



Bismillah Hir Rahman Irrahim

Shahid Hussain # 7

For Ahmadi Brothers: Asslam O Alaikum Wa Rahmatullah Wa Barakatahu,

ANSWERS TO QUESTIONS AND OBJECTIONS WITH REGARDS TO CLAIMS OF AYUB- E-AHMADIYYAT HAZRAT SAHIBZADA MIRZA RAFI AHMED SAHIB AND ALSO THE WRITER UNDERSIGNED MAHMOOD SANI

In reference to the above I wish to state that during the past three years this humble writer, under the command of Allah the Exalted, has published this matter that in our evergreen deen (religion), He had descended a Mujadid/Messenger for the current 15th century Hijra also as He has been fulfilling His promise in the past centuries; in the person of Hazrat Ayub-e-Ahmadiyyat Mirza Rafi Ahmad Sahib and unfortunately the members of the Jamaat could not secure the auspiciousness to recognize him during his life time. Regarding these letters of mine, dear members of the community have put up over 20 questions and objections from various aspects/angles and thus this letter is being mailed in response to these questions and also for general benefit.

Wa-Salaam,

Ch. Ghulam Ahmed

Confidant of Ayub-e-Ahmadiyyat; Mahmood Sani

Question # 1: As a Prophet announces his claim of Prophethood after receipt of revelation from Allah and it is obligatory to submit allegiance to him, does a Mujadid also likewise announce his being a messenger after the receipt of revelation from God? And is it compulsory likewise to tender allegiance to him?

Answer:

The Mujadid announces about his rank of being a messenger just as a permanent Sharia Prophet. In Islamic terminology for a Mujadid some other names are; a messenger or Muhaddis (a person having frequent communion with God) spiritual khalifa – Imam uz Zaman and ummati Prophet. Hazrat Masih-e-Maud (as) said **“In being the messenger the Prophet and the Mohaddis have the same rank and function”** (*Shadat-ul-Quran, Page 28*) Further he stated that in this Ummah there is a need of Mujadidin and spiritual khulfa just as there was a need of Prophets in other Ummah since ancient times. (*Shadat-ul-Quran, Page 44*). Also our Holy Prophet SAW said that there is a need for an Imam for every century (*Roohani Khazain, volume 3, page 474*) He further stated that the term Imam Uz Zaman includes a Prophet; messenger; mohaddis and mujadid; all of them. (*Roohani Khazain, volume 3, page 495*) It is compulsory to have faith in Mujadid and to obey him as commanded in the Holy Quran **“And we have sent no messenger but he should be obeyed by the command of Allah”** (*Surah Al-Nisa, verse 64*)

As per teachings of the Holy Quran, Hazoor Masih Maud (as) expounded that to say that it is not essential to have faith in Mujadadeen is a disobedience to the command of the Almighty “Whosoever disobeys after their arrival will be the disobedients” that is after the arrival of successors/Khulfa who so ever does not accept them is among the disobedient (*Shadat-ul-Quran, page 48*) Further Hazoor Masih Maud (as) has confirmed this hadith that whosoever could not recognize the Imam of his time has met his death in a state of ignorance. (*Roohani Khazain, volume 3, page 334*)

Hence obedience of the Mujadid is obligatory for the Ummah. So far as allegiance/Ba’it is concerned when Allah the Exalted commands Mujadid to take allegiance then he asks his followers for the same. Hazoor Masih Maud (as) acted like this.

Question #2: What is the difference between a Prophet (nabi) and a Mujadid (reformer)?

Answer:

The permanent Prophets as our Holy Prophet SAW is holder of Sharia. While his successors Mujadid; Imam-Uz-Zaman; Spiritual Khalifa; Muhaddis; messenger; an Ummati Prophet is raised by Allah as a successor of the permanent Prophet.

Question 3: Will the Khilafat continue or terminate with the arrival of Mujadid? And if it continues will it be Khilafat of Hazrat Masih Maud (as) or of the Mujadid?

Answer:

This question is based on a supposition. I believe that for the current 15th century the **Mujadid** and the spiritual Khalifa is the respectable Hazrat Sahibzada Mirza Rafi Ahmed Sahib (as). On the other hand, foundation of apparent Khilafat was laid with the election of Hazrat Mirza Nasir Ahmad. I have described this reality in the first part of the biography of Hazrat Ayub-e-Ahmadiyyat with the evidence that the spiritual Khilafat was granted to Hazrat Mirza Rafi Ahmad Sahib and the apparent Khilafat which in itself functions like a King's government and management was awarded to Hazrat Mirza Nasir Ahmad Sahib. This was the decision and design of Allah the Exalted so that He may put on trial as to which among the believers perform acts meeting His liking. In Islam after the appearance of **Mujadid** in past centuries the continuation of apparent Khilafat has existed and before that in **Bani-Israe'l** it also happened likewise. In Islamic history, except the period of Hazrat Umar Bin Abdul Aziz who was simultaneously holding spiritual Khilafat as well Khilafat apparent; in other centuries these titles were received by different persons; and before Islam, Hazrat Daud (as) and Hazrat Sulaiman (as) held these titles simultaneously; but in general among **Bani-Israe'l**, Prophethood and kingdom was received by different persons. The Khilafat in vogue presently in our Jamaat is merely a national/apparent Khilafat because these people have not yet acknowledged the Messenger/**Mujadid** descended for the current 15th century hijra. Therefore the present Khilafat can not be considered as Khilafat of Hazrat Masih Maud (as) since these people continue to act against Hazrat Masih Maud's (as) teachings. God Willing it is hoped that this deviation will soon end, as per the predicted tidings and visions of Hazoor Masih Maud (as); Syedna Mahmood (ra) the second Khalifa and also Syedna Ayub-e-Ahmadiyyat Mirza Rafi Ahmad Sahib as I have described in detail in the biography part II of Hazrat Mirza Rafi Ahmad Sahib. When the majority of the Jamaat will acknowledge that the **Mujadid** of the 15th century is Hazrat Sahibzada Mirza Rafi Ahmad (as) then whosoever is the head of the community and whom Allah the Exalted awards this honor; his apparent Khilafat will become the righteous one.

