

# THE CONTINUITY OF PROPHETHOOD AND MUJADDIDIYAT TILL THE DAY OF JUDGEMENT

*(Refutation to the Friday Sermon 10 June 2011 of Mirza Masroor Ahmad Sahib, the Khalifatul-Massih V of the Ahmadiyya Community)*



*“Miserable is the price for which they have sold their souls, in that they deny (the revelation) which Allah has sent down, in insolent envy that Allah of His Grace should send it to any of His servants He pleases: Thus have they drawn on themselves Wrath upon Wrath. And humiliating is the punishment of those who reject Faith.”*  
(Quran 2:91)

**MUNIR AHMAD AZIM**  
**HAZRAT MUHYI-UD-DIN AL-KHALIFATULLAH**  
**JAMAAT UL SAHIH AL ISLAM**

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(Address of the Khalifatullah Hazrat Munir A. Azim in the Study-Circle of 11 June 2011)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful;  
We praise Him and invoke His Blessings upon His Noble Prophet (pbuh).

## PREFACE

In the aftermath of the official response of the fifth man-elected successor of the Promised Messiah (as), Mirza Masroor Ahmad Sahib in his Friday Sermon 10 June 2011, I saw the need to unmask his evil ways and to re-establish the Muslims, especially the Ahmadi Muslims and all seekers of truth on the true teachings of Islam concerning the advent of reformers, Caliphs (of Allah), prophets and messiahs in the fold of Islam and Humanity as a whole. Therefore, couple with Allah's help, I have been able to present before you today this refutation and message which shall serve as a guideline for the recognition of the real teachings of Allah concerning the sending of His Elects till the Day of Judgement.

**Munir A. Azim**

**Hazrat Muhyi-ud-Din Al-Khalifatullah**  
**Mujaddid of the 15<sup>th</sup> Islamic Century (A.H)**

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## INTRODUCTION

To be successful in their mission to deviate people from the right path, the mischief-makers have several tricks up their sleeves. One of their ruses is to instil hatred into the hearts of people and contempt for the prophets. Each time that a prophet comes to them from Allah, the mischief-makers create an upheaval so as to excite these people against him. But what power can satanic thinking have to render the mission of an Envoy of God unsuccessful? At the end of the day, it is the evil-whisperer who shall encounter failure, for, the people after a certain lapse of time always accept the Prophet in great number. But the mischief-makers shall never cease to hatch new plots and find means and ways to discard the people from the right path. Gradually, they lead these people to forget the lessons they learnt from prophets of God. The evil-whisperer rejoices, believing that he has been successful in making the world inclined towards evil instead of good. He prepares an army for the future, for he knows that each time he is successful in deviating the people from the path of Allah, therefore Allah shall then send a prophet who shall come to smash his head. Thus, by securing his future moves and before a new prophet appears from God, he teaches to the people that the prophet who just died and disappeared was indeed true but that after him there was to be no necessity of another prophet to come in the future. He inputs in their heads such ideas so that they may oppose the new Envoy of Allah once he makes his apparition.

Allah says in the Holy Quran:

*“And certainly Yusuf came to you before with clear arguments, but you ever remained in doubt as to what he brought; until when he died, you said: Allah will never raise a Messenger after him. Thus does Allah cause him to err who is extravagant, a doubter.”*

*“Those who dispute concerning the revelations of Allah without any authority that He has given them; greatly hated is it by Allah and by those who believe. Thus does Allah set a seal over the heart of every proud, haughty one.”* (Quran 40: 35-36)

These verses show clearly that the supposition that there shall be no prophets to come for the future generations is verily absolutely false. Only the transgressors and the doubters affirm this (that they shall no prophet to come from Allah in the future; that the last prophet to come was the final prophet or messiah and none shall come from Allah after him). These people have serious doubts on the blessings and favours of God and they refuse to believe in the spiritual favours

Allah readily sends to them once man deviates from the right path and seems to think that he is of no need of a reformer or prophet of Allah to guide him back on the right path. Indeed the evil spirit whispers such falsehood in his ears, that man then teaches these evil teachings to his children, and in this manner, generation over generation come to believe in this falsehood, until the people of reasoning (the men of understanding) puts forward the ever needed questions: When shall someone from Allah come for the revival of the Divine Message? This is especially true for Islam, which with the advent of the Holy Prophet Muhammad (pubh) became a universal religion and the perfect of teachings to be revived again and again till the Day of Judgement by the Lieutenants of Allah.

There are also such transgressors and doubters who dispute over the signs of God without solid arguments. Such hearts are corrupted hearts, touched to a severe degree by the evil spirit. The evil spirit uses such so-called commanders of people to lead the people astray, and he renders beautiful the powers and attraction of this world to their eyes, so much so that these commanders become avid of this world, despite that they intrinsically know that Allah's truth is the absolute truth, but they struggle with all their might to teach to the people the contrary and use the teachings of prophets to their own evil intent.

