

*April 10, 1902*

Early this morning I received the revelation:

دلہمے بلرز دیو یاد آورم ۽ مناجاتِ شوریدہ اندر روم

[Persian] My heart is troubled when I recall the supplications of a distressed one in the Sanctuary.

### Comprehension and Commentary

The compiler of Tadhkira has commented upon the above revelation possibly as such that Hadhrat Pir Munshi Jaan Mohammad performed Haj in 1902 on behalf of Hadhrat **Masih-e-Maud** (AS) and during it the prayers and supplications he submitted in the court of Allah; this is indication of the same. This is a nice exposition and first of all this should come to mind that it relates to the humble and painful supplications of Hadhrat **Masih-e-Maud** (AS) which caused the throne of God to stir as is spoken in common language. Here in it is an assurance from the Noble Lord about the acceptance of supplications and protection by Him. To me the Noble Lord due to His grace has further exposed its interpretation as such that in this revelation therein is description of the condition of the spiritual son of Hadhrat **Masih-e-Maud** (AS). Hadhrat Mirza Rafi Ahmad which was prevalent upon him when he personally performed Haj in 1967. Prior to it in the beginning of 1966 Allah the Exalted had descended him from heaven by granting him the title of **Ayub** in aid of **Masih-e-Maud** (AS). On him afflictions were prevalent and severe trial like Hadhrat **Ayub** (AS) had begun. He personally proceeded for Hajj and supplicated there in the language of Hadhrat **Masih-e-Maud** (AS) and also some of his prayers in accordance with the time in a distressed and fervent manner. On one side this mission in aid of Hadhrat **Masih-e-Maud** (AS) was bestowed to him by Allah the Exalted and on the other side his enemies and the envious were in control of him. It is difficult to imagine this condition. There he saw a warning dream in Medina the Enlightened which was repetition of the above revelation. Hence it happened like that and he wrote to me in subsequent years which expressed the same condition of heart as expressed in this revelation. However as Hadhrat **Masih-e-Maud** (AS) has

explained the word  (Har'm) means the one whose protection Allah the Exalted has made it incumbent upon himself. Hence Allah the Exalted protected the resemblance of Hadhrat **Masih-e-Maud** (AS) Mirza Rafi Ahmad as such. He is providing succor and support to his mission even after his demise. So all praise be for Allah and He knows best.

May 1902

During an attack of severe pain,<sup>613</sup> the Promised Messiah<sup>[as]</sup> received the revelation:

أَلْيَوْمَ يَوْمَ عِيدٍ - كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ - اے میرے سرقادر خدا اس پیالہ کو ٹال دے۔  
خدا غمگین ہے۔ يُعْظِمُكَ الْمَلَائِكَةُ -

[Arabic] [Today is the day of 1d. Everyday, He demonstrates a new dignity.]

[Urdu] O my Powerful God, take away this cup. God is sorrowful.

[Arabic] [The angels show you reverence.]

[al-Hakam, vol. 6, no. 19, May 24, 1902 p. 1]

### Comprehension and Commentary

The collection of above revelations in this humble one's view was fulfilled in the Holy Person of Hadhrat Mirza Rafi Ahmad Sahib, the spiritual son of Hadhrat *Masih-e-Maud* (AS) and who according to his predictions is the Moon of the Prophets and resemblance of *Masih* (AS). "Al-Yom" "The Day" here means the 15<sup>th</sup> century in which the light of Hadhrat *Masih-e-Maud* (AS) descended again and this time Hadhrat *Masih-e-Maud*'s (AS) resemblance passed through somewhat different circumstances and even his own family and the Jama'at could not recognize him. However there is no doubt that in different periods the attributes of Allah the Exalted manifest differently. This time the splendor of God exhibited over Hadhrat (Moon of Prophets) and *Ayub-e-Ahmadiyyat* was severely afflicted and tried and such a situation prevailed from 1965 onwards increasing day by day culminated to resemble that which Hadhrat *Masih* (AS) had to face prior to incident of the cross and he prayed. "O my powerful God take away this cup". This was a condition of distress and restlessness. The same situation prevailed upon Hadhrat *Ayub-e-Ahmadiyyat* the *Masih-e-Maud* the Second. God is sorrowful; and my heart is troubled when I recall the supplications of a distressed one in the sanctuary; as explained in serial # 51 above.

So the connotation is this that Allah the Exalted is not pleased to put His beloved ones' into troubles; rather His feelings can be expressed like a mother. But in the view of Allah the Exalted such a trial is essential so that His Deen and that of His messenger's high glory and high position and high morality be proved by way of argument and he enjoys a lasting life. The last revelation "the angles show you reverence" means that even the angels express the greatness of Hadhrat *Masih-e-Maud* (AS) and his spiritual son Mirza Rafi Ahmad i.e. they are amazed at their performance and Allah knows best.

Serial # 53

October 30, 1902

(A) نتیجہ خلاف مراد ہو آیا نکلا

[Urdu] The result was, or turned out to be, contrary to expectations.

I do not exactly recall the last word and also, I do not know what it refers to.

[al-Badr, vol. 1, no. 2, November 7, 1902, p. 16]

(B) نتیجہ خلاف امید ہے

[Urdu] The result is contrary to what was desired.

[al-Hakam, vol. 6, no. 40, November 10, 1902, p. 11]

### Comprehension and Commentary

The above revelation is among the unclear ones and it is difficult to connote certainly and it can be applied to various incidents. For example with reference to Jama'at Ahmadiyya the inclusion of Qadian in India at the time of sub-continent division was an unexpected and undesired incident. Likewise in 1974 the declaration of minority for Jama'at Ahmadiyya by National Assembly of Pakistan can also be said to be an unexpected and undesired incident. Further it can be applied to other happenings. The meanings exposed by Allah the Exalted on this humble one are these that in 1965 when the Khalifa apparent III was elected the result which emerged as a result of voting in the electoral college was undesired and unexpected by the majority of about 70% of general believers because these people wanted Hadhrat Mirza Rafi Ahmad as Khalifa as they were much impressed by him. And Allah knows best

Serial # 54

December 19, 1902

*al-Badr* reports that: the Promised Messiah<sup>[as]</sup> went back after performing the *Maghrib* and '*Isha*' prayers, but then came back. He then related his three dreams which he had seen one after the other:

(First) A person gave me one rupee and five dried dates in the dream.

Thereafter in a light slumber I was shown a page of *Tiryaqul-Qulub* on which was written:

عَلَى شُكْرِ الْمَصَائِبِ      هَذِهِ صِلَةٌ عَلَى شُكْرِ الْمَصَائِبِ      Which means that [Arabic] a rupee and the dried dates were the reward for being grateful in the face of misfortunes.

The third time I was shown some pages which bore some writing about my sons which I do not now recall.

