

KHILAFAT AND
MUJADDIDIYYAT

AN EXPOSITION

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Khalifatul Masih IIIth

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NOTE

This is the English translation of the full text of the concluding speech of the late Hadhrat Mirza Nasir Ahmad, Khalifatul Masih III (Allah's mercy be upon him), delivered at the final day of the Annual Rally of Majlis Khuddamul Ahmadiyya (Ahmadiyya Youth Organization), on November 6, 1977, at Masjid Aqsa, Rabwah, Pakistan.

Ata Ullah Kaleem

KHILAFAT AND MUJADDIDIYYAT

After reciting *Tashabbud*, *Ta'awwuz* and *Surah Fatihah*, Hadhrat Khalifatul Masih III said:

Our Annual Rallies are held every year but there did occur some breaks. It is now the fourth year, since 1973, that this Rally was last held. Due to this reason, coupled with the slackness of the Central administrators as I understand, the number of the participating *Majaalis* (branches) is lower in this Rally than those of the 1973 despite the fact that scores of new *Majaalis* (branches) and Jama'ats have been established since 1973.

This year 493 branches have participated while in 1973 as many as 546 branches took part in the Rally, with 1954 foreign Khuddam and 1856 Rabwah Khuddam, totalling 3810 Khuddam. What has gone wrong is gone. May Allah the Exalted grant us forgiveness. This mistake should not occur next year. We should ever march forward.

The second thing I would like to say is that the Khuddamul Ahmadiyya was entrusted with the responsibility of collecting contributions from the Atfalul Ahmadiyya for *Waqf-i-Jadid*. The young *Atfal* (boys) and *Nasirat* (girls) of Ahmadi families were required to pay collectively one hundred thousand rupees (Rs. 100,000) during the current year. But even the pledges received so far

amounted to nearly 68,000, while the actual amount received is only Rs. 28,000. Hence, I hereby draw the attention of all the local office bearers of Khuddamul Ahmadiyya of each branch — whether they are present in this Rally or could not attend due to slackness — to try to acquire the pledges in accordance with the budget and escalate the speed of getting the pledges redeemed. We should have probably received half the amount so far but even in this respect there is a deficiency of Rs. 28,000. Hence pay heed to make up this deficiency. May Allah the Exalted empower you to do so.

In my inaugural speech on Friday, brothers and children, I drew your attention to the fact that the grand revolution, launched by the Holy Prophet Muhammad (peace and blessings of God be on him) for traversing stages of advancement in the last days, has ushered in its second phase. A prediction has been made in the Holy Quran regarding this age. The *Ummat* of the Holy Prophet (peace and blessings of God be on him) has been given glad tidings through the Holy Prophet that in accordance with the happy news:

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

*that He may cause it to prevail over all religions*¹

the Islamic faith would dominate over all other faiths and isms.

1. The Holy Quran, 9:33

Islam Will Prevail

I do not interpret *Aladdeene Kullehee* as only religions; rather, I include all those principles of civilization, society and economics which the human mind has formed and which people have taken as substitutes for religion. It means to my mind that *Le Yuzberahoo Aladdeene Kullehee* (لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ) does not only connote that the truthfulness of Islam would be manifested to the Christians and not to the atheists and communists. But rather, Islam, with its spiritual, moral, and scientific principles, would also prevail over the communistic order which they have established in their country and in the regions under their influence as a substitute for religion. Islam would also convince them of its worth. Similarly, the nations which have drifted away from religion and have formed philosophical principles for practical life shall have to admit that neither any old creed in this age nor their own wisdom could lead them to the path of salvation. Consequently, mankind would ultimately turn into one *Ummat* and one family under the banner of the Holy Prophet Muhammad (peace and blessings of God be on him).

Two Basic Demands

This grand revolution which was set in through the Holy Prophet Muhammad (peace and blessings of God be on him) 1400 years ago, as explained earlier, has ushered in its period of advancement wherein it has to reach its climax and has to acquire final victory. The ushering in of this great phase of the grand revolution in its final round is making

two basic demands from us. It is on these two demands that I would like to focus my present speech.

The First Demand

The task of turning mankind into one *Ummat* and one family under the banner of the Holy Prophet (peace and blessings of God be on him) demands that we have complete and durable unity among our own ranks. I stated in the *Ansarullah* Rally that in the early period of Islam — in the first three centuries of Islam's first renaissance — there occurred great revolutionary changes in human life through Islam and the spiritual beneficence of the Holy Prophet (peace and blessings of God be on him). Nevertheless, one thing is quite significant and that is the diffusion which is very clearly seen in this unity, the unity of the first period of Islam.

For instance, we take *Fiqah* (the Islamic jurisprudence) which in fact is similar to the general law. When the general laws are produced in accordance with Godly guidance they are termed as issues of *Fiqah*. For example, the issues of bargaining, the issues of solving the disputes and fights, the issues of matrimonial relations, the problems of trade, the issues of partnerships in business, the safeguarding of one another's properties, anti embezzlement issues, problems relating to honesty, and anti treason issues, etc. In short, all the laws have been formulated by the jurists in the light of Islamic guidance.

Although there had been the law of the world before Islam, yet it is a fact that the service rendered by the Muslim Jurists in this field for mankind, after toiling day and night, has given humanity the foresight which resulted in the opinion that this is the proper way in which

these laws should be presented. No doubt, there are a few old laws in the world which were promulgated by some nations and are pursued by Europe even today, yet they are devoid of that basic beauty and fundamental perfection that is found in Islamic jurisprudence.

Religions According to Human Nature

It was Islam alone that turned the comprehensive wisdom and thinking of man towards the requirements of human nature. So the Islamic Jurists have done a lot and the four Imams (of Jurisprudence) have worked hard. They suffered great hardship for mankind and provided it with fine *Fiqah* (Jurisprudence) and law. Notwithstanding all this, the Muslim *Ummat* divided, into four divergent groups: the followers of *Fiqah Hanafi* (the jurisprudence of Imam Abu Haneefah), the followers of *Fiqah Shafi'ee* (The Jurisprudence of Imam Shafiee), the followers of *Fiqah Malikee* (the jurisprudence of Imam Malik), and the followers of *Fiqah Hanbali* (the jurisprudence of Imam Ahmed Bin Hanbal). Then, there are internal differences in each of these schools of thought. Hence, it is the same thing to say that there had been diffusion in the unity or unity in the diffusion. We cannot say that there was a total diffusion which shattered the Muslim *Ummat* into pieces. They were broken into pieces yet they were interlinked.