Hazoor Masih Maud (as) is also the **Mujadid** of the last millennium and he will hold this position till the day of resurrection just as the Holy Prophet SAW's Prophet hood is till the day of **Qiyamah** and the arrival of the **Mujadidin** and **Ummati** Prophet has increased manifestation of his benevolence and blessings; likewise there will be increase in manifestation of the benevolence and blessings of Hazoor Masih Maud (as) the **Mujadid** of the last millennium till the day of **Qiyamah**. Also, in the future in **Jamat Ahamadiyya** due to their having faith in truthfulness of Hazrat Masih Maud (as) and following of

the Holy Prophet (SAW), at the turn of each century, Allah the Exalted will continue to descend the Mujadid of Islam as per His Promise and Sunnah.

Question 4: Can a Khalifa and Mujadid work together? How will two persons run one Nizam (organization)? Will differences not arise in their decisions and whose order will be obligatory to follow and who will be subordinate to whom? Who will tender allegiance to whom?

Answer:

The answer to this question has been provided in principle in the answers to prior three questions. Hazoor Masih Maud (as) said **“The Mujadid that descends at the turn of each century is a trial from Allah the Exalted”** (*Malfoozat , volume 5 (new edition), page 541*) Further Hazoor said **“The Sunnah of Allah is always like this that people expect differently than what He causes to happen and as a result many a people come across a situation of trial”** (*Malfoozat , volume 8 (old edition), page 406*). The answer to the above questions is contained in the above statements of Hazrat Masih Maud (as) and further in the acceptance of the design/decreed of Allah the Exalted. He is the one who descends the spiritual Khalifa that is **Mujadid/Messenger** and He is also the One who awards worldly/apparent authority and kingdom. People face trial in a situation when these two honors are awarded by Him to two different persons. The present situation developed in the Jamaat because without any proof the Khilafat apparent was assumed to be the spiritual Khilafat and within the Jamaat this negative creed contrary to teachings of the Holy Quran and hadith and sayings of Hazrat Masih Maud (as) was promoted after 1968 that Allah will not grant the honor of being a **Mujadid** to anybody other than our elected heads of the community and hence the present trial has happened. It is similar to when the people expected that Jesus (Masih as) will virtually and physically descend from the skies and instead Allah the Exalted with His Omnipotence created a new one from the earth. In this situation Jamaat should act in accordance with the Sharia that is **“We have sent no messenger but that he should be obeyed by the command of Allah”** (*Surah Al-Nisa, verse 68*) and hence must accept Hazrat Ayub-e-Ahmadiyyat Mirza Rafi Ahmad Sahib as **Mujadid** and have faith in him and follow his fresh expounding teachings brought by him from heavens just like Allah the Exalted gave me the auspiciousness to follow.

Questions 5: Will the Mujadid be raised from among the Jamaat Ahmadiyya or can he be from any other Muslim sect? Will he come for reformation of Jamaat only or for all human beings?

Answer:

Mujadadeen/-Rreformers will be raised from true followers of Hazrat Masih Maud (as) and will be for all human beings.

Question 6: Just as there are promises of God to support a true Prophet and destroy a false one; are there such promises for the Mujadidin as well? How will we establish who is true or otherwise?

Answer:

The promises for a true Mujadid and a false one are the same as for real Prophets and false ones because in being Messenger of God they (Prophets & Mujadid) hold the same position.

How to identify true/false claimant

Hazrat Masih Maud (as) stated **“For identification of Prophets and appointees from God there are three main criteria/standards. 1. Are there any Quranic/hadith injunctions in the support of the claimant? 2. Do the heavenly signs appear in his support? 3. Does the period/time establish need of such a claimant? By jointly pondering/considering these three standards the position of the rightful claimant will become clear”** (*Malfoozat, volume 6, page 297*) Further Hazoor Masih Maud (as) described that prophecies of the past Prophets; Messengers are manifested in him. Also the truthfulness, sincerity, steadfastness and piety of the real claimant is of a very superior quality and it attracts others (*Malfoozat, volume 9, page 476*) Hazrat Ayub-e-Ahmadiyyat meets all the above standards as I have expounded in detail in his biography part II.

Question 7: Does a Mujadid put forward his claim in his lifetime or do his disciples do so after his death?