[al-Badr, vol. 1, no. 9 December 26, 1902, p. 69]

## December 21, 1902

*al-Hakam* reports that:

On the night between December 21 and 22 which was the first night of the last ten nights of Ramadan, the Promised Messiah<sub>[as]</sub> received the revelation:

يَأْتِي عَلَيْكَ زَمَنٌ كَمِثْلِ زَمَنِ مُوسَى

[Arabic] A time is coming for you which will be like the time of Moses.

The Promised Messiah<sub>[as]</sub> said: I have not received this revelation before during this period of twenty-four or twenty-five years even though I have been given the name Musa [Moses] several times in the revelation.

[al-Hakam, vol. 6, no. 46, December 24, 1902, pp. 11–12 and al-Badr, vol. 1, no. 9, December 26, 1902, p. 71]

## December 22, 1902

إِنَّهُ كَرِيمٌ تَمْشِي أَمَامَكَ وَعَادِي مَنْ عَادَى

[Arabic] He is the Benevolent. He walks in front of you and becomes the enemy of one who is your enemy.

The Promised Messiah<sub>[as]</sub> said: This appears to be the sequel of the revelation received yesterday:

يَأْتِي عَلَيْكَ زَمَنٌ كَمِثْلِ زَمَنِ مُوسَى

Where one revelations rhymes with another, even if they are separated from each other by as

much as ten days, I feel that they must be connected with each other. Here موسى [Musa] rhymes with عَادَى [‘Ada]. Also the Torah has something like it that God said to Musa<sub>as</sub>: Walk and I shall walk in front of you.

[al-Badr, vol. 1, no. 10, January 2, 1903, p. 76 and al-Badr, vol. 1, no. 9, December 26, 1902, p. 71 and al-Hakam, vol. 6, no. 46, December 24, 1902, pp. 13–14]

## Comprehension and Commentary

54 – A

In the above vision dated 19<sup>th</sup> December 1902 described above this connotes, in this humble one's view, that it concerns the progeny of Hadhrat **Masih-e-Maud** (AS) as described by five dried dates. i.e. three sons Hadhrat Mirza Bashir-uddin Mahmood Ahmad, Hadhrat Mirza Bashir Ahmad, Hadhrat Mirza Sharif Ahmad and two daughters Hadhrat Nawab Mubaraka Begum Sahiba and Hadhrat Nawab Amul Hafeed Begum Sahiba. All these five by the grace of Allah secured long life; so these five form a **"set"**. And the **rupee** which was shown its connotation and interpretation in my view comes to the fourth son Mirza Mubarak Ahmad whose name in revelation is also **"Daulat Ahmad"** meaning the wealth of Ahmad; who as per will of God expired in childhood and in his place Allah the Exalted promised replacement which I have described earlier in previous expositions that he is Hadhrat Mirza Rafi Ahmad. He is **"Ruppee"** and confirmer of the revelation **"Daulat Ahmad"** because he descended by bringing again the spiritual wealth of Hadhrat **Masih-e-Maud** (AS) in this world. So all praise be for Allah.

54-B

The revelations dated 21 Dec and 22<sup>nd</sup> Dec 1902 connote that in future centuries there will descend a resemblance of Hadhrat **Masih-e-Maud** (AS) who is also called as **Moosa** and will be his companion and deputy of that century. Hadhrat **Ayub-e-Ahmadiyyat** has also been called **Moosa** in his vision and revelation by Allah the Exalted. However it seems destined like this that in future the Jama'at of Hadhrat **Masih-e-Maud** (AS) who at present has been wickedly encircled and prevailed upon like Bani –Israel **God willing** will secure deliverance under the guidance of a resemblance of **Moosa** at its destined time as is mentioned in the vision of Hadhrat **Masih-e-Maud** (AS) that he is standing at the bank of river Nile and Pharaoh is chasing with his armies and there is a promise to save him and his Jama'at by Allah the Exalted.

Hadhrat **Ayub-e-Ahmadiyyat** who is also resemblance of **Moosa**, Allah the Exalted gave the same promise to him. One month prior to his demise he told this humble one that all those promises which Allah the Exalted made with him will be fulfilled with His grace through some of his followers and this is not impossible for Allah and He knows best.

### Serial # 55

**December 23, 1902**

*al-Badr* reports that:

Before *Fajr* Prayer the Promised Messiah[as] narrated the following dream: I was in some place outside Qadian and wished to return to Qadian. There were one or two persons with me and someone said: The road is closed as there is a surging ocean in between. Then I noticed that it was really not a river but a vast ocean which moved sinuously like a serpent. We turned back thinking that there was no way of proceeding forward as the way was terrifying.

[*al-Badr*, vol. 1, no. 10, January, 2, 1903, p. 76]

## Comprehension and Commentary

In the above vision of Hadhrat **Masih-e-Maud** (AS) he saw that he is at some other place and wants to come to Qadian. In the view of this humble one it means that his spiritual son and resemblance will apparently face many hindrances. To come to Qadian in a vision means success and victory which is destined for the resemblance of Hadhrat **Masih-e-Maud** (AS) but in the way there will be plenty of opposition. In view of this humble one, the mischief that took place at the time of election of 4<sup>th</sup> Khalifa that was based on a Typhoon of ill manners, bad opinions and deception which affected the members of Jama'at and their enmity reached to its maximum with Mirza Rafi Ahmad and during this period only a few remained with the resemblance of Hadhrat **Masih-e-Maud** (AS) **Ayub-e-Ahmadiyyat**. Rather he was isolated as described above and at that time apparent victory could not be secured and for the Will and pleasure of God he was determined for further patience and this condition remained as such till his demise. And Allah knows best

### Serial # 56

*December 24, 1902*

إِنِّي صَادِقٌ صَادِقٌ وَسَيَشْهَدُ اللَّهُ لِي.

**Translation: [Arabic] I am truthful, truthful; and soon will Allah bear witness for me.**

[al-Hakam, vol. 6, no. 46, December 24, 1902, p. 14 and al-Badr, vol. 1, no. 10, January 2, 1903, pp. 77-78 and Announcement January 1, 1903, Majmu'ah Ishtiharat, vol. 3, p. 483]

## Comprehension and Commentary

This revelation of Hadhrat **Masih-e-Maud** (AS) was vouchsafed in 1902. When almost 22 years had passed since his claim and by that time many a witnesses & signs had manifested in confirmation and support of him. Since the time of Hadhrat **Masih-e-Maud** (AS) as **Mujadid** of Last Millennium is up to the day of resurrection therefore his dispensation **God Willing** shall continue till the last day of this world. In view of this humble one, this revelation means that the resemblance of Hadhrat **Masih-e-Maud** (AS) will face extreme opposition from his opposers and enemies but this man of God with high resolve will stick to truthfulness in a grand way and Allah the Exalted by providing matchless confirmation to his truthfulness shortly will support the truth. Thus the period of denial with regards to Hadhrat **Ayub-e-Ahmadiyyat** the spiritual son of Hadhrat **Masih-e-Maud** (AS) Mirza Rafi Ahmad has manifested evidently and the pleasant view that He will confirm his truthfulness in an unprecedented way. Its start has begun and by grace of Almighty Allah the Exalted this mission with His support will be fulfilled in a miraculous way.

