



Sayings of Hadhrat Masih-e-Maud (as) regarding Mujadad - Imam-uz-Zaman

*The description and conditions which apply to Hadhrat Mirza Rafi Ahmed (as)
Mujadad of 15th Islamic Century*

Dated: 29th July, 2011

Topics

1. Need of Mujadadin
2. What is real Reformation? Mujadad descends with appointment from Allah the Exalted
3. It is essential that there is a Mujadad – Imam Uz Zaman for every century
4. Mujadadin shall keep on coming till the day of resurrection
5. Tidings about Mujadadin in the Holy Quran
6. The honored rank of Mujadad – It is essential to have faith in him
7. The cause of opposition to Mujadadin and Appointees
8. Islamic Khilafat did not end in thirty years. It is forever. Masih-e-Maud (as) is the Thirteenth Islamic Khalifa
9. Fortunate people search for Mujadad at the head of the century
10. The terms of Khatam, Last – Final and Greatest for Prophets, Messengers, Mujadadin and Saints and their actual meaning
11. The Righteous Khulfa
12. Metaphors and Reality
13. Every Mujadad is given a name by Allah the Exalted
14. Miscellaneous
15. Recognition of Mujadad

1 – Need of Mujadadin

“For this Ummah a Mujadad will descend at the turn of each century who will reform in accordance with their requirements”

(Urdu - Roohani Khazain , Volume 13, Page 302-303)

“Our Prophet (saw) has established the need of an Imam-uz-Zaman (century leader) for every century”

(Urdu- Roohani Khazain, Volume 13, Page 474)

“After a century has passed and the pure teachings are corrupted by dust of impure notions and the face of actual righteousness is overshadowed; then to manifest this beautiful face, Mujadadin, Mohadassin (saints) and Spiritual Khulafa arrive”

(Urdu- Roohani Khazain, Volume 6, Page 339-340)

“This is also utter ignorance to deny the existence of these inheritors and to be believed that the secrets of Prophethood are just a story of the past, the physical presence of which is not before our eyes and nor it is possible to be, and there is no model for the same. This is not as such because if it happens like that then Islam could not be called a living faith. Rather it would have been dead like other religions and in this case belief about Prophethood would have been referred as stories of previous ages. But God the Exalted did not want as such because He knew well that the proof of Islam being alive and the certain reality of Prophethood that could forever silence the deniers of Revelations can sustain only in such situation that the dispensation of Revelation remains continuous in the form of Sainthood. So He did as such. Mohaddis (Saints) are those people who are honored with the frequent discourse with God and their spirit has very close resemblance with the spirit of Prophets. They are the consequent signs for the wonderful qualities of Prophethood so that this intricate proposition of Revelation of

“Wahee” in any age does not become unproved and only becomes a story. Further this notion is not correct at all that Prophets (as) just passed away from the world without successors and now to form any opinion about them is just telling a story and of not much consideration. Rather in every century as needed, their Successors keep on rising; and in this century it is this humble. God the Exalted has sent me for reformation of this age.

(Urdu- Roohani Khazain, Volume 6, Page 21-24)

“It is a matter of principle that when the previous century ends then the previous generation also passes away. And that generation’s scholars the knower’s of Quran by heart, saints, devotees also pass away. Thus there develops a need that to revive the people some person be born. If Allah does not make new provision to keep Islam green then this religion may die. Hence on the turn of every century He appoints a person who saves Islam from dying and provides it a new life and saves the world from those mistakes, innovations, negligence and laziness which appear in them.

(Urdu- Malfoozat, Volume 4, Page 629)

“Man by nature does not follow anything unless there is a fragrance of excellence in it. And this is the secret that Allah the Exalted has been raising the Prophets (as) and after the Seal of the Prophets has continued with the dispensation of the Mujadadin; because these people because of their practical model have a power of attraction and effect and excellence of righteousness is seen in their person. This is so because man’s instinct follows excellence. If man did not possess this faculty in his nature then there was no need of dispensation of Prophets (as)

(Urdu- Malfoozat, Volume 1, Page 139)

“Now another thing is worth consideration that there is rain for the purpose of sowing the seed and then there is another (instance) of rain for the nourishment of that seed. Hence the rain of Prophethood is for sowing the seed and the rain of Saints and Mujadadin falls under nourishment and fructification of this seed.

