



*In the name of Allah, the Gracious, the Merciful*

*We praise Him & salute His Noble Messenger and His servant the Promised Messiah*

## **Three Points Worthy of Consideration**

(by Mr. Nasir Mansoor)

### **(1) Prophecy of Second Advent of Hadhrat Khalifatul Masih II (r.a.)**

In the book **Roya wa kashoof Syedna Mahmood** (Dreams and Visions of Syedna Mahmood) there is a dream of Hadhrat Khalifatul Masih II recorded as #390 in which he sees himself having come back in the world for a second time. This dream is also narrated in Al-Fazl dated April 3<sup>rd</sup>, 1946. I would encourage Ahmadis to read this dream in order to understand the current state of affairs in our Jama'at.

In this dream, Khalifatul Masih II meets a handful of Generals who he says are leading the Ahmadis astray from the right path. He tries to correct them but they do not listen. An argument ensues and the Generals begin to fight Khalifatul Masih II but are unable to do him any harm. Khalifatul Masih II is wielding a very long sword in the battle. He notices that the Generals understand what he is preaching but are fearful of losing their positions in the Jama'at and instead they want him to blindly follow the path that they have fabricated for the Jama'at. There are only a few individuals who are with Khalifatul Masih II at his side. Eventually, the Ahmadis accept Khalifatul Masih II in unison and begin to follow his leadership while the Generals have been totally removed from the scene.

This dream indicates that a struggle or battle would eventually occur within the Jama'at due to the corruption of the leadership. Those who say that we are on the right path because we have a Khalifa cannot explain the existence of this dream of Khalifatul Masih II (r.a.). The most important thing to understand here is that there is a claimant to this prophecy of Mahmood Sani. That is, a person claims that the spirit of Syedna Mahmood has descended upon him in accordance with these prophecies in order to correct the wrongs that are occurring in the Jama'at. Furthermore, this claimant arrived in the year 1427 AH (2006 AD) which is exactly one of the possible years indicated by Khalifatul Masih II (r.a.) himself. This person who is Mahmood Sani – Chaudhry Ghulam Ahmed Sahib of Karachi – was completely devoted to the Mujadid and Imam-uz-Zaman of the 15<sup>th</sup> century during his lifetime and also has special affinity with him. He has strong signs and extremely powerful arguments supporting him that are like a long sword and he is easily defeating the attacks of the Generals who are misleading the Ahmadis and who have been doing so for quite some time now. He also has a few devoted Ahmadis who are with him at his side supporting and promoting his mission.

There is also another dream which relates to the second advent of Hadhrat Khalifatul Masih II and applies to the current situation. This is recorded as dream #456 in the same book "**Dreams and Visions of Syedna Mahmood.**" The Urdu and English renderings of both dreams are available online at <http://www.GreenAhmadiyyat.org>

## **(2) Currently Required Reforms according to Hadhrat Ayyub-e-Ahmadiyyat (a.s.)**

Throughout his life, Hadhrat Ayyub-e-Ahmadiyyat (a.s.) tried to establish the **Touheed** i.e. the unity of Allah the Exalted & tried to correct the wrongs that were occurring in the Jama'at during the third and fourth Khilafat (and which have continued till today) to the best of his ability. Alhamdulillah, some of his speeches & his letters to Chaudhry Ghulam Ahmed Sahib and his sayings during early 1960's until his death in 2004 are available for all Ahmadis to read and ponder over. From those documents I will present a few of the reforms that are required according to Hadhrat Ayyub-e-Ahmadiyyat (a.s.).

