

THE KHILAFAH
IN THE
AHMADIYYA MOVEMENT
A BRIEF REVIEW



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A Comparative Study

BELIEFS OF THE TWO SECTIONS OF THE AHMADIYYA MOVEMENT

Lahore Section

1. Muhammad (may peace and blessings of Allah be upon him) is *Khatam al-Nabiyyin*, the interpretation of which is that he is the greatest and *last* of all the prophets.

2. The Holy Quran is the final *Shariah* (code) for the world.

3. No prophet, whether new or old, shall come after the Holy Prophet Muhammad.

4. Mirza Ghulam Ahmad of Qadian was not a prophet but a *Mujaddid* (Reformer) and Promised Messiah and Mahdi in Islam.

5. Mirza Ghulam Ahmad never changed his claim, views or definition of prophethood in 1901 with the Publication of *Ek Ghalati ka Izala*.

6. Belief in the advent of Mirza Sahib as a *Mujaddid* is not essential for becoming Muslim but his acceptance is necessary in the interest of progressive Islam.

7. Any one who professes faith in the Kalima - *La-ilaha illa llahu Muhammad ur Rasul Allah* (there is only one God and Muhammad is His Apostle) — is a Muslim and not a *kafir*.

Qadian Section

1. Muhammad (may peace and blessings of Allah be upon him) is *Khatam al-Nabiyyin*, the interpretation of which is that he is the greatest though not last of all the prophets.

2. The same.

3. Prophets may come after the Holy Prophet Muhammad.

4. Mirza Ghulam Ahmad was a prophet as well as Promised Messiah and Mahdi in Islam.

5. The first written evidence of the change of belief with regard to prophethood was the poster *Ek Ghalati ka Izala*.

6. Belief in the mission of Mirza Sahib as a prophet is essential for becoming Muslim.

7. Any one, who does not believe Mirza Ghulam Ahmad of Qadian to be a Prophet, is a *kafir*.

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A Comparative Study

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8. It is permitted to say prayers behind any Muslim Imam provided he is not guilty of dubbing other Muslims *kafirs*.

9. Marriage relations with non-Ahmadis are permitted.

10. After the Holy Prophet Muhammad (peace and blessings of Allah be upon him) Wahi-e-Nabuwat has ceased, only Wahi-e-Walayath (Saintly revelation) is continued. Hazrat Mirza Sahib's revelation was Wahi-e-Walayath and not Wahi-e-Nabuwat.

11. The Founder of the Lahore Section was Maulana Muhammad Ali, M.A., LL.B. Translator of the Holy Quran into English, a companion and disciple of the Founder of the Movement.

12. The members of this section call themselves Ahmadis, and are generally known also as Ahmadis or Ahmadis of Lahore Movement.

8. It is not permitted to say prayers behind any Imam who does not recognise Mirza Ghulam Ahmad's claims.

9. Marriage relations with non-Ahmadis are not permitted.

10. After the Holy Prophet Muhammad (peace and blessings of Allah be upon him) Wahi-e-Nabuwat is continued. Hazrat Mirza Sahib's revelation was Wahi-e-Nabuwat.

11. The Founder of the Qadian Section was Mirza Bashir-ud-Din Mahmud Ahmad, who was the son of the Founder of the Movement and was a youngman in his teens at the time of his noble father's death.

12. The members of this section call themselves Ahmadis, but are generally known as Qadianis.

THE KHILAFAH IN THE AHMADIYYA MOVEMENT

A BRIEF REVIEW

Variety of Meanings of Khilafah

In determining the nature of any khilafah (or “successorship”) to the Promised Messiah (peace be upon him), one has to bear in mind the wide variety of significances attached to this term, so that the meaning appropriate to the proper context may be chosen.