(Urdu- Malfoozat, Volume 1, Page 148)

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿١٠﴾

“We have Sent down this Exhortation and We Shall Protect it” (Al-Hijr, verse 10)

“Clothes are worn and there occurs a need to clean them. Likewise in order to keep fresh the new generation the “Sunnat-Ullah” this practice of Allah continues in that a Mujadad descends at the turn of every century.

(Urdu- Malfoozat, Volume 3, Page 87)

“The term Khalifa means the successor who renews the faith. After the time of Prophets when (again) darkness prevails; those who advent to remove it are called Khalifa.

(Urdu- Malfoozat, Volume 2, Page 666)

“Allah the Exalted has made people in need of this thing that among them there be a Messenger; Appointee, Mujadad. Instead they want that every one of them is a Messenger and they consider themselves self-sufficient and not in need of it. This is a severe Sin.”

(Urdu- Malfoozat, Volume 5, Page 244)

“The wisdom of a Mujadad arriving after hundred years is this; that during past one century the scholars die and take their knowledge in grave with them. If new knowledge is not taught by God again, then how will the truth sustain? Since knowledge becomes deficient hence a new foundation is laid in heaven”

(Urdu- Malfoozat, Volume 3, Page 329)

“When one century passes away then in people there develops laziness, unawareness and disregard of Deen. All kind of moral weakness and mistakes in practice and belief occur in them. This age of unawareness and disregard resembles the autumn season. After this the other period starts and this is the spring season. This is the time for which the Holy Prophet (saw) has said that at the turn of each century Allah the Exalted sends a Mujadad who refreshes the faith again.”

(Urdu- Malfoozat, Volume 5, Page 118)

The Need of Reformation of Deen

“New Comer: Is it essential that there be a Mujadad at the turn of each century?”

Answer by Hadhrat Masih-e-Maud (as): Yes it is essential that at the turn of each century Mujadad should come“

(Urdu- Malfoozat, Volume 3, Page 86)

“This Deen has come from heaven and forever the provisions to keep it green will keep on descending from heavens”

(Urdu- Malfoozat, Volume 5, Page 651)

Comments

The above sayings of Hadhrat Masih-e-Maud (as), the Commander Judge, very evidently manifest that in practice there is a need for the people that Allah the Exalted descends His Messenger, Mujaddad and Century leader for their reformation and freshness. Actually in Quranic terms Khalifa is used for the successor of the Holy Prophet (saw). In vogue general rulers and national chiefs are also called Khulfa. They have no concern with Tajdeed (Reformation).

2– What is Real Tajdeed- Mujadad descends as Appointee of God

“Normally Deen is always being reformed but the intention of the hadith is this that he will be appointed by God i.e. with spiritual wisdom and heavenly signs.”

(Urdu- Roohani Khazain, Volume 3, Page 179)

“To publish translations of the Holy Quran as a custom, to prepare and circulate Urdu or Persian translations of religious books and books of Hadith, to reach new and lifeless exercises which has become the custom of our time – these are not matters which can be described as Tajdeed-Deen or Restoration of religion. Of these, the last one amounts to promoting Satanic institutions, subversive of true religion. To publish and circulate the Holy Quran and Hadith is undoubtedly laudable. This may be done with utmost care and attention, with a keen eye on all the formal requirements yet fail to measure as true service. True service springs from a state of the heart; which accepts the influence of the Quran and Hadith. Without it service of the Quran and Hadith remains lifeless, without meaning. It has no-bearing on true Tajdeed. In the eyes of God it is trading in dead dry bones, nothing more. Says God “Why do you say what you not do? Most hateful is in the sight of Allah that you say what you do not” (Holy Quran 61:3-4) and, “O ye who believe, take care of your own selves. He who goes astray cannot harm you when you yourselves are rightly guided” (Holy Quran 5:106)

He who is blind himself cannot show the way to the blind and he who is a leper cannot take away the disease from other people’s bodies. Tajdeed (passion for true reforms) springs from a holy state which first descends on the heart of someone blessed with the gift of divine revelation. From him it passes on to others. Those who receive this reforming zeal from God do not trade in dead bones.

On the contrary, they play the part of deputies to the Holy Prophet (saw) and spiritually speaking, are his successors or Khulfa. They inherit the blessings with which God favors His Prophets and Apostles. What they say comes effortlessly and spontaneously from their hearts. They do not teach only by word of mouth but both by word and deed. The revelation of God illumines their hearts. In time of difficulty they receive guidance from the Holy Spirit. Their speech and conduct are not mixed with the love or fear of this world. They are made transparently clean inside and out. They are drawn wholly to God.”

