

## Serial # 81

*November 1904*

Dream: In a dream the Promised Messiah<sup>[as]</sup> perceived that he had not seen Sahibzadah Mubarak Ahmad, May Allah grant him security, for sometime and was looking for him anxiously. Then Hadrat Umm-ul-Mo'minin<sup>ra</sup> said: But Mubarak is here. The Promised Messiah<sup>[as]</sup> then prostrated on the ground three times in gratitude.

[al-Hakam, vol. 8, no. 40, November 24, 1904, p. 6]

### Comprehension and Exposition

The above vision in view of this humble one concerns the spiritual son to descend in place of Mubarak Ahmad who is the **Moon** of the Prophets and during the period of eclipse he will become invisible from the sight of the people. This is what is meant that he was not met for some time and found later, i.e. at first his spiritual son will not be recognized but later on at the destined time known to Allah he will be appreciated and honored and the mission for which Allah the Exalted had commissioned him will be accomplished. Three prostrations that Hadhrat **Masih-e-Maud** <sup>(AS)</sup> performed for thanking Allah the Exalted means that evident victories over enemies will be achieved and Allah knows best

## Serial # 82

*November 24, 1904*

(A) Dream: I was wearing a white loin cloth but it was not quite white, it was a little soiled. Then Maulavi Sahib [Hadrat Maulavi Hakim Nur-ud-Din] led the Prayer and recited *surah al-Hamd* aloud and thereafter recited:

الْفَارِقُ وَمَا أَدْرَاكَ مَا الْفَارِقُ

[Arabic] A distinguishing Sign, and how would you know what the distinguishing Sign will be?

At that time I felt that this was from the Holy Qur'an

[al-Badr, vol. 3, no. 44-45, November, 24 & December 1, 1904, p. 3]

(B) Dream: Maulavi Hakim Nur-ud-Din led the Prayer and after reciting *surah al-Fatha* aloud, he recited:

الْفَارِقُ وَمَا أَدْرَاكَ مَا الْفَارِقُ

[Arabic] A distinguishing Sign, and how would you know what the distinguishing Sign will be?

[al-Hakam, vol. 8, no. 40, November 24, 1904, p. 6]

### Comprehension and Exposition

In view of this humble one, the interpretation of this mission is this that the resemblance of Hadhrat **Masih-e-Maud** (AS) is a high one near God and the Light of the Deen who has a strong potentiality to distinguish between the truth and falsehood. These words **“how would you know what the criterion would be”** in the dream further means that the Jama’at of Hadhrat **Masih-e-Maud** (AS) will not be able to recognize this criterion (**Al-Farooq**) just like in Surah Al-Qadar it is said **“what should make thee known what the night of destiny is”** i.e. when at the turn of the century the **Mujadid Reformer** comes he is a sort of trial for the worldly people and most of them fail to recognize him. This is also destined for the companion of Hadhrat **Masih-e-Maud** (AS) and **Moon of Prophets**. So in this way this prediction has been fulfilled in the blessed person of **Ayub-e-Ahmadiyyat** spiritual son of Hadhrat **Masih-e-Maud** (AS) and Allah knows best

### Serial # 83

*November 25, 1904*

غلام قادر آگئے۔ گھر نور اور برکت سے بھر گیا۔ رَدَّ اللَّهُ إِلَيَّ۔

[Urdu] Ghulam Qadir came and the house became filled with light and blessing.  
[Arabic] Allah sent him back to me.

[Notebook of the Revelations of the Promised Messiah<sup>as</sup>, p. 33 and al-Hakam, vol. 8, no. 40, November 24, 1904, p. 6]

### Comprehension and Exposition

In the above revelations this sentence **“Allah sent him back to me”** is worth pondering. By study of all revelations and visions of Hadhrat **Masih-e-Maud** (AS) this becomes evident that there are visions more than one on this subject that he saw that the fourth son, Mubarak Ahmad, is lost or drowned and then found. So the interpretation that which Allah the Exalted exposed for me is that the Jama’at will not recognize the promised spiritual son after his advent which is a sort of eclipse for this **Moon of the Prophets** as if he will become invisible to the people. Later when as per destiny of God they will possess the felicity to recognize him and have faith in him then prediction in this revelation Ghulam Qadir came and the house became fulfilled with light and blessing Allah sent him back to me will be fulfilled. Here Ghulam Qadir means the servant of Allah the Omnipotent and every Messenger is Ghulam Qadir in this respect. **“house”** means Jama’at of Hadhrat **Masih-e-Maud** (AS).

This revelation will more evidently manifest when Jama’at, **God Willing**, will recognize **Ayub-e-Ahmadiyyat** Hadhrat Mirza Rafi Ahmad and have faith in him. And Allah knows best.

*January 18, 1905*

Towards morning, I first saw (in my dream) that someone placed in my hand as much money as hand could hold and then I received the revelation:

إِنِّي مَعَ الرَّسُولِ أَقُومُ

[Arabic] I shall stand with My Messenger

Then I woke up, but again went into a light slumber and I saw that someone was holding two closed envelopes which contained letters or some news, of which he handed over one to me. Thereafter, I received the revelation:

چونکا دینے والی خبر

[Urdu] A shocking piece of news.

The time was a few minutes after five in the morning.

[Notebook of the Revelations of the Promised Messiah<sup>has</sup>, p. 34]

