

Resemblance of Hadhrat Ayub-e-Ahmadiyyat^{as} with Hadhrat Ramachandra^{as}

Hadhrat Mirza Rafi Ahmed^{as} - Ayub-e-Ahmadiyyat has claimed resemblance with Hadhrat Ramachandra^{as}. The reference for this is the following dream of Mir Habib Ullah Sahib, as narrated by Hadhrat Syedna Mahmood II:

“He told me about one vision of Azizum Mir Habib Ullah Sahib which he had told him (Hadhrat Mirza Rafi Ahmed Sahib). Mir Habib Ullah Sahib saw that Khalifatul Masih II is reprimanding his son Mubarak Ahmed and asking therein to end up the Bun Bas i.e. the social boycott of Rafi. Further he commented that vision of Mir Sahib is true because he (Mir Sahib) was unaware and had no knowledge of Bun Bas of Raam Chandar.”
(Biography IV, #108, 1999)

There are two main Avatars of the Hindus that appear in the epics: Hadhrat Ramachandra^{as} in the Ramayana and Hadhrat Krishna^{as} in the Mahabharata. Among the Hindus, these two are the most beloved manifestations of the Divine and have been so for some thousands of years.

As recorded in the Bhagavad Gita, Hadhrat Krishna^{as} has said:

“For the protection of the good, for destruction of evil, and for the establishment of righteousness, I appear millennium after millennium.” (4:8)

In fulfillment of the above prophecy, Hadhrat Masih-e-Maud^{as}, who is the Mujaddid of the last millennium, has claimed affinity with Hadhrat Krishna^{as} on the basis of divine revelation. He has affirmed:

*“God, who is the Master of heaven and the earth, has disclosed to me and has told me—not once, but several times—that: ‘**You are Krishan for the Hindus and the Promised Messiah for the Muslims and the Christians.**’...Now let it be clear that it has been made manifest to me that Raja Krishan was, in fact, such a perfect man that his match is not found in any Rishi and Avatar of Hindus. He was the Avatar, that is, Prophet, of his time and the Spirit of holiness descended upon him from God. God had bestowed victory and majesty on him. He cleansed the land of Aryavart of sin. He was in fact a prophet of his time, but his teachings were distorted in several things after him. He was filled with the love of God and held piety dear to him and loathed evil. **God had promised that his reflection, that is an Avatar, would be sent in the latter days; so this promise was***

fulfilled in my appearance ...Among other revelations concerning myself, I also received the revelation:

[Revelation in Urdu & Hindi] O Krishan, Ruddar Gopal, your praise is recorded in the Gita.”

(Lecture Sialkot pp. 33-34, Ruhani Khaza'in vol. 20, pp. 228-229)

Hadhrat Ayub-e-Ahmadiyyat^{as} has affinity with Hadhrat Masih-e-Maud^{as} as has been proven in his biography and in other writings of Hadhrat Syedna Mahmood II. Therefore, there is a parallel between the resemblance he has with Hadhrat Ramachandra^{as} and the resemblance that Hadhrat Masih-e-Maud^{as} has with Hadhrat Krishna^{as}.

Therefore, in support of the above dream and confirmation of it by Hadhrat Ayub-e-Ahmadiyyat^{as}, we will describe more specifically those aspects of his life and person which resemble that of Hadhrat Ramachandra^{as} which serves as further proof of his truthfulness.

This also reflects a powerful demonstration of the beauty and beneficence of Islam. The previously-revealed religions have gone through much perversion over time, so much so that they have become unrecognizable as compared to their origin. As a result, the details surrounding the previous Prophets and Messengers of God have become so corrupted that this has led to some being looked upon as sinful and unwise, others to being worshipped by their followers and many to have their existence called into question. Hadhrat Krishna^{as} and Hadhrat Ramachandra^{as} are no exceptions.

With the advent of Islam, Allah the Exalted has displayed the beautiful face of previous Prophets and Messengers in the person of the Holy Prophet Muhammad^{saw} and further by descending his Khulafa in each and every century. In the last two Islamic centuries, He has descended Hadhrat *Badr-ul-Anbiya* Hadhrat Masih-e-Maud^{as} and after him Hadhrat *Qamar-ul-Anbiya* Hadhrat Ayub-e-Ahmadiyyat^{as} respectively in order to establish the victory and triumph of Islam and the Holy Prophet Muhammad^{saw} in these latter days.

