

TRUE STATE OF THE

SECOND
MANIFESTATION



**Khawaja Muhyiuddin Saleem, the humble disciple
of Hazrat Muhyiuddin Al Khalifatullah Al Mahdi
Munir Ahmad Azim (atba)**

In the name of Allāh, the Gracious, the Merciful

Name of the Book

True State of the Second Manifestation

Author

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Hazrat Muhyiuddin Al Khalifatullah Al Mahdi Munir
Ahmad Azim (atba)

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About Author

Khawaja Muhyiuddin Saleem, the humble disciple of Hazrat Muhyiuddin Al Khalifatullah Al Mahdi Munir Ahmad Azim (atba).

HAZRAT MUNIR AHMAD AZIM(as) of Mauritius born January 07, 1961 in pious Ahmadi family is the Holy Founder of Jamaat Ul Sahih Al Islam International. By the grace of Allah his parents inculcated this love for Islam in him, making him love to attach himself to Deen-e-Islam.



He helped at a very young age in the field of Dawat-i-Allah by the house-to-house distribution of the books of the Promised Messiah Hazrat Mirza Ghulam Ahmad (as) and other publications of the Jamaat Ahmadiyya. Later, during his early adolescence; he began to regularly accompany the tabligh volunteers in their drive to accomplish ground dawa work. He thus had the opportunity to witness several debates for the cause of Allah and learnt by the grace of Allah through these experiences the core knowledge of refutations for the cause of truth, relating to the veracity of the Holy Prophet Muhammad (pbuh), and that of the natural death of Jesus and the truthfulness of the claim of Hazrat Mirza Ghulam Ahmad (as) as the Promised Messiah of his time. He also was a fervent Dai-illallah who had the upper hand in arguments (in debates with other people in the "battlefield" to promote the message of Islam) and the good news of the coming of the Promised Messiah (as).

About Author



Whenever matters became serious on Dawa tours, he was brave enough to defend himself and his friends. While others recede, he came forward. He had such a character which made him advance in life, especially for the benefit of Islam and the Jamaat of the Promised Messiah (as). Despite his humble means, this work gave him much more personal pleasure and satisfaction.

It is an enduring belief in the Islamic world that Allah raises spiritual saints in every age to explain the profound import of His eternal teachings as enshrined in the Holy Qur'an and to be a model exemplar for the living Muslim. About his early life and tabligh mission,

Khalifatullah(atba) is quoted to have said:-

My academic education is very limited, and that since a child I had in me a profound love to server the religion of Allah, and that is why my time was spent mostly in the mosque (since 7 years old), and following the missionaries and tabligh volunteers (in my early teens) to go and preach Islam in all parts of Mauritius. It is the same love to spread the message of Islam and Ahmadiyyat (the good news of the advent of the Promised Messiah (as) which made me serve the Ahmadiyya Jamaat. Every human needs to feed himself and his family. As I needed a job, what was better for me than to work for my own Jamaat? Despite difficult times which I was bound to go through, but this experience today has proved to be fruitful for this humble self because Allah made me witness how the officials and other people from the Jamaat of the Promised Messiah (as) have fallen prey to the luring of Satan.

About Author



My love for Allah, I keep it in my heart and soul, but that love surged forth to such an extent that Allah admitted me in His mercy and chose me as His humble Messenger. Even though I am a weak human, but Allah so desired to elevate me to my present spiritual status. What I can assure the world is that a sinner I am, but had not it been for the grace of Allah on me, I would have been ruined. I am a human, but Allah made me His Messenger. Should you discard all your arrogance, and pretention to knowledge and superiority to other people, should you love Allah and worship Him alone instead of this temporal world, therefore you shall have felicity in both worlds."



*"O ye people! If it is truth thou seek, truth shall
thou findest, but let it not be that when the light
of truth cometh to your knowledge, thy heart
closest to the perfection of it all!"
(Divine Revelation on 11 January 2011).*



NOTE



The words in the text in regular brackets () and in between the long dashes—are the words of the author and if any explanatory words or phrases are added by the translator for the purpose of clarification, they have been placed in square brackets [].

The abbreviation "swt" is used with our creator ALLAH(SWT) with means in Arabic, "*Subhanahu wa ta'ala*" translates as "*Glory to Him, the Exalted*" or "*Glorious and Exalted Is He.*" In saying or reading the name of Allah, the shorthand of "swt" indicates an act of reverence and devotion toward God.

The name of Muhammad, the Holy Prophet of Islam, has been followed by the abbreviation "pbuh", which is an abbreviation for the salutation *pbuh* (Arabic: صلى الله عليه وسلم *salla Allahu Alayhi Wa Sallam*, also transliterated as *Sallallahu Aleyhi Wasallam* or *Salallahu Alayhi Wasalaam*)

The names of other prophets and messengers are followed by the abbreviation "as", an abbreviation for *Alaihis-Salam* (*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 abbreviation "ra" is used with the names of the companions of the Holy Prophet(pbuh) and those of the Promised Messiah(as). It stands for *Radi Allahu 'anhu*, *'anha*, *'anhum* (*may Allah be pleased with him, with her, with them*).



Preface



It is with great pleasure that I introduce to the world the manuscript written by my disciple Mukarram Khawja Muhyiuddin Saleem Sahib of Tamilnadu, India on the advent of islamic prophets, the reformers of the True Deen (Way of Life) as established for whole mankind since the dawn of time. Islam is the essence of life, and it keeps on producing prophets and messengers for the reformation of mankind like since the creation of Adam, the Representative of Allah on earth.

This book specifically addresses all those who have long preached that the door of prophethood was open and will keep remaining open, but who unfortunately have finally closed that door of divine blessings, refusing to recognise new elects of Allah who come from His Majestic Presence to this world for a grand and refined reform.

It further provides deep insights into the errors which man has fallen prey to and teaches how Allah will keep on sending His Chosen elects with the Holy Spirit (i.e. divine revelations) as long as there exist humankind on earth.

With Divine Manifestations appearing in the different chosen eras, Allah heightens His promise to preserve Islam through the advent of His Elects to consolidate Islam further and honour the Seal of all prophets, Muhammad (pbuh) and the past prophets. This is so as man is ever in need of guidance, and if he loses his way, Allah will always give him a fair chance at reform before it is too late for him.

May the Guidance of Allah illumine your hearts, O readers, and may this light ever give hope to your souls to further progress in your spirituality and to never shut the door of your hearts to the call of God Almighty through His Messengers, the reformers of His Deen. Ameen.

Hazrat Munir Ahmad Azim

Messenger and Caliph of Allah to the World
&
Spiritual Head of the Jamaat Ul Sahih Al Islam Worldwide



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ¹

I. Introduction:-

The Omnipotent Lord has, in accordance with His Holy Scripture, Surah An-Nur 24:56², made a solemn promise to those who uphold faith and perform righteous deeds: He will establish His chosen path by appointing His representative, or Khalifa. This promise is an unequivocal assurance from Allah, who is incapable of breaking His word. Unfortunately, the present Muslim community has deviated from this profound blessing—Allah’s chosen leadership—and instead has aligned itself with leaders of their own choosing. This has resulted in internal divisions and conflicts, with factions denouncing and even committing acts of violence against one another.

¹ In the name of Allah, the Gracious, the Merciful.

² Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. (Holy Quran 24:56).

Consequently, the genuine, peaceful path ordained by Allah has been misrepresented as an extremist ideology due to the actions of these self-appointed leaders.

On one hand, the community, without understanding what Khilafat truly means, has unfortunately repeated the same mistakes. To clarify, the Ahmadiyya Jama'at, established by Hazrat Mirza Ghulam Ahmad (as), who appeared as the 13th Khalifa of Islam by the grace of Allah and sought to restore the Khilafat of Hazrat Prophet Muhammad (pbuh) on this earth, is opposed by those who, without comprehending the true significance of Khilafat, i.e., its second manifestation, as instituted by Hazrat Muhammad Mustafa (pbuh), stand against this immense divine favor from Allah.

Alhamdulillah, through this book, we wish to clarify a crucial point. Specifically, we seek to address the misconception that the 'Jama'at-ul-Sahih al-Islam,' which has emerged as a great divine blessing in this century, is opposed to the Khilafat-e-Rasool clarify that the belief system of the current Ahmadiyya community, which differentiates between various saints or divine figures and follows personal opinions

rather than divine guidance, is not representative of our doctrine. Instead, our beliefs are firmly grounded in Divine scripture and revelation, reflecting a commitment to the principles of divine guidance and not to individual or human interpretations.

Furthermore, this topic holds substantial significance as it pertains to one of the core arguments put forth by Hazrat Muhyiuddin Al Khalifatullah Al Mahdi Munir Ahmad Azim (as), the 14th Khalifa of the Prophet Muhammad (pbuh). It also addresses the critical issue of the erroneous interpretations advanced by the present Ahmadiyya Muslim Jamaat regarding the concept of the second Manifestation, or Khilafat, in this century. This clarification is essential to rectify the widespread misconceptions about the true nature of Khilafat.

Firstly, gaining a clear understanding of what constitutes the 'Second Manifestation' of a Prophet will, Insha Allah, enable us to discern and critically evaluate the misguidance disseminated by the present Ahmadiyya Muslim Jamaat.

II. Every Prophet has Two Lives

Every Prophet is given two distinct lifetimes, or two Manifestations, by Allah, who thereby inspires his followers to walk the straight and narrow. In a really lovely way, Hazrat Muslih Maud (ra) reveals this to us.

All Prophets have two lives. Those are:

(I) Personal Life

(II) National Life

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.

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.³

According to Hazrat Musleh Maud (ra), the second manifestation of an individual is unequivocally Khilafat. Moreover, it is incontrovertible that the "Second Manifestation" referenced by Hazrat Masih Maud (as) in "Al-Wasiyyat" pertains to the Khilafat that succeeds him. Nonetheless, some critics, aiming to mislead those in pursuit of the truth, propagate erroneous notions suggesting that "Jamaat Ul Sahih Al Islam" is antagonistic to Khilafat. Conversely, our conviction is that all forms of Khilafat, as delineated by the Holy Quran, will inevitably materialize. Furthermore, it is clear that the concept of the Second Manifestation is applicable to all prophets within this framework.

The inquiry posed by the present Ahmadiyya Muslim Jamaat critics is as follows: Given that Hazrat Masih Maud (as) identified Hazrat Abu Bakr (ra) as his Second Manifestation asserted that this manifestation would persist uninterrupted until the Day of Judgment,

3 The Book KHILAFAT-E-RASHIDAH Page no :-54-55

how can the emergence of Mujaddids and other forms of Khilafat, as outlined by the Holy Quran, be reconciled? A detailed exploration of this question will be undertaken, Insha'Allah.

