



TRUE OBEDIENCE TO
KHILAFAT AND IT'S
BLESSINGS

BY:
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In the Name of Allah, Most Gracious, Ever Merciful

TOPIC: TRUE OBEDIENCE TO KHILAFAT AND IT'S BLESSINGS.

ADDRESS BY MAULVI ABDUL JABAR ADAM, NKAWKAW ZONAL MISSIONARY OF THE AHMADIYYA MUSLIM MISSION, GHANA AT THE 90TH JALSA SALANA (ANNUAL CONVENTION) OF THE AHMADIYYA MUSLIM JAMA'AT GHANA HELD AT BAGHE AHMAD FROM 20TH – 22ND JANUARY 2023.

اشهدان لاله الاالله واهده لا شريك له واشهد ان مهمد عبده ورسوله اما بعد فا عوذوبا لله من الشيطان الرجيم

بسم الله الرحمن الرحيم

SUURATUL NUR VERSES 53-56

Our most revered Ameer, Alhaj Maulana Noor Muhammad Bin Salih, Our respected Naib Umaraah, Members of the National Aamila, Brothers and Sisters In Islam, before I proceed, let me extend to you all the Islamic felicitations of *Assalamo alaikum warahmatullahi wabarakatuho*

First of all, let me extend my heart-felt gratitude to Allah Subhaanahu wata Aala for granting me the strength and ability to be standing in front of you this evening. Many thanks goes to the organizers for haven't given me the opportunity to serve once again. I therefore pray to Allah the Almighty that He enables me live up to the task. Amen.

Respected Ameer, brethren in Islam, our topic for this evening's exhortation is **true obedience to Khilafat and its blessings.**

The word Khalifa is an Arabic word that means successor, deputy, or vicegerent. It has been used in several places in the Qur'an and according to the context it relates to people in two ways: In one way, it refers generally, to a group of people and in the other; it refers to an individual as a leader of others. In the first case it is often used to refer to people as inheritors or successors of a people before them, and whiles in the other meaning, it refers to individuals as khalifas tasked with leadership by God.

Before touching on the **true meaning obedience to khilafat and its blessings**, it is necessary to first reflect upon the core form of obedience which is often taken for granted, but is of immeasurable importance. Obedience to Almighty Allah is the primary and most excellent form of obedience. If we cannot offer absolute obedience to Allah, then we will certainly fail to display true and meaningful obedience to anyone in the temporal world and that by default will bereft us of the blessings of khilafat.

The degree of obedience which a Muslim must adhere to, is not to be under estimated and that is illustrated in the following verses of the Holy Qur'an which I recited after suuratul fatiha which translates as follows:

[24:53] And whoso obeys Allah and His Messenger, and fears Allah, and takes Him as a shield for protection, it is they who will be successful.

[24:55] Say, ‘Obey Allah, and obey the Messenger.’ But if you turn away, he is responsible for what he is charged with and you are responsible for what you are charged with. And if you obey him, you will be rightly guided. And the Messenger is only responsible for the plain delivery of the message.

Allah has promised 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. (Ch.24:V.56)

The verses before and after the [Ayat-ul-Istikhlaaf], draws one’s attention towards showing obedience to God Almighty and His Messenger.

In these verses God almighty has clearly elaborated everything. Strong assertions and claims of belief should be backed up by true obedience and absolute commitment through every test and trial.

The primary responsibility according to the Holy Prophet (saw) himself is to take the oath allegiance at the hands of the Khalifa and once that has been done the position of Muslims today as it was during the period of khilafat Rashda is to here and obey. Anything else would be tantamount to rejecting the instructions of the Holy Prophet (saw) for he is reported to have said that:

من اطاعني فقد اطاع الله و من اصاني فقد عصى الله ومن اطاع اميري فقد اطاعني ومن عصى اميري فقد عصاني
“One who obeys me, in fact obeys God Almighty. And one who disobeys me has disobeyed Allah. One who obeys the Amir appointed by me, in fact obeyed me and. One who disobeys the Amir appointed by me, in fact has disobeyed me.” (Sahih Bukhari, 7137, book 93 Kitaabul Ahkam, hadth 1)

It would be unthinkable that any Muslim would wish to be counted as one who disobeyed the Holy Prophet (saw). So Obedience to his Khalifa is an act of faith and in fact, it is such obedience that is the hallmark of a true Muslim.

