

Khutbah Jumah 2nd November 2018

Hadhrat Abdul Ghaffar Janbah (as)

***According to Ayate Istakhlaf - The Khilafat of Mujadaddeen
is Khilafat ala Minhaj-e-Nubuwwat***

Hadhrat Abdul Ghaffar Janbah (as) commenced with recitation of
Tashahud , Tawwuz & Sura Al- Fatiha

An Ahmadi posed the following question to me - Hadhrat Masih-e-Maud (as) in his book Anjam e Atham, stated a revelation of Hadhrat Muhammad (saw) that the Masih e Maud would receive special offspring , how can it then be that the Peshgoi of Hadhrat Muhammad (saw) & Hadhrat Masih e Maud (as) be wrong ? I have already answered this question in depth in my khutba of 26th October 2018.

I will answer the following - All the Children of Hazrat Masih e Maud (as) were affiliated with Khilafat-e-Ahmadiyya therefore unbefitting the offspring of Hadhrat Masih-e-Maud (as). Could it be said that were all the prayers of Hadhrat Masih-e-Maud (as) annulled by Allah? Why is this?

Ayat-e-Istakhlaf Sura Al-Nur Verse 56 was revealed to the Holy Prophet (saw) promising him Khilafat ala Minhaj-e-Nubuwwat.

Did Allah promise Hadhrat Masih-e-Maud (as) the same? Was Ayat-e-Istakhlaf re-revealed to Hadhrat Mirza Ghulam Ahmad (as)? At no instance in his literature did Hadhrat Masih-e-Maud (as) mention this as revelation or instil the Institution of Khilafat.

Did Hadhrat Masih-e-Maud (as) mention Khilafat in his Publication *Al Wassiyat* ? rather he mentioned he was Khalifatullah, not that any other Khalifa will come after him. Never once did he mention in any of his publications about any Khilafat after him, but gave a foundation for the Jamaat to instil until someone descended who was overwhelmed by the ***Ruhul Quddus*** (the Holy Spirit). So What is the basis of the Khilafat-e-Ahmadiyya?

There is a Hadith of the Holy Prophet (saw) that after every Nubuwwat there is Khilafat & after every Khilafat there is kingship. This may be posed as a valid argument for the system of Khilafat in Ahmadiyyat. But bear this in mind, Hadhrat Mirza Ghulam Ahmad (as) is not an Independent Prophet. Rather a Ghulam, Shadow or Ummati Nabi of the Holy Prophet (saw). As He (as) did not bring a new religion, he is not an Independent Prophet.

The Promise of *Khilafat ala Minhaj-e-Nubuwwat* was given to the Holy Prophet (saw) in Sura Al-Nur verse 56, that system of *Khilafat ala Minhaj-e-Nubuwwat* has been ongoing and Hadhrat Mirza Ghulam Ahmad (as) was the 13th Khalifa of that system. Therefore, how can a Khalifa of the Holy Prophet (saw) have a Khalifat after him. And although Hadhrat Masih-e-Maud(as) excelled beyond all other Khulafa, he was not independent & was still a shadow prophet of the Law Bearing Prophet Hadhrat Muhammad (saw).

Therefore, the Ummati Nabi is a shadow Prophet of the Law Bearing Prophet.

The Khilafat of the Holy Prophet (saw) lasted 30 years, these were the greatest personalities in the History of Islam. How can it be that they lasted 30 years, yet the Ahmadiyya Khilafat following an Ummati Ghulami Nabi exceed the excellence of the Muhammadi Khilafat-e-Rashada. This is an insult to the Greatness of the Holy Prophet (saw) & his excellent Khulafa-e-Rashada. The truth of the matter is that, if for a moment any person was to be considered worthy of the label of Khalifa then it was the 6 year tenure of Hadhrat Maulana Nurrudin (ra). The remaining so called Khulafa were a Malukiyat (Kingship) - referred to as ***Bala-e-Damishk***.

(Ayat-e-Istakhlaf recitation & Translation by Hazur (as)).

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا ۗ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ - 24:56

Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession upon the earth just as He

granted it to those before them and that He will surely establish for them their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, they will worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient.

The People before whom Khilafat was promised in Ayat-e-Istakhlaf were the people of Moses (as). The Khulafa Rashada was the Khilafat after the Holy Prophet (saw) and the *Khilafat ala Minhaj-e-Nubuwwat* were the system of Mujaddids started with Umar bin Abdul Aziz as the first and Hadhrat Masih-e-Maud (as) was the 13th Khalifa, as mentioned in the Book of Hadhrat Masih-e-Maud (as) *Tohfa Gholravia*.