III.The Second Manifestation

Based on the aforementioned evidence, it is abundantly clear that every prophet of Allah possesses a second manifestation. Now, a pertinent question arises for all Muslims: According to the understanding of the present Ahmadiyya Muslim Jamaat, if Hazrat Mirza Ghulam Ahmad (as), who appeared as the 13th Khalifa in the Khilafat of our Master, the Prophet Muhammad (pbuh), is considered to have his Second Manifestation continuing unbroken until the Day of Judgment, then does this not imply that the Second Manifestation of Hazrat Muhammad Mustafa (pbuh)—the very manifestation which Allah described by saying, “If I had not created you, I would not have created the universe”—would also persist until the end of time? If the second manifestation of Hazrat Mirza Ghulam Ahmad (as) is to endure until the Day of Judgment, would not this suggest that the second

manifestation of our Master, the Prophet (pbuh), would come to an end? (Nauzubillah)

If we consider a Prophet's Second Manifestation according to your opinion as well as present Ahmadiyya Muslim Jamaatis by only considering those of the Khalifatul-e-Rasools of the Khilafat with their names mentioned according to your question as Hazrat Abu Bakr (ra) followed by Hazrat Umar (ra), Hazrat Usman (ra), and Hazrat Ali (ra), then we would be forced to the situation that the Holy Prophet's (pbuh) Second Manifestation had ended (Nauzubillah) in just 30 years. However, Hazrat Messiah Maud's (as) preaches are completely different from the statement of the so called Ahmadiyya Moulavis.

Hazrat Imam Mahdi (as) states as follows:-

"They say that the word "minkum"—from among you] in the verse 24:56 refers only to the Companions and that true Khilafat ended in their age, so that henceforth there would be no trace of Khilafat in Islam until the Day of Judgement; as if, like a short-lived dream, Khilafat lasted for only thirty years and, thereafter,

Islam suffered an eternal doom. But may I ask: Can any righteous person believe that the blessings of the shariah of Moses (as) and his Khilafat continued for 1,400 years without interruption, but the blessings of that Prophets (as) —who has been declared to be ‘the Most Exalted Messenger’ and ‘the Best of all the Prophets’ and whose shariah will last till dooms day— were limited really only to his own time and God Almighty did not desire that examples of his blessings should be manifested through his spiritual Khulafa’ for a long time to come? I shudder at hearing such statements. It is a pity that such people, too, are indeed called Muslims who utter such blasphemous words, by way of complete insolence and cunning, that apparently the future holds no more Islamic blessings; rather, they have long since come to an end.⁴

Thus, Hazrat Imam Mahdi (as) has clearly affirmed that the Khilafat of the Prophet Muhammad (pbuh)—which signifies his Second Manifestation —has never been

abrogated, nor has the line of succession ever been interrupted. On the contrary, it is firmly asserted that the caliphate established by the Holy Prophet (pbuh) is both eternal and will persist until the end of time, up until the Day of Judgment.

Moreover, Hazrat Imam Mahdi (as) has offered a profound and eloquent explanation by drawing a comparison with the Khalifas who followed the Shariah of Prophet Moses (as). This comparison not only illuminates the continuity and unbroken nature of the Prophet Muhammad's (pbuh) Khilafat but also underscores its enduring significance and divine sanction across time.

Furthermore, for the sake of clarity, Hazrat Masih Maud (as) explains this comparison as follows:-

God clearly hints in Surah Al-Nur that in all their characteristics the Khulafa of this Ummah would bear a close resemblance to the Khulafa of the Israelites. Among the Israelite Khulafa, Jesus(as) was one who did not draw the sword,nor did he resort to Jihad.

This umma has likewise been blessed with a Promised Messiah bearing a similar disposition. Look at the verse: The words, 'As He made successors from among those who were before them'(Q-24:56), are particularly worthy of note, for they lead us to understand that the dispensation of Muhammad (pbuh) resembles the dispensation of Moses (as).⁵

All the references provided reflect the beliefs of Hazrat Mirza Ghulam Ahmad (as), the esteemed founder of the Ahmadiyya Muslim Jama'at, rather than our personal opinions. However, the harsh reality is that those who currently bear this name have entirely forsaken the teachings of the Prophet Muhammad (pbuh).

The undeniable truth is that Hazrat Muhammad Mustafa's (pbuh) conception of the Second Manifestation, as confirmed in Surah An-Noor, encompassed all forms of Khalifas—both 'Khalifat-ul-Rasool' and 'Khalifatullah'. Hazrat Mirza Ghulam Ahmad (as) is indeed an integral part of this Second Manifestation.

"To assert that Hazrat Mirza Ghulam Ahmad's (as) beliefs do not encompass the Mujaddids (Revivers) within the Second Manifestation is a baseless falsehood. This claim is further substantiated by the following reference from Hazrat Masih Maud (as) that in 29 September 1905, before noon. A man asked the question: 'Will a Mujaddid come after you?' He [the Promised Messiah(as)] replied:-

What is wrong with a Mujaddid coming after me? The prophethood of Moses had come to an end, and that is why his chain of successors ended with Jesus. However, the dispensation of the Holy Prophet Muhammad (pbuh) will last till the Day of Judgment. Therefore, Mujaddids will arise in it till Judgment Day. As long as the Day of Judgment withholds its destruction, it does not matter that someone else should come. We most certainly do not deny that good and righteous people will continue to come, and then all of a sudden the Day of Judgment⁶ will come."

⁶ Malfoozat-v8-p119, 29- Sept 1905

If this statement is viewed with a sense of fear of God, it becomes clear that the second manifestation of Prophet Muhammad (pbuh) will persist until the Day of Judgment, and that the Mujaddids (reformers) will also continue until the Day of Judgment as part of this blessed Second Manifestation. To be more specific, the question asked was about the arrival of the Mujaddids. However, Hazrat Masih (as) responded regarding the second manifestation of the Khalifas and, more specifically, the second manifestation of the Prophets who brought the Sharia (law-bearing Prophets). How can one reconcile personal opinions and individual desires of the community with the guidance on preserving the Khalifatul Rasools.?

Additionally, the second manifestation of the Prophet who brought the Sharia (law) endures as long as the Sharia remains active and upheld. To explain further, within this framework, a prophet (often referred to as an Ummati⁷) who embodies this Second Manifestation also experiences a secondary form of manifestation.

⁷ The word ummati means the followers of a specific Rasul or Nabi

However, after a brief period, this secondary manifestation of the prophet, who serves to affirm and validate the Sharia, is reintegrated with the second manifestation of the original law-bearing Prophet who established the Sharia. This means that the second manifestation of the Prophet who introduced the Sharia continues to be present as long as the Sharia is practiced on earth. This continuity is supported by the testimony of earlier communities who have observed and validated this principle.

Furthermore, in Surah An-Nur 24:56 of the Holy Quran, Allah promises that He will establish leadership (Khilafah) in the same manner as it was established in the earlier communities. It is evident that these earlier communities included both the Khilafatul-Rasool and the Khilafatullah. Upon deeper reflection, it is understood that Prophet Moses (as), as the bearer of the Sharia, had his second manifestation, i.e., his Khilafat, continue as long as his Sharia remained alive. This second manifestation of Prophet Moses(as) began with Prophet Yusha (as) and concluded with Prophet Jesus (as).

To be more specific, the second manifestation of Prophet Moses (as) lasted for 1400 years, with Prophet Jesus (as) being the final prophet in this lineage. Additionally, within this context, Prophet Jesus (as) served as the Khalifa of Prophet Moses. Similarly, in the Second Manifestation of Prophet Jesus, his disciple Peter served as his Khalifa, or Khalifatul-Rasool/Messiah. This concept is explained to us by Hazrat Musleh Maud (ra), who cites the statements of Hazrat Masih (as) to support this understanding.

Just as Hazrat Abu Bakr(ra) became Khalifah (Khalifatul-Rasool) after the Holy Prophet (pbuh), Khilafat was similarly established after Hazrat Musa (as) (Moses) and 'Isa (as) (Jesus Christ). So a person who argues that there was no Khilafat after 'Isa 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 Ahadith of the Holy Prophet (pbuh) nor history, nor is it supported by the Promised Messiah (as)⁸.

Upon closer examination, this explanation provides a clear answer to your question and serves as a strong reference for those seeking the truth. Specifically, Hazrat Musleh Maud (ra) explains that the second manifestation of two prophets within the same Sharia is being compared to Hazrat Abu Bakr (ra). To elaborate, both the second manifestation of the prophet who brought the Sharia and the second manifestation of the one who confirmed that Sharia are compared to Hazrat Abu Bakr (ra), who represents the second manifestation of Prophet Muhammad (pbuh). Therefore, it is evident that the second manifestation includes all such Khalifas. In this context, the questions posed by the present Ahmadiyya Muslim Jamaatis are meaningless and contradict the statements of the divine saints! Please reflect on this!!.

Another significant observation about the state of guidance in this century is that if the Second Manifestation of a prophet, who appears as part of the Second Manifestation of the prophet who brought the Sharia, continues, it eventually leads to deviation from true guidance. This has been demonstrated in earlier communities. For instance, the Khilafat of Prophet

Jesus (as), who was the second manifestation of Prophet Moses (as), eventually transitioned into the Pope Khilafat. This shift led that community away from true guidance, a condition that continues to this day. Therefore, brothers, how can this be denied? Reflect on this carefully!!!.

Our beloved master, Prophet Muhammad (pbuh), who is the greatest of the prophets and brought us the final law-bearing revelation from Allah, will have his leadership, or Khilafah, continue until the Day of Judgment. This means that the legacy and authority of his second manifestation, including both the Khalifatul -Rasool and Khalifatullah , will endure as long as the law bearing divine revelation he brought remains in force. In other words, the role and influence of these successors will persist and be recognized until the end of time, which is the Day of Resurrection. This continuous succession ensures that the teachings and principles brought by Prophet Muhammad (pbuh) will be upheld and maintained throughout history until the final Day of Judgment.

To explain in a way that even ordinary people can understand: just as Hazrat Abu Bakr (ra), Hazrat Umar (ra), Hazrat Uthman (ra), and Hazrat Ali (ra) were Khulafa in their time as Khalifatul-Rasool, and Mujaddids such as Hazrat Sayyid Ahmad Barelvi (rh) emerged as Khalifas in their respective centuries, similarly, Hazrat Mirza Ghulam Ahmad (as) and Hazrat Munir Ahmad (as), who are recognized as the Messiah and Prophet of Allah, represent the second manifestation of the Khilafat that continues until the Day of Judgment. This ongoing second manifestation of Khilafat is a continuation of the leadership of our beloved Prophet Muhammad (pbuh) and persists through all forms of Khulafa until the end of time.