It reflects the living response of the instruction of the Holy Quran to:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا
الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن

‘‘O ye who believe! Obey Allah, and obey the Messenger and those charged with authority among you.’’ (4:60)

This verse cites a principle for true believers to follow. That is, they have to stress upon being obedient and have to excel at it, be it obedience of God, His Messenger or of those in authority. The Quran also emphasizes the requirement of obedience with reference to Khilafat. This can be measured from the verses in Suratul Nur that contained the promise of Khilafat. The concept of obedience is mentioned not just once but seven times in verses 52-57 of suratul Nur. This makes it clear that, obedience is a critical factor to the ongoing blessings of Khilafat...For without obedience true unity is impossible. Indeed, Allah assures those who hears and obeys that they shall prosper

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى
اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا
سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥٢﴾

The response of the believers when they are called to Allah and His messenger in other that He may judge between them, is only that they say we hear and we obey, and it is they who will prosper.

The companions of the holy prophet(saw) demonstrated throughout their lives a most heartrending and awe inspiring example of devotion, sacrifice and absolute obedience to the Holy Prophet(saw). We find accounts of complete and absolute obedience in their lives and I will present a few examples.

During the blessed era of Hazrat Umar Ibn Khatab, in one of the battles, Hazrat Khalid bin Waleed(ra) was appointed leader of an army. However, in the wisdom of the khalifa, he replaced him while the battle was at its peak, the instruction of that came from Hazrat Umar(ra) Khalifa of the time was that Hazrat Abu Ubaidah(ra) should take charge. However, Hazrat Abu Ubaidah(ra) initially did not take the charge from Hazrat Khalid bin Waleed thinking that he was already commanding in an excellent manner. When the knowledge of the new instruction of the Khalifa got to Hazrat Khalid bin Waleed(ra), he said to Hazrat Abu Ubaidah(ra), ‘‘You must immediately take the charge from me because that is the instruction Khalifa of the time. I will serve under you with full obedience as you require of me without complaining or any thought of an ill will.’’ (Tarikh Tabari, Vol. 2, pp. 356-357)

This is in fact the standard of obedience required of a believer and it should not be the case that if a decision is made against our will, we begin to object to it.

Disobeying instructions of the Khalifa because we think is against our will is nothing but a dishonesty of one’s religious obligations, it is also a rebellious way of thinking and it is a matter that will remove one from the sphere of the obedience towards Khilafa.

When Hazrat Khalid bin Waleed(ra) received the instruction from Hazrat Umar(ra) right at the moment when they were in the middle of the battle, Hazrat Khalid bin Waleed(ra) also possessed great astuteness in the art of war which was proving to be beneficial for the Muslims but despite this he did not say that this was a non-ma‘ruf order. In fact, he displayed perfect obedience to Abu Ubaidah(ra) and considered it a blessing to serve as an ordinary soldier under his leadership.

On one occasion the companions once said to the Holy prophet(saw) that, we will fight on your right and we will fight on your left and the enemy cannot reach you until they go over our dead bodies.” This was clearly evident from the example of one such companion who fought in a battle at every side of the Holy Prophet (saw) to defend Islam that his body was chopped into seventy pieces and only through one part of his little finger did his sister recognize his body. Such was the obedience of the companions of the Holy Prophet. Similarly, once Abdallah Bin Masud(ra) was walking in the streets and heard the Holy Prophet saying “Sit down”. Abdallah bin Masud (ra) sat down in the middle of the street immediately and did not wait even for a moment in order to obey the prophet of Allah. As to whether the instruction was for him or not was not his focus, his main focus was to make sure that he obeys every singly order and instruction of the Holy Prophet(saw).