This is exactly what Mirza Masroor Ahmad Sahib, the fifth Khalifatul-Massih of the Ahmadiyya Community is doing! – Trying to usurp the divine power which rightfully belongs to Allah and His Messenger and divert it to his own temporal advantage.

Musa (as) prophesised that a prophet of God would be raised among the Ismailites:

***"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."*** (Deuteronomy 18:18)

Moreover, Jesus (as) announced in these terms that the favour of prophethood shall be forcefully removed from the Jews and be given to another nation:

*"Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."* (Matthew 21:43)

Having already been informed through these prophecies, both the Jews and the Christians should have recognised and welcomed the Holy Prophet Muhammad (pbuh) upon his proclamation, but they refused themselves this honour.

Both the Jews and Christians persisted to repeat to themselves:

*"We are the sons of God and His elects."* (Quran 5:19)

And thus, the Jews insisted on the fact that nobody could come from Allah except from themselves. Nobody had the dignity apart from them to become prophet, and the thesis the Christians used to justify their reject of new prophets is as follows:

*"Jesus is the son of God and he sacrificed himself for the redemption of the human race."*

Thus, according to them the possibility that another prophet-reformer comes after him is definitively excluded. Allah has raised the Holy Prophet Muhammad (pbuh) according to His inviolable and eternal law which is mentioned in the following Quranic chapter (22:76). According to His inviolable law for the coming of prophets, Allah says:

*"Allah chooses Messengers from among angels and from among men; Surely Allah is Hearing, Seeing."* (22:76)

But according to the fifth successor of the Promised Messiah Hazrat Mirza Ghulam Ahmad (as), the need for any reformer (*Mujaddid*) becomes now void because he pretends that the Promised Messiah of the previous age is the *Mujaddid* for the LAST MILLENIUM, meaning by this that the *Mujaddidiyyat* and *messiahship* of Hazrat Mirza Ghulam Ahmad (as) is still alive and that it is him the true navigator of the ship of the Promised Messiah. For him, there is no need for any *Mujaddid* to come in the future. He cites such baseless arguments which are in total contradiction to the teachings of the Holy Quran. *God Forbid*, now that the Promised Messiah is gone and buried for more than a hundred years, and that there is no need (according to him) that a new prophet comes from Allah to revive the divine teachings, therefore the cited Quranic verses wherein Allah mentions that He shall raise prophets and guides (meaning His chosen elects) should therefore be torn off and put aside!

Or, is the Khalifatul-Masih V saying **that he is a recipient of divine revelations and that Allah has vouchsafed him the task to guide the world (including the Muslims of every sects) in the right path?**

I shall now refute some of his baseless and soundless arguments which come as total contradictions to the teachings of the Holy Quran, the absolute reference in a Muslim's life. He said in His Friday Sermon of 10 June 2011 that:

**1. A Waqf-e-Naw asked him a question pertaining to the coming of *Mujaddid*, to which he is quoted to have replied:**

*“Hudhur feels this kind of question arises when it is discussed in families because a child could not come up with a question like this or some, who wish to create uneasiness among children and the youth pose such questions. Hudhur explained that the Holy Prophet (peace and blessings of Allah be on him) said that **a Mujaddid will come at the turn of each century.** Questions relating to this have arisen in the Jama'at at different times, **not by sincere members** but **by those who wish to create discord.**”*

Now, now, when did he obtain the patent from God to judge the faith of others – where he judges those who asked relevant questions concerning the coming of *Mujaddids* (reformers) as the Quran and Hadiths confirm – as not sincere people and those who wish to create discord? The greatest of prophet (pbuh) himself did not have such a patent to judge the faith of others, how can a mere mortal devoid of direct divine guidance have it? Did Allah revealed to him that these people were not sincere people, or that the child's parents and the child himself were liable to create havoc in the Jamaat with such insightful and courageous analysis and question?

The Holy Prophet (pbuh) himself was subject to divine reprimand when a devout blind man came to him with some questions, and the greatest of prophets (pbuh) did not pay any attention to him, preferring to focus his mind on explaining the teachings of Islam to people of higher social classes. The Holy Quran states:

*“He frowned and turned (his) back, because there came to him the blind man. And what would make you know that he would purify himself, or become reminded so that the reminder should profit him? As for him who considers himself free from need (of you), to him do you address yourself.” (80:2-7)*

Had the Holy Prophet (pbuh) the right to judge the faith of the blind man? As a human, he thought that the Arabs he was addressing were listening attentively to his message, but thereafter Allah reprimanded him and told him that he did not receive the blind man who came from afar to profit the divine message, whereas he shunned him and concentrated his attention on those who were not interested in purifying themselves.

Therefore how can the Khalifatul-Massih V say that the people who ask such questions, pertaining to the advent of an elect of Allah, as not sincere people? Did Allah revealed to him such a claim, that these people were insincere people who just wanted to create havoc in Islam? For the one who received revelations, he (pbuh) received severe admonition from Allah not to judge the faith and sincerity of others, then how dare the Khalifatul-Massih V utter such an assertion which is completely without the support of the Holy Quran?

