



In the name of Allah, the Gracious, the Merciful

Description of a Hundred Honors

Foreword:

Hazoor Syedna Hadhrat Masih-e-Maud (AS) said;

“ It is incumbent upon man that he should work to benefit others and this can be accomplished by incurring God’s love in them and guiding them to profess His Unity as is connoted by *وتواصوا بالحق* “And exhort an other to [accept] truth.” A man can understand some matters himself but has no power to make it understood to others; therefore he should by labor and effort work to benefit others. Sympathy with creatures is this; that by labor of exerting on one’s mind discover such a method to benefit others so that his life increases.” (Tafseer by Hadhrat Masih-e-Maud (AS) of Surah Al-Asar, Volume 4, Page 722)

Hence by acting upon this guideline this humble one determined that I should expand somewhat on those glad tidings of Hadhrat Masih-e-Maud (AS) which are recorded in Tadhkira and in my consideration manifested in the person of Ayub-e-Ahmadiyyat Hadhrat Mirza Rafi Ahmed. Such dreams, visions and revelations number over one hundred hence I have given title to this collection as “Description of a Hundred Honors”

A revelation of Syedna Hadhrat Masih-e-Maud (AS) is as such;

“A man comes from the presence of God with a hundred honors
Felicitations to you, O Mary, that Jesus has come back again”

(Tadhkira English Page 433/ 434)

Hadhrat Masih-e-Maud (AS) also advised **“Remember that Messiah who is from my progeny and has been given the name of Son of Mary because this humble one has been called by the name of Mary as well.”**

(Roohani Khazain, Volume 3, Page 318)

Allah the Exalted out of His Grace revealed this matter to me that Hadhrat Mirza Rafi Ahmed is that Son of Mary the tidings for whom Hadhrat **Masih-e-Maud** (AS) gave after receiving revelation.

Further I consider it essential to express that it is an occurrence of 1964 i.e. about forty six years ago that this humble one had a vision that from heaven about one hundred or so printed papers have descended upon my chest. I could not understand at that time what this matter is about. However after the demise of Hadhrat **Ayub-e-Ahmadiyyat**, Allah the Exalted diverted my attention towards this that concerning him I should assemble all these tidings which are mentioned in Tadhkira with exposition for the benefit of people at large. Hence when I started this work the number of such dreams, visions and revelations exceeded one hundred. All praise be for Allah. Allah the Exalted sowed the seed of this subject in this most humble one's chest approximately forty six years ago which with the passage of time kept on nourishing and now after the demise of Hadhrat **Ayub-e-Ahmadiyyat** when the need of time became prominent then Allah the Exalted granted me the felicity to describe this complicated subject with an open mind and heart without any botheration which God Willing and with His felicitation is being published for the beneficence of the members of the Jama'at at its appropriate time. **وما توفيقى الا بالله العلى العظيم** [And this auspiciousness of mine is due to Allah the Supreme the Magnificent.]

While writing an exposition of the above referred tidings, following things have been kept in mind.

1. The revelations and tidings of Hadhrat **Masih-e-Maud** (AS) are subordinate to Quran and Sayings of the Holy Prophet (SAW). Hence while writing this commentary this fundamental reality has been kept in mind
2. Just like Quranic verses **يُقَسِّرُ بَعْضٌ بَعْضًا** (that **some of them explain some others**); here this principle has been kept in mind; that is, that an exposition of some of the revelations and visions have been explained with other revelations and visions of Hadhrat **Masih-e-Maud** (AS).
3. Nobody can comprehend better the meanings of a revelation other than the recipient of it and nobody is entitled to say opposed to him. ("Haqueeqa-tul-Wahee"Roohani Khazain, Volume 22, Page 438)
4. The predictions always have two parts and from Adam (AS) to this time the same division continues that one part is connoting resemblance and the other evident. (Malfoozat , Volume 3, Page 320)
5. There are always metaphors in predictions and also this must be kept in mind that when in news there is such news that is contrary to a proven incident then of course it has to be rejected. (Malfoozat, Volume 3, Page 298)

6. Do not get involved in the debate of resemblances; but this has to be accepted that predictions have those meanings which stand proved in accordance with actual events. (Malfoozat, Volume 2, Page 351)
7. This Sunnah of Allah continues since ever that in His predictions some part is of resemblance and the other of evidently definite. ("Haqeeqa-tul-Wahee"Roohani Khazain, Volume 22, Page 572)
8. At the time of Advent of Prophets (AS) people have two conditions. Either they want to apply metaphors on reality or they want to make reality as a metaphor. (Malfoozat, Volume 1, Page 586)
9. The correct interpreter of the predictions is their age itself. (Malfoozat, Volume 4, Page 265)
10. The reality of Great predictions is exposed at that age which is the time of their appearance and before that righteous and pious people have faith in the predictions of Allah the Exalted but leave their details to Him. And those people who interfere in advance on their own and insist on it, they stumble. ("Haqeeqa-tul-Wahee"Roohani Khazain, Volume 22, Page 476)
11. In reality predictions resemble the pregnant women. ("Azala-O-Aham"Roohani Khazain , Volume 3, Page 308)
12. Determined interpretation of dreams is not always correct. Sometimes the person seen in dream means another person. (Malfoozat, Volume 4, Page 351)
13. The real thing is this that in the predictions of Allah the Exalted His Sunnah is this that in them also is a view (aspect) of concealment and trial. Because if this aspect is not present then there will not be any difference and all people will have the same creed. But Allah the Exalted has kept it for sake of distinction that in predictions He puts an element of trial. The short sighted and those who take things as they appear insist on it and move away from the real purpose. (Malfoozat, Volume 4, Page 154)
14. One habit and Sunnah of God is this that He makes evident certain parts of the prediction and keeps hidden some other parts. Hence those having crooked hearts hold the hidden part as a certificate of their denial and shut their eyes from the part which is evident. They do not ponder; maybe it is a trial for them. ("Khutba-e-Ilhamia" Roohani Khazain, Volume 16, Page 143)
15. Every Messenger of God who is sent brings with him a trial. (Roohani Khazain, Volume 17, Page 470)
16. Sometimes a Prophet makes a mistake in Ijtihad (Juristic mistake) in comprehension of revelation. If this mistake is about commandments of Deen then they are immediately warned but in other matters it is not essential that they be informed. (Malfoozat, Volume 4, Page 85)
17. The mistake of Prophet is not a cause of disgrace. The actual design of matter is fulfilled and here lies the difference between man and God. (Malfoozat, Volume 3, Page 320)