(Urdu- Roohani Khazain, Volume 3, Page 6-7)

Comments

The above sayings of Hadhrat Masih-e-Maud (as) evidently state that the real Tajdeed(reformation) work can only be done by a Messenger of Allah the Exalted; Mujadad and Imam-uz-Zaman and not by the apparent administrative Khalifa. Because he (Mujadad) is appointed by Allah the Exalted for this job

3– It is Essential that a Mujadad Imam uz Zaman Descends in Every Century

“Our Prophet (saw) had said that at the turn of each century one Mujadad (Reformer) will come who will refresh the faith”

(Urdu- Roohani Khazain, Volume 20, Page 195)

“This specialty is possessed only by the Holy Prophet (saw) and it is such a strong proof of his life that nobody can match it. Thus the dispensation of his blessings and beneficence is boundless and unending. Thus in every age the Ummah receives his beneficence and receives guidance from him and becomes the beloved of Allah the Exalted as said in Holy Quran

إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ (Al-e-Imran, verse 32)

“If you want to love God then follow me. Allah will love you.”

Hence it is evident that the love of God Exalted does not leave this Ummah without a Mujadad and this is the thing which is an evident proof of the Life of the Holy Prophet (saw)

(Urdu- Malfoozat, Volume 4, Page 629)

Comments

While it is the saying of the Commander Judge (**Hakam, Adal**) Hadhrat Masih-e-Maud, (as) that Allah the Exalted never leaves a century without descending a Mujadad then certainly He had advanced the fourteenth Mujadad of Islam whose illustrious name is Hadhrat Sahibzada Mirza Rafi Ahmad (as)

4 – Mujadadin Shall Keep on Descending Till the Day of Resurrection

“This is the habit of Allah that He dispatches such servants whom He has chosen for reformation of this Deen”

(Urdu- Roohani Khazain, Volume 18, Page 247)

The dispensation of Mujadadin

“One person questioned whether Mujadad will come as well after you? On this Hadhrat Masih-e-Maud (as) replied:

What is the harm in this that after me some Mujadad may come? The Prophethood of Hadhrat Moosa (as) had terminated hence on Masih (as) the dispensation of his Khulfa (successors) had ended. But the dispensation of Holy Prophet (saw) is till the day of resurrection therefore in here Mujadadin shall keep on coming. If Qiyammah (resurrection) spares us from extinction, then there is no doubt that another one (Mujadad) also may arrive. We do not deny that the righteous and holy persons shall keep on coming and then all of a sudden resurrection will happen”

(Urdu- Malfoozat, Volume 4, Page 452)

“Allah the Exalted has extended the arrival of Khulfa till the day of resurrection and it is an honor and specialty of Islam that for its support and reformation at the turn of each century Mujadadin have been coming and shall keep on coming”

(Urdu- Malfoozat, Volume 5, Page 551)

“The excellences which Allah the Exalted has kept in the dispensation of Prophetood have been achieved by the Perfect Guide. Now by way of reflection these will be manifested in the world through the Mujadadin. Allah the Exalted will keep this dispensation till resurrection”

(Urdu- Malfoozat, Volume 3, Page 38)

Comments

It is evident from the above sayings of the Commander & Judge (**Hakam & Adal**) Hadhrat Masih-e-Maud (as) that after him in his subordination, Allah the Exalted as per His previous practice will keep on descending Mujadad Imam-uz-Zaman. Hence Allah the Exalted at the turn of fifteenth century descended Hadhrat Sahibzada Mirza Rafi Ahmad (as) in 1386 Hijrah as has been narrated in his biography

5– Glad Tidings in Holy Quran Regarding Mujadadin / Spiritual Khulfa

“Remember this that Mujadadin do not make any changes in Deen. However they establish the lost faith in hearts of people. And to say this that it is not incumbent to have faith in Mujadadin is being disobedient from the command of God the Exalted because He says:

وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفٰسِقُونَ (Surah Nur, verse 56)

Whosoever denies them after their advent is from among the disobedient”

(Urdu- Roohani Khazain, Volume 6, Page 344)

“Thus while God emphasizes to pray five times to seek those favors for yourself which are possessed by Prophets and Messengers, then how without the media of Prophets and Messengers can you secure them? Hence it is essential in order to raise your rank of faith and devotion, Prophets of God descend at times from whom you secure those favors. Now will you confront God the Exalted and violate His ancient law?”