Resemblance #1 – Resemblance of names

According to classical Sanskrit, the name *Rama* means “pleasing; delightful; lovely”. The word *Chandra* means “moon”. Therefore, *Ramachandra* would literally translate as “lovely moon” or “delightful moon”.

It has been established that Hadhrat Ayub-e-Ahmadiyyat^{as} is the promised *Masih* son of Hadhrat *Masih-e-Maud*^{as} as foretold in his following prophecy:

“God Almighty has conveyed to me through a sure and certain prophecy that out of my progeny there will be one who will resemble Jesus in many respects. He will descend from heaven and will straighten out the way of the dwellers upon earth. He will set free those who are held in bondage and deliver those who are imprisoned in the chains of doubt. [Revelation in Persian] Son, delight of the heart, high ranking, noble [Revelation in Arabic] A manifestation of the True and the High as if Allah had descended from heaven” (Izala-e-Auham pp. 155–6, Ruhani Khaza’in vol. 3, pg. 180)

Therefore, one of the names of Hadhrat Ayub-e-Ahmadiyyat^{as} is “Delight of the heart.”

In view of the revelations of Hadhrat *Masih-e-Maud*^{as}, he is also the promised *Qamar-ul-Anbiya* (Moon of the Prophets). Therefore, Hadhrat Ayub-e-Ahmadiyyat^{as} is that “delightful moon” who descended in the 15th Islamic century in aid of and in order to manifest the objectives of Hadhrat *Masih-e-Maud*^{as}. Thus a resemblance of connotation of names is established.

Resemblance #2 – Placing first among his peers

It is narrated that Hadhrat *Ramachandra*^{as} and other princes took part in a competition where they were asked to string a giant bow. The winner of this competition would have sealed his marriage with a beautiful and chaste woman named *Sita*. Hadhrat *Ramachandra*^{as} defeated the other princes quite easily in this competition.

In the interpretation of dreams, seeing a bow with its string means that a person will receive honor. It means that Hadhrat *Ramachandra*^{as} excelled all his peers in spiritual rank and wisdom, which is a source of honor in the heavens. Consequently, he also received much honor and fame among the people of *Ayodhya*.

The following two references establish that Hadhrat Ayub-e-Ahmadiyyat^{as} was also ahead of all of his peers in spiritual rank and wisdom:

- “After November when [Hadhrat Ayub-e-Ahmadiyyat^{as}] assumed the office of *Sadarat Khuddam-ul-Ahmadiyya* then on one occasion he addressed the gathering of *Khuddam* and narrated his vision like this: ‘I had a vision that I have stood first in some test and that my sister *Amtul Aziz* is besides me.’” (Biography IV, #1, 1962)

- *“Today (I) received a consoling tidings from my Lord. I saw in a vision that one paper is given to me wherein some words are written which have been addressed by Allah the Exalted to this humble one, one sentence that I remember is: ‘You are superior’.”* (Letter #237, 1977)

Initially, he also received much honor and fame in the Ahmadiyya Jama’at, particularly during his period of Sadarat Khuddam-ul-Ahmadiyya which lasted from 1962-1966.

Resemblance #3 – The result was contrary to the people’s desire

The people of Ayodhya loved Hadhrat Ramachandra^{as} a lot and desired that he be their “crown prince” who would then inherit the throne. This did not happen. Instead, one of his step-brothers became crown prince and this was unexpected and contrary to the wish and desire of the people. They were deeply saddened and perplexed over this outcome.

Similar was the case of Hadhrat Ayub-e-Ahmadiyyat^{as}. The following has been narrated:

- *“[Hadhrat Ayub-e-Ahmadiyyat^{as}] said before the election of third Khilafat many people were inclined towards him. When against their expectations Hadhrat Mirza Nasir Ahmed was elected then the people who because of their natural liking had inclination toward him took some time (i.e. some weeks/months) to pay attention to Khalifa tul Masih III. This delay was considered [his] fault.”* (Biography IV, #40, 1973)
- *“Before proceeding to Lahore I received a letter from a lone Sindhi Ahmadi in his area. He has written concerning a matter that nobody in the Jama’at is against you. All people love you, only your own lineage is against you.”* (Letter #264, 1979)
- *“There was an occasional chat and the matter concerning election of third Khalifa and the inclination of general Momineen also came under discussion. [Hadhrat Ayub-e-Ahmadiyyat^{as}] said that so far as general Momineen according to a safe estimate about 70% people had inclination towards him.”* (Biography IV, #92, 1995)