The 12th Khalifa of the 13th Century is as Yahya (as) who was beheaded for an unclean nation, Those who have understanding will understand. The 12th Khalifa had to be Quraishi as Hadhrat Yahya (as) was Israeli, but Islam's 13th Khalifa who was at the head of the 14th Century Whose name is Masih-e-Maud. It was necessary that he was not Quraishi just as Hadhrat Isa (as) was not Israeli. Syed Ahmad Brelvi the 12th Khalifa was a Syed and therefore Quraishi. So this Khilafat is Mujaddidiyat, these Khalifa are Khalifas of the Holy Prophet (saw), therefore how can a Khalifa of Ummate Muhammadiyya have Khilafat after him. This is not possible as the Deen is that of the Muhhamadiyya Dispensation-Islam. This is exactly why, albeit Hadhrat Masih-e-Maud (as) called himself Khalifa in the *Risala Al-Wassiyat*, he never mentioned Khilafat after him.

In the Tafseer of Ayat-e-Istakhlaf the Prophet that received the blessings of Khilafat was Hadhrat Musa (as) who was blessed with Ummati Nabi and Mujaddideen. This is a blessing bestowed upon Law Bearing Prophets. No century passed without this blessing to ensure the protection of the Law.

The Kingship of the Mirza family cannot be compared to the divinely appointed Mujaddids that are the Promised Khulafa of Allah. The Khalifatul Mujaddidden is the Khilafat the will continue till the end of time.

Sura Al-Hijr Ayat 10 **إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ**

Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.

Clearly states about Mujaddids, yet the 'Khalifat Masih' claim there is no mention of Mujaddids. The Hadith Mujaddidiyat is related to Sura Al-Hijr Ayat 10 as stated in a fatwa by Hadhrat Masih-e-Maud (as). Ayat-e-Istakhlaf is a detailed explanation of Ayat 10 of Sura Al-Hijr.

Hadhrat Masih-e-Maud (as) stated that Hadith-e-Mujaddidiyat is the pathway to Sura Al-Hijr ayat 10 in the the newspaper Al-Hakim Vol 7 , p7 21st February 1903.

Allah refreshes the faith every century, the route of this is Mujaddids. Just as time causes ageing of the physical body, it also causes weakening of the spiritual body of the Ummat.

In the Book Shahadatul Quran Ruhani Khazain Vol 6 p341, Hadhrat Masih-e-Maud (as) clearly stated that Ayat-e-Istakhlaf & Ayat 10 Sura Al-Hijr are both related to Mujaddideen.

The Rashad Khilafat after the Holy Prophet (saw) lasted 30 years as predicted by the Holy Prophet (saw), after that there was the Ummayad/ Abbasads who became hereditary Khalifas. They were not Khulafas but kingships, the kingship status was strengthened by claiming the status of Khilafat. However, belief in these hereditary kingships is not incumbent on muslims. Belief in the divinely appointed Khulafas of Allah, ie. Mujaddids, is compulsory as they hold the title of Khilafate ala minhaj-e-Nubuwwat, disbelief in them is Fasiq (disobedience).

On p344 of Shahadatul Quran , these Khulafas do not bring any loss to the Ummat, rather they strengthen it. Mirza Tahir Ahmad was a highly intelligent person but I was horrified to think that he pushed the agenda against Mujaddidiyat as being a false belief, he stated this many times during his majlises, Where did his Taqwa go?

Yet, His grandfather Hadhrat Masih-e-Maud (as) stated anyone who doesn't bring faith in the Mujaddids will be Fasiq (disobedient) in the eyes of Allah.

Hazrat Masih-e-Maud (as) in his *Risalah Al-Wassiyat* didn't mention any type of Khilafat or Khilafati infrastructure. But instructed his Jamaat and its pairakar (followers) to await the one to whom the Holy Spirit descends, the Second Manifestation (*Quadrat-e-Sania*), but until that happens the pure of heart continue to work together as a Jamaat. (Ruhani Khazain - Risalah Al-Wasiyyat Vol 20 p304-306). Hazur (as) states how to establish the Jamaat, those who are pure hearted (Nafse Paak) work together , emphasising monotheism (Tawheed) and fear of Allah (Taqwa). the elders of the Jamaat or of pure heart take the Bai't, draw the people of Europe and Asia towards monotheism in a kind, soft, loving manner with an emphasis on prayer and setting an example for the believing people - this is the purpose of my Jamaat.

I ask the Kabrastani Mahmoudi Jamaat are you kind, soft with emphasis on prayers or use force and fear to instil your dictatorship?

