

## Commentary on 40 dreams foretelling the 5<sup>th</sup> Khilafat

In December of 2005, an article written by Ataul Mujeeb Rashid (Imam of the London Mosque) was published in a special edition of Badr from Qadian in which dreams accurately foretelling the results of the election of the 5<sup>th</sup> Khilafat in Jama'at Ahmadiyya were published. According to the Imam, those dreams show that, in light of Ayat-e-Istikhlaf, "a Khalifa is appointed by Allah Himself." This article has since been translated into English and is available online at [www.alislam.org](http://www.alislam.org).

The humble author of this paper wishes to comment on those dreams in light of the teachings of the Holy Quran, the Holy Prophet<sup>saw</sup> and Hadhrat Masih-e-Maud<sup>as</sup> in order to enhance the faith of his fellow believers.

This author believes that Mirza Masroor Ahmad Sahib is the fifth apparent Khalifa of the Jama'at and was appointed by Allah the Exalted to hold that office as per His Will, the wisdom of which only He knows best. However, it is also true that Allah the Exalted also appoints the worldly leaders of various nations in the world as Allah the Exalted states in the Holy Quran:

“Say, ‘O Allah, Lord of sovereignty, Thou givest sovereignty to whomsoever Thou pleasest, and Thou takest away sovereignty from whomsoever Thou pleasest...’” (3:27)

The appointment of Khalifa of Jama'at Ahmadiyya and worldly head of states by Allah the exalted does not mean an open license to them to do whatever they like and a certificate of their innocence like prophets and messengers. Rather they have to act and perform righteously according to Shar'ia. For this reason Hadhrat masi-e- Maud<sup>as</sup> put a condition in “The Will” that the person elected for taking allegiance must make himself a pious example for others.

So how can one distinguish between these two cases as regards to obedience to them?

The Holy Prophet<sup>saw</sup> is reported to have said:

“Narrated Ibn Umar: ‘The Prophet<sup>saw</sup> said, ‘It is obligatory for one to listen to and obey (the ruler’s orders) unless these orders involve one disobedience (to Allah); but if an act of disobedience (to Allah) is imposed, he should not listen to or obey it.’” (Bukhari)

Furthermore, Hadhrat Masih-e-Maud<sup>as</sup> said:

“Rule and kingdom of sinners/disobedient ones is but a trial for believers and not for their purification. The truthfulness of the Righteous Khulafa, be they Spiritual or apparently

administrative, is that they are the ones who are pious, upright and of good disposition.”  
(Ruhani Khaza'in Vol 6, page 334)

Therefore, whereas Allah the Exalted appoints all leaders, the real criterion is whether or not they follow the Shari'ah and whether they are pious and good examples for others. If they fail these criteria, then their leadership is nothing but sinfulness and disobedience to Allah.

So now the question is, what importance does the news disclosed to some believers regarding the election of a future Khalifa of the Ahmadiyya Jama'at actually have in regards to spiritual matters?

The truth is that Allah the Exalted grants knowledge of the unseen to whomsoever He pleases out of his endless Grace, by which He is called Al-Rahman and Knower of the Unseen. Its basic purpose in general is to strengthen a person's intimacy and faith in the Living God and prophet hood irrespective of his belief, cast and race and one should be grateful to the Gracious God for experiencing this phenomenon.

To further explain, Hadhrat Masih-e-Maud<sup>as</sup> has said:

“That revelation which bears certain signs of succor of God, highness and honor and signs of acceptance are conspicuous therein; it cannot be except for those who have been accepted by God” (Ruhani Khazain Vol 22, page 3)

A careful reading of the dreams narrated in Imam Rashid's article reveals that not a single sign of succor of God and no honorable sign are present in any of them. In fact, a sample like this is biased in the sense that generally only those people who think they saw glad-tiding dreams would report them, and furthermore only those dreams which Imam Rashid and others thought were glad-tiding dreams would naturally be selected for publication. So, when only forty dreams are selected for publication and not a single sign of support of God is present in any one of them, what does that tell us?

Despite this bias, Allah the Most Wise has caused there to exist certain elements in some of those forty dreams that point to the reality of the situation despite the intentions of Imam Rashid and others to promote the status of the present Khalifa by way of deception in publishing such spiritually insignificant dreams in large numbers (e.g., dreams in which it is merely told that “Mirza Masroor Ahmad” will be elected).