*January 18, 1905*

غَلَبَتِ الرُّومُ فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ - إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ - آتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ - بِشَارَةٌ تَلْقَاهَا النَّبِيُّونَ - تَدْرَى نَصْرًا مِنْ عِنْدِ اللَّهِ وَإِنَّهُمْ يَعْهَرُونَ - إِنَّهُ كَرِيمٌ تَمَشِي أَمَامَكَ وَعَادَى لَكَ مِنْ عَادَى - ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ - إِنْ مِثِّي مِنْ أَرَادَ إِهَانَتَكَ وَإِنْ مِثِّي مَنْ أَرَادَ إِعَانَتَكَ - إِذَا غَضِبْتَ غَضِبْتُ وَكُلَّمَا أَحْبَبْتَ أَحْبَبْتُ - أَنْتَ وَجِيهٌ فِي حَضْرَتِي - اخْتَرْتُكَ لِنَفْسِي - يَحْمَدُكَ مِنْ عَرْشِهِ - يَحْمَدُكَ اللَّهُ وَيَمَشِي إِلَيْكَ - أَثَرَكَ اللَّهُ عَلَى كُلِّ شَيْءٍ - سَنُنَجِّيكَ سُنْعِيكَ - سَأَلْتُكَ الْكَرَامَةَ عَجَبًا - إِنْ مَعَ الْأَنْوَاجِ أَيْتِكَ بَعْتَهُ - آيَاتُ لِلْسَّائِلِينَ - ظَفَرُ مِنَ اللَّهِ وَفَتْحٌ مِثِّي - أَنْتَ مَعِي وَأَنَا مَعَكَ أُرِيحُكَ وَلَا أُجِيحُكَ - أَطَالَ اللَّهُ بِقَاءِكَ وَكَمَلَّ اللَّهُ إِعْزَاذَكَ - وَطَوَّلَ اللَّهُ عُمُرَكَ - نَصْرَتِي وَظَفَرَتِ ابْتِغَاءً - مِيدَانِ مِنْ فَتْحٍ - أَنْتَ مِثِّي بِمَنْزِلَةِ عَرْشِي - أَنْتَ مِثِّي بِمَنْزِلَةِ تَوْحِيدِي وَتَفْرِيدِي - أَنْتَ مِثِّي بِمَنْزِلَةِ لَا يَعْلَمُهَا الْخَلْقُ - يَعْصِمُكَ اللَّهُ وَلَوْ لَمْ يَعْصِمُكَ النَّاسُ - أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ - يَا جِبَالُ أَوْبِي مَعَهُ وَالطَّيْرُ - أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ - أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ -

[Arabic] The Byzantines have been defeated in the land nearby, but after their defeat they will be victorious. Allah is with those who are righteous and those who do Good deeds. Allah's decree has come, then do not hasten it. This is good news which is given to the Prophets. You will see help from Allah and they will continue to flounder. He is the Noble One Who walks in front of you and is the enemy of him who is your enemy. This is because of their disobedience and transgression. I shall humiliate him who designs to humiliate you and I shall help him who designs to help you. When you are angry, I am angry and everyone whom you love, I love. You have a high standing in My Presence. I have chosen you for Myself. Allah praises you from His Throne. Allah praises you and walks towards you. Allah has preferred you to everything. We shall soon deliver you and exalt you. I shall soon honour you in a wonderful way. I shall come to you suddenly with My hosts. These are Signs for those who inquire. Success from Allah and a clear victory. You are with Me and I am with you. I shall comfort you and will not wipe you out. May Allah keep you for long and perfect your honour and lengthen your days.

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

[Urdu] Victory in the field.

[Arabic] You are to Me like My Throne. You are to Me like My Unity and Uniqueness. You have a standing with Me of which the people have no knowledge. Allah will safeguard you, even if people should not safeguard you. Is not Allah sufficient for His servant? O mountains and birds, bow down to Allah along with him. Have you not seen how Allah dealt with the People of the Elephant? Did He not frustrate their design?

[Notebook of the Revelations of the Promised Messiah<sup>as</sup>, pp. 34-35]

## Comprehension and Exposition

The all of the above vision and revelations are of 18<sup>th</sup> January 1905 i.e. those were vouchsafed on this one day so this is a strong indication that those are on one subject matter and that there is a **“shocking piece of news”** for Hadhrat Masih-e-Maud (AS) and his deputy companion. The interpretation **“of small coins being placed in hand”** Hadhrat Masih-e-Maud (AS) himself has done as prevailing of a situation of sorrow and grief as the revelation itself further made it evident as a shocking piece of news and there was also a revelation of consolation that **“I will stand with my Messenger”** that in this destined trial Allah the Exalted will bestow His full company and support to his Messenger so that he could confront his enemies and the envious. In this vision two envelopes were given to Hadhrat Masih-e-Maud (AS) but he opened just one of them and the vision of 18<sup>th</sup> January 1905 and revelation concern only one subject. So for the other envelope is concerned its mention is in [Urdu Tadhkira at Page 471](#). Allah the Exalted has disclosed this secret on this humble one, due to His grace and kindness that the matter of these two envelopes is related to the blessed companion of Hadhrat Masih-e-Maud (AS) the Ayub-e-Ahmadiyyat. Hence the detail of shocking piece of news has been described in the revelation **“The Byzantines have been defeated in the land nearby, but after their defeat they will be victorious”**. The comprehension bestowed to me by Allah the Exalted is this that quite contrary to the expectation of majority of believers when after the demise of Hadhrat Khalifa-tul-Masih II (RA) the electoral Majlis elected Mirza Nasir Ahmad Sahib as Khalifa Apparent in contest with Hadhrat Mirza Rafi Ahmad, then this result was unexpected. The trial to which the Electoral Majlis was put they did not come to the expectation required by Allah the Exalted therefore it was declared unexpected by Allah the Exalted i.e. against the expectation of the majority of the believers. Mirza Rafi Ahmad was the beloved of Allah the Exalted and before this election He had vouchsafed to him this revelation as he wrote it to me.

جَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا

**“I will place those who follow thee above those who disbelieve”**

All the above revelations dated 18<sup>th</sup> January 1905 were details of this revelation in advance for which Hadhrat Masih-e-Maud (AS) had predicted and advised the Jama'at that in Jama'at another resemblance of Jesus (AS) will be raised [[“Azal-o-Aham”, Roohani Khazain, Volume 3, Page 318](#)] and that in spite of much opposition and designs Allah the Exalted has made it incumbent upon Himself to make him victorious. Further please remember that this glad tiding was given to Hadhrat Masih (AS) as descended in Holy Quran then to Hadhrat Masih-e-Maud (AS) as stated in Tadhkira and then at the turn of 15<sup>th</sup> century to Hadhrat Mirza Rafi Ahmad who is evidently Masih-e-Maud the Second and Ayub-e-Ahmadiyyat and the prediction in above revelations of Masih-e-Maud manifested in him. There is a prediction by Allah the Exalted that like **“Ashab-ul-Feel”** i.e. men of Elephant all his opposers and enemies will be frustrated by Allah the Exalted as per His Design and his mission will finally succeed with the succor of God as I have described in various serials above. And Allah knows best.

