

***Bismillah Irrahman Irrahim (In the name of Allah, the Most Gracious, Ever Merciful)***

**Shahid Hussain: # 5**

A letter to Ahmadi Brothers

Date: 20<sup>th</sup> April 2008 / 14 Rabi us Sani 1429 Hijri

**CURRENTLY NEEDED REFORMS & IMPORTANT EXPLANATIONS**

Dear members of beloved Hazrat Messiah Maud's (as) Jamaat, Asslam-O-Alaikum Wa Rehmatullah. This humble writer, Ghulam Ahmad who is Mahmood Sani, is addressing you with this letter. First of all, I would like to present a declaration of Syedna Mahmood (Hazrat Mirza Bashir Uddin Mahmood – Second Khalifa) that was published in Al-Fazal on 19<sup>th</sup> February 1956 and referred in a booklet titled as "***Khilafat Ahmadiyya***" by the Jamaat's office of publishing literature & writings in Rabwah. It is as follows:

**"The Almighty has informed me that he will send me again in some future time of SHIRK to reform the world. This means that my spirit will descend upon such a person during this time who will possess qualities similar to mine and he will follow my footsteps and reform the world"**

Dear friends, I have previously sent to the Jamaat the detailed vision of Syedna Mahmood, which is being referred to here briefly in the above statement.

This humble writer had according to the Almighty's command invited the attention of Jamaat's leadership (Nizam) to correct their faith in February 2004. According to the prophecy in the above mentioned vision, Nizamis have been quite offended with my efforts and since that time they are in a state of conflict with me and until now are still disinclined to reform. They are rendered helpless in response to the evidence and arguments presented by me. And they have now resorted to announcements regarding myself that this humble writer is not one of them. It is as if they are trying to appease the Jamaat members that the reforms I'm preaching about are not worth paying attention to. This desperate & despicable attempt of theirs is the same tactic that was adopted by the enemies of our Jamaat in 1974. And now our Nizami leadership has become just like them and has also adopted a faith similar to theirs.

The Almighty has appointed me as Mahmood Sani and has enabled me with readiness to Jihad against these Nizamis. Syedna Mahmooda the first had to deal with the Paighamis (Lahoris) and he reprimanded them all his life. The Almighty with His blessings has given me resolve against these Nizamis that have captivated the Jamaat of Hazrat Messiah Maoud (AS). I'll be continuing my persuasive Jihad against them, so that Jamaat may follow the right path. It is for this intent that these series of letters are being mailed.

**Nullification of Rumors**

According to a scheme devised by the Nizamis, they have spread false rumors to discredit this humble author so he becomes repugnant to Jamaat members. For example they spread news that this humble writer is taking oaths of allegiance and has self-serving intentions. In response to this, all I can say is "***Laanat – Ullah- Hay – Allal – Kazabeen***". I, Mahmood Second, am performing the work that has been previously documented in my letters. Nothing more and nothing less. My sole objective is only the correction of false beliefs so that there remains a balance in religion. My life is dedicated for this task and Inshaalhaa with the Almighty's assistance I intend to carry on till my last breath. I consider it necessary to proclaim that ultimately, the Jamaat will accept Hazrat Ayub Ahmadiyyat – Hazrat Mirza Rafi Ahmed. This is destined by the Almighty. Jamaat will either accept it by free will or it will be brought upon them like it was on the brothers of Hazrat Yousuf (AS) so that the Almighty's promise is fulfilled.

Now this humble writer will explain some required reforms along with some other important matters. Some of them have been described in previous letters but the intention of this letter is to compile it all so as to facilitate the reader's comprehension.

**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 ***Al-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 are benefacted by the Almighty's bounty and they have been 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 Daoowd (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 Daoowd, 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 Messiah 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 one’s 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 Shariat.

Hazrat Abu Bakar 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 Bakar states **“As long as I am obedient to the Almighty and to the Holy Prophet (PBUH) then you should follow me and heaven forbid if disobedience to the Almighty or the Holy Prophet (PBUH) appears from me then do not follow me”** (*Tareekh-UI-Khulfa – Urdu by Jalal ud din Syooti, Page 104*)

Similarly when Hazrat Messiah Maud (as) took a pledge from the Jamaat then he himself established condition number ten that is about conditional submission referred as **“Attaat-dar-Marooif”**. It is unimaginable that Hazoor (as) could ever give such an order that could be against the Shariat but he still exhibited humility and established this condition for the people coming after him similar to what was done by Hazrat Abu Bakar, i.e. submission and following the Holy Quran and the Holy Prophet (PBUH) 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 Khulfa are appointed according to the Almighty’s attribute of **Raheemiat**, 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, so 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 into 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 can not 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 **“Rahmaniat”** 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 a 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 “Raheemiat”, will be dependent on the unanimity of momins.