January 1, 1903

I was first shown in a light dream, which resembled a vision, that I was wearing a grand robe and my face was shining. Then the state of vision changed into revelation.

The words of divine revelation, some of which were before the vision and some after it, are as follows:

يُبْدِي لَكَ الرَّحْمَانُ شَيْئًا - آتَى أَمْرًا لِلَّهِ فَلَا تَسْتَعْجِلْهُ - بِشَارَةٌ تَلْقَاهَا النَّبِيُّونَ -

**Translation: [Arabic] God, Who is Gracious, will manifest something<sup>651</sup> to manifest your truth. The decree of Allah is coming, do not hasten. This is a glad tiding which is conveyed to Prophets.**

[al-Badr, vol. 1, no. 11, January 9, 1903, p. 85 and al-Hakam, vol. 7, no. 1, January 10, 1903, p. 1]

It was 5 a.m. on January 1, 1903, Shawwal 1, 1320 AH and it was the day of the 1d [Festival of the breaking of the Fast], when God conveyed this good news to me.

[Announcement January 1, 1903, al-Hakam, vol. 7, no. 1, January 10, 1903, p. 1, Majmu'ah Ishtiharat, vol. 3, p. 483]

The Promised Messiah<sup>as</sup> said: The word **شَيْءٌ** indicates something of great importance. This is why God Almighty has kept it hidden. There is an indication of greatness in hiding something as it is said in the

Holy Qur'an concerning the bounties of Paradise:

\*فَلَا تَحْكُمُوا نَفْسًا مَّا أَخْفَى لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ -

\* When food is brought to the table it is also covered up. This is part of the honour done to food. Therefore, this is not a small matter.

\*No soul knows what joy of the eyes is kept hidden for them. (al-Sajdah, 32:18)

[al-Hakam, vol. 7, no. 1, January, 10, 1903, p. 2]

## Comprehension and Commentary

In the vision and revelation above there is tiding for Hadhrat Masih-e-Maud (AS) for support and succor which is based on the attributes of Beneficence of Allah the Exalted. When this humble one pondered over the visions and revelations of Hadhrat Masih-e-Maud (AS) then first of all my attention was drawn towards this that for him in order to accomplish his mission there is a tiding for a "Zoj" i.e. companion who will be descended by Allah because of His attribute of Beneficence and he will arrive at the required time and need. Allah the Exalted due to His grace descended Hadhrat Mirza Rafi Ahmad Ayub-e-Ahmadiyyat; Mansoor Ahmadiyyat as I have described at various places in the commentary. And herein this tiding that in order to prove the truthfulness of the companion of Hadhrat Masih-e-Maud (AS) the Almighty will provide provisions due to His Beneficence. **God willing** then worldly people will come to know wonderful powers of Allah the Exalted.

January 2, 1903

جَاءَنِي أَيْلٌ وَاخْتَارَ وَأَدَارَ اصْبَعَهُ وَأَشَارَ يَعِصُمُكَ اللَّهُ  
مِنَ الْعِدَا وَيَسْطُو بِكُلِّ مَنْ سَطَا. أَتْلُ جِبْرَائِيلَ هُوَ، فَرَشَةٌ بَشَارَتٍ دِينِ وَاللَّهِ.

Translation: [Arabic] A'il came to me and he chose me. He revolved his finger and pointed out that: God will guard you from your enemies and will attack fiercely him who jumps upon you.

[Urdu] A'il is Gabriel, the angel who conveys good news.

The Promised Messiah<sup>[as]</sup> added: A'il is derived from *Ayat*, meaning one who reforms and delivers the oppressed from the oppressor. The reason for the use of the expression A'il rather than Jibra'il [Gabriel] is to indicate that his function will be to deliver the oppressed from his oppressors. Then he pointed with his finger all round and indicated:

يَعِصُمُكَ اللَّهُ مِنَ الْعِدَا

[Allah will safeguard you against your enemies] etc. This revelation also has an affinity to the

previous revelation إِنَّهُ كَرِيمٌ تَسْتَعِي أَمَامَكَ وَعَادَى كُلِّ مَنْ عَادَى [He is the Benevolent, He walks in front of you and becomes the enemy of one who is your enemy.]

As the expression A'il might not be found in the lexicons or its use might be rare the revelation itself has explained it.

[al-Badr, vol. 1, no. 12, January 16, 1903, p. 90 and al-Hakam, vol. 7, no. 2, January 17, 1903, pp. 5-6]

## Comprehension and Commentary

Hadhrat Masih-e-Maud<sup>(AS)</sup> has himself elucidated the details of the above revelations. It has connection

with earlier described revelations يَا أَيُّهَا عَلِيُّكَ زَمَنٌ كَمِثْلِ زَمَنِ مُوسَى "You will pass through a time like the time of Moosa" And "He walks in front of you and becomes the enemy of one who is your enemy" [Tadhkira Urdu, Page 366]. Allah the Exalted has given the title of Moosa to Hadhrat Masih-e-Maud<sup>(AS)</sup> and also to his companion Ayub-e-Ahmadiyyat Hadhrat Mirza Rafi Ahmad so in this revelation there is a tiding for his followers that in his Jama'at such a period will come which will be similar to the period which Bani-Israel had during the reign of Pharaoh. Then Allah the Exalted through the guidance of one of Hadhrat Masih-e-Maud's<sup>(AS)</sup> resemblance and companion will grant deliverance from the wicked people. Insha'Allah.

## Serial # 59

*January 12, 1903*

I saw in a dream that my wife gave me one *rupee* and said: This *rupee* is an offering for you.

[Notebook of the Revelations of the Promised Messiah<sup>as</sup>, p. 1, available in Khilafat Library, Sadr Anjuman Ahmadiyyah]

Hadhrat *Masih-e-Maud* (AS) very clearly has said that his marriage which took place with Hadhrat Umm-ul-Momaneen Nusrat Jahaan Begum (RA) the same was as per the Design of God that from her progeny He will bestow children bearer of glad tidings for the service of Islam and chief of this spiritual progeny will be that spiritual blessed son who in the judgment of Allah will be he his companion in his mission. This humble one has already described at various places on this topic that the Holy One for whom the tiding was given first of all was the fourth son Mirza Mubarak Ahmad, who was the Handsome son and when he passed away then in his place Allah the Exalted gave the tiding for a man from Heaven when said “**We bestow you a glad tiding of a gentle son who will descend in place of Mubarak**” [Tadhkira Urdu, Page 622]. Likewise he saw in another dream that he was bestowed five dried dates and a rupee [Tadhkira Urdu, Page 366]. In this humble one’s view this ‘rupee’ is Hadhrat Mirza Rafi Ahmad Ayub-e-Ahamadiyyat who was descended by Allah in aid of Hadhrat *Masih-e-Maud* (AS) so that he accomplishes the mission of victory of truth over falsehood; revive the Deen and establish the rule of Sharia. Insha’Allah.

