

**Is Mujaddidiyyat  
replaced by Khilafat after Hadhrat Mahdi & Massih  
Maud<sup>u</sup>?**



By  
Mansoor Ahmed

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Respected Fowzia Bushra Shah,

اسلامُ علیکم ورحمۃ اللہ وبرکاتہ۔

I am in receipt of your email message. Thank you for your comments, our previous comments and your new comments are as follow;

[Fowzia Bushra Shah](#)

What are you talking about? Dont you know Mujaddids have been replaced by Khalifas after the advent of the Promised Messiah alaihisalaam?

True Ahmadiyyat

Really? Can you please give me a verse of Quran or a Hadith or any text of Hadhrat Mirza Sahib (as) specifying this replacement? This would help me to correct my faith.

[Fowzia Bushra Shah](#)

I do not have a reference to hand but Hadhrat Khalifatul Maseeh ur Rabi' ra spoke on this subject extensively. If your belief about Mujaddids is correct, who was the Mujaddid for this century of Islam, a hundred years after the Promised Messiah alaihisalaam? And who was the Mujaddid for the last century? Maseeh Mauood Alaihisalaam replaced the Mujaddid for the 14th century and Khalifatul Maseeh ur Rabi' ra replaced the Mujaddid for the last century. Now until the day of judgement Khalifas will replace Mujaddids.

If you dont believe this, and you claim to be an Ahmadi, then who are you going to obey, a Mujaddid or a Khalifa of the Promised Messiah alaihisalaam?

All the references are available on the following clip: So please do not make your own faith, if you indeed an Ahmadi, please be careful what you claim your beliefs are especially if you call yourself True Ahmadiyyat

Please find below detailed answers of your questions that you have raised in this email, I hope that my answers would be to yours satisfaction, however should you have any further questions please do not hesitate to write me.

Humbly,

Mansoor Ahmed

A True Ahmadi

It is the tradition of Allah the Most High that after sending His book, He always sends His khulafa from time to time to safeguard the teachings of His book and especially at the time when faith is in the state of disparity, He sends His Khulafa to remove the differences, purify, restore and strengthen faith. They come with the blessings that are given to Prophets that is they are bestowed with divine communications, like Prophets they are raised by Allah the Most High by Ilham and Allah directly teaches them the spiritual knowledge. At the time of difficulties Allah the most High helps them with Ru-hul-Kudas. Hadhrat Mahdi & Massih Maud' says;

“Therefore this verse (Aayat Istikhlaf-copyist) in fact occurs for explanation of this another verse **إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ** and is giving the answer of this question that safeguarding of Quran why and by which means will take place. Thus Allah the Most High says that **From time to time** I will continue to send khulafa of this Holy Prophet and the word khalifa was used as indication that they will be the heirs of prophet and they will partake of his blessings such as happened in past times. And from their hand faith will be strengthen and after fear peace will be restored that is **they will appear in such a times that when Islam will be in the state of disparity**. Then after they have come whoever will remain their rebellious these people are wrong doer and sinner. (Shahada-tul-Quran, Ruhani Khazie, volume 6, pp 338-339)

Our beloved Hadhur-saw says;

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ فِيمَا أَعْلَمُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّا اللَّهُ يَبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةِ سَنَةٍ مَنْ يُجَدِّدُهَا مِنْهَا  
(مشکوٰۃ شریف جلد ۱ بحوالہ ابوداؤد کتاب الملاحم باب ما یذکر فی قرن المئۃ)

Translation: “Hadhrat Abu Huraira<sup>ؓ</sup> narrates that Rasool Allah (peace and blessings of Allah be upon him) said that Allah the Most High for this ummat at the head of every century will send a person who will continue to reform His faith.”

And Hadhrat Mahdi Maud' says about this Hadith that;

" یہ بات مسلمانوں میں ہر شخص جانتا ہے اور غالباً کسی کو بھی اس سے بے خبری نہ ہوگی کہ رسول اللہ ﷺ نے فرمایا ہے کہ اللہ تعالیٰ ہر صدی کے سر پر ایک مجدد کو بھیجتا ہے جو دین کے اس حصہ کو تازہ کرتا ہے جس پر کوئی آفت آئی ہوئی ہوتی ہے۔ یہ سلسلہ مجددین کے بھیجنے کا اللہ تعالیٰ کے اس وعدہ کے موافق ہے جو اُس نے **إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ** میں فرمایا ہے۔" (ملفوظات جلد ۴، صفحہ ۲)

“Every one among Muslims knows this thing and certainly no one will be unaware of this that Rasool Allah peace and blessings of Allah be upon him said that Allah the Most High at the head of **every** century sends a **Mujaddid** who makes fresh this part of the faith on which there have appeared any adversity. **This series of sending the Mujaddiddin is in accordance with this promise of Allah the Most High that He has directed in** **إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ**.” (Malfuzat volume 4, pp. 2)

From this it is proved that Aayat Istikhlaf and Hadhur<sup>ؓ</sup> this Hadith in which he<sup>ؓ</sup> has promised that at the head of every century a **Mujaddid** will be sent, in fact is explanation of the verse **إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ**. If

this Hadith is to be considered obsolete after the Hadhrat Mahdi<sup>ؑ</sup> so then that verse of which this Hadith is explanation will also be obsolete. And it is obvious that it is not possible, not a single speck of Quran can be obsolete till Qiyamat. So therefore this is proved from the Holy Quran that the series of the coming of the Mujaddidin at the head of every century will continue till Qiyamat.

Hadhrat Mirza Bashiruddin Mahmud writes in explanation of Surat Al-Shams verse 3, footnote 2;

"یعنی میں ان مجددین اور مامورین کو بھی محمد رسول اللہ صلی اللہ علیہ وسلم کی صداقت کے ثبوت میں پیش کرتا ہوں جو آپ کے بعد آئیں گے کیونکہ وہ جو کچھ حاصل کریں گے محمد رسول اللہ صلی اللہ علیہ وسلم کے پیچھے آنے یعنی آپ کی اتباع کی وجہ سے حاصل کریں گے۔" (تفسیر صغیر، سورۃ الشمس، آیت ۳)

"That is I also present these **Mujaddidin** and **divine leaders** as the proof of the truthfulness of Muhammad Rasool Allah ﷺ who will come after him because whatever they will attain will be due to coming behind Muhammad Rasool Allah ﷺ, meaning will obtain due to obeying him." (Tafseer-e-Saghir, pp. 1039)

He then writes in explanation of Surat Al-Lail verse 2, footnote 1;

یعنی جب بھی دنیا میں مذہبی تاریکی چھا جاتی ہے اگر کوئی غور سے دیکھے تو اسے معلوم ہو جائے کہ وہی دن ہوتے ہیں جبکہ دنیا مجددوں اور ماموروں سے خالی ہو جاتی ہے۔  
(تفسیر صغیر، سورۃ الیل، آیت ۲)

"That is whenever religious darkness is covered, if any one to see carefully then he would know these are the days when world is emptied from the Mujaddidin and religious divines. (Tafseer-e-Saghir, pp. 1041)

He further writes in explanation of Surat Al-Lail verse 3, footnote 2;

"یعنی جب کبھی دنیا پر نیکی اور پاکیزگی کا دور آئے تو غور کرنے سے صاف پتہ لگ جائے گا کہ اس زمانہ میں مجددین اور مامورین نے کوشش کر کے اسلام کا نور لوگوں کے دلوں میں داخل کر دیا ہے۔" (تفسیر صغیر، سورۃ الیل، آیت ۳)

Translation: That is whenever the time of the righteousness and virtuousness to come on the world by pondering we would clearly know that **Mujaddidin** and **divine leaders** by making efforts have entered the light of Islam in the hearts of the people." (Tafseer-e-Saghir, pp. 1041)

Mirza Tahir Ahmad writes in explanation of Surat Al-Lail verse 4;

"Procreation of man depends upon the coming together of two individuals of opposite sexes. The characteristics quality of the one (the male) is to give and of other (the female) is to receive. **Like the physical world, there are in the spiritual world males-God's great prophets and Divine Reformers who teach and guide; and spiritual females-their followers, who receive and benefit by Divine Teaching.** The verse embodies a hint that by coming together of the perfect teacher-the Holy Prophet-and the ideal pupils his companions – a new world is about to be born." (Holy Quran, English translation with short commentary, by Mirza Tahir Ahmad, footnote 3363A, pp. 1273)

Other than this Hadhrat Massih Maud<sup>ؑ</sup> spoke on this subject extensively that the promise of coming of the Mujaddidin is in accordance with the Allah's promise that he has made in Holy Quran that a Mujaddid will continue to appear at the head of each century till Qiyamat. Not a single verse of Quran, Hadith or writing

of promised Massih<sup>ؑ</sup> exists that says that after Mahdi<sup>ؑ</sup> Mujaddidin will be replaced with elective/selective Khulafa of promised Massih<sup>ؑ</sup>. Here I present three writing of Promised Mahdi<sup>ؑ</sup> confirming Mujaddid will continue to appear after him at the head of every century.