### **Status of Khalifa & Reformer: Actuality of Unnecessary Comparison:**

One comment attributed to Hazrat Syedna Mahmood is presented by the Nizamis to diminish the status of Reformer of the century. It is as follows:

It was in 1947 that during Majlis Ilm O Irfan that a person questioned Hazrat Muslah Maud **“Could there be a Mujadid in the presence of a Khalifa?”** Hazoor responded by saying: **“Khalifa himself is bigger then the Mujadid as it is the Khalifa’s job to implement Shariat and establish religion so how is it possible that there will be a Mujadid in his time? Mujadid are anointed when there is misinterpretation in religion”** (*AL-fazal, 8 Shadat/April 1947, Page 4*)

The above mentioned is just a verbal quote attributed to Hazrat Syedna Mahmood. It is quite possible that it may have been erroneously reported. This is not part of books or literature compiled by him. Because in his writings he has described the grand stature of the Reformer of the century, which is contrary to the statement described above. Thus, this attributed statement deserves to be interpreted or be rejected similar to a hadith that is against

Quranic teachings or a verbal statement attributed to Hazrat Messiah Maud (as) that contradicts his writings. These principles are accepted and published by our Jamaat.

Syedna Mahmood in his writings has elucidated the status of the Mujadid (Reformer of the century) as follows:

**“As stated in the ahadith, at the turn of every century the world finds itself in need of being alerted by someone. And in Islam the Almighty fulfills this need through the descent of a Reformer (Mujadid). There is a prophesy in reference to these Reformers (Mujadids) in Sura Al-Qadar of the Holy Quran because they are the partial caretakers of the Holy Prophet (PBUH) and their coming transpires during a partially dark night.”** (*Commentry on Sura Al-Qadar – Tafseer –e- Kabeer V-IX Page 319*)

The above mentioned writings of Syedna Mahmood corroborates with the Holy Quran, Hadith and writings of Hazrat Messiah Maud (as). And thus they deserve to be accepted instead of the above mentioned reported statement attributed to Syedna Mahmood that is doubtful and without meaning and require interpretation.

Hazrat Messiah Maud (as) has stated that Khalifa means successor who reforms religion. Thus this sentence “Khalifa himself is higher in status than Mujadid” that’s attributed to Syedna Mahmood will become that; the one that reforms is of a higher status than a Reformer (Mujadid). This statement described as such serves no purpose and is thus inconclusive and senseless. It is not known in what reference and context the actual statement of Syedna Mahmood was given and what actually ended up being reported. Syedna Mahmood was a disciple of Hazrat Messiah Maud (as) and was also the second Khalifa, he also was the claimant to be Musleh Maud since 1944, so perhaps in response to the questioner he wanted to state that I am Musleh Maud and how can there be a Mujadid during my presence? Nobody claimed to be a Mujadid in his lifetime, so that also turned out to be true. After the demise of Syedna Mahmood, Syedna Ayub Ahmadiyyat Hazrat Mirza Rafi Ahmad was given the name of Ayyub in early 1966 / 1386 Hijri and was sent from the Heavens for the support of Hazrat Messiah Maud (as) and thus Spiritual Reformation Khilafat in Jamaat Ahamdiyya was bestowed on someone that was not the apparent administrative Khalifa. This humble writer has written in great detail about this topic in my earlier mailing of “**Seerat Hazrat Mirza Rafi Ahmad**”. As far as damage to Jamaat-a-Messiah Maud is concerned, it is quite evident from the dream of Syedna Mahmood that in 1427 Hijri there will be complete discord and to rectify the situation there will be coming of a person having affinity with Syedna Mahmood. Though Administrative Khilafat is present at this time, but it is this Second coming of Syedna Mahmood that this humble writer is calling to attention for reformation, but the Nizamis’ leadership is resisting this effort. Thus a verbal statement attributed to Syedna Mahmood does not deserve to be presented as evidence to contradict against Quranic teachings, Hadith, writings of Hazrat Messiah Maud (as) and even Syedna Mahmood’s own writings.

### **Hazrat Messiah 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 Messiah Maud (as) had explained in his book *Noor-ul-Haq, Roohani Khazain, 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 Sunnat-ullah anoints a successor to Holy Prophet (Pbuh) 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 Messiah 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 Messiah Maud (as). Furthermore, 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 brought to his attention in a proper manner, but the Nizam spread this false belief in Jamaat and disobeyed the advice of Hazrat Messiah 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 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 reformations that are necessary to correct the distorted beliefs. This letter is also a link in a series of such attempts.

### **Explanation of Second Manifestation:**

Disciple Khalifa I, Hazrat Hakim Nooruddin had explained this matter as stated in *Badar, 1913, 23 May* "**Khulfa, Nawab's, Reformers (Mujadidin); they were all the second manifestations**". This explanation is similar to the statement by Hazrat Messiah Maud (as) on *May 1<sup>st</sup> 1908 and is recorded in Malfoozat, Volume 5*, "**Khulfa and Mujadadeen 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.