(Urdu- Roohani Khazain, Volume 20, Page 227)

“This thing is proved from the Noble Quran that Allah the Exalted has been protecting the Deen of the Holy Prophet (saw) and will do so in future as said:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحٰفِظُونَ

“We have Sent down this Exhortation and We Shall Protect it” (Al-Hijr, verse 10)

The promise of **إِنَّا لَهُمْ لَحَافِظُونَ** evidently provides argument that at the turn of century such men will keep on advancing who will bring back the lost wealth and revive the people”

(Urdu- Malfoozat, Volume 4, Page 629)

“The alphabet **راء** (ra) of **الراء** (Al-Ra) indicates that this word signifies the continuous dispensation of Mujadadin and Messengers who will proceed till resurrection.”

(Urdu- Malfoozat, Volume 1, Page 345)

Comments

In the above sayings of Hadhrat Masih-e-Maud (as) he has mentioned the verses of Holy Quran besides Surah Al-Fatiha for the descending of Messengers and Mujadadin and Ummati Prophets. Not only that, but prayers are sought for His descending these favors. In spite of such an evident statement if any Ahmadi says that there is no reference about Mujadadin in Holy Quran then such a statement is denial of the teachings of Hadhrat Masih-e-Maud (as)

6 – The Honor & Rank of Mujadad Imam-uz-Zaman – It is Essential to have faith in him

“The Messenger of God (saw) said Whosoever does not recognize the Imam (Leader of his Century) meets the death of an ignorant i.e. as when in every age Imams will appear and those people who do not recognize them their death will resemble the death of nonbelievers”

(Urdu- Roohani Khazain, Volume 6, Page 334)

“In order to revive Israeli Sharia Masih was Mujadid for fourteenth century”

(Urdu- Roohani Khazain, Volume 15, Page 29)

“Remember that the word Imam-uz-Zaman includes Prophets, Messengers, Saints, Mujadad. All of them”

(Urdu- Roohani Khazain, Volume 13, Page 495)

“The third dispensation of heavenly signs the fountain of which is Prophets is always Imam-uz-Zaman and Mujadad of the time. The original possessors of such signs are Prophets (as)”

(Urdu- Roohani Khazain, Volume 13, Page 49)

“Remember clearly that denial of Appointees is a very serious matter. Whosoever fights with them certainly makes himself fuel for hell”

(Urdu- Roohani Khazain, Volume 16, Page 190)

“This Ummah needs Mujadadin & Spiritual Khulfa as since ancient times there has been need of Prophets”

(Urdu- Roohani Khazain, Volume 6, Page 340)

“In being, Messengers, Prophets and Mohaddis have the same status”

(Urdu- Roohani Khazain, Volume 6, Page 323)

“Every new century which comes, it is as if a new world starts. Therefore the God of Islam who is the true God, for every new world manifests new signs and on the turn of every century, and particularly at the head of such century which has drifted away from faith and honesty and has in it many darkness, He raises a substitute of the Prophet in whose natural mirror appears the countenance of the Prophet”

(Urdu- Roohani Khazain, Volume 5, Page 246-247)

Comments

The above sayings evidently explain that the substitute of the Prophet; Mujadad Imam-uz-Zaman possesses a very high spiritual status and is from the Messengers and it is incumbent upon all believers to have faith in him including apparent administrative Khalifa.

Allah the Exalted at the turn of each century raises **One Mujadad** Imam-uz-Zaman and **not many at the same time**. When this is said that he is like Murabbian (missionaries) of Jamat-e-Ahmadiyya or that he will advance to work in subordination of the apparent administrative Khalifa; all such sayings are in contradiction of the teachings of Hadhrat Masih-e-Maud (as)

7 – The Cause of Opposition to Mujadadin And Appointees

“But this thing that why Prophet (as) and Appointees of God are opposed and why there is disregard from their teachings; the reason is conditions of the age which is the cause of advent of those Holy Beings. In the world there is a flowing river of disobedience and sins and every kind of bad actions and vices that distance people from God the Exalted and suppress the good matter underneath it. Since the excellence of vices had appeared therefore this matter of temperament that it wants to follow every excellence had inclined towards it. And this is the secret that in the beginning the Prophets (as) and Appointees are opposed and there is disregard for their teachings. In the end a time comes that there is inclination of attraction towards this image (buruz) of excellence in righteousness and for this reason God the Exalted says :

وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٦﴾ (Az-Zukhruf , verse 36)

And the Hereafter with thy Lord is for the Righteous “

(Urdu- Malfoozat, Volume 1, Page 139)

“Always the righteous ones are opposed. Nobody opposes the liars rather people enjoin them and this is Sunnah of Allah”

(Urdu- Malfoozat, Volume 5, Page 56)

“Allah the Exalted likes to manifest a miracle of the righteous that in spite of such opposition and in spite of bad ridicule and shooting of arrows the righteous is protected and he progresses every day. The hand of God protects him and makes him green and pleasant and the modesty of God

does not want to include the liar in this miracle; therefore He causes the world to ignore him; as if nobody cares for that liar. His being cannot move the hearts. But against it the truthful person makes his opponents disturbed and restless who fear that they are going to perish. They are given a sort of warning and their hearts become disturbed and these people in their hearts come to know that this person has come to destroy their business”

(Urdu- Malfoozat, Volume 3, Page 113)

8 – Islamic Khilafat Did Not End up in 30 Years It is Permanent- Masih-e-Maud (as) is the 13th Khalifa

“Some people deny the generality of the verse (Surah Nur, 56) :

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي
الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ

Allah has promised to those among you who believe and do good works that He will surely make successors in the earth, as He made successors from among those who were before them.

They say that AMONG YOU means only the companions and that the righteous pious Khilafat ended in their times and later in Islam there will be no such name and sign for Khilafat. As if like a visionary notion the period of such Khilafat was only thirty years and then later Islam entered in a permanent ominous state. But I ask can this be the opinions of a person of righteous heart that he believes this that the time period without doubt for the blessings of Hadhrat Moosa (as) continued for fourteen hundred years; but that the Prophet who is supreme among all Messengers and the best of Prophets and whose Sharia's practice extends up to resurrection; his blessings as if continued only for his lifetime and God the Exalted did not want that for a very long period the model of his blessing may manifest through his successors. Upon hearing such saying one's body shivers; but alas these individuals are the people who call themselves Muslims who out of sheer cleverness and fearlessness utter such words from their mouth as if blessings are not in future but a long time ago those have ended.

Besides to deduct from the word “Min Kum” (AMONG YOU) that since the address is to the companions therefore this Khilafat is restricted to

companions only is a strange logic. If Quran is interpreted in such a way then it would mean to surpass ahead of Jews. Now let it be clear that the word AMONG YOU has occurred in Noble Quran on eighty two occasions and besides two or three instances wherever there is a special indication in all other places it means all the Muslims who will be born till Resurrection.”

(Urdu- Roohani Khazain, Volume 6, Page 330-331)

“And to say this that it has been narrated in Hadith that Khilafat will remain up to thirty years is a strange logic. While it is stated in the Holy Quran :

ثَلَاثَةٌ مِنَ الْأَوَّلِينَ وَثَلَاثَةٌ مِنَ الْآخِرِينَ

(Al-Waqia, verse 40-41)

A large party from the early Muslim ones and a large party from the later ones

then to present a Hadith against it and to interpret its meaning against Quran; I do not know what kind of logic it is. If Hadith statement is to be relied upon then at first those Ahadith should be acted upon which are more dependable because of their accuracy than this Hadith, e.g. the Ahadith of Sahih Bukhari in which there is the news of some Khulfa. Particularly that Khalifa about whom it is mentioned in Sahih Bukhari that a sound will come from heaven for him i.e. this is Khalifa of Allah. Now ponder how much dignity and status it bears which is registered in a book which is the most correct after the book of Allah and that Hadith which the objector has presented the scholars have some rebutting evidence against it and there is objection regarding its accuracy. Has the objector not considered those prophecies about appearance of certain Khulfa which have been given that “Haris” will come –“Mahdi” will come. Heavenly Khalifa will come. Are these prophecies in Ahadith or in any other book. From traditions it is proved that ages are three. First the time of Holy Khilafat then age of Faej Ahwaaj (crooked path) in which there will be tyrant Kings and thereafter the last age will be a period on the path of the Prophethood

so much so that Holy Prophet (saw) said that the first period of my Ummah and then the last period will resemble much with each other and these two ages are like such a rain which is filled up with welfare and blessings that do not know that whether blessings are more in the first part or the later one.

