

THE NEED AND RELEVANCE OF NIZAM-E-JAMAAT

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وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ
لَمَا آتَيْتُكُم مِّن كِتَابٍ وَحِكْمَةٍ
ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا
مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ
أَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذٰلِكُمْ أَصْرِي
قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا

مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨٢﴾

Mr. Chairman, our revered and most respected Ameer & Missionary-in-Charge, Respected Naib Ameer, Members of the National AMLA, Markazi Missionaries, Invited Guests, my Brothers and Sisters in Islam, I greet you all with the Islamic salutation of peace, *Assalaamu Alaikum Warahmatullah Wabarakaatuh!*

My topic this afternoon is “**The Need and Relevance of Nizam-e-Jamaat**”. It is my humble prayer that the Almighty Allah may enable me address this topic in a manner that will be a source of blessing for us all. Amen.

So, what is Nizam-e-Jamaat? The Jamaat here is the Ahmadiyya Muslim Community.

Nizam-e-Jama’at simply means the **Overall System or Organization of the Ahmadiyya Muslim Community**. Nizam-e-Jamaat is a comprehensive term that consists of

- Aims and Objectives of the Jamaat
- Traditions and Culture of the Jamaat
- The Moral and Spiritual Guidance (regarding Worship, Lifestyle, Social Interaction, Rishta-Naatah, Ceremonies, ...) – Tarbiyyat
- Schemes and Campaigns (Tabligh, Financial Sacrifices, Social Services)
- Organizational Structure (Jama'at & Wing Organizations – Local, Regional, National and International)
- Administrative Processes and Procedures – Consultation (*Shura*), Authoritative Hierarchy
- Programs and Priorities (Jalsas/Ijtemas/Meetings – Local, Regional, National, International; Daily, Weekly, Monthly, Annually)
- Members (you and I)

This Nizam was initiated on 23rd March 1889 by the Promised Messiah (as) when the Promised Messiah^(as) took *bai'at* from his close disciples. Since then, as this community continues to grow in size and complexity, so does the Nizam-e-Jama'at. Today, this Nizam is established in over 210 countries across the world to various levels of development and maturity. After the demise of the Promised Messiah^(as), his five divinely guided Successors or Khulafah have led and developed the Nizam.

Need for Nizam

So why is it necessary to have Nizam and why is there the need for it? To answer this question, we will have to go back to the verse that I recited from the Holy Quran, which is taken from Surah Al-E-Imran (Chapter 3), Verse 82 which is translated as follows;

And remember the time when Allah took a covenant from the people through the Prophets, saying: 'Whatever I give you of the Book and Wisdom and then there comes to you a Messenger, fulfilling that which is with you, you shall believe in him and help him.' And He said: 'Do you agree, and do you accept the responsibility which I lay upon you in this matter?' They said, 'We agree;' He said, 'Then bear witness, and I am with you among the witnesses.'

May Allah bless us all. Amen.

My dear Brothers and Sisters, from this verse, all people make a pledge with God Almighty through their prophet, that whenever a messenger appears and fulfills the

signs in their book, they will accept the prophet and help him. The advent of every Prophet takes place in fulfillment of certain prophecies made by a previous Prophet, in which he enjoins his followers to accept the next Prophet when he makes his appearance.

In our case, we have also made a pledge with Allah SWT through the Holy Prophet (saw) that whenever a messenger of Allah comes to us, we will assess the messenger to be sure that he fulfills the signs as indicated by the Holy Prophet (saw) and also what is contained in the Holy Quran. When we have certified that he fulfills the signs in the book, we will accept the messenger and not only accept the messenger but also help the messenger. This is our agreement with Allah through the Prophets. **And we have a duty to honour our pledge with Allah SWT.**