Answer:

The Mujadid puts forward his claim in his lifetime: but it is another matter that the people out of prejudice or malice may not comprehend his claim. Hazoor Masih Maud (as) stated which I have previously presented in my letters, that **“Lack of knowledge does not mean lack of existence of a thing/matter. Some reformers Mujadidin appear in such a way that the world remains unaware of them”** (*Roohani Khazain, volume 5, page 108*). As I have mentioned previously in my letters, Hazrat Mirza Rafi Ahmad Ayub-e-Ahmadiyyat came across such a situation when Hazrat Khalifa III needlessly invented this new creed that in the future Mujadidin will not come as they have been in the past centuries; then due to this prejudice, the attention of the members of the Jamaat did not go towards the search of the Mujadid; and the practical reality is that when somebody is filled with malice and prejudice then he may deprive himself of reality.

For a Mujadid to declare his claim there are no specific, prescribed words. Nor does he have to stand up on a certain pedestal to speak these words; therefore people face a trial situation and there is similar difficulty to recognize them; as for Prophets. Sometimes mere mention of a dream is the claim in which Omnipotence of God is manifested as in the case of Hazrat Yosuf (as). Hazrat Mirza Rafi Ahmad Sahib

narrated many visions and revelations during the period 1961-1966 publicly in different cities and towns in Jamaat gatherings which indicated his nearness to Allah. People of the Nizam (Jamaat organization) after 1965 when they came into management power started enquiries about his stated dreams and visions and propagated that (God forbid) that he was receiving satanic revelations as it always been the habit of envious and opponents of men of God. He was also accused that after Hazrat Masih Maud (as) he claims to be ahead of all others. I have already described this matter in detail in his biography part I.

Question 8: Inspite of being Mujadid of 15th century, why did Hazrat Mirza Rafi Ahmad Sahib tender allegiance to Khalifa III and Khalifa IV and Khalifa V?

Answer:

This question/objection is based on your views/conceptions because you have not referred to any injunction of Quran and Hadith. Hazrat Mirza Rafi Ahmad Sahib did not desert his title of being Mujadid when he tendered his Ba'it; rather he willingly and whole heartedly accepted the destined decision set forth by Allah the Exalted. Hazrat Ibrahim (as) was among the subjects of an apparent king. Hazrat Moses (as) was also a subject of Pharaoh for quite some time. Many a Prophets of Bani-Israel were subjects of the kings of their times. Some times these kings used to honor and respect these Prophets; while some others used to persecute and torture their Prophets. In the Islamic world it also happened likewise and Mujadid of the time used to be subjects of the kings/Khulfa Apparent of their times, regarding state/government administrative matters; but in religious reformatory matters they used to discharge their assignments for preaching and hence they faced hardships from these worldly rulers and were sometimes put in prisons as well. Hazrat Masih Maud (as) was also a subject of British government and subordinate to their laws but being the Vice Regent of the Allah in spiritual matters he discharged his heavenly assignments concerning everybody. You have mentioned about Khalifa III and Khalifa IV and Khalifa V; they held and hold simply administrative Khilafat institution; so if Hazrat Mirza Rafi Ahmad Sahib tendered ba'it for administrative matters then what is the justification of this objection? In reformatory matters, as Allah the Exalted taught him, he discharged his assignments as was possible under the circumstances as narrated by me in his biography. Hazrat Mirza Rafi Ahmad Sahib had full faith in his being the Spiritual Khalifa and also the promises of Allah the Exalted given to him as described by me in his biography and in particular the verses of the poem of Hazrat Masih Maud (as) titled "Nusrat Ilahi" that is "succor of Allah"; which were revealed to him are a great prediction and I have mentioned it in his biography. God Willing the Jamat of Hazrat Masih Maud (as) will amend their present attitude and adopt obedience to Hazrat Mirza Rafi Ahmad Sahib and all promises granted by Allah the Exalted will be fulfilled with His Omnipotence and support also apparently through his followers.

Hence, Allah the Exalted has commanded and raised this humble writer that I should perform Jihad with the Nizamis of the Jamaat and apprise them of actual teachings. Present situation is like this that out of

Nizamis nobody has dared to contradict my letters in writing. As I have proved in my letters with reference to Quran and Hadith that the honor of Prophethood is granted by Allah the Exalted and honor of being Khalifa apparent / King is also awarded by Him. Hence nobody should dare to raise any objection over His decisions. When both these honors are held by one person for example Hazrat Daud (as) and Hazrat Sulaiman (as) and Hazrat Umar bin Abdul Aziz then people do not face much trial; but when these honors are with two different individuals then people come across a trial and the problem of preference of **Deen** (religion) over worldly matters does arise and this is **Sunnah** of Allah the Exalted and He can not be asked about His actions. He is the Creator and the Master and He may test His creatures as He pleases. The honorable **Mujadidin** educate the people concerning the spirit of the religion and faith and establish in them pure **Tauheed**. Apparent Khalifas', if they have good nature, they honor and respect and follow these **Mujadin**. But bad temperament tyrants, governors and apparent **Khulfa** torture and tease **Mujadadin** because of their popularity. They consider Reformers as a threat to their power because they also have a number of disciples. The history of **Bani Israel** is full of such instances. In Islam **Mujadin** used to be subjects of **Khulfa** Apparent/Kings and fulfilled their obligations to them and they used to say prayers in the **Imamat** of Apparent **Khulfa** and obeyed their orders concerning state/government matters and considered it correct to do so. In the fourteenth century Hijra Hazrat **Masih Maud (as)** was a subject of British government in India in spite of his being spiritual **Khalifa** and at the same time in Turkey there existed an apparent **Khalifa tul Muslameen** but he did not accept him nor tendered allegiance to **Hazoor Masih Maud (as)**. Though **Hazoor Masih Maud (as)** was subordinate to British Indian government in dominion affairs but in matters of faith and religion he had his own separate dominion. Allah the Exalted awarded him the title of "Governor General". In spite of his peaceful religion and aims were evidently known to British Indian Government, yet there was still a special espionage cell that was setup to supervise him and the **Jamaat**. **Khulfa** apparent/Kings have little faith in God. During the third **Khilafat** in our **Jamaat** the espionage organizational system in our own **Jamaat** was no less than what it used to be in previous centuries governments especially concerning espionage over **Hazrat Mirza Rafi Ahmad Sahib**. All symptoms of worldly kings/ **Malookiat** had appeared during this period. **Hazrat Mirza Rafi Ahmad Sahib** had to experience a great trial of patience and persecution from 1966 onwards till his demise which resembles **Hazrat Ayub (as)**. Since he was the spiritual **Khalifa** therefore under the prevalent circumstances he performed reformation task.