## Serial # 85

March 26, 1905

چودھری رستم علی

Revelation:

[Urdu] Chaudhry Rustam 'Ali.

[al-Hakam, vol. 9, no. 12, April 10, 1905, p. 12]

### Comprehension and Exposition

Apparently the above revelation is unclear and in the view of the reader it may have more than one meanings and illustrations. The name of one companion of Hadhrat *Masih-e-Maud* (AS) was also "Chaudhry Rustam Ali".

The connotation which Allah the Exalted bestowed on this humble one is that Hadhrat *Masih-e-Maud* (AS) has been granted the title Ali in his revelations. Rustam means a person of extraordinary spiritual capability who has a strong and extraordinary passion for Hadhrat *Masih-e-Maud* (AS) and for his companion *Ayub-e-Ahmediyyat* and their mission because for Rustam the champion wrestler it is stated that he would face the enemies of his king by keeping himself in front position ahead of the king. So this revelation in view of this humble one means that in the Chaudhry clan a servant of Hadhrat *Masih-e-Maud* (AS) is destined to appear who will wish to sacrifice himself for Hadhrat *Masih-e-Maud*'s (AS) objectives and mission like Rustam. And Allah knows best.

## Serial # 86

May 26, 1905

The Promised Messiah<sup>[as]</sup> said: My wife was ill, suffering from severe headache, fever and cough. There is always a risk that people may fall into a trial. I supplicated earnestly on her behalf and (addressing Sheikh Rahmatullah) for you also. First I received a revelation of which the meanings was somewhat unclear. I do not know about whom it is.

(۱) شَرُّ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ - (۲) میں ان کو سزا دوں گا - (۳) میں اس عورت کو سزا دوں گا۔

- (1) [Arabic] The mischief of those on whom you have bestowed your favour.  
 (2) [Urdu] I shall punish them.  
 (3) [Urdu] I shall punish that woman.

I do not know to whom these revelations relate. Thereafter I received revelation concerning my wife:

(۱) رَدَّ إِلَيْهَا رَوْحَهَا وَرَيْحَانَهَا (۲) إِنِّي رَدَدْتُ إِلَيْهَا رَوْحَهَا وَرَيْحَانَهَا.

- (1) [Arabic] He has restored to her, her comfort and happy life.  
 (2) I have restored to her, her comfort and happy life.

[Badr, vol. 1, no. 8, May 25, 1905, p. 2 and al-Hakam, vol. 9, no. 18, May 24, 1905, p. 1 footnote]

*May 26, 1905*

Dream: When I received the last mentioned revelation, I saw that someone said: This is the Sign of the predicted earthquake. When I looked up, I saw that something had fallen from the top of the tent which had been set up near the garden. What had fallen down was the top of the center pole of the tent. When I picked it up, I found that it was a nose-pin which is an ornament that women wear at their noses. It was wrapped in a piece of paper. It passed through my mind that it belonged to my wife and had been lost sometime back. It was now found from a height, and that this was the Sign of the earthquake.

[Badr, vol. 1, no. 8, May 25, 1905, p. 2 and al-Hakam, vol. 9, no. 19, May 31, 1905, p. 1]

### Comprehension and Exposition

The above vision and revelations were vouchsafed on the one and same day i.e. 26<sup>th</sup> May 1905. Therefore this is a strong indication that these are related together and mutually explain and describe each other.

Allah the Exalted has revealed the interpretation of this unclear revelations out of His grace and kindness as such that herein is the description of those circumstances which the companion of Hadhrat Masih-e-Maud (AS) Ayub-e-Ahmadiyyat Mirza Rafi Ahmad had to come across and also the description of the design which the envious people had to engineer against him. This is an unpleasant view and thereafter the pleasant view when said **“He has restored to her, the comfort and happy life.”** Further detail of the incidents is as follows that before the establishment of the Third Khilafat the appearance of Hadhrat Mirza Rafi Ahmad Ayub-e-Ahmadiyyat and spiritual son of Hadhrat Masih-e-Maud (AS) had taken place and he serviced the members of the Jama’at; and in position of Sadar Khuddam-ul-Ahmadiyya he would go from place to place and speak about the mission of Hadhrat Masih-e-Maud (AS) and would inform the people about the various tidings he received from Allah the Exalted and also he had been vouchsafed this revelation:

جَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا

**“I will place those who follow thee above those who disbelieve”**

as if he had been destined to be Messenger and the *Masih-e-Maud* Second by God. During these days in 1965 the occasion of election of *Khalifa III* arrived. About it he informed me that Spiritual *Khilafat* has already been bestowed to him by Allah the Exalted and so far as *Khilafat Apparent* is concerned he has gifted it to his elder brother *Mirza Nasir Ahmad Sahib* based on a vision he received. Confirmation of his statement is also available in these visions which were published in a booklet in December 1965 by *Nazarat Islah-o-Irshad* by the title of “*Bashaarat Rabbania*” (referenced vision # 64) which endorses the above statement of *Ayub-e-Ahmadiyyat Mirza Rafi Ahmad* and also there is an indication of his rank and position which Allah the Exalted bestowed to him and the one who got the *Khilafat Apparent*, it was also known to him, through whose media he (*Khalifa Apparent*) was gifted the same. But when the occasion came to return the turban of *Khilafat Apparent* that is before the demise of *Khalifa III* he should have returned the turban of *Khilafat* to *Hadhrat Ayub-e-Ahmadiyyat Mirza Rafi Ahmad*; but he unthankfully did not do so rather during the period of *Khilafat* put restrictions and afflictions on him and tried to humiliate him in various ways.