(1) نووارد۔ کیا یہ ضروری ہے کہ ہر صدی پر مجدد ہونا چاہیے۔؟ حضرت اقدس۔ ہاں یہ تو ضروری ہے کہ ہر صدی کے سر پر مجدد آئے بعض لوگ اس بات کو سن کو پھر یہ اعتراض کرتے ہیں کہ جبکہ ہر صدی پر مجدد آتا ہے تو پھر تیرہ صدیوں کے مجددوں کے نام بتاؤ۔ میں اس کا پہلا جواب یہ دیتا ہوں کہ اُن مجددوں کے نام بتانا میرا کام نہیں۔ یہ سوال آنحضرت ﷺ سے کرو۔ جنہوں نے فرمایا ہے کہ ہر صدی پر مجدد آنا ہے اس حدیث کو تمام اکابر نے تسلیم کیا ہے، شاہ ولی اللہ صاحب بھی اس کو مانتے ہیں کہ یہ حدیث آنحضرت ﷺ کی طرف سے ہے۔ (ملفوظات جلد ۵ صفحہ ۱۰۰)

(1) Newcomer - **Is it necessary that Mujaddid to be present at every century?** Hadhrat Akdas<sup>ؒ</sup> – Yes it is necessary that Mujaddid to come at the head of every century, some people after listening this then raise this objection that when Mujaddid comes at every century so then tells the name of the Mujaddidin of the thirteen hundred centuries. The first answer of this, I give this that to tell the name of those Mujaddidin is not my job. **Put this question to honorable Hadhur<sup>ؒ</sup>. Who said that Mujaddid is to come at every century,** this hadith is recognized by all nobles. Shah Waliullah sahib also recognized this hadith that this hadith is from honorable Hadhur<sup>ؒ</sup>. (Malfuzat volume 5, pp. 100)

(2) ۲۹ ستمبر ۱۹۰۵ء۔ قبل دوپہر۔ ایک شخص نے سوال کی کہ کیا آپ کے بعد بھی مجدد آئے گا؟ اس پر فرمایا۔ اس میں کیا ہرج ہے کہ میرے بعد بھی کوئی مجدد آجائے۔ حضرت موسیٰ علیہ السلام کی نبوت ختم ہو چکی تھی اسلئے مسیح علیہ السلام پر آپ کے خلفاء کا سلسلہ ختم ہو گیا۔ لیکن آنحضرت ﷺ کا سلسلہ قیامت تک ہے اسلئے اس میں قیامت تک ہی مجددین آتے رہیں گے اگر قیامت نے فنا کرنے سے چھوڑا تو کچھ نہیں کہ کوئی اور بھی آجائے۔ ہم ہر گز اس سے انکار نہیں کرتے کہ صالح اور ابرار لوگ آتے رہیں گے اور پھر بغتتہ قیامت آجائے گی! (ملفوظات جلد ۸ صفحہ ۱۱۹)

(2) 29 September 1905- Before Noon- **A man questioned that after you too will Mujaddid come?** On this said; what sedition is in it if any Mujaddid also comes after me. Hadhrat Moses Prophet hood was ended that is way on Massih<sup>ؑ</sup> continuation of his khulafa was ended. But **the movement of honorable Hadhur<sup>ؒ</sup> is till Qiyamat that is why in it Mujaddidin will also remain continued to appear till Qiyamat,** if Qiyamat left it from destruction then no doubt that any other to come. We even do not deny it that virtuous and holy people will continue to appear and then suddenly Qiyamat will come. (Malfuzat volume 8, pp. 119)

(3) خلفاء کے آنے کو اللہ تعالیٰ نے قیامت تک لمبا کیا ہے اور اسلام میں یہ ایک شرف اور خصوصیت ہے کہ اس کی تائید اور تجدید کے واسطے ہر صدی پر مجدد آتے رہے اور آتے رہیں گے۔ (ملفوظات جلد ۱۰ صفحہ ۲۶۲)

(3) Allah the Most High has prolonged the coming of Khulafa till Qiyamat **and Islam has this superiority and attribute that for its support and reformation at every century Mujaddid continued to appear and will remain continued to appear.** (Malfuzat volume 10, pp. 262)

Fowzia Bushra Shah you have further commented as follow;

I do not have a reference to hand but Hadhrat Khalifatul Maseeh ur Rabi' ra spoke on this subject extensively. If your belief about Mujaddids is correct, who was the Mujaddid for this century of Islam, a hundred years after the Promised Messiah alaihisalaam? And who was the Mujaddid for the last century? Maseeh Mauood Alaihisalaam replaced the Mujaddid for the 14th century and Khalifatul Maseeh ur Rabi' ra replaced the Mujaddid for the last century. Now until the day of judgement Khalifas will replace Mujaddids.

If you dont believe this, and you claim to be an Ahmadi, then who are you going to obey, a Mujaddid or a Khalifa of the Promised Messiah alaihisalaam?

All the references are available on the following clip: So please do not make your own faith, if you indeed an Ahmadi, please be careful what you claim your beliefs are especially if you call yourself True Ahmadiyyat

You have asked very important question. In fact 125 years have been passed since the claim of the Mujaddid of 14<sup>th</sup> century Hadhrat Mirza Ghulam Ahmad, if Hadith of Rasool Allah is correct then where is the Mujaddid of this century? This is of course very important question and I would like to answer this question in the end.

You have further commented that “And who was the Mujaddid for the last century?”

Undoubtedly as being an Ahmadi Muslim we all believe that Hadhrat Mirza Ghulam Ahmad is the Mujaddid of 14<sup>th</sup> Century. One hundred & twenty five years ago on the basis of divine revelation (Ilham) he made his claim of being the Mujaddid of 14<sup>th</sup> Century in 1885. I have seen video clip that you have attached with your mail. In fact you have misunderstood Hadhrat Mirza Tahir Ahmad speech. He was addressing non Ahmadi Muslim who do not believe on the Mujaddid of 14<sup>th</sup> century & Mahdi & Massih Maud Hadhrat Mirza Ghulam Ahmed. There are no two opinions on this among Ahmadis or Ahmadiyya sects. You further commented as “Maseeh Mauood Alaihisalaam replaced the Mujaddid for the 14th century and Khalifatul Maseeh ur Rabi' ra replaced the Mujaddid for the last century. Now until the day of judgement Khalifas will replace Mujaddids.”

Hadhrat Mirza Ghulam Ahmad is the Mahdi & Massih and Mujaddid of 14<sup>th</sup> century. Before or after his claims he never said that he has replaced Mujaddidin by himself or after him by his elective/selective khulafa. In other words he has never said that there will be no Mujaddid after him till Qiyamat rather he claimed that he is the Mujaddid of 14<sup>th</sup> century and is appointed by Allah the Most High in accordance the His promise that He will send a Mujaddid at the head of every century and will continue to do so till Qiyamat, as it is evident from the following writings of Hadhrat Mahdi & Massih;

(1) اور پھر جب تیرہویں صدی کا اخیر ہوا اور چودھویں صدی کا ظہور ہونے لگا۔ تو خدا تعالیٰ نے الہام کے ذریعہ سے مجھے خبر دی کہ تو اس صدی کا مجدد ہے۔ (کتاب

البریہ، روحانی خزائن جلد ۱۳ صفحہ ۲۰۱)

(1) And at that time when it was the end of thirteen century and fourteen century was to appear. Then **Allah the Most High by the Ilham informed me that you are the Mujaddid of this century.** (Kitab Al-Bariyyah-Ruhani Khazine, volume13, pp. 201)

(2) آنحضرت ﷺ سے ثابت ہے کہ ہر ایک صدی پر ایک مُجدّد کا آنا ضروری ہے اب ہمارے علماء کہ جو بظاہر اتباع حدیث کا دم بھرتے ہیں۔ انصاف سے بتلاویں کہ کس نے اس صدی کے سر پر خدا تعالیٰ سے الہام پا کر مُجدّد ہونے کا دعویٰ کیا ہے یوں تو ہمیشہ دین کی تجدید ہو رہی ہے مگر حدیث کا تو یہ منشاء ہے کہ وہ مُجدّد خدائے تعالیٰ کی طرف سے آئے گا۔ یعنی علوم لَدُنَّیہ و آیات سماویہ کیساتھ۔ (ازالہ اوہام۔ روحانی خزائن جلد ۳ صفحہ ۱۷۸-۱۷۹)

(2) It is proved from the honorable Hadhur that coming of **a Mujaddid is necessary at every century**, now our scholars who follow the hadith. Tell with honesty, after receiving the revelation from Allah the Most High at the head of this century who has claimed to be Mujaddid. **In a manner reformation of faith is always taking place but intention of hadith is this, that Mujaddid would come from Allah the Most High. That is with God given knowledge and with heavenly signs.** (Azala-aoham, Ruhani khazine vol. 3, pp. 179)

(3) It should also be remembered that such exposition has to adopt different forms in every age, and that a reformer (Mujaddid of the time) is equipped with the faculties, capacities and qualities which are suited to the reform of the mischief which is current in his time. Thus God Almighty will ever continue to do so, as long as He wills, so that reform and virtue may continue to flourish. These statements are not without proof and are testified by an unbroken series of precedents. (The Essence of Islam, volume III, pp 151-152, with reference to Shahada-tul-Quran, Ruhani Khazine, pp 341-342).