1. One khilafah is that of Adam, which is really the viceregency of mankind, mentioned in the Holy Qur’an in the words: “I (God) am going to place in the earth a ruler (khalifah)” (2:30).
2. Then there is the khilafah which consists of both prophethood and kingship, as that of David:
“O David, we have made you a ruler (khalifah) in the land” (38:26).
3. The khilafah of the Righteous Caliphs (i.e. Abu Bakr, ‘Umar, ‘Uthman and ‘Ali) and of the mujaddids (Divinely appointed Reformers) according to the “successorship” verse (24:55) of the Holy Qur’an and the tradition about judaddids; the Promised Messiah also being included here.
4. The khilafah of the idolators of Makkah mentioned in the Holy Qur’an in the words:
“and He makes you successors (plural of khalifah) in the earth.”
5. The khilafah of kingship which followed the Righteous Caliphate; e.g. the rule of the Banu Umayyah or the Banu ‘Abbas.
6. The khilafah as prevailing in the various orders of the Sufis; e.g., the khilafah in the Naqshbandiyyah, Chishtiyyah and Qadiriyyah orders. This is known as khilafah to the Shaikhs (i.e. successorship to spiritual leaders), and still continues among the Sufis.
7. The khilafah which Hazrat Mirza Ghulam Ahmad has termed the “Anjuman” (or association) in the words:
“The Anjuman is the successor to the Divinely-appointed khalifah” (see Al-Wasiyyah).
8. The khilafah which obtains among the Roman Catholics in the form of the Papal succession. This was referred to by the late head of the Rabwah community, Mirza Mahmud Ahmad, in his speech on the “TRUE Islamic Khilafah” at the 1956 annual gathering of his community.

Thus the word Khilafah has many significances. It has been used for: man’s viceregency of God, successorship to the prophets, successorship to mijaddids and spiritual leaders, the inheriting of rule by one people from another, the Papal

succession, and the son's succession to the father. So the meaning of this term (khilafah) is determined by the context in which it is used.

We now deal briefly with the spiritual khilafah (or 'successorship') to the Holy Prophet Muhammad and to the mujaddids and spiritual leaders after him.

Spiritual Successorship in Islam

By studying the 1400-year long history of Islam, one finds that, since the beginning of this religion, there have existed two kinds of spiritual khilafah: firstly, the khilafah according to the successorship verse (24:55) of the Holy Qur'an and to the hadith about the advent of mujaddids; and secondly, the successorship which the mujaddids and Spiritual leaders have themselves instituted to continue after them. In other words, one kind of khilafah is successorship to the Holy Prophet Muhammad (may peace and blessings of Allah be upon him) as according to verse 24:55 of the Holy Qur'an — this is perpetual — and besides this there is successorship to various mujaddids and spiritual leaders. History also shows that in the spiritual orders that have been founded in every age by the Shaikhs (spiritual leaders), there have always existed the twin arrangements of taking a pledge to enter the order (bai'at) and spiritual succession (khilafah).

Persons who become khalifahs under the Quranic verse 24:55 are known as khalifahs of the Holy Prophet Muhammad. These include Abu Bakr, 'Umar, etc, who are called the Righteous Caliphs, and after them the mujaddids of every century. All such persons are successors and khalifahs of the Holy Prophet Muhammad (may peace and blessings of Allah be upon him), and it is these that have been mentioned by Hadzrat Mirza Sahib in his book Shahadat al-Qur'an.

On the other hand, those persons who are successors to some spiritual leader or mujaddid are known as khalifahs of the spiritual order, or movement, in question. They bear no relation to the Righteous Caliphate, nor are they khalifahs under the Quranic verse 24:55.

Thus, in the fourteenth century Hijrah, the khalifah appointed by God according to the Quranic verse on successorship, and the mujaddid according to the tradition about Divine Reformers, is Hadzrat Mirza Ghulam Ahmad (peace be upon him). And after him, the twin arrangements (of bai'at and khilafah) instituted in the Ahmadiyyah Movement, on the lines of the previous spiritual orders, are based on the Founder being a mujaddid and shaikh. These arrangements are not in the least connected with the Righteous Caliphate, as Hadzrat Mirza Sahib has himself elaborated.

What kind of khilafah was agreed on after the Promised Messiah's death?

After Hadzrat Mirza Sahib's death the Ahmadiyyah community agreed unanimously on two points; The first concerned the rank and status of Hadzrat Mirza Sahib — that he was a mujaddid — and the second related to successorship after

him. As to the first point, the headstone fixed over the Founder's grave, by order of Maulana Nur-ud-Din Sahib and with the agreement of the whole community, had written upon it the following inscription:

“Janab Mirza Ghulam Ahmad Sahib Qadiani.