Here also remember that Allah the Gracious says in Noble Quran:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿١٠﴾ (Al-Hijr, verse 10)

“We have Sent down this Exhortation and We Shall Safeguard it”

In here this is made clear that this Revelation will remain alive forever. People will keep on advancing to keep its teachings fresh and provide beneficence to people. And if it is questioned what is the benefit of presence of Quran on which beneficence its real protection depends then it is evident from another verse :

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

”He it is who has raised among the unlettered people a Messenger among themselves who recites unto them His signs and Purifies them and teaches them the book and wisdom”

(Surah Jummah, Verse 3)

The essence of this verse is this that there are two main benefits of Quran for conveying which the Holy Prophet (saw) arrived. One is the wisdom of Furqan i.e. teaching of knowledge and disclosing difficult portions of Quran. The Second effect of Quran which may cause purity of hearts and protection of Quran is not only this much to keep its printed papers with care because such works in the early ages have been done by Jews and Christians so much so that they had counted the dots of Torah. But here the connotation is the protection of benefits and its effects besides apparent safeguarding. And in accordance with Sunnah of Allah it can be only if at times one after the other deputies of the Messenger advance who by way of shadow possess all favors of Messengerhood and who have been given all those

blessings which have been given to Prophets as in the verse herein there is indication of this great affair and :

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي
الْأَرْضِ كَمَا أَسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي
أَرْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي
شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٦﴾

Allah has promised to those among you who believe and do good works that He will make them successors in the earth as He made successors from those who were before them; and He will Surely establish for them their religion which He has chosen for them; and that he will give in exchange security and peace after their fear. They will worship me and they will not associate anything with Me. Then whosoever is ungrateful after that, they will be the rebellious. (Surah Nur, verse 56)

Thus this verse actually is interpretation of this other verse:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿١٠﴾ (Al-Hijr, verse 10)

“We have Sent down this Exhortation and We Shall Safeguard it”

and providing answer to this question that how and in what manner the protection will be provided. So God the Exalted says that I shall keep on sending the Khulfa of the Noble Prophet at times one after the other and the word of Khalifa has been adopted to indicate that they will be deputies of the Prophet and will thus take part from his blessings as it has been happening since previous ages and through their media Deen will be strengthened and after fear, peace will be established i.e. they will advent in such times when in Islam there will be disorder and then after their arrival

whoso is rebellious to them the same people are evil and disobedient and this is answer to that which some ignorant say whether it is incumbent upon us to have faith in Saints. So Allah the Exalted commands of course it is incumbent and those who oppose him are rebellious if they end up in opposition.

(Urdu- Roohani Khazain, Volume 6, Page 337-339)

“Remember that the 12th Khalifa of Islam who should be on the turn of 13th century is comparable to Prophet Yahya (as)
..... But the 13th Khalifa of Islam who should be at the turn of 14th century whose name is Promised Messiah”

(Urdu- Roohani Khazain, Volume 17, Page 193)

Comments

Those Ahmadis who say in their speeches that in the first period of Islam Khilafat only existed for the first thirty years and then ended after the first four Khulfas and now it has been established again in Jamaat of Hadhrat Masih-e-Maud (as). Such a statement is contradictory to the teachings of Hadhrat Masih-e-Maud (as). The Khilafat which got established in Jamaat Ahmadiyya was per the will of Hadhrat Masih-e-Maud (as) and its objective was that all the Ahmadis work together to welcome the next Mujaddad – Imam-uz-Zaman as he admonished in Al-Wasiyyat **After me until somebody as recipient of Holy Spirit is raised all of you work together.** Unfortunately when such moment neared then Khalifa III even before this time tried to close this door instead of giving him a reception as it has been described in detail in the Biography of Hadhrat Mirza Rafi

Ahmad (as) **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ** (Inna Lillahe-Wa Inna Lillahai Rajioon)

For God we are and to Him we shall return.

Those Ahmadis who say that Khilafat ended up after the four Khulfa in thirty years then how is it that Hadhrat Masih-e-Maud (as) became the thirteenth Khalifa ?