18. Sometimes the **Wahee** (revelation) to a Prophet is like single news and also brief and sometimes concerning a matters it is abundantly and evident. Thus if in brief "**Wahee**" there is some juristic mistake then it causes no damage to evident and firm ones. Thus I do not deny that sometimes my **Wahee** (revelation) be like a single news and brief and in understanding it there be a juristic mistake. In this all Prophets share. ("Lecture Sialkot" , Roohani Khazain, Volume 20, Page 245)
19. One should remember this **Sunnah** of Allah that a prediction which from Allah the Exalted is for a grand Prophet then in it necessarily lies a latent trial for the people. ("Hageeqa-tul-Wahi" Roohani Khazain , Volume 22, Page 46)
20. And it is also not essential that a Prophet be given knowledge of metaphors of predictions mentioned in revelations or visions because some of the trials which are destined through predictions cannot sustain because of publication of knowledge. And it is also possible that about some secrets the Prophets be informed but they be prohibited from disclosure of the same. In any case, these things are not against the dignity of Prophethood. ("Ayyam-e-Sulah" , Roohani Khazain Volume 14, Page 276)
21. Some times even Prophets have made mistakes in understanding predictions before they manifest ("Azala-O-Aham" Roohani Khazain, Volume 3, Page 307)
22. The prediction sometimes manifest apparently and sometimes fulfilled latently. Due to this no difference occurs in the Glory of predictions of God. ("Azala-O-Aham" Roohani Khazain, Volume 3, Page 309)
23. In most predictions such secrets are hidden that before their manifestation even Prophets themselves, who receive revelation, can not comprehend; how it is possible for others to comprehend them definitively. ("Azala-O-Aham" Roohani Khazain, Volume 3, Page 171)
24. In predictions there is always a sort of trial desired by Him (God) so that those who can understand and seekers of truth may comprehend it and those who are proud, hasty, and arrogant and viewers of appearance may remain deprived. ("Azala-O-Aham" Roohani Khazain, Volume 3, Page 242)
25. Hundreds of time it is observed in dreams that one thing is seen and actually it is meant for another thing. A man sees a person in dream that he has come and in the morning someone of the same disposition comes. ("Azala-O-Aham" Roohani Khazain, Volume 3, Page 146)
26. In dreams there is much dependence on words of names. For sake of Augury must always ponder over meanings of names. Should not see long disposition just consider the names. (Malfoozat, Volume 2, Page 612)
27. The matter of dreams is also strange. It is an entangled matter and may have many aspects. The Holy Prophet (SAW) saw the martyrdom of noble companions in the form of sacrificing of cows;

whereas God had the power to show the companions specifically. (Tadhkira , Page 392, Al-Badar Volume 2, Number 20, Dated 25 June, 1903 page 154)

28. Some of the dreams are fulfilled in his (Prophet's) own life time and some are fulfilled through his progeny or followers. For example the Holy Prophet (SAW) was given the keys of Cesar and Kisrah and those countries were conquered in the time of Hadhrat Umer (RA). (Tadhkira Page 477, Al-Hakam Volume 9, Number 32, Page 3, Dated 10 September 1905)
29. Most of the predictions confirm this verse **يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا** (Al-Baqra, 27) **" Many does He adjudge by it erring and many by it He does guide"** For the same reason always who worship apparent form get deceived at trial of manifestation of the prediction and mostly these unfortunate are deprived ones from the sought after reality. Such are people who want that literally word to word of the prediction should manifest as they had understood. Whereas it does not happen at all. ("Azala-O-Aham" Roohani Khazain, Volume 3, Page 133-134)
30. **Sunnah** of Allah continues as such that people think in a different direction and God the Exalted enacts it in another and thus for many, a situation of trial develops. (Malfoozat, Vol 5, Page 2)

Mere Humble,

Ch. Ghulam Ahmed

May Allah forgive

Dated 22nd February 2010

Student Life

(A) In my early youth I saw [in a dream] that I was in a magnificent building, which was very clean and neat where people were talking about the Holy Prophet, may peace and blessings of Allah be upon him. I enquired from the people where the Holy Prophet^{sa} was and they pointed to a room in which I entered along with other persons. When I presented myself to Holy Prophet^{sa}, he was much pleased, and returned my greeting with a better greeting. I can still recall and can never forget his charm and beauty and the kind and affectionate look that he directed towards me. He won my heart with his love and the beauty and glory of his countenance. He asked me: 'O Ahmad, what are you holding in your right hand?' When I looked towards my right hand, I found that I had a book in my hand and I felt that I had written it myself. I answered him: 'O Messenger^{sa} of Allah, this is something I have written.' He enquired: 'What is the name of your book?' I was surprised and looked at the book a second time and felt that it resembled a book in my library, which was called *Qutbi*, so I answered him: 'O Messenger^{sa} of Allah, this book is called *Qutbi*.' He said: 'Show me your book *Qutbi*.' When the Holy Prophet^{sa} took it, it turned into a delicate and attractive fruit as soon as his blessed hand touched it. When the Holy Prophet^{sa} cut it as fruit is cut, pure honey began to flow out of it like pouring water. I perceived the wetness of honey on the right arm of the Holy Prophet, may peace and blessings of Allah be upon him, from his fingers to his elbow, which were dripping with honey. I also felt that the Holy Prophet, may peace and blessings of Allah be upon him, was showing me all this in order to make me wonder. Then it was conveyed to my heart that there was the dead body of a person lying outside the door who had been destined by Allah the Almighty to be brought to life by that fruit and that the Holy Prophet, may peace and blessings of Allah be upon him, was to bestow life upon him. When this thought passed through my mind I saw that the dead person had suddenly come to life and had come up to me running and stood behind me, but that he was in a weak condition as if he was hungry. Then the Holy Prophet, may peace and blessings of Allah be upon him, looked at me smiling and cut the fruit into several pieces and ate one of them himself and gave all the rest to me, while they were dripping with honey and said to me: 'O Ahmad, give one of the pieces to this person so that he might draw strength from it.' I gave him a piece and, like a greedy person, he started eating it immediately. I then saw that the chair in which the Holy Prophet, may peace and blessings of Allah be upon him, was sitting began to rise till it reached up to the ceiling and I noticed that the face of the Holy Prophet^{sa} began to shine as if reflecting rays of the sun and moon. I was watching his blessed countenance and my tears were flowing because of delight and ecstasy. Then I woke up and I was still weeping profusely. Allah the Almighty then put it in my mind that the dead person in my dream was Islam and that Allah the Almighty would revive it at my hands through the spiritual power of the Holy Prophet, may peace and blessings of Allah be upon him. You do not know that this time may well be near; so wait eagerly for it. In this dream the Holy Prophet, may peace and blessings of Allah be upon him, nurtured me with his blessed hands, through his holy words and his light and the gift of fruit [from his blessed garden]