VI. The Status of Khilafatul-Rasool in the Second Manifestation

When the first manifestation of a prophet comes to an end, the majority of people who have placed their trust in him often experience profound fear and sorrow.

At such moments, they may feel as though their very backbone has been shattered. To alleviate their anxiety and guide them towards peace, the prophet appoints a successor through whom he can continue to lead them.

This is what Allah says: "Allah has promised to establish for them the religion that He has chosen for them and to replace their fear with peace after their fear. This is mentioned in the Qur'an, Surah An-Nur (24:56). "These Khalifatul-Rasool (Successors of the Prophet) are a part of the second manifestation of the Prophet. By divine grace, such Khalifatul-Rasool take on the responsibility of systematically organizing and managing the followers. They play a key role in structuring the administrative aspects of the community and establishing the global and national governance systems originally set up by the Prophet. This includes both the internal administration of the community and the broader framework of the Prophet's leadership.

Furthermore, their era is defined by a distinct period, which is entirely dependent on the spiritual state of the people who embrace them. Allah chooses them through

indirect revelation, meaning He imparts guidance to the believers. When these people stray from the scriptural teachings during times of spiritual darkness, Allah, in His grace, restores the scripture by sending a person in the second manifestation of prophetic authority—a law-bearing prophet—who carries and upholds that scripture in the head of every century . This act of sending a person with renewed authority brings profound grace to the people, guiding them back to the Divine-light.

This is what Hazrat Masih Maood (as) states:-

The term "Khalifa" means the successor who renews the faith. After the time of Prophets when(again) darkness prevails; those who advent to remove it are called Khalifa.⁹

Further, he (as) elaborated:-

Darkness is spread extensively throughout the world at this time. The strength needed to act upon the Book of God Almighty is lacking.

It has been the practice of God from ancient times that whenever the darkness of sin spreads in the world and people stray far away from the true purpose of life, Allah the Exalted Himself makes arrangements to rejuvenate the faith of people, and sends a Reformer and a Restorer [of the Faith]. Worldly reformers cannot do anything at such a time. It is only within the power of the Appointees of God that by gaining control of hearts, they develop a holy life in them. Those who are appointed by God for spiritual reformation are like a lamp.

This is verily why the Holy Prophet Muhammad(pbuh) has been referred to in the Holy Quran as:-

10

أَيَّادٍ نَلَا هُلَا هُنْدَابٍ وَ أَجَارِسَ أَرْيَمَ

Look, if there are fifty or a hundred people in a dark room and only one of them has a lamp that is lit, everyone will be drawn to him, and the lamp will dissipate the darkness and illuminate and brighten the place.

There is another profound wisdom in calling him a lamp here, and it is that thousands and hundreds of thousands of lamps can be lit from one lamp without it suffering any loss. The moon or the sun do not have this quality. The implication is that thousands and hundreds of thousands of people will reach this rank by following the footsteps of the Holy Prophet (pbuh) and by being obedient to him, and his blessing will not be restricted;

rather, it would be universal and unending. He only draws those who are worthy of it and the impact of his prayers is felt only by those who are deserving of being selected for this.

In short, this is the practice of Allah that during a time of extreme darkness, due to some of His attributes, Allah the Exalted sends some human being, having given him knowledge and wisdom from Himself. The speech of such a one has impact, his attention draws people toward him, and his prayers are accepted.

Now consider the case of the Holy Prophet (pbuh). He is called "the Radiant Lamp", but Abu Jahl did not accept him. As it is said: "No disagreement exists over the pure nature of rain, yet it causes tulips to flourish in the garden and yields but grass and weeds on barren land.

Just as with heavenly rain, lands bring forth greenery according to their own abilities—weeds at places, while roses at other places—this is exactly the case with human spirituality at the time of spiritual rain. This, indeed, is the tradition of Allah and there is nothing unusual about it.

The descent of wahi [Divine revelation] continued from Adam all the way to the Holy Prophets (as). Subsequent to it, Allah the Exalted promised that He would raise Mujaddids [Reformers] for the *tajdid* of faith. *Tajdid* is to wash a cloth clean that has become soiled with dirt and filth; dirt is removed from it thoroughly and it is made to look like new.

Similarly, with the passage of time, various pollutants find their way into beliefs and deeds, and the foundation of faith comes to rest upon old stories and fables alone. Not much is left in it except anecdotes. For such a situation, Allah the Exalted has promised Islam through the words of the Holy Prophet, peace and blessings of Allah be upon him, that He would send such people at the head of every century who would

rejuvenate the Faith.

Furthermore, the Khalifatul Awwal , Hazrat Hakim Nooruddin (ra), explains the status of the Khalifatul-Rasool in a very beautiful manner as follows:-

When the founding father of a nation completes his task, the Hand of God's Power appears to carry it forward as it is stated in the Holy Qur'ān *Alyauma Akmaltu lakum deenakum wa atmamtu alaikum ni'mati* the manifestation of which was seen during the time of the Holy Prophet (pbuh). This also continued after the Holy Prophet (pbuh), during the time of his Khulāfa' and Mujaddidīn. They were all a part of Qudrat Thāniya (The second manifestation) . Furthermore, there can be no limitation on Qudrat Thāniya. When a nation becomes somewhat weak, even then God Almighty, according to His Will, sends the second manifestation to complete its power.¹¹

11 Badar, May 22, 1913, p. 3-4

V.The Rise of the Pope Khilafat

This represents a significant and grave threat. Specifically, the second manifestation of a prophet, who appears as a secondary representation of the prophet who originally established the Sharia, will eventually merge with the authority of his master, the law-bearing prophet. As a result, the second manifestation of the law-bearing prophet will persist for as long as the Sharia remains in force.

This is why a subordinate prophet, who upholds the Sharia, announces to his followers the joyous news of a successor endowed with the Roohul-Qudus (the Holy Spirit) from the divine realm. Through this proclamation, the unbroken chain of spiritual authority is preserved, and his followers are led by the second manifestation of their master, the law-bearing prophet. Thus, even when he departs from this world, he will persist in guiding them, continuing to serve as their leader.

This same situation also occurred during the time of Hazrat Isa (as):

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.¹²

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.¹³

He (as) clearly announced to his followers the good news of a successor who would be empowered by the Ruhul-Qudus (the Holy Spirit) after him. However, Christians interpret this as referring to the Holy Spirit, which is available to everyone, thus overlooking Allah's specific grace. In contrast, as Muslims, we have recognized the Holy Prophet (pbuh) as the embodiment of this divine grace.

To elaborate, after Hazrat Isa (as), there was a period of rightly guided Khilafah. However,

12 Bible, King James Version John 14:26

13 Bible, King James Version John 16:7

with the advent of this great divine grace, the nature of leadership shifted from the Khilafat (Khilafat-e-Rasool) to the Pope, due to the transgressions of the people of that time. The unfortunate reality is that this transformation has persisted to the present day.

This statement was once again validated by Hazrat Musleh Maud (ra) about Khilafat-e-Rasool that " If the people observe Shari'ah teachings prescribed by Him then that Khilafat will be successful. If those rules are not observed by the people then although they will make their Khalifa but they will not be successful or then authority of their elected Khalifa will be like that of *Christian Pope* from whom Jama'at will not derive any benefit.....

These things have happened in our Jama'at and will happen in the future also.¹⁴"

The same history has now been repeated with Hazrat Masih (as) and his devoted followers,

who have provided similar guidance to his community. That is, Hazrat Masih (as) emerged as the 13th Khalifa , embodying the second manifestation of his master, the Imam of Imams, Hazrat Muhammad Mustafa (pbuh).

This is how he (as) explains it to us:-

"The 13th Khalifa of Islam who should be at the turn of 14th century whose name is Promised Messiah"¹⁵.

Furthermore, this evidence substantiates the claim that he emerged as both the 13th Khalifa of Islam and the Messiah of Allah, and that he is also recognized as a prophet (Ummati-Nabi) within the Ummah of Muhammad(pbuh).

According to the prophetic saying,

16

"مَا كَانَتْ نَبُوءَةٌ قَطُّ إِلَّا تَبِعَتْهَا خِلَافَةٌ الْانْبِيَاءِ"

"The Prophethood is always followed by Khilafat"

15 Urdu- Roohani Khazain, Volume 17, Page 193

16 Kanzul Ummal fi Sunanil Aqwal wal Af'al, Vol. 11, p. 476, Hadith No. 32246, by Ala'uddin Ali binHassamuddin Al-Muttaqi Al-Hindi Al- Burhanfuri. First edition, AH 1394, AD 1947, published by At-Turath Al- Islami Halb

After Hazrat Masih (as), Almighty God bestowed a Khilafat-e-Rasool that was akin to that of his revered master, the Holy Prophet Muhammad (pbuh). In accordance with the divine promise made in Surah An-Nur (24:56) of the Quran, just as Allah established Hazrat Abu Bakr (ra) immediately following the Holy Prophet Muhammad (pbuh), a comparable Khilafat-e-Rasool was similarly granted. He (as) clearly outlines this in his book "Al-Wasiyyat." This Khilafat is known as the "Ahmadiyya Khilafat". To express it differently, this Khilafat can be likened to the rightly-guided Khalifas who emerged following the first Isa (Jesus(as)) in the earlier community. However, the Khilafat of the Prophet Muhammad (pbuh) is not only akin to the Khilafat of Prophet Moses (as) but is also destined to continue in all its forms till the Day of Judgment, Insha'Allah.

Hazrat Masih (as) articulates this perspective in the following manner:

In order to increase and invigorate within our hearts the love of Allah's Messenger, peace and blessings of Allah be upon him, it is compulsory to invoke blessings

upon the Holy Prophet (pbuh) in each of the formal Prayers, so that a steadfast means for the acceptance of this prayer may become available to us. It is an accepted fact that the being of the Holy Prophet (pbuh), will remain alive in the form of spiritual reflection until the Day of Resurrection. The mystics say that the Reformers (Mujaddidin) are named after the Holy Prophet (pbuh) ; that is to say, the name of the Holy Prophet (pbuh) is given to them in a certain way to indicate that they are a reflection of him.

The Shia view that the system of attaining to the rank of sainthood came to an end at Hazrat Ali (ra), may Allah honour him, is absolutely false. The excellences which Allah Almighty invested in the institution of prophethood reached their pinnacle collectively in the person of our Perfect Guide, the Holy Prophet (pbuh). Now, for all times to come, the Mujaddidin will continue to spiritually reflect these excellences throughout the world. Allah the Exalted will make this phenomenon continue until the Day of Resurrection.

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VI.Khilafat on the Precept of Prophethood

The Khilafat that follows Hazrat Khatamul-Mursaleen Ahmadi Arabi (pbuh) is a continuous and divinely promised Khilafat. It includes the Khilafat e Rasool , the Mujaddids who have emerged in leadership each century, and the Messiahs . Additionally, this Khilafat is known as the Khilafat-e-Muhammadiyya or the Khilafat of Prophethood.