The same was the obedience that was shown by the companions of the promised Messiah(as). Hazrat Khalifatul Masih Al awwal Maulana Hakim Nurudin(ra) was so obedient to the Promised Messiah(as) and that was seen wherever he would be, as soon as he received a message from the Promised Messiah(as) to come, he would stop all that he was doing and set out to be with the Promised Messiah(as). When the Promised Messiah(as) once said to him “you should not go to Behr” (His Home Town) that obedient servant never even thought once of returning to his homeland. The Promised Messiah(as) had this used to say about him

اور ہر ایک امر میں میری اس طرح پیروی کرتا ہے جیسے نبض کی حرکت تنفس کی حرکت کی پیروی کرتی ہے

“In each and everything this is he follows me, Nurudin follows me like the veins follow the beating of the heart.

There is also the example of Hafiz Roshan Ali who had only one dress. Hafiz Roshan Ali would wash his cloth every Thursday night and wear the same again on Friday morning. One night, it was freezing cold and his dress was hanging on the washing line outside. He received a message from the Promised Messiah(as) that said “I need you, please come” Hafiz Roshan Ali got up straight away kept on his cold wet cloth and rapped himself in his blanket and presented himself to the Promised Messiah(as). The example of such heartrending devotion and dedication are one too many. These incidences are not mere tales; they are not there simply to be related and forgotten, the point to remember is that whenever we refer to them, we must also reaffirm our pledge of allegiance to Khilafat. Every moment we should be saying, our beloved Khalifa, we are going to sacrifice everything we have for your service; our life, our time our honor, everything is a sacrifice for you, whatever you order us to do, we shall oblige. Today, the time has come for us to truly demonstrate the fulfilment of those pledges that we have made. Our claims of loyalty to khilafat will be proven right when we leave out our assertions during our daily lives, bringing about a pure transformation in our conducts and acting upon all commands and decisions of the Khalifa.

Hazrat Khalifatul Masih Al Awwal Alhaj Maulana Hakim Nurideen(ra) made clear that one's ego must be sacrificed at the altar of Khilafat for it is the same ego that will somehow lead to one's downfall. And lead one deprived of God favors.

He further described the state of a believer and his responsibility beautifully, when he said that, a person who makes baiat gives up all his freedom and high flights for the sake of another, in other words you submit yourself to serve God by presenting yourself at the service of the Khalifa. It is by obeying the Khalifa that Muslims will be serving the cause of Islam for it is under the Khilafat that Islam was promised triumph.

Obedience is the precondition of Khilafat, Obedience is the lifeline for the moral and spiritual existence of the believers and striving to excel in the standard of obedience is extremely important for a believer. When we reflect upon this, we will find that our standard of obedience is lacking; at times, we show half-hearted obedience because the matters are against our wishes.

Our beloved Huzur Hazrat Khalifatul Masih Alkhaamis(atba), has instructed that, the Jama'at office bearers must work diligently and honestly to fulfil their duties. They have to be just and fair and serve the people with utmost humility. He said:

“Remember if you have made the claim that you love khilafat because of Allah, then the administration of the Jama'at is part of the Khilafat and you have to be obedient to it. You have to be faithful to the administration of the Jama'at.”

Don't we have people among us who at times question why the Khalifa appoint such and such a person into such and such a position?

Those people can sometimes go to the extent of undermining the authority of a person appointed by the Khalifa?

Don't we have people who at times questioned why the Ameer appoint such and such a person into such and such position? May Allah forgive us our shortcomings. Amen

Hazrat Khalifatul Masih Athaani(ra) writes in his Tafsir ul-Kabir that the concluding words of the ayatul Istikhlaf,

يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ
كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٥٦﴾

'Whosoever is ungrateful after that, they will be rebellious' (24:56)

“Signifies ...that Khilafat is a great Divine blessing and without it there can be no solidarity, unanimity and unity among Muslims and therefore they can make no real progress without it. If Muslims do not show proper appreciation to Khilafat by giving abundant support and obedience to their Khalifas they will forfeit this Divine benefit and in addition will draw the displeasure of God upon themselves”