Question 9: When Hazrat Mirza Rafi Ahmad Sahib raised his voice on the wrong method for conducting the election of the fourth Khalifa then why on the advice of Hazrat Phoophi Jaan (his paternal aunt) did he give up on this stance?

Answer:

This objection of yours is also based on your own views and being unaware of the religious spirit and narrow ways of exhibiting sacrifice, piety and devotion. This writer has never said anywhere that

Mirza Rafi Ahmad Sahib raised this voice on the instance and commandment of Allah. He raised this voice to apprise all concerned about the correct method for the election. He did not demand that he should be made the apparent Khalifa.

So be it known that two sons of Hazrat Adam (as) developed a conflict between them. Qabil said to Habil how come that you are a more favorite of Allah; I will kill you. Habil who was in fact a patient and forbearing person replied I will not retaliate and if you do what you say then Allah the Exalted will add burden of my sins also to your account. Qabil did what he had said and killed his brother Habil and then repented over it. This incident has been described in Holy Quran. Did not Habil have the right to defend himself? Of course he had the right to defend himself but he adopted a very narrow way of piety and sacrifice and did not want to be the first man who committed murder among the race of his father Hazrat Adam (as) and preferred sacrifice and patience. My question to you is, God forbid, was Habil a timid person or happy with his situation and thankful for the same. There is a saying of Holy Prophet SAW that a brave person is not the one who overpowers his opponents with his physical strength rather a brave man is one who is more patient. Therefore whosoever fully following the tender path pleasing God for better consequences forgoes his right and prefers patience and sacrifice; it is an appreciable quality and not a point of objection.

The Holy Prophet SAW based on his vision decided to perform Umra along with his 1500 companions and started journey from Madina but on the way at a place named Hudabia the disbelievers of Makkah put up the obstacle and a situation of unease and war developed; with the details of which you must be aware. On this occasion to avoid bloodshed the Holy Prophet SAW accepted some of the conditions of the disbelievers and gave up the mission of Umra and the peace treaty named Hudabia truce was scribed. On this occasion the companions of the Holy Prophet (saw) including the high among great companions that is Hazrat Umer (ra) experienced hard agony and trial. They asked the Prophet SAW are you not a true Prophet? And they viewed the treaty as a sign of weakness but the Prophet SAW with his God gifted wisdom saw in it better results for the Deen as well as worldly welfare. So he asked his companions to sacrifice their animals but they were finding it difficult to come out of grief and comply (which created an awkward and embarrassing situation) then during this tender time an **Ummul-Momaneen** out of his purified wives tendered a historical proposal to Hazoor Holy Prophet SAW that you set up precedent and slaughter the animal then the companions will also follow. So it was done accordingly and then the companions also followed him and this great trial ended. On this occasion seventy persons among the people who had come on this mission became infidels. On the occasion of Hudabia truce it was the advice/suggestion of one great woman that was accepted and the companions relieved from a great trial; hence if Hazrat Mirza Rafi Ahmad Sahib accepted the advice of Hazrat Phoophi Jaan and did not bifurcate the Jamaat then why object over it?

On the occasion of the Hudabia truce while jotting down the conditions of the truce treaty the Holy Prophet SAW himself crossed the words "Rasool Ullah" that is Messenger of Allah with his own holy hands to meet the demand of the disbelievers because they argued that if we accept you as Messenger of Allah then why would we be fighting with you? The Holy Prophet SAW did all this for the sake of truce and peace because of his God gifted wisdom. God forbid did he do so because of timidity? Those people who hold good opinion, Allah the Exalted, saves them from stumbling. Ultimately in consequence of the Hudabia truce, Allah the Exalted, granted victories. So all praise belongs to Allah.

In the war between Hazrat Ali (ra) and Muavia there was lot of killings but complete victory could not be secured by him. To end this confrontation Hazrat Hasan (as) son of Hazrat Ali (ra) played a great part and thus the war ended. In this way the prophecy of Holy Prophet SAW was fulfilled that this grandson of mine will cause a truce between two warring Muslim factions. Here my question to you is that why Hazrat Ali being the rightful Khalifa, as Hazrat Masih Maud (as) has endorsed his righteousness, ceased warfare on the persuasion/advice of his own son. Hazrat Masih Maud (as) has further said that Hazrat Hasan sacrificed his Khilafat apparent because many thousand people had already been killed. The complete reference is hereunder.