(B) My humble self saw *Hadrat Khatamul-Anbiya'*, may peace and blessings of Allah be upon him, in a dream in 1864 or 1865⁵ in my early youth, when I was still pursuing my studies. In my dream I had in my hand a religious book which I felt was of my own authorship. Upon seeing the book, the Holy Prophet, may peace and blessings of Allah be upon him, enquired from me in Arabic: 'How have you named this book?' I submitted: 'I have named it *Qutbi*.' The interpretation of this name has now come to my mind on the publication of this well-publicised book [*Barahin-e-Ahmadiyyah*]⁶—that it is a book, which in its reasoning and arguments is firm and unshakeable like the polar star. Presenting the firmness of the contents of this book, I have issued a challenge and announced the award of a prize of 10,000 rupees [for anyone who might be able to refute it].

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[The time quoted here seems to be a rough estimate. This dream belongs to the early youth of the Promised Messiah^{as} when he was pursuing his studies, after which he stayed in Sialkot for some time. *Tiryaqul-Qulub*, page 57 \[which is quoted below under year 1862\], shows that the death of Raja Teja Singh, which occurred in 1862 as shown in *Tadhkira-e-Ru'asa'-e-Punjab*, happened when the Promised Messiah^{as} was in Sialkot. Thus, the dream was seen much earlier than 1864. Allah knows best. \[Mirza Bashir Ahmad\]](#)

In short, the Holy Prophet^{sa} took that book from me. The moment the blessed hands of the Holy Prophet^{sa} touched it, it became an attractive and lovely fruit resembling a guava, but as large as a watermelon. When the Holy Prophet^{sa} started cutting it into pieces to distribute it, it yielded so much honey that his blessed hand and forearm began to drip with it. Then a dead body that was lying outside the door came to life as a miracle of the Holy Prophet^{sa} and came and stood behind me. My humble self was standing before the Holy Prophet^{sa} as a supplicant stands before a ruler. The Holy Prophet^{sa} was occupying his chair in great glory and majesty, and with display of authority, as if he was a great champion.

To summarise, the Holy Prophet^{sa} handed over to me a piece of the fruit so that I might give it to the newly revived person and he bestowed upon me all the remaining pieces. I gave that one piece to the revived person, which he ate immediately. When he finished eating it, I noticed that the blessed chair of the Holy Prophet, may peace and blessings of Allah be upon him, had risen much higher and the countenance of the Holy Prophet, may peace and blessings of Allah be upon him, began to shine forth like the rays of the sun, which was an indication of the revival and progress of Islam. While watching this display of light I woke up. [Allah be praised for all this.]

[*Barahin-e-Ahmadiyyah*, part 3, pp. 248–249 sub-footnote 1, Ruhani Khaza'in, vol. 1, pp. 274–276 sub-footnote 1]

Comprehension and Exposition

Allah the Exalted has revealed the connotation of this vision on this humble one as such that the beneficence of the seal of the Prophets the Holy Prophet (SAW) and disposition of his graces is continuous till the day of the resurrection. At the turn of the fourteenth century when the need arose for rejuvenation of Ummah then Allah the Exalted exhibited the tiding of his spiritual graces in the shape of a lovely fruit resembling a guava but as big as a watermelon. The pieces of this fruit which was destined as a grace for fourteenth century its blessings; its effect on Ummah resulted in most refreshment and new spring. The other pieces Allah the Exalted put into the sack of Hadhrat **Masih-e-Maud** (AS) through the media of Holy Prophet (SAW). It manifested Hadhrat **Masih-e-Maud** (AS) is the seal of **Khulfa**, seal of the 'Aulia' (Saints) and **Mujadid** of the last Millennium and the spiritual son of the Messenger of Allah and in future the messengers for the Ummah of the Beneficent God will be manifestation of '**Al-Awal**' (The Holy Prophet (SAW) and also manifestors of '**Al-Akhir**' (Hadhrat **Masih-e-Maud** (AS)) and compared to the Jesus of Nazareth the Messiah of Mohammad (SAW) will have a spiritual son and dispensation of spiritual progeny because the beneficence of "Moosvi" dispensation ended up with Jesus of Nazareth but the period of **Mohammadi** beneficence shall continue till the day of resurrection. All praise is for Allah.

Thus at the turn of fifteenth century Allah the Exalted manifested this truthfulness and in accordance with His **sunnah** descended Hadhrat Mirza Rafi Ahmed for the rejuvenation of Ummah by gracing him with the title of **Ayub** and thus proved the reality of beneficence and ever greenness of the Garden of Ahmed. He was awarded the destined piece of the delicious spiritual fruit out of the sack of Hadhrat **Masih-e-Maud** (AS) in which the Holy Prophet (SAW) had deposited. God willing now it is destined like this that in future at the turn of each century the **Mujadadeen** will be graced to pick a piece of this fruit and will descend as Reformers in aid of the Hadhrat **Masih-e-Maud** (AS) as also there is a glad tiding in his revelation i.e. "**You will pass through different periods with different companions;**" (Tadhkira English, page 116) i.e. in this period of Ahmadiyyat in future centuries Allah the Exalted in aid of Hadhrat **Masih-e-Maud** (AS) will descend spiritual deputies and companions for reformation. So Be all Praise for Allah for this.