Since 2001, even before becoming Khalifatul-Massih, was he not aware of the fact that his predecessor has expelled someone from Mauritius solely on the basis of divine revelations? Moreover, after he became Khalifatul-Massih and came to Mauritius in 2005, he had the golden opportunity to come forward to either challenge my claims or come forward to know more about the Divine Manifestation!

He must have been aware himself that even before he accessed to the seat of Khalifatul-Massih V, Allah raised this humble servant of His with divine revelations and later on vouchsafed me the spiritual seat of *Muhyi-ud-Din* (Reviver of Faith). Therefore, today he cannot say that he is not aware that Allah has raised a Messenger and Warner unto mankind, including the Muslims and Ahmadi Muslims, and especially for him also. Is it now that his sleep has worn off, after a child has asked him such a relevant question? Hasn't the Promised Messiah (as) himself said that very often the truth comes from the lips of children because of their pure nature?

Even the angels asked Allah questions when Allah was about to create Adam (as) and send him to earth. Don't you know what they angels asked Allah?

*"... they (the angels) said: What! Wilt Thou place in it such as shall make mischief in it and shed blood, and we celebrate Thy praise and extol Thy holiness?" – He said: "Surely I know what you do not know." (Quran 2:31)*

Therefore, *God Forbid*, did the angels lack trust in Allah, were not sincere and created chaos in the aftermath of their questions? If the angels asked questions of Allah, now we (humans), weak as we are, are we not liable to ask questions so that truth may prevail or be rendered clear?

## 2. The question of hypocrisy when questions are asked about the fulfilment of Quranic prophecies along with the prophecies of the Holy Prophet Muhammad (pbuh):

*"It is matter that is raised in minds time and again and **the hypocritical have tried to create restlessness as to what is the difference between Mujaddidiat (the office/agency of a Mujaddid) and Khilafat.**"*

Does it mean that when people start to ask question, especially pertinent questions relevant to our situations (with the coming of a *Mujaddid* at the beginning of a new era), does it mean that such people become hypocrites? Because they are giving priority to the Quran and Hadiths instead of such explanations of man which were given without *Ilhams* (revelation)? O Mirza Masroor Ahmad Sahib, are you trying to input your own opinions, like the *Khulafa* gave their own opinions on such matters without divine intervention. As concerning the words of the Promised Messiah (as), you have twisted the meaning of his words to conform them to your own advantage and situation. Has not the Promised Messiah (as) said:

*In the time of the Promised Messiah (on him be peace), a man asked him a question: "Will a Mujaddid come after you?" The Promised Messiah replied: "What is wrong with a Mujaddid coming after me?" He said that, the prophethood of Moses had come to an end, and that is why his chain of successors ended with Jesus. However, the dispensation of the Holy Prophet Muhammad (peace be upon him) will last till the Day of Judgement. Therefore, Mujaddids will arise in it till Judgement Day.*

*As long as the Day of Judgement withholds its destruction, it does not matter that someone else should come. We most certainly do not deny that good and righteous people will continue to come and then all of a sudden the Day of Judgement will come." (Malfoozat Vol.7 Pg. 119)*

*"For every age the conclusive proving of the case for Islam takes place in a different sense and the Mujaddid of the time comes with the powers, faculties and qualities upon which depends the reformation of the prevalent evils. God will ever continue to do this, as long as He pleases, so that signs of righteousness and reform remain in the world. These matters are not without proof. On the contrary, repeated observations testify to them." (Shahadatul Quran p.46)*

Another point is that *"the letter RA in the word Alif-Lam-Ra shows, that these words refer to **the permanent institution of Mujaddid** and the sent ones, will continue till the Day of Judgement. All these miraculous works and victories which took place at the hands of the Mujaddid among the followers of the Holy prophet*



*Muhammad (peace be upon him) after him, and will continue till the Day of Judgement, are really the achievements of the Holy Prophet (peace be upon him)”* (Ruhani Khazain No.2 Vol.2 pg.63).?

The Promised Messiah (as) wrote in his book *Izala Auham* that the door of coming of Messiahs will remain open and never close. He further said:

*“I am the claimer of Promised Messiah, and this is not the only claim of mine, that only I am the one and the last Promised Messiah. Hence, according to me it is possible that after my age (time period) ten thousands (10,000) Promised Messiahs shall come. But for this age (time period) I am the Promised Messiah.”* (Izala Auham pg.197)

### **3. Hadiths of the Holy Prophet Muhammad (pbuh) on the continuation of *Khilafat*:**

The Khalifatul-Massih V mentions these two Hadiths:-

*Narrated by Abu Zubair that the the Messenger of Allah has said: “Allah shall raise for this Ummah at the head of every century a man who shall renew (or revive) for it its religion.”* (Sunan Abu Dawud.)

