



Interpretation of Sunnatullah and Second Manifestation

by Syedna Hadhrat Masih-e-Maud (as)

&

A few questions to Chiefs of Nizam-e-Jama'at

Allah the Holy and High strongly moved the heart of this humble writer that I should draw the attention of readers on the above subject by presenting Hadhrat Masih-e-Maud's (as) own sayings which clarifies the connotation of the Second Manifestation like daylight so that it makes it easier for them to understand this matter. In his books and sayings, Hadhrat Masih-e-Maud (as) has described the various aspects of Sunnatullah (*way of Allah*) many a times. As the situation requires, a few of them are presented below:

1) "So dear friends! since it is the Sunnatullah, from times immemorial, that God Almighty shows two Manifestations so that two false joys of the opponents be put to an end, it is not possible now that God should relinquish His old-established Sunnat. So do not be grieved on what I have said to you; and nor your hearts should be distressed. For it is essential for you to see the second Manifestation, too, and its coming is better for you because it is everlasting, the continuity of which will not end till the Day of Judgment."

(The Will – (Al-Wasiyyat) Page 5, Written on 24th December 1905) also (Roohani Khazain, Volume 20, Page 305)

2) "You wear clothes and the same need to be renewed. Likewise in order to rejuvenate the new generation the Sunnatullah is like this that a Mujaddid (Reformer) advances at the turn of each century."

(Malfoozat, Volume 3, Page 87)

3) "Allah the Exalted advances a Mujaddid of the Deen (faith) at the turn of each century and His fixed Sunnah continues like this."

(Roohani Khazain, Volume 8, Page 383)

4) "So, as it is His old Sunnah that our present age has accumulated such signs and circumstances, God the Exalted has caused me to advent for refreshing the faith and wisdom."

(Roohani Khazain, Volume 17, Page 348)

5) "It is the practice (Sunnah) of God that He dispatches such of His servants Whom He chooses for rejuvenation of this Deen."

(Roohani Khazain, Volume 18, Page 247)

6) "The practice (Sunnah) of Allah continues as such that when people commit sins of all sorts and many of these accumulate, then at such time God dispatches someone."

(Roohani Khazain, Volume 22, Page 164)

7) "Sunnatullah goes like this, that when the world is filled up with wickedness and adultery, then to stop it a Power descends from heaven. Allah the Exalted dispatches a person through whom people secure the felicity of repentance."

(Malfoozat, Volume 5, Page 99)

8) "The righteous are always opposed. Nobody opposes the liars; rather, people join their camp and this is the Sunnatullah."

(Malfoozat, Volume 5, Page 56)

9) "This is also the practice (Sunnatullah) that refutation by deniers attracts the signs of God the Exalted."

(Malfoozat, Volume 2, Page 547)

10) "Sunnatullah has ever since continued like this that people think in different direction and God the Exalted causes another thing which creates a trial like situation for many."

(Malfoozat, Volume 5, Page 2)

11) "Sunnatullah has ever since continued as such that He causes the removal of such people who obstruct the way of His appointees."

(Tadhkira Urdu Edition # 6, Page 427)

12) "This is the practice (Sunnatullah) that sometimes in names, His Prediction is latent."

(Roohani Khazain, Volume 15, Page 275)

Further sayings of Hadhrat Masih-e-Maud (as)

“As narrated by the Holy Prophet, at the turn of every century, Allah sends a Reformer (Mujadid) that rejuvenates a certain part of the faith that has been afflicted with trouble. This practice of sending Reformers is in accordance to the promise of the Almighty as stated in Surah Al-Hijr verse 10.”

(Malfoozat – Volume 2, (New Edition), Page 355-356)

The readers may note that Hadhrat Masih-e-Maud (as) pronounced the Prediction of Qudrat-e-Sania (Second Manifestation) in December 1905 and later on his saying regarding dispatch of Mujaddideen dated 1st May, 1908 is produced hereunder :

“The advent of Khilafat has been ordained by the Almighty up till the Day of Judgment. This special honor and superiority has been bestowed on Islam that for its support and reformation, Reformers (Mujaddids) have been sent in every century, and will continue so into the future. Look! The Almighty has given the Holy Prophet (saw) a resemblance to Prophet Moses – this is proven from the usage of the word ‘Kama’. **Prophet Jesus was the final Khalifa to the Shariat of Prophet Moses, as Jesus (as) himself states that he is the last stone.** Similarly, Khulafa have been always sent for the service and support of the Holy Prophet’s shariat, and this will continue till the Day of Judgment.”