### **(i) Regarding the faith of advent of a Mujadid at the turn of each century**

In Islamic Ummah there has been ever since the belief that at the turn of each century Allah the Exalted has been descending a Mujadid for reformation of the faith. But in Jama'at after 1968 opposed to it this creed was promoted that in future Mujadidin will not come. Hadrat Ayub-e-Ahmadiyat dispelled this un-Islamic false creed. Hence, he further wrote about it in the exposition of verse 20 of Surrah Al-Qayamah as follows:

*"Thus the promise made by Allah the Exalted for the protection not only included safeguarding the apparent words but also the latent knowledge & wisdom as said "We ourselves have sent down this Exhortation & will most surely safeguard it". Hadrat Masih-e-Maud AS has arguably proved that in this protection was also the promise of safeguarding Quranic knowledge that was fulfilled with the sending of Mujadidin, Mohadaseen i.e. Messengers and **will be fulfilled in the future** as well. The hadith of Mujadidin is subservient to and in explanation of verse "We ourselves have sent down this Exhortation & will most surely safeguard it".*

### **(ii) Regarding Ameer-ul-Mu'mineen**

"After 1965 this notion was started to be promoted in various ways & at different occasions by various Nizamis of Jama'at that whosoever is the Khalifa (apparent) he is necessarily supreme over all others present; in knowledge of Holy Quran. This matter was raised once in the presence of Hadhrat Mirza Rafi Ahmed Sahib. He said it is not essential to believe like that. **Allah the Exalted may grant the supremacy in knowledge of Quran to whomsoever He pleases**" [Biography IV #15]

Allah may bestow such blessings on whomsoever He pleases and is not limited in how He distributes this spiritual wealth.

**(iii)** "It was reported about an Ahmadi person that he expresses differences with Hadhrat Masih-e-Maud (a.s.) in a certain matter. On this he said that **one can express difference with Hadhrat Khalifa II**

**or even with Hadhrat Khalifa I but for an Ahmadi person to express difference with Hadhrat Masih-e-Maud (a.s.) is unacceptable”** [Biography IV #87]

The most important thing is that we must obey Allah and His Messengers without any question and therefore instead of disagreement and objection we should seek knowledge and wisdom. Regarding Ameer-ul-Mu'mineen and others in authority over us, if we have any difference we should look for guidance from Allah and the Holy Prophet (s.a.w.) and are allowed to disagree.

**(iv) Regarding Officeholders & Missionaries**

- (a) “During these years in some members of the Jama’at it had become their habit that during their meetings and discourses instead of basing their argument with reference to a reasonable proposal on the basis of Ma’roof i.e. Holy Quran & Sunnah, they would promptly want to reject it by citing some saying or proposition of Hadhrat Khalifatul Masih II opposed to it in their consideration and thus wanted to close the subject under discussion. He always discouraged and dispelled citing that **Ma’roof is the fundamental criteria and hence must focus on it**. He censored such an attitude and remarked that these people do not allow the use of their brain and do not appreciate any proposal for improvement. They want people to shut their mouth and want to put guards against pondering and thinking” [Biography IV #11]

The word Ma’roof is mentioned in our bai’at as well as in our auxiliary pledges and we should pay close attention to it. Our allegiance is ultimately to Allah through acting upon His Word the Holy Quran as well as to His Prophet (s.a.w.) by following his Sunnah. From this we can make much progress in even worldly affairs.

- (b) “He observed that whatever concerns the affair of the Jama’at and decisions taken for Jama’at should be very clear and not vague. **Mere hinting and expecting action is not in accordance with Sunnah”** [Biography IV #37]

An example of such a vague statement is the slogan “Love for All, Hatred for None” and Mahmood Sani has drawn attention that as per teachings of Hadhrat Masih-e-Mad AS such a slogan is contrary to the teachings of Islam.

- (c) “I accompanied him during his journey to his farm lands in Sindh & was driving the car. He was quietly engaged in Tasbih, Tahmeed & Darood very absorbingly. Then he broke his silence & **with a painful voice said about the prevalent conditions of Jama’at that all has become Batil (false), there is a need to set right the Qibla”** [Biography IV #103]

This was the unfortunate situation the Jama’at found itself in during the time of the fourth Khalifa and therefore we need to be reminded that the correct Qibla is the Holy Quran and the Holy Prophet (s.a.w).