In view of this humble one, this was a conspiracy based on unthankful and envious conduct that in his period *Khalifa III* practiced to remove him from the scene. Here on this occasion this should be remembered that in the beginning of 1966 *Hadhrat Mirza Rafi Ahmad* had received the title of *Ayub* from Allah the Exalted thus the behavior of envious and enemies was proof of this that he in fact was *Ayub-e-Ahmadiyyat* and by 1982 this designed mischief and conspiracy reached to its maximum. When the occasion arose for the election of fourth *Khalifa* then this *Zulekhana (hidden design)* reached its maximum and *Ayub-e-Ahmadiyyat Mirza Rafi Ahmad* who wanted to inform the public as to how the election should be held in the light of Quranic teachings in *Surah Al-Noor* he was stopped from doing so. His message was that *Khalifa-tul-Masih II (RA)* had constituted the “*Majlis-e-Intikhab*” for the election of Just third *Khalifa* and thereafter this right had been returned to the general believers as per Quranic teachings and they should be consulted. At this occasion, the conspirators who were in power and in the establishment, they wanted that the “*Majlis-e-Intikhab*” founded by *Khalifa-tul-Masih II (RA)* be considered competent for this whereas since 1956 till 1982 its shape had changed and members of family of *Hadhrat Masih-e-Maud (AS)* had already expired and companions of *Hadhrat Masih-e-Maud (AS)* and eldest sons of companions of *Hadhrat Masih-e-Maud (AS)* had also passed away in great numbers and the members of “*Majlis-e-Intikhab*” that were left were office bearers of *Anjuman* and thus it was not a representative body of the believers.

*Khalifa III* during first year of his reign had declared in the *Majlis-e-Mushawarat* that he would propose and introduce certain changes in the *Majlis-e-Intikhab* constituted by *Khalifa-tul-Masih II (RA)* as per requirement of time which proved that he himself did not consider it as a permanent body for the election of future *Khulfa* rather considered that certain definite shortcomings had developed in it and thus wanted ratification. But *Khalifa III* did not take any positive action i.e. he did not announce any proposal of amendment nor put it in *Majlis-e-Mushawarat* in his lifetime. Thus election of fourth *Khalifa* was being

conducted in this confusion which was an open rebellion against the spiritual Khalifa Ayub-e-Ahmadiyyat Mirza Rafi Ahmad. These conspirators by use of the media of Nizam spread the rumors that Mirza Rafi Ahmad wants to achieve Khilafat Apparent through a wrongful way and thus period of eclipse on the Moon of Prophets reached to its maximum and all his enemies due to this eclipse and holding of bad opinion about him turned blind and now a vast majority has passed away in the same condition. Around the year 2000 during a discourse I enquired from Hadhrat Mirza Rafi Ahmad that what explanation is given by Nizam that when the Khalifa III himself had spoken that the rules of election of Khalifa have become redundant and need change then why did he not do it. He told me they (Nizam people) told that the (Khalifa III) had advised or written to them that the Majlis-e-Intikhab constituted by Khalifa-tul-Masih II (to which he himself had declared invalid in 1966) will remain valid. All this happened secretly and its announcement was not made publicly i.e. the people holding power in Nizam conspired like Zulaikha of Egypt in a schematic way and on the contrary accused Ayub-e-Ahmadiyyat Hadhrat Mirza Rafi Ahmad and consequently a vast majority entered hell due to a typhoon of holding bad opinion about him. So in the above revelation of Hadhrat Masih-e-Maud (AS) there is a prediction of such trial and warning of punishment to all conspirators.

And this revelation **“That I have restored to her, her comfort and happy life”** Hadhrat Masih-e-Maud (AS) stated that his wife, respectable Hadhrat Amma Jaan, was sick at that time therefore regarding her also Allah the Exalted consoled him that her health and happiness is returned. We have faith in it. But this revelation was vouchsafed later on at intervals also while Hadhrat Amma Jaan enjoyed normal health and she was not sick. Therefore, about this, Allah the Exalted exposed to this humble one that since the Jama’at of a Messenger is like a wife to him therefore in the period of Ayub-e-Ahmadiyyat the spiritual sickness that will develop in Jama’at of Hadhrat Masih-e-Maud (AS); then with the grace of God, Jama’at will regain spiritual health and after recognizing Ayub-e-Ahmadiyyat will obey and follow him and thus receive beneficence from him. This is that glad tiding which is supported by many other revelations and visions of Hadhrat Masih-e-Maud (AS) as this humble one has described above.

As far as the above vision of Hadhrat Masih-e-Maud (AS) is concerned in which the falling of **“Long”** (nose pin of women) from the top of the center pole of tent is shown; in this humble one’ view this is the description of that situation that will generate in Jama’at before time of securing new life and satisfaction. The tent means the dispensation of Hadhrat Masih-e-Maud (AS) the foundation of which is laid by Allah the Exalted from Heaven. The falling of the **“Long”** from the top of the pole means that without material means Allah the Exalted will create provisions for the guidance on the right path of weak but fortunate members of the Jama’at and He will stir a revolution in their heart and due to His Beneficence and Omnipotence He mercifully will create a situation like earthquake and they will wakeup from negligence just as sleeping people wakeup when they feel an earthquake. Then their good feelings and condition which they held earlier will return and they will recognize the Messenger in aid of Hadhrat Masih-e-Maud (AS) and follow him. And Allah knows best.

۲۸ مئی ۱۹۰۵ء

روایا۔ ”شیخ رحمت اللہ صاحب کی ایک گھڑی میرے پاس ہے اور ایک چیز جیسے ترازو کے دو پلڑے ہوتے ہیں۔ مثل جھیوروں کی بنگھی کے۔ میں ایک ڈولی میں بیٹھا ہوا ہوں۔ پھر کسی نے میاں شریف احمد کو اس میں بٹھا دیا اور اس کو چکر دینا شروع کیا۔ اتنے میں گھڑی گر گئی اور اس جگہ قریب ہی گری ہے۔ میں کہتا ہوں کہ اس کو تلاش کرو۔ ایسا نہ ہو کہ محمد حسین نالاش کر دے۔

فرمایا کہ خیال گذرتا ہے کہ شاید گھڑی سے مراد وہ ساعت ہے جو زلزلہ کی ساعت ہے جو معلوم نہیں۔ واللہ اعلم اور وہ رحمت کی ساعت ہے یعنی یہ ساعت ہمارے واسطے رحمت الہی کا موجب ہوگی۔“

(بدر جلد ۸ نمبر ۸ مورخہ ۲۵ مئی ۱۹۰۵ء صفحہ ۲۔ الحکم جلد ۹ نمبر ۱۹ مورخہ ۳۱ مئی ۱۹۰۵ء صفحہ ۱)

May 28, 1905

Dream: I saw in my dream that I had with me a watch that belonged to Sheikh Rahmatullah and that there was something resembling two scales of a balance i.e Bhengi. I felt I was sitting in one scale. Then someone put Miyan Sharif Ahmad in it (Bhengi) and began to rotate it. The watch fell out, at a place that seemed nearby. I said: Search for it, lest Muhammad Husain should file a suit for its recovery.