The Grand Everlasting Guidance

They were one in their belief in God and His attributes; they were in unison in taking Muhammad (peace and blessings of God be upon him) as best of all the Messengers and *Khatamal Anbiya* — the seal of the prophets. They were in full agreement in believing Islam, the religion of God revealed to the Holy Prophet (peace and blessings of God be upon him), as the perfect and complete *Shariat* (Law) and they were unanimous in taking the Holy Quran as grand and everlasting guidance given in man's hand for the guidance of entire humanity. In short they were united in the fundamental issues. Nevertheless, despite being in unison regarding the being of God, there occurred differences in the detail, such as: the Uniqueness of God and His attributes; His being characterised with excellent attributes and being devoid of all defect, imperfection, abatement and evil as disclosed by God Himself. One stumbled at one place and the other at another. Basically there is marked unity, yet the diffusion is wide. We notice both these things simultaneously in the first period of this wave of grand revolution.

Nevertheless, as in accordance with the prophecies and the sayings of the Holy Prophet (peace and blessings of God be upon him) the welding of the entire humanity into one Ummat is the task of the Messiah and Mahdi and his Jama'at, hence, there should be no diffusion in his Jama'at. Our Jama'at must manifest the perfect model of Unity and harmony without any split as enjoined in:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

*And hold fast, all together, to the rope of Allah and be not divided.*²

The Second Demand

The second demand, regarding the ushering in of this grand revolution in its second period is that there should be coordination in all the projects prepared and all the plans adopted for the dominance of Islam and for bringing the entire humanity into a single Ummat. This is required in particular because, as God the Exalted has opened unlimited vistas for the spiritual progress of man, He has not provided him immunity from Satanic whisperings and devil's interference.

Man has been endowed with the perfect guidance through the Holy Quran but simultaneously he has been given the choice to accept or reject it. God says:

إِمَّا شَاكِرًا وَإِمَّا كَفُورًا³

If you wish, you may act on the teachings of Islam, being grateful servants of God; and if you desire, you may turn ungrateful to His favours with your own free will and thus fall into the wrong paths. At another place He says that the truth has come

2. The Holy Quran, 3:104

3. The Holy Quran, 76:4

فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفِرْ

Let him who will, believe, and let him who will, disbelieve. ⁴

On the other side the Holy Quran has figuratively made a mention of Satan. I do not like to indulge here in the discussion as to what is Satan and how it attacks man, as it is not pertinent to the present subject. I like to point out only that the Holy Quran says that God has permitted Satan to misguide people, but simultaneously He has declared that despite its doing its worst, those who are the servants of God will ever remain His servants.

Now as our task is to turn the whole world, the entire mankind, into a single Ummat and bring it to the threshold of God, hence, as dictates of reason demand, the onslaught of Satan in this age should be stronger than it ever was before in the past. Hence the Promised Messiah (peace be on him) says:

"In accordance with this very ancient law, God has informed through His Holy Prophets that when six thousand years since the time of Adam would be coming to an end, the earth would be engulfed in utter darkness and the deluge of sins would gush forth and the love of God in the hearts dwindle and come to naught, then God, only through heavenly means without any earthly sources, would spiritually breathe the spirit of truth, love and knowledge in a person as He did in Adam. This person will also be called Messiah because God, with His own hands, will anoint his spirit. This Messiah of the promise, who was in other words called the Promised Messiah in the Books of God, would be made to face the Satan. This

4. The Holy Quran, 18:30

would be the final battle between the Messiah and the satanic forces. On that day Satan would come fully equipped with all its powers, its offsprings and machinations for this spiritual battle. This battle would be so fierce that the world has never before seen such a fierce duel between good and evil. On that day the machinations of Satan and the satanic sciences would reach their climax and all those ways with which Satan could misguide would be at its disposal. After a pitched spiritual battle, the Messiah of God would triumph and the satanic power would perish. Then the Majesty, Grandeur, Holiness and Unity of God would continue spreading on the earth for a period of one thousand years which is called the Seventh Day and then the world would end. I am that Messiah; if anyone wishes, let him accept me." (Lecture Lahore, pp.32-33; *Roohani Khazain*, Vol.20, pp.178-79).

The Last Battle

As it is the last battle with Satan, the final duel between good and evil, and all the machinations of Satan are to be deployed, the Promised Messiah has said that such a fight between religion and irreligiousness, between virtue and evil has never been fought before in the progeny of Adam; and it is this very age in which we have entered.

The Ahmadiyya Khilafat

In order to overpower Satan in this battle, to frustrate it in its plans and to achieve the final victory in favour of Islam, it is essential to have

coordination in all the projects to be planned. It is not enough to have at random one project in Africa, another in Europe, another in America and yet another in other countries and islands, etc. This coordination can only be achieved when there is a body to plan these projects strategically. This body is the *Khilafat* in the Ahmadiyya Community.

Most of you understand what is meant by Khilafat in the Ahmadiyya Jama'at, but there are those who do not understand. One characteristic of this Khilafat is that it has been established by God the Exalted, and He has promised that through this institution of Khilafat He would manifest the Mighty hand of His Powers. This Khilafat is supported by God the Exalted. This Khilafat has one entity. Khilafat is a soul and it has a body — the Ahmadiyya Jama'at. The combination of the soul and body forms an institution.

In 1967, a few Christian priests visited me in Copenhagen, Denmark. One of them asked me my position in Jama'at Ahmadiyya. To this I replied that his question was wrong because we take the Imam Jama'at Ahmadiyya and the Jama'at Ahmadiyya as synonymous. It means that the Khalifa of the age and the Jama'at Ahmadiyya are combined to form one body.