Therefore, those few dreams which contain details indicating some spiritual meanings will be discussed below, with the exception of dream #36 (elongation of the neck). Its interpretation and connotation have already been explained by Hadhrat Syedna Mahmood II in his paper entitled “Commentary on dreams, visions and revelations regarding establishment of Khulafa in Jama'at Ahmadiyya”.

Finally, this humble author sincerely wishes to point out that a believer who sees a dream should be cautious when interpreting and acting upon it, for Hadhrat Masih-e-Maud<sup>as</sup> has said:

“It is possible that a dream is true but still it may be from Satan. And maybe a revelation is true but still it may be from Satan because although Satan is a big liar, **sometimes he deceives by telling a true thing so as to deprive the viewer of faith**” (Ruhani Khaza’in Vol. 22, page 3)

Our faith is dependent upon obedience to Allah by following the Holy Quran and obedience to the Holy Prophet<sup>saw</sup> by adhering to his practice and abiding by his sayings and also commandments of Hadhrat Masih-e-Maud<sup>as</sup>. So, when a believer sees a dream that involves details or that implies such an interpretation that will weaken his faith and cause him to go astray, it can only be from Satan even if it is a true dream.

إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا

***Dream #6: “This person is our Khalifa”***

*Ms Amatul Musawwir of Darul Uloom Sharqi, Rabwah writes in her letter dated January 21, 2004:*

“I wish to narrate my dream that I saw on April 23<sup>rd</sup>, 2002. I see that I am listening to the Friday sermon being delivered by Hadhrat Khalifatul Masih IV<sup>th</sup>. All of a sudden he disappears and in his place Hadhrat Mirza Masroor Ahmad Sahib starts giving the sermon. When I begin listening to the sermon I am alone, but when Hadhrat Khalifatul Masih IV<sup>th</sup> disappears I see that a number of women are sitting in front of me. I ask what happened, a moment ago the fourth Khalifa was giving the sermon, who is this person giving the sermon instead? They tell me that this person is our Khalifa, Mirza Masroor Ahmad. I related this dream to my cousin on 25<sup>th</sup> April 2002 who told me to keep it to myself as it was a sacred trust from God.”

In order to explain the import of this dream, the following dream seen before the election of Khalifa III needs to be pondered over first (from the book ‘Basharat Rabbania’):

*Vision Number 71 of Mother Habibur Rehman Sahib, a worker of Abadi office Rabwah*

“On 7<sup>th</sup> November 1965 after Isha prayers I kept on praying for some time during the night and in doze I dreamt that Hazrat Mirza Bashir Ahmed<sup>ra</sup> is present and saying we have selected our Khalifa you people elect your new Khalifa. My mother asked, ‘who is the new Khalifa?’ In response Hazrat Mirza Bashir Ahmed<sup>ra</sup> said ‘Mian Nasir is there’ (Reported by HabiburRehman)”

The dream indicates that the spiritual Khalifa of the Holy Prophet<sup>saw</sup> that is his substitute at the turn of each Islamic century as per Allah's sunnah, who descends from the heavens, had already been appointed by God Almighty by that time, and that the election that was taking place was merely for the administrative (apparent) Khalifa of the Jama'at.

Therefore, the group of women saying "this person is our Khalifa" in the dream indicates the same thing that this election of the 5<sup>th</sup> Khilafat was for the administrative (apparent) Khalifa only and not for the spiritual Khalifa, as the spiritual Khalifa of the 15<sup>th</sup> Islamic century Hadhrat Ayub-e-Ahmadiyyat<sup>as</sup> had already descended in hijri year 1386 from the heavens. No election is ever conducted for such an appointment by Allah the Exalted and it is solely His own discretion because of His perfect knowledge and judgment.

***Dream #21: "Aijaz should be appointed Khalifa"***

*Ms Irshad Begum of Muridkay, District Shei-khupura writes in her letter:*

"This was the third night after the death of Hazoor. I saw in a dream two cars. I am in the one which is behind. I see Hadhrat Khalifatul Masih IV<sup>th</sup> pass me in a car and I catch his glimpse. There are others in the car as well. Hazoor<sup>th</sup> places his hands on one of the men and says that after me 'Aijaz' should be appointed Khalifa. When this man looks back I see a mole on his face. There is also a black mark on the little finger of his left hand. When you assumed the office of the Khilafat, I recognized you as the same person I had seen in that dream. I also noticed the identifying marks in the same two places as I was shown by Allah in the dream. I was overjoyed to see this and was thankful to Allah."