In essence the key to attaining these high standards of existence is obedience to the Divinely appointed Khalifah *'in all that is good'* which amounts to nothing less than obedience to Allah. **Regarding to those people who get entangled in the discussion about whether a decision is ma'ruf or not?**

There is a misconception some of us do have, in understanding the words 'to show obedience in **Everything good (ma'ruf).**

Such people do not obey certain instructions that they consider not to be ma'ruf. In other words, **they decide for themselves as to what is ma'ruf and what is not.**

Let's be reminded that the word ma'ruf has also been used for the Holy Prophet(saw) as well:

وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ

'And that they will not disobey thee in what is right' (Surah al-Mumtahanah, Ch.60: V.13).

This was one of the condition of baiat during the time of the Holy prophet(saw)

Hazrat Khalifatul Masih AlAwwal Hazrat Maulana Hakim Nuridin(ra) states, "Likewise, Hazrat Sahib", i.e. the Promised Messiah(as) "has also included the obedience of all ma'ruf decisions in the conditions of Bai'at. There is a deep underlying wisdom in doing so." (Haqaiq-ul-Furqan, Vol.4, pp. 75-76)

This is because the prophets and the Khulafa instruct only according to the commandments given to them by God Almighty.

Commenting on this Khalifatul Masih Arraabih(ru) has said that whilst a Khalifah may well commit a mistake he will only ever be blessed for that mistake because his inborn nature is susceptible or if you like inclined to serving Allah and would never permit him to intentionally disobey Allah.

This is in perfect conjunction with the following a hadith,

انما اعمال بالنيات و انما لكل امرىء ما نوا

"The reward of deeds depends upon the intention and every person will get the reward according to what he has intended."

Our current Khalifa (atba) said that he would wish to remove one more misunderstanding. Every Ahmadi makes a pledge with the Khalifa of the time to obey him in every ma'roof (good) decision. Let it be very clear that ma'roof has been defined by God and His Messenger (pbuh). Ma'roof decision is the decision made in light of the Holy Qur'an and Sunnah. As Khilafat operates in total concordance with the Qur'an and Sunnah, thus every decision of the Khalifa is ma'roof and should be obeyed.

The under mentioned saying of the Holy Prophet help to further define the level of obedience a Muslim should show to a ruler,

عن انس بن مالك رضي الله عنه قال قال رسول الله صلى الله عليه وسلم اسمعوا واطيعوا و ان استعمل حبشي كان راسه زبيبة

Anas Narrated that the Prophet said, "Listen and obey (your leader) even if he was an Ethiopian (black) slave whose head looks like a raisin."

Sahih Bukhari,7142, book 93, hadith 6)

The Holy Prophet (saw) said that an Imam is like a shield. Indeed, those who take cover behind the shield stay safe. Those who go wayward from their appointed lines, face the risk of getting lost. In this analogy, the term ‘behind the shield’ means to show perfect obedience.

The Holy Qur’an also commands obedience in several places and it is indeed the secret for the success of communities. This is a point that members of the Jama’at need to understand a great deal. Some question, why we have certain limits and restrictions on doing certain things.

Ahmadis should remember that Islam allows everything that is justifiable. Islam is the most liberating religion and sets boundaries only to attain individual moral reformation, spiritual development as well as supporting the progress and unity of the community.

The spirit of obedience in Islam flows down from Allah to the Ameer and down to all office bearers. The Holy Prophet(saw) said that when you are unified at one hand and you have an Amir and someone tries to break your unity and divides you, you should completely disassociate with such a person and refuse to accept what he says. (Muslim Kitabul Amaara)

This goes to those among us who speak ill of leadership and sometimes tries to buy innocent people into their disastrous conversations which in the end would earn them no reward than the wrath of Allah Almighty. We should be courageous enough to bring our reservations to leadership if there is the need than always speaking ill of leadership. Unfortunately, some of us Missionaries are implicit in this.