(Malfoozat – Volume 5, (New Edition) Page 551, Stated on 1st May 1908)

“The term Khalifa (Caliph) means Successor – one who rejuvenates religion.”

(Malfoozat – Volume 4, Page 383)

Therefore, it is abundantly clear that the Second Manifestation certainly means the dispatch of Mujaddideen, Messengers and Reformers.

Saying of (disciple) Khalifa Syendna Hazrat Maulvi Noor-ud-Din (ra):

“When the founding father of a community completes his worldly tenure, his mission will thereafter be carried out successfully with Divine support. As stated in the Holy Quran: **“Today I have completed for you ; your faith and fully blessed you with my bounty”**. It dawned not only upon the time of the Holy Prophet (saw) but also continued onwards during the time of his Khulafa, Nawab’s, Reformers (Mujaddideen); **and they were all the second manifestations**’. The second manifestation is boundary-less. When a community becomes (spiritually) feeble, the Almighty in His infinite wisdom keeps on descending the second manifestation to help recoup the deficiency that occurred over time.”

(Badar 23 May 1913)

Explanation of Second Manifestation:

Disciple Khalifa I, Hazrat Hakim Nooruddin ^(ra) had explained this matter as stated in *Badar 1913, 23 May* “**Khulafa, Nawab, Reformers (Mujadidin); they were all the second manifestations**” . This explanation is similar to the statement by Hazrat Masih-e-Maud ^(as) on *May 1st 1908* and is recorded in *Malfoozat, Volume 5* “**Khulafa and Mujaddideen will be coming till the end of times**”. This should be enough to refute the belief of people that consider our current administrative Khilafat to be the **only** second manifestation and are denying Revelation/Reformation Khilafat. They want that the Almighty should also anoint their elected administrative Khalifa as a Spiritual Khalifa / Messenger or else they will not accept it - this is a grave sin.

Hadhrat Musleh-e-Maud ^(ra) has also stated in his books and commentaries that the dispatch of Mujaddideen and Messengers by Allah shall continue in accordance with Sunnatullah till Qiyamah.

Implementation of the advice of Hadhrat Masih-e-Maud ^(as) after Election of First Khalifa for supplications seeking dispatch of Second Manifestation

“Hadhrat Mir Nasir Nawab Sahib invited the attention of Hadhrat Khalifa I ^(ra) that for dispatch of second manifestation, Hadhrat Masih-e-Maud ^(as) had said to supplicate collective prayers in every country. Therefore, Hadhrat Khalifa I ^(ra) ordered to Maulvi Mohammad Ali Sahib to publish this move for collective supplications in newspapers and he announced the same by way of implementation. In Qadian, Hadhrat Mir Sahib held collective supplications for a long time in Masjid-e-Mubarak”

(Reference Tareekh Ahmadiyyat, Volume 3, Page 212)

View of Hadhrat Khalifa the First ^(ra) regarding the time of dispatch of Second Manifestation

On 1st December 1912 after Asar prayers while delivering Dars of Surah – Al-A'raf verse 130:

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ

he said “**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**”

(Reference Tareekh Ahmadiyyat, Volume 3, Page 341-342)

From the above two statements it is evident that Hadhrat Khalifa-tul-Masih the First^(ra) did not consider himself as the first manifestation of Qudrat-e-Sania. Rather, he thought that Musleh-e-Maud will be the Second Manifestation. Here is this question then, that why Hadhrat Khalifa-tul-Masih the First^(ra) is described as the first manifestation of Qudrat-e-Sania? Syedna Mahmood^(ra) had claimed that he is the Musleh-e-Maud and thus it is sensible to consider him as Second Manifestation. But how come Khalifa III, Khailfa IV and Khalifa V respectively have become manifestation of the Second Manifestation? Further, Hadhrat Masih-e-Maud^(as) said that there will be some persons who will be second manifestation. Moreover he said that Second Manifestation will descend from heavens. What is the relationship of apparent Pope Khalifa with Second Manifestation and descending from heavens?