Squire of Qadian. Promised Messiah. Mujaddid of the fourteenth century. Date of death: 26 May 1908”.

How abundantly clear it is from this inscription that the grace was that of the mujaddid of the fourteenth century! If Hadzrat Mirza Sahib was not a mujaddid, why was it so written on the headstone? If he had belonged to the category of prophets then the headstone would have read nabi (prophet), not mujaddid. Thus the first point on which the whole community agreed after the Founder's death was that he was the mujaddid of the fourteenth century

However, as these words were in open contradiction to the doctrine of the prophethood of the Founder, as coined by the late Mirza Mahmud Ahmad Sahib, the headstone was changed some years later to omit the words “mujaddid of the fourteenth century”. This alteration of the headstone is admitted in the Rabwah community's newspaper Al-Fadl of 15 September 1936.

As the status of Hadzrat Mirza Sahib — that he was a mujaddid — was established at that time from the writing on the headstone, it is clear that the khilafah, or successorship, on which the whole Ahmadiyya community then agreed was only khilafah to a mujaddid, not to a prophet.

The Promised Messiah was mujaddid for both Shari'ah and Tariqat

No one can deny that, after the era of the Righteous Caliphate, the Sufis and the followers of Tariqat rendered great services to the cause of Islam, besides the invaluable work of the jurists and others who expounded the formal aspects of the religion. The spread of Islam in the Indian sub-continent and other countries is due to the Sufis who had instituted means both for the spiritual reform of the Muslims and for propagating Islam. They effected spiritual purification in their followers through bai'at (pledge taken when entering the order, to give up evil and lead a righteous life), while for the propagation of Islam they established a network based on sacred shrines spread in many countries. And their disciples made financial donations for the work of preaching Islam.

However, with the vicissitudes of time, this framework lost its original spirit, and it degenerated into rituals and un-Islamic innovatory practices. The taking of bai'at continued to prevail, but it became totally devoid of its spiritually cleansing effect. The donations of the disciples, spent previously on the propagation of Islam, now took the form of personal gifts for the spiritual leaders, from which no benefit accrued to the cause of Islam or the Muslims. By the present age, all these spiritual orders had become totally devoid of spirituality, and did no useful work for Islam.

So, just as the mujaddid of the fourteenth century was appointed by God as reformer of the formal aspect of Islam (Shariah), so also was he raised as reformer of the spiritual aspect (Tariqat). As reformer of the Tariqat, Hadzrat Mirza Sahib instituted in the Ahmadiyya Movement the same two-pronged spiritual arrangement of bai'at and propagation of Islam as had originally existed with the Sufis. But he kept this arrangement clear of the rituals, ceremonials, and un-Islamic innovations that had afterwards been introduced into the Sufi orders, and based it on purely spiritual lines as required by the Holy Prophet Muhammad, (peace and blessings of Allah be upon him), being as he was the reformer of the Tariqat as well as of the Shariah. He himself has written:

“This humble servant is the mujaddid for both the Shari'ah and the Tariqat” (Letter in the newspaper Al-Hakm, 24 June 1900).

Just as he solved issues in the Shari'ah, so did he unravel the riddles of the Tariqat. Hence his use of the terminology of Sufiism (terms such as *zill*, *buruz*, *wahy wilayah*) should be given the same interpretation that it has borne throughout Muslim history so that there is no misunderstanding regarding his rank and status, and the world can see clearly the true position of the Promised Messiah.

Successorship to Hadzrat Mirza Sahib.

It has been mentioned above, that, due to the ravages of time, all kinds of un-Islamic practices had crept into the systems of succession in the Sufi orders. The spiritual leader would bestow the mantle of khilafah upon some favourite disciple, who would then be entitled to take people into discipleship and receive gifts from them. Gradually, these orders had become totally devoid of spirituality. So, among the matters of the *Shari'ah* and the *Tariqat* that Hadzrat Mirza Sahib came to reform and restore to purity, there were the above-mentioned practices about successorship. Abolishing all the later innovations and corruptions, he put before the world the Ahmadiyyah Movement as a spiritual organisation of the highest grade. He divided the organisation of the Movement to prevail after him into two aspects: the arrangements for bai'at (initiating new entrants into the Movement) or spiritual succession; and the administrative and financial arrangements.