- (d) He was on a visit to Karachi & in a meeting the topic of the discussion was that when minority tries to control the majority & ride over their shoulders what can be its consequences? He observed that the way Jews by controlling American government to achieve their objectives in Palestine are thus creating problems for the American majority then one day when they get tired of this then the consequences may be similar as to what happened in Germany. **He further**

**said that our Jama'at people in authority after the 1970 elections should not have tried to ride on the shoulders of government of the majority**

[Biography IV #114]

**(v) Regarding Ahmadis in general**

- (a) "It was occasion of annual convention. Some guests were present at his residence. In order to serve them tea I volunteered myself to prepare cups of tea & poured tea water in a cup. A young Baloch Murabi who was among the guests intervened & said I should have first put milk into the cup as Hadhrat Khalifatul Masih II liked that tea be prepared that way. When he (Mian Sahib) heard about this advice he corrected him and said that it is not obligatory. Anybody can prepare tea by any matter he may prefer. Note: I learned from this education that only the Holy Prophet SAW holds such status & role model completely. No other person should be given this status" [Biography IV #33]

Once again, we are all obligated to follow the Sunnah of the Holy Prophet (s.a.w.) to the best of our ability. Maybe through the near ones of Allah who are perfectly devoted to the Holy Prophet (s.a.w.) we are able to have a glimpse at the character of the Holy Prophet (s.a.w.) and therefore are attracted to those people. But we should advise each other to follow the Holy Prophet (s.a.w.) and it is not necessary to do so for any other person.

- (b) "During the proceeding of Samdani Commission Khalifatul Masih III was also summoned. In his view it was essential that on this occasion the confident brothers of Khalifa the Third should accompany him during these proceedings. Incidentally there was a discord on some personal matter between Khalifatul Masih the Third & one of his confidant brothers; hence he did not accompany him to Lahore. Hadhrat Mian sahib told me that when he learnt about this I properly expressed & made efforts & drew attention that **under such circumstances the interest of Jama'at should be considered supreme & even if this brother of mine has to wash the feet of Khalifa III as a sign of conceding to give up discord; he must do it**" [Biography IV #43]

We should remove all personal differences with the Imam of the Jama'at as well as officeholders for the sake of unity of the Jama'at. We should seek to kill our ego but in terms of matters of faith, we must uphold the teachings of Islam and preserve the Unity of Allah under all circumstances.

- (c) "He was staying in Quetta in my residence as my guest. He shared with me that Jama'at authorities hear the same accusations from Non-Ahmadis of which they impute me (Mirza Rafi Ahmad). He further said that **the sense of honor & succor which Allah the Exalted has for His Messenger it is not necessary God may help his Jama'at in the same way. For the Jama'at it is a condition that they follow the Messenger & perform righteously if they desire to secure His help**"

[Biography IV #50]

We must realize that Allah has made a promise to those who believe and do good works. The promises made to a Messenger of Allah can only be realized through his true and devoted followers, that is, those who believe in his teachings as well as act upon them. If we deviate from the teachings of the Messenger, why should Allah fulfill His promises made to the Messenger through us?

- (d) "He said there is no such thing (article of faith) as Iman bil Khilafat i.e. faith in Khilafat. Also, the term 'Aalmi Bait' (Global Bai'at) is futile"

[Biography IV #120]

These things have been invented during the fourth Khilafat and are part of the reason why there is a need to correct the Qiblah.

Other claims, required reforms, teachings, advice, dreams and revelations of Hadhrat Mirza Rafi Ahmad Sahib (a.s.) may be found at <http://www.GreenAhmadiyyat.org>