POST May 27, 1908 - The true stature of the pious people that have been conditionally allowed the authority to accept Bai'at at the behest of the Promised Messiah (as)

“Let the righteous persons of the Jamaat that have a pious nature accept Bai'at (oath of allegiance) in my name from the people. Such persons will be selected by consensus of opinion from among the believers. Hence if forty believers agree that a person is competent to accept Bai'at in my name, he will be entitled to accept Bai'at. And such a person ought to make himself an example for others.”

(The Will – (Al-Wasiyyat) Page 6)

Hazrat Masih-e-Maud (as) Special Advice in Al-Wasiyyat:

It is “And till that time that someone, inspired by God with the Holy Spirit is raised by Him, all of you should work in harmony after me.”

(The Will – (Al-Wasiyyat) Page 7)

Before the above mentioned statement, Hazrat Masih-e-Maud^(as) had explained in his book “Noor-ul-Haq”, *(Roohani Khazain volume 8, Page 98)* **“Messengers, Prophets, and Mohaddus (Renewers) are such a people that share a commonality of being the recipients of the Holy Spirit.”**

Hazoor^(as) had authorized the acceptance of Bait on his behest in “Al-Wasiyyat”, but it was on the condition that such a person, selected by consensus, ought to be an example for others. Who were all these parties that had to work together until someone is raised with the Holy Spirit? All of the following were included:

- 1) The person who accepts the oath,
- 2) People who took the oath of Allegiance , and
- 3) Anjuman Muatamadeen, including all branches and organizations and office holders as the establishment of Anjuman was a permanent matter

It is evident from the advice of Hazrat Messiah Maud ^(as) that the Almighty, according to his never changing Sunnatullah, anoints a successor to Holy Prophet ^(saw) by commissioning a Spiritual Khalifa/Reformer at the turn of every century and all three categories of people mentioned above were to welcome this person. **Hazrat Masih-e-Maud ^(as) further said that it was necessary for the able and fortunate souls to seek with anguish at the turn of the century and be all ears for the voice of this heavenly person who would give them the glad tidings that I am here according to the promise of the Almighty.**

(Malfoozat, Vol 4, page 3)

Unfortunate tragedy is that in 1968, third Khalifa declared a false belief that unlike prior centuries there is no possibility of the advent of Mujadids and presented himself as a Khalifa-e-Rashid even though he was not a disciple of Hazrat Masih-e-Maud ^(as). Furthermore, the people who had taken oath of allegiance to him maintained a criminal silence. Even though at that time, Hazrat Ayub Ahmadiyyat Mirza Rafi Ahmad Sahib ^(as) brought this matter to his attention in a proper manner, the Nizam spread this false belief in Jama'at and disobeyed the advice of Hazrat Masih-e-Maud ^(as). When people chose not to search for this heavenly man, then with the Almighty's doing they were unable to identify him. And in their self-created darkness of prejudice, they were unable to recognize him with the exception of a few people. During this era of prejudice and suspicion, Hazrat Mirza Rafi Ahmad Sahib ^(as) passed away in January 2004. After his passing away, this humble writer was instructed by the Almighty to inform the present generation of their elders' mistake and deprivation because I am Hazrat Mirza Rafi Ahmad Sahib's spiritual subservient. The Almighty has disclosed to me that I am the second coming of Syedna Mahmood as mentioned in his dream who was to appear in 1427 Hirji. With the Almighty's guidance and blessed insight, I have been trying to bring the Jamaat's attention towards the needed reforms that are necessary to correct their distorted beliefs.

This writer is not at all opposed to the apparent administrative Khilafat in Jama'at and is rather inviting attention that instead of electing Pope-like Khalifa in future against Sharia based constitution, must correct it by restoring 57% representation from general Momineen (believers) as per Sharia-based constitution of 1957 which was approved by Hadhrat Musleh-e-Maud ^(ra).