(4) جاننا چاہیے کہ اگرچہ عام طور پر رسول اللہ ﷺ کی طرف سے یہ حدیث صحیح ثابت ہو چکی ہے کہ خدائے تعالیٰ اس اُمت کی اصلاح کیلئے ہر ایک صدی پر ایسا مُجدّد مبعوث کرتا رہے گا جو اُس کے دین کو نیا کرے گا۔ " (نشان آسمانی۔ روحانی خزائن جلد ۴ صفحہ ۳۷۸)

(4) Let it be recognized that although generally this Hadith from Rasool Allah has been proven true that Allah the Most High for the reformation of this ummat **will continue to send such Mujaddid at every century** who will renew His faith. (Nishan-e-Aasmani-Ruhani Khazine, volume 4, pp. 378)

(5) اوّل وہ پیشگوئی رسول ﷺ کی جو تو اتر معنوی تک پہنچ گئی ہے جس کا مطلب یہ ہے کہ خدا تعالیٰ نے وعدہ فرمایا ہے کہ ہر ایک صدی کے سر پر وہ ایسے شخص کو مبعوث کرے گا جو دین کو پھر تازہ کر دے گا۔ " (آئینہ کمالات اسلام۔ روحانی خزائن جلد ۵ صفحہ ۳۴۰)۔

(5) Firstly that prophecy of honorable Hadhur that is reached till considerable continuation whose meaning is this that Allah the Most High has promised that **at the head of every single century He will send such person who will refresh faith.** (Aaina Kamalat-e-Islam-Ruhani Khazine, volume 5, pp. 340)

(6) غرض یہ بات کوئی نرالی اور نئی نہیں ہے کہ ہر صدی کے سر پر ایک مُجدّد آتا ہے۔ (ملفوظات جلد ۴ صفحہ ۳)

(6) Meaning this thing is not strange and new that **a Mujaddid comes at the head of every century.** (Malfuzat volume 4, pp. 3)

(7) اور قرآن شریف کہتا ہے کہ ایسی آفتوں کے وقت حفاظت قرآن کیلئے مامور آتا ہے اور حدیث کہتی ہے کہ ہر صدی کے سر پر مُجدّد بھیجا جاتا ہے۔ (ملفوظات جلد ۴ صفحہ ۷)

(7) And Quran says that at the time of such adversity for safeguarding of Quran Mamur (God appointed person) comes and Hadith says that **Mujaddid is sent at the head of every century.** (Malfuzat volume 4, pp. 7)

(8) پہلے اکابر سو سال کے اندر فوت ہو جاتے ہیں اس لیے خدا تعالیٰ ہر صدی پر نیا انتظام کر دیتا ہے جیسے رزق کا سامان کرتا ہے۔ پس قرآن کی حمایت کیسا تھا یہ حدیث تو اتر کا حکم رکھتی ہے۔۔۔ کپڑا پہنتے ہیں تو اس کی بھی تجدید کی ضرورت ہوتی ہے۔ اس طریق پر نئی ذریت کو تازہ کرنے کیلئے سنت اللہ اسی طرح جاری ہے کہ ہر صدی پر مجدد آتا ہے۔ (ملفوظات جلد ۵ صفحہ ۱۰۲-۱۰۱)

(8) Previous nobles are passed away with in hundred years, therefore Allah the Most High at every century makes new arrangement such as arrange for food. **Hence with the support of Quran this Hadith hold the authority of continuation.** ...wear cloth so it is also need to be refreshed. In the same way to keep fresh new progeny, the tradition of Allah is continued in the same way that **at every century Mujaddid comes.** (Malfuzat volume 5, pp. 101-102)

(9) یہ عام طور پر مشہور ہے کہ ہر صدی پر مجدد آتا ہے۔ (ملفوظات جلد ۵ صفحہ ۱۰۱)

(9) This is generally renowned that at every century Mujaddid comes. (Malfuzat volume 5, pp. 101)

(10) تعجب کی بات ہے کہ تجدید کا قانون یہ روز مرہ دیکھتے ہیں۔ ایک ہفتہ بعد کپڑے میلے ہو جاتے ہیں اور ان کے ڈھلانے کے ضرورت پڑتی ہے لیکن کیا پوری صدی گزر جانے کے بعد بھی مجدد کی ضرورت نہیں ہوتی؟ ہوتی ہے اور ضرور ہوتی ہے۔ اور یہی وجہ ہے کہ خدا تعالیٰ نے یہ سلسلہ قائم کیا۔ کہ ہر صدی کے سر پر ایک مجدد اصلاح خلق کیلئے آتا ہے۔ (ملفوظات جلد ۳ صفحات ۲۵۴-۲۵۵)

(10) It is astonish that they see the principle of reformation in every day life. After a week clothes get filthy and these need to be washed but **is Mujaddid not required after the whole century is passed? Is needed and must be needed.** And this is the reason that Allah the Most High established this continuation. That **at the head of every century a Mujaddid comes for reformation of mankind.** (Malfuzat volume 3, pp. 254-255)

(12) فرمایا: آنحضرت ﷺ کی یہ لوگ تکذیب کرتے ہیں کہ اس صدی کے مجدد کو نہیں مانتے۔ کیا آپ نے نہیں فرمایا تھا کہ ہر صدی کے سر پر ایک مجدد ہو گا۔ (ملفوظات جلد ۹ صفحہ ۲۱۱)

(12) Said: - These people disagree with honorable Hadhur that do not believe in the Mujaddid of this century. Did he not say that **a Mujaddid would be at the head of every century.** (Malfuzat volume 9, pp. 211)

(13) دیکھو ہر صدی کے سر پر جو ایک مجدد آتا ہے وہ بھی اللہ تعالیٰ کا ایک امتحان ہی ہوتا ہے۔ اب اس وقت بھی مسلمانوں کا ایک امتحان ہو رہا ہے۔ خدا تعالیٰ نے ایک مامور بھیجا ہے۔ (ملفوظات جلد ۱۰ صفحہ ۲۵۰)

(13) Look **a Mujaddid that comes at the end of every century** that is also a trial from Allah the Most High. Now this time also a trial of Muslims is taking place. Allah the Most High has sent an appointed leader. (Malfuzat volume 10, pp. 250)

(14) آدم سے لے کر آنحضرت ﷺ تک سلسلہ وحی جاری رہا۔ بعد میں اللہ تعالیٰ نے وعدہ فرمایا کہ وہ تجدید دین کے واسطے مجدد پیدا کرے گا۔ تجدید کہتے ہیں ایک کپڑا جو میل کچیل سے آلودہ ہو گیا ہو اس کو دھو کر صاف کر لیا جاوے اور میل اس سے قطعاً الگ کر دی جاوے اور بالکل نئے کی طرح کر دیا جاوے۔ اس طرح جب دین میں ایک زمانہ گزرنے کے بعد عقائد اور اعمال میں طرح طرح کے گند داخل ہو جاتے ہیں اور ایمان کی بناء صرف پرانے قصہ کہانیوں پر ہی رہ جاتی ہے اور قصوں کے

سوائے کچھ ہاتھ میں نہیں رہتا۔ تو اللہ تعالیٰ نے ایسی حالت میں اسلام کو آنحضرت ﷺ کی زبانی یہ وعدہ دیا کہ ہر صدی کے سر پر ایسے شخص بھیجتا رہے گا جو تجدید دین کیا کریں گے۔" (ملفوظات جلد ۱۰ صفحہ ۴۱۸)

(14) From Adam till honorable Hadhur continuation of revelation remain continued. After that Allah the Most High promised that He would make available Mujaddid for reformation of faith. Reformation is said to be a cloth that is full of filthiness to be washed clean and filth to be absolutely separated from it and made just like new. Similarly in faith after passing a long time various kind of rubbish is entered in believes and practices, and foundation of faith just remained on old stories and nothing left in hand other than stories. So then in such condition Allah the Most High through honourable Hadhur has given this promise to Islam that at the head of every century will continue to send such person who will do reformation of faith.

(Malfuzat volume 10, pp. 418)

(15) فرمایا: احکام میں کوئی نقص نہیں۔ نماز، قبلہ، زکوٰۃ، کلمہ وہی ہے۔ کچھ مدت کے بعد ان احکام کی بجا آوری میں سستی پڑ جاتی ہے۔ بہت سے لوگ توحید سے غافل ہو جاتے ہیں۔ تو وہ اپنی طرف سے ایک بندے کو مبعوث کرتا ہے جو لوگوں کو از سر نو شریعت پر قائم کرتا ہے۔ سو برس تک سستی واقع ہو جاتی ہے۔ (ملفوظات جلد ۱۰ صفحہ ۴۵۱)

(15) Said: - No imperfection in commands. Nimaz, Qibla, Zakaat, Kalima is same. After some time laziness occur in complying with these commands. Many people become ignorant of Tauhid. So then He sends a person from Him who again establishes people on law. Laziness occurs within hundred years.

(16) ہر صدی کے سر پر اس قسم کی غلطیوں کو مٹانے اور توجہ الی اللہ دلانے کیلئے مجدد کا وعدہ دیا گیا ہے۔ اگر ہر صدی پر مجدد کی ضرورت نہ تھی بلکہ بقول آپ کے قرآن کریم اور علماء کافی تھے تو پھر نبی ﷺ پر اعتراض آتا ہے۔ حج کرنیوالے حج کو جاتے ہیں۔ زکوٰۃ بھی دیتے ہیں۔ روزے بھی رکھتے ہیں۔ پھر بھی آنحضرت ﷺ نے فرمایا کہ سو برس کے بعد مجدد آئے گا۔ مخالفین بھی اس بات کے قائل ہیں۔" (ملفوظات جلد ۱۰ صفحہ ۴۵۲)

(16) At the head of every century to remove such kind of misunderstandings and to turn intention towards Allah the promise of Mujaddid is given. If at every century Mujaddid was not necessary rather according to you Quran Karim and scholars were sufficient so then objection goes on honorable Hadhur. Hajj performers go for Hajj. Also give Zakaat. Also do fasting. In spite of this honorable Hadhur said that after hundred years Mujaddid would come. Opponents are also agreed on this point. (Malfuzat, volume 10, pp. 452)

(18) یہ یاد رہے کہ مجدد لوگ دین میں کچھ کمی بیشی نہیں کرتے ہاں گمشدہ دین کو پھر دلوں میں قائم کرتے ہیں اور یہ کہنا کہ مجددوں پر ایمان لانا کچھ فرض نہیں خدا تعالیٰ کے حکم سے انحراف ہے کیونکہ وہ فرماتا ہے وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفٰسِقُونَ۔ یعنی بعد اس کے جو خلیفے بھیجے جائیں پھر جو شخص ان کا منکر رہے وہ فاسقوں میں سے ہے۔ (روحانی خزائن، جلد ۶، صفحہ ۳۴۴)