Hazrat Musleh Maud (ra) also articulates this concept, citing the words of Hazrat Masih (as) as follows:-

“Promised Messiah(as) has repeatedly inferred his Khilafat-e-Muhammadiyya from this verse and has included the Khilafat-e-Nubuwwat in it”.¹⁸

Additionally, while explaining the Holy Quran verse 24:56,(Tafseer-e-Kabeer) he (ra) describes the chain of Khilafat within the Ummah-e-Muhammadiyya. He (ra) states:

“Briefly, the verse under comment covers all these categories of Khalifahs, viz. the Holy Prophet's rightly-guided Khalifahs, the Promised Messiah, his Successors and the spiritual Reformers or Mujaddids. Their mission, as the above verse says, is to protect the Law and to bring back "the erring flock into the Master's fold.”

If an individual contends that only the Khilafat-e-Rasool will persist following Hazrat Masih (as) and dismisses the significance of Khilafat in the form of the Mujaddid, such a perspective may be deemed a form of disobedience, as he himself elucidates with reference to the same Holy Quran verse (24:56):-

“Remember this that Mujadadin do not make any changes in Deen. However they establish the lost faith in hearts of people. And to say this that it is not incumbent to have faith in Mujadadin is being disobedient from the command of God the Exalted because He says:

وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ (24:46)

Whosoever denies them after their advent is from
among the disobedient”¹⁹

Furthermore, he (as) states:

“Remember that the 12th Khalifa of Islam who should be on the turn of 13th century is comparable to Prophet Yahya (as)But the 13th Khalifa of Islam who should be at the turn of 14th century whose name is Promised Messiah”²⁰

Thus, both the divine scriptures and the declarations of the Promised Messiah (as), as well as Hazrat Musleh Maud (ra), provide a clear elucidation of these two forms of Khilafat. To clarify further, after the era of the Holy Prophet Muhammad (pbuh), when the community was left bereft of guidance and in a state of turmoil, Allah promptly manifested the second form of divine authority through Hazrat Abu Bakr Siddiq (ra), thus affirming His promise. This Khilafat, recognized

19 Urdu- Roohani Khazain, Volume 6, Page 344

20 Urdu- Roohani Khazain, Volume 17, Page 193

as the Islamic Khilafat or Khilafat-e-Rasool, persisted through the tenure of the four rightly-guided Khulafa, and Allah did not withdraw this second manifestation (God forbid) following that period.

Instead, Allah perpetuated the second manifestation through the Mujaddids who emerged at the forefront of each century. Furthermore, Allah conferred the esteemed status of Khatam-un-Nabiyyin upon Hazrat Muhammad Mustafa (pbuh), and neither the Messiah nor any other Khalifa or Mujaddid was granted the status of Prophethood.

In this context, Allah perpetuated the Khilafat e Muhammadiyya through the line of prophethood up to the twelfth Khalifa, Hazrat Sayyid Ahmad Barelvi (rh) of the 13th century, as they were embodiments of the blessed Second Manifestation of the Holy Prophet (pbuh). However, none of these Khalifas were granted the status of ummati-prophets. Nevertheless, the final Khalifa among them, the Khatam-ul-Khulafa (Seal of the Khalifas), the Messiah (as),

was honored with the status of prophet in the fourteenth century, and he himself identifies in various contexts as the final Khalifa.

And Hazrat Masih (as) was the foremost messiah of Hazrat Muhammad Mustafa (pbuh), designated by Allah (swt) as the opener of the doors of messiahs, that is, prophets, in the Second Manifestation of the Holy Prophet (pbuh). Furthermore, the Second Manifestation of Hazrat Musa (as) culminated with the first Messiah, Isa (as). However, as the Shariah of Hazrat Muhammad (pbuh) is final, the Second Manifestation of the Prophet (pbuh) did not conclude with one Messiah. Instead, it is destined to persist until the Day of Judgment, extending through the lineage of messiahs and the continuation of the Second Manifestation.

This very concept is expressed by Hazrat Masih (as) as follows:

The Prophethood of Hazrat Moses (as) had ended and therefore with Masih (as) the dispensation of his Khulafa ended. But the dispensation of Holy Prophet (pbuh) is till the day of resurrection ; therefore till Qiyamah the reformers-Mujadadeen shall keep on coming.²¹

In 'Al-Wassiyat,' he eloquently articulates this profound concept: he acknowledges his own position as a subordinate prophet in relation to the Prophethood of his master (pbuh). Furthermore, he recognizes that his own spiritual elevation and role are intimately connected to the Prophet's divine mission, as he himself was raised as part of the second manifestation of the Holy Prophet (pbuh). He believed that, after him (as), in accordance with Allah's promise in 24:56, the followers, who were in a state of fear but maintained firm faith would witness the rise of a Second

Manifestation, just as Allah had promised. Furthermore, this parallels the emergence of Khilafat-e-Rasool, exemplified by Hazrat Abu Bakr Siddiq (ra), which succeeded the era of Hazrat Muhammad (pbuh) with immediate effect. Moreover, he (as) was aware that such a Khilafat would have only a transient existence, analogous to the brief periods experienced during the eras of Hazrat Isa (as) and Hazrat Muhammad (pbuh). Therefore, when he (as) spoke about his second manifestation, he (as) mentioned that after mentioning Hazrat Abu Bakr (ra), some others would appear after him. However, he never said that they would continue to appear forever.

Furthermore, he was well aware that the second manifestation of his master would continue through the Mujaddids who would appear at the head of each century, even after the brief period of Khilafah al-Rasools. Therefore, when he referred to his Khilafat, that is, his second manifestation, he did not mention the Mujaddids who would emerge at the head of each century. Instead, he envisaged that his second manifestation, namely the Khilafat, would remain perpetually aligned with the eternal Second

Manifestation of his master's (pbuh) Khilafat. He was acutely aware that his Khilafat should not resemble that of previous communities, and specifically should not be akin to the Khilafat of Hazrat Isa (as). His vision was for his Khilafat to be continuously linked with the enduring Khilafat of his master (pbuh). He firmly believed that it would persist until the end of time, continuously receiving the blessings of the Mujaddids, Masih, and Khalifatullah from his blessed Jama'at. In his book 'Al-Wassiyat,' he (as) did not merely state that his second manifestation would persist until the end of time; rather, he underscored its enduring permanence. He explicitly conveyed that it would remain uninterrupted and intact until the end of time.

This is what he elaborated on in his book 'Al-Wasiya,' where he did not merely state that his second manifestation would last until the end of time; rather, he underscored its perpetual nature and explicitly conveyed that it would remain uninterrupted and intact until the end of time.

In a similar manner, as Hazrat Isa (as) foretold to his disciples the coming of a figure who would fortify his

second manifestation with the aid of Ruhul-Quddus, Hazrat Masih (as), the second Isa, also heralded the arrival of one who would augment his own second manifestation with the same divine spirit. He was resolutely convinced that this individual would harmonize his second manifestation with the eternal second manifestation of his Master (pbuh). That is why, he indicated that his second manifestation will take place and will persist without interruption until the Day of Resurrection. Once this has been affirmed, you all are to collaborate and pledge allegiance (Bai'at) in my (Hazrat Masih (as)) name. Furthermore, this will continue until one among you is empowered by the Ruh-ul-Quddus (Holy Spirit). It is explicitly stated in the same terms that Hazrat Isa (as) conveyed to his followers: "It will not appear to you until I have departed; it is more advantageous for you that it manifests".

However, the astonishing truth is that both of these Messiah figures had conveyed to their followers the grand prophecy regarding the arrival of Hazrat Muhammad (pbuh). Yet, when that great Prophet eventually appeared, by the grace of Allah, the

present-day so-called followers of Hazrat Masih Maud (as) chose to adopt the position of the Pope Khilafat, which succeeded the Khilafat-e-Rasool. Now that history has repeated itself, it is indeed disheartening that, despite Hazrat Masih (as) having clearly prophesied the advent of the second manifestation of Hazrat Muhammad Mustafa (pbuh), the followers of Khilafat-e-Muhammadiyya, which signifies the Khilafat of Prophethood (pbuh), chose to abandon it in favor of following their own Khalifa when the Ahmadis emerged. This is a profoundly lamentable situation, as they forsook the Khilafat of Hazrat Nabi-e-Kareem (pbuh) that was destined to endure until the Day of Judgment.

VII. The guidance of "Al-Wassiyat" and The Khilafat that is destined to continue until the Day of Resurrection

Therefore, dear brothers, Hazrat Masih Maud (as) has provided us with the clearest guidance on all the matters mentioned above through his book Al-Wassiyat.

If you carefully read the guidance provided in that book, you will gain a clear understanding of the immense grace of this century and the prophecy regarding the second manifestation of our Master Muhammad (pbuh). Before delving into those pages of grace, you can thoroughly explore the essence of the writings that embody this divine grace.(InshaAllah)

Hazrat Masih Maud (as), addressing his devoted followers, said:

- ① Has elucidated with great elegance that each prophet experiences two forms of life, both of which are appointed by Allah: one through direct revelation and the other through indirect revelation."
- ② He (as) has elucidated that when the first manifestation is withdrawn by the Divine, and the faithful are beset by fear and distress, Allah will swiftly bestow His peace to safeguard His people

- ③ He (as) has articulated that the condition experienced by his followers upon his departure from this world, as their leader Hazrat Muhammad Mustafa (pbuh), mirrors the state that arises when the first manifestation is withdrawn. Just as Allah appointed Hazrat Abu Bakr Siddiq (ra) as the Khalifat-ul-Rasool (Caliph of the Messenger) to provide reassurance and stability to the faithful following the departure of Hazrat Muhammad (pbuh), He will similarly appoint a Khalifat-ul-Rasool among his followers to restore tranquility in the aftermath of the withdrawal of the first manifestation.
- ④ Just as he (as) referenced his Master, Hazrat Muhammad Mustafa (pbuh), he has meticulously delineated in this text the Khilafat of Hazrat Musa (as), who brought the Shariah, and the Messiah of his (Musa's(as)) Ummah, Hazrat Isa (as), by way of comparison. It is also significant to note that

he (as) did not mention any other individual in this context."