The name 'Aijaz' means miracle. This dream is of the type mentioned earlier that while it is a true dream, it is from Satan because an administrative or kingly Khalifa in and of itself is certainly no miracle. Only that thing is a miracle which proceeds directly from Allah the Exalted, because a miracle is something that is matchless. His Word, the Holy Quran, is a miracle. Another miracle is to whom His Word was revealed, namely the Holy Prophet<sup>saw</sup>. Other miracles are his deputies and spiritual Khulafa who descend in each and every century and who receive graces from Him. In this way, Allah the Exalted keeps on descending miracles and powerful signs in support of Islam.

This dream, among others, also demonstrates that it was the wish of *de facto* Khalifa IV that Mirza Masroor Ahmad Sahib should be made Khalifa after him, although he never made a clear and open statement about it in his lifetime, nor did he consult with the general members. The following excerpts from dream #25, 35 & 38 provide further evidence of this:

- Dream #25: "Hazoor [Mirza Tahir Ahmad Sahib] points with his right hands behind him and says, 'From now, tell this to Masroor.'"

- Dream #35: "...he had just seen Hadhrat Khalifatul Masih IV<sup>th</sup> in his dream, where he said that *Nazir-e-A'la* Rabwah will be the new Khalifa."
- Dream #38: "After the handshake he [Mirza Tahir Ahmad Sahib] says: 'Shaikh Sahib, after I am gone you will shake hands with Mirza Masroor Ahmad.'"

Other dreams will be referred to later which more clearly prove this fact that it was through Mirza Tahir Ahmad Sahib's personal maneuvering that Mirza Masroor Ahmad Sahib came to be elected as the 5<sup>th</sup> Khalifa when, in his lifetime, after the demise of Mirza Mansoor Ahmad (who was *Nazir-e-A'la* at the time and is the father of Mirza Masroor Ahmad Sahib), he raised Mirza Masroor Ahmad Sahib from a low rank to the position of *Nazir-e-A'la*, the chief of the bureaucrats of Anjuman, who formed a large number of electoral college for election of the fifth Khilafat. This was in line with the policy of Khalifa III Mirza Nasir Ahmed Sahib who used the Nizam to sideline Hadhrat Mirza Rafi Ahmad<sup>as</sup> and in his place favored Mirza Tahir Ahmed in his own lifetime for the fourth Khilafat.

### ***Dream #1: Two Necklaces***

*Mr Maqsoodul Haq son of Late Maulana Abul Munir Noorul Haq writes in a letter dated August 28, 2003:*

"Today I called my mother to confirm the following as narrated by her: 'around two to three years before your father's demise (December 30<sup>th</sup>, 1995), on waking up in the morning he told me that in a dream he saw a room with family members of the Promised Messiah<sup>as</sup> sitting in a circle. Hadhrat Khalifatul Masih III<sup>th</sup> arrives carrying two necklaces in his hands, one small and the other one large. He looks at the people and puts the larger necklace on Sahibzada Mirza Masroor Ahmad Sahib and the smaller on some other elderly gentleman. After having narrated his dream your father said that it seems that Allah intends to place an important responsibility on these two individuals. He further said that he is sharing his dream with me since he may not be alive when this comes to pass.' My mother said that though he may have used different words but the meaning was as mentioned."

In the interpretation of dreams, a necklace symbolizes a great responsibility. Therefore, this dream indicates that through the precedence set by Khalifa III, Mirza Masroor Ahmad Sahib would be given some great responsibility in the future. It would be nothing else but a continuation of the conspiracy hatched against Hadhrat Ayub-e-Ahmadiyyat<sup>as</sup> which was started by none other than Mirza Nasir Ahmad Sahib himself after 1965 and which was fully exposed in 1982 at the time of the election of the 4<sup>th</sup> Khilafat.

Based on Hadhrat Syedna Mahmood II's explanation of Dream #36 (elongation of the neck), despite being given the opportunity to carry out such a great responsibility of being the Imam of

Jama'at Ahmadiyya, Mirza Masroor Ahmad Sahib, up until now (since about seven years), has failed in discharging the trust of guiding the Jama'at truthfully. Instead, he is following the non-righteous faith and creed of his two predecessors that, contrary to Shari'ah, there is no need for any Mujaddid/Messenger of God in the future.