It was at the hand of the Prophet of Islam, Mohammad Mustapha (saw) that an unmatched moral and spiritual transformation took place. But the Holy Prophet Muhammad (saw), prophesied that a time would come when the true teachings of Islam would be forgotten and at this time a divinely appointed reformer would appear to rejuvenate Islam. In fulfillment of this prophecy, Hazrat Mirza Ghulam Ahmad (as) appeared in Qadian, India, and claimed to be the divinely appointed reformer awaited by all the world religions. He claimed that the followers of all great religions awaited the advent of a Promised One in the Latter Days, as it is predicted in their Holy scriptures. The Hindus awaited Krishna, the Jews and Christians awaited the Messiah, the Buddhists awaited Buddha and the Muslims awaited the Imam Mahdi and the Messiah. Under Divine guidance, Hazrat Mirza Ghulam Ahmad made the great disclosure that in fact only one such person representing all the Promised Ones was to appear and humanity would ultimately be brought into the fold of one universal religion. Hazrat Mirza Ghulam Ahmad(as), the founder of the Ahmadiyya Muslim Community, claimed to be that Promised One who was awaited throughout the world, in various faiths.

We as members of the Ahmadiyya Muslim Jamaat, we are those who have accepted the Promised Messiah (as) in the person of Hazrat Mirza Ghulam Ahmad (as) as the Promised One awaited by all religions. We have assessed him and testify to his truth on the basis of the Prophecies of the Holy Prophet (saw), the Holy Quran, and other scriptures. We therefore believe that he is the promised prophet, and the Imam Mahdi and Messiah of this age. So, my brothers and sisters, on the basis of the verse I recited, as the followers of the Promised Messiah (as) we are under obligation to

support his mission. This is a pledge that we have with Allah SWT. And this is not a simple matter.

Respected Ameer Chairman, dear members of the community of the Promised Messiah (as) and all listeners, the need and relevance of Nizam-e-Jamaat primarily is to enable us assist the mission of the Promised Messiah (as) as is required by Allah SWT from us.

To help the mission of the Promised Messiah (as) will require that:

1. We put in place a system of administration, code of conduct and clear chain of command that will guide the affairs of the flock of the Promised Messiah (as)
2. We the members of his community undergo self-reformation to purify ourselves and conduct our affairs as true believers so that we will be in a position to be great helpers of the Promised Messiah (as)
3. Spread the message of Islam Ahmadiyyat to reach the corners of the world so that humanity will hear and benefit from the message of the Promised Messiah (as) and also undergo reformation

So how does Nizam-e-Jamaat help us to achieve these three (3) major objectives? Within the limited time we will try to discuss the need and relevance of Nizam-e-Jamaat in achieving these 3 objects.

1. Nizam & A System of Administration and A Code of Conduct

The Promised Messiah (as) wrote down his last will in December 1905 which is known as Al-Wasiyyat. In this will, he also stated categorically that after his death the Institution of Khilafat will come into being and **lead the Jamaat** and work for the achievement of the aims and objectives of his mission. The Promised Messiah (as) in January 1906 established a central body that worked under his supervision that run the administration of the Jamaat.

About the Promised Messiah (as) the holy Prophet Mohammad (saw) has said that if faith were to ascend to the skies, the Promised Messiah (as) will bring it back to earth. The Promised Messiah (as) therefore has a mission to restore Islam to its true and pure state as practiced by the Holy Prophet (saw), bring back faith in the Almighty, let

mankind uphold the unity of Allah and understand that he is the long-awaited Messiah and also to spread the message of Islam and Ahmadiyyat to the corners of the world.

Since it is not possible for any man to live forever, to have that continuity of the mission of the Promised Messiah (as), the institution of Khilafat established in the Jamaat on the basis of the Holy Quran and Hadith, ensures the continuity of the important mission of the Promised Messiah (as). Just as the Holy Prophet Mohammad (saw) was the leader and Imam of the Muslims, so was his Khulafah in the persons of Hazrat Abubakar, Hazrat Umar, Hazrat Usman and Hazrat Ali (ra). The Promised Messiah (as) as the Imam and Mahdi of this age was the leader of the Ahmadiyya Muslim Community and so will his successors who are his reflection also be the leaders and Imams of the Ahmadiyya Muslim Community. All these confirm the role of Khilafat in the administration of the Jamaat.