A. Arrangements for bai'at

Hadzrat Mirza Sahib gave the following instructions to his followers:

- i. “After me, the righteous elders of the Community should administer the bai'at in my name”;
- ii “Such persons should be chosen by agreement among the faithful. So, about whomsoever forty faithful agree as being suitable for administering the bai'at from people in my name, he shall be authorised to administer the bai'at. And he should make himself a model for others”.

(*Al-Wasiyyah*, or *The Will*, published 1905/1906).

The khilafah for administering the bai'at after him, as required by Hadzrat Mirza Sahib's Will, and with regard to which the whole Community then agreed, was exactly that defined in the above two clauses. And after the Promised Messiah's demise all Ahmadis took the above words of *Al-Wasiyyah* as defining the concept of spiritual khilafah in the Ahmadiyyah Movement. When this pamphlet was first published, and the late Khwaja Kamal-ud-Din read these two clauses, he said to the Promised Messiah that such an arrangement would lead to "a khalifah in every village." The Promised Messiah replied:

"What is the harm in that? They would be enlarging the Community. The administration we have handed to the Anjuman."

Till 1914, even those who later supported Mirza Mahmud Ahmad took the above to be the significance of these two clauses, not even remotely connecting this khilafah with the Righteous Caliphate (of Hadzrat Abu Bakr etc.). Thus in 1913 the Ansar-Allah of Qadian wrote:

"We first find the khilafah mentioned in *Al-Wasiyyah* in the words: 'After me, the righteous elders of the Community should administer the bai'at in my name'."

So the khilafah on which, after the Founder, the Community agreed, was of the class of *spiritual khilafah to mujaddids and spiritual leaders*, not khilafah according to verse 24:55 of the Holy Qur'an.

B. Administrative and financial arrangements after the Founder

Hadzrat Mirza Sahib instituted financial arrangements for the propagation of Islam. In the spiritual orders before him the leaders benefitted personally from the gifts and donations of the disciples, with no advantage accruing to the cause of Islam and the Muslims. Hadzrat Mirza Sahib reformed this by declaring that he personally did not require any donation or gift but that it was the duty of every Ahmadi to contribute financially towards the jihad of the propagation of Islam as the religion faced a very precarious situation. And whoever failed to finance this jihad for three successive months would not effectively be a member of the Ahmadiyya Community. He further stated that, after him, no one individual would have control of the finances of the Movement but that the Anjuman — which was his 'successor' and Khalifah — would have the charge. He has written:

- i. "As the Anjuman is the successor to the Divinely-appointed khalifah, it shall have to remain wholly clear of worldly taint."
- ii. "I do not want to obtain money from you and make it my own."
- iii. "The Anjuman, which shall control the finances, shall not be empowered to spend these on anything other than the objects of the Ahmadiyyah Movement, and the foremost among these objects shall be the propagation of Islam."
- iv. "This income shall be under the charge of an honest and scholarly Anjuman, which shall, by mutual consultation, spend it for the progress of Islam, on publication of the Qur'an and other religious literature, and on the missionaries of the Movement, according to the above-mentioned directives."

- v. "All members of the Anjuman shall belong to the Ahmadiyyah Movement, and be righteous and honest. If, in future, it is felt that some member is not righteous and honest, that he is cunning and tainted by worldly motives, then it shall be the Anjuman's duty to remove him forthwith and appoint someone else in his place."
- vi. "When one generation responsible for this work passes away, its successors too shall be obliged to undertake these duties according to the directions for the Ahmadiyyah Movement." (Appendix to Al-Wasiyyah).
- vii. When the Anjuman devised its regulations, rule no. 18 read:
'In all matters, the order of the Promised Messiah shall be final and binding over the General Council, any of its subordinate councils, and the Sadr Anjuman Ahmadiyyah and all its branches.'

This is the administrative arrangement that Hadzrat Mirza Sahib devised for his Movement.