The Promised Messiah<sup>[as]</sup> said: I conceive that by the watch might be meant the hour of the earthquake, which is not known. [Allah knows best]. It also means that that hour would prove the hour of divine mercy for us.

[Badr, vol. 1, no. 8, May 25, 1905, p. 2 and al-Hakam, vol. 9, no. 19, May 31, 1905, p. 1]

**Note: This commentary is based on original Tadhkira as provided above**

### Comprehension and Exposition

The comprehension of the above vision which Allah the Exalted revealed to me is this that in the period of the Last Millennium to provide Beneficence from God along with Hadhrat Masih-e-Maud (AS) the spiritual son of Holy Prophet (SAW) was appointed. This is the interpretation and how I see the depiction of the watch of Shaikh Rahmatullah. However at the turn of the each century one deputy companion for that

century will also be raised as his companion for this noble work as revealed to him **“You will pass through various periods with various companions”**; the commentary about which I have already described. Hence when the 14<sup>th</sup> century ended the deputy companion which joined him for 15<sup>th</sup> century was his spiritual son, Moon of Prophets Ayub-e-Ahmadiyyat Hadhrat Mirza Rafi Ahmad whose resemblance was symbolized in the person of Mian Sharif Ahmad. When the **“Bhengi”** (a construction like two scales of a balance) the balance was caused to rotate then the eclipse started for the promised companion of the age resembling Ayub (AS) and the Jama’at got deprived of his light. This is the interpretation of the falling of the watch i.e. due to being envious and holding bad opinion majority of Jama’at deprived themselves from his light which was a provision for mercy. This was a timely accident but the Noble Lord gracefully will end up this trial and Insha’Allah again the previous situation will return. This is the exposition which the time has revealed itself and **God Willing** the pleasant part will also be fulfilled. The interpretation of worry about Mohammad Hussain’s instituting a suit is this when because of there being envious to the Ayub-e-Ahmadiyyat the people of Nizam corrupted the creed about descent of Mujadid in future and spread the message that no more Mujadids are needed in future for the Jama’at; then what is the justification to keep aloof from the mainstream Muslims does not remain (because they already believe like that). In this situation if they reproach and challenge the justification of forming a separate Jama’at then this is a possible threat to be faced. Hence the soul of Hadhrat **Masih-e-Maud** (AS) is tossing about restlessly that this wrong be corrected and Allah knows best.

## Serial # 88

June 9, 1905

Revelation:

رَدَدْتُ إِلَيْهَا رَوْحَهَا وَرَيْحَانَهَا - إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ -  
امن است در مقام محبت سرشته ما -

[Arabic] I have restored to her, her comfort and her happy life. Verily, My Lord is with me, He will show me the way.

[Persian] The house filled with our love is an abode of peace.

[Notebook of the Revelations of the Promised Messiah<sub>as</sub>, p. 43]

## Comprehension and Exposition

The first revelation from above i.e. **“I have restored to her, her comfort and her happy life”** its detailed commentary has been described in serial # 86 above. The next revelation after it is the Quranic words which Hadhrat Moosa (AS) had said to his people at the time of their trial showing complete faith of protection of God. Here its description means that in the leadership of some resemblance of Hadhrat Moosa (AS) **God Willing** deliverance will be secured from the people of the Pharaoh nature. Here it needs to be mentioned that Hadhrat Masih-e-Maud (AS) and the Masih-e-Maud the Second, Hadhrat Mirza Rafi Ahmad have also been awarded the title of Moosa (AS) in their visions and revelations. Ultimately it is meant that when the Jama'at of Hadhrat Masih-e-Maud (AS) will secure the truthfulness in their trial because of non recognition of Hadhrat Ayub-e-Ahmadiyyat and come out of it with reformation, then Jama'at will be under the guidance of a resemblance of Hadhrat Moosa (AS). **God Willing** they will get the deliverance from the clutches of wicked with the mercy of Allah the Exalted and the period of safety and peace will arrive for them. And Allah knows best.

### Serial # 89

*June 16, 1905*

Before the *Fajr* Prayer, I saw in my dream: I was standing in my room in my house and I saw that a woman [Note by Editor *al-Hakam*: This seems to be the same woman about whom was published in our paper earlier: **[Urdu] I shall punish them. I shall punish that woman.**] was sitting on the ground outside. She appeared to be opposed to me and was in a very bad condition. Her hair had been cut with a pair of scissors. She had no ornaments and her general condition was repulsive. She had wrapped a soiled piece of cloth round her head like a turban. I was averse to speaking to her. It was the time of the 'Asr Prayer. I hastened to leave for the mosque and took along some clothes with me. I hastened so that she should not have an opportunity of talking to me. Because of the hurry, I carried my turban in my hand and covered myself with a red shawl and emerged from my room. When I passed near her, I said, or I heard a voice from heaven say:

لَعْنَةُ اللَّهِ عَلَى الْكَاذِبِينَ

[Arabic] Curse of Allah on those who lie.

and immediately thereafter the revelation came:

اس پر آفت پڑی، آفت پڑی

[Urdu] She has been afflicted, has been afflicted.

I noticed that she was sitting in great humiliation like a leper.

[Badr, vol. 1, no. 10, June 8, 1905, p. 7 and al-Hakam, vol. 9, no. 22, June 24, 1904, p. 2]

## Comprehension and Exposition

In the above dream in view of this humble one is that secret conspiracy which deniers the education of Hadhrat **Masih-e-Maud** (AS) engineered and which was faced by Hadhrat **Masih-e-Maud** (AS) and his companion when it reached to its maximum in 1982 and the Khwarij and Nizami's manifested maximum falsehood and deception. In this situation as per Will of Allah he (Hazrat **Ayub-e-Ahmadiyyat**) shunned them and did not make a situation of confrontation. Now by grace of Allah the Exalted and His Will it seems destined that as per *Sunnah* of Allah and as also said in the revelation and dreams of Hadhrat **Masih-e-Maud** (AS) these liars will be cursed and afflicted and all their faults will manifest; then they will accept their defeat and accept obedience.