Here it is worth pondering over the following narration of Hadhrat Syedna Mahmood II:

“[Hadhrat Ayub-e-Ahmadiyyat<sup>as</sup>] said that he had a vision from which he understood that Mirza Mansoor Ahmed Sahib will secure Khilafat (apparent) of the Jama'at. However, this was secured by his son, Mirza Masroor Ahmed Sahib” (Biography IV, #124, 2003)

Hadhrat Masih-e-Maud<sup>as</sup> said:

“This verse<sup>1</sup> restricts the disclosure of perfect and pure knowledge for Messengers”  
(Tafseer Hadhrat Masih-e-Maud<sup>as</sup> Vol 4, page 4)

So there must be some significance behind Hadhrat Ayub-e-Ahmadiyyat<sup>as</sup> seeing that the father of Mirza Masroor Ahmad Sahib would secure the (apparent) Khilafat, whereas it was actually secured by his son instead. Allah knows best.

#### ***Dream #23, 24 & 40: Light from the sky***

In each of these three dreams, there is mention of a light coming from the sky onto the face of Mirza Masroor Ahmad Sahib or into his person. These dreams may cause some to stumble and they can become weak in faith if interpreted without much thought. However, one interpretation that is line with the teachings of Islam comes to mind which could enhance one's faith as opposed to weaken it.

Seeing light coming from the heavens indicates divine guidance. It is a fact that since the year 2004, Hadhrat Syedna Mahmood II has been preaching to Khalifa V and the Ahmadiyya Jama'at to have faith in the Messenger and Imam for the 15<sup>th</sup> Islamic century Hadhrat Ayub-e-Ahmadiyyat Mirza Rafi Ahmad<sup>as</sup> who descended from the heavens in aid of Hadhrat Masih-e-Maud<sup>as</sup> in 1386 Hijra. He wrote a letter to Khalifa V a month after Hadhrat Ayub-e-Ahmadiyyat<sup>as</sup> had passed away (in 2004). He did not even care to reply for three years; furthermore, the reply which he eventually gave was completely irrelevant. It is evident from subsequent events that he has firmly rejected the Imam-uz-Zaman and Messenger for the 15<sup>th</sup> Islamic century. About this situation, the Holy Prophet<sup>saw</sup> said:

“He who dies without [recognizing] the Imam dies the death of ignorance” (Musnad Ahmad, Tirmidhi and others)

Regarding this Hadith, Hadhrat Masih-e-Maud<sup>as</sup> said:

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<sup>1</sup> He reveals not His secrets to anyone, except to him whom He chooses, namely, a Messenger. (72:27-28)

“This Hadith is enough to make the heart of a righteous man seek after the Imam of the age, for to die in ignorance is such a great misfortune that no evil or ill-luck lies outside its scope” (Daruratul-Imam, English version, page 2)

Although Khalifa V had the opportunity to benefit from this light of divine guidance (unlike his two predecessors who died in the condition of opposing and maliciously teasing the Imam-uz-Zaman), it was his misfortune and ill-luck that he failed to do so and unfortunately the above-mentioned dreams which could have had glad tidings have not so far manifested as such.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

### ***Dreams #14 & 28: Transferring of the ring***

*Mr Muhammad Dawood Nauman of Hyderabad, India, writes:*

“On the night of 22<sup>nd</sup> April, all of us were watching the live MTA telecast. I was among the viewers and was engrossed in prayers. The Khilafat Committee was in session and the election process had started. At 2:15 am I said a few *nafals*, and at the conclusion was reciting various short Arabic prayers as I usually do. When I reached out to fold the prayer-mat I saw in a clear vision three hands, two of which belonged to Hadhrat Khalifatul Masih IV<sup>th</sup>, and the third belonged to the new Khalifa. I also saw that Hazoor is transferring the ring which he used to wear in his right hand to the right hand of the new Khalifa. On the back of the right hand of the new Khalifa I clearly see a black mark. About two and half hours after seeing this vision when Hadhrat Khalifatul Masih V<sup>aba</sup> raised his hands for prayers after having taken the *bai’at* I could see a black mark on one of the fingernails of his right hand. All of us here saw that mark.”