Below it is shown how the dual arrangements described above were enforced by Hadzrat Mirza Sahib in his own life-time:

A. Arrangements for bai'at

Hadzrat Mirza Sahib appointed three persons as his spiritual khalifahs in his own life-time: Sayyid 'Abdul Latif Shahid; Maulvi Hasan 'Ali; and an elder belonging to the town of Khushab. These three persons were permitted by Hadzrat Mirza Sahib to administer the bai'at in his name.

B. Administrative and financial arrangements.

To implement these, he created an Anjuman (or Association) to succeed him, devised its rules and regulations, and started it working accordingly in his own life-time. Once, the late Mir Nasir Nawab (his father-in-law), did not agree with a decision of the Anjuman, and carried his insistence so far that the matter was put to the Promised Messiah himself who came to a meeting of the Anjuman and wrote the following note:

"I am of the opinion that if the Anjuman makes a decision supported by a majority of its members, then that decision should be accepted as correct and final. But I would like to add that in religious matters connected with our special purposes I may be kept informed. I am sure that this Anjuman would not act against my wishes, but this is written by way of precaution in case Almighty God has a special purpose in some matter. But this condition applies only during my life; after me the decisions of the Anjuman in all matters shall be final."

(Mirza Ghulam Ahmad, 27 October 1907).

Now this is a very clear verdict of Hadzrat Mirza Sahib: that after him, no one individual at all has the power to quash a decision of the Anjuman, and that in all

matters the Anjuman's judgment is to be final. Note how the Promised Messiah has reformed the practices of the Ahl Tariqat in the matter of khilafah, and, having divided the arrangements to operate after him into two aspects, how well he has explained these in his booklet Al-Wasiyyah, so that there should be no misunderstanding.

If one examines the situation in the light of the 'constitution' based on this dual arrangement, that the Divine-Appointee and the Messiah of the age gave to his community, one discovers just how the leaders of the previous spiritual orders used to take gifts and donations from their followers and then use them for personal purposes, with neither Islam nor the Muslims benefitting in any way. Reforming this practice, Hadzrat Mirza Sahib wrote in his Al-Wasiyyah that he did not want to take the community's donations into his personal custody but that his successor Anjuman would spend it on the progress and propagation of Islam. This is mentioned in the words: "As the Anjuman is the successor to the Divinely-appointed khalifah ... This income shall be under the charge of an honest and scholarly Anjuman; and they shall, by mutual consultation, spend it on the advancement of Islam and the propagation of the Qur'an, according to the above directions."

Hadzrat Mirza Sahib's khalifahs are khalifahs to a Shaikh not to Nabi

As for the first part of the dual arrangement, which, as with the previous spiritual orders, was intended for raising spirituality and Divine-consciousness in the community, Hadzrat Mirza Sahib continued the practice of bai'at but did not, unlike previous spiritual leaders, give any individual the power to appoint a khalifah after him. Whoever may be chosen by forty faithful would be entitled to initiate non-Ahmadis into the Community by administering the bai'at in the Promised Messiah's name, but not to make them his own disciples as happened in the previous orders.

Now the question arises, is such a person who administers the bai'at in Hadzrat Mirza Sahib's name after him, spiritual khalifah of his or not? It should be remembered that such a person would most certainly be a spiritual khalifah of his. Then, which one of the above-listed kinds of khilafah would apply to him? As he would not have been appointed by Divine Revelation, he could not be called Khalifat-Allah. Also, as he would not be a khalifah of the Holy Prophet Muhammad, but of his own spiritual order, his khilafah could neither be the Righteous Caliphate nor the khilafah as defined in verse 24:55 of the Holy Qur'an. In fact, his khilafah would be khilafah to a spiritual leader (Shaikh). This is exactly what the Promised Messiah has said:

"The Sufis have written that whoever is to be a khalifah after a spiritual leader (Shaikh) or messenger and prophet (rasul, nabi), first of all God makes truth to enter his heart. When some messenger (rasul) or spiritual leader (Shaikh) dies, the world is shaken, and it is a very dangerous moment, but God stabilises the situation through

some khalifah His Holiness (Hadzrat Mirza Sahib) added that, in a Divine inspiration, he too had been named Shaikh by Almighty God: **Anta al-shaikhu al-Masihu alladhi la yuda‘u waqtuhu.**”