Amirs, Sadraan, Our Medical Doctors who superintends over our hospitals, Our Markazi Staff who serve as Teachers in our schools, to all my colleagues Circuit, and Markazi Missionaries, all Non Missionary Umaraa and other office-holders should self-reflect over our standards of obedience and ponder over how we respond to instructions of the Khalifa of the time. Do we obey instantly or we construe our own meanings of what is instructed?

It is also important to remind all those of us in leadership position both Missionaries and Non Missionaries that it cannot be true obedience but rather hypocritical, if we claim to love the Khalifa and are ever ready to obey him while at times we engage in acts that undermines the authority of an appointee of the Khalifa. We may only become ignorant if not unfortunate if after pledging the oath of allegiance and are called Ahmadis we turn to disobey the Khalifa by disobeying those he has put in authority over us.

The Holy prophet(saw) said

ومن اطاع اميري فقد اطاعني ومن عصى اميري فقد عصاني

One who obeys the Amir appointed by me, in fact obeys me and one who disobeys my Ameer equates to the disobeying me.”

So we as office-holders cannot **rightfully be ‘authority over’ anybody** unless we too completely obey the Khilafa. If each member of the Jama’at is obedient we will head towards spiritual heights and our faith will be as strong as mountains and as a result the message of Islam will spread in all directions in the world.

Our task is to instill love of God in hearts of the people of the world and for us to be able to achieve this each Ahmadi needs to be completely obedient to Khilafat.

An obedience that is done reluctantly, or with hesitation or reservation carries no meaning. Indeed, it is acceptable or even desirable to have personal opinions about certain matters; however personal opinions become irrelevant when the Khalifa of the time decides upon a certain matter.

A fundamental and important responsibility of the each and every one of us with regard to Khilafat is that we should respect, love, and honor it from the depth of their hearts. our attachments to it should be absolutely solid always, saving it from the slightest scratch. This can only happen when it is matched with the spirit of total obedience to the Khalifa.

There should be no lack of enthusiasm in the obedience of the Khalifa and It should be taken just as obedience of the holy Prophet.

Obedience to the Khalifa means that each and every word coming from the Khalifa should be passionately complied. To forget or neglect an edict of the Khalifa is unbecoming of a true Ahmadi. In true obedience to Khilafat there should be but, there should be no ifs. Hazrat Khalifatul Masih Al-Awal(rah) said Baiat that is the pledge of initiation into Ahmadiyya, is in reality total submission to the obedience of the Khalifa and never to ignore even the slightest of his commands.”(Al-Furqan June 1967)

It is not the dignity of an Ahmadi that he or she overlooks the instructions or bypasses it. Our present beloved Huzur further says ‘if you aim to progress and be triumphant over the world then my advice and message for you is to maintain a bond with khilafat and to firmly hold unto this cord of Allah.

The Promised Messiah (on whom be peace) said something which is quite important: ‘If obedience is adopted with sincerity the heart finds brightness and the soul finds bliss and light. Certainly here obedience of the spiritual system is meant and this is also a way to measure your individual obedience. Do you experience the light and bliss mentioned here?

Reflect over your own standard of obedience and assess it yourself as to how much obedience do you have for God, His Messenger and the Khilafat established by the Promised Messiah.

The prophet (saw) said:

People who feel very assured about their Salat and worship of God but do not practice obedience cannot be the recipients of God’s blessings.

Another aspect of attaining good standard of obedience as told by the Promised Messiah (saw) is: ‘It becomes necessary to crush your self-centeredness in obedience... One has to bring one’s wishes in line with what God and His Messenger said in order to be obedient.

The Promised Messiah (saw) said that idols can be created even in hearts of great big adherents of unity of God which can make a person not even capable to obey on a very small level. The Promised Messiah (saw) said that the Companions (may Allah be pleased with them) only attained high standards of worship of God after practicing **obedience**.

The Holy Prophet (saw) said that advancement is in staying connected to one’s community, in listening to the discourses of Imam of the age and in obedience.

If only the Muslim world was to understand this, they would become a great force which no one on earth could contend with!

We should always keep the words of the Promised Messiah (as) in mind that it is most important to have consensus and obedience in order to become a progressive community, without it there can only be decline and deterioration.

