

Bismillah hir Rahman nir Raheem

## 2<sup>nd</sup> Century of Ahmadiyyat – Need of FUQAHA to Act

According to a Hadith, after the dispatch of the Holy Prophet<sup>saw</sup> the 1<sup>st</sup> century was the most beneficial. After that the most beneficial was their followers in the 2<sup>nd</sup> century and thereafter their followers in the 3<sup>rd</sup> century. Likewise will be the case for Ahmadiyya Jama'at as Hadhrat Masih-e-Maud<sup>as</sup> said:

“Remember that the Holy Prophet<sup>saw</sup> has fixed two boundaries of his Ummah and has ordained that his Ummah is protected from falsehood as he is himself ahead of them and at the end is Masih-e-Maud<sup>as</sup>...The period of Masih-e-Maud<sup>as</sup> is determined to be of those who saw him and thereafter those who saw such seers (witnesses) and thereafter those who will be the seers of the preceding ones found in the world and practicing his teachings. **Thus determination of three centuries is a must in consideration of being on the footprints of prophethood and thereafter is the end of the virtue and purity.**” (Roohani Khazain, Volume 15, Page 478)

We are in the middle of the 2<sup>nd</sup> century of Ahmadiyyat and the situation is such that the leadership of the Jama'at since the time of Khalifa III resembles that of the Umayyad and Abbasid Khulafa from the early Islamic period and also resembles that of the Catholics as Hadhrat Musleh Maud<sup>ra</sup> correctly prophesied:

“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.” (Anwar-ul-Aloom, Volume 18, Pages 245-246)

The following serves as evidence of the above situation:

1. Khalifa III making statements to the Pakistan National Assembly and to the Jama'at that in future no Ummati Nabi will come until the Day of Judgement
2. Spreading of the belief that in future a Mujaddid will not descend at the turn of the century which is against the teachings of Hadhrat Masih-e-Maud<sup>as</sup>
3. Flouting of the rules approved by Hadhrat Musleh-e-Maud<sup>ra</sup> for election of Khalifa by not making the required amendments to update the list of Electoral College members and therefore holding improper and dishonest elections in 1982 and 2003
4. Getting involved in worldly politics against the advice of Hadhrat Masih-e-Maud<sup>as</sup>
5. Widespread promotion of a slogan 'Love for all, Hatred for none' which is opposed to the teachings of Hadhrat Masih-e-Maud<sup>as</sup>
6. Spreading of false bai'at figures throughout the world during the fourth Khilafat
7. Khalifa IV promoting that non-Muslims can achieve salvation without accepting Islam
8. Khalifa V's demanding for oaths of fidelity as it used to happen during the Abbasid period
9. Spreading of Khulafa's pictures in a manner which is akin to idol worship and which was strictly forbidden by Hadhrat Masih-e-Maud<sup>as</sup>

10. Brainwashing of children and youth of the Jama'at such that they become slaves to Nizam and worshippers of Khilafat instead of inculcating in them the true teachings of Islam and of Hadhrat Masih-e-Maud<sup>as</sup>
11. Excessive controls on individual freedoms, financial contributions, etc.

So what should a truth loving believer do in such a situation where the apparent Khalifa has been elected dishonestly and further such a Khalifa and his Nizam make it a habit of disobeying Shari'ah and teachings of our holy founder Hadhrat Masih-e-Maud<sup>as</sup>?

For solution of such situation as it exists in Jama'at Nizam now, Hadhrat Khalifatul Masih I<sup>ra</sup> has provided very wise guidance as follows:

“After this when deficiency occurred in Muslim people, that is, in the last period of the companions of Holy Prophet<sup>saw</sup> and the initial period of the followers, the Khulafa (Kings) separated from the religious teachers. The tutors were teachers of Islam and were called Fuqaha. That is, on one side were Kings and on the other side Fuqaha (religious scholars). Their job was teaching of Shari'ah and spiritual purification through beneficence, as they were near ones of God. Since at one time two Khulafa cannot seek allegiance from people, therefore these scholars instead of seeking bai'at (allegiance) from people, they adopted some signs for their service.” (Haqaiq ul Furqan, Volume 4, Page 118)

Thus it is incumbent upon the sincere, righteous capable Ahmadis around the world who want to be of service to Islam, Ahmadiyyat to stand up and speak the truth without having fear of anybody. Fill this spiritual void left by Nizam through supplications and making independent efforts to acquire knowledge and nearness to God through study of the Holy Quran, the Hadith and Sunnah of Holy Prophet<sup>saw</sup> and the teachings of Hadhrat Masih-e-Maud<sup>as</sup> and impart real spiritual guidance for the benefit of their respective Ahmadi communities without affecting the unity of the Jama'at and without formation of splinter groups.

*And each of them shall come to Him alone on the day of Resurrection (19:96)*

May Allah inspire the hearts of such capable Ahmadis so that the real mission of Hadhrat Masih-e-Maud<sup>as</sup> can be achieved.

Wasalaam

Anwar ul Haq