The above sayings of Hadhrat Masih-e-Maud (as) are also a moment of pondering who keep on saying in their speeches that their head of community is like "Wazoo" (ablution) and the Mujadad is like "Tayamum" (dry ablution) while the situation is opposite because it is incumbent to have faith on Mujadad Imam-uz-Zaman the Spiritual Khalifa and the elected apparent Khalifa can be there only in his absence

9 – Fortunate Search for the Mujadad at the turn of Century

“It was incumbent for the fortunate ones that at the turn of the century they would have searched for that heavenly person with anxiety and restlessness and would have prepared themselves with full attention to hear that voice that would have given tiding that I have come as per promise of God the Exalted”

(Urdu- Malfoozat, Volume 2, Page 356)

Comments

The above sayings of Hadhrat Masih-e-Maud (as) are very evident because descending of a Mujadad Imam-uz-Zaman at the turn of the century is an absolutely certain promise of Allah the Exalted. Unfortunately at the turn of the Fifteenth Century, opposed to this teaching, the contrary was done instead and the heads of Jama'at remained deprived of this fortune and also caused the Jama'at to remain deprived as has been stated in detail in the Biography of Hadhrat Mirza Rafi Ahmad (as)

10 – The Actual Meaning of the Terms Khatam, Akhir & Azam concerning Prophets, Mujadadin & Saints

“And I am the Khatam of the dispensation of Sainthood as our Chief Holy Prophet (saw) was the Khatam of dispensation of Prophethood. He is Khatam-ul-Anbia and I am Khatam-ul-Aulia. There is no Wali (saint) after me but only that one who is from me and on my commitment”

(Urdu- Roohani Khazain, Volume 16, Page 69-70)

“Our Holy Prophet (saw) was the Greatest Mujadad for the Manifestation of Truth who brought back the lost Reality in the world”

(Urdu- Roohani Khazain, Volume 20, Page 206)

“This Imam who is called by God the Exalted as Promised Messiah; he is Mujadad of the Century and also Mujadad of the last Millenium”

(Urdu- Roohani Khazain, Volume 20, Page 208)

“In the Books of God, Masih-e-Maud (as) has many names. One of these names is Khatam-ul-Khulfa i.e. such a Khalifa who is to advent last of all”

(Urdu- Roohani Khazain, Volume 23, Page 333)

“The Holy Prophet (saw) is Khatam-ul-Anbia as Adam (as) is the Khatam of creatures”

(Urdu- Roohani Khazain, Volume 17, Page 257-258)

“I am responsible for my own Century”

(Urdu- Malfoozat, Volume 1, Page 139)

“I am the last way from the Ways of God and the last Nur (light) from His lights”

(Urdu- Roohani Khazain, Volume 19, Page 61)

Comments

It is evidently explained in the above sayings of Hadhrat Masih-e-Maud (as) that the rank Khatam, Akhir and Azam mean only this much that such a person has secured the highest rank of this favor and in future this can be secured through his obedience. Jama'at Ahmadiyya has consensus regarding this faith. Hence the term **Mujadad Alif-e-Akhir** also means this much that in future Mujadadin will secure this favor necessarily through following Hadhrat Masih-e-Maud (as) and others will be deprived of the same.

11 – The Righteous Khulfa

“The Kingdom and Government of Rebellious is a sort of trial and not for purification. And the Righteous Khulfa of God the Exalted, maybe they are spiritual or apparent, are the people who are Righteous, honest and doer of good deeds.

(Urdu- Roohani Khazain, Volume 6, Page 334)

Comments

God fearing, honesty and righteousness are the basic requirements to secure the nearness of Allah the Exalted. Righteous Khulfa including Spiritual Khulfa only will be those fortunate ones who fulfill this basic condition and act upon the teachings of Sharia fully in letter and spirit. Such apparent Khulfa who act against teachings of Quran, Hadith and the Commanding Judge Hadhrat Masih-e-Maud (as) cannot be righteous Khulfa.

12 – Metaphor & Reality

“Hadhrat Masih-e-Maud (as) said that at the time of arrival of Prophets people’s affairs are of two types. They apply metaphors to Reality and interpret Reality as Metaphor”

(Urdu- Malfoozat, Volume 1, Page 586)

Comments

The above sayings of Hadhrat Masih-e-Maud (as) are clear evidence of our conspicuous current circumstances. Hadhrat Khalifa-tul-Masih I (ra) had stated that the Second Manifestation meant that Mujadadin shall keep on descending. But now Khulfa of Jama’at that are opposed to teachings of Quran, Hadith and that of Commander Judge Hadhrat Masih-e-Maud (as) and say that it means those people whom the Jama’at elects as their Imams one after the other.

