



**The Exposition of the title “Mujadad of Last Millennium” for Hadhrat Masih-e-Maud <sup>(as)</sup>**  
and

**“Second Manifestation” by Hadhrat Masih-e-Maud <sup>(as)</sup>**  
**through his own writings**

Hadhrat Masih-e-Maud <sup>(as)</sup> claimed:-

**“This Imam to whom God the Exalted calls Masih-e-Maud; he is Mujadad of this century and also Mujadad of the Last Millennium”** *[Roohani Khazain, Vol 20, Page 208]*

From this claim some Ahmadis infer that after Hadhrat Masih-e-Maud <sup>(as)</sup> in the future centuries, till the day of resurrection no Mujadad/Reformers will be sent down. Such a conclusion is manifestly against Quranic teachings and is wrong; as such the Non-Ahmadi Muslims give meanings to the titles of the Holy Messenger <sup>(saw)</sup> as Prophet of the Last Age and Khatam-un-Nabiyeen, that after him no Prophets will descend. One wonders and feels sorry for those Ahmadis having such a notion or creed as to why they adopt double standards. While they believe that Hadhrat Masih-e-Maud <sup>(as)</sup> is the Ummati Prophet but for future consider that the Grace of Allah the Exalted for awarding reformatory Khilafat as closed.

Hadhrat Masih-e-Maud <sup>(as)</sup> claimed to be Mujadad of Last Millenium on 2<sup>nd</sup> November 1904 as is mentioned in his Lecture Sialkot. Thereafter, please ponder over his following statements that he made subsequently (i.e. after 2<sup>nd</sup> November 1904)

On 29th September, 1905 in reply to a question of a person he said:-

**“What is the harm that even after me some Mujadad comes ? The Prophethood of Hadhrat Moosa <sup>(as)</sup> had ended and therefore with Masih <sup>(as)</sup> the dispensation of his Khulafa ended. But the dispensation of Holy Prophet <sup>(saw)</sup> is till the day of resurrection therefore till Qiyamah the reformers-Mujadadeen shall keep on coming.”** *[Malfoozat, Volume 4, Page 452]*

Again on 1<sup>st</sup> May, 1908 (i.e. just 25 days before his demise) Hadhrat Masih-e-Maud <sup>(as)</sup> said:

**“that for dispatch of Khulafa Allah the Exalted has lengthened it till Qiyamah and in Islam it is its superiority and specialty that for its support and reformation at the turn of each century, Mujadad have been coming and shall keep on coming”**

*[Malfoozat, Volume 5, Page 551]*

From the above statements of Hadhrat Masih-e-Maud <sup>(as)</sup> the Arbitrator (Hakam), Judge – Mujadad of Last Millennium, this thing is apparent that after him till Qiyamah Allah the Exalted’s appointees, messengers and Mujadads shall keep on descending. But this Grace can only be for those people who have faith in him and wholeheartedly obey him as he said:

**“I am Khatam-ul-Auliya (seal of saints) ; after me there will be no saint but the one who is from me and has covenant with me”.**

*[Roohani Khazain, Volume 16, Page 69-70]*

## **Second Manifestation**

Hadhrat Masih-e-Maud <sup>(as)</sup> says:

**“Khalifa means the substitute who reforms the faith. After the time of prophets when darkness spreads, then to remove it those who come in their (prophets) place are called Mujadad.”**

*[Malfoozat, Volume 2, Page 666]*

There is no doubt that the metaphor Qudrat-e-Sania i.e. **“Second Manifestation”** is the spiritual Khilafat which revives the Deen as Hadhrat Masih-e-Maud <sup>(as)</sup> said:

**“As such constantly the reformation of faith is taking place but the meaning of the hadith is this; that Mujadad will be descended by God the Exalted with the grant of spiritual knowledge and heavenly signs.”**