(18) It should be remembered that reformers (Mujaddidin) do not add anything to or subtract anything from the faith. They restore to the hearts that which had been lost and to assert that it is not necessary to believe in Reformers (Mujaddidin) is disobedience of the command of Allah the Most High because he has said

وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفٰسِقُونَ that is whoever rejects the Khulafa, after they have been sent, is indeed from amongst the sinners. (Shahada-tul-Quran, Ruhani Khazine volume 6, pp. 344, with reference to Essence of Islam, vol. III, pp. 155)

From the above mentioned statements of Hadhrat Mahdi Maud'it is evident that Allah the Most High will continue to send a Mujaddid at the head of every century till Qiyamat. Hadhrat Mirza Tahir Ahmad Khalifa tool Massih the 1V can not be the Mujaddid as Mujaddid never tells lies. To prove their family Khilafat will remain continued till Qiyamat he made so many false statements regarding the coming of Mujaddid at the head of each century. In some statements he confessed that it is a true hadith that Allah will send a Mujaddid at the head of every century and will continue to do so as he said in a Majlis-e-Irfan; “--- You recognize it that Hadith is absolute that Mujaddid necessarily would come at the head of every century. --- Mujaddid of 15th century also disappeared. ... Ponder over this thing that your two imams have been disappeared, a Mujaddid of 14th century and a Mujaddid of 15th century. Both (century's) head are passed behind. And they did not come. And this thing is not possible that he was not to come. Because honorable Hadhur' himself informed, (he) is said that Allah the Most High will send Mujaddid at the head of every century.”

(Majalis-e-Irfan, page number 34-35)

[To download this book, follow this link <http://www.alislam.org/urdu/pdf/Majalis-e-Irfan.pdf>]

In these statements he recognized that the promise of coming of a Mujaddid at the head of every century is true, and emphasized on the coming of a Mujaddid not only at the head of 14<sup>th</sup> century but also at the head of 15<sup>th</sup> century. In his sermon of 27 August 1993 he said that;

“There is no mention in this prophecy of honorable Hadhur' of the coming of Mujaddidin till Qiyamat. Therefore no question of Mujaddid left. ---no Mujaddid would come.” What a joke? Fozia sahiba I have presented above many statements of Hadhrat Mahdi & Massih Maud' confirming that Mujaddid would continue to appear at the head of each century till Qiyamat. Not a single innocent Ahmadi after reading these statements of Hadhrat Mahdi' would say what Khalifa Rabah sahib has said. Hadhrat Mirza Nasir Ahmad even refused to accept this hadith in this sense that it says a Mujaddid would come at the head of every century. Very gracefully making open dispute with the translation and understating of Hadhrat Mahdi' and says that there in no mentioned of the coming of a singular person in this hadith rather says this hadith meant many Mujaddid would come at the head of each century as he said;

“Now, I would like to explain this tradition, briefly relating what the forebears have said, what the Promised Messiah (peace be on him) has pronounced and the actual position this Tradition holds. This Tradition which has been related only once and that only in one of Sihaa Sitta, the six authentic books of Tradition, is as follows:

إِنَّا اللَّهُ يَبْعَثُ هَذِهِ الْأُمَّةَ عَلَى رَأْسِ كُلِّ مِائَةِ سَنَةٍ مِنْ يُجِدُّ هَذَا رِيثَهَا

God the Exalted would raise “mann ” at the head of each century for this Ummat. (I am stressing particularly on the word "mann") God the Exalted would raise many people who would regenerate religion and enhance its splendour and strike out the innovations...”

About the above mentioned Hadith Hadhrat Mahdi & Massih<sup>ؑ</sup> says;

“The hadith of the Holy Prophet<sup>ﷺ</sup> that Allah, the Exalted shall raise in this umma a Mujaddid at the beginning of each century to revive it faith, is generally recognized to be a true and authentic.”

(The Heavenly Sign, pp. 34)

Fozia Bushra sahiba, Khalifa sahib trying to correct Sayyadna Mahdi & Massih<sup>ؑ</sup>, now whether follow them so called God appointed Khalifa or follow Hadhrat Mahdi & Massih<sup>ؑ</sup>. Decision is yours! What a dark night on Ahmadiyyat! that Ahmadis are trying to take Allah's position to appoint Mujaddid and on top of this they are appointing Mirza Tahir Ahmad as Mujaddid who himself claim that there will be no Mujaddid after Hadhrat Mahdi & Massih Maud<sup>ؑ</sup>, says there is no question of Mujaddid left, no Mujaddid would come. So how he can be Mujaddid then?

You further say “If you dont believe this, and you claim to be an Ahmadi, then who are you going to obey, a Mujaddid or a Khalifa of the Promised Messiah alaihisalaam?

Your comments are linked with previous comments meaning if we do not believe Mujaddidiyyat is replaced with Khilafat and we claim that we are Ahmadi then who we going to obey, a Mujaddid or a Khalifa of the Promised Massiah alaihisalaam?

The straight forward answer to this is that I have proved above in the light of Quran, hadith and writings of promised Messiah<sup>ؑ</sup> that the khilafat of Mujaddidin is permanent and will continue in accordance with the promise of Allah & His Rasool<sup>ﷺ</sup> and His Mahdi & Massih<sup>ؑ</sup> till Qiyamat. Allah the Most High says in Holy Quran;

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا۔

“O ye who believe! Obey Allah, and obey His Messenger and those who are in authority among you. And if you differ in anything among yourselves, refer it to Allah and His Messenger if you are believers in Allah and the Last Day. That is best and most commendable in the end.” (4:60)

Fozia Bushra Shah sahiba, some of our Khulafa says their elective or selective khilafat will remain continued till Qiyamat while Allah and His Rasool<sup>ﷺ</sup> and His Messiah & Mahdi<sup>ؑ</sup> say khilafat of Mujaddidin is permanent and will never be discontinued till Qiyamat. If you are an Ahmadi Muslim who are you going to obey, Allah and his Messengers or so called God appointed Khalifa?

Fozia Bushra Shah sahiba, remember I am not against the Khilafat-e-Ahmadiyya but reality is after the first Khalifa Rashid Hadhrat Hakim Noruddin, Khalifa Sani turned it to Malukiat or khandani Khilafat and started to deviate from the Islamic teaching that were in there way to take their intikhabi khilafat till Qiyamat at the footstep of Christine Khilafat. Now before I comment on the video clip of Hadhrat Mirza Tahir, I write below what he has said in this video clip;

“As we know that there is a Mujaddid or a Reformer at the beginning of every century. Do we need another Mujaddid for this century? If we talk to non Ahmadis and tell them till khilafat is established there is no need for any separate Mujaddid. They are not satisfied. What can satisfy them? The counter question should be who (?does prove has that there is a Mujaddid?) of the 14<sup>th</sup> and 15<sup>th</sup> century. Two Mujaddidin are over due now. Where are they gone? And the same is the question that we should address to ghair Mubaeen. They said Massih Maud was a Mujaddid no more, and we say alright where is the Mujaddid gone of the 15<sup>th</sup> century? Did it come? You have so completely deteriorated that those do not agree with each other even on the question of who is the president of Lahori Jamaat. Who will be the Mujaddid? The very act of God is proved, that no more of Mujaddidin, and, as for as clear cut statement of Rasool Allah is concerned, it is so clear that for no Muslim there is any room to think otherwise. Describing the advent of

Massih Maud he said; **ثُمَّ تَكُونُ خِلَافَةٌ عَلَىٰ مِنْهَا جِ النَّبِيِّ**

If you read the whole tradition you will be surprised to find that he has mentioned Mujaddidin there before that and mentioned the Mujaddidin then it says then Messiah would descent, the advent of promised Massih would take place. What would happen then, it says; **ثُمَّ تَكُونُ خِلَافَةٌ عَلَىٰ مِنْهَا جِ النَّبِيِّ** then institution of khilafat on the side of prophet hood would be reinstated and no Mujaddid is ever mentioned after that. In another tradition when it speaks of Massih Maud and ultimate victory of Message of Islam through his hand, he go on describing first of all long period of goal of ultimate victory of Islam is achieved then after a long period, we don't know how much? Honorable Hadhur described thing will become to changed good to bad. It will continue to become bad and verse and verse until the end of the age. The end of Mankind then every body would have become sharer or vicious or wild and as such no good man will be left on the earth then God would send one Warner, another Warner, who would not they listen to, and then entire life on earth, human life on earth will be finished. Why does he not mention any Mujaddid? No Mujaddid is mentioned. **ثُمَّ تَكُونُ خِلَافَةٌ عَلَىٰ مِنْهَا جِ النَّبِيِّ** is mentioned after the Massih, deterioration after long time is mentioned but no Mujaddid is mentioned, from that it is very clear between the period starting from Hadhrat Rasool Allah ending on Massih Maud there would be Mujaddidin. After that khilafat would continue and if there is any need for tajdeed khalifa would be more appropriate to do the job then any other rival appearing here and there starting a new movement.”([http://www.youtube.com/watch?v=u5R1r7u-qCU&feature=Playlist&p=5CB7E8B8DBB50D51&playnext\\_from=PL&playnext=1&index=2](http://www.youtube.com/watch?v=u5R1r7u-qCU&feature=Playlist&p=5CB7E8B8DBB50D51&playnext_from=PL&playnext=1&index=2))

Hadhrat Mirza Tahir Ahmad sahib says;

“As we know that there is a Mujaddid or a reformer at the beginning of every century. Do we need another Mujaddid for this century? ---The very act of God is proved, that no more of Mujaddidin, and, as for as clear cut statement of Rasool Allah-saw is concerned, it is so clear that for no Muslim there is any room to think otherwise.”