### Serial # 90

*August 3, 1905*

I saw in my dream an envelope containing some *pice*, some of which had fallen out of it in front of me. Then the revelation came:

تیرے لئے میرا نام چمکا

**[Urdu] My name flashed for thee.**

The Promised Messiah<sup>[as]</sup> said: Before this revelation came I had seen some money in my dream, which indicated some dispute or sorrow. But the divine revelation shows clearly that some Sign will appear whereby God Almighty will manifest for people His name and His existence.

[Badr, vol. 1, no. 18, August 3, 1905, p. 2 and al-Hakam, vol. 9, no. 28, August 10, 1905, p. 3]

## Comprehension and Exposition

Hadhrat **Masih-e-Maud** (AS) had received two envelopes in a dream out of which he had opened one. The comprehension and commentary on that has been described in serial # 84 above. Now in this vision which was seen after seven months of the first vision there is description of the reality of opening up the second envelope. In this there is prediction of the incidents to be faced by the companion of Hadhrat **Masih-e-Maud** (AS). Hence there is indication of disorder and mischief which Khwarij and Nizamis created for him. And the support which He will provide in a splendid way its indication lies in this revelation when said **“my name flashed for thee”** and Allah knows best.

## Serial # 91

*October 2, 1905*

I saw (in my dream) a house to which access was by a ladder of iron which had steps of wood and at the top of which there was a door. I was trying to mount the ladder, but could not manage it and in the meantime someone closed the door at the top and said: Come by the other entrance. I felt that this was the shorter way, which can be passed quickly, but the other was longer by about two or three hundred yards. I turned to go by that way and then saw that I was riding a strong horse and was preceded by a servant of the name of Ghaffar. There was another rider who was leading in front of us. I told Ghaffar not to walk in front but along my side. We had gone only a short distance when I woke up.

[Badr, vol. 1, no. 27, October 6, 1905, p. 1 and al-Hakam, vol. 9, no. 35, October 10, 1905, p. 1]

### Comprehension and Exposition

Regarding the above dream, in this humble one's view this interpretation is that a period will come for the Jama'at of Hadhrat Masih-e-Maud (AS) that his companion for the 15<sup>th</sup> century would want to contact the Jama'at to discharge his mission the facility of which is available in the Jama'at step by step but people controlling the affairs of Jama'at will block this way for him which was an easy path but he was compelled to be patient so that he passes through all the stages of patience with a high resolve this is the meaning of riding a strong horse. The figure of two to three hundred yards indicates the period of patience and during this travel there being a servant in the company indicates a faithful servant will remain in his company during this period to whom Allah the Exalted has called Ghaffar (forgiver). He will also advise him (Ghaffar) also to be patient. This vision has been fulfilled in the blessed person of Ayub-e-Ahmadiyyat Hadhrat Mirza Rafi Ahmad Sahib and Allah knows best.

## Serial # 92

*October 10, 1905*

I saw (in my dream) that I had picked up a lump of clay for personal purification and there were many people of the labouring class wearing only lion-cloth whom I shrank from. I wanted to call Shadi Khan but did not know how to distinguish him from among so many people. So I called out his name and he stood up. Then the revelation came:

اذْكَفْتُ عَنْ بَنِي إِسْرَائِيلَ

[Arabic] Call to mind when I held back their enemy from Israelites.

[Badr, vol. 1, no. 28, October 13, 1905, p. 2 and al-Hakam, vol. 9, no. 35, October 10, 1905, p. 1]

## Comprehension and Exposition

In view of this humble one, the interpretation of this vision is this that the Jama'at because of accusations of falsehood on the spiritual son of Hadhrat *Masih-e-Maud* (AS) will themselves adopt a distance from Allah the Exalted and will get encircled in afflictions then his soul getting restless will wish that now the period of happiness and rejoicing may turn up. These are the meanings of **“picked up a lump of clay for personal purification”** and that time there will be a dearth of proper men when said that that there are many people of the laboring class i.e. people of the Nizam who are devoid of spirituality. In this difficulty with the grace of God the meeting of the “Shadi Khan” i.e. “Bearer of Happiness” so that he guides the Jama'at and gets it delivered from the affliction is a tiding. Shadi Khan here means a person in whose leadership ultimately the Jama'at **God Willing** will regain freshness and spiritual revival And Allah knows best.

### Serial # 93

December 26, 1905

(۱) يَا قَمَرُ يَا شَمْسُ أَنْتَ مِنِّي وَأَنَا مِنْكَ (۲) إِنَّا نُبَشِّرُكَ  
بِغُلَامٍ نَافِلَةٍ لَكَ نَافِلَةٌ مِنِّي عِنْدِي -

[Arabic] O Moon, O Sun, you are from Me and I am from you. We give you good news of a boy who will be an addition for you, an addition from Myself.

[Badr, vol. 1, no. 41, December 29, 1905, p. 2 and al-Hakam, vol. 10, no. 1, January 10, 1905, p. 1]

## Comprehension and Exposition

In the above revelations the connotation which Allah the Exalted has exposed to me is this that the Sun here means Hadhrat *Masih-e-Maud* (AS) the spiritual son of the Messenger of Allah (SAW) who is the seal of the saints and Mujadid of the last millennium and the Moon means *Ayub-e-Ahmadiyyat* and Moon of Prophets Hadhrat Mirza Rafi Ahmad and both of them have been jointly commissioned the revival of faith and establishment of law therefore both of them receive support from Allah the Exalted for completion of their mission. The connotation of the other revelation in this humble one's view is that in the 15<sup>th</sup> century the spiritual son of Hadhrat *Masih-e-Maud* (AS) is Moon of Prophets and later on the spiritual son of Qamar-ul-Ambia (Moon of Prophets) who will descend in the future will be grandson of Hadhrat *Masih-e-Maud* (AS).

This is the meaning when said **“news of a boy who will be an addition for you, an addition from myself”** If apparent meanings are considered then this can also be applied to the birth of the son of Hadhrat Mirza Mahmood Ahmad (RA) the son of Hadhrat *Masih-e-Maud* (AS). So this revelation was fulfilled apparently with the birth of Mirza Naseer Ahmad who was born and also expired in the life of Hadhrat *Masih-e-Maud* (AS). And Allah knows best.

## Serial # 94

February 16, 1906

تَكْفِيكَ هَذِهِ الْإِمْرَأَةُ.