The Holy Qur’an states in this regard:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا
تَفَرَّقُوا سِوَاهُ وَإِذْ كُنْتُمْ
أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ
فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ
عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ
مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ
لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٤﴾

‘And hold fast, all together, by the rope of Allah and be not divided; and remember the favor of Allah which He bestowed upon you when you were enemies and He united your hearts in love, so that by His grace you became as brothers; and you were on the brink of a pit of fire and He saved you from it. Thus does Allah explain to you His commandments that you may be guided.’ (3:104)

“Accordingly, submission to Khilafat is not only obedience to the commandments of Allah and His Messenger; it is vital for peace, security and prosperity in this world. The Khalifa is the ladder to achieve increasing closeness with Allah.” (Al-Fazl, September 1947)

The responsibility on Ahmadis is very great, we have to demonstrate an example of ‘... **Obey Allah, and obey His Messenger and those who are in authority over you....** which will draw the world to us. This is the only way we can take the world to the footsteps of God and His Messenger and can guide the world. This is the way we can end disorder in the world.

We have the commandments of the Holy Qur’an which are worthy of being practiced and worthy of being obeyed. We have the blessed model of the Prophet and it is our obligation to obey it.

And we also have the spiritual system of ‘Ulul amr’ (الامر اولى) who are in authority) over us which constantly draws our attention to the commandments of God and His Messenger. In the book (The Need for The Imam, p. 37), The Promised Messiah (on whom be peace) said “In worldly terms ‘ulul amr’ [who are in authority] means the king, and in spiritual terms it means the Imam of the age.”

Let everyone who believes in Allah and His Holy Prophet and the Holy Quran full well that the only sanctuary of peace and protection from the evils of this world is submission and total obedience of the heavenly appointed Khalifa.

Fortunate are those who listen to the words of the Imam of the age with perfect obedience and this leads them to derive the beneficence of Khilafat.

Every Ahmadi must remember that the Promised Messiah(as) likened his followers to the green branches stemming from his own self and he has said, is only by becoming established with this system of khilafat that you will becoming the green branches, otherwise the one who servers this link will see the served branches dry up.

- The greatest blessing promised through khilafat is the protection, stability, spiritual strength and progress of Islam and the gift of peace and calm from within accorded the believers. That is expressed in the part of the verse of the Holy Quran:

وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ

And that He will surely establish for them their religion which He has chosen for them (24:56)

- It is a favour of God that we have the system of Khilafat among us otherwise different sects and different jurists have different views about matters. And rather than resolve issues, they can further entangle them. Similarly, different views can create different issues with the government as well. Thus interpretation of Islamic law over issues can only be achieved under Khilafat. Ahmadi could not be grateful enough for this and this gratefulness can be expressed by complete obedience to Khilafat.
- Khalifa of the time has a personal connection with people of all backgrounds and all races. It is Khilafat that focuses on the pain of every Ahmadi of the world and Khalifa of the time prays for them. It is only the Khalifa of the time who is anxious for Ahmadi children to seek education and is anxious for them to have good health. There is no problem, be it of the Jama’at or of someone’s private life of which the Khalifa of the time is not aware, for which he does not make practical efforts and does not turn to God to pray!
- Similarly, through the blessings of Khilafat, the Jama’at has built thousands of Mosques in almost every Country of the world and the number is growing rapidly. Hazrat

Khalifatul Masih Assaalis(ru) established the Nusrat Jahan scheme to serve humanity in all regions of world in order to appease suffering by opening hospitals, schools and centers of Human welfare. He coined the slogan Love for All Hatred for None. And under another charity organization Humanity First established by Hazrat Khalifatul Masih Arraabih(ru), there are so many schemes to provide clean water and alternative, affordable sources of energy to the poor in Africa and elsewhere.

