would die and that he would outlive him. Young or old, children or elderly, men or women, all thought that they would die first and the Promised Messiah^{as} would remain alive. Due to the intensity of love and the close relationship that a Prophet has with God Almighty, his followers always imagine that Allah, the Almighty would bestow great longevity upon His Prophet. No one thinks that a Prophet will live forever, but they do think that they will die first and that the Prophet of God Almighty will continue to live in this world. Thus, on many occasions, young

men of eighteen to twenty came to the Promised Messiah^{as} and respectfully requested him to lead their funeral on the event of their death. We were surprised to hear young men making that request to the Promised Messiah^{as}—who was over seventy and not in good health—to lead the funeral on their deaths, as though they were sure that he would remain alive and they would die in his presence. Consequently, the thought would come to the minds of hundreds of people, ten to fifteen days after his death, that the Promised Messiah^{as} has not yet died. My own condition was such that, three days after the death of the Promised Messiah^{as}, I was on a walk with my friend to Dārul-Anwār. In those days, there was a preposition under discussion and it was considered very important. On my way back, I began pondering and meditated quietly. Instantly, a subtle point occurred to me, and I exclaimed that I have found the solution and will mention it to the Promised Messiah^{as} on reaching home, and I will tell him that on his demise, the enemies had made a query and I have found the answer, although at that time, three days had passed since his demise. Those who have tasted this love know what they thought in the lifetime of the Promised Messiah^{as}, and what the condition of their heart was on his death. The same was the condition of the Companions^{ra} of the Holy Prophet^{sa}. Their love with the Prophet^{sa} was unprecedented in history. It was very difficult for the Companions^{ra} to believe that the Holy Prophet^{sa} would

die and they would live, though they did not consider him God. They considered him a human being, but due to the intensity of their love, they could not expect such a thing to happen in their lifetime. What happened at the time of his death is a very clear illustration of this point.

Condition of Companions^{ra} on the Death of the Holy Prophet^{sa}

Aḥādīth and history reveal that when news of the death of the Prophet^{sa} spread, Ḥaḍrat Umar^{ra} stood up with sword in hand and said that the rumour was a mischief of the hypocrites; rather, the Prophet^{sa} was alive and had not died, he had gone to heaven to receive some command of God and would return in a short time and punish the hypocrites. He was so strong in his assertion that he declared that if anyone said that the Prophet^{sa} had died, he would kill him. After this, he paced back and forth in the mosque—impassioned and enraged—with sword in hand.⁸ This assertion appealed to the people so much that none of them felt any need to contradict it, even though it is clearly mentioned in the Holy Quran, about the Prophet^{sa}, that:

أَفَأَينُ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ

(Āl-e-‘Imrān, 3:145)

⁸ *As-Sīratul Ḥalbiyyah*, Vol. 3, p. 500, by Abul Farj Nuruddin Ali bin Ibrāhīm bin Ahmad, Published by Dārul Kutubil ‘Ilmiyyah Beirut, Lebanon. First edition, AH. 1422, AD. 2002.

“If Muhammad^{sa}, the Messenger of Allah, dies or is martyred, will you turn back on your heels?”

Despite a clear mention of this point in the Holy Quran, which revealed the death of the Prophet^{sa}, the Companions^{ra} were so shocked on his demise that many of them presumed that he had not died and treated the news as a rumour spread by the hypocrites. The reason for this was that they could not conceive, in the intensity of their love with the Prophet^{sa}, that he would die and they would live. Some of the Companions^{ra}, who were of a cooler temperament, feared that the people were being put to trial. They hurriedly brought Ḥaḍrat Abu Bakr^{ra}. When he arrived at the mosque, he saw the Companions^{ra} exclaiming that the hypocrites were liars and that the Holy Prophet^{sa} had not died but was alive. It was as if a condition of madness had overwhelmed them, just as I mentioned earlier, that I thought of telling the Promised Messiah^{as} the reply of the query raised by his enemies on his death. When Ḥaḍrat Abu Bakr^{ra} saw this condition of the people, he went to the room where the holy remains of the Prophet^{sa} had been laid. He enquired from Ḥaḍrat Ayeshah^{ra} the condition of the Prophet^{sa}. She told him that he had passed away. On hearing this, Ḥaḍrat Abu Bakr^{ra} raised the cloth from the face of the Prophet^{sa}, kissed his forehead, and said, “Allah, the Almighty will not combine two deaths upon you”, meaning that it is impossible that

on one side, you should pass away, and on the other, that death should also overtake your nation, and that they deviate from true faith. Then he came out, and standing upon the pulpit, he addressed the people that Muhammad^{sa}, the Messenger of Allah, had died, and he recited,

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإَيْنُ
مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ

(Āl-e-‘Imrān, 3:145)

After this, he said with great force, “O People! Muhammad, no doubt, was the Messenger of Allah, but now he has passed away. If any one of you worshipped Muhammad^{sa}, the Messenger of Allah, they should know that he has passed away, but if you worship God, then know that your God is alive and that death will never overtake Him.” Ḥaḍrat Umar^{ra}, who was standing by leaning on his sword, waiting that when Ḥaḍrat Abu Bakr^{ra} descends from the pulpit he would behead him, heard this verse and a veil was immediately removed from his eyes. His knees began trembling, his hands began shivering along with his body, and he fell to the ground out of weakness. The other Companions^{ra} also admitted that their eyes had been veiled, but when they heard this verse from Ḥaḍrat Abu Bakr^{ra}, everything became clear to them. Their whole world became dark and they wandered the streets of Medina weeping, and reciting:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإَيْنُ

مَاتَ أَوْ قَتِلَ انْقَلَبْتُ عَلَىٰ أَعْقَابِكُمْ ٩

The couplet of Ḥaḍrat Ḥassān^{ra} also reveals this condition:

كُنْتُ السَّوَادَ لِنَاظِرِي فَعِمِيَ عَلَيْكَ النَّاطِرُ
مَنْ شَاءَ بَعْدَكَ فَلَيْمْتُ فَعَلَيْكَ كُنْتُ أَحَاذِرُ 10

“O’ Prophet of God! You were the pupil of my eye. Now, on your death, my eye has become blind. It was only you concerning whom I feared death. Now, after your demise, whoever may die, I cannot have any concern.”

No Consideration on Succession of a Prophet in his Lifetime

When the condition of the hearts and minds of people in the life of a Prophet is such, it can be understood that God and His Prophet save them from the agony of facing it. This sensitive issue, of what will happen after the death of a Prophet, is stated in subtle words. The nation does not give much attention to this issue, nor does it ponder over what will happen after the Prophet. It is not proven from any source that

⁹ *As-Sīratun Nabawiyyah*, Vol. 4, pp. 182-183, by Abu Muhammad Abdul Mālik bin Hishām bin Ayyūb Al-Himyarī Al-Mu‘āfirī, published by Dārul Kutubil ‘Ilmiyyah, Beirut, Lebanon. First edition, AH. 1420, AD. 2000.

¹⁰ *Sharha Dīwān Ḥassān bin Thābit Al-Anṣārī*, p.165. Edited by Abdur Raḥmān Al-Barqūṭī. Published by Al-Maṭba‘ Raḥmāniyyah, Egypt. AH 1347, AD 1929.

the Prophet^{sa} was ever asked, “O Messenger of Allah, when you pass away, then what will happen? Will there will be Khilāfat, or parliament, or a committee to look after the affairs of the Muslims?” Only a hard-hearted person can speak on such matters, or one who is devoid of love for a Prophet and unaware of his greatness. The *Aḥādīth* show that the Companions^{ra} enquired from him about many problems and received information by putting questions, but the issue of succession was one which the Companions^{ra} could not ask about, nor could they think of it, for they thought that he would outlive them. Thus, this issue, to some extent, remained veiled, and the death of the Prophet^{sa} was the real time of its disclosure.

These were the state of affairs at the time of the death of the Prophet^{sa}. Upon his demise, the Companions^{ra} felt a great shock. It was the first time they realized that it was possible for the Prophet^{sa} to be separated from them; for the first time, the importance of their need for an organization, in accordance to the ways and wishes of the Prophet^{sa}, dawned upon them in its true significance, and they began to reflect on its different aspects. No doubt, the details of the organization are present in the Holy Quran, but they remained veiled to them and they never discussed them. They read them in some other context. They did not interpret them in such ways as would reveal to them what they should do after the death of the Prophet^{sa}.

**Every Prophet has Two Lives (I) Personal,
(II) National**

There is Divine wisdom working behind this devoted love, because there are two lives of a Prophet—one is personal and the other is national. Allah, the Almighty initiates both these lives by revelation. The personal life of a Prophet starts with revelation as follows: When he is thirty or forty years old, revelation begins descending upon him, and he is called a Messenger for the guidance and purification of people. As a result of these revelations, he sees extraordinary blessings of Allah, the Almighty descending upon him, and feels a new vigour, a new life, and new nobility.

The national life of a Prophet also starts with revelation. When he passes away, the organization which is initiated after his demise is not based on any ready-made scheme. Rather, an instant change occurs, and Allah, the Almighty diverts the hearts of people toward that organization by an indirect revelation.

**Prophet's Personal Life is First
Manifestation of Divine Power and his
National Life is Second**

Just as Allah, the Almighty starts the personal life of a Prophet with revelation, in the same way, his national life, which starts after his demise, begins with revelation. Thus, there is a resemblance between the two. This is why the Promised Messiah^{as} has named it

the Second Manifestation of Divine Power. The First Manifestation of Divine Power is the personal life of the Prophet, and the Second Manifestation is his national life. Since Allah, the Almighty lays the foundations of his national life with revelation and by His Divine Power, He keeps its details veiled from the eyes of people in the life of the Prophet. When the Prophet passes away, Allah, the Almighty diverts the attention of people to the details of this life by indirect revelation. It is stated in the Gospels that after the demise of ‘Īsa^{as} (Jesus Christ), his disciples gathered at one place, and the Holy Spirit descended upon them and they started speaking many different languages. Though the authors of the Gospels have turned it into an absurd story, the incident makes it clear that after the assumed demise of Christ, there was a sudden change in the hearts of the disciples, of which they had no hint of before. They had to attribute this change to Divine Power. In short, Allah, the Almighty starts the new life of a Prophet like the personal one, with His revelation and Divine Power. That is why the details of his new life are kept veiled from the eyes of people during the life of Prophet.

A Look in the Dispute of “*Qirṭās*” [Folio]

Here I want to mention an interesting incident. There has been a prolonged dispute between the Shias and Sunnis, which is called the dispute of *Qirṭās* [folio]. It is mentioned in *Aḥādīth* that when the Holy

Prophet^{sa} was suffering severely in his final illness, he asked the Companions^{ra} to bring a folio, a pen, and inkpot, so that he might dictate for them something which would keep them rightly guided. The Shias assert that the Holy Prophet^{sa} wanted to dictate that Ḥaḍrat Ali^{ra} would be the Khalīfah after him, and that he should be honoured as their Imam. They say that Ḥaḍrat Umar^{ra} did not let him dictate, and asked the people to leave the matter, saying that the Holy Prophet^{sa} was in great suffering, and it was not advisable to trouble him, and that the Holy Quran being sufficient as guidance, nothing else was required. The Shias call this the connivance of Ḥaḍrat Umar^{ra}, that in order to usurp sovereignty from Ḥaḍrat Ali^{ra}, he did not let the Holy Prophet^{sa} dictate a will. They say that if he had let the Holy Prophet^{sa} dictate a will, he would have dictated in favour of Ḥaḍrat Ali^{ra}. There are many answers to this objection, but I will give only two at this time.

First, if the Holy Prophet^{sa} wanted to dictate a will of Khilāfat in favour of Ḥaḍrat Ali^{ra}, then why, on the intervention of Ḥaḍrat Umar^{ra}, did he not ask again for the pen and inkpot? He, after all, should know that the attempt of Ḥaḍrat Umar^{ra}, being an enemy of Ḥaḍrat Ali^{ra} (God forbid), could not benefit Ḥaḍrat Ali^{ra} in any way. In such a situation, the Holy Prophet^{sa} would have surely asked of Ḥaḍrat Umar^{ra} the reason for his conduct. He, no doubt, was suffering, but he did not take any notice of it. He could have ordered that the

pen and inkpot be brought quickly, so that he might dictate something, but he did not ask for the pen and inkpot a second time. When Ḥaḍrat Umar^{ra} said that the Book of God was sufficient as guidance, the Holy Prophet^{sa} kept quiet. It clearly means that the Holy Prophet^{sa} wanted to dictate the same thing as was stated by Ḥaḍrat Umar^{ra}. After hearing the commitment of the Companions^{ra} to act according to the Book of God, the Holy Prophet^{sa} felt no need to dictate a separate will. Therefore, this incident does not convict Ḥaḍrat Umar^{ra} in any way, rather it shows how close his thinking was to that of the Holy Prophet^{sa}.

The second answer, which provides great historical evidence as a conclusive rebuttal of the baseless ideas of the Shias, is the following: On such occasions, a will is dictated by a person who is on his death bed. If the will is not dictated at that time, then there no opportunity is left to do so. However, a person who has hope that Allah, the Almighty will grant him recovery from a simple ailment gives no importance to a will and considers it useless to trouble himself with it. When we consider these incidents in light of the circumstances which the Companions^{ra} faced on the demise of the Holy Prophet^{sa}, we find that Ḥaḍrat Umar^{ra} had no notion of taking sovereignty in his hands when the Holy Prophet^{sa} was about to depart. When the Holy Prophet^{sa} passed away, the shock was so severe and sudden, and so contrary to expectations,

that it made Ḥaḍrat Umar^{ra} somewhat senseless, and he did not believe in any way that the Holy Prophet^{sa} had passed away. He was the one who, even after the demise of the Holy Prophet^{sa}, did not believe that he had passed away, and whose heart was full of the hope of his revival, and who came forward with a sword in his hand announcing that whoever would say that the Holy Prophet^{sa} had died would be killed. How can it be imagined that such a person assumed that the Holy Prophet^{sa} was about to die and stopped him from dictating something in favour of Ḥaḍrat Ali^{ra}. Rather, when we consider events from the perspective of the Shias, we find that certain doubts may possibly be raised against Ḥaḍrat Ali^{ra}, who appeared to be expecting the demise of the Holy Prophet^{sa}. On the other hand, Ḥaḍrat Umar^{ra}, in the intensity of love, appeared to be expecting his recovery from what he believed was a simple ailment, and hoping that he would not die. Thus, this situation, from the Shia perspective, raises some questions about Ḥaḍrat Ali^{ra}. However, it does not malign Ḥaḍrat Umar^{ra}; indeed, it proves his nobility, righteousness, and excellence.

Allah, the Almighty Starts National Life of a Prophet with Revelation

I was pointing out that after the demise of a Prophet, Allah, the Almighty starts his national life by revelation. Therefore, Allah, the Almighty keeps the establishment of Khilāfat and its details veiled until

the demise of the Prophet. In the circumstances under which the Holy Prophet^{sa} passed away, some Companions^{ra} initially considered that he had not passed away, but when they came to know of his demise, they were struck with shock and grief. They started agonizing over what should be done and what steps should be taken to continue the mission of the Holy Prophet^{sa}? In such confusion and pain, they moved here and there, and consequently, in a short time, they were divided into two groups, which, later on, became three.

Three Groups of Companions^{ra} after the Demise of the Holy Prophet^{sa}

One group thought that, after the Holy Prophet^{sa}, there should be a person who would establish an Islamic system. They thought that as the family members of the Holy Prophet^{sa} were considered the best judges of his wishes, thus, a Successor should be from the family of the Holy Prophet^{sa}, and not from any other family. They believed that if a Successor were chosen from another family, people would not obey him, and thus the Islamic organization would be jeopardized. If the Khalīfah was chosen from his family, then the people, who were used to obeying the family of the Holy Prophet^{sa} would obey him willingly as well, just as when a king dies and his son becomes his Successor people obey him willingly, just as they obeyed the father.

The other group thought that the condition of choosing from the family members of the Holy Prophet^{sa} was not necessary. The purpose was to have a Successor to the Holy Prophet^{sa}. They thought that whoever was more competent should be entrusted with the responsibility.

This second group was further divided in two sections. Although they agreed that there should be a Successor of the Holy Prophet^{sa}, they differed on which people the Successor should be from. One group was in favour of a person who had been under his supervision for a long time, and for this, the deserving person should be from the *Muhājirīn* [Immigrants], and especially the Quraish, whom the Arabs would obey willingly. The other group thought that, as the Holy Prophet^{sa} passed away in Medina where the *Anṣār* [Helpers] were in majority, they could fulfil this obligation best.

Dispute between *Muhājirīn* and *Anṣār*

A dispute arose between the *Anṣār* and *Muhājirīn*. The *Anṣār* thought that, as the Holy Prophet^{sa} lived among them during that part of his life which was related to an organizational system, and as there had been no such system in Mecca, they could understand the system better than any one else and were thus entitled to Khilāfat. Their second argument was that as the territory, i.e. Medina, belonged to them, their word would carry more weight than that of the

Muhājirīn. Therefore, they thought that the Successor of the Holy Prophet^{sa} should be from the *Anṣār* and not from the *Muhājirīn*. Contrary to this, the *Muhājirīn* said that their companionship with the Holy Prophet^{sa} was longer than that of the *Anṣār*, thus, they could understand the religion better. People were still considering this dispute and had not yet resolved it when the group in favour of the *Anṣār* gathered in the verandah of Bani Sa‘dah and started consulting with one another. They were inclined towards the appointment of Sa‘d bin Ubadah, leader of Khazraj and a recognized Chief, as Khalīfah. During this discussion, the *Anṣār* argued that they were the owners of the country, its lands, and its properties; therefore, it is better for Islam that the Khalīfah be from them. They thought no person more competent for the post than Sa‘d bin Ubadah. While this discussion was taking place, some said: What if the *Muhājirīn* reject this arrangement. Someone said that they would reply *مِنَّا أَمِيرٌ وَمِنْكُمْ أَمِيرٌ* “one Amīr from us and one from you”. Sa‘d, who was a wise man, called this the first weakness; saying that *مِنَّا أَمِيرٌ وَمِنْكُمْ أَمِيرٌ* “one Amīr from us and one from you”, denotes complete ignorance about the concept of Khilāfat. Such a situation would hurt Islam. When the *Muhājirīn* learned of what was happening, they went there in a hurry, for they knew that if the Khalīfah was not from the *Muhājirīn*, the Arabs would not submit to him. No doubt, the *Anṣār* were the majority in Medina, but all

of Arabia honoured the nobility and greatness of the Meccans. The *Muhājirīn* thought that if the Khalīfah were from the *Anṣār*, the Arabs would be put to a great crisis and there might be many who would not be able to preserve their faith in the face of such a crisis. Consequently, all of the *Muhājirīn* went there, and among them were Ḥaḍrat Abu Bakr^{ra}, Ḥaḍrat Umar^{ra}, and Ḥaḍrat Abu Ubaidah^{ra}.

Ḥaḍrat Umar^{ra} later recalled: “I had prepared an eloquent speech for this occasion. I had planned to deliver it immediately upon arrival so that it would convince all of the *Anṣār*, and they would have no alternative but to elect a Khalīfah from the *Muhājirīn* rather than *Anṣār*. When we arrived, Ḥaḍrat Abu Bakr^{ra} stood up to make an address, and I did not expect anything exceptional from him, but by God, he presented all the points that I myself had thought of. In addition, he put forth more of his own arguments. Then I understood that I was no match to Ḥaḍrat Abu Bakr^{ra}.”¹¹

The *Muhājirīn* pointed out the necessity of an Amīr from the Quraish, and quoted a saying of the Holy Prophet^{sa}, الْأَئِمَّةُ مِنَ الْقُرَيْشِ, “The Amīrs should be from Quraish”.¹² They also pointed out that they

¹¹ *Al-Kāmil fit Tārīkh*, Vol. 2, pp.328, 329, by ‘Izzuddin Abul Hasan Ali bin Abul Karam Muhammad bin Muhammad bin Abdul Karīm bin Abdul Wāḥid Ash-shībānī, known as Ibnul Athīr, publisher Dāru Ṣādir, Dār Beirut, AH 1385, AD 1965.

¹² *Musnad Ahmad bin Hambal*, Vol.3, p.129, Hadith No. 12332, by Ahmad bin Muhammad bin Hambal bin Hilāl bin Asad, Published by Baitul Afkār Ad-Dauliyya, Al-Riāḍ, AH 1419, AD 1998.

Note: Volume and page No. are according to *Nuskha Maimaniyyah*.

were the first to accept Islam and narrated the sacrifices that they had made for Islam. Habāb bin al-Mundhir of Khazraj opposed this, and said that they could not accept a Khalīfah from the *Muhājirīn*, and that if the *Muhājirīn* could not agree to this and strongly insisted upon their view, then *مِنَّا أَمِيرٌ وَمِنْكُمْ أَمِيرٌ*, “one *Amīr* from us and one from you” should be acted upon. Ḥaḍrat Umar^{ra} asked him to be careful of what he was saying and pointed out that the Holy Prophet^{sa} has said that having two *Amīrs* at one time is unlawful.¹³ (This indicates that there were such traditions in which the Holy Prophet^{sa} had elaborated the system of Khilāfat, but, in his lifetime, the Companions^{ra} did not pay much attention to them. The reason for this is the Divine wisdom that I have mentioned before.) Thus, Ḥaḍrat Umar^{ra} concluded that the demand of making one *Amīr* from each group did not satisfy reason or sharia.

Election of Ḥaḍrat Abu Bakr^{ra}

After some discussion, Ḥaḍrat Abu Ubaidah^{ra} stood up and addressed the *Anṣār* saying: You were the first people outside Mecca who accepted Islam; now do not be the first to pervert the principles of religion after the demise of the Holy Prophet^{sa}. This had such a deep impact on them that Bashir bin Sa‘d Khazraji stood up and addressed his people: “This is

¹³ Ibid p.329.

true that the help and support that we offered and the services we rendered to the Holy Prophet^{sa} were not for any worldly gains or to attain sovereignty after him. They were only for the sake of God. The main concern now is not about the right to Khilāfat but about the obligation to Islam. From this perspective, the Amīr should be from the *Muhājirīn*, for they were blessed with the company of the Holy Prophet^{sa} for a long time.” The debate continued for some time, and within half an hour or so, the people came around to the view that the Khalīfah should be from the *Muhājirīn*. Then Ḥaḍrat Abu Bakr^{ra} nominated Ḥaḍrat Umar^{ra} and Ḥaḍrat Abu Ubaida^{ra} for this post, and asked everyone to enter into the *Bai‘at* (allegiance) of any one of them, but both declined the proposition and said that they would pledge allegiance to the person whom the Holy Prophet^{sa} made the Imam of *Ṣalāt*, and who was the best among the *Muhājirīn*. In other words, there was no one better suited to Khilāfat than Ḥaḍrat Abu Bakr^{ra}. On this, the people started taking the pledge of *Bai‘at* at the hand of Ḥaḍrat Abu Bakr^{ra}. Ḥaḍrat Umar^{ra} was the first to take the *Bai‘at*, then Ḥaḍrat Abu Ubaida^{ra} and after him, Bashir bin Sa‘d Khazraji^{ra}. After them, the tribe of Aus and the people of Khazraj started taking *Bai‘at*. The people were so enthusiastic, that in their eagerness, they nearly trampled Sa‘d, who was ill and was unable to get up. Within a short time, all except Sa‘d and Ḥaḍrat Ali^{ra} took the *Bai‘at*. Sa‘d’s son also took the *Bai‘at*.

Ḥaḍrat Ali^{ra} did the same after a few days. According to some traditions, Ḥaḍrat Ali^{ra} took *Bai'at* after three days, and according to others, after six months. The traditions mentioning six months also add that Ḥaḍrat Ali^{ra} could not take the *Bai'at* of Ḥaḍrat Abu Bakr^{ra} because he was busy looking after Ḥaḍrat Fatimah^{ra} who was ill at that time. When he came to Ḥaḍrat Abu Bakr^{ra} to take the *Bai'at*, he apologized for the delay, due to the illness of Ḥaḍrat Fatimah^{ra}.¹⁴

Election of Ḥaḍrat Umar^{ra}

On his deathbed, Ḥaḍrat Abu Bakr^{ra} sought the advice of the Companions^{ra} on who should be appointed the next Khalīfah. The majority gave their opinion in favour of Ḥaḍrat Umar^{ra}. Some of them raised only one concern, that Ḥaḍrat Umar^{ra} was very strict by nature and he might be hard on people. Ḥaḍrat Abu Bakr^{ra} said that the harshness of Ḥaḍrat Umar^{ra} would vanish when he is burdened with the responsibility. Thus, all the Companions^{ra} agreed upon the Khilāfat of Ḥaḍrat Umar^{ra}. As the health of Ḥaḍrat Abu Bakr^{ra} was very poor, he, with the support of his wife Asma^{ra}, with trembling hands and feet, went to the mosque and addressed all the Muslims, and said, “I have continuously deliberated on who

¹⁴ *Al-Kāmil fit Tārīkh*, Vol. 2, p. 331, by ‘Izzuddin Abul Hasan Ali bin Abul Karam Muhammad bin Muhammad bin Abdul Karīm bin Abdul Wāhid Ash-shībānī, known as Ibnul Athīr, publisher Dāru Ṣādir, Dār Beirut, AH 1385, AD 1965.

should be your Khalīfah after my demise. After much contemplation and prayer, I have decided to nominate Ḥaḍrat Umar^{ra} as Khalīfah. So Ḥaḍrat Umar^{ra} will be the Khalīfah after me.”¹⁵ All of the Companions^{ra} and others agreed to this Khilāfat and took *Bai‘at* of Ḥaḍrat Umar^{ra} after the demise of Ḥaḍrat Abu Bakr^{ra}.

Election of Ḥaḍrat Usman^{ra}

When Ḥaḍrat Umar^{ra} was injured and realized that his demise was imminent, he nominated six persons and advised them to elect the Khalīfah from among themselves. They included Ḥaḍrat Usman^{ra}, Ḥaḍrat Ali^{ra}, Ḥaḍrat Abdur Rahman bin ‘Auf^{ra}, Ḥaḍrat Sa‘d bin Al-Waqqāṣ^{ra}, Ḥaḍrat Zubair^{ra}, and Ḥaḍrat Talhah^{ra}¹⁶. In addition to them, he included Ḥaḍrat Abdullah bin Umar^{ra} as advisor, but did not declare him as entitled to Khilāfat. He also admonished that these people should give their verdict within three days, and Suhaib^{ra} should lead the prayer during that period of time. He appointed Miqdād bin Al-Aswad^{ra} to oversee the consultation and election process and directed him to gather the Electoral College at one place and to guard them. He issued more directions, the people should take the *Bai‘at* of the person who is elected by the majority of votes, and if any one

¹⁵ *Al-Kāmil fī Tārīkh*, Vol. 2, p. 425, by ‘Izzuddin Abul Hasan Ali bin Abul Karam Muhammad bin Muhammad bin Abdul Karīm bin Abdul Wāḥid Ash-shībānī, known as Ibnul Athīr, publisher Dāru Ṣādir, Dār Beirut, AH 1385, AD 1965.

¹⁶ *Ibid*, p. 66.

declines to do so, then he should be killed. If there be three votes on each side, then Ḥaḍrat Abdullah bin Umar^{ra} would recommend who the Khalīfah should be. If the members of Electoral College do not agree to the decision of Abdullah bin Umar^{ra}, then the person favoured by Abdur Rahman bin ‘Auf^{ra} should be appointed as Khalīfah.

These five persons discussed this matter (as Talhah^{ra} was not in Medina at that time), but could not come to any conclusion. After a very long time, Ḥaḍrat Abdur Rahman bin ‘Auf^{ra} asked if anyone wanted to withdraw his name, but all of them remained quiet. On this, Ḥaḍrat Abdur Rahman bin ‘Auf^{ra} withdrew his name, then Ḥaḍrat Usman^{ra} withdrew his name, and then two others did the same. Ḥaḍrat Ali^{ra} remained quiet. Finally, the members of the Electoral College took a pledge from Ḥaḍrat Abdur Rahman bin ‘Auf^{ra} that he would be completely impartial, and entrusted the responsibility of making the decision to him. For three days, Ḥaḍrat Abdur Rahman bin ‘Auf^{ra} visited every house in Medina to obtain the opinion of every man and women about the issue. All of them expressed their agreement to the Khilāfat of Ḥaḍrat Usman^{ra}. Thus, he gave his verdict in favour of Ḥaḍrat Usman^{ra} and he became the Khalīfah.

Election of Ḥaḍrat Ali^{ra}

After this, Ḥaḍrat Usman^{ra} was martyred and the Companions^{ra} who were present in Medina—witnessing that discord was spreading among the Muslims—persuaded Ḥaḍrat Ali^{ra} to accept the *Bai‘at* of the people. On the other hand, some miscreants also rushed to Ḥaḍrat Ali^{ra} and told him that the Islamic state was facing the risk of destruction. They pleaded that he should accept the *Bai‘at* of the people in order to dispel fear and to establish safety and peace. In short, he was compelled to accept the *Bai‘at* and he took the responsibility after declining many times. Some of the eminent Companions^{ra} were not present in Medina, and some were forced to take the *Bai‘at*. It is related that Hakim bin Jablah and Malik Ashter were sent with some aides to force Ḥaḍrat Talhah^{ra} and Ḥaḍrat Zubair^{ra} to take the *Bai‘at* at the point of the sword. They brandished their swords before them and asked them to take the *Bai‘at* of Ḥaḍrat Ali^{ra} or they would kill them. According to some traditions, they were brought dragging on the ground for *Bai‘at*. Obviously, such an expression of allegiance cannot be called *Bai‘at*. Further, they took the *Bai‘at* on the condition that Ḥaḍrat Ali^{ra} would take revenge from the murderers of Ḥaḍrat Usman^{ra}. However, later, when they felt that Ḥaḍrat Ali^{ra} was not taking any prompt action, they abandoned their *Bai‘at* and went from Medina to Mecca.

Declaration of Jihad by Ḥaḍrat Ayesah^{ra}

A group from those who were involved in the murder of Ḥaḍrat Usman^{ra} convinced Ḥaḍrat Ayesah^{ra} to declare Jihad to get revenge for the blood of Ḥaḍrat Usman^{ra}. Thus, she issued a declaration of Jihad and called on the Companions^{ra} for help. Ḥaḍrat Talhah^{ra} and Ḥaḍrat Zubair^{ra} joined her. As a result, the armies of Ḥaḍrat Ali^{ra} and Ḥaḍrat Ayesah^{ra}, Ḥaḍrat Talhah^{ra}, and Ḥaḍrat Zubair^{ra} fought a battle called the Battle of Jaml. In the very beginning of the war, Ḥaḍrat Zubair^{ra}, on hearing a prophecy of the Holy Prophet^{sa} from Ḥaḍrat Ali^{ra}, left the battle and swore not to fight against him. He admitted that he was wrong in his interpretation. Ḥaḍrat Talhah^{ra} also gave the pledge of *Bai'at* of Ḥaḍrat Ali^{ra} before his demise. It is mentioned in traditions that when Ḥaḍrat Talhah^{ra} was dying from mortal wounds, somebody passed by him, and he asked that person which group he belonged to. He told him that he belonged to Ḥaḍrat Ali's^{ra} group. On this, Ḥaḍrat Talhah^{ra} put his hand in his hand and said, "Your hand is the hand of Ḥaḍrat Ali^{ra}, and I enter into the *Bai'at* of Ḥaḍrat Ali^{ra}." ¹⁷ In short, the differences of the Companions^{ra} were settled at the time of the battle of Jaml, but the

¹⁷ *Al-Kāmil fit Tārīkh*, Vol. 3, p. 243, by 'Izzuddin Abul Hasan Ali bin Abul Karam Muhammad bin Muhammad bin Abdul Karīm bin Abdul Wāḥid Ash-shībānī, known as Ibnul Athīr, publisher Dāru Ṣādir, Dār Beirut, AH 1385, AD 1965.

dispute of Ḥaḍrat Muawiyah^{ra} remained unsettled, and that became the cause of the battle of Ṣafīn.