## Serial # 60

*January 19, 1903*

Before ‘Isha’ Prayer the Promised Messiah<sup>[as]</sup> narrated the following dream: I was standing on the bank of the Nile and I was accompanied by a large number of Bani Isra’il. I felt that I was Musa [Moses] and that we were fleeing. When I looked back I saw that Pharaoh was pursuing us with a large host and that they were fully equipped with horses and carriages and chariots. He had approached close to us and my companions, the Bani Isra’il, were much perturbed and many of them had lost heart and cried out aloud: Musa, we are caught. At this I cried out in a loud voice:

كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ

[Arabic] Nay, my Lord is with me. He will direct me aright.

Then I woke up and I was repeating these words.

[al-Badr, vol. 2, no. 1–2, January 23–30, 1903, p. 7 and al-Hakam, vol. 7, no. 4, January 31, 1903, p. 15]

## Comprehension and Commentary

The above vision is very clear and it connotes that the Jama'at of Hadhrat Masih-e-Maud (AS) will pass through a period where situation will develop like that of Bani-Israel. Hadhrat Ayub-e-Ahmadiyyat has also been called 'Moosa' and he has already passed away. Therefore interpretation is like that among his followers a resemblance of 'Moosa' will be raised by Allah and the Jama'at who after Hadhrat Masih-e-Maud (AS) would have accepted Ayub-e-Ahmadiyyat will secure deliverance from the cruelty of the wicked with the support of Allah the Exalted when apparently there will be no such hope as said in revelation to him; **"Never, My Lord is with me. He will show me the way."** And Allah knows best.

### Serial # 61

*January 21, 1903*

I received the revelation concerning the newly born child:

عَاسِقُ اللَّهِ

**Meaning that [Arabic] The moon that will be eclipsed.**

[Notebook of the Revelations of the Promised Messiah<sup>as</sup>, p. 2]

*January 28, 1903*

(A) At this time<sup>665</sup> I first saw in my dream that my wife said to me: If I should die, you should wash my body yourself. Then I had a terrifying revelation:

عَاسِقُ اللَّهِ

**Meaning that [Arabic] The moon that will be eclipsed.**

[al-Badr, vol. 2, no. 1-2, January 23-30, 1903, p. 7 and al-Hakam, vol. 7, no. 6, February 14, 1903, p. 4 and al-Hakam, vol. 7, no. 4, January 31, 1903, p. 15]

(B) I understood this to mean that my child which is expected would not live long.

[al-Badr, vol. 2, no. 1-2, January 23-30, 1903, p. 8]

(C) I had originally thought that, as we were expecting a child, this revelation indicates the death of the child, but further reflection has persuaded me that it is an indication of a trial... not for our Jama'at, but for our opponents who act in ignorance and foolishness and make falsehood their weapon.... Darkness, when it proceeds from God, means a trial for the enemy. That is the reason

that it is called عَاسِقُ اللَّهِ [eclipse from Allah].

The dream and the revelation have been recorded above. Their date based on the *Notebook of the Revelations of the Promised Messiah<sup>as</sup>* has been given as January 21 and 22. It is possible that the papers might have erred in giving the date January 28; or, it is possible that these may have been repeated. [Allah knows best].

[al-Badr, vol. 2, no. 6, February 27, 1903, p. 43]

## Comprehension and Commentary

This humble one has described in previous commentaries that the fourth son of Hadhrat *Masih-e-Maud* (AS) Sahibzada Mirza Mubarak Ahmad was born with the potentiality of the “**Handsome Son**” In this revelation it was made clear as such “**that moon that will be eclipsed.**” “**Khasoof**” in Arabic means the eclipsing of the moon; when it in spite of possessing light and brilliance seems spotted and goes out of sight for the worldly people and as it ends then it resumes its original form. In my view this revelation has been fulfilled in the person of man of God Hadhrat Mirza Rafi Ahmad *Ayub-e-Ahmadiyyat* who descended in place of Mubarak Ahmad and due to bad opinion held by the worldly people, he was not recognized and in this same situation he passed away and as Hadhrat *Masih-e-Maud* (AS) said this trial will be caused by Allah the Exalted and He knows best.

### Serial # 62

*February 17, 1903*

يَوْمُ الْإِثْنَيْنِ وَفَتْحُ الْحَنَيْنِ

[Arabic] Monday, and the victory of Hunain.

[al-Badr, vol. 2, no. 5, February 20, 1903, p. 39 and al-Hakam, vol. 7, February 21, 1903, p. 16]

## Comprehension and Commentary

The commentary on the above revelation has been done somewhat already in serial #4 above. The comprehension of it bestowed to me by Allah the Exalted is this tiding that with Hadhrat *Masih-e-Maud* (AS) and his deputy companion in his mission when the 2<sup>nd</sup> century of last millennium will end up then that time will resemble that of war of Hunain and **God willing** Ahmadiyyat would have spread in abundance. Hadhrat *Masih-e-Maud* (AS) in his book “*Aiina Kamaalat-e-Islam*”, *Roohani Khazain, Volume 5, Page 578* has appreciated the MONDAY (i.e. 15<sup>th</sup> century) as Bravo; excellent giving the tiding that in that age blessed souls will descend for causing promotion of Hadhrat *Masih-e-Maud*’s (AS) mission. Thus in this way in the 15<sup>th</sup> century the person who is deputy companion in the mission of Hadhrat *Masih-e-Maud* (AS) at the instance of Allah the Exalted i.e. Hadhrat Mirza Rafi Ahmad *Ayub-e-Ahmadiyyat* has been called “**Youmul Asnain**” i.e. Monday and also **Moon of Prophets** i.e. in his person descended many blessed souls of Prophets. So all praise be for Allah.

## Serial # 63

*March 16, 1903*

Last night I saw in a dream that a member of my Jama'at fell from a horse. Then I woke up and was considering how to interpret the dream and what would be the closest that can be applied to it. In the meanwhile, I was overtaken by a light slumber and the revelation came:

استقامت میں منسرق آگیا

**[Urdu] He faltered in steadfastness.**

Someone asked the Promised Messiah<sup>[as]</sup> who the person was. He answered: I do know, but unless there is permission from God, I do not disclose such things. My duty is to supplicate.