[Arabic] This woman will suffice you.

[Notebook of the Revelations of the Promised Messiah<sup>as</sup>, p. 56]

### Comprehension and Exposition

This revelation connotes that Syedna Hadhrat Amma Jaan Nusrat Jahaan (RA) wife of Hadhrat Masih-e-Maud (AS) is enough for the blessed progeny bearing the promised tidings and there will be no need for another marriage for this purpose. Besides this there is another revelation and it is described at serial # 42 above which means that no further male issue will be born from this wife (Hadhrat Amma Jaan) Therefore all those revelations which Hadhrat Masih-e-Maud (AS) was vouchsafed after the birth of Mirza Mubarak Ahmad these were in fact about that spiritual son who was to descend for supporting his mission and when Mirza Mubarak Ahmad as per destiny of God passed away then in his place was given tiding of the descent of a son and hence this matter became evident that these tidings and subsequently other revelations were concerning this spiritual son. And Allah knows best.

## Serial # 95

February 19, 1906

عورت کی چال - ایلی ایلی لما سبقتانی - بریت - وَاذْكَفْتُ  
عَنْ بَنِي إِسْرَائِيلَ -

[Urdu] A woman's move. [Hebrew] [My Lord, my Lord, why have You forsaken me?]

[Urdu] Acquittal.

[Arabic] [And Call to mind when I held back (the enemy) from the Bani Isra'îl.]

This revelation makes me think that someone might plan some harm secretly, like women, the ultimate result of which would be acquittal; but this is only my considered judgment. Allah knows best what is actually meant by it. A man attacks openly. To attack anonymously or in secret is not manly but is characteristic of women. The last sentence means: We saved Bani Isra'il from the mischief of Pharaoh.

[Badr, vol. 2, no. 8, February 23, 1906, p. 2 and al-Hakam, vol. 10, no. 7, February 24, 1906, p. 1]

### Comprehension and Exposition

The above revelation in this humble one's view resemble the circumstances faced by Hadhrat Masih-(AS); when he WAS put on cross unjustly. In my view *Ayub-e-Ahmadiyyat* *Masih-e-Maud* the Second, Hadhrat Mirza Rafi Ahmad, came across circumstances as stated in the above revelations. When in 1982 at the occasion of election of fourth Khalifa through a "Zulaikhan" (secret design) ; their own foul activity was diverted to Hadhrat Mirza Rafi Ahmad as it was done to Hadhrat Yousuf (AS) and almost the whole Jama'at by holding bad opinion boycotted him completely and apparently it looked as if God had also forsaken him. But Allah the Exalted says after this trial He will cause such a situation because of His Omnipotence that will become evident that he was on the right and his enemies and envious were actually deceivers. During this crisis the Noble Lord will protect the truthful followers of Hadhrat *Masih-e-Maud* (AS) i.e. those who had faith in *Ayub-e-Ahmadiyyat* from the wicked people as everything is under His power and control

### Serial # 96

*February 19, 1906*

I saw (in my dream) that a son was born to Manzur Muhammad and he asked what name should be given him. Then my mind moved from the dream towards the reception of revelation and I was informed:

بشیر الدولہ

**Bashirud-Daulah**

The Promised Messiah<sup>[as]</sup> said: I supplicate for a large number of people and do not know to whom the word Manzur Muhammad refers. It might be that the word *بشیر الدولہ* indicates that a son would be born to Miyan Manzur Muhammad whose birth might bring with it prosperity and wealth; or it might be that the boy himself might rise high and be wealthy. But I cannot say for certain when that boy would be born. God has not specified any time. It might be soon or Allah the Almighty may delay it for several years.

[Badr, vol. 2, no. 8, February 23, 1906, p. 2 and al-Hakam, vol. 10, no. 7, February 24, 1906, p. 1]

### Comprehension and Exposition

The interpretation of above vision as exposed to me by Allah the Exalted is this that "Manzoor Mohammad" is Hadhrat *Masih-e-Maud* (AS) himself and the vision which was apparently shown regarding the birth of a son of Manzoor Mohammad did not happen as such hence its proper interpretation is essential and what Hadhrat *Masih-e-Maud* (AS) had seen he took its apparent happening also but the action of God happened to be different from the assumed interpretation of Hadhrat *Masih-e-Maud* (AS). In my view Bashir-ud-Daula was that spiritual son of Hadhrat *Masih-e-Maud* (AS) in whose person his light

descended again. Allah the Exalted revealed to me in a vision in 1976 that Manzoor Mohammad i.e. Hadhrat Masih-e-Maud's (AS) this spiritual son is Mirza Rafi Ahmad. So All praise be for Allah.

## Serial # 97

*March 14, 1906*

چمک دکھلاؤں گا تم کو اس نشان کی پنج بار

[Urdu] I shall show you the flash of this Sign five times

[Tajalliyyat-e-Ilahiyyah, p. 1, Ruhani Khaza'in, vol. 20, p. 395]

*March 14, 1906*

The Promised Messiah<sup>[as]</sup> said: Yesterday I was repeating the revelation when the following Persian verse, which appears after the revelation mentioned earlier, was suddenly breathed into my soul:

مقامِ او میں ازراہِ تحقیرِ بدورانش رسولان ناز کردند

[Persian] Do not undervalue his rank, for Prophets have taken

[Tajalliyyat-e-Ilahiyyah, p. 4, Ruhani Khaza'in, vol. 20, p. 397 and Badr, vol. 2, no. 13, dated March 29, 1906, p. 1 and al-Hakam, vol. 10, no. 9, March 17, 1906, p. 1]

### Comprehension and Exposition

In view of this humble one, the above verse manifests the high rank of Moon of Prophets Ayub-e-Ahmadiyyat Hadhrat Mirza Rafi Ahmad granted to him by Allah the Exalted. Because his position and rank was not understood by people and they considered him an ordinary person; rather they considered him guilty hence Allah the Exalted manifested it in this revelation that maybe worldly people consider him an ordinary person but his rank is evident on Prophets of Allah the Exalted and they are proud of him because of his nearness to Allah and his strong resolve to face difficulties and his trust in God. And Allah knows best. The connotation of this revelation: **"I shall show you the way flash of this sign five times"** Insha'Allah will become clear in future.

