

Misinterpretation of “The Will” by AAII

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Ahmadiyya Muslim Jama'at shares Qur'ān, Sunnah and Hadith literature with other Muslim sects but believes that other Muslim sects twist and misinterpret the concepts mentioned therein. This is not a mere allegation but carries supportive evidences for it. Likewise, Ahmadiyya Muslim Jama'at shares the literature created by the Promised Messiah^{as} with Lahori group and believes that this group twists and misinterprets writings of the Promised Messiah^{as}. Again, this is not an allegation but carries strong evidences with it. In this article a few such evidences are presented.

In his book “The Will”, the Promised Messiah^{as} mentions in clear terms about khilafat which he called “the Second Manifestation of Power” and cited the example of Hazrat Abu Bakr Siddique^{ra}. He says that he is the “*First Manifestation of the Power*” and foretold the advent of certain other individuals, not a body of individuals, as “*the Second Manifestation of this power*”. If this were not the case then he would have never cited the example of one individual, Hazrat Abu Bakr Siddique^{ra}, as an embodiment of that second manifestation of Power. He then fortified this concept by citing two more examples of Hazrat Musa^{as} and Hazrat Isa^{as} saying that this power also manifested after Hazrat Musa^{as} and Hazrat Isa^{as}.

Dr. Zahid Aziz Sahib of AAII translated this book and uploaded on their website along with “Translator’s Preface; “Introductory Note” in the beginning and Explanatory Notes at the end by Maulana Muhammad Ali Sahib. Let’s analyse AAII’s interpretation and explanation of this book and see how they have twisted and misinterpreted the concept of khilafat alluded to in this book.

‘Anjuman’—Responsible only For Administration and Finances.

“In Al-Wasiyyat Hazrat Mirza Ghulam Ahmad has laid down the system of governing his Movement to take effect after him. He handed power over the administration and the finances of the Movement to a body or Anjuman that he created, while on the spiritual side he directed that righteous persons who are chosen by any forty members as being fit would initiate new entrants into the Movement.” (Dr. Zahid Aziz - Translator’s Preface P-V)

In this paragraph he clearly admits that the Promised Messiah^{as} created ‘anjuman’ only for the administrative and financial affairs of the Jama’at whereas the spiritual leadership is to be performed by an individual who shall be elected by at least forty members.

In his “Introductory Note”, Molvi Muhammad Ali Sahib also expressed the same idea about these two works saying that Anjuman is not an exclusive and all powerful successor of the Promised Messiah^{as} but restricted only to administrative and financial works of Jama’at.

“In the Supplement to Al-Wasiyyat, published only fifteen days later on 6th January 1906, he declared this Anjuman in clear words to be his “successor”, and plainly gave all the powers for the administration of the Movement after him to this Anjuman. He did, however, make separate arrangements for the taking of the bai’at (pledge) to admit new entrants into the Movement, and thus created a system which was complete in every way.” (P-1)

He also states that it is “an individual”, not any “Anjuman”, who is entitled to receive ba’it in the name of the Promised Messiah^{as}.

“according to Al-Wasiyyat, if forty members agree upon an individual, he is entitled to receive the bai’at in the name of the Promised Messiah.” (P-4)

No Khalifa of Hazrat Isa^{as}?

As mentioned above, the Promised Messiah^{as} foretold about the second manifestation of power after his death as it appeared after Hazrat Musa^{as}; Hazrat Isa^{as} and the Holy Prophet Muhammad^{saw}. Molvi Muhammad Ali Sahib, though accepting it as a common factor in cases of these three great Prophets, claims that there was no khalifa of Hazrat Isa^{as}. This is a gross misinterpretation rather a clear deviation from the principle presented by the Promised Messiah^{as}:

“It must be borne in mind that the Promised Messiah has here given three examples to show how, after the death of the man appointed by God, when “difficulties are faced, and the enemies rise up in strength and believe that things will now go wrong”, “then does God the Most High show His mighty power a second time, and take hold of the tottering community” (p. 12). The first example is that of Hazrat Abu Bakr after the Holy Prophet Muhammad, the second is that of the events after the death of Moses, and the third is that after Jesus. What he has pointed to here is the common factor in these three instances. The common factor is certainly not the establishment of khalifas in

the three cases. Moses and the Holy Prophet Muhammad were followed by khalifas, as it ought to have been, because they were the founders of their respective dispensations. But after Jesus, who was himself a khalifa, no series of khalifas was established.”(P-35,36)

Peter—Vicar of Christ

The Bible tells us that Peter was appointed by Jesus^{as} as his Vicar or successor who, according to the Bible, was the first person who called Jesus as Christ the son of the living God.