[al-Badr, vol. 2, no. 10, March 27, 1903, p. 75]

## Comprehension and Commentary

In the above revelation there is contained in it the interpretation of falling from the horse. Hadhrat **Masih-e-Maud** (AS) was informed about the person to whom it concerned but he did not disclose because the dream was unpleasant and wanted the remedy through prayers. However Mirza Rafi Ahmad **Ayub-e-Ahmadiyyat** applied it on the Khalifa III Mukaram Mirza Nasir Ahmad when he fell down from the horse and he mentioned it to me. The thing is evident when at the occasion of the Annual gathering of Ansarullah in 1968 he publicly declared his view that in future the dispensation of Mujadadeen is closed; then this expression was contrary to the teachings of the Holy Quran which Hadhrat **Masih-e-Maud** (AS) had re-established and it was deviation from the right path. And Allah Knows Best.

## Serial # 64

*April 26, 1903*

رَبِّ إِنِّي مَظْلُومٌ فَانصُرْ - فَسَجِّدْهُمْ تَسْحِيْقًا -

**[Arabic] Lord, I am oppressed, so come to my aid and grind them down a fine grinding.**

[Notebook of the Revelations of the Promised Messiah<sup>as</sup>, p. 7]

## Comprehension and Commentary

The above revelations are for Syedna Hadhrat **Masih-e-Maud** (AS) in the larger circle and for his companion and deputy Hadhrat Mirza Rafi Ahmad **Ayub-e-Ahmadiyyat** in the inner circle there is a prayer taught for deliverance from the wickedness of the envious and enemies. In this humble one's view further elucidation of these revelations will be described **God Willing** with reference to other revelations and dreams of Hadhrat **Masih-e-Maud** (AS) in the commentary notes hereafter.

### Serial # 65

*June 21, 1903*

(A) [In a dream] I was given two staffs, one remained with me and the other was lost. When I had seen the one that was lost, it had written on it:

دُعَاؤُكَ مُسْتَجَابٌ .

[Arabic] Your prayer has been accepted.

[Notebook of the Revelations of the Promised Messiah<sup>as</sup>, p. 10]

(B) On June 21, I was shown (in my dream) a staff on which was written:

دُعَاؤُكَ مُسْتَجَابٌ .

[Arabic] Your prayer has been accepted

[al-Badr, vol. 2, no. 23, June 26, 1903, p. 179 and al-Hakam, vol. 7, no. 23, June 24, 1903, p. 15]

## Comprehension and Commentary

In the view of this humble one, here is description of that Jama'at of Hadhrat **Masih-e-Maud** (AS) which he was bestowed in the 14<sup>th</sup> century because in Arabic language the word "**Asa**" is also used for the Jama'at. Also here in this revelation there is description of the other Jama'at which in the 15<sup>th</sup> century was given to Qamar-ul-Ambia (Moon of Prophets) and **Ayub-e-Ahmadiyyat** who did not recognize him and due to deviation from the right path they went away from the truth and thus got led astray. **God Willing** this Jama'at, that has lost its way, will be granted succor and victory by the Noble Lord and brought back on the right path and Truth due to acceptance of prayers of Hadhrat **Masih-e-Maud** (AS) and Hadhrat **Ayub-e-Ahmadiyyat** who are twins in the sight of Allah. And Allah knows best.

August 14, 1903

لَيْسَ وَالْقُرْآنِ الْحَكِيمِ- إِنَّكَ لَمِنَ الْمُرْسَلِينَ- عَلَى صِرَاطٍ  
مُسْتَقِيمٍ- تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ-

(1) [Arabic] [O Perfect Leader. By the Qur'an, full of wisdom, you are indeed one of the Messengers, on a right path. This is a revelation of the Mighty, the Merciful.]

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ-

This revelation is recorded as لَيْسَ- إِنَّكَ لَمِنَ الْمُرْسَلِينَ on page 15 of the *Notebook of the Revelations of the Promised Messiah<sub>as</sub>*.

(2) [Arabic] Allah is with those who adopt righteousness and do good deeds.<sup>726</sup>

لَا إِلَهَ إِلَّا أَنَا فَاتَّخِذْنِي وَكِيلًا-

[Arabic] [There is none worthy of worship except Me; so take Me alone as your Guardian.]

سَأَلِرْمَكَ بَعْدَ تَوْهِينِكَ-

Translation: (4) [Arabic] I shall bestow honour upon you after your enemies attempt to humiliate you.

[al-Badr, vol. 2, no. 32, August 28, 1903, p. 253 and al-Hakam, vol. 7, no. 30, August 17, 1903, p. 20 footnote]

This revelation has been recorded on page 15 of the *Notebook of the Revelations of the Promised Messiah<sub>as</sub>* as well as in *Haqiqatul-Wahi*, without the سَأَلِرْمَكَ بَعْدَ تَوْهِينِكَ as سين

### Comprehension and Commentary

These revelations certainly apply to Hadhrat Masih-e-Maud (AS) in the larger circle and also apply to his deputy companion for 15<sup>th</sup> century in the inner circle. The indication for this is the revelation. **“I shall bestow honor upon thee after thy enemies attempt to humiliate thee”** These revelations were vouchsafed to Hadhrat Masih-e-Maud (AS) on 14<sup>th</sup> August 1903. Although before it his enemies tried their best to insult him and sought trouble for him but they could not secure control over him. Rather in the last years of his life right minded people had begun respecting and honoring him. As far as Hadhrat Mirza Rafi Ahmad is concerned his enemies controlled him and put restrictions on him like a captive and they were determined to erase his name as he wrote to this servant. Here is a glad tiding after all this destined happening He willing will soon grant him respect and honor among the Jama'at.

## Serial # 67

1903

A few years back<sup>742</sup> I had said in a vision about my son Sharif Ahmad:

آب تو ہماری جگہ بیٹھ اور ہم چلتے ہیں۔

[Urdu] Now you sit down in my place and I shall leave.

[Badr, vol. 6, no. 1, 2, January 10, 1907, p. 3 and al-Hakam, vol. 11, no. 1, January 10, 1907, p. 1]

## Comprehension and Commentary

This humble one has already described in serial # 31 above that, for Allah the son who will be a cause of honor, spiritual inheritor and companion for the 15<sup>th</sup> century is Sharif Ahmad i.e. **“Honor for Ahmad”**. This is because that a Messenger who is his spiritual son is a sign of honor for him and for the best of the Messengers (SAW) he (Mirza Rafi Ahmad) is a sign of honor; pride and respect on this basis that compared to *Masih* of *Moosvi* dispensation *Mohammadi Masih* has a spiritual inheritor and a son which proves that after *Hadhrat Masih-e-Maud* (AS) in the Muslim Ummah dispensation of graces of Messenger hood shall continue. So in this vision this was the pleasant tiding that *Hadhrat Mirza Rafi Ahmad Ayub-e-Ahmadiyyat* by the grace of Allah the Exalted is his resemblance and spiritual inheritor and this is what his vision connotes when said **“You sit down in my place and I shall leave”** i.e. near Allah he is a spiritual successor for *Hadhrat Masih-e-Maud* (AS) for the 15<sup>th</sup> century. So all praise be for Allah.