Serial # 2

About 1865

As Allah the Almighty knew that my opponents would wish for my early demise so that they might be able to proclaim that I had died early because I was false in my claims, He revealed to me aforetime:

تَمَانِينَ حَوْلًا أَوْ قَرِيبًا مِّنْ ذَلِكَ. أَوْ تَزِيدُ عَلَيْنِهِ سِنِينَ. وَتَرَى نَسْلًا بَعِيدًا

That is [Arabic] Your age will be eighty years—a few years less or some years more; and you will live long enough to witness your distant progeny.

Thirty-five years or so have passed since this revelation was vouchsafed.

[Arba'in, no. 3, first edition, pp. 29–30, Ruhani Khaza'in, vol. 17, pp. 418–419 and Appendix Tohfah Golarhviyyah, p. 19, Ruhani Khaza'in, vol. 17, p. 66]

Note: This commentary is based on original Tadhkira. Wherein minimum age described is two, four years less than eighty.

۱۸۶۵ (قریباً) ”چونکہ خدا تعالیٰ جانتا تھا کہ دشمن میری موت کی تمنا کریں گے تا یہ نتیجہ نکالیں کہ جھوٹا تھا تبھی جلد مر گیا اس لئے پہلے ہی سے اُس نے مجھے مخاطب کر کے فرمایا:-
تَمَانِينَ حَوْلًا أَوْ قَرِيبًا مِّنْ ذَلِكَ. أَوْ تَزِيدُ عَلَيْنِهِ سِنِينَ. وَتَرَى نَسْلًا بَعِيدًا
یعنی تیری عمر اسی برس کی ہوگی یاد و پار کم یا چند سال زیادہ اور تو اس قدر عمر پائے گا کہ ایک دور کی نسل کو دیکھ لے گا۔
اور یہ الہام قریباً پینتیس برس سے ہو چکا ہے۔“
(اربعین ۲ صفحہ ۲۴، ۳۰، ضمیر تحفہ گوڑویہ صفحہ ۱۹، طبع اول، رومانی خزائن جلد ۱۷ صفحہ ۶۶)

Comprehension and Exposition

For the above revelation Hadhrat Masih-e-Maud (AS) has himself explained it. It was expected that he will secure the age around eighty years or so; about two to four years less or a few years above (eighty); but he passed away at the age of seventy three years. This is according to Gregorian calendar. If taken into account according to Qamri (moon) calendar even then it comes to little more than seventy five years but does not exceed seventy six which was indicated as minimum in the revelation. Once Hadhrat Sahibza Mirza Rafi Ahmed Ayub-e-Ahmadiyyat said in a meeting that above revelation should be

pondered over because Hadhrrat **Masih-e-Maud** (AS) age was somewhat less than as indicated in this revelation. When this humble one pondered over it; I realized that God Willing the propounded age will be realized by some follower having resemblance with Hadhrrat **Masih-e-Maud** (AS). Hence Hadhrrat **Khalifa-tul-Maish II** (RA) secured the age of seventy six according to Gregorian calendar and the age of Hadhrrat **Ayub-e-Ahmadiyyat** Mirza Rafi Ahmed according to Gregorian calendar comes to seventy seven which in accordance with **Qamri** (moon) calendar exceeds seventy nine years. So all praise be for Allah.

This comprehension is like this if considered a few years less then eighty. There is another aspect that in future there may come another resemblance of Hadhrrat **Masih-e-Maud** (AS) who secures the age of a few years in excess of eighty and Allah knows best

Serial # 3

About 1881

About eighteen years ago, I informed some people from among Hindus and Muslims that: 'God has addressed me and has said:

إِنَّا نُبَشِّرُكَ بِغُلَامٍ حَسِينٍ

That is [Arabic] We give you good tidings that We will grant you a handsome son.'

I communicated this revelation to one Hafiz Nur Ahmad of Amritsar, who is alive and is one of my opponents in respect of my claim of being the Promised Messiah. I also communicated it to Sheikh Hamid 'Ali who used to stay with me and to two Hindus of Qadian, Sharampat and Malawamal, who used to visit me. Everyone wondered at this revelation since my wife had passed the age of childbearing twenty years earlier, and I did not have another wife. But Hafiz Nur Ahmad said: 'No wonder if God, through His power, should bestow a son.' About three years thereafter, I married into a noble family of Delhi and God bestowed upon me that son and three others.

[Tiryaqul-Qulub, p. 34, Ruhani Khaza'in, vol. 15, pp. 200–201]

Comprehension and Exposition

In my view this glad tiding of the bestowment of a handsome son to Hadhrrat **Masih-e-Maud** (AS) by Allah the Exalted is for the same son for whom the Holy Prophet (SAW) had given the glad tiding that **Masih-e-Maud** will marry and there will be a son for him. Hadhrrat **Masih-e-Maud** (AS) has also explained

like that in his book Muwahib-ar-Rahman, Roohani Khazain, Volume 19, Page 295 as compared to Masih of Nazareth the Messiah in Mohammadi dispensation has a son so that it stands proved that in Mohammadi Ummah the disposition of bestowment of graces of Messenger-hood shall continue. In view of God's sight whosoever achieves ascension and nearness to God and then descends for reformation of humans is a deserver of attention of all and for whom the angels serve and each & every particle of the universe gets attracted towards his handsomeness. So such a fortunate Holy Person becomes the graceful for all the universe. For such a pious person fundamentally Allah the Exalted had given tidings to Hadhrat Masih-e-Maud (AS) even before his appointment as a Messenger. In my view the predictions given in Green Announcement and even after that are branches of it. It was essential for this son of Hadhrat Masih-e-Maud (AS) that after achieving nearness to Allah he should descend from heavens in aid of Hadhrat Masih-e-Maud (AS). Concerning this matter with the kindness of Allah the Exalted when I pondered over the revelations concerning sons of Hadhrat Masih-e-Maud (AS) then I found the promise by Him which was revealed after the demise of his fourth son Sahibzada Mirza Mubarak Ahmed as such;

“We give you good news of a gentle son. He will descend in place of Mubarak” (English Tadhkira, Page 403)

Hence out of the whole progeny of Hazoor Hadhrat Masih-e-Maud (AS) I only found Ayub-e-Ahmadiyyat Hadhrat Sahibzada Mirza Rafi Ahmed as the confirmer of same who was bestowed the titles of Ayub and descended at the turn of fifteenth century. The words mentioned in his vision are as such. **“He is Ayub. From the Progeny of Ali and descended from heavens in aid of Masih-e-Maud.”** So all praise be for Allah.

