

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

What is Meant by the Second Manifestation of Divine Power.

Abdul Ghaffar Janbah (as)

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ
كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ. وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ
وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا. يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا. وَمَن كَفَرَ
بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

Allah has promised to those among you who believe and do good works that He will surely, make them Successors in the earth, as He made Successors from among those who were before them; and that He will, surely establish for them their religion which He has chosen for them; and that He will, surely give them in exchange security and peace after their fear; They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious.

(Surah An-Nur 24:56)

What is Meant by The Second Manifestation of Divine Power?

The Promised Messiah (as) In his magazine “The Will” that was written in December 1905 stated, I propose:

“The purpose is to present two kinds of power:

- 1. The first shows the Manifestation of His Power through the hands of His Prophets.*
- 2. Secondly, after the death of the Prophet, when difficulties are encountered and the enemy appear strong and reckon that things may have gone wrong. And they believe that now this party will be annihilated and the people of this party themselves will fall into dilemma and break their backs and many unfortunate ones take the path of apostasy then Allah the Almighty reveals His Mighty power a second time and takes care of the Jamaat. So the one that is patient till the end witnesses this miracle of Allah the Almighty. As happened in the time of Hadhrat Abu Bakr Siddiq (ra) after the demise of the Holy Prophet Muhammad (saw) was considered an untimely demise, many bedouins became ignorant apostates and the Companions (ra) became frenetic with grief. Thus Allah demonstrated his Second Manifestation of Divine Power*

and rescued Islam from the verge of extinction by raising Hadhrat Abu Bakr Siddiq (ra) and fulfilling His Promise :

وَلَيُمْكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا

and that He will, surely give them in exchange security and peace after their fear;

Except dear ones! While the Sunnah of Allah the Almighty is that He shows two manifestations of His Divine Power to expose the two false pleasures of the opponents by trampling them, It is not possible that Allah the Almighty would abandon His ancient Sunnah. So do not be saddened by what I have said to you and do not be agitated in your hearts because it is necessary for you to see the other Divine Power and its coming is better for you because it is continuous and permanent. it will not be interrupted till the Day of Resurrection. And that other power cannot come until I am gone. But when I go then Allah will send this other Divine power that will remain with you always.” (Ruhani Khazain Vol 20 p304-305).

Now the question arises, what did Hadhrat Mirza Ghulam Ahmad (as) mean by this Second Manifestation of Divine Power? According to the inspired revelations and writings of the

Promised Messiah (as) the primary meaning of the Second Manifestation of Divine Power was Ghulam-e-Masih-uz-Zaman. He also entitled him the Musleh Maoud (Promised Reformer). After that, Hadhrat Masih-e-Maoud (as) understanding of Second Manifestation of Divine Power referred to those who were to be chosen by consensus of at least forty or more believers after his (as) death. For further explanation and clarification , let me cite another quote from the same publication (The Will). Hadhrat Masih-e-Maoud (as) states:

“And let the righteous people of the Jamaat who keep their souls pure should take the Oath of Allegiance from the people after me in my name.

Allah the Almighty wishes these multitude of souls that have settled in different nations on the Earth, be they from Europe or Asia, all those that have virtuous nature be drawn towards the Unity of God and unite His servants under the one faith. This indeed is the purpose of God for which I have been sent to the world . You too, therefore should pursue this end with gentleness, moral probity and fervent prayers. And until that time when someone who is raised by Allah with the Holy Spirit, all of you should work in harmony with one another.” (ibid Vol 20 p306-307).

Such people will be elected by the consensus of the believers. So the person with the consensus of forty believers, that he is worthy of taking allegiance from people in my name, he will be authorised to take allegiance and set an example for others. *“God has informed me, I shall raise from thy Jamaat one from your followers (ie. Spiritual Progeny) and shall honour him with my revelation and nearness. Truth will flourish through him and a large number of people accept him. So wait for 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 thoughts, one may even be regarded as objectionable, just as one who is destined to be perfect, is at one time, only a drop of semen or a clot of blood in the womb.”*

Hadhrat Mirza Ghulam Ahmad ^(as) has explained in these words that after me some people will be elected and these people will be the care takers and run the administrative affairs till one receives the Holy Spirit. And when one has received the Holy Spirit, the congregation must follow him. One year before that in November 1904, He wrote a Lecture on Islam, In this Lecture Sialkot the subject matter that Hadhrat Masih-e-Maoud ^(as) spoke of was primarily about the Second Manifestation of

Divine Power. He (as) states: *“And we are present in the Seventh Millennium of Guidance, because we are in the final millennium it is imperative that the Imam of the Age be born at the head of this age. And after that there is no Imam or Messiah except for him who is sent as a (Zill) shadow.*

Because this millennium is the end of days for this world, that many prophets gave testimony to, and this Imam who has been sent by Allah the Almighty and entitled the Masih-e-Maoud (the Promised Messiah) and is not only Mujaddid of the Century but the Mujaddid Alif-Akhar (Reformer of the Millennium). (Ruhani Khazain Vol 20, p208).

In this quote Hadhrat Mirza Ghulam Ahmad (as) has said in humility that after me there will be Imams and also a Messiah.

Imam or Khalifa are those individuals who after Hadhrat Mirza Ghulam Ahmad (as) can be chosen by the people after their attainment, but a Messiah will not be chosen but will be raised with the Holy Spirit. And this is the same Messiah who has been entitled Ghulam-e-Masih-uz-Zaman in the inspired revelations.

For a lengthy period of time the people of the Jamaat will have such psychological indoctrination that Allah appoints Khalifas. Now the question that arises, Is the khalifa chosen by God or is he elected? If an elected Khalifa is chosen by God then what is the meaning and purpose of the statement of Hadhrat

Mirza Ghulam Ahmad ^(as)? *“And until that time comes that someone who is raised by Allah with the Holy Spirit, all of you should work in harmony with one another.”*

The fact of the matter is that in the Ahmadiyya Jamaat, the Imam or Khalifa is chosen, but there will only be one person after the Promised Messiah (as) that Allah will chose as the Khalifa and that is the Ghulam-e-Masih-Uz-Zaman. Yes, in the common sense of the term or in general convention, the way people choose their leader and God chooses that leader, so does the Jamaat Ahmadiyya have to choose their Imam or Khalifa in the same general manner and we can say that this choice was made by the Will of Allah the Almighty. For a long time now, the paid clerics under the Jamaat Nizam (System) have repeated the indoctrination “The Khalifa is chosen by Allah” by psychologically instilling in the minds of the people that indeed Allah chooses the Khalifa, whereas in reality the Khalifa is elected and the one that Allah chose as His Khalifa, that is the Ghulam-e-Masih-uz-Zaman, has been veiled and made to disappear from the scene. The Truthful statement would have been that the people were taught that after the Promised Messiah ^(as) the Imams or Khalifas are elected but the Ghulam-e-Masih-uz-Zaman, that is, the Musleh Maoud (Promised Reformer) who is raised with the Holy Spirit and Allah the

Almighty on the precepts of prophethood will grant him Khilafat. What could be a greater injustice and crime than the fact that the one whom God had made Khalifa according to the Promised Messiah (as) was made to disappear from the scene and after indoctrinating the minds of the people, chose one and informed the people that God has made him Khalifa.

وَمَكْرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ

*And they planned, and Allah also planned;
and Allah is the Best of planners.*

(Surah Aal-e-‘Imran 3:55).

Khaksar

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Kiel - Germany

Promised Zaki Ghulam Masih-uz-Zaman

(Mujaddid of the 15th Century AH)

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