



*In the name of Allah, the Gracious, the Merciful*

## The Specific Qualities of a Mujadid Leader of the Century (Imam-uz-Zaman)

Hadhrat Masih-e-Maud (AS) has stated in Book *Darurat-ul-Imam* as follows:

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“As I see it, an Imam must possess the following qualities in order to benefit mankind.

**First** is moral strength. Since Imams come across all sorts of miscreants and mean and foul-mouthed people, it is essential for them to possess moral strength of the highest order, so that they remain immune against egoistic rage and wild frenzy and people are not deprived of their blessings. It is shameful that a person called 'a friend of God' should fall prey to base morals, and should not even be able to tolerate a harsh word. Also, one who proclaims himself the 'Imam of the age', and yet has such a volatile temper that he starts frothing at the mouth and his eyes blaze with anger at the slightest provocation, can never be called an Imam of the age. The Imam of the age, therefore, must fully conform to the following verse:

إِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿١٤﴾

<sup>14</sup> Thou dost surely possess high moral excellences.  
—*Al-Qalam*, 68:5 [Publishers]

**Second** is the quality of Imamat by virtue of which he is named the Imam. It means that he should have the eagerness to excel in good deeds, in acquiring Divine verities, and in his love and knowledge of God. This means that his soul should not be pleased at any deficiency nor be content with an imperfect state. He should be hurt if he is obstructed in his spiritual progress. This is the innate faculty that should be found in an Imam. Even if, perchance, people do not accept his teaching and enlightened guidance, or follow his spiritual light, he still remains the Imam by virtue of his innate spiritual strength. In short, this fine spiritual point is worth remembering that Imamat is a faculty ingrained in the very nature of the person whom the Divine Will has designated for this office. The word 'Imamat', when translated, means 'the power to lead'. Thus it is not a temporary office, which is given to him afterwards. In fact, like all the other faculties—of sight and sound and understanding—Imamat is the faculty to forge ahead and to excel all in Divine matters. And this is what the term Imamat implies.

**Third** faculty is the immensity of knowledge, which is sine qua non for Imamat and its essential property. Since Imamat implies the urge to move forward in truth and knowledge, in the essentials of love, and in sincerity and loyalty, an Imam focuses all his energies on this purpose, and always keeps praying .

15 رَبِّ زِدْنِي عِلْمًا

15 O my Lord, increase me in knowledge.—*Ta Ha*, 20:115

His senses and perceptions are already equipped to perform these functions. That is why God's grace grants him all encompassing knowledge regarding Divine sciences and there is no one among his contemporaries who can equal him in the knowledge of Quranic verities, in spiritual blessings and in incontrovertible reasoning. His considered opinion corrects the opinion of others. Whenever someone disagrees with him with regard to religious verities, the truth is always on his side. This is because the light of intuition helps him understand the true verities. No one else is granted this light with such brilliance.

16 ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ

16 That is Allah's grace; He bestows it on whom He pleases.—  
*Al-Jumu'ah*, 62:5 [Publishers]

So just as a hen sits on its eggs and hatches young chicks, and transfers her qualities to them by keeping them under her feathers, so does the Imam, through his spiritual knowledge, mould his companions, and strengthens them in faith and in Divine knowledge. But such encompassing knowledge is not essential for other recipients of revelation and righteous people, because they are not entrusted with the training and education of mankind. It doesn't matter much if such pious people and seers suffer from a little ignorance and lack of knowledge; for they are not the captains of a ship, and are themselves in need of one. They should not utter such absurdities as to say, 'We do not stand in need of this spiritual captain, we are competent enough on our own.' They should remember that they do need him, just as a female needs a male. Hence, God has created everyone for a purpose. And anyone who claims to be an Imam while he has not been created for this purpose will only invite people's derision. He will be quite like a foolish mendicant who had invited ridicule in the presence of a king. The story goes that there lived a certain holy man in a city, who was righteous and God-fearing, but was quite ignorant. The king had faith in him, but his minister, who knew of his ignorance, did not. Once, when the king and his minister went to see him, the mendicant, dabbling in Islamic history, said to the king, 'Alexander of Rome, too has been a great king in this umma.' This provided the minister an opportunity to criticise. Promptly he submitted: 'Your Majesty, in addition to his spiritual expertise, the *Fakir* is also a great scholar of history!'

