

Spiritual Significance of 100 Years

Throughout history, there have been many worldly examples of people giving importance to the 100-year mark, also referred to as the **century** milestone. It can be in the form of celebrating the 100th anniversary or reaching 100 years of age or existence or recognizing 1-in-100 year events.

Currently, the significance of a **century** has become even more apparent. Covid-19 is called a once-in-a-**century** pandemic. Every company and business looks forward to celebrating its 100th anniversary. People that have reached the age of 100 years or more are hailed as centenarians. Even the USA Jama'at had planned many events this year to celebrate 100 years of Ahmadiyyat in their country.

Given all this, one might ask: Is there any spiritual significance to the period of one **century**?

Hadhrat Masih-e-Maud (as) wisely explained the following fundamental principle: "The Islamic Faith (Deen) is the center of the spiritual world. Since the earthly kingdom is subordinate to the spiritual kingdom and God the Exalted has kept the protection and grandness of the material world in the spiritual world, the same way the practice of Allah has happened." [Roohani Khazain, Volume 10, Page 249]

This means there is a parallel between the attributes and happenings in the spiritual world and those of the material world. Thus if the worldly people have consistently given special attention to the time of 100 years or one **century**, then indeed such a time period is even more critical and holds special significance within the spiritual world.

Below is a list of 40+ quotations of Hadhrat Masih-e-Maud (as) in which he describes the spiritual significance of the **century** as it relates to the living religion of Islam. There may be even more references that an astute reader of the books of Hadhrat Masih-e-Maud (as) may find in this regard.

May Allah guide us all in the right path.

40 Spiritual Gems of Hadhrat Masih-e-Maud (as)

1. "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 tidings that I have come as per the promise of God the Exalted." (Urdu- Malfoozat, Volume 2, Page 356)

2. "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 the future as said:

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

The promise of (We Shall protect it) evidently provides an argument that at the turn of the **century** such men will keep on advancing who will bring back the lost wealth and revive the people." (Urdu- Malfoozat, Volume 4, Page 629)

3. "When one **century** passes away then in people there develops laziness, unawareness, and disregard of Deen. All kinds 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 Mujaddid who refreshes the faith again.” (Urdu- Malfoozat, Volume 5, Page 118)

4. “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 to revive the people some person be born. If Allah does not make new provisions to keep Islam green then this religion may die. Hence at 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)

5. “However, God did not treat Islam in this way because He wished this garden to remain green forever. That is why He irrigated it afresh in each **century** and protected it lest it should dry up. Whenever a servant of God appeared at the turn of each **century** as a Reformer (Mujaddid), the ignorant people vehemently opposed him and strongly detested any attempt to correct the errors which had become a part of their habits and customs. Still, God Almighty did not abandon His practice.” (Roohani Khazain, Volume 20, page 202)

6. “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 much 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)

7. “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 Mujaddid descends at the turn of every **century**.” (Urdu- Malfoozat, Volume 3, Page 87)

8. “Our Holy Prophet (saw) had said that at the turn of each **century** one Mujaddid (Reformer) will come who will refresh the faith.” (Urdu- Roohani Khazain, Volume 20, Page 195)

9. “Allah the Exalted advances a Mujaddid of the Deen (faith) at the turn of each **century** and His fixed Sunnah continues like this.” (Roohani Khazain, Volume 8, Page 383)

10. “For this Ummah a Mujaddid will descend at the turn of each **century** who will reform in accordance with their requirements.” (Urdu - Roohani Khazain , Volume 13, Page 302-303)

11. “As narrated by the Holy Prophet (saw), at the turn of every **century**, Allah sends a Reformer (Mujadid) that rejuvenates a certain part of the faith that has been afflicted with trouble. This practice of sending Reformers is in accordance to the promise of the Almighty as stated in Surah Al-Hijr verse 10.” (Malfoozat – Volume 2, (New Edition), Page 355-356)

12. “The wisdom of a Mujaddid arriving after hundred years is this; that during the past one **century** the scholars die and take their knowledge in the 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)

13. The Need of Reformation of Deen

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

Answer by Hadhrat Masih-e-Maud (as): Yes it is essential that at the turn of each **century** Mujaddid should come.” (Urdu- Malfoozat, Volume 3, Page 86)

14. “A Mujaddid who appears at the turn of each **century** is but a trial by Allah the Exalted.” (Urdu-Roohani Khazain, Volume 5, Page 541)

15. “Our Prophet (saw) has established the need of an Imam-uz-Zaman (**century** leader) for every **century**.” (Urdu- Roohani Khazain, Volume 13, Page 474)

16. “As such, constantly the reformation of faith is taking place but the meaning of the hadith is this that the Mujaddid will be descended by God the Exalted with the grant of spiritual knowledge and heavenly signs.” (Roohani Khazain, Volume 3, Page 173)

17. “Allah has made mankind dependent on having amongst them a Messenger, a Reformer (Mujaddid), or a Prophet. However, mankind deems they are pure like Prophets and such Divine guidance is a thing unnecessary and considers themselves self-sufficient and independent. This is a serious transgression.” (Urdu- Malfoozat, Volume 5, Page 244)

18. “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.” (Roohani Khazain Vol 16, Page 69-70)

19. “What is the harm that even after me some Mujaddid comes? The dispensation of Holy Prophet (saw) is till the day of resurrection therefore till Qiyamah the reformers (Mujaddideen) shall keep on coming.” (Malfoozat, Volume 4, Page 452)