- ⑤ Furthermore, he (as) has explicitly indicated that certain individuals will emerge as his second manifestation; however, he did not suggest that these manifestations would occur perpetually. Instead, he described this phenomenon as a permanent and uninterrupted occurrence that will endure until the Day of Resurrection. This clearly signifies a distinctive and lasting second manifestation of his Master (pbuh), which will persist throughout the ages. Thus, following his departure, the second manifestation of his Master (pbuh) will manifest and will remain continuous and unwavering until the end of time.
- ⑥ He (as) has articulated that certain individuals will manifest as his second appearance. To this end, he instructed that prayers be offered and Bai'at (oath of allegiance) be taken in his

name. Moreover, he emphasized the necessity of collective effort and unity until one among them is endowed with the Ruh-ul-Quddus (Holy Spirit) in a manner akin to himself. This indicates that a person, blessed with such divine grace, will arise as the second manifestation in the lineage of Hazrat Muhammad Mustafa (pbuh).

Now, the esteemed writings of the 13th Khalifatullah of Islam, Hazrat Mirza Ghulam Ahmad (as), are brought to your attention. He (as) articulates the following:-

"Thus He manifests two kinds of Power. (1) First He shows the Hand of His Power at the hands of His Prophets (as) themselves. (2) Second, when with the death of a Prophet (as), difficulties and problems arise and the enemy feels stronger and thinks that things are in disarray and is convinced that now this Jama'at will become extinct and even members of the Jama'at, too, are in a quandary and their backs are broken, and some of the unfortunate ones choose paths that lead to

apostasy, then it is that God for the second time shows His Mighty Power and supports and takes care of the shaken Jama'at. Thus one who remains steadfast till the end witnesses this miracle of God. This is what happened at the time of Hadrat Abu Bakr Siddiq (ra), when the demise of the Holy Prophet (pbuh) was considered untimely and many an ignorant Bedouin turned apostate. The Companions (ra) of the Holy Prophet (pbuh), too, stricken with grief, became like those who lose their senses. Then Allah raised Abu Bakr Siddiq (ra) and showed for the second time the manifestation of His Power and saved Islam, just when it was about to fall, and fulfilled the promise which was spelled out in the verse:

That is, after the fear We shall firmly re-establish them.(24:56)

That is also what happened at the time of Moses (as), when he died on his way from Egypt to Kin'an before taking the Israelites to the intended destination in accordance with the promise.

At his [Moses's] death Israelites were plunged into deep mourning. It is written in Torah that with the grief at this untimely death and sudden departure of Moses (as), the Israelites wept for forty days. The same happened with Christ (as) . At the time of the incident of Crucifixion all his disciples scattered and even one of them apostatized.

So dear friends! since it is the Sunnatullah, from time immemorial, that God Almighty shows two Manifestations so that the two false joys of the opponents be put to an end, it is not possible now that God should relinquish His Sunnah of old. So do not grieve over what I have said to you; nor should your hearts be distressed. For it is essential for you to witness the second Manifestation also, and its Coming is better for you because it is everlasting the continuity of which will not end till the Day of Judgment. And that second²²Manifestation cannot come unless I depart.

Furthermore, in his work Al-Wassiyat (The Will) , he (as) foresees the divine grace that will be imparted through the Ruh-ul-Quddus (Holy Spirit):-

"I came from God as a Manifestation of Divine Providence and I am a personification of His Power. And after I am gone there will be some other persons who will be the manifestation of the second Power [of God]. So, while waiting for the second Manifestation of His Power, you all together keep yourselves busy praying. And let a Jama'at of righteous people, one and all, in every country keep themselves busy in prayers so that the second Manifestation may descend from the Heaven and show you that your God is such Mighty God. Consider your death to be close at hand for you never know when that hour will strike.

Let the righteous people of the Jama'at who have pure souls accept Bai'at [Oath of Allegiance], after me, in my name. God Almighty desires to draw all those who live in various habitations of the world, be it Europe or Asia, and who have virtuous nature, to the Oneness of God and unite His servants under one Faith.

This indeed is the purpose of God for which I have been sent to the world. You, too, therefore should pursue this end, but with kindness, moral probity and fervent prayers. And till that time when someone inspired by God with the Holy Spirit is raised by Him, all of you should work in harmony with one another. 23

Thus, Hazrat Masih (as) did not advocate, as purported by the present Ahmadiyya Muslim Jamaat, the notion that non-Prophetic Khalifas will appear until the Day of Judgment, nor did he affirm the finality of prophethood (na'uzubillah). Rather, he (as) emphasized the continuation of the Khilafat through the revered lineage of Hazrat Muhammad Mustafa (pbuh) and he also prophesied the profound assurance that the Khilafat of Muhammad Mustafa (pbuh) would persist through Khalifatullahs and the forthcoming of Messiahs. Hence, a thorough reading of this esteemed work (Al-Wassiyat) will elucidate these concepts with great clarity, by the grace of Allah, Insha'Allah.

These interpretations do not align with our personal convictions. Furthermore, such beliefs were not held by the early followers who had faith in Hazrat Masih (as). On the contrary, after the passage of a century, this spiritual forgetfulness has occurred, leading people to lose sight of the vital essence of Islam. However, Allah does not break His promises. Whenever His devoted followers deviate from the righteous path, He selects someone from among them to restore what they have forgotten, reinforcing it through His Revelation and the Holy Spirit, thereby guiding His people back to the straight path.

VIII.Guidance of Hazrat Munir Ahmad AZim (as), the 14th Khalifa of Khilafat-e-Muhammadiyya.

Likewise, when people began to neglect the Khilafat of Hazrat Muhammad (sa), that is, Khilafat-e-Muhammadiyya, Allah, in His boundless mercy, has manifested the 14th Khalifa of Hazrat Muhammad (sa) in this century. Moreover, by the grace of Allah, He has

raised in this century a divinely appointed messenger from the Jama'at of Hazrat Masih Maud (as), Hazrat Muhyiuddin Al-Khalifatullah Munir Ahmad Azim (as) from Mauritius, who has been fortified by the Holy Spirit. Moreover, he (atba) also steadfastly believed in the continuation of Khilafat-e-Rasool, that is, the Ahmadiyya Khilafat, until the divine revelation received from the Almighty. Additionally, following the receipt of divine revelation, he articulates the following regarding the advent of the Second Manifestation and the coming of a Khalifatullah:-

"

وَإِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً^ط

"Innii jaa-ilun fil arzi Khalifah"(2:31)

قُلْنَا أَهْبِطُوا مِنْهَا جَمِيعًا^ط فَأَمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى
فَمَن تَبِعْ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

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

In light of these two verses that I read to you, we see that it (appearance of an Elect of Allah) is a blessing from Allah, not men.

Once man has reached a certain degree of mental maturity, God has sent prophets to guide him. The advent of these prophets is a great manifestation of God's grace and a source of His many blessings. When these prophets die, Allah favours the world by giving it another manifestation of His grace – blessing its people by sending Mujaddidin, Reformers, and Revivalists, Messiahs or even Caliphs of Allah (Khalifatullah).

The Caliph of Allah (Khalifatullah) as Allah Himself has made clear “Innii jaa ilun fil-Arzi Khalifah”, i.e., Allah Himself, the Most High will place His Khalifah on Earth, and it is not by the vote of men that this Khalifah will be elected. This is by no means the same as the election of a minister or an MP. A Khalifatullah is unique. Why? Because he is not elected by the hand of men, but rather, he is established by God and chosen by Him, Himself. This means that the Khalifatullah is not only intellectually and spiritually speaking, the Chosen One of Allah, but he also commands by his status the

highest moral quality. It is for these reasons that a Khalifatullah becomes for the Ummah of Hazrat Muhammad (pbuh) a wealth of blessings.

This divine manifestation has been amply demonstrated by God, with the arrival of a Khalifatullah where there is a spiritual revolution, especially when Islam (the universal religion) is now in a painful and difficult situation. Problems did not wait to come to the surface. When we see many so-called Muslims, and great defenders of Islam trampling the teachings of Islam, we realize that they are Muslims in name only.

Now let us see what the Promised Messiah, the founder of Jamaat Ahmadiyya (on him be peace) has said. In his book Shahadat'ul Quran (on pg. 48 - 60), the Promised Messiah (on him be peace) said:

“‘Qudrat-e-Saniyah’ is everlasting and will end till the day of Judgement”. The meaning of the Promised Messiah (on him be peace), in this sentence concerning the word “Qudrat-e-Saniyah” implies to “Khilafat”. And according to the Promised Messiah (on him be peace), “Khilafat” does not only implies to “Khilafat-e-Rassool”

but it also implies to “Mujaddid”. The Promised Messiah (on him be peace) believes that “Khilafat” includes “the four rightly guided successors of Rassool” and Allah willed that it should continue to exist permanently till the Day of Judgement.

Thus, the Promised Messiah (on him be peace) has not declared the “Ahmadiyya Khilafat” everlasting in his writings. What he has declared everlasting are two things:

- (1) Qudrat-e-Saniyah
- (2) Islamic Khilafat.

(1) Qudrat-e-Saniyah includes “Khilafat” and not just the “Ahmadiyya Khilafat”, because the Promised Messiah (on him be peace) wrote in the same book Al-Wassiyat (The Will) that this Qudrat is similar to the Qudrat which appeared in the form of Hazrat Abu Bakr, the first Islamic Khalifa which means “Qudrat-e-Saniyah” is comparable to the “Islamic Khilafat”.

(2) Islamic Khilafat includes successors of the Prophets, Mujaddidin, Messiahs or Khalifatullahs.

In the time of the Promised Messiah (on him be peace), a man asked him a question: "Will a Mujaddid come after you?"

The Promised Messiah replied: "What is wrong with a Mujaddid coming after me?"

He said that, the prophethood of Moses had come to an end, and that is why his chain of successors ended with Jesus. However, the dispensation of the Holy Prophet Muhammad (peace be upon him) will last till the Day of Judgement. Therefore, Mujaddidin will arise in it till Judgement Day. As long as the Day of Judgement withholds its destruction, it does not matter that someone else should come. We most certainly do not deny that good and righteous people will continue to come and then all of a sudden the Day of Judgement will come." (Malfoozat Vol.7 Pg. 119)

The Promised Messiah (on him be peace) continue to write in his book "Shahadat'ul Quran" on page 46 where he wrote: "For every age the conclusive proving of the case for Islam takes place in a different sense and the Mujaddid of the time comes with the powers, faculties

and qualities upon which depends the reformation of the prevalent evils. God will ever continue to do this, as long as He pleases, so that signs of righteousness and reform remain in the world. These matters are not without proof. On the contrary, repeated observations testify to them.”

(In another quotation), Another point is that the letter RA in the word Alif-Lam-Ra shows, that these words refer to the permanent institution of Mujaddidiyat and the sent ones, will continue till the Day of Judgement. All these miraculous works and victories which took place at the hands of the Mujaddid among the followers of the Holy prophet Muhammad (pbuh) after him, and will continue till the Day of Judgement, are really the achievements of the Holy Prophet (pbuh)” (Ruhani Khazain No.2 Vol.2 pg.63).