Explanation of an Hadith regarding Khilafat on the path of Prophethood

"Prophethood shall remain among you as long as Allah shall will. He will bring about its end and follow it with Khilafat on the pattern of Prophethood for as long as He shall will and then bring about its end. A tyrannical monarchy will then follow and will remain as long as Allah shall will and then come to an end. There will follow thereafter monarchical despotism to last as long as Allah shall will and come to an end upon His decree. There will then emerge Khilafat on path of Prophethood." The Holy Prophet said no more

(Hadeeqa-tul-Salaheen, Page 804)

Note: Remember the quote "The Holy Prophet said no more" are not words by Holy Prophet ^(saw) but an addition by the narrator.

This hadith is used and distorted by the Nizamis for a special purpose. And their interpretation is contrary to the Quranic teaching and other ahadith. Thus it is necessary to explain in a manner that is consistent with general Quranic teachings and the sayings of the Holy Prophet ^(saw). It is said that after the passing of the Holy Prophet ^(saw), Khilafat on the precept of Prophethood was established which was for thirty years - this era is also called **Khilafat-e-Rashida**. This was followed by wicked and vicious rulers and after the passing of Hazrat Masih-e-Maud ^(as), Khilafat on the pattern of Prophethood was once again established. Thus implying that the Khilafat established on May 27th 1908 and hence forward, all the elected Khalifas till the Day of Judgment will be considered to be on the path of Prophethood.

First of all, Hazrat Masih-e-Maud ^(as) clearly rejected the notion that Khilafat-e-Rashida, meaning Khilafat on the path of Prophethood, heaven forbid lasted for only 30 years. As stated by Hazrat Masih-e-Maud ^(as) **“Anyone who believes that Khilafat was for only thirty years is ignoring the final cause of Khilafat and does not know that it is was not the intention of the Almighty to keep the blessings of the Holy Prophet (saw) in the form of Khulafa for only thirty years, and thereafter if the world gets destroyed, it is of no concern.”**

(Roohani Khazain, volume 6, page 353)

Hazrat Masih-e-Maud ^(as) has proved in his book **“Shahadat-ul-Quran”** through Quranic teachings and hadith that the Khilafat of the Holy Prophet ^(saw) will last till the Day of Judgment. The anointing of the Mujaddideen is a permanent arrangement by the Almighty to continue the blessings of the Holy Prophet ^(saw) till the Day of Judgment. Hazrat Masih-e-Maud ^(as) was bestowed with the highest knowledge of the Holy Quran and the Hadith among the Ummah by the Almighty. When writing **“Al-Wasiyyat”**, he has not stated anywhere that he is authorizing the acceptance of oath of allegiance because of this above-mentioned hadith. Thus the interpretation done by Nizamis of this hadith is invalid. Instead, Hazrat Masih-e-Maud ^(as) had instructed those who accepted oath of allegiance, those who performed oath of allegiance and the office holders of Anjuman that this arrangement is only until such time when a Messenger, Prophet or a Reformer is ordained and sent with the Holy Spirit (**Rooh ul Qudus**).

Prior to explaining the above mentioned hadith according to Quranic teachings, other ahadith and sayings of Hazrat Masih-e-Maud ^(as), it is necessary to present another hadith.

It is been narrated by Hazrat Abdullah-bin-Masood (ra) that the Holy Prophet (saw) said: **“Prior to my arrival, all the Prophets sent by the Almighty have had some sincere companions that would completely abide by their teachings and practices. After their demise, there came a disobedient group that would say things that they would not do themselves. And they would state things for which they had not been commanded (or authorized) to do so.....”**

(Muslim – Kitab-al-Iman – Hadeeqa-tas-Salheen , Page 314- Organized by Late Hazrat Malik Saif-ur-Rehman Sahib under the supervision of Anjuman Waqf-e-Jadid – Printed by Islam International Press U.K.)

It is evident from this hadith that after every Messenger/Prophet, Khilafat on the pattern of Prophethood is only up till the time when it is the **disciples** who are the Khulafa and after that disobedient people arrive that end up distorting the teachings.