*Hadhrat Huzaifa narrated that the Messenger of Allah said: ‘Prophethood shall remain among you as long as Allah shall will. He will bring about its end and follow it with *Khilafat* on the precepts of Prophethood for as long as He shall will and then bring about its end. A tyrannical monarchy will then follow and will remain as long as Allah shall will and then come to an end. There will follow thereafter monarchical despotism to last as long as Allah shall will and come to an end upon His decree. There will then emerge *Khilafat* on precept of Prophethood.’ The Holy Prophet said no more.*

I have lengthily elaborated on this issue in the following Friday Sermons. The online (internet) links to these sermons are the following:

[http://www.jamaat-ul-sahih-al-islam.com/jusai\\_files/fs\\_22may09.htm](http://www.jamaat-ul-sahih-al-islam.com/jusai_files/fs_22may09.htm)

[http://www.jamaat-ul-sahih-al-islam.com/jusai\\_files/fs\\_29may09.htm](http://www.jamaat-ul-sahih-al-islam.com/jusai_files/fs_29may09.htm)

Moreover, the Holy Prophet (pbuh) has verily said: *Khilafat on precept of Prophethood*; if the Khalifatul-Massih V takes this Hadith as being for him, then he should change his title “*Khalifatul-Massih*” and input “*Khalifatul-Nabi*”! Nay, verily, the Holy Prophet (pbuh) meant to reassure his *Ummah* that such *Khilafat* which shall be instituted like the like of Adam (as) and David (as) – A Khalifatullah

whoshall come to in the footsteps of the Holy Prophet (pbuh), the perfect prophet and his will be such a prophethood which shall confirm the Holy Prophet's prophethood and mission. This was verily also true in the case of the Promised Messiah (as) who came in confirmation of the prophecies of the Holy Prophet (pbuh), and I also have come in confirmation of the prophecies of both the Holy Prophet Muhammad (pbuh) and the Promised Messiah (as).

The Promised Messiah (as) has said:

*'I came from God as a Manifestation of Divine Providence and I am a personification of His Power. And after I am gone there will be some other persons who will be the manifestation of the second Power [of God].'* (Al-Wassiyat)

When Allah promised the Promised Messiah that after him there will be *Khilafat*, one should be careful as to fully comprehend the fact that Allah means *Khulafa* who shall come from Him (i.e., *Khalifatullah*), not mundane elected *Khulafa* who serve their time until the appointment from Allah of His Elect. When Hazrat Muhammad (pbuh) put his hands on the shoulder of Salman Farsi, it was to predict the coming of Hazrat Massih Maoud (as), and now when the Promised Messiah has said that after him there shall be *Khilafat*, therefore the *Khilafat* he meant was not to be man-elected ones, but those who shall be appointed by Allah directly, just like the Promised Messiah came in the confirmation of the prophecy of the Holy Prophet Muhammad (pbuh).

The Promised Messiah (as) received the *Ruh-il-Qouddous*. Each time he received a divine message, he took the name of Allah and said these divine messages. But you, O Mirza Masroor Ahmad Sahib, can you take the name of Allah and say that you are that righteous elect of Allah, having been appointed by Allah as Allah promised to His Promised Messiah (as)? Will you assert under oath, by taking the name of Allah that the Promised Messiah (as) meant that only his successors elected by men shall take the reign of Islam and Ahmadiyyat. Bear in mind that elects of men become corrupted after a period of time, until Allah sends once again to earth His own Elect.

Reflect on these words O Mirza Masroor Ahmad Sahib and O brothers and sisters of the Ahmadiyya Community:

*"Let the righteous persons of the Jama'at who have pure souls accept Bai'at in my name. God Almighty desires to draw all those who live in various habitations of the world, be it Europe or Asia, and who have virtuous nature, to the Unity of God and unite His servants under one Faith. This indeed is the purpose of God for which I have been sent to the world. You, too, therefore should pursue this end, but with kindness, moral probity and fervent prayers. **And till that time when someone***

**inspired by God with the Holy Spirit is raised by Him**, all of you should work in harmony with one another.

And you, too, should partake of the Holy Spirit by compassion and by purifying your souls. **Because without the Holy Spirit true Taqwa cannot be attained.**

And, totally shedding all base desires of the self, choose for the sake of winning the pleasure of God that path compared to which no path can be narrower and straiter. Don't fall in love with the pleasures of the world, for they take you away from God. Choose a life of austerity for the sake of God. The pain which pleases God is better than the pleasure which makes Him angry. And the defeat which pleases God is better than the victory which invites the wrath of Allah. Renounce the love which brings you nearer to the wrath of Allah. If by purifying your hearts you come to Him, He will help you whichever path you tread and no enemy shall ever be able to harm you. You can never ever win the pleasure of Allah unless you, relinquishing your desires, abandoning your pleasures, sacrificing your honour, disowning your wealth, discarding your life, bear such hardships in His way as make you suffer the pangs of death. But once you suffer such hardship, you will sit in the lap of God like a beloved child. And **you will be made heirs of the truthful who have preceded you.** The door of every blessing will be opened to you. **But there are few who belong to this category.**" (Writings of the Promised Messiah ~ Al-Wassiyat p.8-10)