"In my view Hazrat Hasan did a good deed by quitting the Khilafat as already thousands of people had shed their blood" (*Malfoozat, volume 8, page 278*) Please ponder over it. Hazrat Mirza Rafi Ahmad Sahib had not demanded Khilafat apparent for himself. He only demanded that the election should be held in the right way. As against it Hazrat Hasan (as) had sacrificed his Khilafat apparent to avoid bloodshed and disorder and he received appreciation (*Shabash*) from the divine judge Hazrat Masih Maud (as). So if Hazrat Mirza Rafi Ahmad Sahib by honoring the advice of Hazrat Phoophi Jaan exhibited/observed patience and forbearance then what is the justification to criticize him?

Concerning Hazrat Sulaiman (as) an incident is mentioned that before him a dispute was brought of two women each of them claiming to be a child's real mother. Allah the Exalted taught him a solution and he expressed before them his inability to determine as to who is the actual mother and suggested that he can cut the baby in two pieces and give half and half to both of them. On hearing this, the real mother immediately and loudly cried Oh no don't do this the baby is not mine; don't cut into pieces. I withdraw my claim. Hence Hazrat Sulaiman (as) handed over the baby to her as she was the real mother. This writer taking into the account such possible objections had already included some full of wisdom and enlightened sayings and statements of Hazrat Mirza Rafi Ahmad Sahib in my letters. Please see my letter concerning biography of Hazrat Ayub-e-Ahmadiyyat part I. wherein it is quoted "Allah the Exalted revealed to me that a person who considers and ponders over the matters of Jamaat preferring it over his own interest is awarded the faith of the truthful". Further Allah the Exalted taught to him as is narrated in his biography part I "The test of the true love of real and of step (like step mom/dad) over a stranger is visible here; whose love is superficial he says if I don't possess it then nobody should have it. Breakup and destroy; but he who has an ache in his heart; whose son it is, he says may he live even if it

is away from my sight” Therefore because of these teachings he preferred patience by accepting the Divine destiny and considered it better to forego the dispute as was prophesized by Hazrat Masih Maud (as) and which came to light on the occasion of the election of fourth Khalifa. This prophecy is published on page 129 of Tadkhra (English edition). O Ali you are on the right but it is better not to get involved with Khawaraj; their helpers and followers of Maulvis who are influenced by their teachings and whom they have been preparing since long time therefore observe patience. Here it is worth noting that in spite of being on the right it is better for the pleasure of God to forego contest and avoid fighting and it is an appreciable attribute. Therefore this objection of yours that if he considered himself on the right then why he(Hazrat Mirza Rafi Ahmad Sahib) did not pursue it, has no weight to it. Every Messenger/Mujadid has to work under the prevalent circumstances. Hazrat Mirza Rafi Ahmad Sahib had a special affinity with Hazrat Ayub (as) and also with Hazrat Ali (as) also with Hazrat Masih (as) and Hazrat Yousuf (as) etc and this writer has already described it in his biography; therefore he had to act and perform with similar high morals and behavior.

“The incident of the *Ohad* war teaches much wisdom because when disbelievers thought God forbid they had killed Hazoor the Holy Prophet SAW and out of joy raised slogans and the companions were about to reply but Hazoor SAW with God gifted wisdom stopped them from doing so. Then disbelievers said they have also killed Hazrat Abu Bakar (ra) and raised slogan again with joy. Likewise they said about Hazrat Umer (ra); but Hazoor asked the companions to be patient and keep silent. Thereafter disbelievers raised the slogan of the victory of their idol “Hubal”. Here Hazoor SAW said now reply them with a loud voice Allah is all Glorious and Greatest. The lesson obtained from this is that against pure *Tauheed* (pure unity of Allah) nothing is to be tolerated for a single moment even in very weak conditions; but for other matters there is a need of tolerance and patience as per situation and occasions. Likewise as stated above Hazoor SAW crossed the words “Messenger of Allah” from the script of the draft agreement of Hudabia truce. What will you say about that? Certainly the Holy Prophet SAW did so for better expediency which was beyond the comprehension of the majority of the companions. The action of Hazoor SAW proved beneficial and produced fruitful consequences. All these examples are for the *Ummah* to follow.

Question 10: Had Hazrat Mirza Rafi Ahmad Sahib proposed reformation considering the election procedure only? Could not this matter be proposed in writing (at some other occasion)?

Answer:

Please read my letters carefully. It seems that you are totally unaware of the working of the *Nizamis*. Hazrat Mirza Rafi Ahmad Sahib spoke at the right occasion for the right thing. To remain silent on this would have been a great sin. The matter concerning the election of the head of the community is of great importance. If Khalifa’s election is not done properly with proportionate consultation of the *Momins* (believers) then unity of the *Jamaat* maybe affected. There are instances among community of

nations about how much they suffered due to improper selection of the head of the community. This writer since about the last two years has given this proposal to current Nizamis that for future's sake they should act upon this requirement and make such a procedure meeting teachings of Sharia so that desired results appear but they have been least bothered to take notice of this essential reformation.