It is the task of the Khilafat to struggle for the removal of Jama'at's troubles. The Khalifa of the age has to pray for you. At times he passes through such conditions when week after week he spends the entire night in supplicating for your concern, as he actually did during the 1974 trials. I think I could not sleep for a full two months as these months were spent in supplications. So the Khalifa of the age is the person who should partake in your grief as well as in your happiness. He should be the one who is supplicating for your mundane welfare in accordance with the prayer of the Holy Quran:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً

*Our Lord, grant us the good in this world*⁵

and also praying for your spiritual betterment as the prayer continues in the above verse with the words:

وَفِي الآخِرَةِ حَسَنَةً

*as well as in the world to come*⁶

He should be praying that the onslaughts of Satan should never succeed against any Ahmadi and it should ever meet defeat. This is not a one-sided concern. The Khalifa of the age along with the sincere members of the Jama'at form the body that has to wage this war against Satan.

I am a humble servant, yet I know how earnestly the Jama'at prays for me and for the success of my objectives and their objectives. When the Khalifa of the age is disturbed due to the sufferings of the Jama'at, it does escalate the distress of the Jama'at to see their Imam being perturbed in these circumstances. May Allah turn the table and remove the distraction. As the soul of man flounders at the trouble of the finger and as the mental distress puts the entire body in pain, similar is the case with the Khalifa of the age and that of Jama'at Ahmadiyya.

5. The Holy Quran, 2:202

6. The Holy Quran, 2:202

Khalifa and Jama'at are the Same Thing

It is wrong to think that the Khalifa of the time and the Jama'at Ahmadiyya are two different things. Allah the Exalted has favoured the Jama'at with tremendous grace. Jama'at Ahmadiyya and the Imam Jama'at Ahmadiyya are two names of one and the same thing. It is with the combination of both that one thing is formulated which is a symbol of coordination.

The project of taking the grand revolution to its climax essentially requires coordination to achieve success. There should be no internal dissension in the Jama'at. The injunction:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

And hold fast, all together, by the rope of Allah and be not divided⁷

must always be kept in view and dissension must be avoided from all directions.

Secondly, there should be coordination in all projects planned and tasks performed for the dominance of Islam. For instance, there is a project which is to be started in June of, next year, *Insha Allah*, wherewith Christianity is to be invited towards Islam under a special project. The project is ready. Now as the entire Jama'at is united, the mutual consultation of the Jama'at and myself prepared the project and it is being implemented.

7. The Holy Quran, 3:104

The scheme is to gather together some priests and other religious leaders and research scholars and present to them the thesis pronounced by the Promised Messiah (peace be on him) long ago. Having been informed by God, the Promised Messiah (peace be on him) pronounced to the world that the claim regarding Jesus Christ that he died on the cross, was resurrected, ascended to heaven alive, and would come back, is false. All these assertions are wrong. Jesus Christ (peace be on him) who was the Messiah for the Ummat of Moses (the Israelites) and was a beloved servant of God, was only a messenger of God. He was an extremely humble servant and he did adopt humble ways in his life. To take him as god or to think him as the son of God is a great injustice to oneself as well as to other people. The Christians have created a tremendous confusion and have boasted a lot.

Fifteen to twenty years prior to the claim of the Promised Messiah (peace be on him) were the years of the Christian priests. Do you know what they proclaimed in that age? They proclaimed that the time is fast approaching when (God forbid) the banner of Lord Jesus Christ would be hoisted over Mecca and Medina; and the time is at hand when the continent of Africa would be won for Jesus Christ. They also proclaimed that if any of the inhabitants of India (at that time the partition of India had, of course, not taken place) had the desire in his heart to see the face of a Muslim before breathing his last, he would not find any Muslim in India to fulfil his wish.

Era of Dominance of Islam

Such were the proclamations being made by the Christian priests. At this juncture God raised the Promised Messiah for the dominance of Islam and told him:

"I am with you. If you are alone, do not worry. My assistance will be with you all the time. Rise and work for the dominance of Islam."

So he left the corner of solitude he had hid himself to engage in the worship of his Generous Lord God. He was happy with this solitude and had no wish to come out of it. But God had told him:

"I enjoin upon you to rise and serve the religion of Islam."

Consequently, God taught him such arguments to face the people which did put a stop to all the opponents of Islam, whether they were Christians or of other religions or other isms, or connected with any other schools of thought. Things have so changed that now, in view of the soundness of the Ahmadiyya literature; they do not enter into a dialogue with any Ahmadi. The arch priests have issued instructions to their followers in many areas not to indulge in discussion with even an Ahmadi child of seventh or eighth grade, nor to take any Ahmadiyya books to read.

Jesus in India

The Promised Messiah (peace be on him) proclaimed that God has disclosed to him that Jesus Christ (peace be on him) did not die on the cross. He wrote in his book entitled *Masih Hindustan Mein* (Jesus in

India), and in many other books too, that Jesus Christ went to Kashmir via Afghanistan and there he died. There he was called by the name Yuz Asaf or the Prince Prophet, and there he lies buried. His tomb is still found there. The Christians derided and mocked. They thought that a man living in a small town can do them no harm at all. But their material perception could not perceive the power of God working in the support of this claimant. He said that the discourses revealed to him by God show that these very people who were cutting jokes at him and were bent upon the enmity of Islam, would themselves do research and collect proofs in favour of these very claims of his.

Consequently, in this age, these people have accumulated hundreds of proofs in confirmation of the pronouncements of the Promised Messiah (peace be on him) regarding Jesus of Nazareth (peace be on him) — that he did not die on the cross, came down from the cross alive and remained alive. He came to gather together the lost sheep of Israel who were scattered hither and thither.

Through the Grace of Allah the Exalted, the present condition is that regarding this very seminar to be held in the summer of next year⁸ a lot of Christian priests have made research and have written books. When a priest was invited to take part in the seminar, he accepted and said he would try to come definitely. Simultaneously he also wrote that since he has published a book on his research that Jesus Christ really did not die on the cross but went to Kashmir and passed away there, people have started to call him an Ahmadi, while in fact he is a European or an American Christian.

8. This seminar was successfully concluded on June 4, 1978.

In short, a forceful revolution is ushering in the world of morality and spirituality. The point I have been explaining is that the projects envisaged for the dominance of Islam and for winning the hearts of mankind for the Holy Prophet Muhammad (peace and blessings of God be on him) cannot achieve success without coordination. Without it, one project would be pulling to the right while the other to the opposite direction, and mankind would not be able to avail the benefit we have focussed upon in accordance with the glad tidings and injunctions of God. Nevertheless, as I have described, Satan cannot sit idle. It only whispers and that is its duty. Allah the Exalted has permitted it to do this job. As the grand revolution in favour of Islam is reaching its climax, likewise, in accordance with the pronouncements of the Promised Messiah (peace be on him), the onslaughts of Satan are also intensifying.