20. “This Ummah needs Mujaddideen & Spiritual Khulafa as since ancient times there has been the need for Prophets.” (Urdu- Roohani Khazain, Volume 6, Page 340)

21. “We cannot blame Allah the Exalted as such that He promised to us to continue the dispensation of Khulafa and Mujaddideen till Qiyamah but after a certain period, He stopped doing so. Read carefully Ayat-e-Istikhlaf of Surah Al-Noor. I have also advented because of the same promise, and for this reason, I am called the Promised Messiah.” (Malfoozat, Volume 5, Page 666)

22. “Anyone who believes that Khilafat was for only 30 years is ignoring the final cause of Khilafat and does not know that it was not the intention of the Almighty to keep the blessings of the Holy Prophet (saw) in the form of Khulafa for only 30 years, and thereafter if the world gets destroyed, it is of no concern.” (Roohani Khazain, Volume 6, page 353)

23. “In short, the relevant Quranic verses quoted earlier (Ayat-e-Istikhlaf) point to Hazrat Abu Bakr's Khilafat and to no one else. Ponder over the point as deeply as you can. Fear God and fear His wrath.” (Sirrul Khilafa)

24. “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)

25. “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 Khalifa.” (Malfoozat, Volume 2, Page 666)

26. "The advent of Khilafat has been ordained by the Almighty up till the Day of Judgment. This special honor and superiority has been bestowed on Islam that for its support and reformation, Reformers (Mujaddideen) have been sent in every **century**, and will continue so into the future." (Malfoozat – Volume 5, (New Edition) Page 551, Stated on 1st May 1908)

27. "Messengers, Prophets, and Mohaddus (Saints) are such people that share a commonality of being the recipients of the Holy Spirit." (Rohaani Kazain, Volume 8, Noor-UI-Haq, Page 98)

28. "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, Mujaddideen, Mohadassin (saints) and Spiritual Khulafa arrive." (Urdu- Roohani Khazain, Volume 6, Page 339-340)

29. "First of all, there is the prophecy made by the Holy Prophet (saw) which has consistently been interpreted to mean that, at the turn of each **century**, God Almighty shall raise a person to revive the faith by removing the weaknesses that might have crept in and would restore it to its true might and vitality." (Rohaani Kazain, Volume 5, Page 340)

30. "We can furnish conclusive proof to every seeker after truth that from the time of our lord and master the Holy Prophet (saw) up to this day, in every **century** there have appeared men of God through whom God Almighty has guided other people by the display of heavenly signs." (Rohaani Kazain, Volume 13, Page 91)

31. "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 Mujaddideen; 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)

32. "Do you know what Lailatul Qadr is? Lailatul Qadr (Night of Power) is a time when terrible darkness envelopes the world. That time - so dark it is - demands light, light to dispel darkness. It is a metaphorical expression. It is a dark time, called a dark night. It is not a night literally so. It is a time, which because of its darkness is described as a night. It begins to settle down 1,000 months after a prophet or his spiritual successor has come and gone. One thousand months is equal to an individual life span. At the end of this period, human senses also come to an end. When so much time has elapsed, heaven sows the seed for the birth of one or more reformers to appear at the head of the new **century**." (Victory of Islam)

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

Whosoever denies them after their advent is from among the disobedient (Surah Nur, verse 56)

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

34. "The alphabet (Ra) of (Alif-Laam-Ra) indicates that this word signifies the continuous dispensation of Mujaddideen and Messengers who will proceed till the resurrection." (Urdu- Malfoozat, Volume 1, Page 345)

35. "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 be akin to the death of nonbelievers." (Urdu- Roohani Khazain, Volume 6, Page 334)

36. "Since Imamatus 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 'My Lord increase me in knowledge'... there is no one among his contemporaries who can equal him in the knowledge of Quranic verities, in spiritual blessings and in incontrovertible reasoning... This is because the light of intuition helps him understand the true verities. No one else is granted this light with such brilliance..."

The Imam of the **century** 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." (Roohani Khazain Vol 13, Page 478-483)

37. "The Imam of the **century** 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." (Roohani Khazain Vol 13, Page 478-483)

38. "And the Mujaddid whose job assignment resembles some Messenger, he is called by the name of that Messenger by God the Exalted." (Urdu- Roohani Khazain, Volume 6, Page 348)

39. "Lack of Knowledge does not necessarily mean lack of existence. Some Reformers and Mujaddideen 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)

40. "The excellences which Allah the Exalted has kept in the dispensation of Prophethood have been achieved by the Perfect Guide. Now by way of reflection, these will be manifested in the world through the Mujaddideen. Allah the Exalted will keep this dispensation till resurrection." (Urdu- Malfoozat, Volume 3, Page 38)

41. "At the head of every **century**, a man will appear in the world. Who is worthy of this task? So that the faith is cleansed of innovations, And so that God's creatures attain blessings from him. In short, the friends of Allah (auliya') belong exclusively to the faith of Islam." (English-Barahin-e-Ahmadiyya Part IV, Page 107)

42. "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 the Holy Quran:

If you want to love God then follow me. Allah will love you. (Al-e-Imran, verse 32)

Hence it is evident that the love of God Exalted does not leave this Ummah without a Mujaddid and this is the thing which is an evident proof of the Life of the Holy Prophet (saw).” (Urdu- Malfoozat, Volume 4, Page 629)