## Serial # 68

November 22, 1903

[I saw in my dream that] I was sitting near a grave and the person who had been buried in the grave was sitting opposite to me. It passed through my mind that I should supplicate on this occasion in respect of many important matters and that this person should say Amin to my supplications. I started my supplications, some of which I remember and others I have forgotten. To all these he said a hearty Amin.

One of my prayers was: Lord, foster my Movement and lend it Your help and support. Some of my supplications were for my friends. In the middle of all this, I thought I should supplicate that my age might be extended to 95 years. I supplicated to that end but he did not say Amin to it. I asked him the reason, and he remained silent, but I persisted in my request and urged him very vehemently to say Amin. After a long time, he agreed and I supplicated: Lord prolong my life to 95

years and he said Amin to it. I inquired from him how it was that he had readily said Amin to my other prayers but had made difficulties about saying Amin to this one. He made many excuses which have escaped my memory but the substance of some of them was: When we say Amin, our responsibility becomes very heavy.

[al-Badr, vol. 2, no. 47, December 16, 1903, p. 374 and al-Hakam, vol. 7, no. 46, 47, September 17, 24, 1903, p. 15 and Notebook of the Revelations of the Promised Messiah<sup>as</sup>, p. 19 (with variation of some words)]

## Comprehension and Commentary

In this humble writer's view this dream has possibility of two interpretations. First is that in 14<sup>th</sup> century Jama'at of Hadhrat **Masih-e-Maud** (AS) will tread on the righteousness up to 95 years from his claims and than there will be a need of fresh reformation. Hence these 95 years become so from his claim from 1290 Hijra to 1386 Hijra. After Hadhrat **Masih-e-Maud** (AS) Allah the Exalted descended Hadhrat Mirza Rafi Ahmad **Ayub-e-Ahmadiyyat** in the year 1386 Hijra in aid of Hadhrat **Masih-e-Maud** (AS) for the 15<sup>th</sup> century described in earlier notes.

The second interpretation is like this that the age of the Jama'at of Hadhrat **Masih-e-Maud** (AS) may possibly be 950 years as Hadhrat **Masih-e-Maud** (AS) said that the age of Hadhrat Noah (AS) was 95 years and that of his Ummah 950 years. And Allah knows best.

So all praise be for Allah that this point He developed in my understanding and wisdom and for it apparent evidence He himself provided with Hadhrat **Masih-e-Maud**'s (AS) own statement. He has very clearly written in his book Haqeeqa-tul-Wahi [Roohani Khazain, Volume 22, Page 207-208] with reference to Sign number 11 that in accordance with the prediction of Hadhrat Daniel (AS) he had secured the honor of frequent discourse with Allah the Exalted in 1290 Hijra and when he had manifested. Hence when 95 is added with 1290 it comes to 1385 and the advent of Hadhrat **Ayub-e-Ahmadiyyat** definitely and certainly happened in 1386 when it was revealed to him that he is **Ayub** and from progeny of Ali and descended from Heaven in aid of Hadhrat **Masih-e-Maud** (AS) [Maktoobat-e-Ayub, Number 59]. Further evidence which is relevant to this subject is that Hadhrat Khalifa-tul-Masih II (RA) on 13<sup>th</sup> April 1944 had a vision and with reference to his age these words were uttered by his tongue 21, 21. [Reference Roy-wa-Kashoof Syenda Mahmood and also Al-Fazal 29<sup>th</sup> April 1944]. Hence if 21 is added to 1944 A.D. then it comes to 1965 A.D. and this is the year when he passed away i.e. 1385 Hijra. Hence it stands proven that the age of 14<sup>th</sup> century of Hadhrat **Masih-e-Maud** (AS) was 95 years in fact and thereafter the advent of his deputy companion **Mujadid** for 15<sup>th</sup> century took place. I sacrifice to the being of Allah the Exalted knower of the unseen; the Omnipotent and Sovereign that with the reckoning of alphabets of "**Mirza Rafi Ahmad Khalifa**" in accordance with "**Jamal**" comes to 1386. So all praise be for Allah.

December 17, 1903

تَرَى نَصْرًا مِّنْ عِنْدِ اللَّهِ. أَنْتَ مَعِيَ وَأَنَا مَعَكَ. أُرِيحُكَ وَلَا أُجِيحُكَ. إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ. غَلِبَتِ الرُّومُ فِي أَرْضِ الْأَرْضِ وَهُمْ مِّنْ بَعْدٍ عَلَيْهِمْ سَيَغْلِبُونَ. إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ. أُرِيحُكَ وَلَا أُجِيحُكَ. أَطَالَ اللَّهُ بِقَارِكَ. كَمَلَّ اللَّهُ عِزَّكَ.

[Arabic] You will see the help of Allah. You are with Me and I am with you. I shall give you comfort and shall not wipe you out. Indeed, Allah is with those who are righteous and do their duty to the utmost. The Byzantines have been defeated in the land nearby, but after their defeat they will soon be victorious. Indeed, Allah is with those who are righteous and do their duty to the utmost. I shall give you comfort and shall not wipe you out. May Allah lengthen your days. Allah has perfected your honour.

[Notebook of the Revelations of the Promised Messiah<sup>as</sup>, p. 21]

### Comprehension and Commentary

The comprehension of above revelations which Allah the Exalted revealed to this humble one is this that in the larger and the complete circle there are tidings for Hadhrat **Masih-e-Maud** (AS) and there is also reference to the situation faced by his deputy the **Moon of Prophets** that for him the **Jama'at** leadership will be opposers and become envious to him i.e. for some years of the 15<sup>th</sup> century Hijra they will apparently prevail upon him, but they will be defeated finally. Here Hadhrat **Ayub-e-Ahmadiyyat** and a few of his companions have been called "Roomi" who faced a situation like death but due to special succor of Allah the Exalted and due manifestation of His Beneficence they will be victorious and dominant against his opposers. The envious like the brother of **Yousuf** (AS) will have to submit and thus they will recognize the resemblance of **Masih** (AS) and will come to know of his rank and respect and **God Willing** this will be victory of Hadhrat **Masih-e-Maud** (AS).

January 3, 1904

إِنِّي سَأَنْصُرُكَ. نَصْرَتِي وَفَتْحِي وَظَفَرَتَا بَسْتِ سَالٍ. إِنِّي أَجِدُ رِيحَ يُونُسَ كَوَلَا أَنْ تُفِينَدُ دِينَ.

[Arabic] Soon shall I help you. [Persian] Help and victory and success during twenty years.\* [Arabic] Surely, I feel the scent of Joseph, even though you take me to be a dotard.