#### **4. About Mujaddidiyat, and the five Khulafatul-Massih:**

Did the *Khulafa* of the Jamaat Ahmadiyya who were elected by men receive direct revelations from Allah reinforcing their claim that the fact that they are the sole heirs of spiritual power on earth? Mirza Masroor Ahmad Sahib also often mentions in his Friday Sermons the dreams and visions which the Ahmadi people receive. Now, does a leader who says that his *Khilafat* is divine-guided *Khilafat* rest his claim solely on the favours and experiences lived by Ahmadi Muslims? The first four *Khulafa* after the Promised Messiah (as), being his successors used to receive true dreams and visions and sometimes even revelations from Allah. If Mirza Masroor Ahmad Sahib claim to continue the works of the Promised Messiah and his predecessors (the four *Khulafa* of the Messiah), therefore can he illumine the Ahmadiyya Community on the favours he received from Allah whereby Allah has told him that the explanations of the past *Khulafa* on the subject of *Mujaddidiyat* was true and viable? Did these past *Khulafa* based themselves on their own opinion, their own idea of 'second power' or did they genuinely received *Ilhams* (revelations) from Allah confirming their opinions about the extinction of *Mujaddidiyat* only because the Promised Messiah (as) is supposed to be the *Mujaddid* of the Last Millennium? Have the *Khulafa* of the Ahmadiyya Community receive the knowledge from Allah when the Last Hour shall come? Is that why they are absolutely sure that no "end of days" shall come when Allah would need to

send His promised *Khalifatullah* and *Mujaddid* (of every era) for the revival of Islam? Do the *Khulafa* take the *Mujaddidiyat* of the Promised Messiah as being the last *Mujaddid* to come till the end of days? Are you not reacting and thinking just like the nations of the past upon the death of their respective prophets? Are you not thinking just like the Sunnat Jamaat and other Muslim sects who say that the Holy Prophet Muhammad (pbuh) is the LAST PROPHET and that no other prophet can come after him?

Indeed the second Khalifatul-Massih and Musleh Maoud (ra) has said in a meeting at Hoshiarpur on the 20<sup>th</sup> February 1944:

*"I do not say that I am the only Promised One and that no other promise one will appear till the Day of Judgement. It appears from the prophecies of the Promised Messiah that some other promised ones will also come and some of them will appear after centuries."*

Moreover, O Mirza Masroor Ahmad, you talked about the *Mujaddids* who appeared in the past, about the fact that the Arabs did not recognise the *Mujaddids* who came in India. But let me tell you one thing. When Hazrat Muhammad (pbuh) has said that someone will come at the turn of every century to revive the faith for the *Ummah*, he meant the whole *Ummah*; such *Mujaddids* who shall come at God's call for all Muslims, be them in India, Arabia, China etc. When *Mujaddids* appeared in India, this does not mean that they were regional *Mujaddids*, and that the Arabs were not compelled to believe in them. Verily, the Arabs should have believed in these *Mujaddids*, even if they appeared in other countries than Arabia because:

- (a) The Holy Prophet was an Arab,
- (b) and the Holy Quran was revealed in Arabic,
- (c) And as thus, the Holy Prophet (pbuh) clearly told the Arabs in their own language, for them to understand clearly that there shall come reformers who shall come to revive their religion for them.
- (d) He has not said that these *Mujaddids* shall come for Arabs only or in Arabia only, but he clearly said for the whole *Ummah*.
- (e) Now, the *Ummah* of Hazrat Muhammad (pbuh) is not confined to only Arabia. His *Ummah* extends to everywhere where there are Muslims and whereby Allah can raise up the sincere followers of the Holy Prophet (pbuh) therefrom.

Moreover, when the Arabs rejected those *Mujaddids* who appeared in India and elsewhere (not from Arabia), this is not an uncommon happening. Indeed anytime an elect of Allah appeared in the past, not only his own people rejected him, but also the inheritors of the previous prophet or reformer.

Upon the advent of Hazrat Muhammad (pbuh) himself, the Arabs themselves rejected him. Now, it is not shocking that they are to reject other elects of Allah who come from other countries (in the *Ummah* of the Holy Prophet (pbuh)). They have become arrogant, thinking that only they are the inheritors of the divine favours, and of the Holy Prophet (pbuh). Likewise, the people of the land of the Promised Messiah (as) have become as arrogant as the Arabs whereby they now think that only them are the inheritors of Islam and that of the Promised Messiah (as). They think that only them are entitled to *Khilafat*, not a “petty someone” from Mauritius. No, bear this well in mind; Allah does what He wants. When irreligion appears from among the once favoured people of Allah, Allah therefore changes the trajectory of His light and gives that favour (of prophethood) to another people. In this era, in occurrence, it is Mauritius, wherein this humble self has come as the Elect of Allah. Hazrat Bilal (ra) had called out “*Ahad Ahad*” in the heat of persecutions. Don’t you think that Allah shall not recompense his sacrifice by raising someone from African heritage?