Hazrat Masih-e-Maud (as) then states Khuda t'allah has informed me that I will raise someone from thy progeny (Zurriyat) (ummat) who will possess the *Ruhul Quddus* he will be close to me & I will reveal to him, many people will accept the truth through him.

The word Zurriyat has been used to refer to follower ie. Spiritual progeny The word used was Zurriyat and not Aulad, as Aulad means physical children. Hazrat Masih-e-Maud (as) makes the meaning manifest in his book *Tiryak-ul-Quloob* and in my book *Ghulam-e-Masih-uz-Zaman* in the 3rd chapter I clearly explain the meanings of the terminology Zurriyat and Aulad and their context.

“So away those days” And you should remember that one is recognised only when ones time comes. And it is possible that before such a time one may appear to be an ordinary person or because of some deceptive thought one may appear or regarded as objectionable, just as one who is destined to be perfect is at one time, only a drop of semen or lot of blood in the womb (Ruhani Khazain Risalah Al-Wassiyat vol 20 p306-307 footnote).

So until someone comes with the Ruhul Quddus everyone should come together and do the work - this is the integral sentence in Al-Wassiyat.

The Kabrastani Khilafat or Bala Damisk have removed this sentence from Risalah al-Wassiyat, its translations and every other literatere they have printed. This behaviour is reminiscent of the Jewish leadership of days gone by.

Nowhere in the Publications of Hadhrat Masih-e-Maud (as) has he mentioned any Khilafat relating to after his departure from this world. He only every mentioned the word Khalifa in context to his Mujaddidiyyat. I challenge anyone to prove this otherwise. Hadhrat Maulana Nurrudin (ra) the Qaid of the Jamaat made a clerical error calling himself Khalifatul Masih once in his lifetime, and as a result of this the Mirza family and its lackeys jumped on the bandwagon and set up the Khilafat thereafter.

In 1925 Mirza Bashiruddin Mahmood Ahmad declared that nowhere in the works of Hadhrat Masih-e-Maud (as) is there any mention of the word Khalifa except in the context of himself (as) as Mujaddid.

During the Qiadat (Khilafat) of Hadhrat Maulana Nurrudin (ra), Mirza Bashiruddin played political games against Maulana Sahib (ra), without his permission in 1909 created Anjuman Arshad, in Feb 1911 he created Majlis-e-Ansar, in June 1913 Al-Fazl newspaper was created although Hadhrat Masih-e-Maud (as) already had two newspapers in Qadian - Al-Hakam and Al-Badr. in 1913 Dawatul Chair fund was created even though Hadhrat Masih-e-Maud (as) had already set up two Chandas Lazmi and Ikhtiari chandas.

Dear listeners Maulana Nurrudin (ra) ignored or looked the other way in relation to Bashiruddin Mahmood Ahmad's activities, but in the final year of his Qiadat in 1914, he declared in a letter "Nawab , Mir Nasir and Mahmood nalaik (incompetent) Be-Wajah (meaningless), Joshua (Zealous) and the word Balaa (affliction) - ***“Ye Balaa ab take lagi hui hai, Ya Allah Nijaat de*** - I cant help thinking that Maulana Nurrudin (ra) himself declared that the Balaa Damishk in Tadhkirah 9th April 1907 as prophesied by Hadhrat Masih-e-Maud (as) was no other than Bashiruddin

Mahmoud Ahmad. Ya Allah Nijaat de - O Allah release me from this , as he was unwell.

After Maulana sahib's demise , this Mahmoud used Maulana sahib's use of the word Khalifa to his benefit and called himself Khalifa Sani and albeit he knew that Hadhrat Masih-e-Maud (as) made no mention of Khilafat after him, with great preparation and planning he declared himself as Khalifa Sani and then Musleh Maud. After taking the chair he instilled his strict principle for the foundation of the Jamaat.

Dear Listeners , every messenger prays for his offspring, but some unfortunate ones are not blessed with the prayers of the messenger. There are two clear examples of this in the Holy Qur'an:

- 1.The son of Hadhrat Nuh (as) who didn't even embark the Ark.
2. Hadhrat Yaqub's ten unfilial sons who dumped Hadhrat Yusuf their brother into a well out of jealousy/envy. These were the great grandchildren of Hadhrat Ibrahim(as).