Battle of Ṣafīn

In this battle, the comrades of Ḥaḍrat Muawiyah^{ra} made a clever move and raised the Qurans on their spearheads, and declared that they would consent to the verdict of the Quran, and for this, arbiters should be appointed. On this, the mischievous people who were involved in the conspiracy of Ḥaḍrat Usman's^{ra} murder, and who, just after his martyrdom, associated themselves with Ḥaḍrat Ali^{ra} to protect themselves, started pressuring Ḥaḍrat Ali^{ra} to appoint arbiters. Ḥaḍrat Ali^{ra} refused vehemently, but the mischievous persons, and other weak-natured persons who fell prey to their connivance, forced Ḥaḍrat Ali^{ra} to appoint arbiters. Ḥaḍrat 'Amr bin Al-'Āṣ from the side of Ḥaḍrat Muawiyah^{ra}, and Ḥaḍrat Abu Musa Ash'ari from the side of Ḥaḍrat Ali^{ra}, were appointed arbiters. The issue to be settled was the murder of Ḥaḍrat Usman^{ra}, under the condition that the decision would be according to the Holy Quran. However, 'Amr bin Al-'Āṣ and Abu Musa Ash'ari, after consultation, decided that Ḥaḍrat Ali^{ra} and Ḥaḍrat Muawiyah^{ra} should be dissolved from their offices, for it was they who had put all the Muslims to trouble, and then, the Muslims should be allowed to decide freely to elect the Khalīfah of their choice. They were not appointed to make a decision in this respect.

Nevertheless, they called upon an assembly of people to announce their decision. Ḥaḍrat ‘Amr bin Al-‘Āṣ asked Ḥaḍrat Abu Musa Ash‘ari to announce his decision first, and said that he would do the same after him. Ḥaḍrat Abu Musa announced the dismissal of Ḥaḍrat Ali^{ra} from his office. After this, Ḥaḍrat ‘Amr bin Al-‘Āṣ stood up and said, Abu Musa has dismissed Ḥaḍrat Ali^{ra} from his office, and I agree with him in this respect and remove Ḥaḍrat Ali^{ra} from Khilāfat, but I do not dismiss Muawiyah, rather, I reinstate him to his office. (Ḥaḍrat ‘Amr Bin Al-‘Āṣ himself was a very pious man, but, at this time I do not want to enter into a discussion of the reasons behind his decision.) On this, the companions of Ḥaḍrat Muawiyah^{ra} started saying that the arbiters had given their verdict in favour of Ḥaḍrat Muawiyah^{ra} instead of Ḥaḍrat Ali^{ra}. However, Ḥaḍrat Ali^{ra} refused to accept this decision, because the arbiters were not appointed for this purpose, and their decision was not based on any Quranic injunction. On this, the same hypocrite associates of Ḥaḍrat Ali^{ra}, who had pressured him to appoint arbiters, started questioning him as to why arbiters were appointed when there could not be any arbiter in religious matters. Ḥaḍrat Ali^{ra} replied that first of all, there was a provision in the agreement that the decision would be according to the Quran, which had not been followed, and secondly, the arbiter was appointed on their demand, and now they were questioning the authenticity of that

appointment. They responded, “We committed a mistake, and we do cut a sorry figure, but the question is, why did you listen to us? Therefore, we have become sinners and so have you. Now, we have sought Allah’s forgiveness, so you should do the same. You should confess that whatever you did was not lawful.” Their purpose was that in the case of Ḥaḍrat Ali’s^{ra} denial, they would separate themselves from his *Bai‘at*, under the pretext that since he acted against Islam, they could not remain in his *Bai‘at*. Even if he admitted his mistake and repented by seeking Allah’s forgiveness, his Khilāfat would become null and void, because such a person who committed an immense mistake could not remain Khalīfah. On hearing these arguments, Ḥaḍrat Ali^{ra} replied, “I have not committed any mistake. The matter for which I appointed an arbiter was within the provisions of Islamic sharia. Furthermore, at the time of their appointment, I clearly mentioned that I shall accept their decision if and only if it is based on the Quran and *Aḥādīth*. Otherwise, it would not be binding on me. As they did not follow this condition and did not give their verdict on that matter for which they were appointed, therefore, their decision is not binding on me.” However, the hypocrites did not accept the plea of Ḥaḍrat Ali^{ra} and separated themselves from his *Bai‘at*. They were called the *Khawārij* (Secessionists). They made this innovation in religion, that no Khalīfah is worthy of utter submission on the

part of the people, and that all decisions should be according to the verdict of the majority of Muslims, because to honour a ruler as worthy of complete submission from the people is against this verse¹⁸: لا حُكْمَ إِلَّا لِلَّهِ “There is no judge except Allah.”

The Doctrine of Unelected Khilāfat of Ḥaḍrat Ali^{ra}

This was the first disagreement in the matter of Khilāfat. At that time, the people who were in favour of Ḥaḍrat Ali^{ra} started refuting those objections. While doing so, the prophecies of the Holy Prophet^{sa} about Ḥaḍrat Ali^{ra} were also discussed in detail, and some of the miscreants stressed that debate on Khilāfat was unnecessary because the Khilāfat of Ḥaḍrat Ali^{ra} was based, not on an electoral decision, but on the prophecies of the Holy Prophet^{sa} about him. Therefore, he was the Khalīfah appointed by the Holy Prophet^{sa} without the need for any electoral decision.

This is the same as if someone, while discussing me as Muṣṭaḥ Ma‘ūd [the Promised Reformer], should say that he pledges allegiance to me as Khalīfah because there are prophecies of the Promised Messiah^{as} about me, and not because my Khilāfat was established through the majority vote of the

¹⁸ *Al-Kāmil fit Tārīkh*, Vol. 3, p. 335, by ‘Izzuddin Abul Hasan Ali bin Abul Karam Muhammad bin Muhammad bin Abdul Karīm bin Abdul Wāḥid Ash-shībānī, known as Ibnul Athīr, publisher Dāru Ṣādir, Dār Beirut, AH 1385, AD 1965.

Community. The moment anyone starts thinking on these lines, he will start moving toward destruction. It is because, by doing so, the feeling for the sanctity of the system of Khilāfat gives way to the idea of *Imāmat* of one appointed person.

In short, some of the “*Ghālīs*”¹⁹ [extremists] presented an interpretation from the prophecies of the Holy Prophet^{sa} that Ḥaḍrat Ali’s^{ra} Khilāfat was only due to those prophecies, and not because of any election. Gradually, they inclined more and more towards the view that Ḥaḍrat Ali^{fa} was, in fact, an Imam by appointment. To them, the concept of Khilāfat, as had been generally believed by the Muslims, was invalid. Instead, whenever there is a need, an Imam is appointed by the special command of God Almighty, and he becomes the source of guidance and direction for the people.

Three Groups of Muslims in Reference to Khilāfat

Due to these differences concerning Khilāfat, the Muslims were divided into three groups with different concepts, as following:

(1) “Khilāfat is in the sense of Succession, and there should be a Successor to the Holy Prophet^{sa}. The method of the appointment of a Khalīfah is that he should be elected by the majority of the Muslims, or

¹⁹ Literally, those who exceeded the limits. (Publishers)

in accordance with an electoral process agreed by the ummah. Such a person is appointed as Khalīfah and submission to him is obligatory on Muslims.” The group holding this belief is called Sunni.

(2) “Authority belongs to God. To consider a human being worthy of obedience amounts to apostasy. Decisions should be based on the opinion of the majority, and Muslims are at liberty to appoint whomsoever they desire.” Those who hold these views are referred to as *Khawārij* (Secessionists.)

(3) “The people do not appoint an Amīr (leader), rather, it is God Who appoints the Amīr. He appointed Ḥaḍrat Ali^{ra} as Imam, and after him, appointed eleven more Imams. The last Imam is still alive, but is hidden.” This group holding these beliefs is referred to as Shia. Among them, there is a sect that believes in the continuous necessity of a living and visible Imam. They are referred to as *Ismā‘īliyyah Shia*.

Khilāfat-e-Ahmadiyya

This is the history of the Khilāfat immediately after the Holy Prophet^{sa}. Now I turn to the Khilāfat which was established after the Promised Messiah^{as}. The Ahmadiyya Jamā‘at was in the same state of mind during the lifetime of the Promised Messiah^{as} as were the Companions^{ra} of the Holy Prophet^{sa} during his lifetime. All of us believed that the Promised Messiah^{as} would not die as yet. As a result, we never thought, even for a moment, about what would

happen after his demise. I, at that time, was not a child. I was a young man, I used to write articles, and was editor of a magazine. I say on oath that I never thought, for a minute, or even for a second, that the Promised Messiah^{as} would die, even though, in the last years of his life, there were a series of revelations about his demise. In his last days, such revelations increased manifold. Despite the fact that there were revelations and visions specifying the date etc. of the demise of the Promised Messiah^{as}, and we used to read *Al-Waṣiyyat* (The Will), we still presumed that these things would probably happen after two centuries. Thus, the thought of what would happen after the demise of the Promised Messiah^{as} never crossed our minds. Since we had assumed that he would not die in our lifetime, it was difficult for us to accept the reality of his demise when it happened. I clearly remember that after his demise, he was given a bath and was wrapped in the shroud. As is common, that one's clothes and moustache etc. move with the blowing of the wind, some of the companions would come running, saying that the Promised Messiah^{as} was alive, and his clothes or moustache was moving. Some said that they saw his shroud moving. Anyhow, the body of the Promised Messiah^{as} was brought to Qadian and was placed inside a house in a garden. Around eight or nine o'clock, Khawaja Kamaluddin arrived in the garden, took me aside, and asked me, "Miyān! Have you thought of what would happen

after the demise of the Promised Messiah^{as}?” I replied to him, “Something should happen, but as to what it should be, I cannot say anything”.

He said to me, “In my opinion, we should give *Bai‘at* to Ḥaḍrat Maulawī Şāhib^{ra}”. At that time, due to my age and lack of knowledge, I said, “the Promised Messiah^{as} did not mention anywhere that we should take the *Bai‘at* of someone after him, so why should we take the *Bai‘at* of Ḥaḍrat Maulawī Şāhib^{ra}”? (Though it was mentioned in *Al-Waşiyyat*, it did not occur to me at that time). On this, he started arguing that the Community would be destroyed if the *Bai‘at* was not taken at the hand of one person. He added that after the demise of the Holy Prophet^{sa}, the people took the *Bai‘at* of Ḥaḍrat Abu Bakr^{ra}, so the same should be done now, and there is no one more suitable in the Jamā‘at than Ḥaḍrat Maulawī Şāhib. He also told me that Maulawī Muhammad Ali Şāhib had the same viewpoint. Finally, the whole Community unanimously requested Ḥaḍrat Khalīfatul Masīḥ I^{ra} to accept the *Bai‘at* of the people. Then, all the people gathered in the garden and Ḥaḍrat Khalīfatul Masīḥ I^{ra} addressed them and said, “I have no wish for *Imāmat* (leadership), and in my opinion, the *Bai‘at* of someone else should be taken”. For this purpose, he first proposed my name, then the name of our maternal grandfather, Mir Nasir Nawab Şāhib, then the name of our brother-in-law, Nawab Muhammad Ali Khan Şāhib, and then the names of

some other people, but we all unanimously told him that he himself was entitled to the post of Khilāfat. Then, everyone took *Bai‘at* on his hand.

The Authority of the Khalīfah

About fifteen to twenty days after the *Bai‘at*, Maulawī Muhammad Ali Ṣāhib met me and said, “Miyān! Have you ever considered how the organization of the Community would function”? I replied, “What is the point of pondering over this issue, for we have taken *Bai‘at* at the hand of Ḥaḍrat Maulawī Ṣāhib^{ra}”. On this, he said, “This is the relationship between a ‘*Pīr*’ (spiritual mentor) and ‘*Murīd*’ (follower of a ‘spiritual mentor’), and the question remains, how will the organization of our Jamā‘at operate”? I said, “I do not see this matter worthy of discussion, as we have taken the *Bai‘at* of one person, and he can better explain which type of system should be established in the Jamā‘at, and there is no need for us to interfere in this matter”. He stopped his argumentation, but added that the point required further consideration.

Some Questions Presented by Mir Muhammad Ishāq Ṣāhib^{ra} to Ḥaḍrat Khalīfatul Masīh I^{ra}

After a few days, when questions about the authority of the Khalīfah, and whether the Khalīfah or Sadr Anjuman Ahmadiyya has ultimate authority

gained greater attention of people, Mīr Muhammad Ishāq Ṣāhib^{ra} submitted some questions in writing to Ḥaḍrat Khalīfatul Masīḥ I^{ra} and requested him to elaborate on them. Ḥaḍrat Khalīfatul Masīḥ I^{ra} sent those questions to the other chapters of the Jamā‘at. He fixed a date for the assembly of the representatives of various Jamā‘ats so that a decision could be made in this respect after consultation. I was unaware of these events until I saw a dream.

A Dream

I saw that there was a huge house, a part of which was complete, and the other was incomplete. On the side which was incomplete, the rails had been laid, but the bricks had yet to be placed and covered with soil. On that side of the building, four or five of us were standing, and Mīr Muhammad Ishāq was among them. Suddenly, we saw some hay on those rails, and Mīr Muhammad Ishāq immediately brought out a matchstick from a match box and said, “I wish to burn this hay”. I asked him not to do so, but he did not stop. Then I told him strongly that it would one day be burnt, but the time had not yet come, and then I turned my face away. After a while, I heard some noise and turned back. I saw that Mīr Muhammad Ishāq was trying to light matchsticks, one by one, in order to set the pile of hay on fire by striking them against the box, but to no avail. On seeing this, I rushed to him, but before I could reach there, a match had become lit

and the hay was set on fire. I jumped into the fire and extinguished it quickly, but the tips of a few rails were burnt away in the meantime. I wrote my dream to Ḥaḍrat Khalīfatul Masīḥ I^{ra}. He looked at me and said that the dream had already been fulfilled. I asked him for details. He said that Mīr Muhammad Ishāq had given him some questions in writing which he had sent to other chapters of the Jamā‘at outside Qadian, and he thought that it would give way to a grave crisis. Even then, I could not find out the type of questions put forth by Mīr Muhammad Ishāq. Afterward, I inquired from my friends about those questions, and they told me the questions were related to the subject of Khilāfat. Those questions created a great disturbance in the Jamā‘at, and answers to those questions started coming in from all sides. At that time, the way these people [those against Khilāfat] tried to deceive the Jamā‘at was evident from the fact that they continuously tried to convince the Jamā‘at that Ḥaḍrat Khalīfatul Masīḥ I^{ra} held the same view as they did. They would say that they were grateful to God that this question was raised in the lifetime of a very selfless person, and had it been raised later, it would have created a great turmoil. Some of them would say that it was good that many Companions^{ra} of the Promised Messiah^{as} were still alive, and that they were about to decide that the true Successor of the Promised Messiah^{as} was the Anjuman. In short, they tried their best to convince the Jamā‘at that (God

forbid) Ḥaḍrat Khalīfatul Masīḥ I^{ra} was in complete agreement with their views. However, at that time, there was a great commotion in the Jamā‘at, and it seemed as if there would be a dangerous revolt against the Khalīfah of that time.

Assembly of Representatives of Outside Jamā‘ats in Qadian

At last, the day fixed by Ḥaḍrat Khalīfatul Masīḥ I^{ra} for this purpose arrived. The representatives of the Jamā‘ats from outside were asked to assemble in Qadian. On that day, I was strolling in my veranda waiting for the *Fajr* Prayer and the people were waiting in the mosque for the arrival of Ḥaḍrat Khalīfatul Masīḥ I^{ra}. I heard the voice of Sheikh Rahmatullah Ṣāḥib, who was saying with great excitement, “By God! The Jamā‘at is being ruined for the sake of a boy”. At first, I assumed that he was probably referring to Mīr Muhammad Ishāq, but then I heard Sheikh Rahmatullah saying, “How can the Jamā‘at agree to enter into the servitude of a boy”? This surprised me more, and I started wondering that Mīr Muhammad Ishāq had only asked a few questions, which had nothing to do with the Jamā‘at being in slavery or not. Despite the fact that I pondered over this matter intensely, I could not comprehend who that child could be. After the *Fajr* Prayer, I related this whole incident to Ḥaḍrat Khalīfatul Masīḥ I^{ra} and asked him who that child

might be. Ḥaḍrat Khalīfatul Masīḥ I^{ra} looked at me with a smile and said, “Don’t you know? You are that child”. Perhaps Sheikh Rahmatullah assumed that I had dictated all those questions which had caused the uproar in the Jamā‘at.

Address of Ḥaḍrat Khalīfatul Masīḥ I^{ra} on the Issue of Khilāfat

After this, Ḥaḍrat Khalīfatul Masīḥ I^{ra} arrived for his address. I had already seen a dream about that speech. I saw that in a Jalsa, Ḥaḍrat Khalīfatul Masīḥ I^{ra} was delivering a speech on the issue of Khilāfat. It seemed as if an army had attacked him. At that time I also arrived at the Jalsa [in the dream] and stood on his right side and said, “Ḥuḍūr! Do not be worried. We are at your service and are ready to sacrifice our lives for your well-being. Someone can come near you only after killing all of us, and no one can harm you in any way in our presence.” I had narrated this dream to Ḥaḍrat Khalīfatul Masīḥ I^{ra}. When I came to attend the Jalsa, this dream slipped out of my mind and I sat on the left side of Ḥuḍūr. On this, he said, “Miyān! Move to my right side”. He further added, “Do you know why I have asked you to sit on my right side”? I expressed my unawareness. Then he reminded me of my dream and said: “It is due to your dream that I have asked you to sit on my right side”.

When he came forward to make his speech, he did not stand on the proposed location. Rather, he stood

on that side of the Mosque which had been built by the Promised Messiah^{as}. He expressed his anger, and said to the people, “Your actions have caused me so much pain that I have not stood in that part of the Mosque which was built by you, but have preferred to stand in the portion built by my mentor [the Promised Messiah^{as}]”. After this, he explained the issue of Khilāfat in light of the Holy Quran and *Aḥādīth*. He said, “people usually say that the job of Khalīfah is only to lead the *Ṣalāt*, the funeral prayers, and to administer the marriage vows of people, and that it has nothing to do with the organization [of the Jamā‘at]. This is sheer impertinence. These functions could be carried out even by a *mullah*, and there is no need of a Khalīfah for this.” The people who heard that speech know very well that it was so full of grief and passion that the listeners were virtually choked due to excessive crying.

Renewal of the *Bai‘at* of Khawaja Kamaluddin and Maulawī Muhammad Ali

After the speech, Huḍūr^{ra} asked Khawaja Kamaluddin, Maulawī Muhammad Ali, and Sheikh Yaqub Ali to take *Bai‘at* again, and they did accordingly. I did not realize that their *Bai‘at* was taken due to their offence, and so I also advanced my hand for. However, Ḥaḍrat Khalīfatul Masīḥ I^{ra} pushed my hand back and said, “You have nothing to do with this. They have committed an offence, so they

are renewing the *Bai‘at*. What crime have you committed?”

The purpose of renewing the *Bai‘at* of Sheikh Yaqub Ali was that he had arranged a meeting in which he condemned those people who had humiliated the system of Khilāfat. Though it was an act of goodness, Ḥaḍrat Khalīfatul Masīḥ I^{ra} said, “Since he was not assigned this job, he had no right to convene a meeting on his own”. Thus, *Bai‘at* was renewed by these three persons and they repented before all the gathering. After the Jalsa was over and the people went to their homes, the dissidents started making plans against Ḥaḍrat Khalīfatul Masīḥ I^{ra} more actively. Maulawī Muhammad Ali Ṣāhib started saying that he had been humiliated to such an extent as he could no longer live in Qadian. Doctor Khalīfah Rashiduddin (deceased) was very close to Maulawī Muhammad Ali in those days. One day, he came to Ḥaḍrat Khalīfatul Masīḥ I^{ra} in great distress. By chance, I was also there. As soon as he arrived, he exclaimed, “Ḥuḍūr! Please do something as the situation has become quite grave”. Ḥaḍrat Khalīfatul Masīḥ I^{ra} asked what had happened. He said, “Maulawī Muhammad Ali is saying that he has been greatly humiliated here and he cannot live in Qadian under any condition. Ḥuḍūr! You must do something to persuade Maulawī Muhammad Ali to stay lest he should depart.” Ḥaḍrat Khalīfatul Masīḥ I^{ra} said, “Doctor Ṣāhib! Go and tell Maulawī Ṣāhib that

tomorrow is still far, if he wants to depart, then he should do so today”. Doctor Şāhib, who was under the impression that a crisis would ensue if Maulawī Muhammad Ali left Qadian, was shocked to hear this reply. He said, “Ḥuḍūr! It will give way to a grave crisis”. Ḥaḍrat Khalīfatul Masīḥ I^{ra} replied, “I do not care for this, and I am a Khalīfah appointed by God. I am not going to yield to such threats.” On hearing this reply, Maulawī Muhammad Ali Şāhib was silenced, and he never expressed any intention of leaving Qadian during the life of Ḥaḍrat Khalīfatul Masīḥ I^{ra}. However, they kept on scheming behind the scene and tried to create disorder in the Jamā‘at through various intrigues. These are long stories and cannot be narrated in detail at this time.

Proposal to Publish an Announcement during Illness of Ḥaḍrat Khalīfatul Masīḥ I^{ra}

When Ḥaḍrat Khalīfatul Masīḥ I^{ra} was sick in his terminal illness, we were all naturally restless. We were all awaiting the next day with much concern. As there was no direct supervision of the people due to his illness, and the debate on controversial issues was growing, I wrote an announcement, the gist of which was that discussions on controversial issues should be stopped due to the illness of Ḥaḍrat Khalīfatul Masīḥ I^{ra} and should not be resumed until he recovers completely and is able to oversee such discussions personally. After writing this announcement, I gave it

to Mirza Khuda Bukhsh and asked him to take it to Maulawī Muhammad Ali for his signature; that as a result, the people who hold the same point of view as I do and those who are in favour of the viewpoint presented by Maulawī Şāhib will abstain from such discussions and thus any disturbance would be avoided. This happened one or two days before the demise of Ḥaḍrat Khalīfatul Masīḥ I^{ra}. Instead of signing the notice, Maulawī Muhammad Ali sent a reply that the public is unaware of the differences in the Jamā'at, and publication of any such announcement would give the enemies a chance to laugh at us. He further said that in his opinion, it was better to arrange a gathering in which he and I should deliver speeches to convince people not to discuss such issues at all. Thus, a gathering was arranged in Masjid Nūr. Maulawī Muhammad Ali Şāhib wanted me to speak first, so whatever I had written in the announcement, I mentioned in my speech and stressed upon unity. After my speech, Maulawī Muhammad Ali stood up, and instead of giving any advice, he started scolding the people, saying that they were foolish to make accusations against him and Khawaja Şāhib for no reason, and should desist from them. He was very harsh in his criticism. As a result, instead of fostering unity, the meeting flared disunity, and people developed feelings of resentment against them.

Attempt to Save the Jamā‘at from Disunity

As the physical condition of Ḥaḍrat Khalīfatul Masīḥ I^{ra} was deteriorating, everyone was concerned what would happen after him. For me, the only question was that of the unity of the Jamā‘at. I was not concerned from which side the Khalīfah would be. Although, apparently, the companions of Maulawī Muhammad Ali believed in the Prophethood of the Promised Messiah^{as}, yet, they believed that they could not enter into the Jamā‘at of a person whose beliefs were different from theirs, because that would destroy Ahmadiyyat. To the contrary, I started convincing my friends that if there is even a small chance of discord after the demise of Ḥaḍrat Khalīfatul Masīḥ I^{ra}, we should pledge *Bai‘at* to anyone from those people in order to save the Jamā‘at from dissension. Thus, I convinced my friends that if the only bone of contentions were that the Khalīfah should be from their faction, then we should be mentally prepared to pledge *Bai‘at* at the hand of one of them.

Demise of Ḥaḍrat Khalīfatul Masīḥ I^{ra}

On March 13th, 1914, Ḥaḍrat Khalīfatul Masīḥ I^{ra} passed away. After leading the *Jum‘ah* (Friday) Prayer, I was on my way in the car of Nawab Muhammad Ali Khan when I received the news of his demise. In this way, another dream of mine was fulfilled, in which I had seen that I was travelling in a

car towards my house, and someone informed me of the demise of Ḥaḍrat Khalīfatul Masīḥ I^{ra}. I had interpreted my dream that I would be on a journey at the time of demise of Ḥaḍrat Khalīfatul Masīḥ I^{ra}. However, God the Almighty fulfilled it in a different way. When I arrived home after leading the *Jum'ah* Prayer, the servant of Nawab Muhammad Ali Khan brought his message for me that he was waiting for me outside in his car. I drove with him in his car, and on the way, I received news of the demise of Ḥaḍrat Khalīfatul Masīḥ I^{ra}.

Request for Prayers

After the demise of Ḥaḍrat Khalīfatul Masīḥ I^{ra}, telegrams were sent to all chapters of Jamā'at. I asked the members of the Jamā'at to pray constantly, observe *Tahajjud* prayer, and those who can, observe a fast the next day that Allah, the Almighty may guide our Jamā'at to the right path in this time of crisis and save us from taking any step in a wrong direction.

Unanimous Decision of the Family of the Promised Messiah^{as}

The same day, I gathered all of my relatives and asked them for their viewpoint on this controversy. They insisted that the Khalīfah should be one who has the same beliefs that they have. However, I pleaded with them: "The real need of the hour is unity. There is no doubt that the Khalīfah is a religious requisite,

but dissension in the Jamā‘at is not good either. So if they agree with us that a Khalīfah needs to be selected, then it would be pertinent to decide by common vote. In case of any dispute, Khalīfah should be someone who is considered impartial by both sides. If this is not acceptable to them, then *Bai‘at* should be pledged to a person from their side, even if it be Maulawī Muhammad Ali himself.” It was very hard for me to convince them, but on my persistence, the whole of our family agreed to it.

My Meeting with Maulawī Muhammad Ali

After this, I met with Maulawī Muhammad Ali and told him that I wanted to discuss some issues with him. Then we walked towards the woods. Maulawī Muhammad Ali said to me, “We should not take any decision hurriedly after the demise of Ḥaḍrat Khalīfatul Masīḥ, because there is dissension in the Jamā‘at and some disturbance is in the offing. Therefore, we should work amicably after negotiating thoroughly.” I told him that people would gather in large numbers by the next day. Therefore, we should discuss it tomorrow. Maulawī Ṣāḥib again said, “There is no rush and we should give the Jamā‘at four to five months to ponder over this issue. Then we should take action according to what is decided.” I said to him, “What if a dissention breaks out in the Jamā‘at? Who will be responsible? There will not be a leader and a guide for the Jamā‘at, and in that case,

who will resolve the disputes of the people, and to whom will they turn for their complaints? There never is a fixed time for any disturbance. It is possible that it may happen tonight. As a result, we should dismiss the proposition that the Khalīfah should not be elected but after five months. However, we should discuss who the Khalīfah should be.” I even assured Maulawī Muhammad Ali that I, along with my fellows, were ready to pledge *Bai‘at* to any person from his side. Maulawī Şāhib argued that it was a complicated matter and asked me to ponder over it before its discussion the next day. Then we departed.

A Tract of Maulawī Muhammad Ali

That night when I woke up for *Tahajjud* Prayer, Bhā‘ī Abdur Rahman Qadiani gave me a tract and told me that it was distributed among those Ahmadis who were coming from outside Qadian. When I read it, I found that it was written by Maulawī Muhammad Ali. In it, he had stressed that Khilāfat should not be continued any longer. He added that he took the *Bai‘at* of Ḥaḍrat Khalīfatul Masīḥ I^{ra} as a spiritual mentor, “*Pīr*”, and not as a Khalīfah. It was also written that there could be an *Amīr* of the Jamā‘at, but his obedience should not be mandatory on the Jamā‘at, and such an *Amīr* should not declare non-Ahmadis as kafir [infidel], and he should be above forty years of age. The real purpose behind these conditions was that if a Khalīfah was to be made, it

should be Maulawī Muhammad Ali, because he was more than forty years of age at that time and he did not call non-Ahmadis kafir.

The Consent of Ninety Percent of the Members of the Jamā‘at on Khilāfat by Election

When I read that tract and apprehended the upcoming crisis, I immersed myself in prayers and awoke the others in the room. I informed them of the tract and enjoined them to pray. Thus, all of us prayed and observed a fast. The majority of the Ahmadis of Qadian participated in prayers and observed a fast. In the morning, some people, realizing that Maulawī Muhammad Ali had not only deceived them, but also had degraded the wills of the Promised Messiah^{as} and Ḥaḍrat Khalīfatul Masīḥ I^{ra} circulated a paper among people to ascertain the trend of the Jamā‘at. In that paper, it was asked if the Jamā‘at wanted to have a similar Khalīfah as Ḥaḍrat Khalīfatul Masīḥ I^{ra}, and if they had pledged the *Bai‘at* to Ḥaḍrat Khalīfatul Masīḥ I^{ra} in the position of a Khalīfah or merely as a spiritual mentor or an ascetic. We learnt from the signatures of people that more than ninety percent of the Jamā‘at agreed that there should be a Khalīfah and his functions should be the same as Ḥaḍrat Khalīfatul Masīḥ I^{ra} had.

Second Round of Discussions with Maulawī Muhammad Ali

At about ten o'clock, I received a message from Maulawī Muhammad Ali saying that he wanted to further discuss the matter of the previous day. Therefore, I called for him and we began talking. I emphasized that the issue of Khilāfat should not be discussed, because by entering into the *Bai'at* of a Khalīfah he had accepted the principle that Khilāfat would continue in the Jamā'at after the Promised Messiah^{as}. The only debatable issue was who the Khalīfah should be. He stuck to his view and said again and again that there should not be any hurry in this matter and the Jamā'at should be allowed to think over it for four to five months. On this, my reply was the same as I had already given him. Moreover, I asked him what would happen if the dispute remained unresolved after four or five months. If it was to be decided by the majority vote of the Jamā'at, then it should be done right now. When it appeared as if this discussion would never end, I asked Maulawī Muhammad Ali to seek advice from the people gathered outside. On this, Maulawī Şāhib abruptly said, "Miyān Şāhib! Do you know whom they will elect as Khalīfah"? I said, "It is not the concern of the people, as I myself have decided to enter into the *Bai'at* of any person from your side, and all of my fellows are also ready to do so". However, he stuck to his point that it was in my knowledge as to who would

be elected by the people as Khalīfah. On this I got up disappointed, because the members of the Jamā‘at who were outside were so enthusiastic that they were about to break open the doors and were continuously saying, “We cannot wait any more as the Jamā‘at is without any leader and you people are not resolving the issues”. Finally, I said to Maulawī Şāhib, “We deem it necessary that there should be a Khalīfah. So you can do as you please, but we are going to elect a Khalīfah after seeking advice from the people.” Then I got up and the meeting ended.

Establishment of the Second Khilāfat

After ‘Asr prayer, Nawab Muhammad Ali Khan read the will of Ḥaḍrat Khalīfatul Masīḥ I^{ra} and requested the people to nominate his Successor. All of them unanimously proposed my name, and thus, the second Khilāfat was established.

I heard later that Maulawī Muhammad Ali also stood up at that time to say something, but someone pulled his coat and asked him to sit down. All this happened according to the will of Allah, the Almighty. He appointed whomsoever He willed as the Khalīfah.

Real Meaning of Some Sayings of Ḥaḍrat Khalīfatul Masīḥ I^{ra}

These people used to convey a different image of themselves to Ḥaḍrat Khalīfatul Masīḥ I^{ra}. Therefore,

in the lectures of Ḥaḍrat Khalīfatul Masīḥ I^{ra}, it was sometimes said that: the Lahori people should not be mistrusted; the presumption that they are against Khilāfat is not true. This is because they repeatedly conveyed to Ḥaḍrat Khalīfatul Masīḥ I^{ra} that whatever was thought about them was false and they were the upholders of Khilāfat from the depths of their hearts. See how their falsehood has now been exposed. They vehemently deny the very things, which they used to affirm on oath.

In short, after accepting the Khilāfat of Ḥaḍrat Khalīfatul Masīḥ I^{ra}, they, like the secessionists, started chanting:

الْحُكْمُ لِلَّهِ وَالْأَمْرُ شُورَى بَيْنَنَا²⁰

i.e. “Final decision belongs to Allah alone; consultation should be the basis of decisions”. Nevertheless, Allah, the Almighty caused them to fail and the Jamā‘at gathered around me. Some people also left thereafter, for their own interests, and began the same chant. Allah, the Almighty has kept them unsuccessful so far, and we pray that Allah, the Almighty save the Jamā‘at from their mischief in the future also.