- Another great blessing of Khilafat is the unity, discipline and solidarity it has provided to Jama'at Ahmadiyya. The essence of this blessing is the obedience to Allah and His Holy Prophet Muhammad(saw). It is that complete obedience which every Ahmadi wherever he is and whoever he is feels honored to have wholeheartedly to the Khalifa and to those appointed by him to run the affairs of the Jama'at. The world can observe that by Allah's grace, every moment, everywhere, the world of Ahmadiyyat is witnessing the glowing light of Allah's succor and guidance and, under the Divine blessings of khilafat.
- Hazrat Khalifatul Masih Assaani(ra) says
"When Allah raises someone to the status of Khilafat, He also blesses his prayers with assured acceptance. In fact the supplications of the Khalifa are more powerful than the prayer of any other individual" (*Mansab-e-khilafat P.25*).

There is hardly any Ahmadi who has not accepted the miracles of the acceptance of the Khalifas prayers. Not only that but there is also a large number of Non Ahmadi who have unshakeable faith in the prayers of the Khalifa. I will mention here just one event related to the Great Politician of India, Sir Feroz Khan Noon. It was an unforgettable favor of Hazrat Khalifatul Masih Assaani(r.a) on Sir Noon. He had been married for six years with no child. It was in 1925 that one morning his wife complained to Huzur about it and raises the fear that his husband marrying a second wife. Huzur along with other members of his family prayed for her and by Allah's Grace a son was born one year later. The Noons had more children later on but this son Noorul who was the fruit of Khalifas prayer grew up to be a God loving person and very successful Politician and a member of the National Assembly. (*Al Fazl International, 1st February 2002*)

- It is also a blessing of khilafat that we have the Waqfe Nau scheme for preparing our children to shoulder, with excellence, the future responsibilities of the Jama'at.
- Khilafat unites us, inspires us to fulfill the rights of mankind, and instills the spirit of giving precedence to faith over worldly matters.
- Hazrat Khalifatul Masih Alkhamis (atba) said:

"There is no country in the world that I do not go to in my imagination before falling asleep and for whom I do not pray for while sleeping and while waking. I am not saying this to count favours, no, this is my duty and may Allah the Exalted make me perform my duty more than ever." Huzoor said that his only purpose here was to make it clear that there can be no comparison between Khilafat and worldly leaders.

- A unique blessings accorded to the adherent of Khilafat is the capacity for financial sacrifices. The Jama'at is self-reliant and accept no assistance or support from anyone outside the Jamaat.it is the sheer blessings of Khilafat that the Jama'at is able to afford services like, the twenty-four-hour International Satellite Television Ahmadiyya(MTA)
- Hazrat Khalifatul Masih Assaani(ra) says:

“There is one for you who has affection and compassion for you. He has love for you at heart. He considers your affliction and suffering as his own. He fervently supplicates for you before Allah. But there is no such person for those outside the pale of Khilafat. When one person is sick in a family the whole family becomes worried and restless. Just imagine the condition of the Khalifa who has not one but hundreds and thousands to pray for”

The Holy Prophet(saw) said ‘Your best leaders are those whom you love, whom you pray for and who pray for you’.

Today, we must leave this gathering with pledge that, we will become the right hand of our beloved Khalifa;that we are going to prove every word of our pledge to be true and follow our beloved master to which ever path of righteousness he will call us. We will run to the call and sacrifice anything that we hold dear; our life and our death will be at his feet. Let each one of us hold Allah as witness that we are going to hold the precious words of our khalifa within our hearts and we are going to mold all his directives into true actions in such a way that, even the Angels who are made of the substance of obedience, will envy us. O Allah grant us the Ability so that we can fulfil this promise. For all excellence and all praise belongs to you, the Benefactor of all. May He Allah grant us the ability to fulfill all our pledges.

Let’s all rise up to the demand of the time and fulfill our covenants with our beloved Khalifa by transforming ourselves into the pristine models of the teachings of Islam. Let’s all strive on and keep the flag of Ahmadiyya flying high. May we all enjoy everlasting unity, peace, harmony and prosperity through the blessings of khilafat.

Wa Aakiru Da’awaanaa Anil Hamdu Lillahi Rabbil Aalameen

Assalamo Alaikum Warahmatullahi Wabarakatuho