Serial # 4

1883

On one occasion this humble one saw, in a dream, a tent set up for a great ruler or king where people's affairs were being determined. I felt that I was holding the office of Superintendent and was in charge of case records, many of which were lying about. Another person was acting as Assistant Superintendent under me. Suddenly an orderly came running in and said that the case of the Muslims has been called, be quick and produce the record.

This vision indicates that divine favour is directed towards the reform and progress of the Muslims. I feel certain that God Almighty will restore to the Muslims the strong faith, sincerity and trust which they have forgotten and will enrich many with His special blessings, for all blessings, manifest and hidden, are in His hand.

[Maktubat-e-Ahmadiyyah, vol. 1, pp. 19–20, Letter no. 14]

Comprehension and Exposition

In above dream there is reference to the mission assigned to Hadhrat *Masih-e-Maud* (AS) by Allah the Exalted. i.e. "He will revive the faith and will establish the law" and further in this task one deputy will assist him who has been called in revelation of Allah as "Zoj". Hence the detailed revelation which he received is as follows.

"He will revive the faith and will establish the law. O Adam dwell thou and your companion in the garden. O Mary dwell thou and your companion in the garden. O Ahmed dwell thou and your companion in the garden." (English Tadhkira, Page 46)

It means that through Hadhrat *Masih-e-Maud* (AS) and his deputy companion the glory of (Adam, Mary and Ahmad) shall specifically manifest. The mission which Allah the Exalted has committed to Hadhrat *Masih-e-Maud* (AS) and his companion i.e. revival of faith and establishment of law that will be fulfilled in spite of severe opposition; difficulties and by grace of Allah the Exalted. Allah the Exalted by His Grace has revealed the understanding of this matter as such that for revival of faith and establishment of law a period of two hundred years is required. As it was said to Hadhrat *Masih-e-Maud* (AS) that the fourteenth century (i.e. first century of last millennium) specifically and solely is his as is the revelation. **"Our Luck on Sunday"** (English Tadhkira, Page 298)

For the fifteenth century which is the second century of last Millennium period he was vouchsafed revelation **"Monday and the victory of Hunain"** (English Tadhkira, page 298) i.e. in the period of Mujadid of fifteenth century who is the companion of Hadhrat *Masih-e-Maud* (AS) God Willing a dominance comparable to victory of Hunain will be realized as in Arab Peninsula at the time of battle of Hunain a large number of people had embraced Islam. Allah the Exalted will raise a companion at the turn of each century as per His ancient Sunnah as per this revelation. **"You will pass through different periods with different companions"** (English Tadhkira, Page 116)

However the fourteenth and fifteenth centuries are the most important and there will be many difficulties, opposition faced from different directions. The present condition is this that Allah the Exalted in the fifteenth century for the revival of faith and establishment of law descended Hadhrat Mirza Rafi Ahmed (AS) his first companion in aid of the Hadhrat *Masih-e-Maud* (AS). He was severely opposed by the elders of the Jama'at of Hadhrat *Masih-e-Maud* (AS) and they have not accepted him so far. The current situation is this that the enemies of Hadhrat *Masih-e-Maud*'s (AS) education have occupied his garden but Allah the Exalted and His Messenger Hadhrat *Masih-e-Maud* (AS) and *Ayub-e-Ahmadiyyat* will certainly dominate and God willing after this period of trial passes this prediction of the Omnipotent Allah the Exalted will certainly be fulfilled. **"Monday and the victory of Hunain"** so the works of God can not be stopped by creatures. After that as Hadhrat *Masih-e-Maud* (AS) has predicted with revelation from God and which all people know; God willing after his advent within three hundred years Ahmadiyyat shall dominate all over the globe.

1883

يُحْيِي الدِّينَ وَيُقِيمُ الشَّرِيعَةَ

[Arabic] He will revive the faith and will establish the Law.

يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ -
يَا مَرْيَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ -
يَا أَحْمَدُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ -
نَفَخْتُ فِيكَ مِنْ لَدُنِّي رُوحَ الصِّدْقِ -

[Arabic] O Adam, O Maryam [Mary], O Ahmad dwell you and your companion in the *jannat*—that is, into attaining the means of true salvation. I have breathed into you the spirit of righteousness from Myself.

In this revelation the naming of the spiritual Adam has been explained. That is to say, as Adam_{as} was created without the intervention of means, in the same way the spirit is breathed into a spiritual Adam without the intervention of any visible means.

This breathing of the spirit in its true reality is confined to the Prophets_{as} and this bounty is bestowed upon particular individuals from among the Muslims on account of their complete submission to the Holy Prophet_{sa} and by way of inheritance from him.

[Barahin-e-Ahmadiyyah, part 4, pp. 496–497, Ruhani Khaza'in, vol. 1, pp. 590–591]

Comprehension and Exposition

Hadhrat Masih-e-Maud (AS) himself has expounded this revelation. In reality this revelation and the blessed dream mentioned in the number # 4 are of the same subject and complement each other.

1883

Then the revelation came:

قُلْ عِنْدِي مِنْ شَهَادَةٍ مِنْ اللَّهِ قَبْلَ أَنْ تَقُولُوا شَوْءٌ بِدُونِ - إِنَّ مَعِيَ رَبِّي سَيَهْدِينِي - رَبِّهِ الْغَيْبِ
وَأَنْحَرِ مِنَ السَّمَاءِ - رَبِّ السَّجْنِ أَحْسَبُ أَنَّي وَمَا يَذْهَبُونَ نِيَّتِي إِلَيْهِ - رَبِّ نَجِّنِي
مِنْ غَمِّي - إِيَّاكَ رَبِّ لِمَا سَبَقْتَنِي - كَرَمًا تَوَارَاكَ وَرُحْمًا تَارِحَ -

[Arabic] Say: I have with me proof from Allah, then will you not believe?