Try to analyse this, my brothers and sisters. The Promised Messiah (on him be peace) also said that after one week, clothes get dirty and of course it should be washed. In this way, after the passing of a full century, is there not the need for a Reviver of Faith, a Khalifatullah? There is, definitely, there is! This is the

reason why God established this institution that at the head of every century someone must come for the reform of the people.

There is a question by a visitor who asked the Promised Messiah (on him be peace): “Is it essential that someone comes in every century?”

The Promised Messiah (on him be peace) replied: “Yes, it is essential that a Mujaddid (someone) comes in every century.”

– The man then asked: “Then tell us who were the Mujaddidin of the last centuries.”

The Promised Messiah (on him be peace) replied that, firstly it was not his work to give the names of those Mujaddidin. “Put this question to the Holy Prophet Muhammad (pbuh) who said that a Mujaddid comes in every century.”

The Promised Messiah (on him be peace) further said that this Hadith (about the coming of Mujaddidin) has been accepted by all the authorities. Shah Wali-Ullah

has also accepted that this Hadith comes from the Holy Prophet (pbuh). It is contained in the Books of Hadiths and no one ever threw it out, nor said that it should be excluded.

I assure you that this Hadith is not false, but true. It is commonly known that a Mujaddid comes in every century... Just as a century destroys the human body, similarly there also comes about a spiritual death. A new generation is born after a century... In order to revitalise the new generation the law of God (Sunnat Allah) is in force that a Mujaddid comes in every century.

The Promised Messiah (on him be peace) wrote in his book (Izala Auham pg.197) that the door of coming of Messiahs will remain open and never close. He further said: "I am the claimer of Promised Messiah, and this is not the only claim of mine, that only I am the one and the last Promised Messiah. Hence, according to me it is possible that after my age (time period) ten thousands (10,000) Promised Messiahs shall come. But for this age (time period) I am the Promised Messiah."

Now, after reading the above statement by the Promised Messiah Mirza Ghulam Ahmad Qadiani (on him be peace), nobody has the right to change the above belief of the Promised Messiah about the Islamic Khilafat. But unfortunately, some people of the Ahmadiyya Community, especially in Mauritius, the so-called Amir and his Mullahs are spreading the wrong concept about Khilafat, and they say that: “Ahmadiyya Khilafat is our life!” and also “Ahmadiyya Khilafat is everlasting”, which is completely wrong according to the belief of the Promised Messiah (on him be peace).

Where are the beliefs of the Ahmadies? Their beliefs in the writings and sayings of the Promised Messiah (on him be peace) are true or false? If their belief is true, then why have they rejected these writings of the Promised Messiah? These are not my writings and sayings. These are the writings and sayings of the Promised Messiah in whose words I believe, and you also. But where have all these teachings gone?

You have trampled the teachings of the Promised Messiah (on him be peace) to dust. Am I right or you, the so-called Ahmadies are right? Reply me if you are

really a true believer in the claim of the Promised Messiah (on him be peace). You will be questioned in front of Allah the Almighty, on the day when you will be alone (and there will be no one who will plead in your favour). Do not hide the truth when the truth has been rendered clear to you. Do not please creature more than you should have pleased the Creator. Have the fear of Allah only, not of creatures, when you have come to discern the truth from the dirt of evil scheming.

Allah the Almighty says in the Holy Quran:

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

“Wa laa talbisul-Haqqā bil-bastili wa taktumul Haqqā wa antum ta’-lamuun”

And mix not up truth with falsehood, nor hide the truth while you know. (Chapter 2 Verse 43)

The so-called Ahmadies can say that I am not an Ahmadi. They believed that I was once an Ahmadi, but they ceased to believe that now, only because I said, and am still saying: “I am getting revelation from Allah and

I am the Khalifatullah.” They refuse my claim because according to them, there is an existing Khalifa. They have said that: “How is it possible that there is a Khalifa, and you (Munir) says that Allah has chosen you as Khalifatullah. How is that possible?

The answers are very easy. Read the Holy Quran, and you will find the answer. Study the sayings of the Holy Prophet Muhammad (pbuh), and you will obtain your answers. Study also the teachings of the one (Hazrat Mirza Ghulam Ahmad), in whom both you and I believe and who is the founder of Jamaat Ahmadiyya, and you will get your answers.

According to all of you in the Ahmadiyya Community, you believe that I renounced my faith in the Promised Messiah (on him be peace). Listen to my reply carefully and do not listen to those foolish people who try to judge the faith of others.

“You cut open my heart and look into it, or make others look into it, is beyond human power. I rely on oaths; I see no oath equal to:

‘By Allah, the Great, neither you nor anyone else will accompany me after my death, except my faith and deeds. As this matter will be presented before Allah the Almighty, I swear by Allah, the Great, by Whose leave heaven and earth exist, I believe in Hazrat Mirza Ghulam Ahmad (on him be peace) to be the Promised Messiah and Mujaddid of his time, I believe him to be righteous, I believe him to be a slave of Muhammad (pbuh), Messenger of Allah and a sincere servant of his Shariah. I believe that he is the one who gives news, having received knowledge beforehand from Allah the Almighty, not one who brings a Shariah. This is my belief, and if anyone rejects this, refuses to accept it, or calls me not Ahmadi Muslim, his affair is with God.” I end with these verses:

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ
إِنَّهُ لَا يَفْلِحُ الظَّالِمُونَ

“Wa man-azlamu mim manif taraa ‘alal laahi kaziban aw kazzaba bi Aayaatih? Innahuu laa yufli-huzzaalimuun.”

And who is more unjust than he who forges a lie against Allah or gives the lie to His messages? Surely the wrongdoers will not be successful. (Chapter 6 Verse 22)

After ending this Sermon, Allah gave me the following revelation:

‘Atii-‘ullaaha wa ‘atii’ur Rasuula wahzaruu:
fa’intawallay’tum fa’lamuuu ‘annamaa ‘alaa Rasuulinal
balaagul mubiin.

Obey Allah and obey the Messenger and be cautious.
But if you turn back then know that the duty of Our
Messenger is only a clear deliverance of the message.-

*(Extracts from the Friday Sermon of May 22, 2009 delivered
by the Khalifatullah Hadhrat Munir Ahmad Azim Sahib
(atba))*

Alhamdulillah. This is a clear explanation regarding the
second manifestation of the divine authority of Prophet
Muhammad (pbuh), and the divine grace of this
century.

**IX.The Current Situation of the Ahmadiyya
Community and the Doctrine of the Finality of
Prophethood.**

Just as the followers of the Israeli Messiah, Hazrat Isa [Jesus (as)], rejected the divine grace bestowed through the Spirit of Holiness and opted instead for the succession of the Khilafah after him, so too have today's present Ahmadiyya Muslim Jamaat, when confronted with the emergence of a Khalifatullah of this era, empowered by the Holy Spirit, chosen to adhere to the succession of the second Messiah, the Awaited Mahdi (pbuh). Moreover, even today, the situation endures wherein Khulafas (Caliphs) elected by Allah shall continue to come for the reform of mankind. Those who previously claimed that the door of prophethood was opened, have now proceeded to close that very door, imitating the Christians of latter times who raised the Messiah as a god along with Allah and proclaimed that no one could come except Jesus himself in flesh and blood. While waiting for the advent of the Messiah, they have condemned themselves to a perpetual system of 'Pope Khilafat', bereft of divine guidance.

And now unfortunately, those who refuse the one sent by Allah through His Holy Spirit to infuse life to the Spiritually Dead, they have stuck with the notion that Khilafat like the Khilafat-e-Rassool only shall endure.

That is the mistake that Ahmadiyya Muslim Community has committed. They think that Ahmadiyya Caliphate in the garb of Man-elected caliphs only shall be perpetual until the Day of Judgement, a notion which is not at all embraced by both the Holy Prophet Muhammad (pbuh) and the Promised Messiah Mirza Ghulam Ahmad (as).

So, righteous Khalifas, who are appointed by Allah and who come for the reformation of the people are the righteous leaders of their time. After them (the Caliphs of Allah), their temporary caliphs in the like of the Khilafat-e-Rassool as elected by man are blessed with the leadership of the community of believers and it is truly extraordinary that they, through their organizational acumen and material sacrifice dedicate the spiritual followers of the chosen Prophet, Messiah and Caliph of Allah to his divinely-erect and grandiose structure so that they may benefit from the divine teachings as propagated by the Holy Prophet of Islam (pbuh) and oversee a range of institutions - including social services, educational facilities, and hospitals - all under a cohesive and unified leadership.

Moreover, just as the Quran does not endorse the notion that the finality of Prophethood for Muslims can be overridden, it similarly does not support the concept that non-prophetic Khalifas (Khalifat al-Rasool) will endure into the Day of Judgment. A striking parallel can be drawn: just as some Muslim sects have erroneously interpreted the phrase “La Nabiyya Ba’di” (There is no Prophet after me) to reinforce their entire belief system, today's present Ahmadiyya Muslim Jamaat have similarly misconstrued the phrase “Khilafat Ala Minhaj-e-Nubuwwat” to construct their entire ideological framework.

That is, the prophetic saying recorded in Musnad Ahmad is as follows:-

تكون النبوة فيكم ما شاء الله أن تكون، ثم يرفعها الله إذا شاء أن يرفعها، ثم تكون خلافة على منهاج النبوة فتكون ما شاء الله أن تكون، ثم يرفعها الله إذا شاء أن يرفعها، ثم تكون ملكاً عاصاً فيكون ما شاء الله أن يكون، ثم يرفعها إذا شاء الله أن يرفعها، ثم تكون ملكاً جبرية فتكون ما شاء الله أن تكون، ثم يرفعها الله إذا شاء أن يرفعها، ثم تكون خلافة على منهاج النبوة، ثم سكت

“Prophethood shall remain among you as long as Allah wills. He will bring about its end and follow it with Khilafat on the precepts of prophethood for as long as He wills and then bring about its end. Kingship shall then follow, to remain as long as Allah wills and then come to an end. There shall then be monarchical despotism which shall remain as long as Allah wills and come to an end upon His decree. There will then emerge Khilafat on the precepts of prophethood.” Prophet Muhammad(pbuh) then became silent.”²⁴

After reviewing all the references mentioned above, we can, by the grace of Allah, clearly discern the type of Khilafat to which this prophetic saying pertains.

Moreover, this prophetic saying delineates the status of the second manifestation of authority for each Prophet appearing in the Ummah of the Prophet Muhammad (pbuh). Specifically, it pertains to the state of the Khilafat of a preceding Prophet when the next Prophet emerges within the Muhammadiyya Ummah.