I have given above various statements of Hadhrat Mahdi & Massih<sup>ؑ</sup> stating that in accordance with Rasool Allah<sup>ؐ</sup> promise Mujaddid will continue to appear till Qiyamat. Here I give again some references. Hadhrat Mahdi & Massih<sup>ؑ</sup> says;

(1) “A man questioned that after you too will Mujaddid come? On this said; what sedition is in it if any Mujaddid also come after me. Hadhrat Moses Prophet hood was ended that is why on Massiah<sup>ؑ</sup>

continuation of his khulafa was ended. But the movement of honorable Hadhur<sup>ؑ</sup> is till Qiyamat **that is why in it Mujaddid will also remain continued to appear till Qiyamat** --- (Malfuzat volume 8, pp. 119)

(2) Is it necessary that Mujaddid to be present at every century? Hadhrat Akdas (peace be on him) – Yes in view of that it is necessary that Mujaddid to appear at the head of every century, some people after listening this then raise this objection that when Mujaddid comes at every century so then tell the name of the Mujaddidin of the thirteen hundred centuries. The first answer of this, I give this that to tell the name of those Mujaddidin is not my job. Put this question to honorable Hadhur<sup>ؑ</sup>. Who said that Mujaddid is to come at every century, this hadith is recognized be all nobles. Shah Waliullah sahib also recognized this hadith that this hadith is from honorable Hadhur<sup>ؑ</sup>. (Malfuzat volume 5, pp. 100)

(3) Fozia Bushra Sahiba Allah the Most high has given by Ilham Hadhrat Mahdi & Massih<sup>ؑ</sup> the good news of coming of the Qamar-ul-Anbiya (the Moon of the Prophets). Jamaat Ahmadiyya believes that this Qamar-ul-Anbiya is Hadhrat Mirza Bashir Ahmad M.A who is the second son of Mahdi & Massih Maud<sup>ؑ</sup>. He writes in his book Tabligh-e-Hidayat;

”غرض ہر ظلمت کے وقت خدا کی طرف سے کسی روحانی مصلح کا مبعوث ہونا ضروری ہے اور عملاً بھی آج تک اسلام کے اندر اللہ تعالیٰ کی یہی سنت چلی آئی ہے کہ وہ اپنے الہام کے ساتھ اپنے پاک بندوں کو اسلام کی نصرت اور مسلمانوں کی اصلاح کے واسطے کھڑا کرتا رہا ہے اور آنحضرت ﷺ کی پیغمبری بھی یہی بتاتی ہے۔ ہر ظلمت کے وقت عموماً اور صدیوں کے سر پر خصوصاً مجدد مبعوث کئے جائیں گے۔“ (تبلیغ ہدایت، صفحہ ۱۱)

Translation: “Meaning it is necessary any spiritual Reformer to be sent by Allah the Most High at every time of darkness and also practically in Islam until now this is the continued tradition of Allah the Most High that He raise with His Ilham (revelation) His men for help of the Islam and reformation of the Muslims and also honorable Hadhur<sup>ؑ</sup> prophecy tells the very same that generally at the time every darkness and specially at the head of centuries Mujaddid will be sent.” (Tabligh Hidayat, page 11).

[This book can be downloaded from <http://www.alislam.org/urdu/tabligh/view.php?page=1>]

(4) Hadhrat Maulana Ghulam Rasool Ragiki<sup>ؒ</sup> is among excellent friends of Hadhrat Mahdi<sup>ؑ</sup> and was bestowed by Allah with the blessings of Ilham and Kashf. He writes in his biography "Hayat-e-Qudsi";

"ایک دفعہ خاکسار مسجد احمدیہ پشاور میں قرآن کریم کا درس دے رہا تھا کہ ایک صاحب نے سوال کیا کہ ق وَالْقُرْآنِ الْمَجِيدِ کا کیا مطلب ہے اور ق کا قرآن مجید سے کیا تعلق ہے اس وقت معاً میرے دل میں القا ہوا کہ ابجد کے حساب سے ق کے سو (۱۰۰) عدد ہوتے ہیں اور اس آیت سے اس طرف بھی اشارہ کیا گیا ہے کہ ہر سو سال کے بعد یعنی صدی کے سر پر اللہ تعالیٰ تجدید دین کا ایسا سلسلہ جاری کرے گا۔ جس سے قرآن کی مجد اور بزرگی ظاہر ہوگی اور ہر سو سال کے بعد کامل مجد دین کے ذریعہ اللہ تعالیٰ ایسے نشانات اور معجزات اور نئے علوم ظاہر کرے گا جو قرآن کی شان کو بلند کر نیوالے ہوں گے اور یہ سلسلہ قیامت تک مثلاً ہوگا۔" (حیات قدسی حصہ پنجم صفحہ ۱۶۲)

Translation: "At one occasion humbly was giving the Dars of Quran Karim in Masjid Ahmadiyya Pishawar that a person asked question that what is the meaning of ق وَالْقُرْآنِ الْمَجِيدِ and what is the relation of ق with Quran Majid. This time instantly inspiration came in my heart that with respect to the numeric value of the arrangement of letter ق has hundred (100) number and through this verse it is pointed that at **after every hundred years meaning at the head of century Allah the Most High will continue such continuation of reformation of faith which will be show the magnificence and greatness of Quran.** And after every hundred years Allah the Most High will reveal such signs, miracles and new comprehensions that will be elevating the magnificence of Quran and this continuation will be extended till Qiyamat. (Hayat Qudsi, part fifth, pp. 162). This book can be viewed or download from the followings link <http://www.alislam.org/urdu/hayat-e-qudsi/Hayat-e-Qudsi-5.pdf>

## جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ

Fozia Bushra sahiba, now you decide yourself who is telling lies? Mirza Tahir Ahmad or (God forbid) Hadhrat Mahdi & Massih Maud<sup>ؑ</sup>; Allah and His Rasool<sup>ؐ</sup> and His Mahdi & Massih<sup>ؑ</sup> say that a Mujaddid will come at the head of every single century till Qiyamat now tell me who is thinking otherwise? Mirza Tahir Ahmad or Hadhrat Mahdi & Massih Muad<sup>ؑ</sup>? What is the proven very act of God, no more of Mujaddidin or a Mujaddid at the head of every century till Qiyamat?

Fozia Bushra sahiba as for as the discussion of the Mujaddid of 14<sup>th</sup> century is concerned, as I said earlier, there in no dispute between Ahmadis or Ahmadiyya sects; all believe that Hadhrat Mira Ghulam Ahmed<sup>ؑ</sup> is the Mujaddid of 14<sup>th</sup> century and he claimed to be Mujaddid on the basis of revelation (Ilham). He was not appointed by people. He was not called Mujaddid by people after he was passed away, by looking and deciding on the basis of his service to Islam rather at the head of 14<sup>th</sup> century Allah raised him by sending revelation (Ilham) on him saying that you are being appointed as Mujaddid of 14<sup>th</sup> century, as he said;

اور پھر جب تیرہویں صدی کا اخیر ہوا اور چودھویں صدی کا ظہور ہونے لگا۔ تو خدا تعالیٰ نے الہام کے ذریعہ سے مجھے خبر دی کہ تو اس صدی کا مجدد ہے۔ (کتاب البریہ، روحانی خزائن جلد ۱۳ صفحہ ۲۰۱)

"And at that time when it was the end of thirteen century and fourteen century was to appear. Then **Allah the Most High** by the **Ilham** informed me that you are the Mujaddid of this century."

(Kitab Al-Bariyyah-Ruhani Khazine, volume13, pp. 201)

Hence it is proved that Mujaddid who appears in accordance with Holy Prophet's prophecy at the head of every century is raised by Allah by sending Ilham on him and Allah will continue to do so till Qiyamat and any believe otherwise is mistaken and is satanic. Hadhrat Mirza Tahir Ahmad further says;

“Describing the advent of Massih Maud he said; **ثُمَّ تَكُونُ خِلَافَةٌ عَلَىٰ مِنْهَا جِ النَّبِيَِّّةِ**. If you read the whole tradition you will be surprised to find that he has mentioned Mujaddidin there before that and mentioned the Mujaddidin then it says then Messiah would descent, the advent of promised Massih would take place. What would happen then, it says; **ثُمَّ تَكُونُ خِلَافَةٌ عَلَىٰ مِنْهَا جِ النَّبِيَِّّةِ** then institution of khilafat on the side of prophet hood would be reinstated and no Mujaddid is ever mentioned after that.”