This was the same state of Mirza Bashiruddin Mahmoud Ahmad whose father's prayers had no effect on him. Nuh Sani's prayers had no effect on him and he took the Dawah of Maud Zaki Ghulam Masih-uz-Zaman falsely and dumped Khaksar into a blind well. The Kabrastani Jamaat's Unislamic Pharaonic administration and their Jewish attribute clergy are falsifying this Dawah of Khaksar all because of the false claim of Mirza Bashirrudin Mahmoud Ahmad.

During the Chila Hoshiarpur of 20th February 1886 Hadhrat Masih-e-Maud (as) saw two personalities one son and the Zaki Ghulam, but Hadhrat Masih-e-Maud (as) trope the word "boy" in brackets which was an error of reasoning by Mulham Muhammadi Maryam Hadhrat Masih-e-Maud (as).

Mirza Bashirrudin Mahmud Ahmad made the false claim of Musleh Maud and created turbulence in the Jamaat Ahmadiyya ie. that the Zaki Ghulam peshgoi Maud Nishane Rehmat Ghulam-e-Masih-uz-Zaman. in fact his followers started calling him Musleh Maud even before he made

the claim and to this day the Jamaat has celebrated 75 Musleh Maud days or rather Mufsid Maud.

In Shahadatul Quran and further compositions Hadhrat Masih-e-Maud declared and explained that Mujaddids are the Khilafat ala Minhaj-e-Nubuwwat and also declared that Hadith-e-Mujaddideen as a genuine hadith of the Holy Prophet Muhammad (saw). Yet this is the same hadith that Mirza Bashiruddin, his son Mirza Nasir Ahmad , Mirza Tahir Ahmad and the current Mirza Masroor Ahmad have declared spurious.

The tragedy of Mirza Nasir Ahmad who is Hafiz-e-Quran declared that Hadith-e-Mujadideen is false and there is no mention of it in the Holy Qur'an. The current one Mirza Masroor Ahmad went so far as saying the Holy Qur'an makes no mention of Mujaddids and Khandani Khilafas are greater than them.

Hadhrat Mirza Ghulam Ahmad (as) the Promised Messiah declared those who claim True Hadith as false are Habees.

These Khalifas whose hands you kiss have declared war on Hadith-e-Mujadideen, yet Hadhrat Mirza Ghulam Ahmad (as) has done a fatwa to state the truthfulness of Hadith-e-Mujadideen (he was Mujaddid of the 14th Century) are you ready to accept the fatwa of Hadhrat Masih-e-Maud (as), if not then after you die what answers will you give to Allah?

According to Hadith-e-Mujaddideen Qudrat-e-Sania is the instinctive series that began with Umar bin Abdul Aziz and Hadhrat Mirza Ghulam Ahmad (as) was the 13th Khalifa of this series (Silsila).

On page 306 of Ruhani Khazain vol 20. Hadhrat Mirza Ghulam Ahmad (as) stated that Qudrat-e-Sania always descends from the Heavens and until the time that someone is overwhelmed by the Ruhul Quddus from Allah, all of you should work together and do the work.

Nawab Muhammadi Khan , Mir Nasir and Bashiruddin Mahmood Ahmad are all members of Hadhrat Masih-e-Maud (as)'s family. These people used to request Maulvi Nurrudin (ra) to pray for the Qudrat-e-Sania (Reference Tehrike Ahmadiyya Vol 3 p212).

Maulana Nuruddin instructed the Jamaat to publish an article in the Al-Fazl newspaper requesting the whole Jamaat worldwide to pray by Ishtimahi Duwaa for the descent of the Qudrat-e-Sania. But after the demise of Maulana Nurrudin they declared that the Qudrat-e-Sania is the Khilafat. The question arises that if they were praying for the Qudrat-e-Sania then when Maulvi Nurrudin passed away and Mirza Bashiruddin Mahmood Ahmad collected 40 people and got himself voted as Khalifa Sani, why then did Mirza Bashiruddin Mahmood Ahmad claim the title of Qudrat-e-Sania.

In Feb 2018 I challenged the Jamaat Ahmadiyya to a Duel of Prayers (Mubahila) on Mirza Masroor Ahmad and his Jewish attribute clergy but they didn't respond and have run away. The Mubahila was based on 4 common beliefs:

1. The meaning of Ilhami Peshgoi Musleh Maud.
2. The true purpose of Khilafat-e-ala Minhaj-e-Nubuwwat
3. Hadith-e-Mujadideen
4. True purpose of Qudrat-e-Sania.

Why doesn't the Khilafat take up the challenge of Mubahila if they are considered truthful.

Why are the Jewish attribute clergy (Murrabi) hiding and not facing the challenges of Mubahila. The ones that run and hide are the liars.

Abridged translation by Syed Aqeel Zakria

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