As evidenced by the above references, the majority of Ahmadis loved him and desired that he be their Imam at the time of the election of the third Khilafat. This did not happen as per their expectation and it took some time for the people to accept this outcome. Thus the following revelations of Hadhrat Masih-e-Maud^{as} became manifest:

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

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

(Tadhkirah, October 30, 1902)

In both cases, the person who ended up securing the apparent administrative Khilafat was not the person desired by a large majority of the common *momaneen* (believers) and thus it became a trial for them.

Resemblance #4 – A woman behind the trial

After his marriage with Sita, the King of Ayodhya wanted to name his son Hadhrat Ramachandra^{as} as “crown prince” so that he would inherit the throne. When his intention became known, the maid-servant of one of his wives poisoned her mind and thus she caused her to demand of her husband (the King) that Hadhrat Ramachandra^{as} be banished into exile and that her own son be selected as crown prince, and it happened like that.

In the case of Hadhrat Ayub-e-Ahmadiyyat^{as}, the following has been narrated:

“An aged respectable ailing person Khalil Ahmed Sahib Monghari was residing in Karachi. Hadhrat Mirza Rafi Ahmed Sahib during his visit to Karachi used to call on him to enquire about his health. Sometimes I also accompanied him. Once after his visit he disclosed to me that Hadhrat Khalil Ahmed Sahib has said to him that it is his well thought conclusion that in background of every big trial there is generally some woman. I understood that the purpose of Hadhrat Mian Sahib's narrating it was that it was worth consideration and thought provoking that the trial which he is facing may be the cause of it is some woman and Allah knows best.” (Biography IV, #17, 1966)

There was also a woman behind the trial of Hadhrat Ayub-e-Ahmadiyyat^{as} like there was behind the trial of Hadhrat Ramachandra^{as}. This thing in case of Hadhrat Ramachandra^{as} is visible that he suffered a lot because of Ravan's wrongfully through a deceit robbing him from the company of his beloved wife Sita. In case of Hadhrat Ayub-e-Ahmadiyyat^{as} it happened like this that Mirza Tahir Ahmed sahib who aspired & schemed to deprive him from the spiritual leadership & obedience by Jammāt Ahmadiyya. When he already reportedly spoke of his mind in 1977 as described in Biography IV at serial no. 58 in the following words:

"We know the issue of Mujaddid very well but we will not let Mirza Rafi Ahmed become Mujaddid".

His this schematic wrongful design in association with Nizam manifested completely in 1982 at the time of election of fourth apparent Khalifa and Allah knows best.

Resemblance #5 – Abduction of wife & resulting emotional distress

While Hadhrat Ramachandra^{as} was in exile, Ravana, the monarch of Sri Lanka, kidnapped Sita after planning and preparing for the same. He presented himself as a holy man begging for alms, thereby capturing her by way of deception.

In the case of Hadhrat Ayub-e-Ahmadiyyat^{as}, this abduction of the Ahmadiyya Jama'at (i.e. his wife) by the Nizam took place most prominently in 1982 by way of deception. The Nizam made it appear as though the one elected as Khalifa (apparent) is necessarily also the spiritual Khalifa and is anointed with the Holy Spirit automatically and in this way they deceived the innocent members of the Ahmadiyya Jama'at and forcibly held them in captivity away from Hadhrat Ayub-e-Ahmadiyyat^{as}. This deception of the Nizam resembles that of Ravana in that they had planned and prepared for the same.

As per teachings and propounding by Hadhrat Masih-e-Maud^{as} the followers of every messenger/prophet are like his bride and they must obey him just as a wife should obey her husband. Thus, Ahmadiyya Jama'at in the 15th Islamic century is likened to the wife of Hadhrat Ayub-e-Ahmadiyyat^{as} based on these teachings and also further because of revelations, dreams and visions of Hadhrat Masih-e-Maud^{as}.