## Serial # 98

April 9, 1906

تَا اللهُ لَقَدْ اَشْرَكْنَا اللهُ عَلَيْنَا وَاِنْ كُنَّا لَخٰطِئِيْنَ-

[Arabic] We declare in the Name of Allah that He has selected you from among all of us; it was our fault that we remained misguided.

[Badr, vol. 2, no. 16, April 19, 1906, p. 2 and al-Hakam, vol. 10, no. 13, April 17, 1906, p. 1 and Haqiqatul-Wahi, p. 90, Ruhani Khaza'in, vol. 22, p. 93]

### Comprehension and Exposition

The above revelation is the saying of brothers of Hadhrat Yousuf (AS) when they admitted their fault to him. In my view this prediction is for Hadhrat Masih-e-Maud (AS) and also for his companion for 15<sup>th</sup> century Hadhrat Mirza Rafi Ahmad that ultimately He will grant them dignity, honor and rank. For Hadhrat Masih-e-Maud (AS) in the larger circle and for Hadhrat Ayub-e-Ahmadiyyat in the inner circle that is the Jama'at of Hadhrat Masih-e-Maud (AS) will admit their faults ultimately by recognizing him and will express regret; **God Willing**. He has power to do which He intends.

## Serial # 99

April 12, 1906

The Promised Messiah<sup>[as]</sup> said:

A few days back I was shown a woman in a vision and then the revelation came:

وَنِيْلٌ لِّهٰذِهِ الْاِمْرَاةِ وَبَعْلِهَا

[Arabic] Ruin for this woman and her husband

[Badr, vol. 2, no. 17, April 26, 1906, p. 2 and al-Hakam, vol. 10, no. 14, April 24, 1906, p. 1 and Notebook of the Revelations of the Promised Messiah<sup>as</sup>, p. 64]

### Comprehension and Exposition

In the visions of Hadhrat Masih-e-Maud (AS) a woman has been shown by way of symbol for some conspiracy and particularly there is also his revelation **“A woman’s move. My Lord, My Lord, why hast thou forsaken me? Acquittal. Call to mind when I held back the enemy from Bani-Israel”** (as described in serial # 95 above) Hadhrat Masih-e-Maud (AS) has interpreted it as a hidden conspiracy and design by the enemy. In view of this humble one, these are all those activities which the enemies of Hadhrat Mirza Rafi Ahmad Ayub-e-Ahmadiyyat show resemblance to enemies of Hadhrat Masih (AS) and

of Hadhrat Yousuf (AS) which they carried on from 1965 to 1982 and even after that. Allah the Exalted has given tiding by this revelation that all such activities and conspiracies will be frustrated and Allah the Exalted will protect His servant from them and finally honor and victory will be granted to him as he bestowed to Hadhrat Yousuf (AS); Hadhrat Masih (AS) and Hadhrat Ayub (AS) and Freemasons i.e. intriguers will not prevail upon him so as to kill him.

### Serial # 100

*May 5, 1906*

Dream: I saw that someone gave me a bottle of the medicine cola wine which is a red coloured medicine. The [lid of the] bottle was closed and wrapped with strings. It looked like a bottle, but the person who gave it to me said: I give you this book. It did look like a bottle, but the man called it a book. Then I said: His time has come. He should be employed, and I have inscribed the book with my signature. Then I received the revelation:

یہ میری کتاب ہے اس کو کوئی ہاتھ نہ لگاوے مگر وہی جو میرے خاص خدمت گار ہیں۔

**[Urdu] This is my book, no one should touch it except those who are my special servants.**

This was followed by the revelation:

اللَّهُ يُعَلِّمُنَا وَلَا نُعَلِّمُ

**Translation: [Arabic] Allah will make us prevail and we shall not be prevailed over.**

The Promised Messiah<sup>[as]</sup> said: The indication is that we shall prevail over the enemies and shall not be vanquished by them.

[Badr, vol. 2, no. 19, May 10, 1906, p. 2 and al-Hakam, vol. 10, no. 16, May 10, 1906, p. 1]

### Comprehension and Exposition

In view of this humble one, this vision concerns the specific servant of Hadhrat Masih-e-Maud (AS) and his companion for the 15<sup>th</sup> century Hadhrat Mirza Rafi Ahmad. The interpretation of bottle according to interpreters is of a servant as the revelation itself confirmed it. Medicine means that refreshed guidance which the servant had brought with him as Messenger for Reformation of people in aid of Hadhrat Masih-e-Maud (AS). To be **“wrapped around with ropes”** means all those restrictions which in fact were put on him by Nizam in between 1965-2004; and thus the majority of Jama’at could not benefit from this book i.e. resemblance of Hadhrat Masih-e-Maud (AS) except a few companions. Allah the Exalted has given further glad tiding that ultimately Hadhrat Masih-e-Maud (AS) and Ayub-e-Ahmadiyyat will be victorious against their enemies. Insha’Allah.

Serial # 101

May 7, 1906

کلیسیا کی طاقت کا نسخہ

[Urdu] The prescription of the strength of the Church.

[Badr, vol. 2, no. 19, May 10, 1906, p. 2 and al-Hakam, vol. 10, no. 16, May 10, 1906, p. 1]

### Comprehension and Exposition

Allah the Exalted had descended *Hadhrat Masih-e-Maud* (AS) to break the cross therefore through this revelation; purpose maybe to draw attention of the Jama'at of *Hadhrat Masih-e-Maud* (AS) to find this prescription and to destroy it and the Jama'at should participate in the struggle of breaking the cross and until final victory is achieved, they must pay attention to it.

Secondly there is warning for the Jama'at of *Hadhrat Masih-e-Maud* (AS) that they should not let the Nizam turn into the power of church and the members of Jama'at should not give Nizam a rank above Sharia and for speaking in support of the truth should not fear their warning (Dhamki) of Nizam and should not accept deception which hinders them to accept the Messengers of Allah the Exalted as Church has not accepted the Messenger of Allah (SAW) and his Khulfa and *Hadhrat Masih-e-Maud* (AS) and the church organization is running it as a business. May Allah the Exalted protect the Jama'at from church like deception; and grant the Jama'at felicity to accept the Messengers of Allah the Exalted whenever they descend and protect them from captivity or ignorance. **Ameen!**