[Notebook of the Revelations of the Promised Messiah<sup>as</sup>, p. 22]

## Comprehension and Commentary

In the above revelations there is a sentence which is a saying of Hadhrat Yaqoob (AS) as described in Holy Quran that is **“I certainly perceive the fragrance of Joseph even if you would call me a dotard”** In view of these revelations a situation will develop for Hadhrat Masih-e-Maud (AS) resembling that of Hadhrat Yaqoob (AS). Such a period will come over Jama'at that the fortunate among them will be in search of the “Yousuf of the time” i.e. Ayub-e-Ahmadiyyat and for this a period of 20 years has some relation when the knot will be united. In view of this humble one, this concerns the Masih-e-Maud the second, Hadhrat Mirza Rafi Ahmad that Allah the Exalted will manifest his honor and rank with the fortunate ones who will accept his spiritual government. In the revelation, the period of 20 years which is mentioned its interpretation has not yet been revealed to me that from which incident to count it. **God willing** it may be revealed in future and Allah Knows best.

### Serial # 71

January 4, 1904

غُلِبَتِ الرُّومُ فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ-

[Arabic] The Romans have been defeated in the land nearby, and they, after their defeat, will be victorious.

[Arabic] May Allah lengthen your age. May Allah lengthen your days. May Allah perfect your honour.

## Comprehension and Commentary

The above revelation earlier was vouchsafed to Hadhrat Masih-e-Maud (AS) on 17<sup>th</sup> December 1903 and here it is sort of a repetition. Its commentary is also stated in serial #69 above.

## Serial # 72

January 9, 1904

لَا تُثْرِبَ عَلَيْكُمُ الْيَوْمَ نَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ.

[Arabic] No blame shall lie on you this day. And bring to me the whole of your family.

[Notebook of the Revelations of the Promised Messiah<sup>as</sup>, p. 22]

### Comprehension and Commentary

The above revelation is the saying of Hadhrat Yousuf (AS) as stated in Holy Quran when he forgave the faults of his brother. In the larger circle, **God Willing** manifestation of this situation will be witnessed when in general Muslims will accept Hadhrat Masih-e-Maud (AS) and have faith in him; then they will realize that their forefathers and they themselves had without any cause troubled this beloved of God. Besides above there is a tidings for the spiritual son of Hadhrat Masih-e-Maud (AS) the Ayub-e-Ahmadiyyat and resemblance of Hadhrat Yousuf (AS) to whom his own family and the leaders of Nizam wickedly troubled and depreciated him i.e. Hadhrat Sahibzada Mirza Rafi Ahmad. Now this thing apparently will take place through some follower of Ayub-e-Ahmadiyyat and the people who were his opposers will seek forgiveness from Allah the Exalted. Then **God Willing** caravan of Ahmadiyyat will proceed to its next destination with peace and safety. And Allah knows best.

## Serial # 73

January 27, 1904

نصرت وفتح ووظفرتا بست سال.

[Persian] Help and victory and success during twenty years.

### Comprehension and Commentary

This revelation concerns Ayub-e-Ahmadiyyat and Yousuf-e-Ahmadiyyat, Hadhrat Mirza Rafi Ahmad Sahib. Allah the Exalted has destined to provide succor and victory for his mission at its time and its detail has been described in serial # 70 above Further this revelation will be commented upon later so that its connotation and meanings become clearer.

## Serial # 74

*April 16, 1904*

At the time of *Fajr* the Promised Messiah<sup>[as]</sup> said: [In my dream] I have seen a road with very sparse trees. I arrived at a place like a *darah* (where saints foregather). I was accompanied by Mufti Muhammad Sadiq and a few other friends, but I have forgotten their names and the rest of that part of the dream. Again I emerged on the road and saw a house which I imagined was my residence. I walked all around it but could not find a door. There was a brick wall where there used to be a door. I saw Fajjo (Fadl-un-Nisa') sitting clad in white and with her was Fajja (Fadl), who had a slight injury on his finger which made him cry. He came up and touched a column in the wall and immediately a door like a gate opened as some mechanical doors open by the pressing of a button. When I entered therein, someone said: Fadl-ur-Rahman has opened this door.

[al-Badr, vol. 3, no. 16, 17, April 24, May 1, 1904, p. 6 and Notebook of the Revelations of the Promised Messiah<sup>as</sup>, p. 25]

### Comprehension and Commentary

This vision was seen by Hadhrat Masih-e-Maud (AS) in the last years of his life i.e. 1904 and apparently there is no such incident or situation on which it could be applied; therefore the nearest consideration is that this vision may be fulfilled through some resemblance and follower. In view of this humble one, this vision has been fulfilled in the blessed person of Hadhrat Mirza Rafi Ahmad Ayub-e-Ahmadiyyat to a great extent. The detail of this journey is this that at a time the Jama'at will become like spiritual bankrupts as it happens in the *Laila-tul-Qadar* i.e. **Night of Decree**. This is the meaning of reaching the place called "Darah" and in this journey a few people will accompany. This is description of resemblance with Ayub (AS); with whom all except three persons had deserted him during this trial. The resemblance of Hadhrat Masih-e-Maud (AS) would want to benefit the Jama'at with graces of God but the door of "**building of Nizam**" will not be allowed to be open for him. Therefore Allah the Exalted solely out of His grace and Beneficence will miraculously cause the door to be opened and the captives of the Nizam will secure the felicity to recognize him. During this journey one faithful companion will remain in his company. Now when he has passed away, this manifestation **God Willing** will take place through some followers of his. And Allah Knows best.

## Serial # 75

*April 19, 1904*

The Promised Messiah<sup>[as]</sup> said: I was praying for the members of my Jama'at and then for Qadian when the revelation came to me:

زندگی کے فیشن سے دور جاڑے ہیں۔

(1) [Urdu] They have drawn away from the fashion of life;

فَسَحِّقْهُمْ تَسْحِيقًا.

(2) [Arabic] Then grind them down a fine grinding.

The Promised Messiah<sup>[as]</sup> said: I wondered why the act of grinding has been attributed to me. Then I looked at the prayer which is written on the wall of the Chamber of Prayer which is as follows:

يَا رَبِّ فَاسْمَعْ دُعَائِي وَمَزِّقْ أَعْدَاءَكَ وَأَعْدَائِي وَأَنْجِزْ  
وَعْدَكَ وَأَنْصُرْ عَبْدَكَ وَأَرِنَا أَيَّامَكَ وَشَهْرَنَا  
حُسَامَكَ وَلَا تَذَرْ مِنَ الْكَافِرِينَ شَرِيرًا.

[Arabic] Lord, hear my prayer and crush Your enemies and my enemies and fulfil Your promise and help Your servant and show us Your days and sharpen for us Your sword and spare not a single mischief maker out of the disbelievers.

Taking this revelation and this prayer together, I understood that it was the time for the acceptance of my prayer.