²⁰ Ḥuḍūr has here given the implied meanings of what Khawārij said. Actual words given in *Al-Kāmil fit Tārīkh* are لَاحُكْمَ إِلَّا لِلَّهِ and وَالْأَمْرُ شُورَى in Vol. 3, pp. 334, 326, by ‘Izzuddin Abul Hasan Ali bin Abul Karam Muhammad bin Muhammad bin Abdul Karīm bin Abdul Wāḥid Ash-shībānī, known as Ibnul Athīr, publisher Dāru Ṣādir, Dār Beirut, AH 1385, AD 1965.

Quranic Injunctions about Khilāfat

That was the history of Khilāfat. Now we will see the guidance concerning this matter in the Holy Qurān and *Aḥādīth*. Has Islam ordained any organization to be established after the Holy Prophet^{sa} or not? If so, what is it?

When we reflect upon this matter, the first fundamental injunction we find in the Holy Quran is:

الْمَرَّةَ إِلَى الَّذِينَ أَوْتُوا نَصِيْبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ
وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا
سَبِيلًا ﴿٥٧﴾ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۖ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ
نَصِيْرًا ﴿٥٨﴾ أَمْ لَهُمْ نَصِيْبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ
نَقِيْرًا ﴿٥٩﴾ أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ
فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيْمًا ﴿٦٠﴾
فَمِنْهُمْ مَّنْ آمَنَ بِهِ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ ۗ وَكَفَىٰ بِجَهَنَّمَ
سَعِيْرًا ﴿٦١﴾ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا ۖ كُلَّمَا
نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ
إِنَّ اللَّهَ كَانَ عَزِيْزًا حَكِيْمًا ﴿٦٢﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
أَبَدًا ۗ لَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ ۖ وَسَنُدْخِلُهُمْ ظِلًّا ظَلِيْلًا ﴿٦٣﴾
إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُوَدُّوا وَالْأَمْنَتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ
بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۗ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ

كَانَ سَمِيعًا بَصِيرًا ﴿٥٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا
الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ
فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٦٠﴾

(Al-Nisā', 4:52-60)

Allah, the Almighty says:

People of the Book are forsaking the truth by practicing falsehood, deceit, and infidelity. Whenever a comparison of believers and non-believers is made, they say that the believers are evil people and that the infidels are better than they are. The same is the case of those who stopped paying allegiance to Khilāfat {dissentients}. In their enmity with us, they consider other Muslims better than us, and even perform their *Ṣalāt* behind them. Whenever something comes up, they say,

هَؤُلَاءِ أَهْدَى مِنَ الَّذِينَ آمَنُوا سَبِيلًا

These Muslims are better than Ahmadis.

Allah, the Almighty tells them:

أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ

As you keep believers away and bring non-believers closer to you, so this day Allah says to you, move away from us.

وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا

People merely curse verbally. Whenever they want to curse someone they say, "Curse be upon you". However, when Allah curses someone, then for him there is no helper.

Look at the Jews. Allah, the Almighty cursed them, and how disgraceful is their condition. Despite the fact that they have great wealth and property, various nations rise in different periods of time and continuously disgrace and debase them. The same is the case with dissentients. At the time when I accepted *Bai'at*, there were about two thousand persons gathered in Qadian, and all of them took my *Bai'at* except fifty to sixty people. Nevertheless, *Paighām-e-Şulḥ* wrote:

"About half of the Jamā'at members present, did not take the *Bai'at* and left the mosque lamenting."²¹

Then, the same paper, *Paighām-e-Şulḥ*, declared about me:

"So far, hardly a twentieth of the community has accepted him as Khalīfah."²²

In their opinion, five percent of people were with us and ninety five percent were with them. However, now the situation is entirely different, as they have written repeatedly that the majority of the Jamā'at is with Khilāfat. Actually, they have now reversed the

²¹ *Paighām-e-Şulḥ*, Lahore, March 22, 1914.

²² *Paighām-e-Şulḥ*, Lahore, May 5, 1914.

logic of their arguments. Earlier, they argued, as an evidence of their truthfulness, that the majority of Jamā‘at was with them. However, when God Almighty turned us into the majority, they have started saying that consensus of the majority of any Jamā‘at on some issue is not proof of its truthfulness, for it is clearly mentioned in the Holy Quran,

أَكْثَرُهُمْ فَسِيقُونَ

“And most of them are perfidious.” (Al-Taubah, 9:8)

As long as they were in the majority, their argument was that the majority of the believers of a Prophet could not be erring. When we became the majority, they declared us as an example of perfidy, أَكْثَرُهُمْ فَسِيقُونَ, “most of them are perfidious”. However, they have admitted that their helpers have disappeared, and this is what is mentioned in the above quoted Quranic verse.

Then Allah, the Almighty says:

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا

These people are lamenting with jealousy that they could not get authority and power. However, if they had been given authority over the whole world, they would not have given even a trifle to the people. نَقِيرًا refers to the hollow at the back of date-stone. This means that they are greedy by nature. The same stinginess—asking “why has a boy been appointed as

Khalīfah”’?—has consumed the dissentients [Paighāmīs].

Allah, the Almighty further says:

فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَهُمْ مُلْكًا عَظِيمًا ۝

You, who are avaricious by nature, say, why they received rule and power. Ponder over the fact! Who did get authority and sovereignty before? Were not the descendants of Ibrāhīm^{as} (Abraham) given the sovereignty before? If so, then of what use is your jealousy? God gave authority and sovereignty to the descendants of Ibrāhīm^{as} (Abraham) before, and He will give authority and sovereignty to the descendants of Ibrāhīm^{as} (Abraham) again.

فَمِنْهُمْ مَنٌ آمَنَ بِهِ وَمِنْهُمْ مَنٌ صَدَّ عَنْهُ
وَكُفَىٰ بِجَهَنَّمَ سَعِيرًا

We have given rule to the descendants of Ibrāhīm^{as} (Abraham) before. Those who recognized their government were honoured, and those who denied it were punished.

It is mentioned that the government that will be given to the descendants of Ibrāhīm^{as} (Abraham) will be a source of mercy and blessing for the people. As long as they remain under this blessing and do not try to flee from this government, they will remain in comfort and peace. However, if they deny it, then Allah, the Almighty will put them to such a calamity

from which there will be no way out, and they will suffer forever.

كَلَّمَ نَضَجَتْ جُلُودُهُمْ بَدَلْتُهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا
الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا

It is a part of human nature that when one becomes used to a punishment, the pain is not felt as severely as it was in the beginning. A king can be cruel, but after some time, his cruelty is not felt as it was in the beginning, and the king himself gets somewhat lenient. However, when another cruel king replaces him, then his cruelty feels very painful. Thus, it is mentioned that if you reject this prize, then you will be ruled by cruel kings and their governments will be replaced rapidly so that you may receive the punishment of your deeds:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ
وَسَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا

However, those who believe and do good deeds shall be blessed with the most dignified rule, and in those gardens, they will have their spouses with them and they will have a long period of comfort and peace. In fact, there is a prediction of the establishment of an Islamic government in these verses, and it is made clear that Jews, who oppose it, will suffer great loss and will remain in torment forever. However, Allah,

the Almighty will vouchsafe heavenly life on those believers who will acknowledge this blessing and their spouses will also be with them.

An Unfair Objection of Enemies of Islam on the phrase “Pure Spouses”

Some ignorant enemies of Islam raise objection on the words of *أَزْوَاجٌ مُّطَهَّرَةٌ*, “pure spouses” that Islam presents paradise as a house of ill-fame because it mentions the presence of women in it, and says that there will also be women along with men in paradise.

These ignorant people do not realize that the wickedness of their souls shows it to them as such. Otherwise, Islam says that just as men are entitled to paradise, so are women, and that paradise is made by the cooperation of man and woman. Man alone cannot make a paradise. Thus, look at this part [of the Holy Quran] in which there is a mention of worldly governments. While alluding to those governments, Allah, the Almighty makes it clear that the participation of women is also necessary for the formation of that paradise which cannot be called complete without their presence. Thus, man and woman both create paradise together. If they do not strive collectively, paradise can never be materialized, neither in this world nor in the Hereafter. Both men and women have to strive to create a heaven on this earth and so will it be necessary in the Hereafter. If they do not make a combined effort in building that

paradise, they will never get the blessing of خُلِدِينَ فِيهَا “dwelling there forever”.

Cooperation of Man and Woman is imperative for the creation of Paradise of this World and of the Hereafter

If people had comprehended this point and allowed the participation of women in national life by understanding its importance and value, then the condition of Islam along with that of the world would not have been how it looks now. This world would have been a paradise for human beings. They would have attained the paradise in this world. The paradise of people, who get it without women, is not real, for the characteristic of a paradise is that it should be a dwelling paradise, and without women, it cannot be achieved. On one side, man makes a paradise, and on the other, woman banishes his offspring from it, for without the proper training of offspring, the eternal paradise of a nation cannot be achieved. Women play a major role in training the children. There will always be a need for the cooperation and equal participation of a woman with man for the establishment of a paradise. When a woman is educated and righteous, has love for religion and a great urge to act upon the commands of God and His Messenger, then it will be impossible that she should not try to create the same passion in her children. Thus, where the duty of men is to prepare the paradise

of today, the duty of women is to prepare the paradise of tomorrow. It is the job of men to establish paradise, and that of women is to produce new gardeners for it. If on one hand, man is busy in building paradise, and on the other hand, woman is busy in her work, or if on one hand, man protects it and on the other hand, woman produces new gardeners for its safety, then no one can destroy that paradise. Who can damage the unity, honour, and glory of that nation? However, if ever women are stopped from participating in the development of this paradise, then there would be no future owners and protectors of that paradise, and the training of the predecessors would stop. When the training of the predecessors ends and successors are not raised, the paradise can never survive. It is inevitable that Satan would destroy it.

A Magnificent Point

The Holy Quran has taught us a magnificent point, that for the establishment of national life, both men and women should strive collectively. Rest assured that you cannot establish paradise until you allow women to participate in the work. If you make the whole world to abide by *Ṣalāt* by your efforts, then it will be of little benefit when the mothers of the offspring of these worshippers will be busy in making them turn away from *Ṣalāt*. It will be as if you make a paradise and women continue destroying it. There was a relative of ours who was an ardent opponent of

religion. He always ridiculed the commands of God and His Messenger. Once he fell ill and came to Ḥaḍrat Khalīfatul Masīḥ I^{ra} for treatment. During the talk, Ḥaḍrat Khalīfatul Masīḥ I^{ra} asked, “Mirza Ṣāḥib, do you ever feel envious of the people who come to your neighbourhood for *Ṣalāt* five times a day? Did it ever cross your mind that you should also perform *Ṣalāt*?” On hearing this, he burst into laughter and said, “Maulawī Ṣāḥib I have been right-minded since my childhood. Even in those days whenever I saw people bowing their heads down and lifting their hips up, I would laugh at their foolishness.”

Now consider, when mothers start producing such “right-minded” children, can the paradise prepared with the sermons of preachers last even for a day? Or take any issue—literary, religious, political, or economic; unless you ensure the participation of woman in it, she will keep your children completely ignorant of these issues, and your knowledge will end with you. In short, Allah, the Almighty has said in these verses that it is a universal truth that man cannot get an eternal paradise without woman. Those who have called Islamic paradise a brothel have only exposed the evil in their own natures. Alluding towards paradise, Allah, the Almighty says in the Holy Quran:

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ

(Al-Raḥmān, 55:47)

There are two Gardens for those people who have the fear of God in their hearts.

At another place it is said:

وَمِنْ دُونِهِمَا جَنَّاتٍ

(Al-Rahmān, 55:63)

For them, there will be two Gardens in this world and two in the next world, for one garden will be planted by man and one by woman. They are called جَنَّاتٍ, [dual form for *Jannat*]. It is also called *Jannat*—paradise in the singular form. The import is that there are two paradises from one perspective, and it is one from another perspective. They are two, because one is the outcome of man's efforts and the other is a result of woman's effort. But it is also one, because it is a common paradise of both man and woman.

Then Allah, the Almighty says that these two Gardens are not only in the next world but there are also two gardens in this world. Out of these two, the creation of one is assigned to man and that of the other to woman. Thus, the believers get two Gardens in this world and two in the Hereafter, i.e. they get two types of victories: physical and spiritual, which leave an eternal impact. Allah, the Almighty points toward the same when He says:

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ

الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا

(Al-Kahf, 18:47)

People who desire to attain worldly gains from their wealth, get a benefit for the time being. However, actions of those people who perform deeds to win the approval of God the Almighty become eternal. They not only get the immediate reward but also set in motion a perpetual stream of rewards from it.

Explanation of Hadith that “Paradise is Under the Feet of Mothers”

The *Aḥādīth* that paradise is under the feet of your mothers also indicates that the better training of a mother will breed righteous offspring and the rewards attained by the father will become eternal. But if the mother does not educate the children well, then accomplishments of father will terminate with himself and the world would be deprived of the gardens of eternity. The same theme is also expressed in the Hadith, narrated by Muawiyah bin Jahmah. He relates that a person came to the Holy Prophet^{sa} and sought his permission for joining a certain Jihad. He asked whether his mother was alive. The man replied in affirmative. The Holy Prophet^{sa} advised him:

فَالزَّمْهَا فَإِنَّ الْجَنَّةَ تَحْتَ رِجْلِهَا²³

“Go and stay with her as paradise is under her feet.”

²³ *Sunan Nasa’i, Kitāb-ul-Jihād, Bābur-Rukhṣati fit Takhalluḥi liman lahū Wālidah* by Abu Abdur Raḥmān Ahmad bin Shu’aib An-Nasa’i, Hadith No. 3104, Edition Fifth, AH 1420, Publisher, Dārul Ma’rifah, Beirut.

It appears that there were some shortcomings in him. The Holy Prophet^{sa} thought that his shortcomings would be removed by the excellent training of his mother provided he lived with her. It is possible that there might be excessive zeal and passion in him and the Holy Prophet^{sa} considered that if he went to Jihad then he would become more emotional by temperament. If he remained with his mother then he will have to suppress his emotions in his obedience to her, and in this way, he might be reformed. There definitely was a shortcoming in him due to which the Holy Prophet^{sa} considered the training of his mother better for him than participation in Jihad. Therefore, he directed him to remain in the service of his mother. This Hadith reveals that paradise cannot be achieved without the cooperation of woman. In short, the presence of woman is not only necessary in the next paradise but also in the worldly paradise because no nation can succeed without it.

The Command to Entrust the Trusts to the Deserving

Then Allah, the Almighty says that the reward and blessing which you get will require an organization for its establishment. With obstinacy and dispersion, a nation cannot achieve this reward. Therefore, Allah tells you the way that you have to adopt for the establishment of this paradise:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

(Al-Nisā', 4:59)

“Verily, Allah commands you to make over the trusts to those entitled to them.”

The possessions of worldly governments, wealth and property are trusts of God the Almighty vested with you. Thus, Allah, the Almighty command you to give the trusts to those entitled to them, i.e. elect those leaders who are capable of holding this trust.

Moreover:

وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ

Allah, the Almighty commands those who are entrusted with these trusts to render justice and equity.

Thus, both sides are given commands. On one side, the people are told: “O people! Allah, the Almighty commands you to entrust the authorities of government to those people who are the most competent to exercise these powers and for running the affairs of the government”. Then it is said, “O administrators! Allah commands you to treat the subjects with justice and equity, and never allow injustice to come near you”.

إِنَّ اللَّهَ نِعْمًا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

i.e. This command of Allah, the Almighty is full of wisdom, and He always commands you to do good things, and He is All-Hearing and All-Seeing.

In this way, after an organization is established, Allah, the Almighty admonishes to pay attention to the dignity of religion, which was the cause of the establishment of an organization, i.e. compliance with

the commands related to national acts of worship and national obligations. Worship and obligations are personal as well as national. For personal worship and obligations there is no need for an organization and they have nothing to do with the election of the leaders.

By saying: *أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ* “Obey Allah and obey the Messenger” after giving the injunction about the election of Amīrs, it is indicated that the purpose of the organization was to perform the national worship and obligations properly. After the organization is established, you should be engaged in activities to fulfill its purpose. Do not sit in your homes after establishing organization and put the entire burden on the Amīr. The election of the Amīrs is not to do the work but to get the work done. Therefore, when an Amīr is elected, you should devote yourself to carry out the national responsibilities. Therefore, it is said:

*يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ
وَأُولِي الْأَمْرِ مِنْكُمْ*

(Al-Nisā', 4:60)

That is, when you have elected the leaders then remember that there will be three authorities ruling over you. First the rule of Allah, second the rule of His Messenger, third the rule of the Amīr. However, it is added:

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ
إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

As the Amīrs will make various plans to fulfil these obligations so you are obligated to obey them to carry out those plans. If you, sometime, differ with them then refer the case to Allah and His Messenger, i.e. settle them in the light of the principles laid down by Allah and His Messenger, and do not follow your personal desires.

ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

It is the best and very rewarding in the end for you. Here Allah, the Almighty has stated it clearly that when you hand over the power of government to the most competent persons then you will have to obey their commands along with the commands of Allah and His Messenger. This is because the objectives of establishing a government have been stated first. Allah, the Almighty says that it is necessary for your progress to hand over your affairs to one person. Nevertheless, remember to prefer competency during the election lest you should cast your vote to a person who has benefited you, or is a close relative or has friendly relations with you. It usually happens in the world that at the time of vote, preference is given to one who is closer to us or is a relative or a friend and the competency of a person for the job is not considered. Thus, Allah, the Almighty made it clear that same should not be in Islamic election that you

merely elect a person who is your father or your son or your brother, rather entrust this responsibility to the most competent person whether you have relations with him or not. After this, it is mentioned that when you have elected the leaders then they will surely make plans for the progress of Islam. Therefore, We command you to obey their orders whether you fully understand them or not. However, if at any stage you differ with them then refer it to the command of God and His Messenger.

Those outside the Khilāfat are overjoyed and say that the problem is solved as it is evidently mentioned that it is not necessary to obey Khalīfah. They conclude that if the Khulafā' proceed according to sharia, people should obey them, and if not, they should be rejected. I shall, God willing, address this issue later.

Quranic Principles of Islamic Organization

Right now, I want to say that the following principles have been described as general directives related to Islamic organization in the Holy Quran:

- (1) National organization is a trust because it affects not just one person but the whole nation. Therefore, while making a decision you should prefer national interest and benefits to your personal desires.
- (2) An organization is required for the fulfilment of this trust; people cannot execute it on individual

level. Therefore, there should be an executive for its performance.

- (3) The nation should elect these executives.
- (4) During the election, it should be kept in mind that the elected persons are competent to fulfil these trusts. Apart from it, no other element should be taken into consideration.
- (5) Those who are assigned to such positions will not be the master of national affairs but the executives, because it is said: *إِلَىٰ أَهْلِهَا* i.e. that they will not inherit the ownership from their forefathers but should be competent for the service.

These commands are not purely for religious organization. It is evident from the words that these are the universal commands valid for both types of organization religious and worldly. Hence, Islam does not consider kingship a part of its organization, but it accepts a system based on the electoral process and stresses that all individuals should obey the people who are duly assigned to these functions.

Does Islam Acknowledge a Certain Type of Pure Worldly Government?

If it is asked whether Islam acknowledges a certain type of pure worldly government or not? The answer to it is that in the presence of all the means available for its support, Islam does not endorse any purely worldly organization. But it also does not ignore the

prevailing circumstances. It is possible that the ideal organization which Islam envisions may not be enforceable under certain circumstances. In such a state of affairs there may arise a need for some worldly organizations. For instance, if the majority of Muslims comes under the rule of a government of the non-believers, and are deprived of their liberty, independence and collective power, then those countries where Islam is in power, cannot establish a combined religious and worldly organization because the majority of Muslims cannot follow it. In such constrained circumstances, there is a provision for the establishment of purely worldly organization, which will follow the principles of Islam, mentioned before.

Interpretation of Purely Worldly Organization

Purely worldly organization does not mean that it will not enforce those rules of Islamic organization which deal with the government. It, in fact, means that its rules will not be religiously binding for the whole Islamic world, because neither the majority of the Muslims will be able to abide by them due to political circumstances nor will the majority of Muslims be involved in the establishment of this organization.

Therefore, in such circumstances it would be permissible to establish a separate purely religious organization. It would not only be lawful but also necessary that a separate purely religious organization

be established which is affiliated to that Islamic organization which, in turn, should be linked not with any government but with a spiritual organization of Islam so that the other governments do not interfere. Since it would be a spiritual organization and will not meddle with the affairs of the government, such an organization would be able to unite the Muslims living in other countries and Islam would be saved from disarray. If the Muslims had acted upon the theme of this verse, they would have surely been saved from the degradation in the last period.

A Regrettable Mistake of Muslims

Muslims committed a mistake during the period of their decline. They presumed that since they could not establish an organization in the whole world to address both the religious and the secular, there was no scope for them to establish a purely religious organization. They also presumed that these two organizations could not be separated under any circumstances. When establishment of one organization became impossible, they abandoned the other too. It was the duty of the Muslims that after the institution of Khilāfat came to an end, they should have made a centre for their national endeavours including the propagation of Islam in the whole world. Under this centre, they could have established the preaching missions in the whole world for the improvement of the morals of the people, teaching the

Quran, and to convert the non-Muslims to Islam, and strive collectively for their common national interests. However, they presumed that there was no scope of the establishment of any religious organization. As a result, they continued to decline day by day. If, after their failure to establish an organization comprising religious and worldly affairs, they had established a purely religious organization, they would have saved themselves from a great misfortune. With such an arrangement, Islam could have been dominant in the whole world, and Christianity could have been totally wiped out. But they made the mistake that if they could not establish such an organization in the whole world based on religious and worldly sections, then there was no chance of establishing a purely religious organization. Therefore, when they lost one organization, they abandoned the other one.

Second Mistake

Their second mistake was to draw the inference that election was necessary only for the organization which covers the worldly and religious affairs of all the Muslims. The fact is that in these verses God Almighty has clearly mentioned that election is as necessary in a purely worldly organization as it is in the combined organization of religious and worldly affairs. If they were not able to do more, the Muslims could have set up an electoral system for choosing the king. It would have saved them from great

destruction. If they had comprehended this point the hereditary kingship that prevailed among the Muslims and caused the destruction of the Islamic government, would have been avoided. Moreover, they would have become the first and true pioneers of the development of democracy.

Establishment of Purely Religious Organization when Differences Prevent Setting up an All-encompassing System

I have stated that the cited verse provides the need of the establishment of purely religious organization in a situation when there are controversies in the secular arrangements. This is because all the Muslims are addressed in this verse, and they are directed to obey “*those in authority among them*” at all times. There is no restriction of any period to obey those in authority, Rather, there is a command to obey them in every situation and in every age. If somebody says that the command to obey “those in authority” is for the time being, then it will have to be assumed that obedience to Allah and His Prophet are also temporary, because God has first commanded to “obey Allah and obey His messenger”. Since the command to obey God and His Messenger is for all times and for every age therefore the command to obey “the authorities” should be for every situation and for every age. In fact, by this verse, Allah, the Almighty has drawn the attention of Muslims to the

fact that compliance with an organization is binding for them at all times. Just like the other commandments, if compliance of one part is not possible, the other parts are not automatically cancelled. One who cannot participate in Jihad, cannot be excused from Prayer. One who cannot perform Ablution, cannot be excused from bowing and prostration. He who cannot perform *Ṣalāt* by standing, cannot be excused of performing his *Ṣalāt* by sitting or by laying or by nodding. Similarly, even if there cannot be a political organization for the whole Islamic world, yet Muslims cannot be free from the compliance of other parts of the obedience of “those in authority”. Just as if someone goes to Hajj and cannot perform *Sa‘ī* in between Safa and Marwah, he is not excused from it. Rather, it will be necessary for him to fulfil this obligation by sitting on the back of some other person. Therefore, the Muslims committed a great mistake when they inferred that, as one organization had become impracticable for them so they were also freed of other organization. On the contrary, the establishment of purely religious organization does not become impossible when Muslims are divided in several political entities as has been proved by the advent of the Promised Messiah^{as}. If people ask us why we do not cut the hand of a thief then we can tell them that it is not in our power but those matter in which we have control we consider it our foremost duty to establish an Islamic organization

within our own community. If the Muslims had realized that to obey “those in authority” was binding at all times and had they established organization in other parts leaving the impracticable parts of the obedience to “those in authority” aside, they would have fulfilled this commandment and Islam would have been saved from the decline that it has reached. Perhaps it was the will of Allah, the Almighty that this part of Islamic organization be implemented through the Jamā‘at of the Promised Messiah^{as} and the community called *أَخْرَيْنَ مِنْهُمْ* [others of them] may achieve this excellence because there should have been virtue reserved for us. The Companions^{ra} were granted the excellence that they established a combined religious and worldly organization based on Islamic principles. However, Allah, the Almighty directed our attention to the establishment of an organization, which is purely religious. It is as if Companions^{ra} followed one part of this verse and we followed the other, so we also joined them. In short, the principles of the establishment of Islamic organization are mentioned in this verse. This command is given:

(i) Islamic organization should be based on election.

(ii) The Muslims should remain obedient to *أُولَى الْأَمْرِ مِنْكُمْ* [those among them who are vested with authority].

It is regrettable that the Muslims forgot these two principles during the time of their decline. Even where it was possible for them, they did not maintain electoral process. And in situations which were not fully under their control, they did not keep the Islamic Unity by obeying the organization of “those who are vested with” authority even in areas where they did have control. They involved themselves in useless debates that they should obey only “those in authority”. In this way, they ignored the real spirit of this commandment. If they had fulfilled that part which was in their power, they would not have been accountable for things that were beyond their power.

Clarification of an Objection on “Authorities among You”

Someone may raise an objection that the Ahmadiyya Muslim Community teaches that “the authorities” that are non-Muslim are also included in these words, “authorities among you”, and according to this verse the obedience of non-Muslim authorities is also required. However, the meaning given above cannot be applied to non-Muslims. It is true. However, this meaning is based upon the part of the words, “the authorities” i.e. when we say that non-Muslims are also included in “the authorities” then we do not take the whole portion into consideration, but we deduce it from one part of the verse. But we cannot ignore the meaning of this part in conjunction

with all the verses. No doubt, in worldly affairs the obedience of every “authority” is obligatory, but with it we cannot ignore that in every age the obedience of “those among them [Muslims] who are vested with authority” is obligatory for them.

Interpretation of “Refer to Allah and His Messenger in situations of Disagreement with Authority among You”

Now I come to the topic that I had promised to explain before. Some people have raised the objection that in case of disagreement with “authorities” Allah, the Almighty says, “refer it to Allah and His Messenger”; it indicates that their obedience is not obligatory but in controversial situation, we have to look at what the command of Allah and His Messenger is. The answer to this question is that this interpretation makes the whole verse meaningless because every person considers his own viewpoint as correct. If this meaning of verse is adopted, then there cannot be any obedience. After all what will the command be that would be unanimously acknowledged by all the people as the command of God and His Messenger? There is no doubt that difference of opinion is always present. If everybody has the authority to declare a command to be against the teachings of God and His Messenger then in that situation Khalīfah is left to rule upon his own self. Particularly in the present age, it is the condition that

followers are few and the self-proclaimed authorities in interpretation abound. When everybody considers himself a great mind, Khalīfah while sitting on his mat will order the people to do such and such thing and the people will ask him first to prove the command from the Holy Quran and *Aḥādīth*, and then they will obey, otherwise not. It is evident that there is no religious matter that is unanimously believed by the whole world. There is always a debatable point in every matter. There is a famous story that an illiterate person was fond of attending the company of learned people. As he had no knowledge of religion, wherever he went the people would throw him out. Once he told his friend that he was fond of attending the meetings of Ulema, but the people did not let him do so. What should he do? He advised him to wear a long robe and turban. The people would consider him a great scholar from his appearance, and they would not stop him from attending the meetings of Ulema. After entering a meeting, if somebody asks about something, he should tell him that it was a controversial issue. Some have written this and others opposite of it. As there is disagreement in most of the matters, no one would realize that he knows nothing. Therefore, he wore a long robe and a large turban, took a staff in his hand and started attending the meetings of Ulema. In the meetings, he would sit with his head bowed down. The people would seek his opinion on the topic under discussion. He would nod and say that it was useless

to argue on that topic. The jurists of Islam greatly differed on it. Some Ulema had written as is told by this scholar and some Ulema had written so as is told by that scholar. The people thought that he was a well-read person, so they agreed with his viewpoint and would leave the dispute to talk on something else. It continued for sometime, and he was greatly honoured in the meetings of Ulema. One day it so happened that a discussion started on the topic that the time is very bad and even the educated people are denying God and ask for the proof of His existence. On this as per tradition, the people asked him to say something. He said it was useless to argue, some Ulema had written that there was God and some wrote otherwise. On hearing this people came to know of his ignorance and he lost his reputation. They expelled him from the meeting.

To sum up, differences are rampant in the world. Therefore, if the verse:

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ

is taken to mean that whenever anybody differs with Khalīfah about some command issued by him, he must ignore the Khalīfah under the pretext that his command is against the command of God and His Messenger. In such circumstances, Khalīfah will be unable to fulfil his obligations. This is not a rational approach. Some people of our Jamā‘at have erred in comprehending the true meaning of this verse. If they

had comprehended the true meaning, they would never have erred.

The Verse “*Those who are in authority among You*” is Applicable to Both the Worldly Authorities and Khulafā’-e-Rāshidīn

What are the true meanings? To know them it should be kept in mind that this verse is all-inclusive, and it includes pure worldly authorities and Khulafā’-e-Rāshidīn as well. Therefore, this verse is not only related to pure religious Khulafā’ but is also concerned with worldly authorities. Now keeping it in mind that this verse, as meaning is concerned, is all inclusive and it includes both the pure worldly authorities and Khulafā’-e-Rāshidīn, bear this in your mind that there are separate commands of the Holy Quran and the Holy Prophet^{sa} about them. There are separate commands of Islamic sharia for pure worldly authorities, and separate for Khulafā’-e-Rāshidīn. So when God says that “if you differ in saying anything among yourselves, refer it to Allah and His Messenger”, it does not mean that when you differ with authorities then you start interpreting the command of God and His Messenger according to your wishes. It means this universal command applies to both Khulafā’-e-Rāshidīn and worldly authorities. So in case of difference with them, look what type of authorities they are. If they are Khulafā’-e-Rāshidīn

then follow the course of action laid down by Allah, the Almighty about Khulafā'-e-Rāshidīn. If the authorities are worldly then act upon those commands which Allah, the Almighty and His Messenger have given about them.

Separate Commands for the Two Types of Authorities

Now we see whether Allah and His Messenger have given separate commands for the two types of authorities or not. If this is so then what are they? We see that the Holy Prophet^{sa} has given two different commands for two types of authorities. As Abadah bin Samat^{ra} relates:

بَايَعْنَا رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْعُسْرِ
وَالْيُسْرِ وَالْمَنْشَطِ وَالْمَكْرَهِ وَعَلَى آثَرَةٍ عَلَيْنَا وَعَلَى أَنْ لَا
نُنَازِعَ الْأَمْرَ أَهْلَهُ وَعَلَى أَنْ نَقُولَ بِالْحَقِّ أَيْنَمَا كُنَّا لِأَنْخَافَ
فِي اللَّهِ لَوْمَةً لَائِمًا.

(وَفِي رِوَايَةٍ) أَنْ لَأَنْنَازِعَ الْأَمْرَ أَهْلَهُ قَالَ إِلَّا أَنْ تَرَوْا كُفْرًا
بِوَأَحَائِدِكُمْ مِّنَ اللَّهِ فِيهِ بُرْهَانٌ مَّتَّفِقٌ عَلَيْهِ. 24

24 Muslim, *Kitāb-ul-Imārati, Babo wujūbi Tā'atil umarā'i fī Ghairi Ma'ṣiyatin*, Hadith No. 4874.

Muslim, *Kitāb-ul-Imārati, Babo wujūbi Tā'atil umarā'i fī Ghairi Ma'ṣiyatin*, Hadith No. 4877, by Abul Husain Muslim bin Ḥajjāj bin Muslim Al-Qushairī An-Nīsābūrī, publisher, Dārul Jail, Beirut and Dārul Āfāq Al-Jadīdah, Beirut.