Before I comment on this I would like to highlight these points that Hadhrat Mirza Tahir Ahmad is mentioned then I will discuss these points. In this Hadith he claimed that;

- (1) Mujaddidin are mentioned before the advent of Mahdi
- (2) Advent of Madhi will take place
- (3) No Mujaddid is mentioned after the advent of Mahdi

Let's read the complete Hadith to see what exactly it says;

”عَنْ حَدِيثِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ تَكُونُ النَّبِيُّةُ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا اللَّهُ تَعَالَى ثُمَّ تَكُونُ خِلَافَةٌ عَلَىٰ مِنْهَا جِ النَّبِيُّةِ فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ اللَّهُ تَعَالَى أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ مُلْكًا غَاصًّا فَيَكُونُ مَا شَاءَ اللَّهُ أَنْ يَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا اللَّهُ تَعَالَى ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ اللَّهُ تَعَالَى أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةٌ عَلَىٰ مِنْهَا جِ النَّبِيُّةِ ثُمَّ سَكَتَ. (مسند احمد جلد ٣ صفحہ ٢٤٣ دار الفکر بيروت)

Translation: Hadhrat Hazifa says that Rasool Allah said that Prophethood shall remain among you as long as God wills. Then Allah the Most High will bring about its end then **Khilafat on the precepts of prophethood will be established** for as long as He wills then bring about its end. Powerful Kingship shall then follow to remain as long as Allah wills and then come to an end. And there shall then be tyranny which shall remain as long as God wills and come to an end upon His decree. Then **Khilafat on the precepts of prophethood will be established**. Then Rasool Allah was silent. (Masnad Ahmad, volume 4, page 372 Darrulfikir Bahroot)

We take the understanding of Mirza Tahir Ahmad sahib that in this Hadith Mujaddidin are mentioned before the advent of Mahdi. So Hadhur mentioned Mujaddidin with the Intikhabi khilafat-e-Rasida, before the Advent of Mahdi, in the followings words;

**ثُمَّ تَكُونُ خِلَافَةٌ عَلَىٰ مِنْهَا جِ النَّبِيُّةِ**

“Then Khilafat on the precepts of prophethood will be established.”

Then after describing the advent of Mahdi, Hadhur said;

ثُمَّ تَكُونُ خِلَافَةٌ عَلَىٰ مِنْهَا جِ النَّبِيُّوَّةُ

“Then Khilafat on the precepts of prophethood will be established.”

If Mujaddidin were included in ثُمَّ تَكُونُ خِلَافَةٌ عَلَىٰ مِنْهَا جِ النَّبِيُّوَّةُ that Hadhur mentioned before the advent of Mahdi then Mujaddidin must be included in ثُمَّ تَكُونُ خِلَافَةٌ عَلَىٰ مِنْهَا جِ النَّبِيُّوَّةُ that he mentioned after the advent of Mahdi. No change in the wordings of Hadhur, before and after the advent of Mahdi. How Mirza Tahir Ahmad sahib can say that Mujaddidin were mentioned before the advent of Mahdi and no Mujaddid in ever mentioned after the advent of Mahdi?

Fozia Bushra Sahiba the reality is Mirza Tahir Ahmad, by taking unjustifiable advantage of the love of innocent Ahmadis with Hadhrat Mahdi & Massih and his khilafat, telling lies to them in front of the whole world, not only Mirza Tahir Ahmad, his forthcoming generations can not defend this lie that he told in front of the whole world and yet being publicized through u-tube to deceits innocent Ahmadis.

This Hadith in fact is the explanation of another principle Hadith, in which Hadhur has explained a complete cycle of Islamic system. He said;

مَا كَانَتْ نَبُوَّةٌ قَطُّ إِلَّا تَابَعَتْهَا خِلَافَةٌ وَمَا مِنْ خِلَافَةٍ إِلَّا تَبِعَهَا مُلْكٌ - (ابن عساکر)

Translation: There is no such Nabuwat came which did not follow Khilafat and there is no such khilafat came that did not follow malukiat. (Ibn-e-Asakar)

That is whenever a Prophet appears in the world, after him Khilafat Ala-Minhaj-e-Nabuwat is established. This Khilafat Ala-Minhaj-e-Nabuwat consists of two streams. **First** stream is elective or selective Khilafat in which Khalifa is chosen by election or selection of people. **Second** stream is called spiritual Khilafat or Khilafat tullah in which Allah appoint His Khalifa directly by sending revelation (Ilham) on the person being appointed and this is the main stream of Khilafat Ala-Minhaj-e-Nabuwat which will continue till Qiyamat. In elective or selective Khilafat, khalifa is elected or selected by people, after some time people become dishonest and do not choose their khalifa in accordance with the teaching of Allah and His Rasool then this khilafat is turn into Malukiat that is Ameer or King, president or parliamentary system etc. Then with the time system become more and more dishonest and cruel. Then they become so dishonest and cruel that they start transposing the words of Allah and His Prophet. They deliberately misinterpret the words of Allah and His Prophet. In such circumstances when for ordinary people right path become vague. At such time of darkness when the first stream of Khilafat Ala-Minhaj-e-Nabuwat is itself destroyed then Allah from the second that is the main stream of Khilafat Ala-Minhaj-e-Nabuwat, chooses a person as His Khalifa by sending direct revelation on him and appoints him as His Khalifa. Through him He re-establish His authority, warn people of severe punishment in hereafter and

indeed reformation of system take place. This is a complete cycle of Islamic system that is why Rasool Allah<sup>ﷺ</sup> after stating a whole Islamic cycle went silent and said no more.

Hadhrat Mirza Tahir Ahmad himself acknowledge that the words of Hadhur<sup>ﷺ</sup> that is **ثُمَّ تَكُونُ خِلَافَةٌ عَلَىٰ مِنْهَا جِ النَّبِيِّ** that he used before mentioning the advent of Mahdi<sup>ﷺ</sup> included both selective/elective Khilafat as well as Mujaddidin, therefore it is proved that Hadhur<sup>ﷺ</sup> same words **ثُمَّ تَكُونُ خِلَافَةٌ عَلَىٰ مِنْهَا جِ النَّبِيِّ** that he used after the advent of Mahdi<sup>ﷺ</sup> include both elective/selective khilafat as well as Mujaddidin. As before the advent of Mahdi<sup>ﷺ</sup> elective/selective Khilafat was discontinued and Khilafat of Mujaddidin remains continued. Similarly after the advent of Mahdi<sup>ﷺ</sup> elective/selective khilafat will discontinue and khilafat of Mujaddidin will remain continued till Qiyamat as this is supported by Quran & Hadith and by Hadhrat Mahdi & Massih Maud<sup>ﷺ</sup> in his various statements that I have presented earlier. And this also to be remembered that Hadhrat Mahdi & Massih Maud<sup>ﷺ</sup> was the Mujaddid of 14<sup>th</sup> century and he claimed himself that he came on Minhaj-e-Nabuwat.

Mirza Tahir Ahmad further comments on another Hadith and says;

...then every body would have become shareer or vicious or wild and as such no good man will be left on the earth then God would send one Warner, another Warner, who would not they listen to, and then entire life on earth, human life on earth will be finished. Why does he not mention any Mujaddid? No Mujaddid is mentioned. **ثُمَّ تَكُونُ خِلَافَةٌ عَلَىٰ مِنْهَا جِ النَّبِيِّ** is mentioned after the Massih, deterioration after long time is mentioned but no Mujaddid is mentioned, from that it is very clear between the period starting from Hadhrat Rasool Allah<sup>ﷺ</sup> ending on Massih Maud there would be Mujaddidin. After that khilafat would continue and if there is any need for tajdeed khalifa would be more appropriate to do the job then any other rival appearing here and there starting a new movement.

Here Mirza Tahir sahib again making innocent Ahmadis fool by saying that Mujaddid were mentioned for the time between Rasool Allah<sup>ﷺ</sup> and Imam Mahdi<sup>ﷺ</sup>. In fact words **ثُمَّ تَكُونُ خِلَافَةٌ عَلَىٰ مِنْهَا جِ النَّبِيِّ** are mentioned before and after imam Mahdi<sup>ﷺ</sup>. If Mujaddidin are mentioned before the Mahdi<sup>ﷺ</sup> then Mujaddidin are mentioned after the Mahdi<sup>ﷺ</sup>, because the wording used is same. Mirza Tahir Ahmad says that a Warner is mentioned near Qiyamat but No Mujaddid is mentioned. Question is Why Allah need to send a Warner near Qiyamat while a God appointed **Intikhabi Khalifa** is there. While Allah knows, holy Prophet<sup>ﷺ</sup> Hadith says and Mirza Tahir Ahmad acknowledge this, in his speech that a Warner would come near Qiyamat but people would not listen to him and then every human life on Earth will be finished. Why God appointed intikhabi khalifa is not enough for this formality? Why Mirza Tahir Ahmad giving away Khilafat at Qiyamat? Because, Qiyamat is over their head and there are no worldly scope left in Khilafat and so called God appointed intikhabi Khalifa is handing over Khilafat to a Warner that could be another Messiah or a Prophet or Rasool

or a Mujaddid. Remember soon Allah the Most Allah will reveal their actual faces, they will be held accountable for these jokes with Allah and His Rasool<sup>ﷺ</sup> teachings.

Now congratulations for the coming of Eid that the days of the re-establishment of faith and Allah's Khilafat have arrived and Mujaddid of 15<sup>th</sup> Hijri century has appeared among us. Now I come back to your most important comments that I wanted to comment in the end. You have mentioned that; “If [your belief about Mujaddids is correct, who was the Mujaddid for this century of Islam, a hundred years after the Promised Messiah alaihisalaam?](#)”

Hadhrat Mirza Ghulam Ahmad<sup>ﷺ</sup> received first Ilham of appointment as Mujaddid of 14<sup>th</sup> century in 1882 though he did not claim. But due to continuous revelations from Allah the Most High, in 1885 he made his claim of being appointed by Allah the Most High as the Mujaddid of 14<sup>th</sup> century. One hundred and one years after the appointment of the Mujaddid of 14<sup>th</sup> century, on mid December 1983 Allah the Most High descends His revelation on an Ahmadi Muslim Abdul Ghaffar Janbah sahib to appoint him as the promised Reformer (promised Mujaddid i.e. Musleh Maud) of 15<sup>th</sup> century. He was born in a small village “Dawer” which is about 5 kilometer to the West of Rabwah, on an unknown day of March 1954. Sayyadna Abdul Ghaffar Janbah<sup>ﷺ</sup> informed Hadhrat Mirza Tahir Ahmad by writing a letter on 2<sup>nd</sup> April 1993 and on 22<sup>nd</sup> February 1997. Then on 10<sup>th</sup> June 2002, on the instruction of Allah the Most High he dispatched his fully detailed claim with all necessary proofs to Hadhrat Mirza Tahir Ahmad. Mirza Tahir Ahmad was speechless. The details of the Sayyadna Abdul Ghaffar Janbah<sup>ﷺ</sup> letter and Mirza Tahir Ahmad reply can be viewed or downloaded from the following link <http://www.alghulam.com/letters.html>. These details are also written in his book “Ghulam Massihuzaman”. This book can be ordered free of charge from his website [www.alghulam.com](http://www.alghulam.com).