*Mr Mansoor Ahmad son of Mr Naseer Ahmad of Quetta, Pakistan, writes to Hazoor in his letter dated June 7, 2003:*

“I wish to relate a dream which I saw a day before Hazoor’s election to Khilafat. It is an undeniable proof that a Khalifa is made by God. On the night of April 21<sup>st</sup>, 2003, I saw that Hadhrat Khalifatul Masih IV<sup>th</sup> after leading prayers is sitting on a bed and says, ‘Give me your hand Masroor so I can put the ring on you’. Thereafter Hazoor puts the ring on your little finger. That morning I told my family about this dream. This includes the following individuals: My father, my mother, my wife, my son Mahfooz Bashir Ahmad, my elder brother Mr Tahir Ahmad, his children and my sister- in-law Mrs Qudsia Tahir. By the Grace of Allah this dream was fulfilled on the night of April 22<sup>nd</sup>, when at 3:40 am the whole world witnessed it. *Alhamdulillah Ala Zalik.*”

In the interpretation of dreams, a ring symbolizes property or domain with which a person receives pomp and grandeur among the people. This thing is very evident from these dreams that the domain of the administrative (apparent) Khilafat in the Ahmadiyya Jama'at was transferred personally by *de facto* Khalifa IV to Mirza Masroor Ahmad Sahib which has resulted in much pomp and grandeur for Khalifa V among Ahmadis.

Men of God and pious believers have nothing to do with such pageantry that has been characteristic of the Nizamis during the last 45 years.

### ***Dreams #2 & 13: Already made the Khalifa***

Both of the following dreams have the same connotation and they are worth pondering over as to how Mirza Masroor Ahmad Sahib came to be the 5<sup>th</sup> Khalifa of the Jama'at. There are hints also in the dreams mentioned earlier on page 4 as well as on the previous page.

*Mr Ikram Ullah Cheema of Germany writes to Hazoor:*

“In 1997 I saw a dream that you are visiting my home in Rabwah wearing ‘Hazoor’s’ turban and are also dressed like ‘Hazoor’. I address you as ‘Hazoor’. I ask, where is the bodyguard? Then I ask how did this come to pass? You respond that it is a blessing of Allah upon yourself. For a moment I feel as if you are lost in the feeling of gratitude to your Lord. I touch your arm and that brings you around and you start walking again. In the dream I am told that your name is Masroor Ahmad. I had never met you before. I swear upon God that when after a gap of ten years I was visiting Rabwah I saw you and found you as I had seen you in the dream. In the dream your countenance had a light to it that I have not seen before.”

*Mr Syed Hameed-ul-Hasan, Zaeem Ansarullah, Sambrial, District Sialkot, writes:*

“In the days of the illness of Hadhrat Khalifatul Masih IV<sup>th</sup>, my son, Syed Saeed- ul- Hasan Sajid who is the *Murabbi* of Changa Bangial, District Rawalpindi, was visiting me. I had a dream one night where I see a meeting of the Jama'at taking place in a large hall. The hall has a stage, and on it are various elders and scholars of the jamaat. I notice that Sahibzada Mirza Masroor Ahmad Sahib, is wearing the Khilafat turban. I am puzzled by this and I ask someone whether Sahibzada Sahib has become the Khalifa? I am told, not yet, there is still some time. I say that Hadhrat Khalifatul Masih IV<sup>th</sup> is getting better.

I am told that there is yet time, but he (Mirza Masroor) will be Khalifa. I woke up ... and related this dream to the *Murabbi* of *Changa Bangial*.”

In each of these dreams, the viewer sees Mirza Masroor Ahmad Sahib wearing the Khilafat turban before it is the appropriate time for him to be wearing it. When read alongside dreams #14, 21, 25, 28, 35 and 38, it means that Mirza Tahir Ahmad Sahib had already determined that Mirza Masroor Ahmad Sahib should succeed him as Khalifa and he made efforts for the same and it happened like that.

This was known to a number of people, including Hadhrat Ayub-e-Ahmadiyyat<sup>as</sup> in the year 2001. Hadhrat Syedna Mahmood II has narrated the following:

“I [Hadhrat Syedna Mahmood II] was on a visit to Rabwah for meeting with him [Hadhrat Ayub-e-Ahmadiyyat<sup>as</sup>]. During the conversation general current affairs were discussed. During this conversation he observed that people are saying Mirza Masroor Ahmed is being promoted & some say another person is being promoted (for the next Khilafat)” (Biography IV, #117, 2001)

A similar situation was also present during the later years of the life of Mirza Nasir Ahmad Sahib. Hadhrat Syedna Mahmood II also narrated the following:

“He [Hadhrat Ayub-e-Ahmadiyyat<sup>as</sup>] told me on his visit to Karachi that during the last two months of the life of Khalifa tul Masih III when he often remained indisposed, then Ahmadis who would come individually or in groups from various places; they were directed & sent by the office of private secretary to the residence of Mirza Tahir Ahmed Sahib (who succeeded Khalifa tul Masih III) in the form of a queue & they will walk through the streets of neighborhood in the same form” (Biography IV, #74, 1982).