This concept is vividly elucidated in contemporary times by Hazrat Munir Ahmad Azim (as), who follows Hazrat Mirza Ghulam Ahmad (pbuh), the second manifestation of the authority of Hazrat Muhammad (pbuh) in this era. (To obtain further information, please follow the link provided)

https://www.jamaat-ul-sahihalislam.com/jusai_files/fs_29may09.htm

If we interpret this prophetic saying as referring to non-prophetic khalifas of Hazrat Masih (as), it would unequivocally support the doctrine of the finality of prophethood within the community. Further elaboration could present a substantial risk by impeding the emergence of prophets (Ummati-Nabi) who operate under the shadow of the supreme authority of our beloved Prophet (pbuh) in his second manifestation. This could pose a serious threat to the spiritual life of humanity as it would obstruct the potential for the Prophet's (pbuh) spiritual return to this world."

Based on their personal inclinations, it is evident that the explanation they offer directly contradicts the

pronouncement of Hazrat Masih (as). Specifically, how can the reference to 'Khilafat' at the beginning of this prophetic saying, which signifies its end, be interpreted as encompassing all forms of Khilafat? It is said that Hazrat Masih (as) would tremble at the mere mention of such an explanation. Just as the Khilafat of Hazrat Musa (as) has persisted uninterrupted for 1400 years, so too will the Khilafat of the Imam of Imams, Hazrat Muhammad Mustafa (pbuh), remain undiminished and continue in all its forms until the Day of Judgment. It is the firm belief of Hazrat Masih Maud (as) that the Khilafat of the Holy Prophet (pbuh) has never been interrupted and will never be disrupted, including in his second manifestation. Therefore, Insha'Allah, you will be able to understand the current status of these principles of the present Ahmadiyya Muslim Jamaatis.

Conversely, in this century, the Prophet Hazrat Muhyyidin Al-Khalifatullah Munir Ahmad Azim (as), who has emerged as the 14th Kalifa in the Khilafat of Hazrat Muhammad Mustafa (pbuh), clarifies that this prophetic saying concerns the status of Khilafat-ul-Rasool between a

prophethood arising within the Ummah of the Prophet (pbuh) and the subsequent prophethood. It is noteworthy that this prophetic saying does not specify any particular time frame for these events.

Furthermore, if we examine this hadith concerning the status of Khilafat-e-Rasool between Hazrat Muhammad (pbuh) and Hazrat Masih-e-Maud (as), we will find that after the Prophethood of Prophet Muhammad (pbuh), Allah established Khilafat-e-Rasool by appointing the first Khalifatul Rasool, Hazrat Abu Bakr (ra). Subsequently, the period of the Rightly Guided Khilafat-e-Rasool spanned 30 years, after which it was withdrawn (specifically Khilafat-e-Rasool). In this context, it is essential for people to clearly understand that the Prophethood of Hazrat Muhammad Mustafa (pbuh) represents the final and ultimate expression of Shariah. Therefore, his Khilafat was never discontinued or withdrawn; rather, it continuously transitioned from one phase to another, Alhamdulillah.

Therefore, according to this Prophetic tradition, Allah did not completely withdraw Khilafat but specifically abrogated Khilafat-e-Rasool. Nonetheless, the Khilafat

linked with the Prophethood of Hazrat Muhammad (pbuh) has continued through the Mujaddids, who have served as manifestations of divine grace in each century. This distinction is essential for our understanding. Furthermore, Allah, the Most Exalted, did not designate any of the appointees or Mujaddidun between the Holy Prophet (pbuh) and Hazrat Massih (as) as Prophets. Allah knew best when to raise His Messiah, by sending him as the greatest Islamic reformer of his time, higher in status than the previous Mujaddids. Consequently, in line with the aforementioned Hadith, the Rightly-Guided Khilafat ar-Rassool was to be redefined into a form of Khilafat that would exist merely in name, and would continue to exist until the advent of the next prophet, the true heir to the Muhammadan prophethood, i.e. The Promised Messiah Hazrat Mirza Ghulam Ahmad (as), and now in our times, the Khalifatullah-al-Massih Wal Mahdi Hazrat Munir Ahmad Azim (atba).

So, This hadith clearly indicates a prophecy about the condition of the Khilafat-e-Rasool when a prophet (Ummati-Nabi) will appear in the Ummah of the Prophet (pbuh) during his everlasting Second Manifestation.

To elaborate further, during the time of Hazrat Masih (as), there was a monarch Khalifa named Abdul Hamid II who held a position resembling that of "Khalifat al-Rasool" in a worldly sense. Hazrat Musleh Maud (ra) has also confirmed that this period of Khilafat (Khilafat al-Rasool) represents a very long extension after the time of Hazrat Muhammad (pbuh). Alhamdulillah.

In our present time, this hadith is applicable to the second manifestation of Hazrat Masih (as), which refers to the emergence of the Khilafat of the Khalifat al-Rasool, specifically the Khilafat of the Khalifat al-Masih, as described in the blessed prophecy. Furthermore, concerning the decline of these present Ahmadiyya Muslim Jamaat, it is explained that the Holy Prophet (pbuh) chose to remain silent on this matter. Consequently, it has been propagated among naive and unsuspecting people that this so-called Khilafat will persist until the Day of Judgment. In contrast, the Holy Prophet (pbuh) clarified in this hadith that it represents a continuous cycle, occurring each time a prophet emerges from his Ummah, rather than being an endpoint. The Holy Prophet (pbuh) remained silent on this matter to avoid redundancy. Contrary to the assertions of these

present Ahmadiyya Muslim Jamaat, he never advocated the doctrine of the finality of Prophethood (Nauzubillah min zalik).

To provide a clearer understanding of this assertion, we refer to the following verse from the Holy Quran, as revealed by Allah (swt):

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيَجُ فَنَرُّهُ مُمْصِرًا ثُمَّ يَجْعَلُهُ حُطَامًا إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولَى الْأَلْبَابِ ﴿٢٢﴾

Hast thou not seen that Allah sends down water from the sky, and causes it to flow in the form of streamlets in the earth and then brings forth thereby herbage, varying in its colours? Then it dries up and thou seest it turn yellow; then He reduces it to broken straw. In that verily is a reminder for men of understanding.(39:22)

Hazrat Musleh Maud (ra) has elaborated on this verse in his five-volume commentary on the Holy Quran as follows:

The verse means to say that when the earth becomes spiritually parched, God sends down rain in the form of Divine revelation and then it receives a new life and fruits and flowers of different hues, tastes and flavours grow, i.e. when a Divine Reformer appears, a community of righteous and God-fearing men is born,

and pious and learned 'ulema' teach men the Word of God. Then there is a long interval and God's Word is forgotten and His commandments are defied and disobeyed. Again, the earth becomes parched and dried up and again a generation of evil men, who are as good as dry fuel fit to be thrown into fire, is born and takes the place of good men. Thus the circle goes on.*(meaning, it occurs repeatedly).*²⁵

When a profound spiritual drought manifests with great clarity, God bestows His grace through divine revelation, revitalizing the spiritual reformer and ushering in a new era of spiritual rejuvenation on Earth. After a brief period, this phenomenon recurs, signifying that it operates as a cyclical process. Furthermore, within this framework, there is no necessity for Allah to repeatedly articulate this, as it is inherently cyclical.

This phenomenon is elucidated by Hazrat Muhammad Mustafa (pbuh) in his discourse on the status of

Khilafat-e-Rasool. It is observed that the status of Khilafat-e-Rasool between two successive Prophets of Allah within the Ummah tends to become obscured, illustrating the cyclical nature of this process. This prophetic tradition suggests that such occurrences are inevitable with each prophetic mission within the Ummah.

Furthermore, the true essence of this prophetic tradition has manifested as Allah's great mercy in this century. That is, we have gained a clear understanding of the status of Khilafat between one Prophet who appears in the Muhammadiyya Ummah and the succeeding Prophet.Had it been otherwise, we would have been constrained to adopt the doctrine of the finality of Prophethood, akin to other Muslim sects, and this realization has come to fruition.

Furthermore, according to the prophetic tradition stating, 'There is no Prophet between me and him'²⁶

26 Sahih al-Bukhari, Kitab ahadithi l-'anbiya'

(referring to the Messiah), the Messiah alone holds the status of Prophet within the Ummah of the Prophet (pbuh). While the Khilafat of Musa (as) concluded with the Messiah, the second manifestation of the Holy Prophet's (pbuh) mission—namely, the Khilafat—is destined to continue until the Day of Resurrection. Consequently, the final Khalifa to emerge within the Holy Prophet's Ummah will be the Messiah. What is crucial to understand here is that if the term 'Messiah' were to denote a single individual within the Muhammadiyya Ummah, it would imply a conclusion similar to the Khilafat of Musa (as). Therefore, the term 'Messiah' within the Muhammadiyya Ummah signifies not merely one individual, but potentially several.

More precisely, the 'final' Khalifa within the Muhammadiyya Ummah will be the Messiah who will represent several manifestations over several periods of time whose advent will be deemed necessary by Allah in some specified eras.

To elucidate further, if the final Khalifa within the Muhammadiyya Ummah is regarded as the Messiah, and if this designation applies solely to one individual—namely, Hazrat Masih Maud (as)—then this would imply a conclusion akin to the second manifestation of Prophet Musa (as). Conversely, if the term 'Messiah' refers not to a single individual but to multiple figures, then the Khilafat, which represents a blessing from the Prophet (pbuh), would continue, and the advent of Messiahs would persist indefinitely. Thus, the gate to the realm of shadow prophecy (nubuwwah) would remain perpetually open, dear brothers.

Hazrat Massih Ma'ud (as) is not merely the Messiah as a singular individual; rather, he represents a Khalifa within Islam who embodies the Second Manifestation of the Holy Prophet (pbuh). He serves as the Messiah who produces many Messiahs, thus unlocking the gateway to the prophetic legacy. In the capacity of 'Khatam-al-Khulafa' he thus functions as the Spiritual father of the next Awaited One. Thus, Messiahs will continue to appear until the Day of Judgment,

representing the Second Manifestation of the Holy Prophet Muhammad (pbuh) and will follow Hazrat Massih Ma'ud (as) and will NOT arise from other Muslim sects who have rejected his truthfulness. Conversely, those who will appear, embodying the Second Manifestation of Hazrat Muhammad Mustafa (pbuh), as the Messiah of their respective time period, will align themselves with both the Khatam-an-Anbiya Muhammad (pbuh) and the Khatam-ul-Khulafa Ahmad (as). This is the clarity that Hazrat Munir Ahmad Azim (as) provides to us (the chain of Islamic prophets and Messiahs (every blessing of Allah) thus continuing through Hazrat Munir Ahmad Azim (atba) through his sincere and truthful sons and followers.)