NKJ- Matthew 16: 17-19. Jesus answered and said to him, “Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven. And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed[a] in heaven.”

In the light of this verse Catholic Encyclopedia calls him ‘Prince of the Apostles’. Catholics also believe that every Pope is a vicar or successors of Peter, thus this successorship is continued till this day. Everyone knows that but only Molvi Sahib seems to be unaware of it or intentionally neglects it.

It is the Law of God!

Calling it a Divine Law, the Promised Messiah^{as} categorically ruled out any possibility of not appearing of this power after his own death.

So dear friends! since it is the Sunnatullah, from time immemorial, that God Almighty shows two Manifestations so that the two false joys of the opponents be put to an end, it is not possible now that God should relinquish His Sunnah of old.

However, in clear contradiction to this explicit assurance by the Promised Messiah^{as}, Molvi Sahib denies the appearance of this second manifestation of power as an individual.

False attribution to the Promised Messiah^{as}.

Molvi Sahib attributes the following to the Promised Messiah^{as} which he never said or even intended, neither in this book nor anywhere else:

“In fact, the Promised Messiah has made it clear further on that, in case of those men appointed by God who are themselves khalifas of a prophet, this

aid does not take the form of khalifas. They are themselves khalifas, and it is meaningless to speak of a khilafat within a khilafat.” (P-36)

Is it Meaningless to be Khalifa of a Khalifa?

Molvi Sahib says in the above quoted passage that “it is meaningless to speak of a khilafat within a khilafat”. By saying so Molvi Sahib either forgets or intentionally neglects that every Prophet is a Khalifa of Allāh; yet everyone of them had his khulafa. Therefore, by believing the Promised Messiah^{as} to be a khalifa of the Holy Prophet^{saw}, Molvi Sahib is already believing in a khilafat within khilafat.

Molvi Sahib also forgets that hadith in which the Holy Prophet^{saw} called the Imam Mahdi^{as} as “Khalifatullah” coming from Khurasan with an army holding black standards. It also proves that Imam Mahdi^{as} is a Prophet.

Called Hazrat Khalifatul Masih-I^{ra} as “Khalifatul Masih”!

It is evident from the historical evidences, one of which is reproduced below, that Molvi Sahib and all members of his party used to call and mention Hazrat Khalifatul Masih-I^{ra} as ‘Khalifatul Masih’.



In the light of the above we deserve the right to ask the reason for this later change of heart and would also like to request members of AAIIIL to show us any of their elders' explanation about this changed stance.

Khilafat verse not Revealed on Hazrat Isa^{as}?

After quoting the verse of khilafat (24:56) Molvi Sahib once again denies the appearance of khulafa after Hazrat Isa^{as} and likewise denies this possibility after the Promised Messiah^{as}:

“This has been explained repeatedly by the Promised Messiah as meaning that, just as a series of khalifas was instituted after Moses, exactly similarly was a series of khalifas to be instituted after the Holy Prophet Muhammad. Both of them were founders of a new system of shari’ah, and they were both given a series of khalifas which would establish their religion after them. Accordingly, both of them were sent a revelation promising them the institution of their khalifas. But no such verse was revealed to Jesus, nor were such words revealed to the Promised Messiah, because both of them were themselves khalifas and attained khilafat under the verse given above.” (P-36,37)

Certain questions are raised on this statement of Molvi Sahib which is nothing more than a mere unsubstantiated claim:

- How does Molvi Sahib know that such verse was not revealed on Hazrat Isa^{as}.
- Allāh says that He shall raise Khulafa among the Muslims as He raised among those before them. Obviously the community of Hazrat Isa^{as} was before Muslims. If there was no khilafat after Hazrat Isa^{as} then, God forbid, this statement of Qur`ān is not true, which is not possible.
- A hadith says “ مَا كَانَتْ نَبُوءَةٌ قَطُّ إِلَّا تَبِعَتْهَا خِلَافَةٌ ” that there has been no prophethood but followed by khilafah. As Hazrat Isa^{as} was a Prophet there must have been khilafat after him.
- Promised Messiah^{as} includes Hazrat Isa^{as} among those Prophets after whose death Allāh sent second manifestation of power in the form of individuals but Molvi Sahib is denies it without any evidence.