This refers to the support and help of God, His revelation comprising matters of the unseen and prophecies with regard to the future, acceptance of prayer, revelation in various languages, and revelation of points of wisdom and divine truths. All this is divine testimony, which it is the duty of everyone who possesses faith to accept.

The [translation] of the remaining revelations is:

[Arabic] Indeed my Lord is with me. He will show me the way. O my Lord! forgive my sins and show mercy from heaven. Our Lord is [‘Aji] (The meaning of this has not been disclosed as yet). O my Lord, prison is more attractive to me than that the unworthy things towards which they invite me. O my Lord deliver me from my anxiety. [Hebrew] O my Lord! O my Lord! Why have You forsaken me? [Persian] Your bounties have made us daring.

All these are mysteries which apply to their proper times, which are in the knowledge of the All-Knowing.

[Barahin-e-Ahmadiyyah, part 4, pp. 555–556 sub-footnote 4, Ruhani Khaza’in, vol. 1, pp. 662–664 sub-footnote 4]

Comprehension and Exposition

The above revelation and as per its exposition by Hadhrat *Masih-e-Maud* (AS) he deserves it first for the same in general. However as it is the *Sunnah* of Allah the Exalted that for apparent manifestation some of the predictions are fulfilled through some nearest deputy or resembling sharer. Since in the mission of Hadhrat *Masih-e-Maud* (AS) there is certainly indication of a deputy companion so the nearest possibility is that it be manifested apparently through him. Allah the Exalted has revealed to this humble one that this revelation concerns *Ayub-e-Ahmadiyyat* Hadhrat Mirza Rafi Ahmed the deputy companion of Hadhrat *Masih-e-Maud* (AS) who has resemblance with *Ayub* (AS), *Yousuf* (AS), *Jesus* (AS)

and Moses (AS) etc. This statement that your bounties have made me daring indicates when people of Nizam will come to know the reality then like the brothers of Yousuf (AS) they will admit in the court of Allah that they disrespectfully opposed and untruthfully tormented this beloved of God. Whereas He granted him superiority over them.

Serial # 7

October 22, 1883

Today while my humble self was correcting proofs I was handed a few sheets of paper in a vision. They bore the inscription:

فتح کا نق رہ بجے

[Urdu] Let the drums of victory beat.

Then a person showed me a picture on the other side of the sheets and said:

دیکھو کیا کہتی ہے تصویر تمہاری

[Urdu] Take a look. What does your picture say?

When I looked, it was indeed the picture of my humble self, in green attire. The picture was very majestic like that of a victorious commander laced with armaments. On the right and left of the picture were inscribed the words:

حجتہ اللہ القادر و سلطان احمد مختار

[Arabic] The instrument of Allah the All- Powerful and [Persian] Vicegerent—with royal authority—of Ahmad the Chosen [Prophet of God].

This is Monday, Dhul-Hajj 19, 1300 AH, October 22, 1883 CE, Katak 6, 1940 [Bikrami].

[Barahin-e-Ahmadiyyah, part 4, pp. 515–516 sub-footnote 3, Ruhani Khaza'in, vol. 1, p. 615 sub-footnote 3]

Comprehension and Exposition

In this vision Syedna Hadhrat **Masih-e-Maud** (AS) has been given the glad tidings that his resemblance and spiritual Khalifa to whom Allah the Exalted will descend enjoys a high rank and glory. This humble one has interpreted it like this on this basis that Syedna Hadhrat **Masih-e-Maud** (AS) has said that “The picture is the Khalifa of the original form of a thing i.e. successor” (“Haqiqatul Wahi” Roohani Khazain, Volume 22, Page 27). Renowned interpreter of dreams Ibrahim Kirmani has also given the interpretation that if one’s picture is seen as glorious then it means that all people will desert him and will be cruel to him.

Allah the Exalted made it evident to this humble one that **Ayub-e-Ahmadiyyat Hadhrat Mirza Rafi Ahmed** is the image of **Hadhrat Masih-e-Maud** (AS). He also confirmed to me that Allah the Exalted has also told him so.

This vision of **Hadhrat Masih-e-Maud** (AS) since also had an unpleasant aspect hence manifested in this way also and his spiritual son and resemblance was opposed very much and almost everybody deserted him except a few as Allah Willed and during his life his opposers treated him with cruelty and non appreciation. We seek protection of Allah. Anyway ultimately God Willing victory is destined for him.

Serial # 8

February 12, 1884

Perhaps two days ago I again received the revelation:

يَا يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ - خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا سِيرَتَهَا الْأُولَى -

This last part has been revealed to me previously also.

[Maktubat-e-Ahmadiyyah, vol. 1, p. 74, Letter dated February 15, 1884, addressed to Mir ‘Abbas ‘Ali]

[Arabic] O Yahya [John] hold fast to this Book. Hold fast to it and be not afraid. We shall restore to it its original qualities.

Comprehension and Exposition

In the Wahee/Revelation of Allah **Hadhrat Masih-e-Maud** (AS) has been given the names of all Prophets and he is reflection of all of them. Thus he has been given the name of Yahya also. He has also been given the tiding that a pious and purified son by the name of Yahya will be granted to him by Allah the Exalted. (English Tadhkira – Page 405) The detailed revelation is as follows:

November 6–7, 1907

Translation: [Arabic] I give you glad tiding of a pure and righteous son. Lord, bestow on me pure progeny. I give you good news of a son whose name will be Yahya (It seems that this means: one who will live long.) You will see How Allah will deal with your opponents who are devising plans to destroy you. Allah shall seize them and this servant of God will alone survive; none else shall survive to compete with him. Truth has come and falsehood has vanished away, that is, will vanish. [Urdu] Death of someone is near. Allah will bear all burdens (The import of this is still not clear, Allah is All Powerful; He might reveal the details later). He who serves you, has performed a deed as if he had served the whole of mankind and he who hurts you, does something that hurts the whole of mankind. (English Tadhkira, Page 405)

Allah the Exalted has revealed the connotation of these two sets of revelations as such that the prediction concerning Yahya is the complementary addendum and exposition of that prediction which Allah the Exalted vouchsafed through revelation. The same is hereunder

“We give you good news of a gentle son. He will descend in place of Mubarak”
(English Tadhkira, page 403)

Hence the one who was to descend in place of Mubarak and the one with the title of Yahya are one being. Here in this prediction it is latent that this pious son will be opposed extremely and efforts will be made to wipe out his name and sign as his enemies are called the people of elephant.