Fundamentally, the onslaughts of Satan are of two kinds. Firstly, endeavouring to create internal dissension and evil beliefs among the believers' Jama'at. Secondly, instigating the opponents of Islam to rush forward by cheering them up and giving them false hopes of victory. But when Satan is defeated, it flatly admits that it had been deceiving and offering false promises. After defeat it uses this language, but prior to the defeat it had been cheering them up and giving them hopes of victory, enticing them to speed up, asserting that the annihilation of Islam is at hand, etc. I say categorically that it is not the annihilation of Islam but rather the dominance of Islam that is fast approaching.

The Tajdeed of Religion

I give an example of satanic whispering. The Holy Quran has enjoined to shake up the hypocrites who become the tools of Satan, once or twice a year, so that they might know their position. These hypocrites have tried to create mischief in the minds of some people by ignoring everything else and emphasizing only the tradition relating to the appearance of such people at the end of each century who would rejuvenate religion. They are only a few in numbers but are presently working vigorously in the Karachi Jama'at.

It is the Grace of God the Exalted that I can definitely tell these people, who are whispering and like to weaken the Jama'at, that they are mistaken. This lovely Jama'at of God the Exalted and its lovely youth and my dear children would never fall for their delusion.

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:

إِنَّ اللَّهَ يَبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةٍ
سَنَةٍ مَنْ يُجَدِّدُ لَهَا دِينَهَا

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 that have found

their way into it, and would present once more to the world the crystal clear and beautiful face of Islam.

The Messiah and Mahdi

This tradition is in *Abu Daud*, in *Mustadrik* and probably in one other book also. It is only in these three books that this Hadith has been traced after extensive search for it. On the other hand, I would like to relate at this very moment that the Promised Messiah (peace be on him) has said that he is Mahdi and Messiah. In the reference I have read about the Messiah, he has said that he is that very Messiah about whom it was disclosed that he will fight the final battle with Satan. He is the Promised Messiah. He has said that the glad tidings foretold about the Messiah are found in thousands of books. Thousands of books contain the glad tidings that the Messiah shall come. Likewise, in my opinion, thousands of books show that the Mahdi will come. In these books it is stated that such would be the signs of the Messiah and such would be the signs of the Mahdi.

The Holy Prophet (peace and blessings of God be upon him) has said with great affection: *Inna Le Mahdeena...* -- إِنَّ لِمَهْدِينَا -- for our Mahdi, God the exalted has two signs for his truthfulness which have not been ordained for the truthfulness of anyone else since the beginning of the world. In this sentence there is an expression of great affection; and the high and distinguished position of the Mahdi has been described in it. One marvels at the expression of love of the Holy Prophet (peace and blessings of God be on him) for the Mahdi and Messiah.

In one Hadith, the task of the Mahdi has been described thus: He shall purify Islam from all innovations and shall present to the world its bright face in the real form, replete with spiritual beauty. But the world would have become so accustomed with the dust covered face of Islam that he will be accused of introducing a new religion which they will not consider as Islam. But the Holy Prophet (peace and blessings of God be on him) has said that the Mahdi will present Islam, rectified of all innovations, although the people will assert that he has fabricated his own new religion.

We have come across hundreds of such Hadiths regarding the Mahdi and Messiah, especially in new books which have recently come into the market, beautifully printed in Iran. With great labour they have collected these narratives and preserved them.

Mujaddids in Each Century

On the other hand, as I have stated earlier, the Hadith regarding the appearance of Mujaddid at the end of each century is found only in two or three books. I have not come across any Hadith in any book, however, which describes any specific signs for any Mujaddid. There is not a single saying of the Holy Prophet (peace and blessings of God be on him) mentioning any such signs for a Mujaddid, nor has the Holy Quran made any mention of it.

When I pondered over this Tradition, I discovered that this tradition is devoid of the concept that a Mujaddid would appear at the head of each century. This Hadith says that *Mann* (مَنَّان) would appear at the head of each century which means such vicegerents of the Holy Prophet (peace and blessings of God be upon him) would come who

would implement the regeneration of religion. The meaning of *Mann* (مَن) in Arabic purports single, dual or many. Hence, if we take the meaning of many then it indicates that there would be a number of people (vicegerents of the Holy Prophet, virtuous and righteous) who would be engaged in the service of the religion of Islam. There is no mention of a mere singular person.

It is written in *Lisanul Arab* — a famous book of Arabic lexicon that the word of “Mann” (مَن)

تَكُونُ لِلْوَّاحِدِ وَالْإِثْنَيْنِ وَالْجَمْعِ

Takoono Lilwahidi Wal Ithnaini Wal Jam'i — that this word is spoken for singular, for two, and for more.

The lexicon of the Holy Quran, *Mufridat Imam Raghīb* says:

يُعَبَّرُ بِهِ مِنَ الْوَاحِدِ وَالْجَمْعِ وَالْمَذَكَّرِ وَالْمَوْثِ

Yo Abbaro Bihee Minal Wahidi Wal Jam'i Wal Modhakkiri Wal Moannithi — it gives the expression of singular as well as of plural, of masculine as well as of feminine. In accordance with these meanings the Hadith meant that there would be at the head of each century such men and such women having nearness to God engaged in the service of religion.

When we observe the Great Quran we find that the word *Mann* (مَن) has been used in singular form as well as in plural form. In Sura *Baqarah* we read:

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ⁹

Whosoever submits his attention and his entire entity to Allah the Exalted, and implements the conditions of *Ibaadaat* (services), *Falahoo Ajroohu Inda Rabbihee* — each one of these would find reward with God, and then said: *Wa Laa Khaufun Alaihim*; here plural number has been used regarding *Mann*, (مَنْ) i.e., no fear shall come upon such people neither shall they grieve.