Then the Promised Messiah<sup>[as]</sup> said: It has ever been the way of Allah that those who obstruct His commissioned ones are removed by Him. These are days of Allah's abundant grace. Observing how He is manifesting all these things, one's faith and certainty in the existence of God Almighty are strengthened.

[al-Hakam, vol. 8, no. 13, April 24, 1904, p. 1]

## Comprehension and Commentary

Hadhrat Masih-e-Maud<sup>(AS)</sup> has himself described the above revelation that when he was supplicating for his Jama'at and Qadian then he received those unpleasant revelations. The meaning of these is that a time on Jama'at will come when love for the world will prevail on them and they will trouble the Messenger of the time and he will be put to difficulties and afflictions. Then the soul of Hadhrat Masih-e-Maud<sup>(AS)</sup> will supplicate for that Messenger that the Noble Lord help his resemblance and grind thy enemies and my enemies and grind them down a fine grinding. The unpleasant part of these revelations has been fulfilled in the person of Ayub-e-Ahmadiyyat Hadhrat Mirza Rafi Ahmad and for the fulfillment of the pleasant part Allah the Exalted is making provisions and this humble one is viewing it. And Allah knows best.

## Serial # 76

May 15, 1904

(۱) أَنْتَ مَعِيَ وَأَنَا مَعَكَ (۲) إِنِّي مَعَكَ يَا إِمَامَ رَفِيعِ الْقَدْرِ -  
(۳) رَبِّ اجْزِهِ جَزَاءً أَوْفَى (۴) شَوْخٌ وَشَنُوكٌ لِرُكَا مِيدَاهُ مَوَا (۵) إِنَّهُ فَعَّالٌ لِمَا يُرِيدُ -

- (1) [Arabic] You are with Me and I am with you.
- (2) [Arabic] I am with you, O Imam of high esteem.
- (3) [Arabic] Lord, reward him with the full reward.
- (4) [Urdu] A spirited and handsome boy will be born.
- (5) [Arabic] He does bring about what He pleases.

[al-Badr, vol. 3, no. 18–19, May 8–16, 1904, p. 10 footnote and al-Hakam, vol. 8, no. 16, May 17, 1904, p. 5]

### Comprehension and Commentary

In view of this humble one, the tiding given in this revelation of a spirited and lively son is the same as the tiding of a “**Handsome son**” which was vouchsafed to Hadhrat Masih-e-Maud (AS) first of all in 1881 as described in serial # 3 above; and whose manifestation in this world as a spiritual potentiality took place in the shape of Sahibzada Mubarak Ahmad and with whose birth this news was also given that maybe He will keep him alive or cause him to die. Since the knower of unseen had already determined to call him (Mubarak Ahmad) back therefore He started giving tiding of a spiritually high ranking son as a bestowment in exchange and when in 1907 the death of Mubarak Ahmad happened, then after it gave the tiding of a son in place of Mubarak Ahmad. Since he had also received this revelation “**This is enough**” i.e. in future no male issue will be born therefore it is definitely interpreted that this is a tiding of the birth of a spiritual son. Further assurance in revelation that “**He certainly does whatever He determines**” also confirms the same, and Allah knows best.

## Serial # 77

July 27, 1904

I was shown in a vision that some matter had come up for consideration and then I received the revelation:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ - إِنَّا أَنْزَلْنَاهُ لِلْمَسِيحِ الْمَوْعُودِ -

[Arabic] Surely, We sent it down on the Night of Destiny. Surely, We have sent it down for the Promised Messiah.

[al-Hakam, vol. 8, no. 25–26, July 31, August 10, 1904, p. 15]

## Comprehension and Commentary

In these revelations the first one is first verse of Surah Al-Qadar and for Laila-tul-Qadar "Night of Decree" Hadhrat Masih-e-Maud (AS) has propounded certainly to mean that it means a time around the turn of the century when Allah the Exalted because of His Beneficence is nourishing a Messenger, Reformer, Mujadid and then descends him for reformation of faith. Hence here is a tiding of descent of a great Messenger for accomplishment of mission of Hadhrat Masih-e-Maud (AS) by someone who is the spiritual son and Masih-e-Maud the Second. This prediction has been fulfilled in the blessed person of Hadhrat Mirza Rafi Ahmad Ayub-e-Ahmadiyyat who descended in place of Mubarak Ahmad at the turn of 15<sup>th</sup> century.

### Serial # 78

*September 1904*

Someone said:

ہماری قسمت آیت وار۔

[Urdu] Our luck on Sunday.

[al-Hakam, vol. 8, no. 31, September 17, 1904, p. 8] [Tadhkira English, Page 294]

## Comprehension and Commentary

In view of this humble one, for Hadhrat Masih-e-Maud (AS) the 14<sup>th</sup> century is Sunday being the 1<sup>st</sup> century of the Last Millennium and it is without any companion and after the end of 14<sup>th</sup> century till resurrection at the turn of each century one deputy companion of Hadhrat Masih-e-Maud (AS) will keep on descending for reformation. And Allah knows best.

### Serial # 79

*October 20, 1904*

I saw in my dream that a rooster was sitting on my bed. I hit it on its leg with my stick and then catching it handed it over to my wife. It is said the interpretation is a son.<sup>833</sup>

[Notebook of the Revelations of the Promised Messiah<sup>as</sup>, p. 30]

## Comprehension and Commentary

In view of this humble one, here also is the tiding of a son (because seeing a rooster in a dream means a son) who was to descend in place of Mubarak Ahmad in future in the progeny as I have described in serial # 76 above because in view of revelation “**This is enough**” i.e. no male issue was to be born from the womb of Hadhrat Umm-ul-Momanen.

### Serial # 80

November 22, 1904,  
12 Ramadan-ul-Mubarak 1322 AH.

روز نقصان بر تو نیاید

[Persian] You will not encounter the day of loss.

كَيْمُثَلِّكَ دُرٌّ لَا يَضَاعُ. لَا يَأْتِيْ عَلَيْكَ يَوْمُ الْخُسْرَانِ

[Arabic] A jewel like you will not be wasted. You will not encounter the day of loss.

[Notebook of the Revelations of the Promised Messiah<sup>as</sup>, p. 33]

## Comprehension and Commentary

In view of this humble one, in these revelations there is a tiding for Hadhrat **Masih-e-Maud** (AS) that his mission will never encounter a day of loss nor any failure. These meanings are specifically for Hadhrat **Masih-e-Maud** (AS) in the larger circle and from the revelation “A jewel like you will not be wasted” hints that the age of Hadhrat **Ayub-e-Ahmadiyyat** Mirza Rafi Ahmad who is his companion and **Masih-e-Maud** the second in the 15<sup>th</sup> century maybe seen as if his mission was destroyed. Allah the Exalted says it cannot be as such. He will accomplish his mission and **God Willing** in the coming days all that will be achieved which looked as if it had been lost. And Allah knows best.