(Al-Hakam, 14th April 1908)

The above extract leads to the following conclusions:

- 1) One kind of khilafah is that following prophet or messenger (nabi-rasul).
- 2) But there is khilafah after spiritual leaders as well.
- 3) When Hadzrat Mirza Sahib spoke of the spiritual khilafah to follow him, he added that, in an inspiration, he too had been called a spiritual leader (Shaikh).
- 4) When Hadzrat Mirza Sahib mentioned some khalifah to succeed him, he did not quote any inspiration in which he had been called prophet or messenger, but one in which he was termed spiritual leader or Shaikh.

This shows that the khilafah after Hadzrat Mirza Sahib is not khilafah to a prophet but to a Shaikh.

The same was also the belief of Maulana Nur-ud-Din, as he had said: “I will tell you a point to remember, which, despite trying, I cannot restrain myself from expounding. It is that I saw the late Hadzrat Khawajah Sulaiman — he was very closely associated with the Holy Qur’an. I love him very much. His khilafah lasted 78 years — he was 22 years of age when he became khalifah. Remember this; I have mentioned it for a special purpose, and purely for your welfare.” (Badr, 27 July 1910).

By this statement, he has tried to explain by way of hint that his own khilafah was like that of Hadzrat Khawajah Sulaiman, i.e., khilafah to a spiritual leader. The “welfare” is in not taking it to be khilafah to a prophet.

This is why Maulana Nur-ud-Din regarded those who took the bai‘at at his hand as his disciples, but considered those who did not renew their bai‘at at his hand (e.g. Hakim Shah Nawaz of Rawalpindi, and Mr Jamal-ud-Din of Lahore, and others) as his spiritual colleagues, far from expelling them from the Community or branding them as fasiq (transgressors).

The summary

- 1) The Promised Messiah is the mujaddid of the fourteenth century Hijrah and a khalifah of the Holy Prophet Muhammad (May peace and blessings of Allah be upon Him), according to, respectively, the Holy Prophet’s tradition about mujaddids and the Quranic verse about khalifahs (24:55).
- 2) According to the Promised Messiah’s booklet Al-Wasiyyah, there can at any time be many persons authorised to administer the bai‘at in Hadzrat Mirza Sahib’s name. Such persons would be his spiritual khalifahs.

- 3) For administrative purposes the Anjuman is the successor or khalifah to the Promised Messiah.
- 4) The Anjuman has full charge of all income and funds.
- 5) Only the Anjuman has the power to expel or admit its members.
- 6) All anjumans established abroad are also subordinate to the Central Anjuman.
- 7) According to the note written by the Promised Messiah on 27 October 1907 (see above), the decisions of the Anjuman in all matters are to be final and binding.
- 8) After the Promised Messiah, the khilafah in the Ahmadiyyah Movement is neither the khilafah under verse 24:55 of the Holy Qur'an nor is it a part of the Righteous Caliphate. It is, in fact, khilafah to a spiritual leader, intended for the spiritual purification of the community, the denial of which does not make one a transgressor nor subject to some adverse religious verdict. At no time in the whole of his life did the Promised Messiah say anything about such a khilafah in the Ahmadiyyah Movement after him, the refusal to take whose bai'at made one a transgressor. Nor did he mention a khilafah who could over-ride the Anjuman's decisions, nor a khilafah to be called the Righteous Caliphate.

The disagreement between the Rabwah Community and the Ahmadiyyah Anjuman Isha'at Islam Lahore.

Given the passages quoted above, the issues of the Promised Messiah's claim and of successorship to him were not at all complicated matters, but for reasons of self-interest the leaders of the Qadiani Community have introduced many complexities here. We now take a brief look at the points under dispute between the two Ahmadiyya Communities regarding these issues.