Molvi Muhammad Ali Sahib daringly misquotes a statement of Hazrat Khalifatul Masih-I^{ra} published in Badr Oct-21, 1909 without any fear lest anyone reads that original statement and catches his tampering and manipulation. Let's first see what Hazrat Khalifatul Masih-I^{ra} said:

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The highlighted sentences are those which Molvi Sahib skipped to prove his point. The following is the transcription of Hazrat Khalifatul Masih-I^{ra}'s above statement and its translation by AAIIIL. The bold sentences, translated by me, are those Molvi Sahib skipped.

“Four have been mentioned. Now I am your khalifa. If someone says that Hazrat sahib has not mentioned Nur-ud-Din in Al-Wasiyyat then we say that likewise Adam and Abu Bakr are also not mentioned in the previous prophecy.”

“In the writing of Hazrat sahib [i.e. the Promised Messiah’s Al-Wasiyyat] there is a point of deep knowledge which I will explain to you fully. He left it up to God as to who was going to be the khalifa. On the other hand, he said to fourteen men: You are collectively the Khalifat-ul-Masih, your decisions are final and binding, and the government authorities too consider them as absolute. Then all those fourteen men became united in taking the bai’at at the hand of one man, accepting him as their khalifa, and thus you were united. And then not only fourteen, but the whole community agreed upon my khilafat.

Now, whosoever opposes this consensus is the opponent of God. Thus He says and follows a way other than that of the believers, We shall let him pursue the way he is pursuing and shall cast him into Hell; and an evil destination it is.

“... I have read Al-Wasiyyat very thoroughly. It is indeed true that he has made fourteen men the Khalifat-ul Masih, and written that their decision arrived at by majority opinion is final and binding. Now observe that these God-fearing men, whom Hazrat sahib chose for his khilafat, have by their righteous opinion, by their unanimous opinion, appointed one man as their Khalifa and Amir. And then not only themselves, but they made thousands upon thousands of people to embark in the same boat in which they had themselves embarked.” **Would Allah destroy the whole community. Absolutely not! So hear it loud and clear that if you break this covenant then you shall become like those *He requited them with hypocrisy which shall last in their hearts.* Why am I saying this to you because there are some imbecile among you who repeatedly show weaknesses. I don’t think that they know better than me...”**