“We took the *Bai‘at* of the Holy Prophet^{sa} on the conditions that we will always obey the rulers whether it is convenient for us or hard and whether our heart intends to obey their commands or not, whether they give our rights to someone else, even then we’ll obey them. Similarly, there was another condition of our *Bai‘at* that we shall not dispute with a person to whom we entrust the government considering him fit for it. We shall not indulge in debate with him why he issued one command instead of the other one. It is possible that those authorities sometime may give a command against the religion. In that case, we had the instruction to inform them of the reality truthfully, and should not be afraid of any censure for the sake of the religion of God.”

In another tradition it is mentioned, “We had the instruction from the Holy Prophet^{sa} not to involve in any sort of dispute with those whom we have entrusted the job after considering them entitled for the government. But when you see an open infidelity and treachery from them, while the clear commands are in favour of your standpoint, then it is your duty to decline to obey them in that religious matter, and do what you are commanded by God.

Similarly, it is mentioned in another Hadith:

Ḥadhrat ‘Auf bin Malik al-Ashjaey^{ra} narrates that the Holy Prophet^{sa} said:

خِيَارِ أَيْمَتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ وَتُصَلُّونَ عَلَيْهِمْ
 وَيُصَلُّونَ عَلَيْكُمْ وَشَرَارِ أَيْمَتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ
 وَيُبْغِضُونَكُمْ وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ قَالُوا قُلْنَا يَا رَسُولَ اللَّهِ
 أَفَلَا نُنَابِذُهُمْ عِنْدَ ذَلِكَ قَالَ لَأَمَّا أَقَامُوا فِيكُمْ الصَّلَاةَ
 لَأَمَّا أَقَامُوا فِيكُمْ الصَّلَاةَ الْأَمْنَ وَلِيَّ عَلَيْهِ وَالِ فَرَاهُ يَأْتِي
 شَيْئًا مِنْ مَعْصِيَةِ اللَّهِ فَلْيُكْرَهُ مَا يَأْتِي مِنْ مَعْصِيَةِ اللَّهِ وَلَا
 يَنْزِعَنَّ يَدًا مِنْ طَاعَةٍ. 25

“Your best rulers are those whom you love and they love you. You send *Durūd* on them and pray for their progress and they, in return, do the same. The worst rulers are those with whom you have malice and they are malicious with you. You curse them and they curse you.” The narrator mentioned that the Companions asked: “O Prophet of Allah! When such rulers are thrust upon us then why should we not dethrone them by challenging them”? The Holy Prophet^{sa} said, “No, not at all until they put any restriction upon *Ṣalāt* and Fast, and forbid you from worshipping Allah, the Almighty, you should not stop obeying them. Listen! when somebody rules on you and you see that he is disobeying Allah, the Almighty in some matters

25 Muslim, *Kitāb-ul-Imārat, Bābo Khīyāril-A’immatī wa Shirārihim*, by Abul Husain Muslim bin Hajjāj bin Muslim Al-Qushairy An-Nīsābūry, publisher, Dārul Jail, Beirut and Dārul Āfāq Al-Jadīdah, Beirut.

then nurture hatred in your hearts but do not rebel.”

In another Hadith, there is an additional command that in case they commit clear infidelity then you can rebel against them.

The Command to Follow Always Sunnah of Khulafā'-e-Rāshidīn

There is another Hadith narrated by Irbāz bin Sāriyah^{ra}.

صَلَّى بِنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصُّبْحَ ذَاتَ
يَوْمٍ ثُمَّ أَقْبَلَ عَلَيْنَا فَوَعظَنَا مَوْعِظَةً بَلِيغَةً ذَرَفَتْ مِنْهَا الْعُيُونُ
وَوَجِلَتْ مِنْهَا الْقُلُوبُ فَقَالَ قَائِلٌ يَا رَسُولَ اللَّهِ كَانَ هَذِهِ
مَوْعِظَةٌ مُودِّعٌ فَمَاذَا تَعْهَدُ لَنَا - فَقَالَ أَوْصِيكُمْ بِتَقْوَى اللَّهِ
وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ كَانَ عَبْدًا حَبَشِيًّا فَإِنَّهُ مَنْ يَعِشْ
مِنْكُمْ بَعْدِي فَسِيرِي اخْتِلَافًا كَثِيرًا فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ
الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ فَتَمَسَّكُوا بِهَا وَعَضُّوا عَلَيْهَا
بِالنَّوَاجِدِ وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ
وَكُلُّ بَدْعَةٍ ضَالَّةٌ - 26

He said, “One day the Holy Prophet^{sa} led the morning *Ṣalāt*, and after the *Ṣalāt* he gave a

²⁶ Muslim, *Kitāb-ul-Imārat, Bābo Khīyāril-A’immatī wa Shirārihim*, by Abul Husain Muslim bin Hajjāj bin Muslim Al-Qushairy An-Nīsābūry, publisher, Dārul Jail, Beirut and Dārul Āfāq Al-Jadīdah, Beirut.

sermon. The sermon was so moving that our tears started falling and the hearts shivering. On this, a person stood up and said, ‘O Messenger of Allah! It indicates that this is a farewell sermon. You should give us some advice’. He said, ‘I advise you to adopt the righteousness of Allah, the Almighty and be submissive and obedient in your way of life, even if a Negro slave is made ruler on you. The people, who will live after me, will see great dispute among the people. Thus, for that time I advise you that you should adopt the sunnah of mine and that of Khulafā’-e-Rāshidīn after me. You should strictly follow that sunnah and should stick to it as strongly as something is held by teeth. Similarly stick to that sunnah and never leave this path that is mine or that of my Khulafā’-e-Rāshidīn. And save yourself from the innovations because every new thing which is against my sunnah and that of Khulafā’-e-Rāshidīn will be an innovation in religion which will lead to destruction.’”

From these two references it is proved that the Holy Prophet^{sa} described two kinds of *authorities*: one worldly and the other religious and Islamic. The command of obedience is for worldly authorities, but simultaneously there is a reason of disobedience on case of their clear infidelity. In such a situation, provided there is a solid proof of it, and not a guess,

there is not only permission but also a command to go out of their obedience. Some Muslim Ulema like Ḥaḍrat Mahyyuddin Ibn-e-Arabi has been so cautious in such matters that he said that in such situation only separation is permissible and not revolt. But there are religious and Islamic authorities, on whom we are not made judge, but they are made judge upon ummah; whatever they do is binding upon you and their obedience is as necessary as that of command of the Holy Prophet^{sa}. So rulers are of two types: one who are worldly and about whom there is possibility that they might commit an infidelity. For them it is commanded to continue obeying them. Verily when they commit a clear infidelity then separate yourself from them. But other rulers are those who cannot commit a mistake. For them there is a directive to always follow their sunnah, and to never turn away from their path. But in case of a doubt whether your beliefs are true or not then compare your beliefs with those of Khulafā'-e-Rāshidīn. If they corroborate, then consider yourself on the right path, and if not then consider yourself on the wrong path.

Khulafā'-e-Rāshidīn are a Model for the Ummah

In fact, Khulafā'-e-Rāshidīn are an example from whom other people can assess whether their steps are on straight footing or not. If the weight of two kilograms is on one side of the scale, and the other

holds radishes and carrots, everyone will judge the weight of the vegetables against the two kilos. No one will throw away the weight as defective if they feel that there is a shortage of five to seven radishes. Instead, he will consider the vegetables to be short in weight. Similarly, the Holy Prophet^{sa} did not say that you should judge the steps of Khulafā'-e-Rāshidīn and see whether they make sense to you; nor did he say that you should judge how they compare with the commands of God and His Messenger. Instead, it is said that if a doubt arises about your own self whether your steps correspond with the will of God and His Messenger, then see what the Khulafā'-e-Rāshidīn have stated about them. If your steps correspond with their viewpoint then consider them correct, but if not, consider your steps to be incorrect.

So the matters which are to be judged against the commands of God and His Messenger are those that I have mentioned before, namely the rulers with whom you differ. But judge what type of rulers they are, worldly rulers or the Khulafā'-e-Rāshidīn? If they are worldly rulers then obey them as far as you can. However, if they issue an order against the clear command of God then it is your duty to warn them of their mistake. Try to bring them towards the right path, and tell them that they are on the wrong path. If they commit a clear infidelity—as for example if they prohibit the performance of prayers or the observance of fast—then you have the right to disobey their orders and to tell them that you will continue

performing prayers and observing fast no matter what they may say or do. But if those *أولى الأمر* (*authorities*) are *Khulafā'-e-Rāshidīn*, then beware for they cannot commit a mistake. What they do will be according to the will of Allah, the Almighty, Who guides them towards that path which leads close to Himself. So instead of judging them, make them your judge, and do not become counted among those who differ with Allah, the Almighty by differing with them.

Discussion of Āyat-e-Istikhlāf

I will now take up the commandments about the pure religious organization in Islam. In *sūrah Al-Nūr*, Allah, the Almighty says:

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۚ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ
 مَا حُمِّلَ وَعَلَيْكُمْ مَا حَمَلْتُمْ ۗ وَإِنْ تُطِيعُوهُ تَهْتَدُوا ۗ
 وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ ٥٥ وَعَدَ اللَّهُ الَّذِينَ
 آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ
 كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ ۗ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ
 الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ
 أَمْنًا ۗ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَنْ كَفَرَ بَعْدَ
 ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ٥٦ وَأَقِيمُوا الصَّلَاةَ وَآتُوا
 الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ٥٧

(Al-Nūr, 24:55-57)

In these verses the commandment is first given for obeying Allah and His Messenger. Then a promise is made to the Muslims that if they are perfect in their obedience, He will make them leaders. Like the earlier nations, He would establish for them a Khalīfah on the earth. At that time, it would be their duty to establish Prayer and pay Zakat, and also to obey the Messenger of God. By establishing faith through the Khalīfah, they would also be following the Messenger. This is the point also stressed in:

مَنْ يُطِيعِ الْأَمِيرَ فَقَدْ أَطَاعَنِي وَمَنْ يَعُصِ الْأَمِيرَ فَقَدْ عَصَانِي²⁷

In other words, at such times the obedience to the Messenger would consist of following the Khalīfah in propagating and strengthening Islam.

Performance of Prayer, in its True Sense, is not Possible without Khilāfat

So in these verses Allah, the Almighty has first promised Khilāfat to the Muslims. Then they are commanded to perform Prayer and pay Zakat. In this way, Allah, the Almighty has indicated that performance of Prayer in the true sense is not possible without Khilāfat, as is the case of Zakat. There was a regular system of Zakat in the age of the Holy Prophet^{sa}. When he died, Ḥaḍrat Abu Bakr^{ra} took

²⁷ *Bukhārī Kitāb-ul-Jihād was-siyar, Bābo Yukātalo min warā'il Imāmi wa Yuttaka bihī*, by Muhammad bin Ismā'il Abu Abdullah Al-Bukhārī Al-Ju'fī, publisher, Dār ibni Kathīr Al-Yamāmah, Beirut.

charge of Khilāfat. The majority of Arabs refused to pay Zakat. They were of the view that it was a command only during the period of the Holy Prophet^{sa}, but not for the period of later Khulafā'. Ḥaḍrat Abu Bakr^{ra} refused to accept their demand and was determined to fight with those who even refused to pay Zakat equivalent to the string that was used to tie the knee of a camel, and vowed that he would not stop fighting till he received Zakat from them the same way they used to pay in the period of the Holy Prophet^{sa}. He succeeded in his campaign, and the system of Zakat again started functioning, which continued in the periods of the later Khulafā'. When Khilāfat was terminated the Muslim world was left with no system for the recovery of Zakat. This is what Allah, the Almighty has mentioned in this verse. If there is no Khilāfat, the Muslims cannot comply with the command of paying Zakat. The reason for it is that Zakat is a basic pillar of Islamic teachings. It is taken from the rich and distributed among the poor. It can only be possible where a regular organization exists. If an individual distributes Zakat to a few poor people then how can such good results come of it which are possible only in the presence of a system that ensures the utilization of the total collection of Zakat for the welfare and progress of all indigent people? So the system of Zakat requires the supervision of Khilāfat. Similarly the performance of Prayer is not possible without Khilāfat. The reason is that the best part of

Ṣalāt is the *Jum‘ah* Prayer with a sermon, in which the national needs are put before the people. If there is no Khilāfat then how can the Jamā‘ats of small towns come to know the situation of what is going on, say, in China or Japan? What type of sacrifices Islam is demanding from them? When there is a centre and a Khalīfah, liable to be obeyed by all Muslims, he gets reports of what is happening from all the parts of the globe. In this way, he is able to tell the people what type of sacrifice is required and which services are needed. This is why it is the belief of Hanafis that performance of *Jum‘ah* Prayer is not lawful when there is no Sultan amongst the Muslims. The philosophy behind this view is the same which I have mentioned before. The same is the case for the Prayer of Eids. It is proved from the sunnah of the Holy Prophet^{sa} that he always delivered a sermon according to the needs of the nation. When there is no system of Khilāfat then what knowledge of national needs can one have individually? How can he express them in his sermon? But it is quite possible that due to ignorance of facts he may himself remain in confusion which may then lead to confusion in others.

Once I read that forty to fifty years ago a person went to Beekaneer for a tour. It was, by chance, Friday and he went to perform Prayer in a mosque. He noted that the Imam first recited the usual sermon in Persian and then asked the people present in mosque to pray by raising their hands that Allah, the Almighty

might keep Amīr-ul-Mu‘minīn, Jahangir, the Emperor, safe and sound. The poor fellow did not know that Jahangir, the Emperor, had expired long ago and that now the English were the rulers.

So *Jum‘ah*, the best part of Prayer, can only be performed properly where there is a system of Khilāfat in Muslims. You can see that as there is a system in us, my sermons are always concerned with the important needs of the time. It is a blessing of Allah, the Almighty. Some non-Ahmadis are so deeply affected by my sermons, that they deem them to be revealed. A famous leader of Muslims regularly reads my sermons; and stated that these not only guide Muslims religiously but also politically.

The real task of the leader is to guide the people. Such leadership can only be provided by the person who gets news from various parts of the world, and has knowledge of ongoing circumstances. The knowledge of such circumstances cannot be acquired only from the newspapers because they also contain many false reports, and moreover, some events are not fully reported. As our missionaries are present in various parts of the world along with the members of our Jamā‘at, who are spread in all corners of the world, I receive true reports from them, and by utilizing them I can guide the Jamā‘at properly. To sum up, the performance of Prayer is not possible without the Khalīfah.

True Obedience to the Messenger is also not Possible without Khilāfat

Similarly obedience to the Messenger mentioned in **أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ** “obey Allah and obey His Messenger” is not possible without the Khilāfah, because the real purpose behind obedience to the Messenger is to string all in the thread of unity. In a way, the Companions^{ra} performed Prayer and Muslims of today also do the same these days. The Companions^{ra} fasted as do the Muslims now. The Companions^{ra} also performed Hajj and the Muslims do the same now. Then what is the difference between Companions^{ra} of the Holy Prophet^{sa} and Muslims of these days? The difference is that at that time they performed Prayer when the Holy Prophet^{sa} informed them that it was the time of Prayer as was the case with Fasting and Hajj. Though they submitted to the commands of Allah, the Almighty by participating in Prayer, Fast, and Hajj, all their acts were dominated by the spirit of obedience to the Holy Prophet^{sa}. The benefit of this obedience was that when the Holy Prophet^{sa} gave any command, the Companions^{ra} promptly followed it. But this spirit of obedience is not present in the Muslims of these days. The Muslims perform Prayer, observe the Fast, and perform the Hajj but there is no sense of submission in them because the sense of submission cannot be created without the system of Khilāfat. So when there is Khilāfat there is obedience to the Messenger.

Obedience to the Messenger does not just mean the performance of Prayer, Fast and Hajj; for these are all commandments of God. The submission to the Messenger is that when he says that now is the time to put more emphasis on Prayer, then all the people start asserting more emphasis upon Prayer. When he says that now the need of Zakat is growing, so be ready to offer contributions, then the people start focusing on contributing more towards Zakat. When he says that now is time to sacrifice your lives or the countries where you live, then they come forward to sacrifice their lives and their countries. Therefore, these three things are totally attached with Khilāfat. Allah, the Almighty says that your Prayers will keep losing their value and determination when there is no Khilāfat, and so is the case of Zakat, for the sense of submission to the Messenger will keep departing from your hearts. As our Jamā‘at is accustomed to the system and our members have a sense of submission, even if the members of our Jamā‘at were placed in the age of the Holy Prophet^{sa} they would have started obeying just as the Companions^{ra} did. But if you take the case of a non-Ahmadi and envision his condition in the age of the Holy Prophet^{sa}, you will see him stumbling at every step. He may say that: “Wait a moment, I have not comprehended the command yet”. It is known about a Pathan who said, “Khu! The Prayer of Muhammad^{sa} has been infringed; it is mentioned in Qudūrī that Prayer is infringed by a

small movement” and he will start denying some other religious matter. But if you take an Ahmadi then he will instantly realize that he is not in some unknown place. Just as a tool of a machine quickly fits at its place, so he will also fit there, and immediately will become a Companion of the Holy Prophet^{sa}.

Summary of the Subject Matter of Āyat-e-Istikhlāf

The summary of the Āyat-e-Istikhlāf is:

What is mentioned is actually a promise.

The promise is only with the people as long as they comply with faith and acts of goodness.

The dissenters always assert that in this verse the promise of Khilāfat is not with the person but with the people and I accept their point. I also affirm that this promise is for the people. And Allah, the Almighty mentions that as long as they will comply with faith and acts of goodness the promise from Him will remain effective.

The purpose of this promise is that,

- a. Muslims should get the same awards which the previous nations have availed as evident in,

كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ

(Al-Nūr, 24:56)

“As He made Successors from among those who were before them.”

- b. The second purpose of this promise is the dignity of the religion.
- c. The third purpose of it is to guide the Muslims from their state of fear to that of security.
- d. The fourth purpose of it is to dispel infidelity and the establishment of service to Allah, the Almighty.

At the end the words,

وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفٰسِقُونَ

(Al-Nūr, 24:56)

“Whoso is ungrateful after that, they will be the rebellious.”

The emphasis is again put on the promise. The attention is, however, drawn to the warning,

وَلَٰئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

(Ibrāhīm, 14:8)

“And if you are ungrateful, My punishment is severe indeed.”

Since Khilāfat is a favour, remember it that the people who are ungrateful will be counted as rebellious.

This verse is a great testimony in favour of Khilāfat-e-Rāshidah, and it is mentioned that the system of Khilāfat will be established among the Muslims and it will carry the support of Allah, the Almighty as is evident from:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ

(Al-Nūr, 24:56)

“Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth.”

and:

وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ

(Al-Nūr, 24:56)

“He will surely establish for them their religion which He has chosen for them.”

He will help the Muslims inherit abundantly of the rewards granted to previous nations.

Signs of True Khulafā’

In this verse, the signs of true Khulafā’ are also mentioned. This can help in distinguishing the true Khalīfah from a false one. They are as follows:

A Khalīfah is appointed by God and no human hand is involved in appointing him, nor does he himself desire it, nor does he become Khalīfah by some plan. Sometimes, a person whose appointment is considered impossible is appointed as Khalīfah. The words:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ

(Al-Nūr, 24:56)

“Allah has promised to those among you who believe and do good works.”

indicate that God alone appoints the Khalīfah because only He who made the promise can fulfil that promise. Some people make the mistake of thinking that this promise means that people appoint a Khalīfah of their own choice, and that God will declare him to be His choice. But it is like the way of a teacher that I had who used to tell a boy that he was happy with, that “whatever money you are holding in your pocket is an award from me”. This mistaken notion amounts to rendering the promise of Khilāfat to the same level; as if God says “Go ahead and appoint someone your Khalīfah by your choice but consider him appointed by Me”. If this is the case then what is the prize? And how is this treatment distinctive that Allah, the Almighty has a special love with the Jamā‘at which believes and does good works. One who makes a promise also fulfils it. Is it so that one who makes a promise has someone else fulfil it? The first thing mentioned in this verse is the advent of a Khalīfah from Allah, the Almighty. All evidence points toward this. No one can become the Khalīfah by his own desires. Similarly nobody can become the Khalīfah by some connivance. The Khalīfah is he whom God desires to be. Indeed, he will often become a Khalīfah when the world considers it impossible.

The second sign of a truthful Khalīfah given is that Allah, the Almighty helps him in a manner similar to

the way He helps the Prophets because it is mentioned that:

كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ

(Al-Nūr, 24:56)

“He made them Successors from among those who were before them”.

Such Khulafā’ deserve the same help that We gave to the previous Khulafā’. We know that the previous Khilāfats were of two types: First Khilāfat-e-Nubuwwat (the Khulafā’ that are Prophets^{as}) as was the Khilāfat of Ḥaḍrat Adam^{as} about whom it is mentioned:

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

(Al-Baqarah, 2:31)

“I am about to place a Khalīfah in the earth.”

Ḥaḍrat Adam^{as} was not elected nor was he a worldly king. Allah, the Almighty made a promise with angels and made him a Khalīfah in the earth on His Own. Those who denied him were punished.

Similarly, it is mentioned about Prophet David^{as}:

يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ
النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ
اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ

شَدِيدٌ يَوْمَ الْحِسَابِ ﴿٣٧﴾

(Şād, 38:27)

“O’ David We have made you a Khalīfah in the earth, (Prophet David was a Prophet of Allah, the Almighty. Therefore, it indicates that here Khilāfat means Khilāfat-e-Nubuwwat) so judge the people with justice. And follow not the desires of the people lest it should lead you astray from the right path. Surely those who go astray will have a severe punishment from Allah, the Almighty. Therefore, do not follow their desires but do the same to which God guides you.”

In these verses the same subject is mentioned as is in the words,

فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ
(Āl-e-‘Imrān, 3:160)

“And when thou art determined, then put your trust in Allah.”

Some persons have mistaken the meaning of:

لَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ

They think that in this verse Prophet David is admonished not to follow the vain and immoral desires of people. This is not the meaning of this verse. It actually means that: “sometimes the majority of the people will advise you to do something. But it is not your job to yield before the majority, but to see whether what they say is useful or not. If it is useful then accept it and if it is not useful then reject it even

if it is presented by the majority, especially in a situation when it is sinful.”

Earlier Khilāfats were either Khilāfats of Prophethood or Khilāfats of Kingship

The earlier Khilāfats were either Khilāfats of Prophethood as were the Khilāfats of Prophet Adam^{as} and Prophet David^{as} or were the Khilāfats of governments as it is said:

وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ
فِي الْخَلْقِ بَصُطَةً ۚ فَادْكُرُوا الْآيَةَ اللَّهُ لَعَلَّكُمْ تَفْلِحُونَ ﴿٧٠﴾

(Al-A'rāf, 7:70)

“Remember the time when God made you Khulafā’ after the people of Nūḥ (Noah) and increased you abundantly in your structure and gave you abundant offspring. You should remember the favours of Allah, the Almighty so that you may prosper.”

The word Khulafā’ in this verse only means worldly kings, and favour means governments. Allah, the Almighty admonishes them to perform their obligations with justice in the earth, otherwise He would destroy them. The mention of this favour to Jews is made in these words:

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يُقَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ
 إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا ۖ وَآتَاكُمْ مَا لَمْ
 يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ ﴿٢١﴾
 (AL-Mā'idah, 5:21)

“And remember when Moses said to his people, ‘O my people, call to mind Allah’s favour upon you when He appointed Prophets among you and made you kings, and gave you what He gave not to any other among the peoples’.”

We made them Khulafā’ in two ways. By virtue of *إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ* they were given Khilāfat of Prophethood and by virtue of *وَجَعَلَكُمْ مُلُوكًا* they were granted the Khilāfat of kingship.

Therefore, the earlier Khilāfats were of two types either they were Khilāfat of Prophethood or Khilāfat of kingship. Allah, the Almighty says to Muslims:

لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ

“He will surely make them Successors in the earth as He made Successors from among those who were before them.”

It is thereby deduced that they will get the favours like those of earlier Khulafā’. Allah, the Almighty will treat the Muslims in the same way He treated the previous Prophets.

Why has the Resemblance been Ascribed to Khilāfat of Prophethood and Not the Khilāfat of Kingship?

If anybody says that the Khilāfat of kingship is also mentioned for earlier people, so why is the present discussion focusing only Khilāfat of Prophethood and ignoring the Khilāfat of kingship? This verse reveals that though there is a promise of kingdoms for the Muslims in other verses yet, here, only religious favours are being mentioned. To be specific, in this verse Allah, the Almighty mentions,

وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ

“He will surely establish for them their religion which he has chosen for them.”

God establishes the religion of His Khulafā’ in the world. This is not the rule for the kings of the world and nor is their religion ever established by Allah, the Almighty. But this rule is only for spiritual Khulafā’. So this verse shows that here the resemblance of Khilāfat is with the Khilāfat of Prophethood and not Khilāfat of kingship. Similarly it is mentioned,

وَلَيُبَدِّلَنَّهُم مِّنْ بَعْدِ خَوْفِهِمْ أَمْنًا

“He will surely give them in exchange security and peace after their fear”.

This sign also cannot be assigned to the worldly kings in any way because if they are the masters of the

kingdoms at one time, they are also seen begging at the other when they are separated from their thrones. There is no promise of changing their fear into security; indeed in the hours of severe danger sometimes they are totally disheartened under adverse circumstances.

Then it is mentioned,

يَعْبُدُونَنِي لَا يُشْرِكُونِي بِشَيْءًا

“Those Khulafā’ will worship Me, and will not associate partners with Me.”

So they will worship Me alone and would be strong opponents of polytheism. But worldly kings sometimes commit polytheism, and the Holy Prophet^{sa} has said that it is possible that they may even commit an open blasphemy; so then how can they be considered the subject of this verse?

The fourth argument to prove that these Khulafā’ are not to be worldly kings is that Allah, the Almighty says:

وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

“The people who deny these Khulafā’ will become rebellious.”

Now tell me, can it be considered rebellious to disobey someone who is capable of open blasphemy? The decree of rebellion can only be invoked when he disobeys the spiritual Khulafā’.

In summary, the four reasons mentioned in the verse prove that Khilāfat in this verse does not refer to the Khilāfat of kingship. So when God says that,

لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ

“We shall favour those Khulafā’ as We have favoured the previous ones,”

It means that just as the Prophets, who were before them, have been favoured by Allah, the Almighty, so shall these Khulafā’ be favoured. Therefore, in this verse the resemblance is towards Khilāfat of Prophethood, and not with the Khilāfat of kingship.

Promise of Khilāfat Conditional upon Faith and Acts of Goodness

The third thing that can be deduced from this verse is that the promise with the ummah of the Holy Prophet^{sa} only applies until the time the ummah remains established upon faith and acts of goodness. When it deviates from faith and acts of goodness, Allah, the Almighty will withdraw His promise. Thereby, a great difference is mentioned between Prophethood and Khilāfat. Prophethood is established when the world is filled with evils and chaos. As it is mentioned:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ

(Al-Rūm, 30:42)

“Corruption has appeared on land and sea.”

People forget Allah, the Almighty and turn away from divine commands. They are captivated by error and perversion, and darkness covers every part of the land. This then causes Allah, the Almighty to send a Messenger who reforms the people. He brings down the light of faith from heavens, and puts the people to whom the Messenger is sent on the path of truthful religion. But Khilāfat comes at a time when there is a majority of believers and performers of good works in the nation. As such, Prophethood comes at the extermination of faith and acts of goodness, while Khilāfat comes at a time when people are on the path of faith and doing acts of goodness. This is the reason that Khilāfat starts when Prophethood ends, because faith and acts of goodness are placed on sound footing by Prophethood. So as the majority of people are those who are on the path of faith and righteousness, Allah, the Almighty blesses them with Khilāfat.

In the middle period when the world is neither totally devoid of pious people nor full of evil then it is deprived of both the favours because neither the illness is so severe as to demand a Prophet, nor is the moral health so perfect as to justify a Khalīfah to lead them in good deeds.

Loss of Khilāfat is Due to the Shortcoming of a Jamā‘at, not because of a Shortcoming in the Khalīfah

It is evident from this command that the loss of Khilāfat is not due to any shortcoming of a Khalīfah but due to a shortcoming of a Jamā‘at. The loss of Khilāfat does not prove the sin of a Khalīfah, but it is a proof of the sin of a Jamā‘at, because it is a clear promise of Allah, the Almighty that He will continue Khilāfat while the majority is on the path of faith and doing acts of goodness. When change comes and most of the people deviate from the path of faith and acts of goodness, then Allah, the Almighty will say, “you have become evil doers, so I withdraw My blessing from you”. (Though if God desires, He may continue making Khulafā’ in a Jamā‘at for some time as an extra favour). When a person says that a Khalīfah has become worthless, he, in other words, declares that the Jamā‘at has been deprived of a majority of believers and performers of good works. It is the promise of God that as long as a Jamā‘at is firm in faith and acts of goodness Khulafā’ will continue coming, but when they lose their steadfastness, the Khulafā’ will cease to come—so there is no chance of corruption of a Khalīfah. However, there is a chance that the Jamā‘at be deprived of people of faith and of performing acts of goodness. As the Khalīfah cannot be corrupted—only the Jamā‘at can be—when a person declares before the world that the Khalīfah of

the Ahmadiyya Muslim Jamā‘at has become corrupt, then he will have to admit that at this time despite there still being a large number of Companions^{ra} of the Promised Messiah^{as} present among us and the age being full of the machinations of the Antichrist, this tree [Ahmadiyyat] which was destined to prosper and spread throughout the world, has been attacked by Satan and has been deprived of its faith; and not just that, but even its potential for acts of goodness have been crushed. According to such a claimant, the Khalīfah has become corrupt, and the Holy Quran reveals that true Khulafā’ will continue to come as long as the majority of Jamā‘at remains firm on faith and acts of goodness. The denial of Khilāfat is not just a denial of the Khalīfah but it also amounts to saying that the Jamā‘at has been deprived of faith and acts of goodness.

Sign of the Establishment of Religion

The fourth sign of a Khalīfah enunciated by Allah, the Almighty is that their religious commands and ideas are spread in the world by Allah, the Almighty. Therefore, He says:

وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ

Allah, the Almighty will glorify their religion and in spite of adverse circumstances, He will establish it in the world.

This is a great proof of true Khilāfat. When we consider it then it looks to be a great sign of Allah, the Almighty for the truth of Khulafā'-e-Rāshidīn. It is remarkable that Ḥaḍrat Abu Bakr^{ra} and Ḥaḍrat Umar^{ra} belonged to the families that did not have strong tribal support, but those of Ḥaḍrat Usman^{ra} and Ḥaḍrat Ali^{ra} were tribal. Banū Umayyah was in favour of Ḥaḍrat Usman^{ra} and Banū 'Abbās in favour of Ḥaḍrat Ali^{ra}, and both of them had a great strength in Arabia. At the time of the downfall of Khilāfat the majority of the Muslims had lost their faith and stopped committing acts of goodness. Banū Umayyah took control of the Muslims after the martyrdom of Ḥaḍrat Usman^{ra} and Ḥaḍrat Ali^{ra}, and those who belonged to Ḥaḍrat Usman^{ra} praised him and condemned Ḥaḍrat Ali^{ra} in their rule. In this period there were few who appreciated Ḥaḍrat Abu Bakr^{ra} and Ḥaḍrat Umar^{ra}. After this the circumstances changed and Banū 'Abbās came to power in place of Banū Umayyah. These were the people that belonged to *Ahl-e-Bait*, and used all their energies to praise the virtues of Ḥaḍrat Ali^{ra} while condemning Ḥaḍrat Usman^{ra}. In short, Banū Umayyah continued condemning Ḥaḍrat Ali^{ra}, while on the other hand Banū 'Abbās kept condemning Ḥaḍrat Usman^{ra}. In this way, for many centuries, one group of Muslims remembered the virtues of the one and the other group counted those of the other one. After the first four Khulafā' there came two periods of Islamic history when there was

no admirer of Ḥaḍrat Abu Bakr^{ra} and Ḥaḍrat Umar^{ra}, but despite that their decrees and injunctions became revered in the entire world. The others were also honoured, but not to that extent as had been promised in:

وَلَيُمْكِنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ

Allah, the Almighty will establish their religion, and put their honour in the hearts of the people. Accordingly, when any Muslim is asked whom he respects the most, he will name first Ḥaḍrat Abu Bakr^{ra}, then Ḥaḍrat Umar^{ra}, then Ḥaḍrat Usman^{ra} and finally Ḥaḍrat Ali^{ra}, whereas there was no one to name Ḥaḍrat Abu Bakr^{ra} and Ḥaḍrat Umar^{ra} for a long time. For such a long period even the names of these very great personalities were forgotten. But God kept their names alive, and gave honour to their decrees and injunctions, which He did not give to the decrees and injunction of Ḥaḍrat Usman^{ra} and Ḥaḍrat Ali^{ra}. In the period of Banū Umayyah, attempts were made to defame Ḥaḍrat Ali^{ra}, and in Banū ‘Abbās, Ḥaḍrat Usman^{ra} was censured. But in spite of all these attempts made by the governments, who, in their periods tried their best to defame and erase their names from the history; even then these two Khulafā’ came out unscathed, and God established their honour and prestige in the Islamic world.