13 – Every Mujadad is Given a name by God

“Every Mujadad has a specific name, likewise when a person writes a book then in accordance with the composition gives a title to his book hence God the Exalted gave this Mujadad the name of Masih in accordance with services assigned”

(Urdu- Roohani Khazain, Volume 14, Page 289)

“And the Mujadad whose job assignment resemble some Messenger, he is called by the name of that Messenger by God the Exalted”

(Urdu- Roohani Khazain, Volume 6, Page 348)

“I have declared many a times that at the turn of fourteenth century God the Exalted sent me down for the reformation of the people”

(Urdu- Roohani Khazain, Volume 3, Page 157-158)

“Remember that the 12th Khalifa of Islam who should be on the turn of 13th century is comparable to Prophet Yahya (as)
..... But the 13th Khalifa of Islam who should be at the turn of 14th century whose name is Promised Messiah”

(Urdu- Roohani Khazain, Volume 17, Page 193)

Comments

For confirmation of Hadhrat Masih-e-Maud (as), at the turn of 15th century Hadhrat Sahibzada Mirza Rafi Ahmad (as) had descended and was given the name of Ayub as has been described in his Biography.

14 – Miscellaneous

“Lack of Knowledge does not necessarily mean lack of existence. Some Reformers and Mujadadin come in the world in such a way that the worldly people do not become aware of them”

(Urdu- Roohani Khazain, Volume 5, Page 108)

“A Mujadad who appears at the turn of each century is a sort of trial by Allah the Exalted”

(Urdu- Roohani Khazain, Volume 5, Page 541)

Comments

Exactly in accordance with the sayings of Hadhrat Masih-e-Maud(as) Jama'at Ahmadiyya has been tried and people say we have no knowledge that when Hadhrat Mirza Rafi Ahmad (as) made such a claim.

15 – Recognition of Mujadad

“Signs of Truthful Appointees:

And remember this that a person who is sent by Allah the Exalted; He has some signs for it; which help to identify his truthfulness.

First this that he brings forth pious and clear teachings. If his teachings are dirty who will accept him? Look how pure is the teaching of our Prophet (saw). There is no doubt in it and no place for any shirk. Secondly that with him are big signs which nobody in the world can confront. Thirdly the predictions of past Prophets testify on him. Fourthly the condition of age itself manifests that an Appointee of God should advance. Fifthly This that truthful claimant’s righteousness, piety, steadfastness and God fearing has a supreme rank and it has an attraction in it with which he attracts others toward himself”

(Urdu- Malfoozat, Volume 5, Page 351-352)

“Truthfulness of every Prophet is confirmed by three ways.

First Intellectually:- i.e. must see that the time in which that Prophet or Messenger came does the sound intellect witness to it or not? Was there a need of his coming at that time and then current condition of people needed it or not that a Reformer be descended.

Secondly:- The predictions of previous Prophets. Must see if some past Prophet has predicted about him or predicted appearance of someone in that age

Thirdly:- Succor of God and heavenly support i.e. Must see that does he receive any heavenly support or not.

These three signs are set since ancient times for the identification of true Appointee of Allah (saw)”

(Urdu- Roohani Khazain, Volume 20, Page 241)

“A Reformer or Appointee has a status of belonging to Noble ancestors”

(Tafseer of Hadhrat Masih-e-Maud as , volume 3, Page 435)

“Whosoever receives revelation and in fact he is bestowed with the discourse of God; he is granted in addition other essentials of succor and support. Besides these nobody can dominate over him. Rather he prevails upon everybody and maybe much delay occurs in between but ultimately he is triumphant and his enemies remain defeated and losers. He in spite of thousands of enemies prevails upon them and all plans of enemies in opposition to him go in vain and their curse falls back on themselves. Further in addition to these specific essentials is also this that in his age he is raised ahead of all Claimants”

(Urdu- Roohani Khazain, Volume 23, Page 315)

Comments

By the Grace of Allah the Exalted, Hadhrat Sahibzada Mirza Rafi Ahmad (as) the Mujaddad of the 15th Century complies with all above conditions and he appeared exactly at the turn of 15th century. So all Praise be for Allah.

Peace be on whosoever follows the true guidance.