### **(3) Accepting Hadhrat Ayyub-e-Ahmadiyyat (a.s.) – an Obligation of every Believer**

According to Hadhrat Masih-e-Maud (a.s.), we have faith that Allah has always been sending His Messengers and Prophets in the Ummah of the Holy Prophet (s.a.w.). This does not contradict the Khatm-e-Nabuwwat of the Holy Prophet (s.a.w.). Instead, it is a strong proof of the resemblance this Ummah has with the Ummah of Hadhrat Musa (a.s.). But we should realize that the advent of Hadhrat Masih-e-Maud (a.s.) does not mean the end of the Khilafat of the Holy Prophet (s.a.w.). This is unlike the case of Hadhrat Isa (a.s.) who was the absolute last Khalifa of Hadhrat Musa (a.s.). These Messengers and Prophets by way of reflection will continue to come in the Ummah till the day of resurrection. This is the correct teaching of Islam as expounded by the Holy Quran, the Holy Prophet (s.a.w.) and Hadhrat Masih-e-Maud (a.s.). It is an obligation therefore that every believer accepts Hadhrat Mirza Rafi Ahmad (a.s.) who is the Mujadid of the 15<sup>th</sup> century and is the Ayyub who was sent to assist Hadhrat Masih-e-Maud (a.s.).

Allah has repeatedly stated in the Holy Qur'an that it is an obligation to accept all of His Messengers and Prophets. Allah the Almighty says in the Holy Qur'an:

“O ye who believe! believe in Allah and His Messenger, and in the Book which He has revealed to His Messenger, and the Book which He revealed before it. **And whoso disbelieves in Allah and His angels, and His Books, and His Messengers, and the Last Day, has surely strayed far away**” (4:137).

So here the believers are told that they should not disbelieve in any Messenger of Allah. Belief in His Messengers is the fourth article of faith in Islam. Hadhrat Ayyub-e-Ahmadiyyat (a.s.) had remarked that belief in Khilafat [apparent] is not an article of faith. This false belief has been spreading in the Jama'at and it is necessary to dispel it with the truth. Allah also says:

“Allah would not leave the believers as you are, until He separated the wicked from the good. Nor would Allah reveal to you the unseen. But Allah chooses of His Messengers whom He pleases. **Believe, therefore, in Allah and His Messengers.** If you believe and be righteous, you shall have a great reward” (3:180).

It is recorded in Malfoozat that Hadhrat Masih-e-Maud (a.s.) said “The advent of a Mujadid at the turn of every century is but an ordeal (trial) from the Almighty.” This verse explains that when the Messenger comes, it is a trial because the people want someone else to be the Messenger and therefore will not accept the one whom Allah has chosen. Likewise, the purpose of the trial is to test the believers of their faith and to separate the righteous and truthful from the false and wicked people. By believing in the Messenger, the believers will be recipients of a great reward from Allah.

The Holy Prophet (s.a.w.) is reported to have said “He who dies in a condition that he has not recognized the Imam of the age dies a death of ignorance.” It means that Messengers will continue to come in

every century and it is an obligation to accept the one who is appointed for that century, otherwise that person dies like an ignorant one. Hadhrat Masih-e-Maud (a.s.) has reinforced this obligation so many times in his writings. I will present two references here under;

- (a) "It should also be made plain that corresponding to these words is the Hadith in which the Holy Prophet Muhammad says: "He who does not recognize the spiritual guide \*Imam+ of his time, he dies a death of ignorance", i.e. as the spiritual guides continue to appear in each age, **those who do not acknowledge them will die the death akin to the death of disbelievers.**" (Roohani Khazain vol VI page 344)
- (b) "This is a reply to the point raised by some ignorant people who ask, 'Is it obligatory upon us to acknowledge the Saints?' God says that certainly it is obligatory, and **those who oppose them are transgressors, if they die in the state of opposition.**" (Roohani Khazain vol VI page 339)

Therefore it is clear here that to believe in the Mujadadeen (Spiritual Khulfa) /Messengers / Prophets / Khulafa is a requirement from every believer and nobody is above this commandment of Allah the Exalted.

Other important Hadith and writings of Hadhrat Masih-e-Maud (a.s.) as well as sayings of Hadhrat Ayyub-a-Ahmadiyyat (a.s.) about this topic are also available online at [www.GreenAhmadiyyat.org](http://www.GreenAhmadiyyat.org)

May Allah always keep us on the right path, ameen.