Transforming Fear into Security

The Fifth sign that Allah, the Almighty mentions is:

وَلَيَبْدِلَنَّهُمْ مِّنْ بَعْدِ خَوْفِهِمْ أَمْنًا

“He will surely give them in exchange security and peace after their fear.”

After their fearful condition He transforms their fear into security. Some people take this verse to mean that they remain safe from every kind of fear, and argue that Ḥaḍrat Umar^{ra}, Ḥaḍrat Usman^{ra} and Ḥaḍrat Ali^{ra} faced fear after their Khilāfat because the enemies martyred them. They therefore argue that none other than Ḥaḍrat Abu Bakr^{ra} can be accepted as Khalīfa-e-Rāshid. Sheikh Abdur Rehman Miṣrī has also emphasized this point, and wrote that the real Khalīfah was only Ḥaḍrat Abu Bakr^{ra}, and that the Khilāfat of Ḥaḍrat Umar^{ra}, Ḥaḍrat Usman^{ra} and Ḥaḍrat Ali^{ra} do not come within the sphere of Āyat-e-Istikhlāf.

Bear in mind that such people are misled because they do not ponder over the deeper meanings of the words of the Holy Quran. No doubt, the transformation of fear into security is also a great favour, but Allah, the Almighty does not mention that whatever is considered fear by any random person will be removed from them. He only mentions,

وَلَيَبْدِلَنَّهُمْ مِّنْ بَعْدِ خَوْفِهِمْ أَمْنًا

The fear that is created in their hearts and the thing from which they are afraid of, Allah, the Almighty will remove it and transform it into security.

Therefore, promise is not that whatever is fearful for Tom and Harry will not happen with the Khulafā'. But the promise is that whatever is fearful for them, Allah, the Almighty will remove it and transform their fear into security. For example, consider the snake which is apparently a very terrible thing, but there are people who can carry snakes in their hands. For such people the fear of snakes is meaningless. Similarly, poverty is very frightening, but it was of no importance to the Holy Prophet^{sa}. If somebody considers it very humiliating when he does not get a meal even for one time then shall we consider it humiliating (God forbid) for the Holy Prophet^{sa}? He considered poverty his honour, rags better than the costly dress, and worldly treasures pollution. For him the fear of poverty was meaningless. So Allah, the Almighty does not say, "Whatever fear is created, it will be transformed into security". But He says, "There will not be any thing which will be frightening for them". By taking this difference into consideration you will come to know that no such misery came to any of the Khulafā' which they were afraid of. And if it came to them then Allah, the Almighty transformed it into security.

Ḥaḍrat Umar^{ra} was not Afraid of his Martyrdom

There is no doubt that Ḥaḍrat Umar^{ra} was martyred. But when we look at the events that took place, it appears that Ḥaḍrat Umar^{ra} was not afraid of his martyrdom. He continuously prayed to Allah for martyrdom, particularly in Medina. So can we say about a person who prayed all his life for martyrdom in Medina, and was martyred, that he passed through a terrible situation which was not transformed into security? No doubt, if Ḥaḍrat Umar^{ra} were afraid of martyrdom, and then was martyred, maybe it could be said that Allah, the Almighty did not transform his fear into security. But he prayed, “O Allah, martyr me in Medina”. So how can it be said that he was afraid of martyrdom? When he was not afraid of it, but prayed for it, then Allah, the Almighty honoured his request. It indicates that according to this verse there was no such fear, rather that was his heartfelt desire. And in this verse I have mentioned that an incident cannot happen that a Khalīfah can be afraid of. It is the promise of Allah, the Almighty that He will transform their fear into security. But when they are not afraid of something, and consider it their honour and greatness, then calling it fear and asking why it was not transformed into security is totally meaningless. When I read the prayer of Ḥaḍrat Umar^{ra} I presumed that apparently it means that an attack of an enemy on Medina would be so severe in magnitude

that it would destroy all the Muslims and come to the chair of the Khalīfah to martyr him, but in granting the prayer of Hadrat Umar^{ra} Allah, the Almighty created such circumstances that instead of a foreign attack on Medina, a wicked man rose from inside to martyr him by dagger.

Ḥaḍrat Usman^{ra} also did not Feel any Fear

The incidents that happened to Ḥaḍrat Usman^{ra} also indicate that he never entertained any fear of them. History proves that when the rebels attacked Medina, they spread on all sides of the mosque before prayer. They separated the Medinites from one another so that they might not face them collectively. But in spite of this revolt, mutiny and disturbance, Ḥaḍrat Usman^{ra} came to the mosque all alone for leading the prayer. He did not fear anyone at all. On his way to the mosque the people warned him not to go there in such a great disturbance while the rebels attacked his house. Instead of asking the Companions^{ra} to guard his house he, on oath, asked them not to put their lives in danger while protecting him. He advised them to go to their homes and not to worry about him. Does a person afraid of martyrdom behave like this? Can a fearful person tell those concerned people to go home and not worry about him?

Another weighty evidence that Ḥaḍrat Usman^{ra} was not afraid of these painful incidents is that once

Ḥaḍrat Muawiyah came for Hajj during these disturbances. On his way back to Syria he met Ḥaḍrat Usman^{ra} in Medina, and requested him to accompany him to Syria where he would be safe from all the disturbances. He said to Muawiyah that he could not give preference to any thing other than the neighbourhood of the Holy Prophet^{sa}. Muawiyah offered him an army of Syrian soldiers for his security if he did not like to move to Syria. Ḥaḍrat Usman^{ra} declined the offer saying that by keeping an army for his protection he did not want to lessen the food for the Muslims. Ḥaḍrat Muawiyah made a submission, “Amīr-ul-Mu’minīn, people will either kill you by fraud or there is a possibility of making a war against you”. Ḥaḍrat Usman^{ra} replied, “I do not care about it. My God is sufficient for me”. At last he said, “If you do not agree upon anything then, at least, exile all the mischievous people from Medina. They are proud of some great Companions^{ra} about whom they think that they will take over the charge after him, and they deceive the people by naming some of them. They should be spread in foreign lands to discourage the rebels who may stop their resistance with the mind that it is of little gain, when there is no one to take the charge of Medina. But Ḥaḍrat Usman^{ra} did not accept it and asked how he could exile the people who were brought together by the Holy Prophet^{sa}. On hearing this, Ḥaḍrat Muawiyah wept and begged him to make an announcement that the revenge of his blood would

be taken by Muawiyah. He said, “Muawiyah, you are sharp by temperament. I am afraid that you might treat the Muslims harshly. Therefore, I cannot make such an announcement.” Now it is said the Ḥaḍrat Usman^{ra} was a man of weak heart. But think about it. How many people can be so courageous? In the presence of these testimonies can it be said that there was fear in his heart. If he was afraid he would have asked for a platoon of an army for his protection, and he would get their salaries paid. If he was afraid then he would have made an announcement that if anybody raised a hand against him, then the revenge would be taken by Muawiyah. But he replied only by saying this much, “Muawiyah! You are sharp by temperament and I am afraid that if I give you this power, you will be hard on Muslims”. When the enemies climbed up the wall and attacked him, he continued reciting the Holy Quran without any fear. So much so that a son of Ḥaḍrat Abu Bakr (God’s mercy upon him) stepped forward and strongly pulled the beard of Ḥaḍrat Usman^{ra}. He raised his eye and said, “O son of my brother if your father had been present, you would never have done this”. On hearing it, he shivered from head to toe, and went out ashamed. After this another person came forward and hit an iron bar on his head and kicked away the Holy Quran lying in front of him. On his retreat another person came ahead and martyred him by sword. In view of these incidents how can one say that Ḥaḍrat

Usman^{ra} was afraid of them? And when he was not afraid of them then how can these incidents be counted as going against **مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا** (security and peace after their fear)? These people (Khulafā') were only afraid that there might be any decrease in the light of Islam, so in spite of these incidents, at last, they established what they wanted to do, and Allah, the Almighty transformed their fear into security.

Martyrdom of Ḥaḍrat Ali^{ra}

The case is the same with Ḥaḍrat Ali^{ra}. The fear in his heart was only regarding truthfulness, spiritualism and propagation, so Allah, the Almighty transformed this fear into security. He did not fear how the people would treat him. In spite of the fact that the army of Ḥaḍrat Muawiyah^{ra} was sometime many times greater than that of Ḥaḍrat Ali^{ra}, even then he was not afraid of it, and continued asserting that he would only accept what the Holy Quran says. He would not accept any thing against the Holy Quran. If the opposition of the people is called fear then one will have to admit that the Prophets (God Forbid) were always afraid of the people because the people did not oppose anyone else as much as they opposed the Prophets. Worldly opposition amounts to nothing. Allah, the Almighty does not say that whatever fear is created, it will be transformed in security. But He says,

وَلَيُبَدِّلَنَّهُم مِّنْ بَعْدِ خَوْفِهِمْ أَمْنًا

Allah, the Almighty will remove that thing from which they were afraid of, and transform their fear into security. I have said before that they were only afraid of the Muslim ummah going astray or being humiliated, so Allah, the Almighty saved the ummah collectively from humiliation due to their watchfulness and blessings of their prayers; and so the religion of Ahl-e-Sunnat wal-Jamā‘at has always dominated the major part of the world.

Allah, the Almighty Safeguards His Khulafā’ from Ordinary Fears

The interpretation that I have given for this verse—that the fear being mentioned is not an ordinary one but one felt by the Khalīfah’s heart—does not mean that they must experience ordinary fears. Indeed, Allah, the Almighty safeguards them from even ordinary fears also excepting that in which there is some wisdom from Allah, the Almighty. As in the time of Ḥaḍrat Ali^{ra} fear was created because the condition of common Muslims had deteriorated and in the eyes of Allah, the Almighty they were not worthy for the reward of Khilāfat. Therefore, I do not mean that Allah, the Almighty did not save them from ordinary fears, but I mean that the real promise in this verse is concerned only with those matters which are deemed by them to be fearful. The only thing fearful for them was that Ummat-e-Muhammadiyah might go

astray or be humiliated. But by the grace of God, Ummat-e-Muhammadiyah was saved from such humiliation, even during the great disturbances Allah, the Almighty created circumstances for their guidance after their deaths. And it is a real miracle that their desires are fulfilled even after their deaths. If the desires of somebody are fulfilled in his lifetime then it can be said that he contrived to do so, but if someone's life ends and then his desires are fulfilled it cannot be said about him that he has used some apparent contrivances. This is the proof that he was a beloved of Allah, the Almighty.

A Vision of the Holy Prophet^{sa} Fulfilled after His Death

For example the Holy Prophet^{sa} saw the gold bangles of the Emperor of Iran on the hands of one of his companions. The miracle of the Holy Prophet^{sa} is not that he saw the gold bangles in his hands, but the miracle took place a long time after the death of the Holy Prophet^{sa}. When the gold bangles came in booty, and despite the fact that sharia prohibits the wearing of gold bangles for men, Allah, the Almighty created an urge in the heart of Ḥaḍrat Umar^{ra} to fulfil the vision of the Holy Prophet^{sa} by putting the gold bangles on the hands of that person, so he put them on him. The miracle in this incident is that despite the demise of the Holy Prophet^{sa}, Allah, the Almighty created an urge in the heart of Ḥaḍrat Umar^{ra} to fulfil

the vision of the Holy Prophet^{sa}. It is also a miracle that Ḥaḍrat Umar^{ra} heard the words of the Holy Prophet^{sa} and got the chance to fulfil them. Though Ḥaḍrat Umar^{ra} did not hear every word of the Holy Prophet^{sa}, and there was a possibility that somebody had heard it and he might have forgotten to convey it to the others. But the part of the miracle is that the gold bangles came on to the hand of the very person who had himself heard the vision of the Holy Prophet^{sa}. The miracle is also that Allah, the Almighty created an urge in the heart of Ḥaḍrat Umar^{ra} to insist that the gold bangles be worn by that Companion^{ra}, whereas according to sharia it is forbidden for men to wear gold. As Allah, the Almighty wanted to fulfil this vision of the Holy Prophet^{sa}, He drew Ḥaḍrat Umar's^{ra} attention to it. Though the wisdom for not allowing men to wear gold is, no doubt, good; yet it is not wrong for the gold bangles to be worn for a short time to fulfil the vision the Holy Prophet^{sa} –and so the bangles were worn by that Companion^{ra}.²⁸

After the Deaths of Khulafā'-e-Rāshidīn their Fear Continued to be Transformed into Security

Similarly we see that Khulafā'-e-Rāshidīn died and years after their deaths Allah, the Almighty

²⁸ *Usudul-Ghābbāh, Zikru Surākah bin Mālik*, Vol. 2, p. 281, by Imam 'Izzuddin Abul Hasan Ali bin Muhammad Al-Hazri Ibnul Athīr, publisher Dārul Ma'rifah, Beirut, Lebanon. Second edition, AH 1422, AD 2001.

transformed their fears into security. Sometimes after one hundred years, two hundred years, three hundred years or four hundred years and sometimes even after five hundred years, it was manifested that God loved them and did not want to let their desires go vain. There is no harm if the whole verse [وَلْيَبْدَأْ لَهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا] is applied to the nation as well, because it will mean the same thing in this situation that I have mentioned before—that is, if there was any fear that struck at the whole nation it was the domination of the disbelievers against Islam. Individually anyone may have fear that their son may die while others may also have a fear that their business may go into a loss. But the fear of a nation can only be national, and therefore, the fear that the infidels would somehow gain against Islam, also became removed by the nation through Islam. By these means Islam became so dominate, that its precedent cannot be found any where.

The Awe of Khulafā'-e-Rāshidīn on Non-Muslim Kings

In the age of Ḥaḍrat Ali^{ra}, when internal disputes and controversies increased by manifolds, the Roman king thought it good to attack the Muslims at a time when they were busy fighting with one another, and their power had been weakened by internal conflict. He thought that if the Muslims were attacked they would soon be defeated. When this rumour reached

Ḥaḍrat Muawiyah, he sent a notice to the king that if he attacked the Muslims then from the side of Ḥaḍrat Ali^{ra}, he would be the first General to come out to fight against him. When this message reached the Roman king, he at once gave up his plans for war. This incident shows that there was a great fear of the Khulafā', because when the Roman king came to know that Muawiyah would come to fight against him under the command of Ḥaḍrat Ali^{ra}, he was amazed and took heed that the war would not prove beneficial for him.

True Khulafā' are the Standard Bearers of Real Unity

The Sixth sign of Khulafā' mentioned by Allah, the Almighty is that:

يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا

This means that the Khulafā' will worship Allah, the Almighty and will not associate any partners with Him. Allah, the Almighty will create extraordinary courage and bravery in their hearts, and the fear of anyone other than Allah, the Almighty will not be present in their hearts. They will not do anything due to fear of the people, but will trust in Allah, the Almighty, and will work for His pleasure alone. It does not just mean that they will not worship idols, for idol-worship is not practiced even by ordinary Muslims; so then how could it be said about Khulafā' that they will not worship idols? Therefore, this verse

does not refer to idol-worship, but it says that Khulafā' will not step back from sure footing due to fear of people. Whatever will they do, they will do it with the fear of Allah and will fulfil the will and plan of God, no matter how much danger and other perilous misfortunes they may come across. In the world, sometimes even a very bold person changes his position due to fear of people. He does not intend to abandon the truth, but there is always a desire in the heart to work in such a manner that does not cause someone to raise an objection.

Once there was a fanatic Wahhabi named Maulawī Ghulam Ali. The Wahhabis believed that there could be Prayer of *Jum'ah* in India. But the Hanfis believed that it could not be offered in India because, according to them, *Jum'ah* Prayer is only lawful when there is a Muslim sultan. The person who leads the *Jum'ah* Prayer should be a Muslim Qāḍi in the city. Due to the English government in India there was left neither a Muslim Sultan nor Qāḍi, so they did not consider it lawful to perform the *Jum'ah* Prayer. On the other hand, it is mentioned in the Holy Quran that when you are called for *Jum'ah* Prayer, leave all business immediately and perform *Jum'ah* Prayer. Therefore, their hearts were not satisfied. On one side they wanted to perform *Jum'ah* Prayer, but on other side they were afraid of the decree of some Hanfi Maulawī. Due to this problem it was their practice that they first performed *Jum'ah* Prayer on Friday and

then they performed their *Zuhr* Prayer. They presumed that if the issue of *Jum'ah* Prayer was correct then they were safe and so also if *Zuhr* prayer was true. They called it *Iḥtiyāṭī* (precaution) instead of *Zuhr* Prayer. And they believed that if God rejected their *Jum'ah* Prayer then they would present their *Zuhr* Prayer and vice versa. If anybody did not perform *Iḥtiyāṭī*, he was presumed to be a Wahhabi.

An Incident of Maulawī Ghulam Ali

The Promised Messiah^{as} used to say that once he went to Gurdaspur with Maulawī Ghulam Ali. It was time for *Jum'ah* Prayer on their way. They went to a mosque for Prayer. The practice of the Promised Messiah^{as} was somewhat similar to that of Wahhabis because they considered it necessary to practice according to *Aḥādīth* and their faith is that it is necessary to practise the sunnah of the Holy Prophet^{sa} for salvation; so he accompanied Maulawī Ghulam Ali and performed the *Jum'ah* Prayer. After the *Jum'ah* Prayer, Maulawī Ghulam Ali performed four *rak'āts* of *Zuhr* Prayer. When he was questioned about the four *rak'āts* of *Zuhr* Prayer, he said that it was *Iḥtiyāṭī*. The Promised Messiah^{as} asked Maulawī Ṣāhib that being a Wahhabi why had he done contrary to his faith? What did mean by *Iḥtiyāṭī*? He said that it was not in the sense that God would accept his *Jum'ah* Prayer or *Zuhr* but it was in this sense that people might not raise an objection on his doing so.

Many people behaved like Maulawī Ghulam Ali, who was pleased in his own heart to perform *Jum‘ah* Prayer, but also performed four *rak‘āt* of *Zuhr* Prayer to please the people.

A Story of a Sunni Elder

There is a famous story. It is said that once there was a Sunni elder who lived in the area of Shias. Once poverty troubled him so much that he decided to seek the help of the king by making a request, and so He went to the king and begged for help. The minister told the king that he looked like a Sunni by appearance. The king asked him how he had come to know of it. He said that he looked to be so by appearance. The king asked him to give some reasons and examine the elder in his presence. So the minister praised Ḥaḍrat Ali^{ra} very much before the elder, and in turn, the elder also started praising him. On this the king told the minister that his presumption proved wrong. If he had not been Shia he would not have praised Ḥaḍrat Ali^{ra} so much. The minister asserted that whatever the case was he looked to be Sunni. The king asked him to take another test. The minister asked him to curse the three; i.e. (God forbid) curse on Abu Bakr^{ra}, Umar^{ra} and Usman^{ra}. He also cursed the three. The king told him that from it he proved to be a Shia. The minister said that the case looked to be so but he was not satisfied. At last the minister took him aside and asked him to tell the truth about his

religion. He told him that he was Sunni by faith. Then he asked him why did he curse the three? The elder clarified that he did not mean Ḥaḍrat Abu Bakr^{ra}, Ḥaḍrat Umar^{ra} and Ḥaḍrat Usman^{ra} but he meant, “Curse be upon me and you two. On you because you curse the elders, and on me because I have come to you due to my misfortune.”

In short, a person acts in many ways to meet their contingency and considers that he has not committed any sin but Allah, the Almighty says:

يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا

The Khulafā’ will be very bold, and fear will not come close to them. Whatever they do would be according to the will of God. They will not do anything due to the fear of any person.

Resoluteness of Ḥaḍrat Abu Bakr^{ra} during the Apostasy

This quality is found in Khulafā’-e-Rāshidīn in its perfection. When the Holy Prophet^{sa} died and Ḥaḍrat Abu Bakr^{ra} became the Khalīfah, the whole of Arabia turned apostate and only at two places were collective Prayer performed. The agitation spread everywhere else. All the people refused to pay the Zakat except those of Mecca and Medina, and a small town. They said that: Allah, the Almighty revealed to the Holy Prophet^{sa}:

حُذِّمْنَ أَمْوَالَهُمْ صَدَقَةً

(Al-Taubah, 9:103)

“Take alms out of their wealth.”

Nobody else is empowered to take Zakat. So the whole of Arabia turned back on their faith and came out to fight. In the days of the Holy Prophet^{sa}, no doubt, Islam was weak, but the attack of Arabian tribes was in a scattered form. Sometime one tribe attacked, and sometime another did so. In the battle of Ahzab, the army of infidels collectively attacked the Muslims, and at that time Islam had gained greatly in strength, though they were not strong enough to avoid fear of any attack in future. After the battle, the Holy Prophet^{sa} set out to conquer Mecca. On his way the other tribes of Arabia also came out to render their help. In this way God restrained the enemies so that the Muslims might become strong enough to be dominant in the whole of Arabia. But during apostasy, the people of all the places refused to pay Zakat except Mecca and Medina, and a small town. The tribes came out to fight. At some places they had an army of hundred thousand. But the Muslims had an army of ten thousand, and that too was set out for Syria. It was the army the Holy Prophet^{sa} had prepared to attack the Roman territory before his death. Ḥaḍrat Usama^{ra} was made the chief of it. The rest of the people were either weak, old, or too young. In such circumstances, the Companions^{ra} thought that if the army of Ḥaḍrat Usama^{ra} was sent at the time of disturbances, there would not be any arrangement for the protection of Medina, so a delegation of great

Companions^{ra}—including Ḥaḍrat Umar^{ra} and Ḥaḍrat Ali^{ra}, who were renowned for their courage and bravery—met Ḥaḍrat Abu Bakr^{ra} and asked him to stop the departure of the army for some time till the revolt was suppressed. After that it might be allowed to proceed because sending it now was very risky, and there would not be any arrangement for the protection of Medina, especially at the time of the advancement of the enemy toward them. Ḥaḍrat Abu Bakr^{ra} angrily said, “Do you want the son of Abu Qahafa to stop the army that was ordered to advance by the Holy Prophet^{sa}. I cannot stop it any way. If the whole of Arabia has rebelled, even so let it be, and if there is no arrangement for the protection of Medina, even then let it be. I swear on the oath of God that if the army of the enemy were to enter Medina and drag the corpses of Muslim women like dogs before them even then I’ll send the army whose departure is ordered by the Holy Prophet^{sa}. Leave me if you are afraid of the armies of enemy. I’ll alone face all the enemies.” It is another great proof of: ²⁹

يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا

“They will worship Me, and they will not associate anything with Me.”

²⁹ *Tārīkhul Khulafā’*, p. 74, by Jalāluddin Abdur Rehman bin Abu Bakr As-Suyūfī, publisher Nur Muhammad, Aṣṣaḥul Maṭābi’, Kārkhānah Tijārat Kutub, Ārām Bāgh, Karachi.

The other question was of Zakat. The Companions^{ra} requested that if the departure of the army could not be stopped then he should make a temporary truce and tell them that the Zakat would not be levied that year. In the meanwhile their passions would cool down and a way would be found to resolve the differences. As at present they were emotional and ready to fight, it was not good to take Zakat from them. Ḥaḍrat Abu Bakr^{ra} said, “It will not happen at all. In the age of the Holy Prophet^{sa}, if they gave a piece of string to tie the knee of a camel in Zakat, and refused to give it now then he will have to fight till I get that piece of string”. On this the Companions^{ra} said that if the army of Usama^{ra} went out and no temporary truce was made with rebels then who would face the enemy, because there were only a few old and weak persons or some young ones. How could they face hundreds of thousands of enemies? Ḥaḍrat Abu Bakr^{ra} replied, “If you cannot face them then Abu Bakr^{ra} alone will come out to face them”.³⁰

This is the claim of the person who was not skilled in warfare, and about whom it was usually presumed that he was weak-hearted. What created this courage, bravery, certitude and confidence in him? Ḥaḍrat Abu Bakr^{ra} took it that he was made Khalīfah by Allah, the Almighty, and on him was the whole responsibility, so it was his duty to come out to fight. Success or

³⁰ *Tārīkhul-Khamīs*, Vol. 2, p. 201, by Husain bin Muhammad bin Al-Hasan Ad-Diyār Bakari, publisher Mu’assasatu Shu’bāt, Beirut.

failure is in the hand of Allah, the Almighty. If He wants he will give success otherwise all the armies cannot achieve victory.

Bold Acts of Ḥaḍrat Umar^{ra}

After this, when Ḥaḍrat Umar^{ra} became Khalīfah—this same Umar^{ra} who advised Abu Bakr^{ra} that they would face that great army and advised the army of Usama^{ra} be retained for help—became similarly confident and fought with the whole world at one and the same time, and was not at all fearful. In the age of Ḥaḍrat Umar^{ra}, the fight with the Romans was going on. The Romans were very powerful. The Muslims' fight with them was just like the fight of Afghanistan with English Government. But in spite of a war with such a great army, when Ḥaḍrat Umar^{ra} got news of the movement of the Iranian army against Muslims, and there were signs of revolt in those territories which were under the control of Muslims; the same Umar^{ra} who advised Abu Bakr^{ra} that it would be a great mistake if they, at one and the same time, sent army of Usama^{ra} to fight with Romans, and on the other side fight with internal rebels; ordered to attack Iran immediately. Companions^{ra} wondered how, at one and the same time, they would fight with two great powers. But he said, "Don't worry and fight". As the Muslims were busy in fighting with Romans, so the attack of Muslims on Iran was unthinkable. When the king of Iran heard the news of the

advancement of the Muslim forces, he did not give any importance to it, and considered it to be a rumour which people had spread for no reason. He thought that the Muslims were already engaged in a dangerous war, and could not possibly think of attacking Iran. So for some time, this became the main cause for the defeat of Iranians, and no army came from the capital to fight the Muslims because the king considered the news of the attack a false rumour spread by the people. When this news continuously kept reaching him, then he sent for a General to give him a true report. What he reported was that the Muslims were really advancing, and had already captured many areas, it was only then that the king of Iran sent an army to fight the Muslims. From this you can assess how dangerous it appeared to be for Muslims to be involved in this fight when they were already fighting with the Romans. But such things were of no importance before the power that Allah, the Almighty had bestowed upon Ḥaḍrat Umar^{ra} after making him Khalīfah.

Spitting of Ḥaḍrat Abu Hurairah^{ra} in the Scarf of Iranian King

It was the same war in which the Muslims were victorious, and a scarf of the king of Iran also came in the booty. It was given to Ḥaḍrat Abu Huraira^{ra}. One day he coughed and spat in the scarf of the king of Iran. He said, “Bravo! Abu Hurairah, how great you

are today, spitting in the scarf of the king of Iran”. When the people asked the reason he said that in the age of the Holy Prophet^{sa}, sometimes he had to starve so much that he became unconscious due to the pangs of hunger, and people took it to be the epileptic fits, and started striking sandals on his head. But the time had come when his condition was that he was spitting on the royal scarf of a king.³¹ The sign of:

يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا

was made visible very clearly by Allah, the Almighty through Khulafā’-e-Rāshidīn. And they never allowed any fear to enter their hearts except that of Allah, the Almighty.

Bold Defences by Ḥaḍrat Usman^{ra} and Ḥaḍrat Ali^{ra}

Similarly the way a modest and soft-hearted man like Ḥaḍrat Usman^{ra}, faced the internal conflict with such confidence and certitude is remarkable. He is generally considered to be weak, but during the time of his Khilāfat he worked with such bravery and courage that it astonishes the reader.

Similar is the case of Ḥaḍrat Ali^{ra}, who was not disturbed by any opposition, even though he faced both internal and external threats. For him the only

³¹ Bukhārī, *Kitāb-ul-E’itiṣām bil-Kitābi was-Sunnah, Bābo mā Zakaran-Nabiyyu^{sa}*, by Muhammad bin Ismā’il Abu Abdullah Al-Bukhārī Al-Ju‘fī, publisher, Dār ibni Kathīr Al-Yamāmah, Beirut.

concern was the fulfillment of the will of Allah, the Almighty. He never deviated from what he believed to be the Divine will under the fear of any one.

In short, in all the Khulafā' we see the excellence of

يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا

This is a clear and definite proof that Allah, the Almighty Himself appointed them as Khulafā' and He Himself took the responsibility to provide them assistance and aid.

Objections generally made on Āyat-e-Istikhlāf

Now I take the objections which are generally made on this verse. The first objection is that the promise made in it is for the Muslim ummah, not with some individuals; the ummah has been promised to be made a Khalīfah, not just some special individuals. It is argued that the verse means that Muslims will gain power and their own government.

The second objection they have is that in this verse it is said:

كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ

“As He made Successors from among those who were before them.”

The earlier nations were granted Khilāfat by Prophethood or by kingship, so the comparison can be

considered valid only up to this extent. The critics concede that there would be prophets and kings amongst Muslims, but they then say that the type of Khilāfat in which we believe comes neither under Prophethood nor under a Muslim kingdom. So then what is the argument for its establishment?

The third objection is that even if we take the model of the Khilāfat which came after the Holy Prophet^{sa}, it was accompanied with a government. Therefore, it would come under:

وَجَعَلَكُمْ مَلُوكًا

“and He made you kings.”

How does this then justify the Khilāfat of Jamā‘at-e-Ahmadiyya, which is neither a Khilāfat of Prophethood nor kingship?

The fourth objection that is contained in the promise in this verse, is taken to refer to a Jamā‘at which means that some persons will be Prophets in this ummah and some will be the kings. However, the Khilāfat of Prophethood was terminated by the Holy Prophet^{sa} because it is a shared belief that the types of Prophets who came before, cannot come again. Moreover, it is a shared belief that the previous Khulafā’ were not considered as kings. As it is mentioned in the *Aḥādīth*:

عَنِ النَّعْمَانِ بْنِ بَشِيرٍ..... فَقَالَ حُدَيْفَةُ: قَالَ رَسُولُ اللَّهِ ﷺ
 تَكُونُ النَّبُوءَةُ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعَهَا اللَّهُ
 تَعَالَى ثُمَّ تَكُونُ خِلَافَةً عَلَيَّ مِنْهَا جِئْتُ بِالنَّبُوءَةِ مَا شَاءَ اللَّهُ أَنْ
 تَكُونَ ثُمَّ يَرْفَعَهَا اللَّهُ تَعَالَى ثُمَّ تَكُونُ مُلْكًا عَاضًا فَتَكُونُ
 مَا شَاءَ اللَّهُ أَنْ تَكُونَ. 32

“The Holy Prophet^{sa} said, Prophethood will remain among you as long as God desires, then God will take back this blessing, and will bless you with Khilāfat on the pattern of Prophethood, and it will remain among you as long as God desires, then God will take it back, and will establish kingdom as long as He desires.”

The critics conclude that the Holy Prophet^{sa} did not consider the Khulafā’ to be kings as it is said that there will be Khilāfat and then the kingdom. It shows that the people of Ummat-e-Muhammadiyah can get neither Khilāfat of Prophethood, nor of kingship. Therefore, there is no proof of any personal Khilāfat in this verse, but only of a Khilāfat of the community as a whole; and nobody can object to that.

32 *Musnad Ahmad bin Hambal*, Vol. 4, p. 273, by Ahmad bin Muhammad bin Hambal bin Hilāl bin Asad, published by Baitul Afkār Ad-Dauliyya, Al-Riāḍ, AH 1419, AD 1998.

Note: Volume and page No. are according to *Nuskha Maimaniyya*.