In Surah *Yunus* it says:

وَمِنْهُمْ مَّن يَسْتَمِعُونَ إِلَيْكَ¹⁰

Yastamioona in Arabic language is plural number. In this place meaning of *Mann* (مَنْ) is that a lot of people who apparently turn their attention towards thee as if they hear thee while they were not hearing.

Again in Sura *Taghabon* we read:

وَمَنْ يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكْفِّرْ عَنْهُ سَيِّئَاتِهِ
وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
أَبَدًا¹¹

9. The Holy Quran, 2:113

10. The Holy Quran, 10:43

11. The Holy Quran, 64:10

And whoso believes in Allah and acts righteously, the Grace of God would be sent upon him and he would be made to enter heavens *Khaalideena Feehaa Abadaa* — and they shall all be dwellers of these heavens. The expression of *Mann* has been described in *Khaalideena*.

The Real Meaning of Mujaddid

When we notice the sayings of the early great researchers and *Auliya Allah* — the saints of God, we find that they have connoted the same meaning of *Mann* which I have taken in the foregoing.

Imam *Almanawi* explaining *Mann Yojaddido* says, *Mann* (مَنْ) purports one person or more than one person. Allama *Ibn Katheer* says, each nation claims that it is only their Imam that has been referred to in this Hadith. But the clear fact is this, that it should be applied to the divine scholars of each group. *Alqamee* says, by *Tajdeed* (the regeneration) is meant that he would revive afresh all those values of Islam which people have discarded. He says further: Remember it well that a *Mujaddid* does not announce his claim of being a *Mujaddid*, rather he is recognized by the people with circumstances, conditions and through his services which he renders to Islam.

Shaikh Muhammad Tahir Gujratee (1509-1578), who was a great divine of the sixteenth century, has given a note on this Hadith, that instead of being in unison regarding its expression the divines have differed. They have differed in recognizing as to who was *Mujaddid* of which century and who was not; and each sect of them has applied it to its own Imam. Nevertheless, it is more appropriate to apply it to a general expression and should not be particularized with *Fuqahaa* (the jurists), because the Muslims certainly had been greatly benefitted by

all *Olil Amr* (rulers), *Mohaddith* (Traditionists), *Qurra'a* (Reciters of Quran), *Wa'iz* (Monitors) and *Zahid* (Devotees). Therefore, they are all *Mujaddids* and the Hadith means that when a century will pass they would be alive, and none of the centuries could efface their names and trace. And there is an indication about it in Hadith. The indication is that those people who carry out the task of regeneration at the head of each century would be a Jama'at of great saints. Consequently, in the first century Hazrat Umar Bin Abdul Aziz, many *Fuqahaa* (Jurists), *Muhadditheen* (Traditionists) and beside them (in other ranks too) are saints as regenerators of religion too numerous to be counted. So many *Mujaddids* at the head of each century has he enumerated along with Hazrat Umar Bin Abdul Aziz. Likewise, he has mentioned at the head of each century as many divines as he could remember who are definitely more than one.

There is another book — *Darajat Mirqatus Saud Ila Sunani Abee Daud*. In this book, in the margin of above mentioned Hadith of Abu Daud, it is written that it is appropriate that the Hadith should be meant to imply a general expression. Hence, it is concluded that whoever is raised at the head of the century should not be a single person but rather there is a probability of more than one. No doubt, the benefit the Islamic *Ummat* gains from *Fuqahaa* (Jurists) is fairly extensive, yet the advantage it gains beside them from different stages of *Olil Amr* (rulers), *Muhadditheen* (Traditionists), *Qurra'a* (reciters of Quran), *Wa'izoon* (monitors), and *Zuhhaad* (devotees) is also equally great. Each art and science has a peculiar benefit which cannot be achieved from others.

As a matter of fact, the protection of the law of politics and the spread of *Adab* (literature) is very important for the preservation of religion, as it safeguards human life and establishes the law of *Shari'at*,

which is the task of the rulers. Hence, all those authorities who implement the law of *Shariat* are as *Mujaddid* with Sheikh Muhammad Tahir Gujratee, as a *Faqeeh* (Jurist) is *Mujaddid* or as mystic saint and supplicator people are *Mujaddid*. Therefore, the best and proper way is to admit that in this Hadith, at the head of each century there is indication of the existence of a Jama'at of such divines who would revive the religion for the people and would protect it for the entire world.

The Tajdeed a Duty of All Muslims

A group of divines has written that it was the responsibility of the entire *Ummat* — the responsibility of each individual of the Muslim *Ummat*, to regenerate the religion of Islam, as we enjoin upon you (members of the community) to learn the religion and spread it in the world. Everyone does not do it, so in each country a Jama'at stands up which carries out this task as *Farz Kifaya* (a duty enjoined upon all Muslims, but if it is performed by a few, it is regarded as having been performed by all). That Jama'at works in order to have forgiveness of Allah for those who do not work, but if these too do not work, their sins should also not be forgiven.

Therefore nothing is mentioned in the noble Hadith about the coming of a single person; neither in accordance with the lexicon meanings nor in accordance with the sayings of early divines whose references I have just read, nor in accordance with the commentary of the Promised Messiah (peace be upon him).

I have related earlier that the Promised Messiah (peace be upon him) has said that there are so many traditions about his being the

Messiah that they number into thousands. I have also related that the signs have been foretold about the Messiah and Mahdi (peace be upon him). For instance, it is in the Holy Quran that in the age of the Messiah, printing press would be established to publish the books and there would be means of carrying books from one place to another. It would not be impossible for a Missionary of Jama'at Ahmadiyya to be sent to Africa. The means of communication would be so highly developed that a place where man could not, in the past, have reached in years, he would be there in a matter of hours. It takes only nine to ten hours for a flight to arrive in England. Likewise, those of our Missionaries who go to Africa, their flight time is ten to eleven hours. Of course, during the flight the aeroplane stops and thus takes little more time. Now within a week people make three trips of the entire world. Our Muslim traveller (of the past) had to go up to a distance of half of the world in search of education, with practically no hopes of returning for the rest of his life to the members of his family. But now there are facilities of aeroplane for going quickly from one place to another and from one country to another.