Now I will explain three signs to distinguish between the true and false Khalifa tullah that are, Mujaddid, Muhaddis, Rasool, Nabi etc. who makes their claim on the basis of revelation from Allah the Most High.

1) First Sign; the Blessing of Revelations (Ilhams); the first sign of true Mujaddid is that he is bestowed with the blessing of divine communication i.e. revelations (Ilhams). He is given spiritual knowledge by revelation (Ilham) that is required to resolve the differences and mischief present in his time. Remember all God appointed persons whether they are Mujaddid, Muhaddis, Waliullah, Messenger or Rasool or Prophet they all are the recipient of divine communication. As in accordance with Allah, there is no other way for Allah to appoint them other than sending revelation on them, as it is evident from the followings verse of Holy Quran;

وَمَا كَانَ لِنَبِيٍّ أَنْ يَكْلِمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَائِي حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بآيَاتِهِ مَا يَشَاءُ اللَّهُ عَلَىٰ حَكِيمٍ

Translation: And it is not for a man that Allah should speak to him except by revelation or from behind a veil or by sending a messenger to reveal by His command what He pleases. Surely, He is High, Wise.

[42:52]

Hadhrat Pir Siraj-ul-Haq Nomani writes in his book Tadhkira-tul-Mahdi;

☆ مجدد الوقت کون؟ جب میں اوّل دفعہ حضرت اقدس علیہ السلام کی خدمت مبارک میں حاضر ہوا تھا تو میں نے یہ عرض کی تھی کہ آپ نے بھی دعویٰ مجددیت کیا ہے اور دوسرے لوگ بھی ہیں جو دعویٰ مجددیت کا کرتے ہیں مجملہ اوروں کے (1) ایک سوڈانی مہدی ہے جس پر لوگوں کا خیال ہے کہ وہ مہدی اور مجدد ہے اب ہم آپ کو مجدد مانیں یا ان میں سے کسی ایک کو۔ فرمایا جس کے پاس دلیل ہو دعویٰ بلا دلیل تو تسلیم نہیں ہو تا دلیل یہی ہے کہ مکالمہ و مخاطبہ الہیہ ہو اور وحی کا نزول ہو اور منہاج نبوت پر ان کا طریق ہو درخت اپنے پھل سے پہچانا جاتا ہے اور یہی شناخت ولی نبی رسول کی ہے۔۔۔☆ (تذکرۃ المہدی، صفحہ ۱۹۰)

Translation: “Mujaddid of the time, who? When I had attended Hadhrat Akdas for the first time then I had asked him that you have also made claim of Mujaddidiyyat and there are other people also who make claim of Mujaddidiyyat. Including others there is a Sodani Mahdi, about whom people think that he is Mahdi and Mujaddid. Now we accept you Mujaddid or any one from among them. Said who has proof but claim without proof is not accepted. **Proof is this that conversation with Allah takes place and wahi (revelation) to be descended and their custom to be on precepts of prophethood**, tree is recognized from its fruit and the very same is the identity of Wali, Nabi and Rasool....” (Tadhkira-tul-Mahdi, pp. 190)

2) Second Sign; Mujaddid raise objections with their heavenly proofs i.e. establishes hujjat with heavenly signs; as his primary responsibility is to purify faith i.e. to remove all misconceptions that have been added in faith and reform people. Allah make him aware of all such misconceptions that have been added in the faith and give him heavenly proofs that no one can defeat him while he defeats everyone who confront him. He establishes hujjat through these arguments and this hujjat (argument) over every disbeliever become the proof of their truthfulness. As Allah the most High says in Quran;

قَالُوا أَوَلَمْ نَكُنْ نَدْعُكُم بِالْبَيِّنَاتِ قَالُوا بَلَىٰ قَالُوا أَفَأَدْعُوا إِيْمَانًا وَعَدُوًّا الْكُفْرِينَ إِلَّا نِي ضَلِيلٍ

They will say: ‘Did not your Messengers come to you with manifest Signs?’ They will say: ‘Yea.’ *The Keepers* will say, ‘Then pray on.’ But the prayer of disbelievers is of no avail.

(3) Ultimate concluding sign; that is after referring any saying to Allah continuing gracefully with his works till at least the period equal to the period of prophethood of Holy prophets that is 23 years. Allah the Most High says in Holy Quran that if this Prophet refer any saying to Me that I did not say to him then I would have killed him by cutting his throat. As Allah says in Holy Quran;

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ۚ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ۚ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ۚ فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ ۚ

Translation: And if he had forged and attributed any sayings to Us, We would surely have seized him by the right hand, and then surely We would have severed his life-artery, And not one of you could have held Us off from him. [69:45-48]

This is in fact Quranic criterion to differential between True and False claimant who make their claim by referring saying to Allah.

Hadhrat Mahdi & Massih Maud says in explanation of this verse;

"اسی وجہ سے میں بار بار کہتا ہوں کہ صادق کیلئے آنحضرت ﷺ کی نبوت کا زمانہ نہایت صحیح پیمانہ ہے اور ہرگز ممکن نہیں کہ کوئی شخص جھوٹا ہو کر اور خدا پر افترا کر کے آنحضرت ﷺ کے زمانہ کے موافق یعنی تینیس (۲۳) برس تک مہلت پاسکے ضرور ہلاک ہو گا۔" (اربعین (۱۹۰۰ء) بحوالہ روحانی خزائن جلد ۷ صفحہ ۴۳۴)

Translation:

"For this reason I say again and again that for True (man) the period of prophet hood of honorable Hadhur is absolutely true criterion. And on any account not possible that any person to be liar and by forging lie on God could get respite concordant to the period of prophet hood of honorable Hadhur ﷺ i.e. twenty three (23) years, must be killed. (Aurbaen (year 1900) with reference to Ruhani Khazine vol. 17, pp. 434)

Now I will apply these three established signs on three claimants who made their claim on the basis of revelation (Ilham).

- (1) Hadhrat Mirza Ghulam Ahmad claimant of Mujaddid of 14<sup>th</sup> century.
- (2) Hadhrat Abdul Ghaffar Janbah claimant of Mujaddid of 15<sup>th</sup> century.
- (3) Hadhrat Mirza Bashir Ahmad, claimant of Musleh Maud i.e. promised Mujaddid

#### (1) Hadhrat Mirza Ghulam Ahmad claimant of Mujaddid of 14<sup>th</sup> century:

**First Sign;** Claim on the basis of revelation (Ilham) and blessings of divine communication;

Hadhrat Mirza Ghulam Ahmad received first revelation of appointment as Mujaddid of 14<sup>th</sup> century in 1882, though he did not claim. But due to consecutive revelations he made his claim in 1885 on the basis of revelation (Ilham) that Allah the Most High has appointed him as Mujaddid of 14<sup>th</sup> century. His claim was on the basis of revelation (Ilham) in which he was appointed by Allah and he was bestowed with uninterrupted communication with Allah the Most High that are recoded in his books.

**Second Sign;** Raise objection with their heavenly proofs i.e. establishes hujjat with heavenly signs.

Like ordinary Muslim he used to believe that Hadhrat Isa was lifted in heaven physically and will return physically from heaven in end days of this world. Allah raise Mirza Ghulam Ahmad as Mujaddid and informed him that this believe is wrong, Isa was never lifted to heaven instead he was died like all other prophets before him are died. Allah did not just inform him but also given him solid proofs from Quran in support of this. No one could ever confront him. And no one will be able to proof him wrong till Qiyamat. This is one of the signs that Allah has given him as proof of his truthfulness as I have presented above a verse of Quran that says Allah says that his Messengers comes with manifest Signs that no one can deny these signs, and thus hujjat (argument) is established over disbelievers.

**Third Sign;** Passing the criterion established by Allah in verse وَلَوْ تَقَوَّلَ عَلَيْنَا [69:45-48]

Hadhrat Mirza Ghulam Ahmad<sup>ؑ</sup> received first Ilham of appointment as Mujaddid of 14<sup>th</sup> century in 1882 though he did not claim. But due to continuous revelations from Allah the Most High, in 1885 he made his claim of being appointed by Allah the Most High as the Mujaddid of 14<sup>th</sup> century. He raised the falling flag of Islam and defeated the enemy of Islam. His great services to Islam were recognized by his extreme opponents. Through the Heavenly signs he had established hujjat (argument) over all opponents and defeated all opponents who confronted him with heavenly signs. He successfully offered his great services to Islam till his demise on 26<sup>th</sup> May 1908. After receiving the revelation of being appointed as the Mujaddid of 14<sup>th</sup> century he lived for 26 years. If we take from his announcement of being appointed by Allah as the Mujaddid of 14<sup>th</sup> century he lived for 23 years which is equal to the period of the prophethood of the holy Prophet ﷺ.

Hence it is proved in the light of Holy Quran that Sayyadna Hadhrat Mirza Ghulam Ahmad<sup>ؑ</sup> is the true Mujaddid of 14<sup>th</sup> century of Islam who appeared in accordance with the Allah and Rasool ﷺ promise.