Reply to the Question that the Promise is Made with the Muslim ummah, and not with Some Individuals

Now I will respond to the following questions. The first question is that the promise made in this verse is with the Muslim ummah, and not with only some individuals. My answer is:

No doubt, the promise is made with the nation but it does not mean that it is not to be fulfilled through some individuals. Some promises are made with a nation but they are fulfilled through certain persons, and it is said that the promise made with a nation is fulfilled. The incidents of it are available in every language, e.g. in our language it is said that English are the kings. Does it mean that every Englishman is a king? Every Englishman is neither a king nor can be a king. Even then it is said that the English are the kings. Similarly, it is said that a certain nation is the ruler, whereas the whole nation cannot possibly be the ruler, a few people are in charge of the government and the rest of them are their subordinates. Sometimes it is said that such a nation is very rich but it does not mean that every one person of that nation is rich. It is usually said that the British people are very rich but there are also very poor people amongst them. Our elder brother Mirza Sultan Ahmad (deceased) once told me that when he was in London, the house maid threw out the waste of the house. Suddenly an English boy rushed to it, picked up a piece of bread and ate it.

Similarly, I have seen women going out with pots on their heads to fetch water in Brindisi,³³ and the pants of their children patched with different pieces of cloths. Even then it is said that the English are very rich.

Therefore, the promise made with a nation does not mean that it is not fulfilled through some individuals. Many promises are made with a nation but they are fulfilled through individuals. An incident of it is available in the Holy Quran. Allah, the Almighty says:

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ لِقَوْمِهِ يُقَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ
إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا

When Mūsa (Moses) reminded the people to call to their minds Allah's favours upon them and the appointment of Prophets amongst them and also [and He made you kings]. Can anybody prove that every person of Banī Isrā'īl were kings? Surely there were very poor people in Banī Isrā'īl, but Mūsa (Moses) said to them, وَجَعَلَكُمْ مُلُوكًا that He made you all kings. The import is that when there are kings in any nation, the whole nation shares the favours and blessings of the kingdom. In other words, we can say that the nation has been granted the kingdom. So in the light of the verse وَجَعَلَكُمْ مُلُوكًا [and He made you kings], it does not mean that every Jew became a king. Then how can we conclude from:

³³ A southern city of Rome.

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

“Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them.”

That this promise should not be fulfilled through some individuals, but every member of ummah should get the blessings of Khilāfat. Is it not strange that Allah, the Almighty says about Jews that He *جَعَلَكُمْ مُلُوكًا* [made you kings]? The commentators say without any hesitation that though few people became kings, as the standard of living of the common man was raised, it could be said that they were all granted the kingdom. But when Allah, the Almighty says:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ
لِيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ

They start saying that this promise is with the whole nation, and they cannot believe that the promise can be fulfilled through some individuals.

Even if the verse is taken to mean the domination of a nation, how can every believer share it? Some get it and some do not. There were many Companions^{ra} who remained poor even in the days of their national rule, and their financial condition did not improve.

The incident of Ḥaḍrat Abu Hurairah^{ra} is worth noting. When the armies of Ḥaḍrat Ali^{ra} and Ḥaḍrat Muawiyah^{ra} came face to face in the battle of Ṣafīn then, in spite of the distance of one mile between them, when the time of Prayer came Ḥaḍrat Abu Hurairah^{ra} went to the camp of Ḥaḍrat Ali^{ra}, and at the time of meals he went to the camp of Ḥaḍrat Muawiyah^{ra}. Somebody asked, “How strange it is that you are coming and going to the *Majlis* of Ḥaḍrat Ali^{ra} on one side and the *Majlis* of Ḥaḍrat Muawiyah^{ra} on the other side. What is the matter?” He said, “Prayer is better at the side of Ḥaḍrat Ali^{ra}, and meal is good at the side of Muawiyah^{ra}. Therefore, at the time of Prayer I go there and at the time of meal I come here.” He was served sumptuous meals at the side of Muawiyah^{ra}, so he went there at that time. But the Prayer of Ḥaḍrat Ali^{ra} was charged with humility and submission, so he joined him at the time of Prayer.

An Incident of a Dissentient

The condition of some of our dissentients is also the same. The incident reported about one of them is even more remarkable than that of Ḥaḍrat Abu Hurairah^{ra}. Once I was sitting with Chaudhry Zafarullah Khan^{ra} and someone told us about a dissentient who said that, “We hold the correct beliefs, but the prayers of Miyān Ṣāhib are accepted more”. Just as Abu Hurairah^{ra} said, “The meal of Muawiyah’s side is good and Prayer of Ali^{ra} is better”.

Similarly he said, “We hold the correct beliefs but their prayers are accepted more”.

In short, even in a ruling nation, many people remain poor. But it is said that the nation is ruling, even though only one man is the king, and the rest are not kings. Similarly it is said about Jews, *جَعَلَكُمْ مُلُوكًا* [made you kings]. If it was necessary that God would make them kings when God says that “He made them kings”, then everybody should have become a king. Obviously that is not the case.

When there is a king from any nation, and the whole nation shares the benefits of kingdom, we can, in other words, say that it is the ruling nation. Similarly, when someone from a nation is bestowed Khilāfat then it is said that the nation has been bestowed the reward.

The second example is the verse in which Allah, the Almighty says:

وَإِذْ أَقِيلَ لَهُمْ أَمْنًا بِمَا أَنْزَلَ اللَّهُ قَالُوا تَوَّابُونَ بِمَا أَنْزَلَ
عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ

(Al-Baqarah, 2:92)

When it is said to Jews, “Believe in what Allah had sent down in the Holy Quran,” they say:

نُؤْمِنُ بِمَا أَنْزَلَ عَلَيْنَا

“We believe in what has been sent down to us.”

Now this is very clear that revelation was not sent down to them but it was sent down on Ḥaḍrat Mūsa^{as} (Moses). But they say: “Sent down to us”. This is what they say about the words that descended upon Ḥaḍrat Mūsa^{as} (Moses) and of other Prophets, whereas the revelation was sent down to their Prophets, and not to the people themselves. Therefore, when a reward is sent down to some people and the whole nation is benefited then it is said that the whole nation has been granted the reward. For instance, if someone has money we cannot say that the whole city is wealthy. But if there is a scholar in the city who serves the people by teaching, then the city is said to be a city of scholars. A good example of this is that all types of people live in Qadian: scholars, illiterate, storekeepers, labourers, educated and uneducated. But when two to four people from Qadian go to nearby villages, then they start saying that the “Maulawīs of Qadian have arrived”, even though they may be only manual workers. The reason for this is that scholarly discourses are always taking place in Qadian, and therefore everybody living in Qadian is called a Maulawī. Similarly, when the father is a hakim (physician) the son—even if he does not know an iota of medicine—is called a hakim. In summary, when the association is strong it is given due consideration, and all the people are considered to be a part of the whole.

When the revelation of God is sent down to a Prophet then it is said that the Word of God has descended upon the nation to which that Prophet belongs, whereas the Word of God descends only upon the Prophet, and not upon every one. Similarly, when the king belongs to a nation, the whole nation is considered to be the ruling country. There are many poor people in England who beg from others. But even if a garbage cleaner from England comes to India, people start saluting him from a distance. The policeman also takes care that the British gentleman should not be disrespected, whereas he has no honour in his own country. But since someone is a king, so then everyone belonging to that nation is considered honourable.

Sometime back in India, a Raja went to England. When he came back and reached Bombay, he wanted to come out of the port immediately due to some urgent piece of work. An Englishman was on duty to check the passports. Taking the passport he went ahead hurriedly and asked him to check his passport first as he wanted to leave early due to some urgent piece of work. But the Englishman asked him to wait for his turn, for he would check the passports turn by turn. He did not care for the Raja, and made him wait for his turn and thus caused him to leave at the end. On this there was a great hue and cry in the press that the Raja was humiliated, but nobody asked the

Englishman why he did so. Therefore, when a nation is in power its poor also get some honour.

In America, when liquor was banned, the ships of some foreign countries secretly supplied it. Once a British ship carrying liquor came to the notice of the Americans, and they chased it. In the meantime it went three miles away from the shore of America, and sailed without any fear. The American ships signaled it to stop, threatening an attack in case of non-compliance. The ship raised its flag and threw light on it. The purpose was to display its national identity to make them desist from attacking. When the Americans saw the British flag, they went back thinking that if they attacked it, war would break out between America and England.

When a nation gets power then the persons of its lower rank also gain honour in certain matters. Many Hindu friends have told me that when they go out and mention that they have come from Qadian, people show great hospitality to them, merely because they belong to Qadian. When a person from Arabia arrives in India, we Indians honour him greatly, whereas he may have no importance in his own country.

Look at our own Jamā'at. As Allah, the Almighty has blessed our Jamā'at with Khilāfat, the entire Community benefits from it. If an Ahmadi is slightly harmed anywhere, the whole world comes to know of it. Similarly if the people are in need of some assistance they come to Qadian, and most of their

needs are fulfilled here. If, God forbid, there were to be some dissention among us, as it is in other Muslims, there would neither be any force in our voice nor would the members of the Jamā‘at collectively avail the benefits which they avail now.

The Effect of Protest against Afghanistan

When some members of our Jamā‘at were martyred in Afghanistan, we made a protest and by the grace of Allah, the Almighty it was so effective that it became the talk of the streets of London for six months, and the Ambassador of Afghanistan was put to great shame. Whenever he came out the people remarked, “Is this the liberty in your country”. But many Pathans are killed in Afghanistan, and nobody takes any notice of it. Due to the system of Jamā‘at the members are getting many benefits. Therefore, when someone from a Jamā‘at gets such a reward then it is said that the Jamā‘at has received the reward, because the Jamā‘at shares the rewards and benefits related to Khilāfat or as a kingdom. As the whole nation is honoured through kingdom, so for this reason, it is said: **وَجَعَلَكُمْ مُلُوكًا** [made you kings]. The whole Jamā‘at has benefited by Khilāfat. Therefore, it can also be said about Khilāfat that you will be made Khalīfah.

Khilāfat is established through an Electoral Process in Which the Whole Community is Involved

The second answer is that Khilāfat is established through an electoral process and the whole Jamā‘at is involved in the election. To put emphasis on election it is said:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ

The import is that this is a promise with the Jamā‘at so this post cannot be inherited, but the Khalīfah would be the person around whom the Jamā‘at is gathered. The special emphasis is on the issue of election. It is mentioned that only he can be a Khalīfah who has the support of the believers. No doubt, it is a Divine reward but it is a reward that Allah, the Almighty gives first to His believers. He admonishes them to hand it over to the most competent person amongst them by election. He gets the Khalīfah elected by the believers so that Khilāfat may not run on the basis of inheritance. For this purpose, the Jamā‘at always elects the best person. Allah, the Almighty has promised the Muslim ummah:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ

To emphasize that the promise of Khilāfat is national, and Allah, the Almighty will make Khalīfah whomsoever He pleases through the hands of Jamā‘at.

Why did Ḥaḍrat Abu Bakr^{ra} Nominate Ḥaḍrat Umar^{ra}?

When it is said that the Khalīfah can only be made by the election of Jamā‘at then why did Ḥaḍrat Abu Bakr^{ra} nominate Ḥaḍrat Umar^{ra}? The answer is that he did not nominate someone on his own. His consultation with the Companions^{ra} on this matter is a proven historical fact. The only difference is that the other Khulafā’ were elected after the death of their predecessors, and Ḥaḍrat Umar^{ra} was elected in the life of Ḥaḍrat Abu Bakr^{ra}. He did not just merely hold consultation with some Companions^{ra} and declare the Khilāfat of Ḥaḍrat Umar^{ra}. In spite of his severe illness and weakness he came to the mosque with the support of his wife and addressed the people, “O people! After consultation with the Companions^{ra} Ḥaḍrat Umar^{ra} is my choice for Khilāfat. Do you approve of his Khilāfat?” On this all the people gave their approval, so this was also a type of election.

Can the Appointment of Yazid as Khalifah by Ḥaḍrat Muawiyah^{ra} be Called Election?

If it is said that the appointment of Yazid by Muawiyah^{ra} can also be called election because he also presented this matter before the people. The answer is that Muawiyah^{ra} himself was not elected and when his own Khilāfat is not proved, how can the Khilāfat of his son be proved. We are ready to admit Yazid as successor of Muawiyah^{ra} but we cannot call

him a Khalīfah. When the Khilāfat of Muawiyah^{ra} is not proved then how can that of his son be proved? As Muawiyah^{ra} was a temporal king, we can admit Yazid to also be a temporal king. But neither Muawiyah was the Khalīfah nor was his son.

Moreover, when Muawiyah consulted his people about his son, he was the ruler of those people. In such a situation his consultation cannot be called an election, because freedom of expression is necessary in such matters. When there is no freedom of expression, and the king asks the subject to take the *Bai'at* of his son, how can the subjects be at liberty to give advice, or even to disobey his order? To give an example, if the king of Afghanistan were to ask his subjects to accept him as Khalīfah, and upon their acceptance were to say that the people have elected him to rule; this would not be an election, nor can such type of counselling be called consultation. Real consultation only takes place when the people are free to express their opinions, and every one is at liberty to propose the name of his choice. Thus, firstly Muawiyah himself was not a Khalīfah but a king. Secondly, he presented the matter of the Khilāfat of his son to the people during his rule. This cannot be called consultation or election in any way.

It is against the Sunnah of Companions^{ra} that a Father Should propose His Son for Khilāfat

The father's nomination of his son for Khilāfat also indicates that it was not a real election because the nomination by the father is against the sunnah of the Companions^{ra}. When Ḥaḍrat Umar^{ra} was on his death bed, many delegations came to him and all unanimously suggested that his son Abdullah was the most suitable person for Khilāfat after him, and they asked him to appoint his son Khalīfah. But he said that for a long time the Muslims had been under the rule of his family, and now he wanted to let someone else have this blessing.³⁴ If the people had elected his son Abdullah for Khilāfat after his death that would have been something different, but the nomination by Ḥaḍrat Umar^{ra} would not have been lawful. Similarly, if Muawiyah^{ra} had not presented the case of Yazid before the people in his presence, and later on, the people had elected him, we could have called him an elected king. But now we can neither call him Khalīfah nor an elected king. We do not call Muawiyah^{ra} sinful, as he did it under the pressure of the circumstances. But we cannot give the title of Khilāfat to Yazid, nor to Muawiyah^{ra}. We can only call them kings.

³⁴ *Al-Kāmil fit Tārīkh*, Vol. 3, p. 65, by 'Izzuddin Abul Hasan Ali bin Abul Karam Muhammad bin Muhammad bin Abdul Karīm bin Abdul Wāḥid Ash-shībānī, known as Ibnīl Athīr, publisher Dāru Ṣādir, Dār Beirut, AH 1385, AD 1965.

When the case of Yazid was presented before the people by Muawiyah^{ra}, the Companions^{ra} of that time considered it a mockery. For them it had no significance. History shows that when Muawiyah^{ra} addressed the people saying: “O Muslims! You know that my family is one of the chiefs of Arabia, so who is more entitled for rule than I, and after me who is more entitled than my son”. Ḥaḍrat Abdullah bin Umar^{ra} was also sitting in a corner. When he heard Muawiyah^{ra} say this he unknotted the cloth wrapped around his feet with the intent of standing up to tell Muawiyah^{ra}, “O Muawiyah^{ra}, the one who is more entitled for this post than you, is the person whose father has fought against your father under the flag of the Prophet^{sa}, and who has himself fought in the Islamic armies against you and your father”. But then he thought that the worldly things had no significance for him and his saying anything at that time would create a disturbance, and weaken the power of Muslims. So he remained sitting and did not speak against Muawiyah^{ra}. To sum up, the Companions^{ra} considered the act of Muawiyah^{ra} quite absurd and attached no value to it.

Surrender of Throne by a Son of Yazid

Not to speak of the consent of other people to the Khilāfat of Yazid, his own son did not agree to it. Immediately after his accession to throne, he went into seclusion and surrendered the throne. It is a well-

known historical event, but I am not sure why Muslim historians have not highlighted it. They should have repeated it frequently because it is another clear proof of the atrocities of Yazid.

It is recorded that after the death of Yazid, his son, who was also named Muawiyah^{ra} after his grandfather, acceded to throne and went home after taking the *Bai'at* of the people. He did not come out for forty days. When he came out, he rose to the pulpit and addressed the people that he had accepted the *Bai'at* from them, not because he was more entitled to it, but because he did not want dissention among them. He had been continuously meditating in his home to find a person more entitled to take the *Bai'at* of the people so that he might get himself relieved of chiefdom by handing it over to him. But in spite of his great efforts he did not find any such person. Therefore, he said, "O people listen to it carefully that I am not fit for this post. I also want to tell you that my father and grandfather were also not entitled to this post. My father was inferior to Husain^{ra}, and his father from the father of Hasan^{ra} and Husain^{ra}. Ḥaḍrat Ali^{ra} at his time was more entitled for Khilāfat than my grandfather, and after this Hasan^{ra} and Husain^{ra} were more entitled than my father. Therefore, I retire from this chiefdom, and you can take the *Bai'at* of the person of your choice." At that time his mother heard the speech behind the veil, and she burst out: "O wretched, you have dishonoured your family and

damaged its dignity”. He replied, “I have said what is true, now it is your turn to say whatever you like”. He then remained confined to his home, and died after a few days.³⁵

What great evidence it is that, not to speak of others, even his own son did not agree to the Khilāfat of Yazid. He did not do so for some vested interest nor did he oppose it due to the fear of any opposition. He made a decision after serious meditation that Ḥaḍrat Ali^{ra} was more entitled than his grandfather, and Hasan^{ra} and Husain^{ra} than his father, and he himself was not ready to take the responsibility. Therefore, appointment of Yazid by Muawiyah^{ra} cannot be called an election.

Commentary of the Promised Messiah^{as} on Āyat-e-Istikhlāf

The third answer for Ahmadis is that the Promised Messiah^{as}, commenting upon this verse has written in *Sirrul-Khilāfah* that:

إِنَّ اللَّهَ قَدْ وَعَدَنِي هَذِهِ الْآيَاتِ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ أَنَّهُ
سَيَسْتَخْلِفَنَّ بَعْضَ الْمُؤْمِنِينَ مِنْهُمْ فَضَلَاوَرَحْمَةً 36

³⁵ *Al-Kāmil fit Tārīkh*, Vol. 4, p. 130, by ‘Izzuddin Abul Hasan Ali bin Abul Karam Muhammad bin Muhammad bin Abdul Karīm bin Abdul Wāḥid Ash-shībānī, known as Ibnul Athīr, publisher Dāru Ṣādir, Dār Beirut, AH 1385, AD 1965.

³⁶ *Sirrul-Khilāfah, Ruḥānī Khazā’in*, by Ḥaḍrat Mirza Ghulam Ahmad of Qadian^{as}, Vol. 8, p. 334.

“In these verses Allah, the Almighty has promised Muslim men and women that He will make some believers from among them Khalīfah by His grace and mercy.”

Since the Promised Messiah^{as} mentions that:

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

does not refer to the whole nation, but only to some individuals in the ummah, no Ahmadi can take it to mean the whole community.

Inference of Khilāfat-e-Muhammadiyya

The fourth answer is also for Ahmadis. the Promised Messiah^{as} has repeatedly inferred his Khilāfat-e-Muhammadiyya from this verse and has included the Khilāfat-e-Nubuwwat in it. And it is evident that Khilāfat-e-Nubuwwat cannot apply to the whole nation but only to some specific individuals. To illustrate, wherever the Holy Quran mentions the kingdom, it uses the expression جَعَلَكُمْ مُلُوكًا or He made you kings. But when Nubuwwat is mentioned then it is said, جَعَلَ فِيكُمْ أَنْبِيَاءَ or, “He has appointed Prophets from you”. The reason for this difference is that we can say that God granted kingdom to a nation but it cannot be said that nation has been appointed as Prophet. Therefore, if the promise of Nubuwwat can be fulfilled through some individuals, even when the

whole nation is addressed, then the promise of Khilāfat can also be fulfilled through some individuals even when the whole nation is addressed. The way one part of the promise is fulfilled, can also be the way the other part would be fulfilled.

Evidence from the Way of Allah, the Almighty

The fifth answer is that the acts of Allah, the Almighty provide evidence of the actual meaning of this verse. Allah, the Almighty says:

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

Meaning that He would appoint those who believe and do good deeds Khulafā' in the same way as He appointed them to earlier people. If Allah, the Almighty meant for the establishment of democracy then we should have seen democracy established after the Prophet^{sa}, or if it was the plan of Allah, the Almighty that some persons of ummah will get Khilāfat and all the people will be entitled to have the blessings of Khilāfat, then we should have seen whether or not Khilāfat was established among the Muslims in this way. However, the way God fulfilled this promise after the Prophet^{sa} can be the meaning of this verse because nobody can fulfill the promise of Allah, the Almighty better than He Himself. With this point of view when we study the circumstances after

the death of the Prophet^{sa}, we find that only a few individuals were bestowed Khilāfat; not all of them. Therefore, either believe that after the death of the Prophet^{sa} the people did not remain worthy of being called الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ [those who believe and do good works], or as Shia believe that there were left only two and a half believers in ummah. In this way you will have to declare that all who were left were hypocrites (God forbid), so the promise of national Khilāfat could not be fulfilled by them. But if they were on the path of their faith and acts of goodness then who can be more worthy to fulfill the promise than them? However, the way that Allah, the Almighty established Khilāfat amongst the Muslims after the Prophet^{sa} is the only evidence needed to show that the promise with the people is fulfilled through individuals.

Resemblance of the Four Khulafā' with the Previous Ones is not Necessary in Every Matter

The second objection to this verse is that the Khilāfat of specific individuals is promised in this verse. However, it is a shared common belief that the Khilāfat of the previous Khulafā' was either through Prophethood or through kingdom, but then it is also agreed that the four Khulafā' after the Holy Prophet^{sa} were neither prophets nor kings. Then how was this promise fulfilled, and how can it be a testimony of

this verse? The answer is that there is no doubt that the previous Khulafā' were bestowed Khilāfat either by way of Prophethood or in the shape of kingdom, but the resemblance does not mean complete identity in everything. Resemblance is only seen in principle. To illustrate, we may talk of the heights of two persons and say one is as tall as the other. There would be no point in someone's asserting that they do not resemble each other because one of them is a thief and the other is a devoted worshipper; or that one is the scholar and the other is illiterate. In this case, resemblance will only be seen in height and not in other traits. There are instances of this in the Holy Quran. Allah, the Almighty says:

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا
 أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٦﴾
 (Al-Muzzammil, 73:16)

“Verily, We have sent to you a Messenger, who is a witness over you, even as We sent a Messenger to Pharaoh.”

Allah, the Almighty has pointed out the resemblance of the Holy Prophet^{sa} and Ḥaḍrat Mūsa^{as} (Moses), whereas Ḥaḍrat Mūsa^{as} (Moses) was sent to Pharaoh and the Holy Prophet^{sa} was not sent to any such king. Similarly Ḥaḍrat Mūsa^{as} (Moses) was sent for the guidance of Banī Isrā'īl but the Holy Prophet^{sa} was sent for the guidance of the whole world. The period of the Prophethood of Ḥaḍrat Mūsa^{as} (Moses)

extended to few centuries and, at last, it came to an end. But the period of the Prophethood of the Holy Prophet^{sa} extends to the Day of Resurrection. Thus, there are important differences in the lives of Ḥaḍrat Mūsa^{as} (Moses) and the Holy Prophet^{sa}. In spite of these differences the Muslims affirm that the Holy Quran says that the Holy Prophet^{sa} resembles Ḥaḍrat Mūsa^{as} (Moses), whereas the Holy Prophet^{sa} was sent neither to a king like Paroah nor some particular nation but to the whole world; and neither did his Prophethood come to an end in any age like that of Mūsa^{as} (Moses). If these differences do not bring any change in resemblances then there is no harm when the Khulafā' of Islam partly differ from the Khulafā' of the past. In fact the resemblance of the Prophet^{sa} is only in the sense that just as Mūsa^{as} (Moses) was bestowed a book of sharia that was complete and covered all the subject matter to meet the needs of that age, similarly the Holy Prophet^{sa} was bestowed the book of sharia which is perfect and covers all the subject matter to meet the needs of humankind till the Day of Resurrection, and is superior and exalted above the Old Testament. Just as the community established by Ḥaḍrat Mūsa^{as} (Moses) continued after him through the Prophets; similarly, whenever there arises any deficiency in Ummat-e-Muhammadiyah, Allah, the Almighty sends some persons who reform the ummah. Their resemblance also shows that just as a Messiah came thirteen hundred years after Ḥaḍrat

Mūsa^{as} (Moses), the Promised Messiah^{as} would come in Ummat-e-Muhammadiyah after thirteen hundred years.

It is not the case that because Ḥaḍrat Mūsa^{as} (Moses) was for a specific period and for a particular nation, the Prophethood of the Holy Prophet^{sa} is also for specific period and for a particular nation. So if there is a resemblance of Khulafā'-e-Rāshidīn in some matters with the Khilāfat of the previous Khulafā' then we'll have to admit their resemblances. It is not necessary that they should have resemblance in every matter. The real point is that just as some individuals were raised to rejuvenate the people after the death of earlier Prophets, similarly, after the death of the Holy Prophet^{sa}, Allah, the Almighty would raise such personalities to rejuvenate his ummah, and this objective was comparatively better achieved by the Khulafā' of the Holy Prophet^{sa} than the previous Khulafā'. No doubt, the successors to Ḥaḍrat Mūsa^{as} (Moses) were Prophets, as were the successors to Ḥaḍrat Ibrāhīm^{as} (Abraham), as well as other Prophets^{as}; but can anyone say that the establishment of faith that was achieved through these Prophets was not achieved by the Khulafā' of the Holy Prophet^{sa}. If we analyze the circumstances with wisdom and insight we will have to say that Joshua^{as}, Ismā'īl^{as} (Ishmael), Iṣḥāq^{as} (Issac) and Ya'qūb^{as} (Jacob^{as}) could not do for the establishment of their religion, what was done by Abu Bakr^{ra}, Umar^{ra}, Usman^{ra} and Ali^{ra}. An

ignorant person may say that my statement about the Prophets is derogatory, but there is actually no element of humiliation in it. When it comes to the question of Prophethood, we'll say that Abu Bakr^{ra} was not a prophet nor was Umar^{ra}, or Usman^{ra}, or Ali^{ra}. But when there is a question of the establishment of religion, we'll say that in this matter, the Khulafā' who succeeded the Holy Prophet^{sa} are surely greater than the previous Prophets.

The fact is this that since Prophets who were raised before the Holy Prophet^{sa} did not bring complete sharia, either Prophets were raised or kings were appointed after them. When there was the need of revelation for the reformation of the public, a Prophet was raised, and he got the status of Prophethood directly. When there was a problem in the system, a king was appointed. The people had not yet reached the maturity to manage their own affairs. Therefore, Allah, the Almighty directly assigned not only the status of Prophethood but also of kingship. It is said in the Holy Quran: *إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا* [Allah has appointed for you Talūt as a king (Al-Baqarah, 2:248)]. The people were still not capable of electing their king nor was the sharia so perfect so as to enable one of its followers the acquisition of Prophethood.

On the other hand, the Holy Prophet^{sa} brought a complete code of life, so it resulted in a distinctive status for both types of Khulafā'. The Khulafā' of the previous Prophets were Prophets though they were

bestowed Prophethood directly. If the kings were appointed to run the administration, they were not elected but they acquired kingdom either by inheritance or appointment by a Prophet appointed under the command of Allah, the Almighty. As the followers of the Holy Prophet^{sa} were exalted, there was no need of Prophet Khulafā' after him. Similarly, the lesser form of kingdom was also abolished, and a perfect form was granted. It is evident that the promise is fulfilled with the Muslims is through Islamic Khilāfat—the element of election is included, and the public rights are preserved. This was not the case of the previous kings. The creation of a better situation is not against the promise. For example, if you promise someone to give him five rupees it would not be a violation of the promise to pay him ten rupees. It only means that just as the Holy Prophet^{sa} was superior to the previous ones, so his Khulafā' are also superior to those of the previous Prophets.

“The Ulema of my Ummah are like the Prophets of Banī Isrā'il' Refers only to the Spiritual Khulafā”

The second answer is this that the Holy Prophet^{sa} says,³⁷ **عُلَمَاءُ أُمَّتِي كَأَنْبِيَاءِ بَنِي إِسْرَائِيلَ** i.e. “The Ulema of my ummah are like the Prophets of Banī Isrā'il”. It does

³⁷ *Al-Mauzū'atul Kabīr*, p. 82, by Nuruddin Ali bin Sultan Al-Harawī known as Mulla Ali Al-Qārī. Publisher, Nūr Muhammad, Aṣṣaḥul Matābi' wa Kārkhānah Tijārat Kutub, Ārām Bāgh, Karachi. Published by Educational Press, Karachi.

not mean that every scholar among the Muslims is like the Prophet of Banī Isrā’īl, because there are also so-called scholars whose religious and moral condition is very depressing. At the age of ten or eleven, I went to Amritsar to purchase a few things with my maternal grandfather (deceased). I saw a Maulawī wearing a long cloak with a staff and a rosary in his hand, walking in Rambagh. Behind him was a poor person begging him repeatedly, “Maulawī Ṣāhib, for God’s sake give me my money.” After walking a few steps the Maulawī turned back and said, “Go away, you wretch!” At last the poor man was tired and left him. I asked him what the matter was. He told me that he saved about two hundred rupees with great difficulty for his marriage and, considering the Maulawī a religious person, he left the money with him as trust. But now on his demand the Maulawī refused to pay it back, and denied recognizing him as well as his deposit. Can such Ulema be like the Prophets of Banī Isrā’īl? Can it be said that the Hadith of the Prophet^{sa} is concerned with such shameless Islamic “scholars”.

The fact is that the Ulema mentioned in this Hadith are actually the Khulafā’ who are the spiritual Ulema. The meaning of this saying of the Prophet^{sa} is that the tasks that were performed by Prophets in earlier times would now be entrusted by Allah, the Almighty to some divinely guided Ulema, i.e. the Khulafā’-e-Rāshidīn. Just as, after Ḥaḍrat Mūsa^{as} (Moses), his work was entrusted to Joshua^{as}, now this work would

be entrusted to Ḥaḍrat Abu Bakr^{ra}. The work of Ḥaḍrat David^{as} would be performed by Ḥaḍrat Umar^{ra}, and the work of some other Prophets, e.g. Ḥaḍrat Suleman^{as}, would be performed by Ḥaḍrat Usman^{ra} and Ḥaḍrat Ali^{ra}. In short, the Holy Prophet^{sa} has pointed out in his sayings that Allah, the Almighty has given him such a status that in his ummah the Khulafā' will perform the deeds that were performed in earlier times by the Prophets. Here Ulema does not refer to the corrupt ones, but to the scholars Ḥaḍrat Abu Bakr^{ra}, Ḥaḍrat Umar^{ra}, Ḥaḍrat Usman^{ra}, and Ḥaḍrat Ali^{ra}. As long as the need remained limited, Allah, the Almighty raised these Ulema, and then when the age was in need of a Prophet more manifestly, Allah, the Almighty fulfilled His promise through the Promised Messiah^{as}. The difference is that the previous Prophets received Prophethood directly but the Promised Messiah^{as} obtained his Prophethood by total submission to the Holy Prophet^{sa}.

Khilāfat-e-Ahmadiyya

The third objection is that in this verse the words are *كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ* [as He made Successors from among those who were before them]. Granted that the previous Khulafā' fulfilled this promise, because they headed a political system. But how can the present Khilāfat-e-Ahmadiyya satisfy this promise, because it does not have any political system under it.

The answer is that Allah, the Almighty has promised that He will appoint as Khalīfah the Jamā‘at that passes the test of faith and acts of goodness. Khalīfah means the successor of a predecessor. The minimum condition to satisfy this promise is that after every Prophet there should be successors. This condition would be satisfied if the successor of the Prophet is of the same type as the Prophet whom he succeeds. And as the Promised Messiah^{as} was not in charge of a political system, whoever serves the functions entrusted to his Prophethood would fulfil this promise. Had a political system been assigned to the Promised Messiah^{as}, an objection could have been raised about such successors as do not have political authority. But since a political system was not granted to the Promised Messiah^{as}, this objection cannot be raised. The Khalīfah of a Prophet will get the same thing which is given to that Prophet. How can the Khalīfah acquire what his Prophet does not have?