Mr. Chairman, my dear brothers and Sisters in Islam, I am yet to find any organization, association or group that does not have clear aims and objectives, code of conduct, rules, programmes, leadership structure, etc. The Community of the Promised Messiah (as) is therefore no exception and hence to support the mission of the Promised Messiah (as), there is the need for a clear code of conduct, a leadership structure, programmes, system of administration, among others for the followers of the Promised Messiah (as). These systems are divinely inspired as they were established by the Promised Messiah (as) and his blessed Khulafah through divine guidance. It is these elements that make up the Nizam of the Jamaat. The heart and soul of the Nizam is the institution of Khilafat. The institution of Khilafat provides that central authority that is divinely guided which provides leadership and guidance for the Jamaat.

Hazrat Khalifatul Masih V talks about the fact that the leaders at the various levels are like the arms and limbs of the Khalifa and therefore are his representatives. The Ameer is the direct representative of Hazrat Khalifatul Masih in any country. The Ameer, heads of wing organizations, Jamaat, Circuit, Zonal, Regional and National leadership are the 'Arms of the Khalifah'.

So as members of the Jamaat, once we have decided to be part of the community of the Promised Messiah (as) we should be prepared to obey the Khalifah, respect leadership, abide by the code of conduct, accept the decisions of the Jamaat on various issues and where we are not satisfied with a matter, we are encouraged to

use the system of redress provided by the Jamaat. You cannot say that on this matter I will go by what the Jamaat stands for but on this other matter I will not respect the decision of the Jamaat. You cannot be part of the army and say I like the uniform but will not wear the belt of the army. You cannot say that I am a member of the Jamaat, but I will not respect the directives of the Jamaat on Chanda. You cannot say that I am a member of the Jamaat but will not follow the directives of the Jamaat on how social media should be used. You cannot say that I am a member of the Jamaat, but I will not respect the directives of the Jamaat on how marriage ceremonies should be conducted. And you cannot say that you are a member of the Jamaat, but you will not respect the decisions of the Jamaat with respect to different matters. All these are the Nizam and as members of the Jamaat we are to go by them to derive the blessings of being the followers of the Promised Messiah (as).

2. Nizam-e-Jamaat & Self Reformation

We cannot attain the objectives of the advent of the Promised Messiah and support the mission of the Promised Messiah (as) when we have not reformed ourselves. As Muslims one of our major objectives on earth is to reform ourselves and worship Allah as required and attain the pleasure of Allah. The truth is, that kind of reformation cannot be achieved without Khilafat and obedience to Nizam. We read in several places of the Holy Quran that we should obey Allah and obey His Messenger. The Holy Quran says:

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

The example of the Meccans is a clear indication that to be able to achieve self-reformation we need to obey Allah and His Messenger. Let us go back into the history of Islam. Let us cast our minds back to the type of people the Meccans were prior to the advent of the Prophet of Islam. They were people who practiced every ill that one could think of and even those beyond our imagination. They were so morally and spiritually corrupt that their era was described as *Jahliya* Period, meaning period of Ignorance. But we all know how the Holy Prophet Mohammad (saw) transformed them into righteous believers who were so committed to the Almighty that, they have been described in the Holy Quran, Surah Al-Waqiah (56:40) that most of the inhabitants of heaven will be from the early Muslims.

But the truth is **true obedience to Allah and the Prophet is not possible without Khilafat**. Else after the death of the Holy Prophet (saw) there wouldn't have been the need for Khilafat. It wouldn't have been necessary for Hazrat Abubakar and Hazrat Omar, Hazrat Osman and Hazrat Ali to be Khulafa of the Holy Prophet (saw). The Khilafat after the Holy Prophet (saw) clearly shows that following the verse of the Holy Quran "Obey Allah and obey His Messenger" is not possible without the **Khalifah**.