## (2) Hadhrat Abdul Ghaffar Janbah<sup>ؑ</sup> claimant of Mujaddid of 15<sup>th</sup> century:

**First Sign;** Claim on the basis of revelation (Ilham) and blessings of divine communication;

Hadhrat Adbul Ghaffar Janbah<sup>ؑ</sup> received first revelation of appointment as Mujaddid of 15<sup>th</sup> century in mid December 1983. In this revelation Allah the Most High informed him that he is the one whose glad tidings was given to Hadhrat Mirza Ghulam Ahmad<sup>ؑ</sup> in the revelation of 20<sup>th</sup> February 1886 i.e. known as the grand prophecy Musleh Maud (promised Reformer). He has informed Hadhrat Mirza Tahir Ahmad about this revelation and his claim by writing a letter on 2<sup>nd</sup> April 1993, 22<sup>nd</sup> February 1997 and on the instruction of Allah the Most High he sent his fully detailed claim on 10<sup>th</sup> June 2002 to Hadhrat Mirza Tahir Ahmad and requested him to inform Jamaat Ahmadiyya of his claim and proofs that he is presenting in support of his claim without increasing and decreasing in it. But he did not do so and instead hidden his claim from Jamaat Ahmadiyya. To devalue him before the Jamaat Ahmadiyya, he started to call him God forbid the temptation of the devil, mad etc. The details of Sayyadna Abdul Ghaffar Janbah<sup>ؑ</sup> claim has been published since year 2002, in his book "Ghulam Massihuzaman"

**Second Sign;** Raise objection with their heavenly proofs i.e. establishes hujjat with heavenly signs.

Like ordinary Ahmadi Muslim he used to believe that Hadhrat Mirza Bashiruddin Mahmud Ahmad is the Musleh Maud (promised Reformer). In other words that he is that Zaki Ghulam whose promise was given to Hadhrat Mahdi & Massih Maud<sup>ؑ</sup> in the prophecy of 20<sup>th</sup> February 1886 i.e. known as prophecy Musleh Maud (promised Reformer). Allah raised Hadhrat Abdul Ghaffar Janbah sahib as promised Reformer and informed him that this believe is wrong, Mirza Bashiruddin Mahmud is not Musleh Maud (promised Reformer). Allah did not just inform him but also given him solid proofs from Quran in support of this. No one could ever confront him. And no one will be able to proof him wrong till Qiyamat. This is one of the signs that Allah has given him as proof of his truthfulness as I have presented above a verse of Quran that

says Allah says that his Messengers comes with manifest Signs that no one can deny these signs, and thus hujjat (argument) is established over disbelievers.

**Third Sign;** Passing the criterion established by Allah in verse وَلَوْ تَقَوَّلَ عَلَيْنَا [69:45–48]

Hadhrat Abdul Ghaffar Janbah\* received first Ilham of his appointment as promised Reformer in mid December 1983. In 1993 he informed head of Jamaat Ahmadiyya Mirza Tahir Ahmad about his claim that he is appointed by Allah the Most High as the promised Reformer i.e. Mujaddid of 15<sup>th</sup> century. After receiving the revelation of being appointed as promised Reformer till now 27 years has been passed which is more than the period of prophethood of the holy Prophet ﷺ. Hence it is proved in the light of Holy Quran that Sayyadna Abdul Ghaffar Janbah\* is the true promised Reformer i.e. Mujaddid of 15<sup>th</sup> century of Islam who appeared in accordance with the Allah and His Rasool ﷺ and His Mahdi & Massih\* promise. Even if we consider from year 1993 when he informed Jamaat Ahmadiyya about his claim, till today he lived for 17 years and with the blessings of Allah the Most High he is successfully preparing for victory of Islam that is promised to take place on his hands as Allah says;

۱۸ فروری ۱۹۰۷ء  
 وَنِصْفَ السَّاعَةِ  
 یعنی ایک نشان ظاہر ہوگا جو تمام قوموں کا محمود ہوگا اور اس وقت حق ظاہر ہو جائے گا اور حق کا غلبہ ہوگا۔ گویا  
 خدا آسمان سے اترے گا!  
 (بدولہ ۶ نمبر ۸ مورخہ ۲۱ فروری ۱۹۰۷ء صفحہ ۳۔ الحکم جلد ۱۱ نمبر ۷ مورخہ ۲۲ فروری ۱۹۰۷ء صفحہ ۱)

Translation: (Revelation) 18<sup>th</sup> February 1907: All victory will be thereafter. A manifestation of the True and the High as if Allah had descended from heaven (Al-Hakam, Vol. XI, No. 7, February 24, 1907, p. 1, with ref. to Tadhkira pp. 835)

And Allah says in prophecy Musleh Maud;

“...Rejoice, therefore that **a handsome and pure boy** will be bestowed on thee. Thou wilt receive **a Zaki Ghulam (boy)**. ...**a manifestation of the First and the Last, a manifestation of the Truth and the Supreme; as if Allah has descended from heaven.** His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold a light cometh, a light anointed by God with the perfume of His pleasure. We shall pour Our spirit into him and he will be sheltered under the shadow of God. **He will grow rapidly in stature and will be the means of procuring the release of those held in bondage.** **His fame will spread to the ends of the earth** and people will be blessed through him. **He will then be raised to his spiritual station in heaven.** This is a matter decreed”. (Tadhkirah p. 85)

In accordance with Allah promise, promise Reformer will not be raised to his spiritual station in heaven until;

- (1) He grow rapidly in stature
- (2) He procure the release those held in bondage i.e. release of Ahmadi Muslims from deceit of a false Musleh Maud who created strong bond with Ahmadi Muslims by using the name of Allah and His Rasool<sup>ﷺ</sup> and His Promised Mahdi & Massih<sup>ﷺ</sup>

“People came and made claim. The lion of God seized them and the lion of God was victorious...”

(Ilham Massih Maud<sup>ﷺ</sup>, Tadhkirah pp. 228)

- (3) His popularity is spread to the ends of the Earth
- (4) People will be blessed through him; among his various blessings, two great blessings are (1) Large number of people will accept Islam through him and will only worship one God and will be saved from the fire of the Hell. (2) Ad-Dajjal, the false god, will be killed through him who is killing thousands of people.

### (3) Hadhrat Mirza Bashiruddin Mahmud Ahmad claimant of Musleh Maud

**First Sign;** Claim on the basis of revelation (Ilham) and blessings of divine communication;

Hadhrat Mirza Bashiruddin Mahmud Ahmad claimed on the basis of a vision that Allah has appointed him as Musleh Maud i.e. promised Reformer on 20<sup>th</sup> February 1944. Unlike all divine Messengers, the whole Jamaat Ahmadiyya accepted him without any doubt.

**Second Sign;** Raise objection with their heavenly proofs i.e. establishes hujjat with heavenly signs.

He has not raised any such objection and neither given any proof of the truthfulness of his claim, perhaps because the whole Jamaat Ahmadiyya accepted him as Musleh Maud but Jamaat Ahmadiyya Lahori group refused to accept him as Musleh Maud. He did not established any hujjat (arguments) on them and instead they were giving him challenges of Mubahila (debate) that he never accepted and neither replied to their objections on this subject.

**Third Sign;** Passing the criterion established by Allah in verse وَلَوْ تَقَوَّلَ عَلَيْنَا [69:45–48]

After making his claim of being appointed by Allah the Most High as Musleh Maud (promised Reformer), just after 10 years of his claim, on the 10<sup>th</sup> of March 1954, at around quarter to four, when he was coming back after leading Asr prayer in Masjid (masque) Mubarik. An unknown person attached him from back with a knife. The attacker hit knife on his neck which cut his life-artery but it remained intact due to a broken point of knife in the vein as it is written in experts report;

"He was examined very thoroughly by top experts in Zurich, Hamburg and London with such assistance as could be drawn from X-ray impressions, etc., and the unanimous conclusion was that the point of the knife had broken at the jugular vein and was embedded in it. The expert advice was that no attempt should be made to extricate it as the risk to his life involved in any such operation was too serious to be worth taking."

(Ahmadiyyat, the renaissance of Islam) By Muhammad Zafrulla Khan-Tabshir Publications /1978)

After this attach his health was continuously deteriorated and then he was paralyzed. Eleven years and eight month of terrible suffering after the attack, he was died on 8<sup>th</sup> of November 1965. After making his claim of

promised Reformer in 1944, he was made disabled with in 10 years of his claim and after terrible suffering, ultimately died after 21 years of his claim, which is less than the period of prophethood of Hadhur<sup>ؑ</sup> which is 23 years. Hence it is proved that Mirza Bashiruddin Mahmud Ahmad (khalifa Sani) is false Musleh Maud or promised Reformer who by forging a lie on Allah the Most High claimed that he is the Musleh Maud and as a result of his false claim the sword of **لَوْ تَقَوَّلَ عَلَيْنَا** killed him and proved him a false Musleh Maud.

In the end I pray may Allah the Most High open your eyes so that you could differentiate between the darkness of the devil and the light of the Lord.

“Behold a light cometh, a light anointed by God with the perfume of His pleasure. We shall pour Our spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed. (Prophecy Musleh Maud, Tadhkirah pp. 85)

Humbly,

Mansoor Ahmed  
United Kingdom  
20/07/2010



Manifestation of Qudrat-e-Saniyya

Hadhrat Abdul Ghaffar Janbah رحمۃ اللہ علیہ

Ghulam Massihuzaman, Musleh Maud, Mujaddid of 15<sup>th</sup> century

“Look a Mujaddid that comes at the end of every century that is also a trial from Allah the Most High. Now this time also a trial of Muslims is taking place. Allah the Most High has sent an appointed leader.” (Malfuzat volume 10, pp. 250)