A Basic Principle

The Promised Messiah (peace be upon him) has informed us of a basic principle, that a Hadith — an instruction spoken by the Holy Prophet (peace and blessings of God be upon him) which has been preserved in accordance with the rules of *Rivayat* (narration), does not add an iota to the Holy Quran nor subtract anything from it. Try to understand this principle fully and keep it in mind.

Now when we search the Holy Quran, we do not find the word of *Tajdeede Deen* (regeneration of religion) or of *Mujaddid* (Regenerator) from its beginning to its end. Hence, we have to ponder over the other discourse related by the Promised Messiah (peace be upon him). He said, whatsoever the Holy Prophet (peace and blessings of Allah be upon him) has spoken is the commentary of one or the other verse of the Holy Quran. Again he said, the rank of the Holy Prophet (peace and blessings of God be upon him) was very high and par excellence. He used to learn from God the Exalted. We do agree that he may give a deep commentary of a verse of the Holy Quran but a person of ordinary understanding could not comprehend its source and could not trace the verse he had elucidated. Nevertheless, whether one can follow or not, it can never be outside of the commentary of any verse of the Holy Quran.

Tajdeed and Istikhlaf

If this Hadith of *Tajdeed e Deen* (regeneration of religion) is correct (and indeed it is correct) then it ought to be a commentary of some verse of the Holy Quran. And if it is not the commentary of any one verse of the Holy Quran (in my opinion it is wrong to say so, it certainly is a commentary of a verse) then we should say that this Hadith is not *Sahih* (correct). A narrator may have taken a wrong assertion and related it further.

The Promised Messiah (peace be upon him) has informed us that this (Hadith of Abu Daud) is the commentary of *Ayati Istikhlaaf* which had just been recited by the *Qaree* (the recitor of the Quran). Allah the Exalted says:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ
 لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ
 وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ
 بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ
 كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ¹²

This noble verse is called *Ayati Istikhlaaf*. The Promised Messiah (peace be upon him) commenting on this *Ayat* (verse) in his speeches and in his writings, has used the word *Khalifah* and *Mujaddid* as synonymous, to tell us that where he speaks of *Mujaddid* he means *Khalifah*. If this Hadith does not comply with the expression of the Holy Quran then we have to discard this Hadith.

Goodness Only Through Muhammad

Now I take up *Ayat Istikhlaaf*. Before I relate the meaning described by the Promised Messiah (peace be upon him), I would like to state that he has declared that all the means of achieving *Khair* (goodness) independent of the Holy Prophet (peace and blessings of God be upon him) have been closed after the advent of the Holy Prophet (peace and blessings of God be upon him). It means that nobody, independently

12. The Holy Quran, 24:56

on his own, can achieve any *Khair* (goodness) from God the Exalted. In other words, it is impossible for a person who has no connection or link with the Holy Prophet (peace and blessings of God be upon him) to have any glad tidings from God or acquire any spiritual position or rank.

He said whoever thinks that he does not need the spiritual beneficence of the Holy Prophet (peace and blessings of God be upon him), and can achieve any position, however inferior it may be, without his (the Holy Prophet's) spiritual beneficence, is of devil's progeny. Hence, when this reality dawned on us that after the advent of the Holy Prophet, peace and blessings of God be upon him, (as a matter of fact it was the same in the past also but it is a complex issue and we need not discuss it at this juncture at any rate) any *Khair* (goodness) could be achieved only through the blessings of the Holy Prophet's spiritual beneficence, then to whatever extent we get *Khair*, and make others benefit from it, we would be undoubtedly benefitting them in the vicegerency of the Holy Prophet (peace and blessings of God be upon him). This means that whoever is gaining benefit from us what we are giving to them, it in reality is being done in the vicegerency of the Holy Prophet (peace and blessings of God be upon him), and this very vicegerent is called *Khalifah*.

These are the general meanings and accordingly, each person of the *Ummati Muhammadiyya* who achieved any *Khair* (goodness) or obtained any good and conveyed it to the people, he is in his limited sphere the Khalifah and vicegerent of the Holy Prophet (peace and blessings of God be upon him). It is the entire *Ummati Muhammadiyya* that is achieving blessings from the Holy Prophet, of course with the exception of the hypocrites who are attached with us since the time of the Holy Prophet (peace and blessings of God be

upon him) or those whom Allah the Exalted has declared *Fee Quloobihim Maradhun* (فِي قُلُوبِهِمْ مَرَضٌ) their hearts are diseased, or those about whom Allah the Exalted says: We wanted to elevate them but *Akhlada Ilal Ardih* – they bent to the earth.

Two Limitations

This bounty has been bounded in two ways. One is the man's own capacity – as much as God the Exalted has empowered a person to achieve the bounties of the Holy Prophet (peace and blessings of God be upon him) he could achieve it accordingly. For instance, He has empowered one to become *Siddeeq* (truthful) so he would attain this rank; another He has empowered to become *Shaheed* (martyr) so he would attain this rank, yet another He has empowered to become *Saleh* (righteous) so he would attain this rank. The person who had been enabled to become only *Saleh* (righteous) he cannot become *Shaheed* (martyr) in place of *Saleh* (righteous); who has been granted the power of becoming only *Shaheed* (martyr) he cannot become *Siddeeq* (truthful). Each person in accordance with God-given capacity and capability progresses in the world as well as in spirituality.

It is a clear issue, nevertheless, there did exist disparity in capabilities and capacities. Why is this disparity? It is a different question. The Promised Messiah (peace be upon him) has discussed it too elaborately. But this subject is not connected with my speech. So, each one is bound to remain in his sphere of capacity from which he cannot outstrip. It is beyond possibilities.

The other way of bounty is that whatever sphere of capacity is decreed for human progress, one had to strive hard within its circle. If

one has been blessed with the capacities of becoming *Siddeeq* (truthful) by God through His Grace and Mercy, but he did not pay heed to the religion and instead of becoming *Siddeeq* (truthful) turned out a thief, then he did not achieve anything. However, if he did not become *Siddeeq* (truthful) nor even *Shabeed* (martyr) but he turned out a *Saleh* (righteous), then we would say that his sphere of capacity was expedient to make him *Siddeeq* (truthful) but his planning and efforts were not according to that standard. A person's progress depends on his own efforts, his own zeal and an earnest desire in his heart entreating God to give him all that his coffer could contain.