It is evident from these dreams as well as the sayings of Hadhrat Ayub-e-Ahmadiyyat<sup>as</sup> that the elections of the 4<sup>th</sup> and 5<sup>th</sup> Khilafat were maneuvered in favor of those people whom Mirza Nasir Ahmad Sahib, Mirza Tahir Ahmad Sahib respectively, and their associates were in favor of so that these intriguers may continue to grasp the office of the Khilafat in Jama'at Ahmadiyya.

فَمَا أَعْتَىٰ عَلَيْهِمْ مَا كَانُوا يَكْسِبُونَ

### ***Dream #37: Faces of the Ahmadiyya Khulafa on coins***

*Mrs. Sofia Shukoora of Johar Town Lahore, writes in her letter to Hazoor dated May 10th, 2004:*

“Before the death of Hadhrat Khalifatul Masih IV<sup>th</sup> I saw in dream my paternal

grandfather late Mirza Ahmad Din, of Khanewal and my maternal grandfather Babu Abdul Ghaffar *Shaheed*, of Hyderabad. They show me four coins, and ask me if I recognize them. I look carefully and say that these are the four Khulafa, whose faces I can see imprinted on the coins. Then they show me another coin and say that this is the new Khalifa. I am quite perplexed. Hadhrat Khalifatul Masih IV<sup>th</sup> then appears and puts his hand over my head and says that this is the new Khalifa and his name is Mian Masroor and that I should obey him and should not grieve, everything will be all right. Then I see you (Hadhrat Khalifatul Masih V<sup>aba</sup>) appear. You look affectionately at me. There is a large party of people accompanying you.”

This dream indicates that after four apparent Khulafa, there will be a period of Khilafat of Mirza Masroor Ahmad Sahib. During his period, there will occur something destined to happen for strengthening of the true Deen of Ahmad and seeking forgiveness from God Almighty *The Ghaffar* (Forgiver) for the wrongs committed by the members of Jama'at for having deviated from the right path since 1968. So Allah the Exalted has raised during this period, since 2004, Hadhrat Chaudhary Ghulam Ahmed Sahib as Mehmood the Second as prophesied by Hadhrat Syedna Mahmood I<sup>ra</sup> that his resemblance will appear in the Jama'at in the year 1427 Hijra to remind the leadership and members of Jama'at to establish the true Deen of Masih-e-Maud<sup>as</sup> by accepting Hadhrat Mirza Rafi Ahmad<sup>as</sup> as the Mujaddid/Messenger of Allah for the 15<sup>th</sup> Islamic century and seek forgiveness from Him for having committed disobedience to Him and His prophets.

### **Conclusion**

Since 1968, unfortunately under the leadership of Khalifa III up until now, the Jama'at has deviated from the right path when they said and professed that they do not need to recognize and accept the Mujaddid/Messenger of God Almighty, which in the case of the 15<sup>th</sup> Islamic century is Hadhrat Mirza Rafi Ahmad<sup>as</sup>. They have become disobedient; therefore, the following applies to them (in the words of Hadhrat Masih-e-Maud<sup>as</sup>):

“Whosoever utters such a word, the real foundation of which is not on Shari'ah, maybe he is a receiver of revelation or is a jurist, **satans are playing with him**” (Ruhani Khaza'in Vol 5, page 21)

Hence there is a need to be cautious to accept their dreams, visions and revelations and their sayings and interpretations.

Furthermore, Hadhrat Masih-e-Maud<sup>as</sup> said:

“Regret that majority of people are such that they are still in the grip of satan, but still by trusting their dreams, visions and revelations, **they want to promote their non righteous beliefs and impure creeds with the support of such dreams and revelations.**

Rather, they present such dreams and revelations as evidence.

Or they intend to belittle the true faith by presenting such dreams and revelations.

Or they want to prove that in the view of people Holy prophets of God be considered as ordinary persons.

Or they want to prove that if by the media of dreams and revelations any religious truthfulness can be proved, then their creed and path should also be accepted as truth.”

(Ruhani Khaza'in Vol 22, page 4)

This judgment of Hadhrat Masih-e-Maud<sup>as</sup> encompasses fully to nullify the efforts of Imam Rashid for deceiving the people so that they keep on following their satanic way and may not accept the Mujaddid/Messenger of Allah who came in aid of Hadhrat Masih-e-Maud<sup>as</sup> in the 15<sup>th</sup> Islamic century.

In the end we say *All praise belongs to Allah, The Lord of all the Worlds.*