Hazrat Mirza Rafi Ahmad Sahib in confirmation of this own prediction published in "Khalid" in November 1966 and this writer has given reference of the same in my letters; that he (Hazrat Mirza Rafi Ahmad Sahib) has written a miraculous *tafseer* (commentary) meeting all essential requirements of current times. Some small sections as samples of the same have been mailed from this detailed commentary of Surah Al-Mudassar and Surah Al-Qiyamah to Ahmadi brothers. To serve and expound the Holy Quran for the current times is the main task of a *Mujadid/Reformer* as Hazrat Masih Maud (as) has described in (*Aaina kamalaat Islam, Roohani Khazain volume 5, page 246*) that at the turn of each new century Allah the Exalted raises a spiritual successor of the Holy Prophet SAW and who is a source of blessings for mankind. He is opposed and disputed by the people vehemently. He reveals the solutions of complex problems of the *Deen* at that time. God willingly it is hoped in spite of all disregard and obstacles of the Nizamis this spiritual feast will benefit the *Ummah* and human beings in due course of time. Whatever this humble writer has written in my letters concerning the currently required reformation is based on my learning's from Hazrat Mirza Rafi Ahmad Sahib's teachings. Hazrat Masih Maud (as) said that even the services rendered by the followers are part of the obeyed person (*see Roohani Khazain, volume 3, page 318*)

Question 11: You have tried to establish in your letter titled "Truthfulness of saying of Holy Prophet SAW" that whenever the Khilafat apparent passes on to Non-Hawaris (non-disciples) then disorder starts happening. Why should it be acknowledged? Muawaia was also a companion/sahabi why is not his Khilafat considered to be righteous?

Answer:

This objection of yours is not to me rather on the *hadith* itself which is very firm and proved and is incorporated in the book published by the Jamaat titled "*Hadeeqa tul Salaheen*". I have not put forward my own opinion; rather I had quoted published statements of the Khalifa III and Khalifa IV which are opposed to the teachings of Islam. The translation in Urdu of this *hadith* as given in this book is, 'Sincere companions'. Hazrat Masih Maud (as), the appointed judge of God, has given the decision regarding Muawaia that he was a rebel as against the truthful Khilafat of Hazrat Ali AS (*See Roohani Khazain, volume 8, page 352*) In the Jamaat of Hazrat Masih Maud (as) the group that emerged called Lahoris or Paighamis; their founders were also companions of Hazrat Masih Maud (as), so what is your "*Fatwa*" (judgment) about them? When the history of Prophets is studied it reveals that some of their followers apparently called companions became renegades/infidels for e.g. Samri in times of Hazrat

Moses (as); Hazrat Masih's (as) companion Yahooda Oscaryutes and the one time companion of Hazrat Masih Maud (as) Abdul Hakeem who became renegade and encountered with Hazoor Masih Maud (as) to meet his cursed death. Hence this objection is baseless.

Question 12: Which revelation was received by Hazrat Mirza Rafi Ahmad Sahib that he is the Mujadid of 15th century Hijra?

Answer:

This writer has clearly mentioned in Hazrat Mirza Rafi Ahmad Sahib's biography part I that in the Hijra year 1386 (Gregorian calendar year 1966") he received a pure vision that God has descended him in aid of Hazrat Masih Maud (as). The time was very near the beginning of 15th century Hijra and 95 lunar years had passed since the dispatch of Hazoor Masih Maud (as) as he had mentioned in (*Haqeeqa-tul-wahi, Roohani Khazain, volume 22, Page 207-208*) He (Hazrat Masih Maud (as) was appointed in the Hijra year 1290. Further in one of the visions Hazrat Masih Maud (as) desired that he may achieve the age of 95 years. (*Tadhkara English edition, page 286*) Therefore when the figure 95 is added in 1290 Years then it comes to 1385 Hijra year. Hazrat Masih Maud's physical life was only about 73 years therefore it is definitely concluded that this concerns a spiritual matter and that the period of fourteenth reformatory century will be 95 lunar years. Hence as soon as the fourteenth century ended Allah the Exalted as per actual need descended Hazrat Mirza Rafi Ahmad Sahib in support of Hazoor Masih Maud (as). Since Hazrat Masih Maud (as) is also the Mujadid of the last millennium so whosoever is the Mujadid for each new century will descend in Hazrat Masih Maud's (as) Jamaat in his subordination to support his mission. Hazrat Mirza Rafi Ahmad Sahib was awarded the title of Ayub and being the alike of him (Ayub as) he had to discharge his task of reformation accordingly.

By mode of reckoning numbers of Arabic alphabets and its grand totaling, the total of the name and rank "**Mirza Rafi Ahmad Khalifa**" comes to **1386** and Allah the Exalted revealed this secret reality to me and this writer has informed the same to Hazrat Khalifa V and to present elders among the descendants of Hazrat Masih Maud (as) in my letters. (Such endorsement by Allah the Exalted for the truthfulness of a claimant in total of figures of his name alphabets and rank is a rare phenomenon and exhibition of a predetermined design of the Almighty.) Further I wish to expose to you that in 1944 Hazrat Syedna Mahmood Khalifa tul Masih II (ra) received a vision which is recorded in the book entitled "Dreams and Visions of Syenda Mahmood" at page 208, serial number 276 from it was certainly concluded that he has yet to live for another 21 years. Hence he passed away in 1965 (1944 + 21 = 1965) that is 1385 of Hijri year. This is the last year of the reformation century of Hazrat Masih Maud (as) and then Allah the Exalted awarded the spiritual Khilafat to Hazrat Mirza Rafi Ahmad Sahib and descended him as the Mujadid of the 15th century in aid and support of Hazrat Masih Maud (as). So all praise for Allah over it.