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ¹³

Show each *Khair* (goodness) on me you could give to me. God the Exalted knew very well what sort of talents he has bestowed upon him.

So, these are the two frontiers limiting within which, man can progress and he cannot outstrip his sphere. Within his own sphere of capacity in accordance to his sacrifice, his sincerity, his love with Allah and ardent love with the Holy Prophet (peace and blessings of God be upon him) he can reach the top of his sphere of capacity and capability. And whosoever in this effort and struggle through prayers turning to God with humble and earnest supplications beseech *Khair* (goodness) from Him and then he gets it, he receives it through the spiritual beneficence of the Holy Prophet (peace and blessings of God be upon him). And he is the Holy Prophet's *Khalifah* and vicegerent to that extent, because onwardly the people benefit from him.

13. The Holy Quran, 28:25

As far as the Holy Prophet (peace and blessings of God be upon him) is concerned he is that grand personality about whom it is said (in the Holy Quran):

لَعَلَّكَ بَاحِعٌ نَفْسِكَ أَلَّا يَكُونُوا مُؤْمِنِينَ¹⁴

You have enmity towards none. You are even prepared to sacrifice your life for your worst enemy so that they become believers and secure themselves from the wrath and vengeance of God. Hence, whoever achieves anything of the spiritual beneficence of the Holy Prophet (peace and blessings of God be upon him) he could never confine himself to his own place and keep the *Khair* (goodness) he has achieved confined to himself, rather he pushes it further and makes others sharers of that *Khair* (goodness). He benefitted others of the *Khair* (goodness) because to some extent within a sphere he held Muhammad (peace and blessings of God be upon him) as best model, then how can he keep that *Khair* (goodness) for himself alone.

Holy Prophet's Excellent Example

There occurred a lot of food deficiency during the battle of the Ditch, and the Holy Prophet (peace and blessings of God be upon him) and his companions were terribly affected with hunger. Their ancestors had the experience that if one is suffering with hunger and is empty of stomach, then there is a plan to ward off the suffering of the stomach

14. The Holy Quran, 26:4

which one bears due to empty stomach by putting a stone on the stomach and tying it tightly with a cloth. The stone tied with cloth would press the stomach and the feeling of hunger will subside to some extent. In short when such was the condition due to hunger, a person approached the Holy Prophet (peace and blessings of God be upon him) and said: *Yaa Rasoolullah* (O Messenger of Allah) the situation has exceeded the bounds, our trouble has reached its climax; we do not find food and the army of the disbelievers have encircled us. We were getting provisions from abroad and these avenues have been closed. Removing the cloth from his belly he said, see to what extent are we suffering, we are forced to tie stones to our bellies. Then, the Rasoolullah said, now see this one too, and when he removed the cloth from his belly there were two stones tied on his stomach compared to one stone of the person.

In such stance, a companion who had some flour in the house and a baby goat, slaughtered the baby goat and after cleaning it asked his wife to prepare food and meanwhile he would whisper into the ear of the Holy Prophet (peace and blessings of God be upon him), that he was inviting him to dinner which was, ready and that he should come to eat.

He went to him and knowing that food could hardly suffice for ten to fifteen persons, whispered to the Holy Prophet (peace and blessings of God be upon him) saying; *Yaa Rasoolullah* there is a small quantity of food ready in my house, please come in and eat it. When he heard this (notice his best example in response) he announced: "O people this person has invited us to dinner, let us go and eat." Even in this condition when he had stones tied on his stomach, he did not go alone. He takes other people along with him. I am telling you, that whoever achieves anything of the bounty of the Holy Prophet (peace

and blessings of God be upon him), try to understand about him that he cannot confine it to himself, he had to make others share with him at all costs. Consequently, when the Holy Prophet (peace and blessings of God be upon him) made the announcement, many people, who could go, got ready to accompany him. He (the Holy Prophet) said to the companion, return to your house and tell your wife that she should not pour the soup in the plates and let it remain in the pot till he came. Further, she should even hold off baking the bread. The man ran to the house and directed his wife not to touch the soup and leave the dough as it was. The Holy Prophet (peace and blessings of God be upon him) was coming. He perceived in his heart, heaven knows what will happen. The Holy Prophet (peace and blessings of God be upon him) has invited one and all to come and eat.

Anyhow, the Holy Prophet (peace and blessings of God be upon him), arrived and prayed (for the blessings) over the soup and the dough, and then he started to distribute with his own hand. And Lo, the soup sufficed and the bread also. In ordinary circumstances it could not have sufficed. It is the power of God and He did show a sign.

A Huge Army of Khalifas

So, I am telling you that a person who achieved bounty from the Holy Prophet (peace and blessings of God be upon him) how can he confine it to himself. A man who is saturated from generosity of the great generous man whose extent of generosity cannot be perceived (peace and blessings of God be upon him) and he achieved something acting upon his example, he would certainly distribute this bounty

further. And when he would distribute, he would do so as a vicegerent, he would not distribute it from himself and to this extent he became a *Khalifah*. It means that the army of *Khulafaa* is in hundreds of thousands who, attaining the bounty from the Holy Prophet (peace and blessings of God be upon him), push it further.

The second promise in *Ayati Istikblaaf* is this that the saints, and as I did explain they are numerous, for instance, it is said that there were such number of great saints of God during the time of Hazrat Umar Bin Abdul Aziz that they cannot be counted. The Promised Messiah (peace be upon him) has said that there used to be simultaneously 400 prophets in the *Ummat* of Hazrat Musa (peace be upon him) for the regeneration of their religion. *Ummati Muhammadiyya* is an *Ummat* of great latitudes, and it is to spread all over the world, hence, in it there should be thousands in comparison of hundreds. Therefore they are all *Khulafa*.

And regarding *Khulafaa*, he said, *Kamaa* has come for resemblance in *Kamastakhlafalladheena Min Qablihim*. It means, as there had been in *Ummati Mooswiya* 400 prophets at one and the same time, likewise there would be *Khulafaai Muhammad* far more than 400 who would be serving the religion, and as they have to regenerate the religion, therefore, they would be *Mujaddid* also. Hence, the Promised Messiah (peace be upon him) has written that each prophet is *Mujaddid* but each *Mujaddid* cannot be a prophet.