In my view this prediction applies to *Ayub-e-Ahmadiyyat* Hadhrat Mirza Rafi Ahmed who came cross situation like Hadhrat Yousuf (AS), Hadhrat Ayub (AS) and Hadhrat Masih (AS). In these extreme difficulties and problems he stuck resolutely to righteousness and by following the teaching of Holy Quran exhibited extreme steadfastness and accepted all difficulties willingly and wholeheartedly and his enemies and designers met failure. In this revelation there is also this tiding that Allah the Exalted has taken upon Himself the responsibility to absolve him from all accusations and to cause him to prevail over his enemies and this action by Grace of Allah the Exalted is going on. God Willing on its destined time the Jama'at will recognize him and the honor and respect which he had before the trial he will be bestowed back. This is the meaning as Allah Said. **“We shall restore to its original qualities”** Same way the staff of Hadhrat Moses after turning into a snake had become staff again. Insha'Allah.

Serial # 9

1885

(A) About fourteen years ago I saw in a dream that my wife had given birth to a fourth son and three were already present. I also saw in the dream that the 'aqiqah of this fourth son was performed on Monday. When I saw this dream I had no son—not a single one—[from this wife] and yet I saw in my dream that I had four sons from this wife who were present before me and that the 'aqiqah of the youngest was performed on Monday.

When this son, Mubarak Ahmad, was born this dream had escaped my memory and Sunday was fixed for his 'aqiqah. But by God's design it rained so much that the 'aqiqah could not be performed that day and was per force postponed to Monday. Then I recalled that fourteen years earlier I had seen a dream that a fourth son would be born to me and his 'aqiqah would be performed on Monday. All the anxiety was then turned into joy observing how God Almighty had fulfilled His own word. We were working very hard to perform the 'aqiqah on Sunday but could not do any thing and the 'aqiqah was performed on Monday. This was a grand prophecy that four sons would be born during the period of fourteen years and the 'aqiqah of the fourth would be performed on Monday. A person would not know that he would have four sons, all of which would remain alive. These are the doings of God. It is a pity that our people see these Signs and shut their eyes to them.

[Maktubat-e-Ahmadiyyah, vol. 5, part 1, pp. 26–27, Letter dated June 27, 1899, addressed to Seth 'AbdurRahman of Madras]

(B) Fourteen years ago I had seen in a dream that I would have four sons and that the 'aqiqah of the fourth would be performed on a Monday.

[Letter dated June 26, 1899 addressed to Dr. Khalifah Rashid-ud-Din]

1886

About four months ago it was conveyed to this humble one that a son *Qawiyut-Taqat* [physically and spiritually strong], *Kamiluz-Zahiri wal Batin* [perfect in his manifest and hidden powers], will be bestowed upon me whose name will be Bashir. Up to now my own impression was that possibly that blessed son will be born of my present wife. Now I am receiving frequent revelations to the effect that I will soon have to marry again and that it has been divinely determined that a pious and good-natured wife will be bestowed upon me who will bear children. What is surprising is that when this revelation was received I was bestowed in a vision four fruits, three of them mangoes but one of them very large of green colour which did not resemble any of the fruits of this world. I conceive, though this is not yet confirmed by revelation, that the fruit which is not of the fruits of this world is the promised blessed son for there is no doubt that the interpretation of fruit is children. As there has been good news of a pious wife and

simultaneously four fruits have been bestowed in a vision, one of which is of a special kind, my mind is inclined to this interpretation. **وَإِنَّ اللَّهَ أَعْلَمُ بِالصَّوَابِ** [But Allah knows best.]

[Maktubat-e-Ahmadiyyah, vol. 5, no. 2, pp. 5–6, Letter dated June 8, 1886, addressed to Hadrat Khalifatul Masih I^{ra}]

Comprehension and Exposition

Allah the Exalted has revealed the reality of above dreams as such that all these visions and some others are all supplements to the first revelation and which I have described in number # 3 above. i.e. **We give thee the good tidings of a handsome son.** The tiding of the birth of the fourth son Sahibzada Mirza Mubarak Ahmed was given before all the children which pointed out that fourth son in the sight of Allah the Exalted will be the most special of all. In the dream it was also described that he will not be the fruit of this world i.e. he will be fruit of Jannah. Hadhrat *Masih-e-Maud* (AS) says that Appointees and Messengers are the fruit of Jannah (Roohani Khazain, volume 18, Page 174). So the connotation of these above two visions is this that these point out to the spiritual capabilities of the fourth son that by Grace of Allah the Exalted will be of Messengers. Since there was no requirement of this Holy Person immediately after Hadhrat *Masih-e-Maud* (AS) therefore Allah the Exalted caused him to die and gave a fresh tiding that he will descend one son as a replacement of Mubarak i.e. raise a person from his progeny. So all praise be for Allah that it happened like this and the Noble Master descended Hadhrat Mirza Rafi Ahmed Sahib by awarding him the title of *Ayub* at the turn of the fifteenth century in 1386 Hijra as he intimated to me in one of his letters that he has been awarded the title of *Ayub* and that he has been descended in aid of the *Masih-e-Maud*. (Maktoobat *Ayub-e-Ahmadiyyat*, Number 58)

Though the spiritual birth of Hadhrat *Ayub-e-Ahmadiyyat* had taken place in 1386 near the end of 14th century and start of 15th century which was the 2nd century of the last Millennium period and it was Monday as is Hadhrat *Masih-e-Maud*'s (AS) revelation for his own self **"Our luck on Sunday"** i.e. is 1st century of the last Millennium as already propounded at serial # 4. The Jama'at did not recognize him (Mirza Rafi Ahmed) and the "*Aqeeqa*" which is a celebration of enjoyment and "Eid" got delayed as mentioned in the dream meaning that as per plan of Allah the Exalted it was destined that Hadhrat *Ayub-e-Ahmadiyyat* be tried extensively and the Jama'at also.