”چار کا ذکر تو ہو چکا۔ اب میں تمہارا خلیفہ ہوں اگر کوئی کہے کہ الوصیت میں حضرت صاحب نے نور الدین کا ذکر نہیں کیا تو ہم کہتے ہیں ایسا ہی آدم اور ابو بکر کا ذکر بھی پہلی پیغمبری میں نہیں۔ الوصیت کی تفہیم۔ حضرت صاحب کی تصنیف میں معرفت کا ایک نکتہ ہے وہ میں تمہیں کھول کر سناتا ہوں جس کو خلیفہ بنانا تھا اس کا معاملہ تو خدا کے سپرد کر دیا۔ اور ادھر ۱۴ اشخاص کو فرمایا کہ تم بہتیت مجموعی خلیفۃ المسیح ہو تمہارا فیصلہ قطعی فیصلہ ہے اور گورنمنٹ کے نزدیک بھی وہی قطعی ہے پھر ان چودہ کے چودہ کو باندھ کر ایک شخص کے ہاتھ پر بیعت کرا دی کہ اسے اپنا خلیفہ مانو اور اس طرح تمہیں اکٹھا کر دیا۔ پھر نہ صرف چودہ کا بلکہ تمام قوم کا میری خلافت پر اجماع ہو گیا۔ اب جو اجماع کا خلاف کرنے والا ہے وہ خدا کا مخالف ہے۔ چنانچہ فرماتا ہے وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ تُوَلِّهِ مَا تَوَلَّى وَتُصْلِهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا۔ میں نے الوصیت کو خوب پڑھا ہے واقعی ۱۴ آدمیوں کو خلیفۃ المسیح قرار دیا ہے اور ان کی کثرت رائے کے فیصلہ کو قطعی فرمایا۔ اب دیکھو کہ انہی متقیوں نے (جن کو حضرت صاحب نے اپنی خلافت کے لئے منتخب فرمایا) اپنی تقویٰ کی رائے سے اپنی اجماعی رائے سے ایک شخص کو اپنا خلیفہ و امیر مقرر کیا اور پھر نہ صرف خود بلکہ ہزار ہا ہزار لوگوں کو اسی کشتی پر چڑھایا جس پر خود سوار ہوئے تو کیا خدا تعالیٰ ساری قوم کا بیڑا غرق کر دیگا۔ ہرگز نہیں۔ پس تم کان کھول کر سن لو اگر اب اس معاہدہ کے خلاف کرو گے تو اَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ کے مصداق بنو گے۔ میں نے تمہیں یہ کیوں سنایا اس لئے کہ تم میں بعض نا فہم ہیں جو بار بار کمزوریاں دکھاتے ہیں۔ میں نہیں سمجھتا کہ وہ مجھ سے بڑھ کر جانتے ہیں۔۔۔“ (بدر ۱۲ اکتوبر ۱۹۰۷ء)

After incompletely quoting this statement, Molvi Sahib says:

So Hazrat Maulvi Nur-ud-Din accepted the Anjuman as the successor of the Promised Messiah and as the Khalifa of the Messiah, and also recognised that the decisions of the Anjuman were final and binding.” (P-5,6)

It is blatantly apparent from the above cited quotation of Hazrat Khalifatul Masih - I^{ra} that the 14 members of Anjuman are under the command of a Khalifa and that they are answerable to him not he is to them supposed to work under their whims and desires.

A Separate Matter?

Clearly deviating from the above quoted explicit statement of Hazrat Khalifatul Masih-I^{ra}, Molvi Sahib calls the unanimity of Jama’at over one individual as its khalifa “a separate matter”.

“The fact that the whole of the Jama’at united upon his hand is a separate matter which has no connection with the directions of Al-Wasiyyat. As is plainly obvious from his words quoted above, this was left up to God. But now that a difference has arisen in the Movement, the true successor must be the one designated in the Will of the Promised Messiah, namely, the Anjuman. Hazrat Maulvi Nur-ud-Din made his case amply clear as follows: he was called Khalifat-ul-Masih by the agreement of the Community and not according to the provisions of the Will. He himself recognised the Anjuman as the Khalifat-ul-Masih according to the Will. When, upon his death, the agreement of the Community no longer remains, then the Khilafat held by him in his special case comes to an end. But there remains in existence the Khilafat created in the Will.” (Maulana Muhammad Ali Sahib-Introductory Note-Maulana Nur-ud-Din’s Practice-P-5,6)