On 18 February 1945, Hazrat Musleh Ma’ud Bashiruddin Mahmood Ahmad (ra) said during an address:

*“Our future is bound up with Africa...”.*

Moreover, the fourth Khalifatul-Massih IV has himself said in one of his addresses in Sydney, Australia, thereafter compiled in the form of a booklet (entitled : *The Philosophy of Revival of Religion*):

***“Reformers have always appeared from the ordinary stock of human beings and have always been rejected and scorned by man. No ceremonial arches are ever erected to welcome them. No garlands are offered. No lamps are lighted in joyous illumination. On the contrary, those who came in the name of God were persecuted for committing this 'crime'. Their paths were strewn with thorns. Dust was heaped on their heads and stones were thrown at them. They were crowned with the crown of thorns. Every conceivable torture was inflicted on them. You see them now, returning from the town of Taif bathed in blood from head to foot. You see them again, in the battlefield of Ohad, half-dead from their wounds, buried under the bodies of those who laid their lives for them.***

***You will find their followers suffering a similar fate. Every conceivable torment is practised on them. They are dragged by their feet through rough alley-ways. They are made to lie on burning sands under a sizzling 3Un. They are thrown on live coals and held there till the embers die down.***

*They are thrown out of their homes. They are driven into exile. They are threatened with starvation. They are put to the sword. The husbands are taken from the wives and the wives from the husbands. Parents are deprived of their children. Every right that life bestows is denied to them. They are neither allowed to pray nor to build mosques. They are deprived of the right to announce their faith. They are not even permitted to name their own creed..."*

He also said (in the same address):

***"When impurities and corruption crept into religions, their rebirth also took the same course. The reformers sent by God also suffered as the prophets had suffered. Whenever the Almighty chose to revive a nation spiritually, it split into two groups - those who saw the truth and those who opposed it. And neither group ever changed its demonstrated attitude. The Holy Quran describes this oft repeated cycle in a most effective and moving manner. A study of the Quran shows that:***

- a. *Religions are born and revived through divinely appointed reformers. Never have the scholars ever reformed a religion through conferences and consultations.*
- b. *The divinely appointed reformers are invariably rejected by their people and treated with arrogance and disdain.*
- c. *Such reformers are always opposed by violence. They are accused of corrupting the religion of their forefathers. They are branded heretics and held guilty of apostasy.*
- d. *The creed professed by the opponents prescribes death or banishment as the punishment for apostasy. The reformers are offered a choice of either a return to the fold or exile, failing which they are threatened with death.*
- e. *The reformers never advocate violence. Their followers demonstrate steadfastness of such a high degree that they would rather be exiled or killed than recant.*
- f. *The reformers do not entice people with promises of power and high office: they dispel worldly ambition. They do not lure people with wealth; they inculcate the spirit of sacrifice. The rich who believe consider it their good fortune to give their all in the service of God; the mighty shrug off the trappings of power. It is then that divine providence adjudges them fit to take over temporal power.*

*This is the process of religious revival of nations that the Quran and the Scriptures reveal. All prophets – from Adam to the Holy Prophet Muhammad – went through these stages. They gave their nations new life by leading them over the path of suffering and sacrifice. They taught love. They inculcated love of hard work, of*

sustained effort and incessant actions. It is this revolutionary spirit which breathes life into dead nations. This oft-demonstrated and **unchanging divine law is in consonance with man's nature, conscience and intellect. It is this law that the Ahmadiyya Community acknowledges.**"

He finishes his discourse as thus:

***"Therefore, the history of religions teaches us that prophets have always been normal human beings. They do not descend from heaven like the heroes of some mythical tale. They have always suffered trials and tribulations. Their followers gain glory not through the toils of someone else but through their own sweat and blood."*** (The Philosophy of the Revival of Religion by Hazrat Mirza Tahir Ahmad – *May Allah forgive him*)

Therefore, considering the last paragraph of his discourse, why then is Mirza Masroor Ahmad Sahib mentioning only the dreams, visions and persecutions of other Ahmadis. Not all Ahmadis are devoid of faith. While the majority may fall into ignorance, there are always some among the faithful whom Allah guides to His path, along with the Messenger of Allah, either at the beginning of his mission, and slowly but surely in the full bloom of his prophethood. Then why is Mirza Masroor Ahmad Sahib not mentioning the guidance he is supposed to receive from Allah, for the followers of the reformers (in this particular case, the Promised Messiah) gain glory not through others (and the favours they obtain) but from their own sweat and blood and divine favours they are supposed to receive, especially when they say that they are the leaders and righteous followers of the past reformer?