### **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 monarchial 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 (PBUH) 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 (pbuh). It is said that after the passing of the Holy Prophet (pbuh), 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 Messiah Maud (as), Khilafat on the pattern of Prophethood was once again established. Thus implying that the Khilafat established on May 27<sup>th</sup> 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 Messiah 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 Messiah 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 (pbuh) in the form of Khalifa's for only thirty years, and therefore if the world gets destroyed, it is of no consequence.**" *Roohani Khazain, volume 6, page 353*. Hazrat Messiah Maud (as) has proved in his book "*Shaadat-ul-Quran*" through Quranic teachings and hadith that the Khilafat of the Holy Prophet (pbuh) will last till the Day of Judgment. The anointing of the Mujadadeen is a permanent arrangement by the Almighty to continue the blessings of the Holy Prophet (pbuh) till the Day of Judgment. Hazrat Messiah 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 Nizami's of this hadith is invalid. Instead Hazrat Messiah 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 Messiah Maud (as), it is necessary to present another hadith.

It is been narrated by Hazrat Adbullah-bin-Masood that the Holy Prophet (PBUH) 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 Khalifas 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 Mujadids in the coming centuries even though this is a clear contradiction with the Holy Quran, Hadith, and statements of Hazrat Messiah Maud (as). He established these false beliefs in the Jamaat and thus we now require reformation. This clearly establishes that Khilafat after Hazrat Messiah Maud (as) had started on the pattern of Prophethood but non-disciples who are accepting oaths of allegiance after Syedna Mahmood are not on path of Prophethood as they have not accepted Hazrat Mirza Rafi Ahmad as the reformer of the 15<sup>th</sup> century.

To elaborate on the real meanings of this hadith, I would like to refer Quranic teachings & explanation of hadith by Hazrat Messiah Maud (as) about the time period of Holy Prophet (pbuh) and his Khalifas and then Ummati Prophethood of Hazrat Messiah Maud (as) and the time period of his (Hazrat Messiah 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's. Then the second period started with the advent of Hazrat Messiah Maud (as) and this was the time of grace. Hazrat Messiah 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 Jumma. So this is the reality of this above mentioned hadith concerning path of Prophethood.

### **Turn of Century:**

The Almighty has been sending Reformers at the turn of every century and this is His never-changing Sunnat. Reformers shall also be coming in Hazrat Messiah Maud's (as) Jamaat till the Day of Judgment. Hazrat Sahibzada Mirza Rafi Ahmad Sahib is the Reformer (Mujadid) for the fifteenth century Hijri and assistant to Hazrat Messiah Maud (as) and was sent for his support from the heavens. It is obligatory to accept every Reformer. It is also obligatory on the Khalifa of the time to accept the Reformer and to derive the benefits of the new Quranic teachings that are taught by the Almighty to the Reformer. Periodically there is a need for the reminder of the Truth and Tauheed, and the Almighty anoints Reformers to do so. There is an extreme need for adopting pure Tauheed. In this day and age, heavy emphasis is placed on material things and unfortunately Hazrat Messiah Maud's (as) Jamaat is so awestruck with the Nizam that they are afraid to even speak the truth when they hear commands that are contradictory to statements from the Almighty and statements from the Holy Prophet (PBUH). This can be for a multitude of reasons, such as to protect their worldly respect, not to lose their Jamaat offices, preventing cancellation of their Wills, afraid of being expelled from the Nizam. Along with a host of other social problems that can be inflicted upon individuals by the Nizam. This fear causes them to stay quiet and be captive of this Nizam so much so that some people are more afraid of the Nizam than the Almighty! The Almighty has raised me to bring attention towards establishing pure Tauheed and to bring attention to the fact that the Nizam is for the service of the people and not for advocating beliefs contrary to Shariat and holding the people captive to the same.

### **Attention to the Rank**

Any statement that contradicts the Holy Quran, Hadith and sayings of Hazrat Messiah Maud (AS) deserves to be rejected. It is of no value even if such a person is considered very pious, holy and learned by the general public. Hazrat Messiah Maud (AS) states “**Infidelity, extraneous innovation, superfluous extensions, and irreverence found their way in Islam when the words of a single individual were given as much importance as only the word's of Allah i.e. Holy Quran deserves.**” (*Malfoozat Volume VI Page 26*)

### **Love for All Hatred for None**

Without giving much thought, the above slogan has become prevalent in the Jamaat. Especially in the western world where big posters depicting this slogan are prominently displayed. This does not conform with the Sharia and is a forbidden act because according to Hazrat Messiah Maud (AS) “**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 very subtle difference**” (*Noor-UI-Quran, Volume 2, Page 38*). Hazrat Messiah 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*). The displaying of this slogan should be promptly ceased.