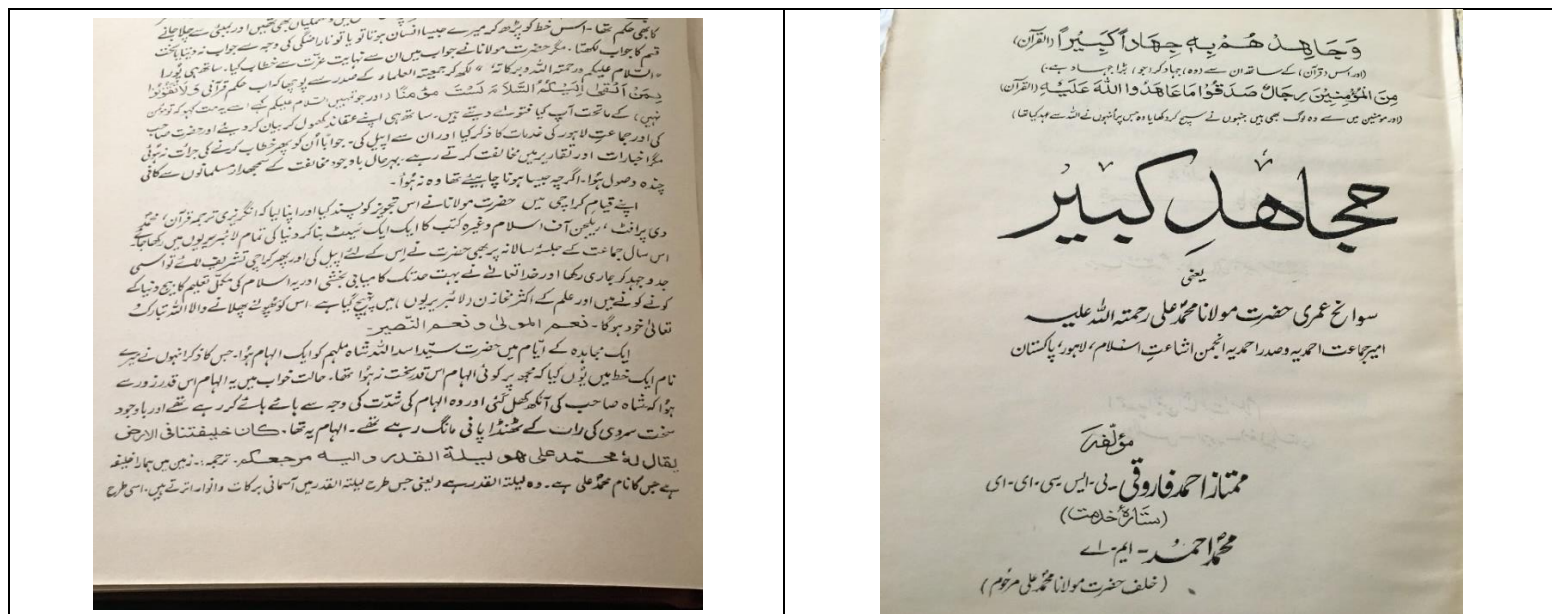
We have seen above that Hazrat Khalifatul Masih-I^{ra} states that he is the khalifa according to ‘The Will’ and if people say that his name is not mentioned in this book then he would say that names of Adam^{as} and Abu Bakr^{ra} are also not mentioned in previous prophecies. However, Molvi Sahib, while quoting this statement of Hazrat Khalifatul Masih-I^{ra}, skipped these sentences and claim that the khilafat of Hazrat Khalifatul Masih-I^{ra} was the result of the unanimous agreement of the community but not according to ‘The Will’. If Molvi Sahib’s statement is accepted, it would only mean that a divine community founded by the blessed hands of the Promised Messiah^{as} forsook the path he enunciated in

his writings in general and in 'The Will' in particular and his close companions whom he called lush-green branches of the tree of his body became dry right after his death. Molvi Sahib is telling us that in complete defiance of the will of the Promised Messiah^{as} the Ahmadiyya Muslim Jama'at instead of bowing their heads in humility before the anjuman, accepted an individual as its leader.

إِنَّا لِلّٰهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ. This is the most abominable allegation on Jama'at which does nothing but proves the fulfillment of opponents' whims and desires that Jama'at shall be ruined after the Promised Messiah^{as}. It is like cutting that very branch he is sitting on. One does not need enemy if one has a friend like Molvi Sahib.

Maulana Muhammad Ali Sahib—Khalifa of Allāh?

In the end a very interesting incident needs to be brought to the attention of our readers. Nasir Ahmad Farooqi Sahib states in the biography of Maulana Muhammad Ali sahib, 'Mujāhid-e-Kabīr' that a member of AAII, Syed Asad-Ullah Shah sahib, received a revelation from Allāh which says: "There is Our Khalifa in the Earth who is called Muhammad Ali—He is the Night of Destiny and to him all of you have to return." (P-407)



It is very strange that AAII do not believe in any individual as a Khalifa of the Promised Messiah^{as}, yet no eyebrow is raised over this revelation according to which Maulana Muhammad Ali Sahib is called Khalifa of Allāh, a status which is not less than that of a Prophet.