Thus up to i.e. 1430 Hijra the '*Aqeeqa*' has not taken place. God Willing now the time has reached that Allah the Exalted on Monday i.e. in fifteenth century when a little more than a fourth of the same has elapsed may cause it to happen through His perfect power by removing all obstacles and hindrances and by Himself cause circumstances for happiness and enjoyment and this is not beyond the Power of Allah.

Serial # 10

1890

To me also, God Almighty has given the good news:

موت کے بعد میں پھر تجھے حیات بخشوں گا

[Urdu] I shall again bestow life on you after your death.

And said that:

جو لوگ خدا تعالیٰ کے مقرب ہیں وہ مرنے کے بعد پھر زندہ ہو جایا کرتے ہیں۔

[Urdu] Those who are close to God the Almighty, come to life again after their death.

And said that:

میں اپنی چمکار دکھلاؤں گا اور اپنی قدرت نمائی سے تجھے اٹھاؤں گا۔

[Urdu] I shall display My flash and shall exalt you through a demonstration of My power.

This [promise of] my second life indicates rejuvenation of my objectives.

[Fat-he Islam, p. 26 footnote, Ruhani Khaza'in, vol. 3, p. 16 footnote]

Comprehension and Exposition

Here Allah the Exalted through this revelation has manifested His ancient Sunnah that in order to complete the mission of His very special near ones after their death by purifying some of their followers continues descending them in aid of their dispensation and to which Syedna Hadhrat Masih-e-Maud (AS) has designated "Quadrat-e-Sania" (Second Manifestation). Hence in aid of him in fifteenth century Allah the Exalted descended Hadhrat Ayub-e-Ahmadiyyat Mirza Rafi Ahmed. And for him also gave the good news of support and succor after his death as per the dream published in Khalid November 1966 that after death he was revived. Hence this dispensation after dispensation will continue by grace of God till the mission of Hadhrat Masih-e-Maud (AS) is realized.

Serial # 11

1891

God Almighty has conveyed to me through a sure and certain prophecy that out of my progeny there will be one who will resemble Jesus in many respects. He will descend from heaven and will straighten out the way of the dwellers upon earth. He will set free those who are held in bondage and deliver those who are imprisoned in the chains of doubt.

فرزند و بلند گرامی آرجمند - مظهر الحق و العلاء - كَانَّ اللهُ نَزَلَ مِنَ السَّمَاءِ -

[Persian] Son, delight of the heart, high ranking, noble.

[Arabic] A manifestation of the True and the High as if Allah had descended from heaven.

[Izala-e-Auham, pp. 155–156, Ruhani Khaza'in, vol. 3, p. 180]

Comprehension and Exposition

This prediction by grace of Allah the Exalted stands fulfilled and confirmer of it is Hadhrat Sahibzada Mirza Rafi Ahmed. In 1965 when he was of about thirty seven years age, he received the revelation in Quranic words as follows:

”جَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا“

This revelation was first vouchsafed to Hadhrat Masih of Nazareth as mentioned in Holy Quran and after him to Hadhrat Masih-e-Maud (AS) and thereafter to Hadhrat Mirza Rafi Ahmed as it manifested his resemblance with Hadhrat Masih (AS). Although Allah the Exalted awarded him the title of Ayub in a dream and Ayubian resemblance is confirmed but he has also resemblance with Hadhrat Masih (AS). Hence during the years 35-39 of his age when he was Saddar Khuddam-ul-Ahmadiyya and Hadhrat Khalifa-tul-Masih II (RA) was sick he rendered an extraordinary service of Hadhrat Masih-e-Maud (AS). He went place to place and pronounced the proof of living and green Ahmadiyyat a sect of Islam and breathed a new spirit in the youth and developed a determination of preferring Deen over the world. The Jama'at members were attracted towards him lovingly. In these years due to his pious personality there developed attention of establishment of rule of law exactly in the same manner as in the time of Hadhrat Masih (AS) of Nazareth, people were attracted and received beneficence from him but when the time of trial came then his companions could not stand with him and scattered away. In the same manner when in 1965 time for electing the III Khalifa came then Majlis (Electoral College) instead of

electing him preferred Mirza Nasir Ahmed and after that the “Nizam” i.e. administration set up made life difficult for this resemblance of Masih of Nazareth and the general public slowly and gradually started detaching from him due to the fear created by Nizam and also to secure favors which were granted due to posing enmity with him. Thus in his life all these periods came similarly which had come on Hadhrat Masih (AS) and Hadhrat Yousuf (AS) and in this trial period he passed away; but for the completion of his mission which actually is the mission of Hadhrat Masih-e-Maud (AS) Allah the Exalted as per His promise latently and kindly caused support for him and God willing now that time is reaching near that the Jama’at of Hadhrat Masih-e-Maud (AS) be informed of his rank and glory and people get beneficence from that spiritual food i.e. commentary on the Holy Quran which freshly was taught to him by Allah and written by him to meet current requirements of this age and from which people remain uninformed.

Actually it was destined like that at first people will not recognize him because they will lack the potentiality and later at sometime or later progeny possessing good luck and potentiality to absorb this light and secure beneficence; then they will accept him and have faith in him. In this regard there is an evident vision of Hadhrat Masih-e-Maud (AS) as follows :

July 11, 1887

I saw in my dream today that Hadrat ‘Isa [Jesus], on whom be peace, had come to our house. I thought to myself: What shall we offer him for refreshment, for the mangoes have spoiled; but then suddenly other mangoes became available from the unseen. Allah knows best what its interpretation is.

[Maktubat-e-Ahmadiyyah, vol. 5, no. 3, p. 42, Letter dated July 11, 1887, addressed to Chaudhary Rustam ‘Ali]
[Tadhkira English, Page 94]

The above described vision refers to that condition which came across in June 1982 at the time of election of the fourth Khalifa and with common member of Jama’at the potentiality of recognition was found missing and they could not recognize him. This is the interpretation that a resemblance of Hadhrat Masih (AS) who was to be descend in the Jama’at and as was predicted about it that Jama’at will not recognize him at first instance but later on they will secure the felicity to accept him. May Allah the Omnipotent bring that day sooner. **Ameen!**