Question 13: Please inform which prophecies of previous holy persons were confirmed in the person of Hazrat Mirza Rafi Ahmad Sahib?

Answer:

I have recorded in detail the biography of Hazrat Mirza Rafi Ahmad Sahib part II which prophecies were respectively predicted by Holy Prophet SAW; Hazoor Masih Maud (as) and Syedna Mahmood (ra) and manifested in his person as Ayub-e-Ahmadiyyat. Please study these in those said documents.

Question 14: Please mention the prophecies predicted by Hazrat Mirza Rafi Ahmad Sahib that have been fulfilled?

Answer:

This writer while describing the biography of Hazrat Mirza Rafi Ahmad Sahib has mentioned the prophecies predicted by him publicly that Allah the Exalted will grant him the opportunity of service to the Holy Quran. Please note that every Mujadid who descends, comes to serve the Holy Quran and expound its new reformative description where needed. He has authored a miraculous commentary spread over about three thousand five hundred pages and this tafseer is in possession of his inheritors. The writer is presenting and publishing certain portions of it and mailing as samples to members of the Jamaat. I earnestly hope that Allah the Exalted will gracefully remove all obstacles and difficulties and cause it to be published in full.

His second prediction after receipt of the title of Ayub in the beginning of year 1966 (1386 Hijra) was pronounced by him in public in October 1966 on the occasion of annual ijtema of Khudam-ul-Ahmadiyya and which has been published in Khalid (November 1966) is this that after his demise he will revive before people could bury him. It's detailed description I have stated in his biography. For the fulfillment of his mission Allah the Exalted has raised this pupil of his, who is spiritually subservient to him as Mahmood the second and who was to appear in the year 1427 Hijra as per prediction and published in the book "Visions of Syedna Mahmood". His other predictions in his visions and revelations which now stand published God willing their time of fulfillment is approaching nearer, day by day. Please also remember that the Prophethood of Hazrat Yousuf (as) was mainly based on his one vision.

Question 15: Did Hazrat Mirza Rafi Ahmad Sahib publish his claim like Hazrat Masih Maud (as)?

Answer:

He published his position and claim up to the extent Allah desired of him and has been stated in my letters. My question to you is that; is it possible for any person to say anything against the will of Nizamis except that there arises a situation of conflict and collision? He performed as guided by Allah

the Exalted in the particular environment and circumstances faced by him. After his demise, Allah the Exalted commanded this pupil of his that I publish/preach this matter so I have done accordingly and whatever is the current situation you can judge from my correspondence. Now this matter God willing will be settled on its time and members of the Jamaat will be graced with auspiciousness to act upon the teachings of the Holy Quran; of Holy Prophet SAW; and Hazoor Masih Maud (as). Presently, the situation is of confrontation but nobody among Nizamis has the courage to face me like a man.

Question 16: Every Prophet/Messenger achieves victory over his opponents in his lifetime; what is the position of Mirza Rafi Ahmad Sahib in this regard?

Answer:

If you have read "The Will" (Al-Wassiat) and might have known description of "Qudrat Sania" the second manifestation; that some of the tasks of a Prophet/Messenger that remains incomplete in his life time are caused to be fulfilled by Allah the Exalted who raises among his followers certain persons to complete their mission. Were the promises given to Moses (as) fulfilled in his lifetime? Did Jesus Masih (as) performed all his promises in his lifetime? Did Hazrat Masih Maud (as) fulfill all his predictions in his lifetime? Hazrat Masih Maud (as) announced that total victory over other religions will take place within three hundred years. Had all the promises given to our beloved Master SAW fulfilled in his lifetime? Has victory over the other religions that was destined to happen through his spiritual son Hazrat Masih Maud (as) taken place? This victory over other religions thus is destined to take place in 1300 + 300 years = 1600 years and the waiting period is still about 175 years as of today. Therefore this objection regarding fulfillment of claims by Hazrat Mirza Rafi Ahmad Sahib is ahead of time and irrelevant. For preaching his message Allah the Exalted has raised this humble servant and the rest of the task is proceeding to its destination by the Grace of God. So all praise for Allah. God willing the end will be in accordance with the tidings which have been forecast by Hazoor Masih Maud (as), Syedna Hazrat Mahmood (ra) and Hazrat Mirza Rafi Ahmad Sahib himself and further this humble writer has published in many countries among members of the Jamaat.

Question 17: The slogan "Love for All Hatred for None" sounds good but why have you declared it opposed to the teachings of Islam?

Answer:

I have only presented the teachings of Hazrat Masih Maud (as) and informed that this self invented slogan is contrary to those statements of Hazrat Masih Maud (as) as expounded by him in the light of the Holy Quran.

"Momin can be friends with, sympathize and have well wishes for Christians, Jews and Hindus. (Momin) can also oblige but he can not love them. Remember this as it is a very subtle

difference” (*Noor-UI-Quran, Volume 2, Page 38*). Hazrat Masih Maud (as) further said **“The real objective of Quranic education in this regard is that this type of love, that is to become one with their beloved, is only permissible with the Almighty and His righteous people. And thus, is strictly forbidden with others”** (*Noor-UI-Quran, Volume 2, Page 37*).