There is a well-known fact related to Ḥaḍrat Khalīfatul Masīḥ I^{ra} that he himself used to mention. Whenever he was in need of money, Allah, the Almighty sent it from somewhere. Once somebody gave him thirty two rupees as trust, which he spent to meet some need. After a few days the person came and demanded his money. At that time he did not have it, but he asked him to wait for a while and promised to give it back to him immediately. After ten to fifteen minutes a patient came and placed some money as fee

before him. Hafiz Roshen Ali^{ra} was also sitting there. Ḥaḍrat Khalīfatul Masīḥ I^{ra} asked him to give those rupees to him after counting them. He gave the money to the person concerned as directed, received an acknowledgement, but destroyed it. Afterward we asked him what the amount was. He said, “it was exactly what the man had demanded”. Allah, the Almighty helped him in marvelous manners, and sometimes as a divine sign he was blessed with wealth. We considered it the blessings of his prayers. But some people believed that he knew alchemy.

When Ḥaḍrat Khalīfatul Masīḥ I^{ra} died, a hakim from Delhi came to me, and asked to meet me privately, and I agreed. He first talked in religious terms and praised that Allah, the Almighty had given my father a great honour, and he was the Messenger of Allah. He then added that the son of someone whom God makes a Messenger cannot possibly be a miser. He desired to get my help in some matter and requested me not to treat him miserly. I enquired about the matter. He told me that he was very fond of alchemy and had spent his whole life in pursuing it. He had come to know that Ḥaḍrat Maulawī Ṣāḥib^{ra} had a recipe of alchemy. Now, in my capacity as the Khalīfah in his place, he must have told me about it. Then he requested me to tell him that recipe. I told him that he had not given me any recipe of alchemy. “How can it be so?” He said. “You are Khalīfah in his place, and he did not tell you any recipe of alchemy”.

The more I tried to make him understand that I did not get any such recipe, the more he became certain about my miserliness. I told him repeatedly that I had no knowledge of it. But he again started over praising me, and stressed that he had spent his whole life to find it and continued asking me to tell him about it and not be a miser.

When I was fed up with his insistence, Allah, the Almighty guided me to a response and I told him, “Though I have become Khalīfah in his place, but as you know, I have not inherited any property of Ḥaḍrat Maulawī Ṣāhib^{ra}. He asked who inherited the property. I told him that his sons did. I further told him that he had a big library, which I did not get, so when I got neither his property nor his library then how could he tell me that recipe of alchemy? If he had given it to somebody, it would have been given to his sons. Go to them and ask them to tell you that recipe.” In this way he left me. Abdul Hayee (deceased) was alive in those days. He went to him and asked him to give that recipe of alchemy. He asked, “Recipe of what type”. “The same recipe of alchemy that your father knew,” said the hakim. He was perplexed as to what to say. At last he gave the same reply that he had no knowledge of any recipe. When he failed, he again came to me and told me that the father’s miserliness was also present in his son. I said, “You are free to think whether he is miserly or not, but I am only a Khalīfah and have received only what pertains to it,

nothing else. In short, the successor can only be like his principal. As there was no political system assigned to the Promised Messiah^{as}, the question as to why his Khulafā' did not have it cannot be raised.

Āyat-e-Istikhilāf Applies to Both the Nubuwwat and Khilāfat of the Promised Messiah^{as}

Another reply is that the words, كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ [as He made Successors from among those who were before them] are not confined to a political system. Instead, these words apply to all the promises made in the verse. But the dissentients who believe in the Nubuwwat of the Promised Messiah^{as}, e.g. Sheikh Miṣrī etc., admit that the Nubuwwat of the Promised Messiah^{as} does not correspond with the Nubuwwat of the previous Prophets. As the Promised Messiah^{as} has written himself his Nubuwwat differs greatly from that of the previous Prophets in that the previous Prophets were appointed independently, while he is a subordinate Prophet.

Just as the fulfillment of the promise

لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ

“He will surely make them Successors in the earth, as He made Successors from among those who were before them” does not suffer from any deficiency because of the different nature of his Prophethood;

similarly, the variation of his Khilāfat causes no deficiency in the fulfillment of this promise. If it is argued that the variation from previous Khulafā' takes Khilāfat-e-Ahmadiyya out of the sphere of this promise, then one would also have to admit that the Prophethood of the Promised Messiah^{as} also does not fall within the sphere of this verse. Our Khilāfat varies to some extent from that of the Ḥaḍrat Abu Bakr^{ra} and Hadrat Umar^{ra}, but the Prophethood of the Promised Messiah^{as} also varies to some extent from that of the previous Prophets. If our Khilāfat is not under this verse then we will have to admit that (God forbid) the Prophethood of the Promised Messiah^{as} is also not under this verse. However, in spite of variation, the Promised Messiah^{as} treats his Prophethood as a fulfillment of this verse. Just as the Prophethood of the Promised Messiah^{as}, in spite of variation from the previous Prophets, is included in the promise made in this verse, this Khilāfat—though it differs from the previous Khilāfats—is also included in the promise made in this verse.

No Connection of the Khulafā' of 'Īsa^{as} (Jesus Christ) with the Management of the Country

Thirdly, successors of 'Īsa^{as} (Jesus Christ) were not concerned with managing the affairs of their countries. If someone objects that Jesus^{as} was not

succeeded by Khulafā’, they must first consider that the Holy Prophet^{sa} himself said, ³⁸ مَا كَانَتْ نُبُوَّةٌ قَطُّ إِلَّا تَبِعَتْهَا خِلَافَةٌ.

“There had not been any Prophethood which was not succeeded by Khilāfat.”

If ‘Īsa^{as} (Jesus Christ) was bestowed Prophethood, then we must admit that the same type of Khilāfat was established after him as was granted to all other Prophets. Otherwise, the critics will be forced to maintain that ‘Īsa^{as} (Jesus Christ) was not a Prophet, because the Holy Prophet^{sa} has made Khilāfat necessary after Prophethood.

A second consideration is that Christians themselves have acknowledged Peter as the successor. Thus, when the Holy Prophet^{sa} stated that Khilāfat existed after every Prophet, and Christians themselves acknowledge Peter as Khalīfah of ‘Īsa^{as} (Jesus Christ), then what is the basis for the claim of this third group, which claims that ‘Īsa^{as} (Jesus Christ) was not followed by Khilāfat? The person who was granted knowledge by Allah, the Almighty (i.e., the Holy Prophet^{sa}) said that Khilāfat was established after every Prophet. When Christians, for whom this is an internal matter, also claim that Khilāfat was established after ‘Īsa^{as} (Jesus Christ), and it has been proven by history, then the denial of it is only a

³⁸ *Kanzul Ummāl fī Sunanil Aqwāl wal Af’āl*, Vol. 11, p. 476, Hadith No. 32246, by Alā’uddin Ali bin Hassāmuddin Al-Muttaqī Al-Hindī Al-Burhānfūri. First edition, AH 1394, AD 1947, published by At-Turāth Al-Islāmi Halb.

contradiction. If it is asserted that certain Christians did not accept Peter as Khalīfah, then the answer is that certain Muslims also do not accept the four Righteous Khulafā'. The matter is not nullified by their rejection.

A third consideration is that the Promised Messiah^{as} has pointed out in *Al-Waṣiyyat* [The Will] that such a system was established among the Christians He writes:

“Believers face difficulties and problems and the enemy gains force and thinks that now all is lost [as for as the mission of the Prophet is concerned], and is convinced that it is the time win the community [of the followers of Prophet] will be wiped off the face of the earth, and even members of the community start dithering and plunge into despair, feeling so helpless, and a few of them who are unfortunate resort to apostasy, then God, for the second time, shows His Mighty Power and supports and takes care of the community which was about to fall. Thus a person, who remains steadfast till the end, sees this miracle of God. As is happened at the time of Ḥaḍrat Abu Bakr Ṣiddīq^{ra}, when the death of the Holy Prophet^{sa} was considered untimely and many an ignorant Bedouin turned apostate. The Companions^{ra} of the Holy Prophet^{sa}, too, stricken with grief, became like those who lose their senses. Then

Allah raised Abu Bakr Ṣiddīq^{ra} and showed for the second time the manifestation of His Power... That is also what happened at the time of Mūsa^{as} (Moses)... The same happened with Christ^{as}.”³⁹

Just as Ḥaḍrat Abu Bakr^{ra} became Khalīfah after the Holy Prophet^{sa}, Khilāfat was similarly established after Ḥaḍrat Mūsa^{as} (Moses) and ‘Īsa^{as} (Jesus Christ). So a person who argues that there was no Khilāfat after ‘Īsa^{as} (Jesus Christ) does so entirely against the saying of the Promised Messiah^{as}, and presents such an argument which is not supported by the *Aḥādīth* of the Holy Prophet^{sa} nor history, nor is it supported by the Promised Messiah^{as}.

Another Objection of the Opponents and Its Response

The fourth objection is that if this verse refers to persons, then it raises another issue: it is concerned with two types of personalities—Prophets and kings. As for the type of Prophets who appeared before the Holy Prophet^{sa}, they ceased to come after him.

As for the kings he did not like it; he clearly stated that the Khulafā’ who follow him would not be kings. Thus it is argued that we should take the promise in this verse to apply to the nation as a whole, and not to

³⁹ *Al-Waṣīyyat*, pp. 6-7, *Rūḥānī Khazā’in*, Vol. 20, by Ḥaḍrat Mirza Ghulam Ahmad of Qadian.

individuals. The answer is that there is no doubt that previous types of Prophethood have come to an end, as is the case with previous kings. But the end of these specific types of successors does not mean that better successors will not come. As the Holy Prophet^{sa} is singular among all Prophets, so it is necessary that his system should be unique among all systems. Its uniqueness does not exclude it from the sphere of resemblance. However, it increases its elegance and excellence. As Ḥaḍrat Muhammad^{sa} was the perfect Prophet and brought the perfect sharia, it was necessary that prophets appearing after him should have received the status of Prophethood by his grace. Similarly, his system was more perfect than all others, so it is necessary that there should be such Khulafā' who are elected by public. In short, Allah, the Almighty moulded Prophethood and kingdom in a new shape and abolished the previous type of Prophethood and kingdom.

The Khilāfat of Previous Prophets—Both in the form of Prophethood and Kingship—was Imperfect

It should be remembered that a Prophet Khalīfah comes to support the previous Prophet, and a King Khalīfah comes to protect the rights of believers, and to nurture their faculties.

Now we can see that the Prophets who were assigned as the Khulafā' of previous Prophets were

imperfect as Khulafā' because they discharged their duties, but they received Prophethood directly. Therefore their Khilāfat was not perfect. Similarly, if their people received the kingdom then also they were not perfect as Khulafā' because they directly inherited the power. Consequently the faculties of their people were not nurtured because the public was not involved in their appointment, and there was no involvement of initial Prophets in the Prophethood of their subordinate Prophets. Whenever authority is inherited by the son or the grandson by inheritance, no need is felt to raise the level of learning and the growth of the faculties of the common man to the extent that they may elect their authorities properly. But when the election of the authorities is in the hands of public, the government is bound to make every person well-informed, gain an awareness of the political situation and public affairs, so that they may not make an unwise choice at the time of election.

Islam is the only religion that directs the election of authorities, thus addressing the need for increasing awareness of public affairs.

In short, the Khilāfat of the Prophets before the Holy Prophet^{sa}, whether it took the form of Prophets or kings, was imperfect. As the Holy Prophet^{sa} was the perfect Prophet in the real sense; the one who had to come after him or will come, would have to be his subordinate, and would receive Prophethood only by

his blessings. Similarly his people were the ummah par excellence in the real sense, as it is said,

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

(Āl-e-‘Imrān, 3:111)

“You are the best people raised for the good of mankind”.

It is, therefore, necessary that those who serve its causes also have public involvement in their election. Therefore Allah, the Almighty decided not to appoint King Khulafā’ (in whose election the people are not involved). It was decreed that there should be an elected Khalīfah to fully represent Ummat-e-Muhammadiyah, and to ensure the proper growth of the faculty of the ummah. Due to this command every Khalīfah is bound to create a maximum awareness so that the public does not commit any mistake in the forthcoming election. This is so because of the distinction of the Holy Prophet^{sa} who is the Chief of all the Prophets, and his ummah is the best of all. Just as the subordinate Prophets of the chief of Prophets received Prophethood by his blessings, so the Khulafā’ of the best ummah are appointed by the consent of the ummah. Therefore, this system is due to the superiority of Islam, the Prophet of Islam and the magnanimity of Ummat-e-Islamiyya. The Khilāfat of an individual is not abolished but the Khilāfat of an individual is presented in a better and more excellent

form. Having answered these basic questions I must now address one or two subsidiary objections.

Is Promise of Khilāfat limited to the Khalīfah immediately succeeding the Prophet

Another objection that is made about the promised Khilāfat mentioned in this verse is that it only applies to the Khalīfah who comes immediately after the Prophet, and not to a long chain of Khulafā' following the first. The reply to this objection is that the Holy Prophet^{sa} himself addressed the four Khulafā' succeeding him as Khilāfat-e-Rāshidah. There is a Hadith:

عَنْ سَفِينَةَ قَالَتْ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
الْخِلَافَةُ فِي أُمَّتِي ثَلَاثُونَ سَنَةً ثُمَّ تَكُونُ مُلْكًا. 40

i.e. “Ḥaḍrat Safīnah^{ra} says that he heard the Prophet^{sa} saying that: after him Khilāfat would last in his ummah for thirty years. After it there would be kingdom.” The period of four Khulafā' is only thirty years. Since the Holy Prophet^{sa} himself extends the period of Khilāfat to four Khulafā', who has the right to confine it to the first Khalīfah?

⁴⁰ *Musnad Ahmad bin Hambal*, Vol. 5, p. 222, by Ahmad bin Muhammad bin Hambal bin Hilāl bin Asad, published by Baitul Afkār Ad-Dauliyya, Al-Riāḍ, AH 1419, AD 1998.

Note: Volume and page No. are according to *Nuskha Maimaniyyah*.

Some people say that the Promised Messiah^{as} has mentioned this in *Sirrul-Khilāfah*, but it is not true. Whatever he said was to refute the Shias who say that the real successor of the Holy Prophet^{sa} was Ḥaḍrat Ali^{ra}. In reply to this allegation he says, the promise of Khilāfat is in the verse of the Holy Quran:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ

The conditions mentioned in it are found by degree of perfection in Ḥaḍrat Abu Bakr^{ra}.⁴¹

He means that the Khilāfat of Ḥaḍrat Abu Bakr^{ra} is more firmly established than that of Ḥaḍrat Ali^{ra}, not that Ḥaḍrat Ali^{ra} was not a Khalīfah. He has also used the term four Khulafā' in his books.⁴² He has also specifically mentioned the Khilāfat of Ḥaḍrat Ali^{ra}.⁴³ Further proof regarding this is that of the late Maulawī Abdul Karim^{ra} delivered a lecture to refute the Shias' viewpoint. In it he proved the Khilāfat of Ḥaḍrat Abu Bakr^{ra}, Ḥaḍrat Umar^{ra} and Ḥaḍrat Usman^{ra}, and has also the Khilāfat of Ḥaḍrat Ali^{ra} at several places. Later on, he published the lecture with some additions in book form named *Khilāfat-e-Rāshidah*. In this book he pointed out that the Promised Messiah^{as} heard his lecture and read it time and again, and even quoted

⁴¹ *Sirrul-Khilāfah, Rūḥānī Khazā'in* by Ḥaḍrat Mirza Ghulam Ahmad of Qadian^{as}, Vol. 8, pp. 333-334.

⁴² *Ibid*, p. 326.

⁴³ *Ibid*, pp. 358-359.

part of it in his book *Hujjatullāh* and has also sent it as gift from his own self to his friends at different places.

It shows that the Promised Messiah^{as} agreed with the viewpoint of Ḥaḍrat Maulawī Abdul Karim^{ra}, which he mentioned in *Khilāfat-e-Rāshidah*.⁴⁴

The second answer is that when the Khilāfat of the first Khalīfah is proven then the others' is proven automatically. Just as Ḥaḍrat Abu Bakr^{ra} became the first Khalīfah, he then selected Ḥaḍrat Umar^{ra} after consultation with Muslims and appointed him Khalīfah. In this age Ḥaḍrat Khalīfatul Masīḥ I^{ra} once gave a command by naming me, and a second time made a will without naming me. However, he established the Khilāfat. The words of his will are:

“This humble writes with full awareness that:
 لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ [There is none to worship except Allah; Muhammad is the Messenger of Allah] My successor should be a righteous, popular, hard-working scholar, tolerant and forgiving in conduct with new and old friends of the Promised Messiah^{as}. I am well wisher of all. He should also be a well wisher. Teaching of Quran and *Aḥādīth* should continue.”

Wassalam
 Nuruddin

⁴⁴ *Khilāfat-e-Rāshidah* by Ḥaḍrat Maulawī Abdul Karim, part I, p. 110, published by Zia-ul-Islam Qadian, August 1904.

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At another place he said that he was made Khalīfah by Allah, the Almighty, and after him, God will appoint a Khalīfah. He said,

“Khilāfat is not the soda water of a provisional store. You cannot get any benefit from this disputation. You cannot be appointed as Khalīfah by someone nor can anyone else be made Khalīfah in my lifetime. When I shall die he whom God desires will be raised, and God Himself will raise him.”⁴⁶

Therefore, if the previous Khulafā’ were under the command of this verse, then their decisions are also in its support. After them Khilāfat will continue in the same form as theirs, and their decisions are binding in this respect, because Allah, the Almighty says:

وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ

“He will surely establish for them their religion which He has chosen for them.”

A third reply is when causes are present, then why should not their natural consequences be present? Either one must admit that there was no need of Khilāfat later, and the ummah was also devoid of those who believe and do good deeds, or the existence of Khilāfat will have to be admitted.

⁴⁵ *Al-Faql*, Qadian, 11 March, 1914.

⁴⁶ *Badr*, Qadian, 11 July, 1912.

Is it lawful to Remove a Khalīfah?

Another objection is made that since the Khalīfah is chosen by election, it should be lawful for the ummah to remove him. The answer is that though the appointment of the Khalīfah is made through election, the clear and decisive verdict of the Holy Quran is that Allah, the Almighty makes the ummah a medium of implementing His will in this matter. He specially enlightens their minds but the real decision is made by Allah, the Almighty Himself. Therefore, He says: **لَيَسْتَخْلِفَنَّهُمْ** “He will surely make them Successors”. Though the election of Khulafā’ is through the believers the revelation of Allah, the Almighty inclines the hearts of the people to the rightful person. It is also revealed that Allah, the Almighty creates such and such qualities in these Khulafā’; they are a bounty of the Divine. In this situation the objection amounts to saying that the ummah has the right to dismiss a person who is an absolute monotheist, and the establishment of the religion through him is affirmed by Allah, the Almighty, Who has promised to remove all dangers, and through whom He wanted to exterminate polytheism, and wants to save Islam. It is evident that Ummat-e-Islamiyya cannot dismiss such a person. Only the disciples of Satan can do so.

The second reply is that here the word is “promise” and it indicates a favour. This objection would mean that Allah, the Almighty has kept the election of the favour in the hands of ummah. Why

does the ummah not have the right to revoke that favour? Every sensible person will agree that this inference is the worst one. Rejection of the favour which is available without demand makes a person more sinful, and leaves him no way to escape from the manifest blame. Allah, the Almighty will tell the people that He left it at their will to have favour in whatever they please. They desired favour in the form of such a person with whom He has attached His favour. When He honours their verdict, then how can they say that they are not satisfied with this favour? On this He will say,

لَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

(Ibrāhīm, 14:8)

“If you are ungrateful, My punishment is severe indeed.”

It is therefore pointed out,

مَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

(Al-Nūr, 24:56)

“Then whoso is ungrateful after that, they will be the rebellious.”

In other words Allah, the Almighty is saying that at the time of election We gave the right to the ummah but as in this election We guide the ummah, and We make the person Our own, therefore the ummah has no right afterwards; and even then if a person insists upon exercising such a right, he should remember that

he does not confront the Khalīfah but he is unappreciative of Allah's favour.

Thus the verse, **مَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفٰسِقُونَ** indicates that even if at the time of election such a person was included in the believers who do good works, due to his action his name will be recorded in Allah's court in the list of rebels and will be deleted from the list of those who do good works.

A Point to Ponder

Look! What a wonderful thing Allah, the Almighty has mentioned in this verse. The heir of the award of Khilāfat is that nation who:

- i) has faith, i.e. whose intents are noble.

Ḥaḍrat Umar^{ra} said, **47 نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ**

The actions of believers are limited but his intents are very vast. Therefore, the intents of the believers are very noble.

- ii) They represent those who do good works (i.e. who are pious), but Allah, the Almighty adds that when they deny Khilāfat they become rebels. It means the one who turns out of the circle of obedience is deprived of the companionship of the Prophet, even though they were pious and had good intentions.

47 *Al-Mu'jamul Kabīr*, Vol. 6, pp. 185,186, by Abul Qāsim Suleman bin Ahmad At-Ṭabarānī, publisher Dāru Iḥyā'itturāthil Arabi, Beirut. Second edition, AH 1405, AD 1985.

This verse's theme is that Khilāfat is granted to the pious people whose plans are noble. But those who deny it, in spite of possessing noble plans and piety, are deprived of the companionship of the Prophet.

Now place the words of this verse in the context of the dream of the Promised Messiah^{as}, which he saw about Maulawī Muhammad Ali, and in which he addressed him, "You were also righteous and meant well, come and sit down with us".⁴⁸ It reveals that it is exactly the same thing which is mentioned in the words,

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

"those who believe and do good works".

And

مَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

"then whoso is ungrateful after that, they will be the rebellious."

It is not mentioned in this dream whether this person accompanied the Promised Messiah^{as} or not. But the Quranic words reveal that such a person does not receive the blessing of companionship. *إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ* i.e. "To Allah we belong, and to Him shall we return".

⁴⁸ *Tadhkirah*, English Edition, Translated by Muhammad Zafarullah Khan, p. 296, published by Saffron Books, 1976. *Tadhkirah*, Urdu, Edition 4, p. 435, published at Zia-ul-Islam Press, Rabwah, 2004.

Another Verse in Favour of Khilāfat-e-Rāshidah

Another verse mentioned in the Holy Quran that is proof of Khilāfat is:

وَإِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ
 إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۗ قَالَ وَمِنْ ذُرِّيَّتِي ۗ قَالَ
 لَا يَتَّبِعُ عَهْدِي الظَّالِمِينَ ﴿١٢٥﴾

(Al-Baqrah, 2:125)

“And remember when his Lord tried Abraham with certain commands which he fulfilled. He said, ‘I will make thee a leader of men.’ Abraham asked, ‘And from among my offspring?’ He said, ‘My covenant does not embrace the transgressors.’”

In this verse a covenant was made with Ḥaḍrat Ibrāhīm^{as} (Abraham) to make him the Leader. Ḥaḍrat Ibrāhīm^{as} (Abraham) instantly and rightly felt that the task which was going to be assigned to him could not be accomplished in one generation, and people after him were needed to continue the task. He thus requested to make his offspring these leaders. Allah, the Almighty promised to do so but His covenant would not embrace the transgressors. In this verse the covenant is with the offspring and not with the transgressors. But who can say that only leaders and transgressors comprised the offspring of Ḥaḍrat Ibrāhīm^{as} (Abraham)? In addition to the two he had

offspring which did not belong to either category. How was the covenant of leadership fulfilled for them? Some of them received leadership and some were benefited through those leaders. This verse also replies to the objection of the verse of Succession that the covenant was made with all, then how can the Khilāfat be personalized.

I am, however, pointing to a different aspect of the verse that the covenant of leadership was made with the offspring of Ḥaḍrat Ibrāhīm^{as} (Abraham). How was the covenant fulfilled? After him there were four Prophets from his offspring, i.e. Ḥaḍrat Ismā‘īl^{as} (Ishmael), Ḥaḍrat Ishāq^{as} (Isaac), Ḥaḍrat Ya‘qūb^{as} (Jacob) and Ḥaḍrat Yūsuf^{as} (Joseph). These four Prophet Khulafā’ accomplished the mission of Hadrat Ibrāhīm^{as} (Abraham).

The four are mentioned at another place in the Holy Quran:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ ۖ قَالَ أَوَلَمْ
تُؤْمِنُ ۖ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ
الطَّيْرِ فَصُرْهُنَّ إِنَّكَ تَمَّا جَعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا
ثُمَّ آدُهُنَّ يَأْتِينِكَ سَعْيًا ۖ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦١﴾

(Al-Baqarah, 2:261)

“And remember when Abraham said, ‘My Lord, show me how You give life to the dead.’ He said, ‘Have you not believed?’ He said, ‘Yes, but I ask this that my heart may be at

rest.’ He answered, ‘Take four birds and make them attached to you. Then put each of them on a hill; then call them; they will come to you in haste. And know that Allah is Mighty, Wise.’”

If this incident were taken literally there would have arisen many objections to it. First, what is the relation of taming birds with the restoration of the dead to life? Second, what is meant by the taking of four birds? That is, why was the taming of just one not enough proof? Third, what is the benefit of putting them on the hills? That is, why is putting them on any other place not workable.

The fact is that it is not a statement to be taken literally, but has deeper implicit meanings. Ḥaḍrat Ibrāhīm^{as} (Abraham) prayed, “O God! Show me the fulfilment of the obligation of the restoration of dead to life, which you have assigned to me, and reveal to me how national life will be created. I am old and the task is very heavy.” Allah, the Almighty said, “It will certainly happen as We have promised”. Ḥaḍrat Ibrāhīm^{as} (Abraham) said, “No doubt, it will happen, but for the satisfaction of my heart I ask, when will these adverse circumstances change”? Allah, the Almighty commanded “tame four birds and put them on the hills one by one, then call them and look how swiftly they fly towards you”. That means, train four of your offspring. On your call they will accomplish the task of restoration to life. These four, as I have said, are Ḥaḍrat Ismā’īl^{as} (Ishmael), Ḥaḍrat Ishāq^{as}

(Issac), Ḥaḍrat Ya‘qūb^{as} (Jacob) and Ḥaḍrat Yūsuf^{as} (Joseph). Out of them two were directly trained by Ḥaḍrat Ibrāhīm^{as} (Abraham) and the other two indirectly. To place them on the hills means to train them well because they destined to be great in their lifetimes. Therefore, to place them on hills means the elevation of their status. It indicates that they will be high in rank like the top of the hills.

In this way the layout of the national revival, which was to occur swiftly in the age of Ḥaḍrat Ibrāhīm^{as} (Abraham), was disclosed to him. Now observe that the Holy Prophet^{sa} also possesses a likeness to Ḥaḍrat Ibrāhīm^{as} (Abraham). The Muslims who offer *Durūd* know that the Holy Prophet^{sa} has taught the prayer “O Allah bestow Your blessings and generosity on Muhammad and his descendants, just as You bestowed blessings and generosity on Abraham and his descendants. Indeed only You are worthy of all praise being exalted in honour. O Allah, bestow Your bounties on Muhammad and his descendants, just as You bestowed bounties on Abraham and his descendants. Indeed You are worthy of all praise being exalted in honour.” But when the Holy Prophet^{sa} is superior to Ḥaḍrat Ibrāhīm^{as} (Abraham) then surely there can be an indication of a special characteristic in this *Durūd*, (i.e. leadership and Prophethood in his offspring). Indeed Almighty Allah mentions,

جَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَآتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا
 وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿٧٨﴾
 (Al-‘Ankabūt, 29:28)

“We placed the gift of Prophethood and the Book among his descendants, and We gave him his reward in this life, and in the Hereafter he will surely be among the righteous.”

The excellence that Ḥaḍrat Ibrāhīm^{as} (Abraham) received was of Prophethood and after him offspring continuously received prophetic Khilāfat which filled his house with honor. Once somebody asked the Holy Prophet^{sa}:

“O Messenger of Allah! Who is the most honoured one? He replied, ‘The person who is the most righteous.’ ‘O Messenger of Allah! That is not my question.’ He replied, ‘Then Yūsuf^{as} is greatly honoured. He himself was a prophet, and also a son of a Prophet. His grandfather was also a Prophet and his great grandfather Ḥaḍrat Abraham^{as} was also a Prophet’.”⁴⁹

When we say, “just as You bestowed blessings and generosity” or just as You bestowed Your bounties we pray to Allah, the Almighty to give the same

⁴⁹ Bukhārī, *Kitāb-ul-Anbiyā’*, *Bābo Qaulillāhi Ta’ālā laqad kāna fī Yūsufa wa Ikhwatihī*, by Muhammad bin Ismā’il Abu Abdullah Al-Bukhārī Al-Ju’fī, publisher, Dār ibni Kathīr Al-Yamāmah, Beirut.

excellence to the Holy Prophet^{sa} which He gave to Ḥaḍrat Ibrāhīm^{as} (Abraham) both in his person and to his offspring (i.e. He may become the father of Prophets and Prophethood be bestowed upon his spiritual descendants. Allah, the Almighty honoured this prayer. Just as there were four Prophets after Ḥaḍrat Ibrāhīm^{as} (Abraham), so there were also four Khulafā' after the Holy Prophet^{sa} who excelled in religion. The Prophets were born in the race of Ḥaḍrat Ibrāhīm^{as} (Abraham) and the glad tidings of the arrival of Prophets in the later period of the Holy Prophet^{sa} was also given. The Holy Prophet^{sa} was made superior in this matter too, i.e. Ḥaḍrat Ibrāhīm^{as} (Abraham) educated two Khulafā' directly and two indirectly, but the Holy Prophet^{sa} trained his four Khulafā' personally. If this is not resemblance, then what can be the meaning of "just as You bestowed blessings and generosity and just as You bestowed Your bounties". Critics would then have to concede that status of Ḥaḍrat Ibrāhīm^{as} (Abraham) might be higher than the Holy Prophet^{sa}. In conclusion, the combination of the promise made to Ḥaḍrat Ibrāhīm^{as} (Abraham) and the *Durūd* clearly reveal that the same thing would also happen with the Holy Prophet^{sa}, and the appointment of Khulafā' for the honour of his religion is expected after him.

If one objects that Ḥaḍrat Abraham's^{as} Khulafā' were Prophets but the Holy Prophet's^{sa} were not, the reply is this that there were, in fact, two promises of leadership for the offspring of Ḥaḍrat Ibrāhīm^{as}

(Abraham) . One was in the near period and the other in remote period in which Mūsa^{as} (Moses), Jesus^{as} and Ḥaḍrat Muhammad^{sa}, and Promised Messiah^{as} were included. In His wisdom, Allah, the Almighty decreed that the leaders of the near period of the Holy Prophet's ummah should be leader Khulafā', and that of the remote period be Prophet Khalīfah, so that Khulafā'-e-Rāshidīn would bear great resemblance in light of the Holy Prophet's^{sa} statement that,

عُلَمَاءُ أُمَّتِي كَأَنْبِيَاءِ بَنِي إِسْرَائِيلَ 50

“The Ulema of my ummah will be like the Prophets of Banī Isrā'īl,” even though they were not Prophets. The last Khalīfah is an ummati in one respect and a Prophet in another respect, so that no deficiency may be left in order of resemblance.

Observe how under the training of the Holy Prophet^{sa}, these four Khulafā' glorified their religion more than those Prophets (of Banī Isrāīl); this is another great proof of the spiritual grace of the Holy Prophet^{sa}.

The words of the Promised Messiah^{as} also remove any confusion. He mentions in *Al-Waṣiyyat* that:

50 *Al-Mauḍū'ātul Kabīr*, p. 82, by Nuruddin Ali bin Sultan Al-Harawī known as Mulla Ali Al-Qārī. Publisher, Nūr Muhammad, Aṣṣaḥul Matābi' wa Kārkhānah Tijārat Kutub, Ārām Bāgh, Karachi. Published by Educational Press, Karachi.

Allah, the Almighty showed His Divine Power by raising Abu Bakr^{ra} and saved Islam from ruin, and fulfilled this promise that:

وَلَيَمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ
مِّنْ بَعْدِ خَوْفِهِمْ أَمْنًا

“[He will surely establish for them their religion which He has chosen for them. He will surely give them in exchange security and peace after their fear...] The same thing happened at the time of Ḥaḍrat Moses^{as}.”⁵¹

It is evident from this quotation that the Promised Messiah^{as} has accepted the resemblance of Abu Bakr^{ra} with the successor Prophet of Ḥaḍrat Mūsa^{as} (Moses).

A tradition of the Holy Prophet^{sa} also illuminates this point.