- 1) The Qadianis believe Hadzrat Mirza Sahib to be an "actual" prophet and to belong to the category of prophets. The late Qadiani head, Mirza Mahmud Ahmad wrote:
 - a) "According to the meaning given to nabi (prophet) in Islamic Shariah, Hadzrat Mirza Sahib is not at all a prophet metaphorically, but is a real prophet" (Haqqiqat al-Nabuwwah, page 174).
 - b) "According to the terminology of Islam, the Promised Messiah was not at all a prophet metaphorically" (ibid, page 176).
 - c) "According to the terminology of the Holy Qur'an and the Shari'ah of Islam, he was a real prophet" (ibid, page 177).

As opposed to this, the Lahore Ahmadiyyah Community holds the belief that Hadzrat Mirza Sahib was not an actual prophet but one of the holy men (auliya') and mujaddids. This was also the belief of Hadzrat Mirza Sahib himself:

- a) In reply to a question, he writes: "I have not claimed prophethood but have made a claim of muhaddathiyah (being spoken to by God) which has been put

forward by God's command" (Izalah Auham, page 421).

- b) "If muhaddathiyah is termed 'partial prophethood', does this imply a claim to prophethood!" (Ibid, page 422).
- c) "The coming Messiah, on account of being a muhaddath, is metaphorically a prophet" (Ibid, page 349).
- d) God has named me 'prophet' metaphorically, not in a real sense"
(Appendix to Haqqiqat al-Wahy, page 65)
- e) "Do not level false accusations against me that I have claimed prophethood in a real sense" (Siraj Munir, page 3).
- f) "What ignorance, stupidity, and deviation from the truth it is to say that I have claimed prophethood in a real sense".
(Haqqiqat al-Wahy).
- g) "I am not a claimant to prophethood; in fact, I consider such a claimant to be excluded from the pale of Islam."
(Asmani Faisal, page 4).

The person Islamic Shari'ah calls muhaddath, is termed 'metaphorical prophet' by the Sufis. Thus, at no time did Hadzrat Mirza Sahib claim prophethood.

- 2) The Qadianis believe that the person who does not believe in the Promised Messiah, even though he may not have ever heard of him, is a disbeliever (kafir) and outside the pale of Islam, as their late head has written:

"All those so-called Muslims who have not entered into the bai'at of the Promised Messiah, though they may not have heard of his name, are kafir and excluded from the pale of Islam.

(A'inah Sadaqat, page 35; see also The Truth about the Split, page 55)

As opposed to this the Lahore Ahmadiyyah Community believes that no person can be expelled from the pale of Islam on account of denying Hadzrat Mirza Sahib's claim. The same was also Hadzrat Mirza Sahib's own view, as he writes:

"From the beginning it has been my belief that no person becomes a disbeliever by denying my claim" (Tiryaq al-Qulub, page 130).

- 3) The Qadiani Community believe that only prophethood has khilafah after it, and as khilafah was established after Hadzrat Mirza Sahib he was a prophet; and the khilafah after him is khilafah to a prophet.

As opposed to this, the Lahore Ahmadiyyah Community believes that there is khilafah not only after prophets but that mujaddids and spiritual leaders also have khilafahs, as there have been khalifahs after Hadzrat Mu'in-ud-Din Chishti and Hadzrat 'Abdul Qadir Jilani. Similarly, Hadzrat Mirza Sahib was a mujaddid and Shaikh, and so the practice of bai'at in his Movement is akin to that practice amongst Sufis.

- 4) The Qadiani Community believe that the person who does not take the bai'at of the khalifahs after the Promised Messiah, even though he may have taken it at the Promised Messiah's own hand, is a fasiq (transgressor).
The Lahore Ahmadiyyah Community holds the view that a person is not a

transgressor if he does not renew his bai'at at the hand of the persons who are chosen as the Promised Messiah's successors, or khalifahs, by the whole Community or by forty faithful to administer the bai'at.

- 5) The Qadiani Community believe that its khalifah is in charge of the Promised Messiah's successor Anjuman, and has the right to interfere in, and reject, its decisions.

The Lahore Ahmadiyyah Community holds the view that no khalifah has the right to interfere in, or reject, the Anjuman's decisions. He is as much bound by the Anjuman's decisions as every other individual in the Community.