### **Consultation of believers in the election of Khalifa:**

Spiritual Khilafat (Divine) or administrative Khilafat is promised by the Almighty to the believers. During the election of Khalifa IV in 1982 the point was raised by Ayub Ahmadiyyat that during the election of a Khalifa, consultation of general members should be included in some known manner. Because the rules and regulations established in 1956 by Syedna Mahmood to elect the Khalifa were only for the selection of Khalifa III. That

Khilafat election committee was comprised of sons of Hazrat Messiah Maud (as), many companions of Hazrat Messiah Maud (as), and the eldest sons of the companions of Hazrat Messiah Maud (as). Many members of this election committee had since passed away by 1982 and it was the right of the believers to be consulted in the election of their Khalifa via their elected representatives.

Twenty five years have passed since 1982 and the rules and regulations of 1956 have become completely irrelevant. Now that the Jamaat has spread out to many countries of the world, it is imperative that in the future, Jamaat members from different countries and regions be included via their representatives based on their numbers so that guidance dispersed by the Holy Quran can be truly implemented and that we earn Allah's pleasure.

### **Awareness of deception in spiritual matters:**

Hazrat Messiah Maud (as) has stated **"Deception is when some impurity is covered with something pure, i.e. copper is covered with plated gold, and deception has been present since the beginning of times. No one is free from pretence and deceit. Goldsmiths do it. Deception is as prevalent in spiritual matters as it is in worldly affairs."** (*Malfoozat volume 1, Page 445*)

This humble author who is the second coming of Mahmood would like to clarify that the fundamental faith bestowed by the Holy Quran, Holy Prophet (PBUH) and Hazrat Messiah Maud (as) is that at the turn of every century the Almighty anoints a Reformer, Messenger in the Ummah as a spiritual Khalifa and it is incumbent upon every person to identify them and believe in them. It is spiritual deception when those leaders of the Jamaat who refute this belief and still declare themselves to be on the path of Prophethood.

### **Business Practice of Publishing Pictures**

Hazrat Messiah Maud (as) had prohibited the publications of pictures for business purposes in his book *Brahin-Ahmadiyya Volume 5, Page 366* because this initiates Shirk. Hazoor's intention for his own pictures was for the aid of physiognomy experts as it will assist them in identifying him and they may accept him. But now life size pictures of everyone with Nizami's encouragement are being displayed in Jamaat centers and people worshipping seems to have been started. This activity does not conform with Sharia and should be abolished forthwith.

### **Hazrat Messiah Maud (as) teachings regarding Chanda (Subscription)**

Hazrat Messiah Maud (as) states **"According to your situation fix an amount for yourself that you will pay every month as a promise and you will fulfill this obligation easily, barring there is some extraordinary event..."**

**I can not fix any amount for this service as an obligation on you. So that your services are because of your own happiness and not by compulsion because of my saying so".**

The above mentioned statements by Hazrat Messiah Maud (as) are clearly evident. Though it's probably based on good intentions, but Chanda collection according to a fixed percentage is contrary to the teachings of Hazrat Messiah Maud (as), and it should not be happening. The right that was not granted to Hazrat Messiah Maud (as) by the Shariat cannot be granted to any follower of Hazrat Messiah Maud (as) either (till the Day of Judgment). When required, encouragement should be provided for Chanda payments and the model of Syedna Abu Bakar (RA) should be emulated to motivate and entice the Jamaat membership - but the Jamaat should not collect Chanda as a tax. It is not the intention or insinuation of this humble writer that Jamaat members should decrease their level of sacrifices. Rather, I am personally inclined towards the model displayed by Hazrat Abu Bakar, but we should strive to achieve our objectives within the boundaries specified by Shariat. The spirits of the Jamaat's Buzurgs (Elders) that had hitherto inadvertently initiated this percentage demand for Chanda Aaam (General Subscription), will be pleased that I am presenting Hazrat Messiah Maud's (as) teachings in this matter. It surely would not have been their intention to deliberately implement a practice that is in contradiction to Hazrat Messiah Maud's (as) teachings. Though it must have happened inadvertently, but going forward the whole Jamaat should follow the true teachings of Hazrat Messiah Maud (as).

### **Targets for Oath of Allegiance(Baits)**

Target numbers set for new conversions (Baits) are against the religious spirit. Obviously, the results of this exercise are unsatisfactory and it has been proven by the events that have unfolded. Some sycophant and phony people with deceptive intentions provided dubious pledge numbers and this drama went on for a few years. You all are aware of this.

There is need for some more reformations but InshAllah I'll address at some other time with the Almighty's blessing.

**Humble Writer, Ghulam Ahmad - Assistant to Ayyub Ahmadiyyat, Mahmood Sani**