In the light of this hadith, I sent a letter to the Jamaat members with the title of “**Truthfulness of Hadith Nabwi**”. It was very clear in that letter that in 1968 Non-Disciple Khalifa (Mirza Nasir Ahmad Sb) invented the belief that there will be no more Mujaddids in the coming centuries, even though this is a clear contradiction with the Holy Quran, Hadith, and statements of Hazrat Masih-e-Maud (as). He established these false beliefs in the Jamaat and thus we now require reformation.

This clearly establishes that Khilafat after Hazrat Masih-e-Maud ^(as) had started on the pattern of Prophethood, but **non-disciples** who are accepting oaths of allegiance after Syedna Mahmood ^(ra) are not on path of Prophethood as they have not accepted Hazrat Mirza Rafi Ahmad ^(as) as the Reformer of the 15th century.

To elaborate on the real meanings of this hadith, I would like to refer Quranic teachings & explanation of hadith by Hazrat Masih-e-Maud ^(as) about the time period of Holy Prophet ^(saw) and his Khalifas and then Ummati Prophethood of Hazrat Masih-e-Maud ^(as) and the time period of his (Hazrat Masih-e-Maud) disciple Khalifas. Summary of this is that generally blessings of Khilafat Muhamaddiya are ongoing till the Day of Judgment but there are two special periods of blessings of Khilafat. First was the establishment of Khilafat-e-Rashida which continued for thirty lunar years. This was a continuation of grandeur of the Holy Prophet ^(saw). Then the second period started with the advent of Hazrat Masih-e-Maud ^(as) and this was the time of grace. Hazrat Masih-e-Maud ^(as) Khilafat was on precept of Prophethood. Six years of Hazrat Maulana Nooruddin’s Khilafat (1908-1914) and approximately fifty two years of Syedna Mahmood’s Khilafat add upto about 58 years or 60 lunar years. These two periods are the best of times for the Muslim Ummah as was promised in Surah Juma. So this is the reality of this above mentioned hadith concerning path of Prophethood.

Who Appoints Khalifa

This humble writer who is Mahmood Second; according to Quranic teachings, believes that the Almighty appoints the Khalifa who is bestowed authority over a Jamaat of Momins. As mentioned in **Surah Al-e-Imran (25)**, in fact the Almighty is the Supreme authority and is the Purest and Possessor of perfect wisdom. And at times out of His creations He blesses from within a religious Jamaat some Momins that are bestowed with rule and authority over others. This can also be witnessed by His common law around the world. This is generally understood according to the Quranic teaching that all the leaders of countries, nations or tribes benefit by the Almighty’s bounty and are presented with an opportunity to rule with justice over their subjects and are responsible for their actions to the Almighty in this world and on the Day of Judgement. Similarly, those people that are bestowed with Khilafat among the Jamaat of Momins are to be judged on how they conduct their affairs according to Divine Shariah teachings.

When the Almighty bestowed Prophet Dawood ^(as) with outward Khilafat, meaning he was made the King, he was also then given an advice that is stated in the Holy Quran, **“O Dawood, you have been appointed Khalifa in this world. You should decide among people with justice and do not follow your personal desires because this will lead you astray from the Almighty’s path”**. This elucidates that merely being a Khalifa/King or the head of a tribe or an organization is of no special significance for the Almighty. The important thing is how those that are bestowed with this blessing perform their duties just and fairly. Hazrat Masih-e-Maud ^(as) **states “Rule and kingdom of sinners/disobedient ones is but a trial for Momins & not for their purification. The truthfulness of the Righteous Khalifas, be they Spiritual or apparently administrative, is that they are the ones who are pious, upright and of good disposition”** *(Roohani Khazain, Volume 6, Page 334)*. It is evident from Hazoor’s writing that merely being a Khalifa is not a source of pride but the real goal is abstaining from evil, being upright and having a good disposition, meaning complete adherence to Shariah.