Summary

The Lahore Ahmadiyyah Community does not object to the mere use of the title khalifah for someone, but it does object to the significance attached to it in this case, which has caused great confusion about the true rank and status of Hadzrat Mirza Sahib. To dispel this confusion (caused by the Qadiani Community attributing a claim of prophethood to Hadzrat Mirza Sahib, declaring his rejectors as outside the pale of Islam, and coining the wrong belief that khilafah only follows prophethood, and that its denial makes into a transgressor even the person who believes in Hadzrat Mirza Sahib), after the demise of Maulana Nur-ud-Din the Ahmadiyyah Anjuman Isha'at Islam Lahore gave his true successor the title Amir, which is synonymous with khalifah in this context, so that no doubt should remain about Hadzrat Mirza Sahib's claim of being a mujaddid. Also, in this way, the misunderstandings about Hadzrat Mirza Sahib, as produced by the Qadiani Community's daily invention of new terminology, can be removed, and the true status of Hadzrat Mirza Sahib the Messiah, Mahdi, and Mujaddid, can be made clear to the world.

SOME QUESTIONS ADDRESSED TO THE QADIANI COMMUNITY

In the light of the points made above, we ask the Qadiani Community the following questions:

- 1) In verse 24:55 of the Holy Qur'an relating to khilafah, to whom does the word believe refer in the passage:
"and God has promised those of you who believe"?
Does it refer to believing in the Holy Prophet Muhammad or in the Promised Messiah?
- 2) Does the prophecy about khalifahs in the above-mentioned verse refer to khalifahs of the Holy Prophet Muhammad or of the Promised Messiah?
- 3) Are the khalifahs after Hadzrat Mirza Sahib khalifahs to the Holy Prophet or to the Promised Messiah?
- 4) Do only prophets have khalifahs, or do mujaddids and Shaikhs have khalifahs as well?

- 5) The heads of the Qadiani Community consider themselves to be khalifahs in accordance with verse 24:55 of the Holy Qur'an. In what capacity are they khalifahs? Is it as kings, or as mujaddids and Divine-appointees? For it is only in these two capacities that a person can obtain khilafah to the Holy Prophet under the abovementioned verse of the Holy Qur'an.
- 6) Did the Promised Messiah say that khalifahs in the Ahmadiyyah Movement after him would be appointed under the Quranic verse 24:55 as Righteous Caliphs, and that they would be called khalifat-Allah, and that anyone not taking the bai'at on their hands — even though he may have taken the bai'at at the Promised Messiah's own hand—would be a transgressor (fasiq)?

What has the Promised Messiah himself written in regard to these points?

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WE BELIEVE

(1) After the Holy Prophet Muhammad (peace be upon him) Allah has completely barred the appearance of a prophet, old or new.

(2) After the Holy Prophet Muhammad Gabriel can never descend and bring Prophetic Revelation (*Wahy Nubuwwah*) to any person.

(3) If Gabriel were to descend with one word of Prophetic Revelation (*Wahy Nubuwwah*) on any person, it would contradict the two complementary verses :

"This day have I perfected your Religion for you" (5:5); "He is the Messenger of Allah and the Last (Seal) of the prophets".

(4) The Holy Prophet also said : "I am Muhammad and I am Ahmad and I am *al-'Aqib* (the one who comes last) after whom there can be no prophet." (Al-Bukhari : *Kitab al-Manaqib*).

(5) In the light of the above Islamic fundamentals, the Holy Founder of the Ahmadiyya Movement never claimed to be a *Nabi*, but Hazrat Mirza Ghulam Ahmad claimed to be the God-Ordained Mujaddid (The Promised Messiah) of the 14th Islamic Century, having been expressly raised to re-establish the predominance of Islam in the world.

(6) He named his followers 'Ahmadi' after the Holy Prophet's *Jamali* (beautiful) name 'Ahmad'.

(7) He proclaimed that no verse of the Holy Qur'an has been abrogated nor shall ever be abrogated.

(8) All the Companions of the Holy Prophet (peace and blessings of Allah be upon him) and the Imams are venerable.

(9) It is spiritually conducive to our Faith to accept the revivalist Islamic missions of all *Mujaddids* (Renovators.)

(10) Any one who declares his faith in the *Kalimah* (Muslim formula of faith — *la ilaha illallahu Muhammadur Rasul-ullah*) is a Muslim.