This is because the real purpose behind obedience to the Messenger is to string all the believers in the thread of unity. The fourth *Khalifa* of the Jamaat has explained the importance of that Central Authority in Islam beautifully and I would like to present extracts. He says:

"In Islam this is quite clear like broad daylight and is a part of Islamic teaching that without unity and harmony you cannot rightly work on the teachings of Islam. That is why when you go to the mosque for each of the five daily prayers, there must be an Imam. Standing behind an Imam is a demonstration of unity among people. If Imam is mandatory in a small mosque, then how can the whole of the Muslim Ummah survive without an Imam?"

The question we should ask ourselves is that, the Muslims of the time of the Holy Prophet said Salat, they fasted and followed the teachings of Islam so how come Muslims of today do these things and yet are not achieving the self-reformation of the companions of the Holy Prophet? The difference is, these acts are committed, but there is no sense of submission in them, because that sense of submission cannot be created without the system of Khilafat. So, when there is Khilafat there is obedience to the Messenger. At the time of the Holy Prophet (saw) all their acts were dominated by the spirit of obedience to the Holy Prophet (saw). They prayed when the Holy Prophet said so, they did everything based on instructions from the Holy Prophet (saw).

Obedience to the Messenger does not just mean the performance of Prayer, Fasting, paying zakat, Hajj, etc. These are all commandments of God. The submission to the Messenger is that when he says that now is the time to put more emphasis on Prayer, then all the people start asserting more emphasis upon Prayer. When he says that now the need of financial sacrifice is growing, so be ready to offer contributions, then the people start focusing on contributing more financially. When he says that now is time to sacrifice for something, they come forward to sacrifice for that course.

Therefore, these things are all totally attached with Khilafat. The Khalifa who is appointed by Allah is the one who is guided by the Almighty to make those demands of the believers.

Today through Khilafat Ahmadiyyat and Nizam-e-Jamaat, it creates a situation just like that of the era of the Holy Prophet (saw) to enable us render true obedience to Authority. Today through the Nizam-e-Jamaat we have systems and structures in place which require true obedience to the institution of Khilafat and leadership of the Jamaat. This creates an avenue to practice that obedience that was demonstrated during the time of the Holy Prophet and thereby achieving that **great self-reformation** that took place during the time of the Holy Prophet (saw). Because of Khilafat in Ahmadiyyat and Nizam-e-Jamaat, we the followers of Hazrat Mirza Ghulam Ahmad, our situation today is a mirror of the situation during the time of the Holy Prophet (saw). If our time is a mirror of the time of the Holy Prophet (saw) then we the followers can achieve that self-reformation that took place about 1500 years ago, by Obedience to the Khalifa through Nizam-e-Jamaat. **This is the relevance of Nizam-e-Jamaat.**

Hazrat Khalifatul Masih V in his sermon of 31st January 2014 said:

“It is especially the task of the missionaries to make members understand that all blessings are in the Nizam and when God wishes to curse a body of people, He removes Nizam from among them Huzoor continues, when these facts will be known to all, those who stumble will be saved.

*Beloved Huzoor (May Allah be his helper) in that sermon also mentioned that Missionaries and leaders of the Jamaat should be absorbed in the task to tell people the sources of gaining nearness of God and to obey the Khalifa of the time in every situation Also tell people the importance of obeying the Nizam and make it evident to every individual. When this is achieved, there will be reformation of practice in the Jama'at in every way which is one of the **big objectives of the advent of the Promised Messiah (as)**. It should be remembered that our spiritual purity, our reformation of practice, InshaAllah will bring about a greater revolutionary change than our Tabligh efforts.”*

These are the words of Hazrat Khalifatul Masih V. These words of beloved Huzoor emphasizes the relevance of Nizam, the role of Khilafat and self-reformation.