Therefore O people, heed this message, for the words of ignorant people shall be burnt in the fires of ignorance and grievous shall be their chastisement because they deviated the masses (of people) from the right path. The fifth Khalifatul-Masih has clearly rendered his verdict that he does not believe in the continuity of *Mujaddidiyat* after the *Mujaddidiyat* and Messiahship of Hazrat Mirza Ghulam Ahmad (as). Cursed be his reasoning which is completely against the teachings of the Holy Quran and the *Sunnat Allah* (Way of Allah). Verily, he is showing himself to be that tyrannical monarchy (from the direct descent of the Promised Messiah (as)) who knowingly is leading the Ahmadi Muslims astray. He is that high priest who is hiding the true teachings of Islam or twisting it to suit his needs. His tongue shall be accountable to Allah for the unislamic words he professed. Verily, his being as a whole shall be accountable to Allah for he is consciously deviating the people from the Way of Allah. He is acting pompously without the support of Allah. Indeed, the Promised Messiah (as) has said: ***"...till that time when someone inspired by God with the Holy Spirit is raised by Him, all of you should work in harmony with one another."*** Is Mirza Masroor Ahmad Sahib receiving the *Ruh-il-*

*Qouddous*, that the people should follow him and work in close in collaboration with him?

Indeed, as long as Allah did not yet send His Elect, we have been following the man-elected *Khulafa* of the Promised Messiah, but now when Allah has raised someone with the Holy Spirit, and the descent of the other angels, will you people turn your backs to him and the Manifestation of Allah in this era?

## **5. About Celestial Signs for the advent of the Mahdi:**

*“The Promised Messiah (on whom be peace) also said that who could argue that the age of the Mahdi was an age of revival and that the solar and lunar eclipses were a sign for it. As these signs had appeared, whoever wished to accept them was free to do so.”*

The celestial signs promised for the advent of the Promised Messiah have been fulfilled for the Promised Messiah (as) of the last era. Indeed, the eclipse of the sun and the moon in one same month of Ramadan has been fulfilled in the era of Hazrat Mirza Ghulam Ahmad (as).

Now, one reflection: Now that the same signs have been manifested in this new era, will the Promised *Khalifatullah (Mahdi)* of this era then not become manifest? Or are these signs meant for Mirza Masroor Sahib? Let me make one thing very clear, I am not the last *Mahdi (Khalifatullah)* to come, and neither was Hazrat Mirza Ghulam Ahmad (as). There shall be other Chosen Messengers of Allah who shall come in the future, each in their appointed time, and according to the prophecies of the Quran, the Holy Prophet Muhammad (pbuh), the Promised Messiah Hazrat Mirza Ghulam Ahmad (as) and this humble self. Bear in mind, Allah does not need the permission of man to raise His elect. He especially does not need the permission of Mirza Masroor Ahmad Sahib to choose and raise His appointed Messenger. Indeed, if tomorrow, after the erosion of time, the Jamaat Ul Sahih Al Islam members (that is, the majority of my followers) let their feet slip and stumble into unfaith, therefore Allah shall verily send one of His elects from among my very own followers, who shall come not only as the confirmation of the veracity of the Holy Prophet Muhammad (pbuh) but that of my veracity also.

I have no doubt that Allah shall preserve Islam till the Day of Judgement and that too, with the advent of someone whom He shall raise and anoint with the kingdom His nearness and pleasure. Islam shall be preserved and this is surely a divine promise found in the Noble Quran. And no one in the power of man can prevent Allah from making manifest His will. There may be *Khulafa* after this humble self as the preservers of Islam, but that until someone directly appointed by Allah comes, accompanied with the *Ruh-il-Qouddous* to repair the highway leading man



to God, to revive the teachings of Islam and bring it back to its pristine nature – Indeed the teachings of Islam are pure; it is the people who twist it to conform them to their evil abased desires. Indeed unfaith's time is limited on earth, until Allah choose to send His very own *Khalifa* to bring back the Kingdom of the earth to the worship of one God, and to shed to pieces the idols of his era.

## 6. About the qualities required for revival of faith:

*“...our task is to simply take the message to the world. Whoever will do so will be a helper of the Promised Messiah (on whom be peace) and his Khilafat and will be doing the task of revival of faith.”*

I agree that each Muslim must strive to be a *Dai-Ilallah*, but the revival of faith, not every person has the capacity to do this work. I would like to invite Mirza Masroor Ahmad Sahib, all the Ahmadi Muslims and all truth-seekers to go and read the book written by Hazrat Mirza Ghulam Ahmad (as) entitled “*The need of the Imam*” wherein he explained in details who is entitled to be considered a real Imam and having the task of the revival of faith.

What will do you then with these verses?