Now, Let's return to the Hadith concerning Khilafat. As we have previously observed, this Hadith does not delineate a specific time frame. Therefore, according to this Hadith, the era of Khilafat-e-Rasool began with the time of the Prophet Muhammad (pbuh) and continued through the subsequent manifestations of Khilafat, culminating in the era of Hazrat Masih Maud (as). This

period represents the transition from the rightful guidance of Khilafat-e-Rasool to the temporal sovereignty of worldly kings.

However, with the advent of the current century of Muhammadiyya Khilafat and the emergence of the Mujaddid Masih, who has been honored with the title of Prophet, the gateway to the divine blessings of Prophethood is now being opened through the second manifestation of Hazrat Muhammad (pbuh). In the 15th century of the Muhammadiyya Khilafat, succeeding the era of Hazrat Mirza Ghulam Ahmad (as), the second manifestation of Prophethood, bolstered by Allah, His Ruh-ul-Qudus has emerged. This epoch, which extends until the resurrection of Hazrat Muhammad Mustafa (pbuh), has witnessed the advent of the Mujaddid Masih, who serves both as a Prophet and the 15th Khalifa of Muhammadiyya Khilafat. This divine manifestation, bestowed by Divine grace, is exemplified in Hazrat Munir Ahmad Azim (as).

Thus, the interval between Hazrat Mirza Ghulam Ahmad (as), the Mujaddid of the 14th century, and

Hazrat Munir Ahmad Azim (as), the Mujaddid of the 15th century, constitutes a century.

As the second manifestation of The Holy Prophet (pbuh) within the Muhammadiyya Khilafat, succeeding the era of Hazrat Mirza Ghulam Ahmad (as), the Mujaddid Masih of the 15th century has emerged, empowered by the Allah's Ruh-ul-Qudus. This era, extending until the resurrection of Hazrat Muhammad Mustafa (pbuh), is marked by the presence of Hazrat Munir Ahmad Azim (as) as both a Prophet and the 15th Khalifa of Muhammadiyya Khilafat, embodying the grace of the Divine. Insha'Allah, the subsequent century will also witness their appearance. Thus, according to this Hadith, the second manifestation of Hazrat Masih Maud (as) indicates the transition of the Khilafat-e-Rasool era from the period of Prophethood to an era characterized by misguidance.

Immediately, certain contemporary Ahmadiyya scholars accuse us of opposing the third and fourth Khalifas of Ahmadiyya Muslim Jamaat , thereby misleading the innocent away from this truth. However,

the reality is that the Khalafat, manifesting in the form of the Prophet, will align with the path of Divine Guidance, and its advancement will be contingent upon the spiritual condition of its adherents. This is also affirmed by Hazrat Musleh Maud (ra):-

The loss of Khilafat is not due to any shortcoming of a Khalifah but due to a shortcoming of a Jama'at. The loss of Khilafat does not prove the sin of a Khalifah, but it is a proof of the sin of a Jama'at, because it is a clear promise of Allah, the Almighty that He will continue Khilafat 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 Khulafa' in a Jama'at for some time as an extra favour).²⁷

Furthermore, Hazrat Munir Ahmad Azim (pbuh) has elucidated this profound misguidance by citing the aforementioned Hadith, stating that:-

In this Hadith the first era of caliphate is commonly accepted by the Muslims as that of the Rashidun. The era after the Promised Messiah, there has been the Khalifatul Massih, a caliphate that the Ahmadiyya Jamaat has elected which would implement the injunctions of the Ahmadiyya Jamaat, and this has remained as long as Allah willed. Then corruption took place and the teachings of Islam and the Promised Messiah (as) were trampled to dust, and the Ahmadis gave Khilafat more importance than Quran, Sunnah and teachings of the Promised Messiah. And especially when they have said “Khilafat is our life”, Allah has removed His Divine Light, favour and raised this humble one as His Khalifatullah, and this humble one has not been elected by men, but, Allah has chosen His beloved one to continue the work of Hazrat Muhammad (pbuh) and the Promised Messiah (as).

The coming of a Khalifatullah is based only on the precept of prophethood. It is very important to note that the prophethood is chosen by Allah, not by men, and he is working according to the instruction of his Creator only and he gets inspirations, revelations, and instructions only from Allah the Almighty.

And whoever takes away his hand when the Khalifatullah makes his proclamation and gives Bai'at (allegiance to God) will meet Him (Allah) on the Day of Resurrection without having any proof for him, and whoever dies whilst there was no Bai'at on his neck (to a Khalifatullah), he dies a death in the days of ignorance (Jahilliya).²⁸

Reflect upon this immense Divine grace!!! Furthermore, in various Hadiths of a similar nature, particularly regarding the era of the rightly-guided Khalifas, our esteemed Prophet (pbuh) has offered us unparalleled guidance.

“Hadrat Safinah(ra) says that he heard the Prophet(pbuh) saying that: "After him Khilafat would last in his ummah for thirty years. After it there would be kingdom.” ²⁹

Alhamdulillah!!! This prophecy, conveyed by The Holy Prophet (pbuh), foretold that the era of Khilafat-e-Rasool, characterized by the rightly-guided

²⁸ <https://sahih-al-islam.blogspot.com/2015/01/the-quranic-concept-of-islamic-khilafat.html>

²⁹ Musnad Ahmad bin Hambal, Vol. 5, p. 222, by Ahmad bin Muhammad bin Hambal bin Hilal bin Asad, published by Baitul Afkar Ad-Dauliyya, AlRiad, AH 1419, AD 1998.

Khalifas—Hazrat Abu Bakr Siddiq (ra), Hazrat Umar (ra), Hazrat Uthman (ra), and Hazrat Ali (ra)—would last exactly 30 years. After this period, the Umayyad, Abbasid, and Ottoman empires emerged. However, Allah has preserved the Khilafat of Hazrat Muhammad Mustafa (pbuh) through Imams who emerge with Divine grace at the forefront of each century. Similarly, in the 14th century, Hazrat Masih Maud (as), who appeared as both an Imam and a Prophet under the shadow of the Prophet Muhammad (pbuh), inaugurated the era of his (as) Khilafat-e-Rasool with the first Khalifa, Khalifatul Awwal (ra).

Now, a question arises: How has Khilafat-e-Ahmadiyya endured for a century, comparable to a period of one Laylatul Qadr? The answer to this question is found in the glad tidings from Allah, the Most High, concerning the "Musleh Maud" (Promised Reformer).

To clarify further, Hazrat Khalifatul Masih I, Maulana Hakim Nooruddin (ra), on the 1st of December 1912, after the Asr prayer, while delivering a commentary on verse 130 of Surah Al-A'raf, said the following:-

“I hope God Willing after 30 years the Mujaddid i.e. Promised (second manifestation) will appear i.e. in 1944 the Musleh-e-Maud will be dispatched”

That is, when he referred to 1912 as a point 30 years later, he was indicating Hazrat Musleh Maud (ra). Having emerged as the second Khalifa of the Masih in 1914, Hazrat Musleh Maud (ra) was elevated by Allah as the "Musleh Maud"(The promised Reformer) precisely 30 years later, in 1944. Alhamdulillah.After him, the era of Khilafat-e-Rasool continued for 30 years (following the periods of the third and fourth Khalifas of Masih) until 1999. Since then, in the 15th century, under the guidance of Hazrat Muhyiuddin Al Khalifatullah Munir Ahmad Azim (as) and his Divine revelations, he has affirmed, by the grace of Allah, the position of the 14th Khalifa of the Prophet Muhammad's (pbuh) Khilafat. Alhamdulillah smma Alhamdulillah.

Furthermore, based on this Hadith, the Khilafat, specifically Khilafat-e-Rasool, has begun to lean towards a monarchical form. To understand this reality, let us turn our attention to the prophetic

announcement made by Hazrat Masih Maud (as). That is, during the time of the second Khalifa, one of his esteemed companions of Hazrat Masih Maud (as) by the name of Gulam Rasik (ra) once visited a village. There, a woman asked him, "You are close to Hazrat Masih Maud (as). Could you tell us something about him?" He replied that once, while he was in the Masjid Mubarak, Hazrat Mirza Sharif Ahmad (ra) was walking by, and he remarked, "The king is passing by."

At that time, I mentioned, "Huzoor, you indicated that Hazrat Sharif Ahmad is passing by." He responded, "If he is not the king, then his son will be; and if his son is not the king, then his grandson (the fifth Khalifa of the Ahmadiyya Jamaat) will undoubtedly be the king." Hazrat Mirza Sharif Ahmad's son, who is currently the Khalifa of the Ahmadiyya Jamaat, is Mirza Masroor Ahmad Sahib. This holds profound spiritual significance for those who reflect upon it!

X.The Profound Divine Benevolence of This Century

Therefore, O devout servants of Allah, reflect upon the profound Divine grace of this era. The Khilafat, which follows the Prophethood of our revered Prophet Muhammad (pbuh), is blessed with boundless grace and will persist until the Day of Judgment, Insha'Allah. This Khilafat, embodying the roles of Mujaddid, Mahdi, Khalifatullah, Masihullah, Nabiullah, and Imam, represents a remarkable and esteemed institution.

This Khilafat is a magnificent endowment, embodying the divine power to reveal the exquisite essence of Islam as expressed by Allah. It represents the restoration of the once-lost pristine form of Islam. Whenever this Divine grace faces challenges, Prophet Muhammad (pbuh) will spiritually reappear on this earth to restore its beauty. Hazrat Masih Maud (pbuh) has conveyed the glad tidings that Prophet Muhammad (pbuh) will manifest not merely once but a thousand times, each time representing a complete embodiment of his Prophethood, thereby continuously reviving and perfecting the Islamic tradition.

وَقُلْ جَاءَ الْحَقُّ وَزَهَّقَ الْبَاطِلُ إِنَّ
الْبَاطِلَ كَانَ زَهُوقًا

**And say, 'Truth has come and falsehood has
vanished away. Falsehood does indeed
vanish away fast.' (Holy Quran 17:81)**

**"Alhamdulillah. May Allah's
peace be upon those who seek
His guidance. Ameen!"**



TRUE STATE OF THE SECOND MANIFESTATION



**The 13th Khalifa of
Ummat e Muhammadiyya**



**The 14th Khalifa of
Ummat e Muhammadiyya**

I am the Khalifatullah, Muhyi-ud-Din of this century and it is Allah (swt) who has given me such titles, not men. My own personality has nothing to do with it; my soul, nay, my whole being is permeated with love for Allah (swt), His Prophet Hazrat Muhammad (pbuh) and His Messiah of the last century Hazrat Mirza Ghulam Ahmad (as).

**Hazrat Muhyiuddin Al Khalifatullah Al Mahdi Munir
Ahmad Azim (as)**

(https://www.jamaat-ul-sahih-al-islam.com/fs2014_files/fs_29aug14.htm)