*[Roohani Khazain, Volume 3, Page 173]*

Hence when after the demise of Holy Prophet <sup>(saw)</sup> the great trial and turmoil which occurred for the Ummah then Allah the Exalted by raising Hadhrat Abu Bakr <sup>(ra)</sup> supported the Islamic faith and saved it from extinction, as in the Moses <sup>(as)</sup> dispensation after his demise Hadhrat Youshuah Bin Noon <sup>(as)</sup> supported the Bani Israel. Therefore in the Islamic faith first of

all Hadhrat Abu Bakr <sup>(ra)</sup> appeared as the Khalifa as per verse of the Surah Noor as Hadhrat Youshuah Bin Noon the prophet had appeared in Moses <sup>(as)</sup> dispensation after his demise.

Further Hadhrat Masih-e-Maud <sup>(as)</sup> says:-

**“For revival of Israeli Sharia Masih was the Mujadad of fourteenth century”**

*[Roohani Khazain, Volume 15, Page 29]*

Hadhrat Masih-e-Maud <sup>(as)</sup> also said:

**“The thirteenth Khalifa of Islam who should be at the turn of fourteenth century whose name is Masih-e-Maud”**

*[Roohani Khazain, Volume 17, Page 193]*

Based on above, this thing stands proven that in Islamic terminology the Holy Persons who are appointed by Allah at times of need for reformation to restore freshness to the faith, particularly at the turn of a century; in reality they are the real and spiritual Khulafa (successors) and for them is the promise in the **Second Manifestation**.

The spiritual Khilafat and reformation has the same purpose and connotation; which shall keep on descending from heavens as per Practice of Allah (Sunnatullah). If anybody is in doubt that the **Second Manifestation** does not mean the Mujadadeen who descended at the turn of each century, then he should tell the names of those Khulafa (successors) who in their notion came in between Hadhrat Abu Bakr <sup>(ra)</sup> and Hadhrat Masih-e-Maud <sup>(as)</sup>

Syedna Hadhrat Maulana Nooruddin <sup>(ra)</sup> in reply to an enquiry about **Second Manifestation** answered :-

**“When the founding father of a community completes his worldly tenure, his mission will thereafter be carried out successfully with Divine support. As stated in the Holy Quran: “Today I have completed for you ; your faith and fully blessed you with my bounty”. It dawned not only upon the time of the Holy Prophet (pbuh) but also continued onwards during the time of his Khulfa, Nawab’s, Reformers (Mujadidin); and they were all the second manifestations’. The second manifestation is boundaryless. When a community becomes (spiritually) feeble, the Almighty in his infinite wisdom keeps on descending the second manifestation to help recoup the deficiency that occurred over time.”**

*[Badar 23 May 1913]*

Those who may not be appointees of Allah but to whom the people of Jama’at choose as their head for administration and organisation purpose; they are called Apparent Khulafa provided they practice Sharia and if they act contrary to Sharia then they will become Fasiq/Disobedient rulers as Hadhrat Masih-e-Maud <sup>(as)</sup> said :

**“The Kingdom of disobedient and governance is a situation of trial and not for purification and God the Exalted’s Righteous Khulafa, maybe they are Spiritual Khulafa or apparent ones, are such people who are God fearing, honest and righteous.”**

*[Roohani Khazain, Volume 6, Page 333-334]*

In the end given below is a saying of Hadhrat Masih-e-Maud <sup>(as)</sup>. He said:-

**“For Mujadadeen (reformers) and spiritual Khulafa there is need in this Ummah as there was a need since ancient for prophets.”**

*[Roohani Khazain, volume 6, Page 340]*

Therefore this stands proven that Hadhrat Masih-e-Maud <sup>(as)</sup> being Mujadad of Last Millenium does not at all mean that the dispensation of appointees and Mujadads has finished; rather it will continue till Qiyamah.

***And All my felicity is only the Grant of Allah and in the end we pronounce that all praise is for Him the Lord of the Worlds.***