He says that “if there would have been any Prophet after me, it would have been Umar bin Al Khatab”.⁵²

It means that Ḥaḍrat Umar^{ra} would have been the Imam after him. If Almighty Allah were to carry out Prophethood right after him, then Ḥaḍrat Umar^{ra} would have been the Prophet, but instead he is the Imam and not a Prophet.

⁵¹ *Al-Waṣīyyat, Rūḥānī Khazā'in*, Vol. 20, pp. 304-305, by Ḥaḍrat Mirza Ghulam Ahmad of Qadian^{as}.

⁵² *Sunan Tirmidhī, Abwābul Manāqib, bābun Manāqibi Ali bin Abi-Tālib*, Hadith No. 3724, by Muhammad bin 'Īsā Abu 'Īsā At-Tirmidhī, publisher Dāru Iḥyā'itturāthil Arabi, Beirut.

Another tradition also illuminates this point. Once the Holy Prophet^{sa} went to war and made Ḥaḍrat Ali^{ra} his deputy. All the hypocrites had been left behind with Ḥaḍrat Ali^{ra}. He became embarrassed and met the Prophet^{sa} to request him to take him too. He consoled him and said, “O Ali! You have the likeness of Hārūn^{as} (Aron) and Mūsā^{as} (Moses) with me, but you are not the Prophet after me”.⁵³

In other words, one day you will be my Khalīfah. However, you will not be a Prophet, despite this resemblance. Just as Ḥaḍrat Ali^{ra} can be like Ḥaḍrat Haroon^{as}, so can all four Khulafā’ also be like four other Prophets.

Besides this the evidence is also available that Khulafā’ can be described as similar to Prophets. This throws light on the disturbances during the Khilāfat of Ḥaḍrat Ali^{ra}. There is also a prophecy in the Holy Prophet’s^{sa} consolation above that just as there was a disturbance in the time of Ḥaḍrat Hārūn^{as} (Aron), this would also be so in the time of Ḥaḍrat Ali^{ra}. The people would accuse Ḥaḍrat Ali^{ra} but those allegations would be as false as those levied against Ḥaḍrat Hārūn^{as} (Aron). It is such a false allegation that they committed apostasy. However, the act of Ḥaḍrat Ali^{ra} was similar to that of Ḥaḍrat Hārūn^{as} (Aron), and due to the apprehension of disruption he was somewhat

⁵³ *Bukhārī, Kitāb-ul-Maghāzī, Bābo Ghazwatit-Tabūk*, by Muhammad bin Ismā’il Abu Abdullah Al-Bukhārī Al-Ju’fī, publisher, Dār ibni Kathīr Al-Yamāmah, Beirut.

mild in behaviour. For example, at the time of the battle of Şafīn, he accepted the arbitration.

A Command of the Holy Prophet^{sa} Related to Khilāfat

After this I quote one Hadith as an authority in support of Khilāfat, because time does not permit more. The Holy Prophet^{sa} said, ⁵⁴ مَا كَانَتْ نُبُوَّةٌ قَطُّ إِلَّا تَبِعَتْهَا خِلَافَةٌ “There had not been any Prophethood which was not succeeded by Khilāfat.” The denial of Khilāfat after this general principle amounts to an attack on the Holy Prophet^{sa} and the denial of the Prophethood of the Promised Messiah^{as} because it is the general rule mentioned by the Holy Prophet^{sa}.

A Grave Objection on the Rights of Khulafā'

Now I take up an objection which is very common. It is related to the rights of a Khalīfah. It is our belief; as proved from the verse of Succession and from the verse: *أُولَى الْأَمْرِ مِنْكُمْ*: “and those who are in authority among you” and also from:

وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ

(Āl-e-‘Imrān, 3:160)

⁵⁴ *Al-Khaṣā‘iṣul Kubrā*, part II, p. 115, by Abu Faḍl Jalaluddin Abdur Rehman bin Abu Bakr As-Suyūṭī Ash-Shāfi‘ī, published by Al-Maktabatun Nūriyyah Ar-Riḍwiyya, Lyallpur, Pakistan.

“consult them in matters of administration; and when you are determined, then put your trust in Allah”.

that though Khulafā’ are bound to make consultation in important matters of administration they are not bound to act upon them. Some people have questioned that it is against the teachings of Islam. The first Khalīfah, Ḥaḍrat Abu Bakr^{ra}, said,

“If I show any crookedness then set me right”.⁵⁵

It is argued that this shows that the public has the right to check the Khalīfah. Dissentients always raise this objection that when Ḥaḍrat Abu Bakr^{ra} said it, it is a proof that a Khalīfah can be wrong, and so the public has the right to check him and put him on the right path forcibly. The answer is that the acts of Ḥaḍrat Abu Bakr^{ra} is testimony to the fact that he never took the meaning of his words from these critics, nor did the Muslims ever take the theme of his speech to mean that whenever they found the opinion of Ḥaḍrat Abu Bakr^{ra} against their own, that they could set him right forcibly. When the great Companions^{ra} met Ḥaḍrat Abu Bakr^{ra} to stop the departure of the army of Ḥaḍrat Usama^{ra}, they did not address him by saying, “agree with our advice

⁵⁵ *Al-Kāmil fit Tārīkh*, Vol. 2, p. 332, by ‘Izzuddin Abul Hasan Ali bin Abul Karam Muhammad bin Muhammad bin Abdul Karīm bin Abdul Wāḥid Ash-shībānī, known as Ibnul Athīr, publisher Dāru Ṣādir, Dār Beirut, AH 1385, AD 1965.

otherwise we'll set you right." Instead, when he rejected the advice of all of them and said, I cannot stop the army of Usama^{ra}, they withdrew their suggestion. Similarly when the Companions^{ra} requested him to be lenient with the rebels, he rejected their request and said, "I'll treat them similarly to those others who have turned their backs." Even on this occasion the Companions^{ra} did not say, "If you do not accept our word we'll set you right," but they admitted their fault and yielded before the verdict of Ḥaḍrat Abu Bakr^{ra}. Similarly, whenever he had to face the people he always affirmed that he was right, and they were wrong. It is not seen anywhere that the people have ever set him right, or he told the people, "O Muslims, I have become crooked, so set me right." Therefore, the only meanings that can be taken from his words are those which corroborate with the commands of God and His Messenger^{sa}; and correspond to his own acts, and not with those of his opponents.

Crookedness only means Open Infidelity

It should be remembered that his crookedness means open infidelity, mentioned in *Aḥādīth*. What Ḥaḍrat Abu Bakr^{ra} told them was: "As long as I practice Islam, it is obligatory upon you to obey me, and if I abandon Islam and commit open infidelity, then it is obligatory upon you to check me".

Otherwise it did not condone criticism of his daily routine following whatever corresponded to their will.

Could Ḥaḍrat Abu Bakr^{ra} Commit Open Infidelity

If anybody asks whether Ḥaḍrat Abu Bakr^{ra} could commit open infidelity, the answer would begin by questioning whether Ḥaḍrat Abu Bakr^{ra} could be crooked that the Muslims would feel the need to set him right. Such a condition could only be created when the Companions^{ra} proved from the Holy Quran and *Aḥādīth* that he had gone against the word of the Holy Quran and *Aḥādīth*. Was it possible for Ḥaḍrat Abu Bakr^{ra} to take a step against the Holy Quran and *Aḥādīth*? And for the Muslims to feel the need to set him right by force? Such type of crookedness and open infidelity was not possible for him. But to make it clear he stated that the eternal truth is the greatest of all things. It did not mean (God forbid) that he could commit the open infidelity. But it was his contention that being in the position of Khalīfah, it was his job to spread the teachings of his Prophet^{sa} and obedience in the real sense. Therefore, he pointed out to them that the eternal truth is above everything, and they should never leave the real teaching even if he himself spoke against it.

Some Precedents of the Holy Quran

Now I will tell you that such types of proverbial sayings are present in the Holy Quran. Ḥaḍrat Shuaib^{as} said:

مَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا

(Al-A‘rāf, 7:90)

“And it behoves us not to return thereto except that Allah, our Lord should so will.”

When the infidels asked Ḥaḍrat Shuaib^{as} to join them, he said that it was totally impossible to join their religion except that his God should so will. Now can anybody say that it was possible to make Ḥaḍrat Shuaib^{as} an infidel? Surely it was not possible for him to be an infidel, because he was a Prophet of Allah, the Almighty. The purpose was to demonstrate the position and greatness of Allah, the Almighty. It was impossible for him to be an infidel. There is no greatness of his self, but this position he had achieved was only by the help of Allah, the Almighty. This virtue vanishes if He is not there.

Similarly Allah, the Almighty made the Holy Prophet^{sa} speak such words. The Holy Quran reveals:

قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ ۖ فَأَنَا أَوَّلُ الْعَبْدِينَ ﴿٨٧﴾

(Al-Zukhruf, 43:82)

“O Muhammad^{sa}, tell the people that if there had been a son of God, you would have been the first of the worshipers.”

The verse does not mean that there is a possibility of a son being born to Allah, the Almighty. It only means that there is surely no son to God. If there had been, then a person like the Holy Prophet^{sa}, the most obedient, would have been the first to worship him.

In short, it was totally impossible for Ḥaḍrat Abu Bakr^{ra} to commit open infidelity. But just to impress upon the minds of the people the importance of the eternal truth, he said, “If I also go against it, then do not care of me.”

An Event in the Life of the Promised Messiah^{as}

Similar is an event of the Promised Messiah^{as}. There was a person named Miyān Nizam Dīn in his age. When the Promised Messiah^{as} claimed that ‘Īsa^{as} (Jesus Christ) had died, it created uproar in the whole of India. In those days Ḥaḍrat Khalīfatul Masīḥ I^{ra} was in Lahore taking leave for few days from Jammu. Maulawī Muhammad Husain Batalwi also reached there and gave a challenge of debate to him on this issue in the light of *Aḥādīth*. Ḥaḍrat Khalīfatul Masīḥ I^{ra} made it clear that *Aḥādīth* is not dominant over the Quran, so they should decide the matter in the light of the verses of the Holy Quran. The controversy continued for many days, and posters were also published by each side. Miyān Nizām Dīn was the friend of Maulawī Muhammad Husain, and was also close to the Promised Messiah^{as}. He decided to

resolve this issue. He thought that Mirza Şāhib, a pious man, could not say anything contrary to the Holy Quran. He must have told something to Maulawī Muhammad Husain which he could not comprehend, and so Maulawī Muhammad Husain had gotten ready to oppose it with passion; otherwise how could he possibly deny the physical life of ‘Īsa^{as} (Jesus Christ) which is evident from the Holy Quran? A pious and righteous person like Mirza Şāhib could not claim the death of ‘Īsa^{as} (Jesus Christ) contrary to the Holy Quran. He came to Qadian with great fervour and asked the Promised Messiah^{as} that he had heard his claim about the death of ‘Īsa^{as} (Jesus Christ). He affirmed his claim. He said that if it was proved from the Holy Quran that ‘Īsa^{as} (Jesus Christ) was alive physically then he would abandon his belief. The Promised Messiah^{as} replied, “If the physical life of ‘Īsa^{as} (Jesus Christ) should be proved from the Holy Quran, then I will certainly believe him to be alive.” On hearing it he became very pleased and said that he already had in mind that as Mirza Şāhib was very pious man, he could not say deliberately anything contrary to the Holy Quran. He must have misunderstood something, and if it is removed then it would not be difficult to get him to believe in the physical life of ‘Īsa^{as} (Jesus Christ). Thus he asked, “If I bring out hundred verses from the Holy Quran to prove the physical life of ‘Īsa^{as} (Jesus Christ), then will you believe it?” The Promised Messiah^{as} said,

“Leave the hundred, even one verse is sufficient for me.” He said, “If not one-hundred, I’ll surely bring fifty”. The Promised Messiah^{as} said, “I have told you that for me only one verse is sufficient. There is no question of hundred or fifty.” He again asked, “If it is so, then I’ll surely bring ten such verses to prove the physical living of ‘Īsa^{as} (Jesus Christ).” He went straight to Lahore, and met Maulawī Muhammad Husain. In the meanwhile the debate of Ḥaḍrat Khalīfatul Masīḥ I^{ra} and Maulawī Muhammad Husain Batalwi became prolonged for a period. Ḥaḍrat Khalīfatul Masīḥ I^{ra} admitted under pressure that supporting *Aḥādīth* from *Bukhārī* could be presented along with the Holy Quran. Maulawī Muhammad Husain Batalwi was very pleased with this victory, and was boasting with great zeal that he had persuaded Nuruddin^{ra} very much, and knocked him down in such a manner that he, at last, had to admit that *Aḥādīth* could be presented along with the Holy Quran. It was just by chance that Miyān Nizam Dīn encountered him when he was boasting. He asked him to leave the debate aside, and said that on his visit to Qadian he had got the consent of Mirza Ṣāḥib that if he brought out ten such verses to prove the physical living of ‘Īsa^{as} (Jesus Christ), he would abandon his belief, and he demanded to give him ten such verses hurriedly to resolve the dispute, so that he could get Mirza Ṣāḥib to believe in the physical life of ‘Īsa^{as} (Jesus Christ) in the sky.

When Maulawī Muhammad Husain Batalwī, who was proudly saying that he persuaded Nuruddin^{ra} so much that he had to accept his defeat, heard the words of Miyān Nizam Dīn he flared up and said angrily, “Who was so foolish to ask you to go to Mirza Şāhib. In two months I brought Nuruddin^{ra} to *Aḥādīth* with great struggle, and again you have turned the direction of the debate towards the Quran.” He [Miyān Nizam Dīn] was a noble man, and when he heard this, he remained quiet for some time wonderstruck. Then he addressed him, “O Maulawī Şāhib, if there is no proof of the physical life of ‘Īsa^{as} (Jesus Christ), then where there is the Quran, there am I.” Saying this he went to the Promised Messiah^{as} and took his *Bai‘at*.

Now look how Allah, the Almighty clarified this fact to the Promised Messiah^{as} that ‘Īsa^{as} (Jesus Christ) had died, and while proving this with reason from the Quran and *Aḥādīth*, he said, “If you bring even one verse against it, I am ready to abandon my belief.” Can anybody say that it means the Promised Messiah^{as} (God forbid) did not have absolute certainty about it, and that he had any thought of any verse against his own beliefs? If anybody presumes it, he will be a great fool, because when he asked to bring even a single verse to show the physical living of ‘Īsa^{as} (Jesus Christ) he would abandon his belief, it was said to keep in view the greatness and nobleness of the Holy Quran. It was his objective that he would abandon his belief if it were contrary to a single verse

of the Quran. It was not his objective to mention that he had a belief against the Quran. Similarly the saying of Ḥaḍrat Abu Bakr^{ra} did not mean that he could commit an open infidelity. But it means that truth should always be obeyed, and for this there is no question of any specific individual. “If I also commit such thing then you can disobey me.” It did not mean that he could ever act against the command of God and His Messenger, nor did it mean so in the presence of the command, “Obey Allah, and obey His Messenger and those who are in authority among you,” in the verse of Succession.

Verse of Succession and the Second Khilāfat

Now, leaving the mention of Khilāfat-e-Ahmadiyya under the verse of Succession, I take only my Khilāfat. Allah, the Almighty has said:

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

“Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them.”

As long as there is a belief and acts of goodness in the majority of the people, the system of Khilāfat

continues among them. Therefore, it should be seen whether (1). The Jamā‘at has belief and acts of goodness, i.e. whether our Jamā‘at has noble reputation, and whether or not the majority of our Jamā‘at do good works. For this there is no need for any argument. It is clear to everybody that the reputation of the Jamā‘at is noble and the majority of Jamā‘at members do good works. Since the conditions laid out for Khilāfat (belief and acts of goodness) are satisfied, the promise of Khilāfat must be fulfilled, as it says in the words,

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ

“Allah has promised to those among you who believe and do good works.” Allah, the Almighty has made this covenant with the believers, and the promise is definitely fulfilled.

(2) Another thing Allah, the Almighty has mentioned in this verse is:

كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ

i.e. “as He made Successors from among those who were before them.” Just as there have been Khulafā’ in the past, similarly there will be Khulafā’ in Ummat-e-Muhammadiyah. It means that as the previous Khulafā’ were appointed by the Divine power and nobody could face them. The same thing will happen now. This manifestation has also been proved through my Khilāfat. At the time of the Khilāfat of Ḥaḍrat Khalīfatul Masīḥ I^{ra} there was only a fear of external

enemies, but at the time of my Khilāfat there was also a fear of internal opponents along with the external enemies. Moreover Ḥaḍrat Khalīfatul Masīḥ I^{ra} had the title of *Ḥakīmul Ummat* along with so many others, but for many years it was being propagated against me that if the reign of the Jamā‘at came in the hands of this child, the Jamā‘at would be ruined. I was neither a scholar of Arabic nor of English nor knew any art that might draw the attention of the people towards me, nor did I have any post and influence in the Jamā‘at. All powers were with Maulawī Muhammad Ali and he did whatever he liked. In such circumstances a person who was called a child by age; unaware of knowledge; who had no authority in Anjuman; no money in his hands; and people stood up against him had big degrees, all the wealth of the people in their hands, and been considered the masters of great honours for a long time. They claimed not to let this child be a Khalīfah. But God failed them totally, and the same whom they called uneducated, intelligent, and about whom it was openly said that he would ruin the Jamā‘at, Allah, the Almighty selected him for Khilāfat. These people then became disappointed, and separated themselves by saying that the Jamā‘at had committed a blunder by making an uneducated and immature child a Khalīfah. In a few days they would see the wrong of their folly. They said that the Jamā‘at would be ruined, and the recovery of money would stop. All honour and noble

reputation would crumble to dust. And the ascension that the hierarchy had availed would be wasted by this uneducated child. But what has happened? The same child whom God made a Khalīfah, like a lion who attacks the goats, invaded the world and brought the goats and sheeps from here and there. From east, west, north and south he has brought many to the altar of the Masīḥ appointed by God. So much so that there are more people on this stage today than those who attended the last Jalsa Salana in the life of the Promised Messiah^{as}. He whose eyes see and look, whose ears listen and hear, know that the grace of God has nullified all their objections which they made against me. He Who made this twenty-five years old youth, about whom they presumed that he would ruin the Jamā‘at, by giving the Jamā‘at amazing progress made it manifest that he is not made Khalīfah by any person, but by Him, and there is nobody to challenge him.

(3)The third manifestation that Allah, the Almighty has mentioned is:

وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ

“that He will surely establish for them their religion which He has chosen for them.”

The religious knowledge revealed to him by Allah, the Almighty will be spread in the world and nobody will have the power to destroy it. There is no doubt about it that the Companions^{ra} acquired a special

status through their companionship with the Holy Prophet^{sa}. There is also no doubt about it that the Companions^{ra} collected the *Aḥādīth* which itself was a great work that raised their status to a great height which is beyond the perception of an ordinary man. Moreover, there is no doubt that Ḥaḍrat Khalīfatul Masīḥ I^{ra} was an accomplished expert fond of the Holy Quran. There were also many great favours of him on Jamā'at Ahmadiyya. But against me, there was none who was charged of being uneducated. Therefore, the way the attribute of Al-'Alīm (the All-Knowing) of Allah, the Almighty is displayed with great magnificence, through me, the precedent of it is not available in the class of Khulafā'. I was the same who was called a child of yesterday. I was the same who was called ignorant and unintelligent. But after taking the charge of Khilāfat, Allah, the Almighty revealed the Quranic knowledge to me in such abundance that the Muslim ummah has to read my books for their benefit till the Day of Resurrection. Allah, the Almighty has enabled me to deal comprehensively with all issues facing Islam. There was no comprehensive discussion on the issue of Prophethood, issue of infidelity, Khilāfat, fate, elaboration of the needed matters of Quran, Islamic Economy, Islamic Politics and Islamic policy etc. in the last thirteen hundred years. God enabled me to do this service of religion, and Allah, the Almighty has elucidated the doctrines of the Holy Quran through

me which are being copied by all including friends and foes. Anyone may abuse me hundred thousand times, may reproach me, but the person who will spread the teachings of Islam in the world will have to partake from me, and he will always be under obligation to me whether he is Paighami or a Miṣrī. Whenever their offspring will plan to serve the religion, they will have to read my books for their benefit. I can say without pride that in this respect more material is collected through me than that of all other Khulafā', and it is still going on. These people may abuse me, but the knowledge of the Quran will fall in their laps through me and the world will force them to say, "O silly persons, whatever is in your laps, you have taken it from that person, and for what do you oppose him?"

(4) The fourth sign mentioned is:

وَلَيَمِيدَنَّ لَهُمْ مِّنْ بَعْدِ خَوْفِهِمْ أَمْنًا

"that He will surely give them in exchange security and peace after their fear." God will transform their fear into security. This sign has very clearly been shown by God in my age. When Ḥaḍrat Khalīfatul Masīḥ I^{ra} became Khalīfah, there was a fear of only external foes, mockery, and there was an attempt to hurt the unity of the Jamā'at. But at the beginning of my Khilāfat there was not only the fear of external enemies but the Jamā'at was also inwardly damaged, and there was a danger that people would be adversely affected by this injury. In such circumstances God

transformed their fear into security through me, and the danger of the deviation of Jamā‘at from the true belief was totally diffused. Now see that Miṣrī Ṣāhib, in spite of his hostility with me, is a believer of the Prophethood of the Promised Messiah^{as}, and if he is honest and truthful he can admit that the Jamā‘at’s firmness on this issue was achieved through me, and I resolved this issue. How did God get this issue resolved from a person, who according to Miṣrī Ṣāhib, was to be dismissed? Similarly, the Jamā‘at has to pass through great dangers but Allah, the Almighty helped me in every crisis, and transformed fear into security through me.

When Ahrars were powerful, then the people thought of the ruin of the Jamā‘at. But I said, ‘I see the ground slipping from the feet of Ahrar.’ After few days the ground slipped from the feet of Ahrar, and they were dishonoured and humiliated in the world. A short time ago a Sikh wrote a magazine⁵⁶ in which he addressed the people by mentioning my name and saying that however much they may call me a liar, one thing nobody can deny is that when the Ahrar were in their power, it was presumed that they would destroy Jamā‘at Ahmadiyya. In those days the Imam Jamā‘at Ahmadiyya said that he saw the ground slipping from the feet of Ahrar, and it is a fact that his saying proved true with great magnificence. Before it, whatever

⁵⁶ *Khalīfa-e-Qadian*, pp. 25-26, by Sardar Arjan Singh Amritsari, Edition *Rangeen*, Amritsar, First Edition.

assignment the Ahrar took in their hands they succeeded in, but now it is their condition that whatever assignment they take in their hands, they fail in it. Similarly take the crisis of apostasy in Malkana, or the agitation on *Rangīlā Rasūl*, or many other political disturbances which arose in the meanwhile, you see that God helped me in every crisis, supported me in every trial, and transformed every fear into security for me. I never thought that Allah, the Almighty would get a great job done by me. I cannot hide this reality that God favoured me beyond my imagination. In the beginning of my Khilāfat I did not know whether I would be able to do any service of religion. External circumstances were against me. There was no capability of doing some job. I was not a scholar nor learned nor had I wealth nor party, so God is my witness that when Khilāfat was handed over to me, I at that time only considered that the flow of the stream of Divine recognition has been disturbed, and there is a danger of its wastage. Therefore, I was raised to put my lifeless body at that place to stop the flow of water from wastage. I poured my heart and soul for the protection of religion, and considered it the completion of my work. But three days had not yet passed on my Khilāfat that the manifestations of Allah, the Almighty started descending like a rain.

A Wonderful Manifestation of Allah, the Almighty

A young man of Aligarh started collecting the prophecies of the Promised Messiah^{as} related to me in the age of Ḥaḍrat Khalīfatul Masīḥ I^{ra}. He claimed that these prophecies were so great that nobody could deny them. He came to Qadian about twelve or thirteen days before the death of Ḥaḍrat Khalīfatul Masīḥ I^{ra}, and on seeing his critical condition he asked me to take his *Bai'at*. I asked him “What a wrong thing you are doing? In the life of one Khalīfah the talk about the next Khalīfah is totally unlawful and forbidden by sharia. Why do you say it to me?” He went to Aligarh again. After twelve or thirteen days Ḥaḍrat Khalīfatul Masīḥ I^{ra} died. As he had good relations with Ḥaḍrat Khalīfatul Masīḥ I^{ra}, so at the time of differences on his death, some Paigamis wrote to him to manage and resolve these differences. On this he at once sent a telegraphic message to me to reconcile with them, otherwise the result would not be good. In reply I wrote to him that you had advised me to reconcile with them but my God has revealed to me,

”کون ہے جو خدا کے کاموں کو روک سکے“

“Who can stop the works of God”. Therefore, I cannot reconcile with them. As far as your advice is concerned, remember that Allah, the Almighty has conclusively shown you the argument [supporting me]. You have heard what Ḥaḍrat Khalīfatul Masīḥ I^{ra}

said about me, which was an indication that Allah, the Almighty would appoint me Khalīfah after him. You yourself were writing a book in which you were collecting the prophecies of the Promised Messiah^{as} about me. If you deny me now you would not escape from Atheism.

I wrote this letter to him and a month had not yet passed that he became an Atheist. He is still so and openly denies the existence of Allah, the Almighty, whereas twelve or thirteen days before the death of Ḥaḍrat Khalīfatul Masīḥ I^{ra} he was ready to take my *Bai'at*. And moreover, he was writing a book with the intention of collecting all the predictions of the Promised Messiah^{as} related to me. But he denied the clear truth, and I wrote to him that the denying of me would lead to Atheism, and it happened within a month that he became an Atheist. After some time he came to me and started the debate on the predictions of the Promised Messiah^{as}. I asked him to leave the predictions of Mirzā Ṣāḥib and tell me whether my prediction about him has been fulfilled or not. On this he became quiet.

The Fulfillment of the Revelation “I Shall Break Them in Pieces” Related to Dissentients

There was another great thing that the dissentients possessed—they were a large party. They were greatly proud that ninety-five percent of Jamā'at was

with them. But Allah, the Almighty revealed to me in those days:

لَيَمزِقْنَهُمْ

that “He will surely break them in pieces”. So look at the Divine Power, the same Khawaja Kamaluddin who had very close relations with Maulawī Muhammad Ali, so much so, that he agreed with everything that Khawaja Şāhib said. Two years before the death of Khawaja Şāhib they had serious disagreements. They accused each other beyond the limits. Then Dr. Sayyid Muhammad Husain and other members of Anjuman fought openly in Ahmadiyya Buildings. Someone told me that they shouted that: We are going to expel women from there. Yesterday one of them came to me and told me that some person had looted his property and asked me to pursue his case to recover it. So it happened as it was mentioned in the revelation, and their force was shattered. On the other side I was derisively called a young man of twenty-five. Allah, the Almighty gave me so much power that whenever there arises any crisis, I am able to crush it in such a way as if a fly or mosquito is crumbled, and nobody has the power to face me for a long time.

Total Trust in Allah, the Almighty

The fifth sign of a true Khalīfah mentioned by Allah, the Almighty is:

يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا

that “they will worship Me and will not associate anything with Me”. In accordance with this Divine promise I have never been afraid of anything by the grace of Allah, the Almighty. However, I am greatly cautious and I do not consider it a shortcoming, but a virtue. But when I am convinced of the correctness of a certain course of action, I do not care about the difficulties that may come in my way. This is the reason that in spite of great dangers Allah, the Almighty has always saved me from making compromises, and I have never been inclined to make an artificial reconciliation.

A Dream about the Mischief of Mistris

Once in a dream I saw myself while coming from Bahishti Maqbrah along with Mīr Muhammad Ishāq^{ra}. There was an ocean in the way. He and I both were sitting in the boat, and we sailed on. When the boat reached the place where there was the house of Mistris, it was entrapped in a whirlpool and started rotating. In the meanwhile a head appeared on the surface, who told us about the presence of the grave of a *Pīr* there. He asked us to write a note to him so that the boat might come out of the whirlpool, and reach our destination safely. I said that it could not be so, as it was an act of faithlessness. After this the speed of rotation increased, and the danger of sinking of boat became evident. On this Mir Muhammad Ishāq^{ra} said,

“There is no harm in writing a note at this moment. When we are saved then we’ll repent”. I said, “It will not be so in any way”. Then he wrote a note secretly and desired to throw it in the rolled form in the sea, and by chance I saw it and said, “Mīr Şāhib, we may die but I’ll not permit such an act of idol worship”. I snatched the note from him and tore it into pieces, and after this I saw the boat came out of the whirlpool by itself.

Many years after this dream, at the place where our boat was entrapped in a whirlpool in the dream, the mischief of Mistries emerged, and they put forth many allegations. Then one day, in fulfillment of my dream, Mīr Muhammad Ishāq^{as} came to me very embarrassed and said that there was no harm in giving some money to quiet them. I said, “Mīr Şāhib, if the allegations which they put are true then there is no sense in quietening them. If they are wrong then God Himself will destroy them. There is no need to give them money.”

My Khilāfat has an important distinction from the Khilāfat of those Khulafā’ who have passed away. The discussion about the truthfulness of their Khilāfat is a scholarly discussion, but in my case it is based on the miraculous signs of God in support of Khilāfat. There is no point in debating whether any verse applies to my Khilāfat or not. For me the fresh manifestations of God’s power and His live miracles are the proof of that God has made my Khilāfat and

there is no one to challenge it. If there is anyone who has the desire to challenge me, he can come forward to do so. Allah, the Almighty will humiliate and disgrace him. Not only he, but if all the powers of the world collectively want to destroy my Khilāfat, God will crush them like a mosquito. And anyone who challenges me will fall, anyone who speaks against me will be quieted, and whoso tries to disgrace me will be disgraced and debased.

O' Jamā'at of the believers! O' doers of good works, I tell you that Khilāfat is a great blessing of Allah, the Almighty. Honour it. As long as the majority of you will remain believers and do good works, God will continue descending this blessing, but if your majority is deprived of faith and acts of goodness then it depends upon His will whether He continues it or not. Therefore, there is no question of any wrong with Khalīfah. Khilāfat will be taken at that time when you will be corrupted, so do not be ungrateful for this blessing, and see not the revelations of Allah, the Almighty contemptuously. Just as the Promised Messiah^{as} said, "Keep on praying so that Second manifestation of Divine Power may continue blessing you." Do not be like the unsuccessful, unfortunate and ignorant ones, who have rejected Khilāfat, but keep yourself busy in praying that the manifestors of the Second Divine Power may always arise from you so that the religion may be established

on strong footings. That Satan may remain frustrated forever to break through it.

Always Remain Engaged in Prayers for the Descending of Second Manifestation of Divine Power

You should know that the Promised Messiah^{as} has put the condition of prayers to ensure the descent of the Second Manifestation of Divine power. This promise is not for any age, but it is for all times. It was the meaning of this saying of the Promised Messiah^{as} in this age that you should keep praying to have the first Khilāfat. The prayers of the first Khilāfat were meant so as to have the second Khilāfat. After this the prayers in the second Khilāfat were to continue to the third Khilāfat; and in the third Khilāfat, prayers are for the fourth Khilāfat lest due to some adversity, your deeds close the door of this blessing on you.

Always remain engaged in praying to Allah, the Almighty, and remember clearly that as long as Khilāfat is with you, no nation of the world can dominate you, and you will remain victorious and successful in every field of life, because it is the covenant of God made in these words:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ

“Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth”. But also remember that:

وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفٰسِقُونَ

“whoso is ungrateful after that, they will be the rebellious”. May God be with you and may you remain His favourite Jamā‘at till eternity. (Amen)

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Khilāfat-e-Rāshidah, a remarkable speech made by Ḥaḍrat Khalīfatul Masīḥ II^{ra} on the silver jubilee of his Khilāfat—in 1939—addresses all relevant issues in regard to Khilāfat, whether related to the past Khilāfat-e-Rāshidah or the present one. The Prophecy about Khilāfat in the Muslim ummah—a long cherished belief held by the Muslims—has been corroborated by the Quran and Hadith and also by the writings of the Promised Messiah^{as}. The issue of the authority and role of a Khalīfah in the affairs of government has also been expounded by the writer. The Khilāfat-e-Ahmadiyya, in the true sense, is in harmony with the prophecies of Khilāfat in the footsteps of Prophethood. The writer also sheds light on the issues regarding Ahmadiyya Khilāfat questioned by some dissidents and their ultimate failure. The book is a must for all those who harbour doubts and have misgivings about the veracity of Khilāfat-e-Rāshidah.