Hazrat Abu Bakr ^(ra), who was the first Khalifa, has the highest status in the Ummah unless someone is appointed as a Prophet in the Ummah by the Almighty. Hazrat Abu Bakr ^(ra) states **“As long as I am obedient to the Almighty and to the Holy Prophet ^(saw) then you should follow me and heaven forbid if disobedience to the Almighty or the Holy Prophet (saw) appears from me then do not follow me”**

(Tareekh-Ul-Khulfa – Urdu by Jalal ud din Syooti, Page 104)

Similarly, when Hazrat Masih-e-Maud ^(as) took a pledge from the Jamaat, then he himself established condition #10 about conditional submission, referred as **“Attaat-dar-Marroof”**. It is unimaginable that Hazoor ^(as) could ever give such an order that could be against the Shariah but still he exhibited humility and established this condition for the people coming after him similar to what was done by Hazrat Abu Bakr ^(ra), i.e. submission and following the Holy Quran and the Holy Prophet ^(saw) is the true standard and incumbent upon everyone.

It is imperative because of the above mentioned that Momins should follow the Khalifa but they should also make consideration that when Khalifa’s commandments do not follow the Quran or Sunnah either inadvertently or willfully then without any fear this should be brought to the attention of the Khalifa. The people of a nation or Jamaat members that due to indifference or carelessness do not perform this obligation are eventually held captive by the Nizam.

Apparent / Outward Khilafat:

It should be remembered that apparent Khulafa are appointed according to the Almighty’s attribute of **Raheemiyyat**, which means that the Almighty affixes His seal of approval on the election performed by people and blesses them with His support with the condition that Momins stay pious. When people adopt sinful ways and their spiritual state becomes impure, then lack of piety leads to weakness of Iman (faith). And then, even though their elected leaders may be called a Khalifa, he will lack support and the Almighty’s blessings. Because the real test is piety, such a person can

be a national Khalifa but is not the “**Righteous Khalifa**”. Let me further explain by saying that when a Jamaat does not recognize a Messenger that is appointed for them and do not accept him and further their national Khalifa does not accept and follow him, then such a Khilafat may provide an appearance of unity but cannot offer spiritual guidance.

Spiritual Khilafat / Khalifa-tul-Allah:

The other type of Khilafat that is established by the Almighty without anyone else’s participation is according to His attribute of “**Rahmaniyyat**” which is established periodically as needed. This is done by descending the Holy Spirit (**Rooh ul Qudus**) upon a pious person. The Almighty Himself is his teacher so he can perform religious reformation. He is anointed with revelation and he faces strong resistance. The Almighty with his divine power grants him victory over his opponents either in his lifetime or through his followers after his demise. In comparison to this, the Khilafat established under the attribute of “**Raheemiyyat**” will be dependent on the unanimity of Momins.

The beginning of 15th Islamic Century and the Second Century of Ahmadiyyat for reformation after dispatch of the Holy Prophet ^(saw) and Hadhrat Masih-e-Maud ^(as) respectively

In 1965 AD/1385 Hijra with the passing away of Syedna Mahmood ^(ra) in Jama’at Ahmadiyya, the period of “Khilafat on the footsteps of the Prophet” which was the blessed period of companions of Hadhrat Masih-e-Maud ^(as) ended and with it, the period of his 14th century which he had desired in his blessed dream enlisted in Tadhkira dated 22nd November, 1903 (that it should be 95 years) also ended. As he has written in “**Haqeeqa-tul-Wahee**” that he had received the honour of revelation and discourse with Allah the Exalted and his appearance had occurred. Hence 1290 (Hijra) + 95 yrs = 1385 (Hijra). However, his spiritual life as Mujaddid of the last Millenium shall continue till Qiyamah.

Hazoor Masih-e-Maud ^(as) is the 13th Khalifa of Islam (Roohani Khazain, Volume 17, Page 193). In the previous pages, the sayings of Hadhrat Masih-e-Maud ^(as) have been enlisted where it is stated that Khalifa means the successor who reforms the Deen. He also said that till Qiyamah, Mujaddideen shall keep on coming. Moreover, he has stated that the descending of a Mujaddid at the turn of every century is a sort of trial by Allah the Exalted

(Malfoozat, Volume 5, Page 541)