So, members of Majlis Ansarullah, Members of Lajna Imaillah, Members of Majlis Khuddamul Ahmadiyya, Members of Atfal and Members of Nasirat, let us be minded that based on Chapter 3: 82 of the Holy Quran, we have made a pledge that after accepting the Promised Messiah (as), we will help him. The beginning of that help to the mission of the Promised Messiah (as) is obedience to Khilafat and leadership of the Jamaat and also respect for the structures, rules, decisions and the System of the Jamaat and complying with them. All these is what makes Nizam-e-Jamaat. And it is through Nizam-e-Jamaat that we can achieve what the early Muslims achieved.

3. Nizam-e-Jamaat & the Spread of the Message of the Promised Messiah (as)

To ensure the spread of the message of Islam and Ahmadiyyat to all corners of the world which testifies to the truth of the Promised Messiah (as) there is the need to have schools to train missionaries who will undertake this task, hence the establishment of Jamia's in different parts of the world. We train missionaries who will also provide the moral training of our members and also spread the message of Islam. Another important aspect of Nizam-e-Jamaat.

To spread the message of Islam, establish mission houses across the world, publish books and build mosques across the world, provide moral training of members, will require funds to achieve that, hence the need for schemes such as Tahrik-e-Jadid, Waqf-e-Jadid, etc. which members contribute to enable such activities to be undertaken, which includes smooth running of MTA so that the message of the Khalifa and Islam can be listened to and also spread the message of Islam.

Through Nizam-e-Jamaat, the Ahmadiyya Muslim community demonstrates the truthfulness of the Holy Quran and the Holy Prophet (saw). It is with the help of the Nizam that commentary of the Holy Quran have been published and other books which explains the truthfulness of the Holy Quran, the beauties of Islam and the truthfulness of the Holy Prophet Mohammad (saw). These publications have become a great source of defense of Islam and propagation of the true teachings of Islam.

You would all agree with me that there is the need to continuously remind members of the Jamaat and the world at large about the truthfulness of the Holy Quran, Holy Prophet (saw) and the Promised Messiah (as). Without that, generations after us will not have that knowledge. Hence, we hold programmes regularly, like Masih Maud Day, Khilafat Day, Jalsas, among others to remind members about these matters to

increase their faith and improve upon their knowledge. It is therefore important that as members of the Jamaat we patronize these programs and ensure that our family members also participate in such programs.

One important aspect of the Nizam-e-Jamaat is the Wing Organizations such as Majlis Khuddamul Ahmadiyya, Majlis Ansarullah and Lajna Imaillah, which were set-up because men and women of various ages can best discuss their matters and train themselves when they are together.

With respect to the formation of Wing organizations which were set-up by Hazrat Musleh Maud (ra) I would like to mention two things that Hazrat Musleh Maud said about Wing Organizations:

1. *“The setting up of the wing organizations is such an important task that if no attention is given to it, the Community will never prosper as a group and will never be successful in the field of training”.*
2. About the important role of women Hazrat Musleh Maud says: *“Islam will definitely succeed if you are able to reform fifty percent of women”.*

So, in order that there are no barriers or walls for the moral training of the members of the Jamaat, the wing organizations were formed.

All these are to help the work of the Promised Messiah (as) to spread the message of the true Islam and prove the truthfulness of the Holy Quran and the Holy Prophet Mohammad (saw). And all these are achieved through Khilafat and Nizam of the Jamaat.

To conclude, Nizam-e-Jamaat is central to the objectives of Jamaat Ahmadiyya. The soul and heartbeat of the Nizam is the institution of Khilafat. Obedience to Khilafat and Nizam is key to achieving our purpose of self-purification. It is through the Nizam that the message of Islam is spread across the world. All these can be achieved by obeying the leadership of the Jamaat and respecting the structures, systems and decisions of the Jamaat. From Chapter 3, Verse 82 of the Holy Quran, once we attest to the truthfulness of the Promised Messiah (as) we have an obligation to help his mission. That help is obedience to the Khalifah who is his representative and going by the Nizam of the Jamaat.

May Allah bless us all and enable us achieve the purpose of Nizam-e-Jamaat. Amen.

Assalamu Alaikum Warahmatullahi Wabarakaatuh!!