I have not expressed my own opinion. Some sayings look fanciful apparently but when the saying of Allah and His Messenger is presented clearly not approving it then whosoever insists on this invention must worry about his faith. Quranic teaching is that you may have friendship with non-Muslims; can share their grief; can take mercy on them; have compassion on them but love is restricted only to Allah and the Momineen (believers) only. It is not essential that if you can not love a person it should be considered as enmity or hatred. Hence in a way this slogan is “Ilhad” and deviation from Deen and must immediately be stopped. The teaching of the Holy Quran is whatsoever Allah and His Messenger grants you have it and from whatever they prohibit, then refrain from it.

Question 18: Regarding percentage of Chanda (subscription) whatever you (humble writer) have pointed out is noted but this percentage was introduced in the period of Khalifa tul Masih II, Mahmood the first

Answer:

The fundamental principle and teaching is that; maybe Mahmood the first or the second or anybody if he says or does anything which is clearly against the sayings and statements of Hazrat Masih Maud (as) then auspiciousness lies in it to reject it as we reject a reported hadith against clear injunctions of the Holy Quran. The matter is very clear. Auspiciousness lies in it that whatsoever is according to teachings of Holy Quran; sayings of Holy Prophet SAW and Hazrat Masih Maud (as) should be acted upon. Mahmood the first is a follower of Hazrat Masih Maud (as) and subordinate to him. If some inadvertent mistake has been committed by him then after realization of sound knowledge it must then be corrected.

Question 19: You claim to be the second coming of Mahmood (Khalifatul Masih II), can you state on oath with chastisement if you are a phony?

Answer:

When Allah the Exalted appoints and hands over to His servant some message to pass on to the concerned people then his task is to convey it to them properly with his best gifted ability and wisdom. This writer is prepared to adopt any mode in accordance with the teachings of Islam. If some person after studying my message; all the arguments and the evidence presented by me still wants for his further satisfaction that I should state on oath as well then for his satisfaction sake I am prepared to do

so; but with this condition that he should agree that as soon as I fulfill this demand then at the same moment it will be presumed that the person so demanding this considers me truthful. Unnecessarily stating matters on oath is a useless exercise.

Question 20: Have you established your own Jamaat? Are you seeking or taking allegiance from people?

Answer:

I have not formed any separate Jamaat nor do I seek allegiance from anybody. The Nizamis spread such disinformation and imputation about me and I have already dispelled such lies. This writer is performing the task as asked for by Allah the Exalted, that is to apprise the members of Jamaat about the position and the rank of Hazrat Ayub-e-Ahmadiyyat Sahibzada Mirza Rafi Ahmad Sahib being the Mujadid of 15th century Hijra

Question 21: Please provide your brief Bio Data?

Answer:

My name is Ch. Ghulam Ahmad son of Hayat Mohmaad. My age is presently over 70 ½ years. Religious education not obtained from any madrassh. Allah the Exalted with His Grace and Mercy inculcated its passion and generated His light in my heart and sowed the seed of His love as well of His beloved Messenger SAW in my nature and whatever effort I made for studies He blessed it with His Grace and granted comprehension; cognizance and wisdom of basic religious knowledge.

Regarding intimating about the worldly education which I always hesitate to disclose unless asked is herewith. MA, BSC, LLB. In my youth studied some what Arabic and Persian and also studied international law, psychology, philosophy and linguistics.

Worked in various commercial firms approximately for twenty five years and then setup my own business which I ran for about ten years.

My relation of love and devotion developed with Hazrat Mirza Rafi Ahmad Sahib in 1961 with the will of God and His grace which kept on consolidating with the passage of time till the last moment. So All praise belongs to Allah. I received much beneficence from Hazrat Mirza Rafi Ahmad Sahib. Repeat, all praise belongs to Allah.

During my service period and also later for the sake of my business, I traveled a lot to many countries of the world. Since after demise of Hazrat Mirza Rafi Ahmad Sahib in January 2004 my activities as his confidant and Mahmood the II are all published and presently this is my sole mission.

In the end I close this letter by writing two sayings of Syedna Hazoor Masih Maud (as). He said **“I also observe that in Saints as per Sunnah of Allah there should be apparently something looking ugly just as a mother dresses up her beautiful baby with good clothing and sends her outside in public; she also taints the baby’s face with a charcoal powder (so as apparently) it looks ugly to others and thus save it from an evil eye. Likewise God also mixes up something in His pious servants’ life consequent upon which evil natured person’s will be off from him and only virtuous people gather around him. A good natured person sees the real beauty of his personality and the vicious one concentrates on the black spot.”** *(Malfoozat, volume 8, page 209)*

“For the prompt and virtuous people it was obligatory that on the arrival of the turn of the century with great commotion and restlessness should have prepared themselves to hear the voice of a heavenly person that he has come from God as per His promise” *(Malfoozat, volume 4, page 3)*

Therefore it became obligatory that believers (Momaneen) should also themselves take interest in this matter. When they will search sincerely God willing they will have knowledge of the claim and the claimant as well.

Note: In this communication my letters and treatises that have been referred titled

- Truthfulness of the sayings of the Holy Prophet
- “Biography of Hazrat Ayub-e-Ahmadiyyat”
- Currently required Reforms

The above were sent to Jamaat members via ordinary mail as well as by email. If anyone has not received it or it is not available with him at the moment, then please ask me via email at chgahmed@gmail.com and I will send it through email.

Wa Salaam,

Humble, Ch Ghulam Ahmed

Confidant of Ayub-e-Ahmadiyyat; Mahmood the Second