Hence at the turn of the 15th Century of Islam Allah the Exalted descended Hadhrat Mirza Rafi Ahmed ^(as) who is the Manifestor of the First and the Later (i.e. near Allah the Spiritual Khalifa of the Holy Prophet ^(saw) and also of Hadhrat Masih-e-Maud ^(as) and was given the name of Ayub. As Hadhrat Masih-e-Maud ^(as) says **“A Mujaddid whose activities resemble the office of a Prophet near Him is called by the name of that Prophet”** *(Roohani Khazain, Volume 6, Page 348)*

For Hadhrat Mirza Rafi Ahmed ^(as) to be the Khalifa in Islam was destined by Allah the Exalted since eternity. He designed and attached with his name the Grace of Successor in accordance with calculations of **“Jamal”** name and rank i.e. Mirza Rafi Ahmed Khalifa totals 1386 (Hijri). All praise be for Allah.

We wonder at the Wisdom and Design and Will of Allah the Exalted that on the one hand, a little before the passing away of Khalifa-tul-Masih Second, He awarded the spiritual Khilafat of reformation to Hadhrat Mirza Rafi Ahmed ^(as) and then after his (Khalifa II) death assigned the apparent administrative Khilafat to Hadhrat Mirza Nasir Ahmed. This writer has described the circumstances and background and the dreams in his article/s “Seerat Ayub-e-Ahmadiyyat - Hadhrat Mirza Rafi Ahmed ^(as)”. This has been mailed extensively to the members of the Jama’at. If anyone has not received those mailings and desires to be provided the same, can now request so.

A few questions to Chiefs of Nizam-e-Jama’at

1. Is it not correct that about eighty years ago, Syedna Mahmood ^(ra) had given this glad tiding that in Hijri year 1427 there will be manifestation of his second coming in Jama’at as this is enlisted in the book **“Roya Va Kashaof Syedna Mahmood ^(ra)”** published by Jama’at with reference dated 26 March 1946? This writer claims to be his second coming and as per description in the referred vision, there have been incidents and occurrences between me and the Nizami leaders and we are in state of war. Is this not a heavenly sign of my being righteous ?
2. Nizam of Jama’at has accepted this accusation with their constant silence that elections of Khalifa IV and Khalifa V, which were held respectively in 1982 and 2003, were in contravention of the constitution for the Election of Khalifa. Now when it is demanded from them to stop committing this sin in future and the 57%

representation from general Momineen be restored so that the apparent rightly elected Khalifa is restored for future and the present Khilafat resembling Pope may end up with its **ominousness**, why is there no attention given to this requirement ?

3. While the dispatch of a Mujaddid at the turn of each century is the Sunnatullah, if no Mujaddid has come for the current century then, God forbid, should we think that the predictions of the Holy Quran, Hadith and sayings of Hadhrat Masih-e-Maud ^(as) in this regard were wrong and whether we will have to live with Pope Khulafa till the day of Qiyamah ?
4. It is obligatory for every Momin to obey a righteous Khalifa. Should a Pope Khalifa whose existence is opposed to Sharia be also obeyed even when he is not prepared to give up his practice against sharia ?
5. Yazid-Bin-Muawia was caused to prevail upon Ummah contravening Sharia and was called Ameer-ul-Momineen and people in general had accepted him due to their ignorance and timidity. Whether Jihad by Hadhrat Imam Hussain ^(as) for “Haq” i.e. righteousness was carried out rightly or not ?
6. There were many around Yazid the filthy, which was exactly in accordance with the sayings of Hadhrat Masih-e-Maud ^(as) and is stated at serial number eight in the initial part and is again produced herewith: “The righteous are always opposed. Nobody opposes the liars; rather, people join their camp and this is the Sunnatullah” (Malfoozat, Volume 5, Page 56). Further Hazoor ^(as) said “This is a separate issue that Islam had also progressed at the hands of Yazid. This is Grace of God the Exalted that if He Wills, there can be progress even through the media of a ‘Transgressor’ (Fasiq) (Malfoozat Volume 4, Page 580). The present Pope-like Khalifa in Jama’at (Khalifa V) also claims that with him are many people who sing songs in his praise and that in his reign much progress is taking place. What is the significance of his claiming so in the light of sayings of Hahrat Masih-e-Maud ^(as) ?

Ch. Ghulam Ahmed - Mahmood the Second