Therefore, when confronting his opponents and ordinary seekers, the Imam of the age does not require revelation as much his intellectual ability, for there are all kinds of people who criticize the shariah on the basis of medicine, astronomy, physics, geography and authentic Islamic literature, as well as reason and textual knowledge. The Imam of the age is called the defender of the light of Islam. God Almighty pronounces him to be the gardener of this garden. He is obliged to refute every objection and silence every critic. Not only that, but also has to demonstrate to the world the beauty and excellence of Islam. Hence, such a person is worthy of great veneration and is a veritable philosopher's stone, for in his person Islam is revealed as a living religion. He is the pride of Islam and God's conclusive proof for all the people. No one has the right to forsake him, for by the Will and Pleasure of God, he is the defender of the honour of Islam, the well-wisher of all Muslims and encompasses the excellences of the faith like a circle. In every battle between Islam and unbelief, he alone is of real help. It is his holy breath that kills unbelief. He is the whole and the rest are his parts:

# 17 اوچوکل وتوچو جزئی نے کلی تو ہلاک استی گرازوئے بگسلی

17 Persian couplet:

*He is like the whole and you are just a part, not the whole;  
You will perish if you break away from him. [Publishers]*

The **Fourth** power is high resolve, which is essential for the Imam of the age. Resolve means not to get tired under any condition or to lose hope or to slacken in one's determination. Many a time, Prophets, Divine Messengers and *Muhaddathin* (Those who enjoy converse with God), who are the Imams of the age, are confronted with such trials and calamities, as if God Almighty has forsaken them and intends to destroy them. And many a time revelation and inspiration is suspended and they receive no revelation for a time. Many a time their prophecies appear in the guise of trials and people at large do not understand their truth. Often the realization of their objective is delayed for some time. And many a time, they are like those who are forsaken, abandoned, cursed and rejected. Everyone who hurls abuses at them thinks that he is doing something laudable. Everyone despises them and looks down upon them with disgust and doesn't even like to respond to their salutations. It is at such moments that their resolve is put to the test. By no means do they lose their heart during such trials, nor do they relent in the performance of their task until Divine succour arrives.

The **Fifth** power which is essential for the Imam of the age is reliance upon God. This means that in times of trial and tribulation, when they face a bitter enemy and he demands a sign, or when they are in need of a victory, and when it is imperative to help someone, they incline towards God Almighty so much so that their prayers, which are full of truth, sincerity, love, faithfulness and unshakeable resolve, cause a commotion in heaven and their devoted and humble supplications produce in heaven an uproar full of anguish, which creates a commotion among the angels. Then, just as clouds begin to appear in the sky after a very hot season, so does the warmth of their reliance upon God, or the heat of their deep devotion to Him, begin to shape something in the heavens. Destinies change and Divine Will takes on different colours until the cool breezes of Providence begin to blow. And just as God creates the substance that causes fever, so does He create the antidote which expels it upon Divine command. Similar is the effect of the reliance which such people have upon God.

## 19 آل دُعائے شیخ نے چوں ہر دُعاست فانی است و دستِ او دستِ خداست

19 Persian Couplet:

*That prayer of the Sheikh is no ordinary prayer;  
He is mortal, yet his hand is the hand of God. [Publishers]*

And the trust which the Imam of the age places in God, i.e., his absorption in God, is more profound and effective than that of all the *Auliya'*. (20 *Auliya'*, plural of *Wali* (Saint).) For instance, Moses as was the Imam of his age, and Balaam was the *Wali* of his time. He enjoyed communion with God and his prayers were accepted. When, however, Balaam confronted Moses as, the contest destroyed Balaam, just as a sharp sword instantly severs the head from the body. The unfortunate Balaam, however, was unaware of the philosophy that, though God Almighty may speak to someone and declare him to be His beloved and elect, but when he confronts one who is more immersed in the waters of Divine grace, he will certainly be destroyed. Neither any revelation nor the fact that his prayers used to be accepted could save him. This was one Balaam, but thousands of such Balaams perished in the time of our Holy Prophet sa, for most of the Jewish rabbis had become like Balaam after the demise of Christianity.

The **Sixth** requirement for the Imam is that he continues to receive visions and revelations one after the other. The Imam of the age often receives knowledge, truths and verities from God through revelation. The revelations of other people cannot be compared to these revelations, for both in quality and quantity they are far superior to those of other people. It is through them that [the gates of] knowledge are thrown open and Quranic truths are revealed and all the problems and difficulties relating to the faith are solved. Moreover, they manifest prophecies of the highest order that create an impact on the opponents. In short, visions and revelations of the Imams of the age are not merely confined to their persons but are extremely useful and auspicious in helping the faith, and strengthening the belief. God Almighty speaks to them very clearly and distinctly and answers their prayers. And many a time a dialogue ensues, whereby questions are followed by answers in quick succession. All this takes place in the form of such a pure, delectable and eloquent revelation that the recipient believes as if he were beholding God Himself.