*And if We had destroyed them with a punishment before him, they would have said, “**Our Lord, why did You not send to us a messenger so we could have followed Your revelations before we were humiliated and disgraced?**” Say, “Each [of us] is waiting; so wait. For you will know who are the companions of the sound path and who is guided (and also those who are not).” (20:135-136)*

Unfortunately the sleep of the ignorant is disturbed when it is too late for them to undo their wrongs. Indeed on the Day of Judgement the people shall find themselves in such torments, due to their disobedience, that they shall go from prophets to prophets to save them from the wrath and punishment of Allah. Only those who merit forgiveness shall be given access to paradise, after the intercession of the greatest of prophets (pbuh). The faithful shall find their way into the garden while the others who do not merit divine pardon shall find themselves in the pit of Hell, and this inevitably includes also all rejecters and persecutors of Elects of Allah (who shall taste the bitter consequences of their acts and thoughts while on earth).

*“**And who is more unjust than he who is reminded of the revelations (and signs) of his Lord, then he turns away from them and forgets what his two hands have sent before? Surely We have placed veils over their hearts lest they should understand it and a heaviness in their ears; and if you call them to the guidance, they will not ever follow the right course in that case. And***

*your Lord is Forgiving, the Lord of Mercy; were He to punish them for what they earn, He would certainly have hastened the chastisement for them; **but for them there is an appointed time from which they shall not find a refuge.***" (Quran 18:58-59)

Thus, Mirza Masroor Ahmad Sahib, through the unislamic thoughts he spread so as to deviate the people from the right path, shall taste the evil consequences of his acts. He is thinking just like the Jews and Christians who thought they were still the favoured people of Allah despite the fact that they have rebelled and twisted the teachings of Allah to suit their own temporal needs and power. Despite he is reading Surah Al-Fatiha everyday of his life, but he is deaf to his own recitation of this wonderful prayer, whereby he is acting as being astray just like the Jews and Christians and moreover, despite asking Allah to send down His favours like Allah bestowed to the past nations, when Allah listened to his prayers and sent this humble self to lead him on the right path, he becomes as arrogant as Ibliss and say that it is to him which belong the Divinely-Guided *Khilafat*, instead of the Adam of this era.

*"This is because **Allah has never changed a favour which He has conferred upon a people until they change their own condition**; and because Allah is Hearing, Knowing."* (Quran 8:54)

## CONCLUSION

Let this message be a waking call for the Ahmadi Muslims. Ponder over these Divine laws and messages, and be aware that: Allah never changes His Law. He has created man that he may become His worshipper and that he may be free from the clutches of Satan and his army, that same Satan who asked from Allah a respite so that he may be able to deviate the people and also Adam (like mentioned in the Quran 20:121-122).

Allah gave respite to the Evil Spirit but He warned him that he shall have no power whatsoever against the sincere and faithful. That is why Allah sends to earth His prophets and along with him, the angels. He wants that His servants (humans) be safeguarded from the evils of the Mischievous (Satan).

Allah shall always continue to send prophets, messengers, messiahs or reformers because He has said in the Quran that:

*"...so surely there will come to you a guidance from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve."* (2:39)

*“And whoever obeys Allah and the Messenger, these are with those upon whom Allah has bestowed favours from among the prophets and the truthful and the martyrs and the good, and a goodly company are they!” (4:70)*

*“And certainly We sent among them Warners. Then see how was the end of those warned; Except the servants of Allah, the purified ones.” (37:73-75)*

*“So there will surely come to you guidance from Me, then whoever follows My guidance, he shall not go astray nor be unhappy; And whoever turns away from My reminder, his shall be a straightened life, and We will raise him on the day of resurrection, blind.” (20:125)*

O people, heed the message coming from Allah. There has come someone who appeared in the robe of divine favours and who is accompanied with the Holy Spirit for the reformation of the world, and not only Muslims. Mine is the era of the second coming of the Holy Prophet Muhammad (pubh) as mentioned in the Quranic chapter *Al-Jumu'ah*. I have come as a bearer of glad tidings and also as a Warner unto mankind. Should you listen to and heed the message with which I have come, you shall have felicity of both worlds; but I cannot guarantee you completely that you shall have an excellent life free of persecutions. No! Indeed, those who follow this humble self, like the past people who followed their prophets and elects of God, they were made to walk on the great extent of thorns, but what I can guarantee you is that at the end of the alley of thorns, you shall be free to pluck the sweetest of flowers, which shall embalm you with its purest perfume. Indeed Allah is the Recompense of those who makes the necessary efforts to obtain Him. That is why; you O people of this era are fortunate and are invited to come forward and act upon the commandments of the Holy Quran by following and obeying Allah and His Prophet. Those who shall come forward and be made to walk on the thorns of this present life shall come to taste of the eternal garden of divine love.

O Allah! My people, O Allah! My people, O Allah! My people. Have mercy on my people O Allah, and guide their hearts aright that they may taste of Your felicity, be it in this life and the life to come. ***Peace be upon those who follows the guidance. Praise be to Allah, Lord of the Worlds.***