The majority of *Ummat* as *Khulafaa* of Muhammad (peace and blessings of God be upon him) for regenerating the religion to a smaller degree are also *Mujaddids*, because they regenerate the religion, but they did not become prophets.

At this time we are experiencing the regime of the third *Khalifa* in Jama'at Ahmadiyya. The two *Khalifas* before me and myself are of one

opinion that each *Khalifa* is also *Mujaddid*, but each *Mujaddid* is not *Khalifa*, because *Khilafat* has a far higher rank than a *Mujaddid* who is not a *Khalifa* — in the meaning we call *Khilafati Raashidah* (guided *Khilafat*). The Holy Prophet (peace and blessings of God be upon him) said, first there would be *Khulafa*, then monarchy shall start, and again, in the last days there would come the age of *Khulafa Ala Minhaajin Nabuwwat* — on the pattern of prophethood, while saying this the Holy Prophet (peace and blessings of God be upon him) became silent, which means this chain (of *Khulafaa*) would extent to *Qiyamat* – the Day of Judgement. We take this meaning as the Promised Messiah (peace be upon him) took the same meaning.

In one respect, everyone receiving beneficence from the Holy Prophet is his vicegerent, according to the *Ayati Istikhlaaf*, and that is called a *Khalifa*. In one other respect, comparing with the prophets of Israelites, those who achieved the rewards of prophethood are *Khulafaa in Ummati Muhamadiyya* who are greater in number than those in *Ummati Mooswiya*. It is the second chain of *Khilafat*. And there is third chain of *Khilafat*. And this third chain of *Khilafat* is this, that the Promised Messiah (peace be on him) has said that in this chain the *Khilafat* God the Exalted after enumerating has told us that there are thirteen *Khalifas*. There had been thirteen in *Ummati Mooswiya* (Israelites) after Hadhrat Musa (peace be upon him) and similarly there had been thirteen in *Ummati Muhammadiyya* after the Holy Prophet (peace and blessings of God be upon him). And of thirteen the Promised Messiah is the Thirteenth and the final. And this is a separate chain of *Khilafat*. He said: “I am the *Mujaddid* of the last millennium. I am Imam of the last age. I am Adam of the final millennium.” Using different words he has shown his position. Hence, in this chain of *Khilafat* there are thirteen *Khalifas* and there is none

as the fourteenth one. There is no scope for him. Of course, comparing with the prophets of Israelites there would continue to come *Khulafaa* of Muhammad (peace and blessings of God be upon him) in thousands. They would have the rewards of prophethood but not the position of prophethood.

The Need for Unity

As I have pointed out, the battle of Islam fought today requires unity and unanimity. Hence, there should be such unity within the Jama'at which is devoid of any strain of dissention. To combat the satanic machinations and plans, are required projects and schemes having perfect unanimity. It should not be like putting some pressure from one side and some from the other.

God the Exalted told the Promised Messiah (peace be upon him), that he is establishing such chain of *Khilafat* after him which would continue up to *Qiyamat*. (I am not reading any extract of the Promised Messiah, peace be upon him, rather relating it more or less in my own words, therefore, it is possible there may occur some difference in the text of the words. He said something to this effect). I am a personified power of God. God the Exalted has shown the manifestation of His Mighty Power at my hand, and after I am gone, God would manifest His Mighty Power through some other persons, and it is the manifestation of God's power. It is the power of God that He has established an order to make Islam dominant. He said, A Mighty Power you shall be getting after me, it would be everlasting, of which the chain shall not break until the Day of *Qiyamat*.

Then, he said at another place that when the time of *Qiyamat* comes it would be *Qiyamat* on the progeny of Adam and the progeny of our Adam will perish. I relate it in a gist and you try to hear and remember it. He said, in this inhabited world – on this our earth, there had not been created one Adam, rather there had been scores, hundreds and thousands of Adams prior to our Adam. It is the law of God in force that the period of each Adam is of seven thousand years. It means, 7,000 years after the advent of each Adam his progeny meets the Doomsday. And if God wills, He creates another Adam. Now we have entered in the seventh millennium of the age of the progeny of our Adam. And this final millennium is of God and His Messiah. This millennium is of potentiality, goodness and of righteousness. Islam would dominate over all other religions. The period of Islam would start and after it there is no scope for any Messiah till the *Qiyamat* came.

Some people argue whether the power of God for creating prophets would cease. The answer is, it is said there had been in the progeny of our Adam 124,000 or, as some say, 120,000 prophets. If *Qiyamat* came over the progeny of this Adam, and another Adam came into being, then there would be created another 124,000 prophets. Hence, it is the power of God that He creates prophets. This power of His has not ceased.

No doubt the addressees of that *Nubuwwat* would not be the sons of Adam who is our Adam, but the sons of Adam coming after. We do not know nor do we have any interest in it. We should take care of ourselves lest we invite the wrath of God.

After this, we do not know whether hundreds or thousands or one hundred thousand Adams would come in the world. Nevertheless, if 100,000 Adams come and we multiply 100,000 by 120,000, then

12,000,000,000 prophets appeared, hence, there can be no objection against the wisdom or act of God.

But it is a fact that when a *Munafiq* (hypocrite) says that the Promised Messiah was a *Mujaddid* and another *Mujaddid* would come at the head of century, he belittles the position of the Promised Messiah (peace be upon him). Hearken, he was not only *Mujaddid* he was also Messiah, he was Mahdi, he was the Imam of the last age and he was also the *Mujaddid* for the final millennium. He was the most beloved of Muhammad (peace and blessings of God be upon him). And God the Exalted said to him that his age is extended to the Day of *Qiyamat*. Hence, none can come to snatch away his regime from him, of course one can come as his servant. But God the Exalted has said that those who have to come as the servants of the Promised Messiah (peace be upon him) they are the *Khulafa* of the true Ahmadiyya Movement. They are enrolling into the army of the servants of the Promised Messiah (peace be upon him) and then the Promised Messiah (peace be upon him) along with his army of the entire servants is standing as *Khadim* in the court of Muhammad (peace and blessings of God be upon him).

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Now we shall repeat the pledge after which we shall pray, and then I shall say *Assalamo Alaikum* and bid you farewell. May Allah the Exalted be Protector and Helper of all of you during your journey and at home.