The revelation, the Imam of the age receives is not like the case of a person who surreptitiously throws a stone and runs away, without letting anyone know who he

was and where he went. God Almighty, on the contrary, comes very close to them, slightly unveiling His Holy and Lustrous countenance which is all Light. This experience is not for others, who at times feel as if someone had been trifling with them. Revealed prophecies of the Imam of the age are tantamount to disclosing the unseen. In other words, they get a complete hold over the unseen, just as a rider has a horse under full control. The reason why their revelation is granted this vigour and [sense of] discovery, is that the pure revelations vouchsafed to them may not be mistaken for satanic inspirations, and may serve as incontrovertible arguments.

[Roohani Khazain Vol 13, Page 478-483]

Note:

By Humble Ch. Ghulam Ahmed

By the grace of Allah the exalted, Hadhrat Sahibzada Mirza Rafi Ahmed, *Ayub-e-Ahmadiyyat* (AS) immensely possesses the six qualities mentioned above.

- He by following the pious role model of Holy Prophet (SAW) manifested high order morality: particularly by practicing patience, consent and submission to the Will of God and by conducting like Hadhrat Ayub (AS) and Hadhrat Ali (RA) and Hadhrat Imam Hussain (AS) and thus secured the pleasure of Allah the exalted.
- He excelled in acquiring divine verities.
- He excelled in acquiring Quarnic and spiritual knowledge; wisdom and exposition there of.
- He had high resolve. He never got tired nor gave up hope in trial and always hopeful of succor of God.
- He also inclined towards God almighty in 1967 and sought sign of support from Him. In response he received glad tiding in the shape of revelation of poem titled "**Nusrat Ilahi**" written by Hadhrat Masih-e-Maud (AS). By will of God now the manifestation of this prediction is becoming nearer everyday.
- He received pious prophetic visions and revelations of high quality and quantity. Few of which were published in his life time; some written to me or told verbally have been published on the web. Further this matter has been described in his biography in detail.

Besides above as a testimony, the comments and description about Hadhrat Mirza Rafi Ahmed (AS), as printed in "Khalid" November 1966 in his lifetime are produced below (translation from original Urdu transcript) Be All praise for Allah.

**“And we thank Allah the exalted innumerably that in spite of limited resources the Majlis (Khuddam-ul-Ahmadiyya – Author) has achieved a prominent success. In youths, inclination has increased towards Islamic morals and manners. Many a new foreheads have reckoned the pleasure of prostration and now on there the sign of it shines like a moon. Many new faces are such who have become custodian of beauty of Islamic signs and there sayings instead of disappearing with the wind now effects the hearts of even strangers. Many a youth have come out of typhoon of modern civilization and have taken protection in the safe ship of Islamic civilization and they are turning back the face of opposite waves. Some new eyes now get wet when remembering God. In many new hearts due to love of the greatest benefactor of humanity Mohammad the messenger of Allah (SAW), a new kind of vibration has developed. Many new minds now due to intense sympathetic pain for Islam and Ahmadiyyat and by dipping in the same have developed the habit of thinking. Many a hearts have found place in them for concentrated selfless spirit of humanity service and social welfare. Such like many revolutions have taken place in some new youth. These are such things which can not be shown in facts and figures. No graphs can be made for these things in this material world; but candid eyes and sensitive hearts and thinking minds can not remain unaffected from these effects.” (Khalid - Pg 45, Nov 1966)**

“He (Hadhrat Sahibzada Mirza Rafi Ahmed) in his period of Sadarat taking into consideration the direction of Hadhrat Al Musleh-Maud (RA) that “(My intention in setting up this Majlis is this that the teaching we possess in our hearts should not get polluted but rather may get transferred from heart to heart (in fresh condition to the new generation. Today it lies in our hearts and tomorrow it should live in hearts of our children so that this education becomes part of our hearts and attached with it and adopts such a condition which should be useful and blessing for the world).

**He (Mirza Rafi Ahmed) tried to ignite the spark for the love of God and His prophet SAW and by his speeches and discourses and letters and writings made strenuous efforts to inculcate love of God and love of His Prophet (SAW) in the hearts of youth. (Khalid Pg - 31, November 1966) “**

**The End**