After Sita was abducted by Ravana, it is narrated that Hadhrat Ramachandra^{as} expressed his intense emotional anguish regarding her absence from his company. As told in the Ramayana, he says:

"I am deprived of the kingdom, departed from my own people, mainly Seetha, my father departed and I am detached from my mother, and Lakshmana, when all these setbacks are very deeply thought over they are replenishing the haste of my agony... All this sadness of mine has silenced physically and there is some peace on coming to these desolate forests, in association of Seetha, but with the dissociation of Seetha misery is again upshot, as with fire which flares up in a flash when fuel is added..." (Aranya Kanda, Ch. 63)

As has been explained in his resemblance with Hadhrat Ayub^{as}, Hadhrat Ayub-e-Ahmadiyyat^{as} also expressed his intense emotional anguish regarding the absence of the Ahmadiyya Jama'at (i.e. his wife) from his company. A few more references for this are as follows:

- *"My condition these days rather ever since I last went to Karachi is much fatigue and melancholy. Sometime it seems in God's fully populated world none is mine. Pray He may not leave and He is not angry. Alas I could also say with the truthfulness of my soul in the footprints of Hadhrat Masih-e-Maud^{as} 'I am alone but God is with me.'" (Letter #366, 1987)*
- *"I am melancholic. I pray much for you and for myself. Allah the Exalted may remove the trial of misery and grief and apprehension and make us walk on the way of His will and deprive not from service of His Deen." (Letter #405, 1991)*

In the revelations of Hadhrat Masih-e-Maud^{as} there was a sort of prediction for his resembling spiritual son about facing such a situation as disclosed to him by Allah the exalted:

"A woman's move. My Lord! My Lord! Why hast you forsaken me. Acquittal"

In this prediction there is mention of a woman and a very very difficult trial. But there is also a glad tiding that ultimately Allah the Exalted will honorably relieve the concerned from this great trial.

Just as the example of Hadhrat Ramachandra^{as} has been remembered with much honor for thousands of years among the Hindus, so will the example of Hadhrat Ayub-e-Ahmadiyyat^{as} be remembered with much love and appreciation among the Ummah of the Holy Prophet^{saw} until the Day of Judgment.

Resemblance #6 – Initially awarded the spiritual, but not worldly, leadership

Although Hadhrat Ramachandra^{as} was not awarded the title of “crown prince”, he had already been gifted with the spiritual leadership due to his defeating all other princes in the competition to marry Sita. Despite being favored by the majority of the people to be “crown prince”, he humbly accepted the will of God that his step-brother be given that office in his stead. Although he was not elected as Khalifa (apparent) in 1965, despite being the favorite among a large majority of common Ahmadis, Hadhrat Ayub-e-Ahmadiyyat^{as} had already been awarded the spiritual Khilafat as indicated by the following dream:

Vision of Mai Arori Sahiba known as Gulshan Fatima Chorian Wali, Rabwah

*“I saw a vision one day before the death of Hazoor (Hadhrat Khalifatul Masih II^{ra}) that there is a wide river. In there is a boat which has come. In this boat there is a green turban covering a golden “Kullah”. Hazoor wants to board on this boat and the whole Jama’at is weeping and does not let Hazoor board the boat. Upon this Hazoor declared commandingly: ‘I am going. Let me board. I am going to Qadian and going to my Jannah’ and then he boarded this boat and **he picked up the turban which was in the boat and gave it to Hazrat Mian Rafi Ahmed Sahib to hold it and pass it on to Mirza Nasir Ahmed who was standing behind him. Mirza Rafi Ahmed received that turban and gave it to Mirza Nasir Ahmed and he put it on his head.**” (Basharat Rabania, Vision #69)*

Hadhrat Ayub-e-Ahmadiyyat^{as} also humbly submitted to the will of God and accepted that his step-brother may become Khalifa (apparent) in his stead.

Although both were not initially given the worldly leadership yet, Hadhrat Ramachandra^{as} and Hadhrat Ayub-e-Ahmadiyyat^{as} had already been awarded the spiritual leadership by Allah the Exalted. Furthermore, it was only through their wills media that one of their step-brothers received the worldly leadership.

It is important to note that Hadhrat Ayub-e-Ahmadiyyat^{as} does not have complete literal resemblance with Hadhrat Ramachandra^{as} with regard to his step-brothers, in the sense that none of them was devoted to him like the step brother of Hadhrat Ramachandra^{as} who was said to have been loyal to him during his trial period. Instead, he has resemblance with Hadhrat Yusuf^{as}

in this regard, since all of his step-brothers were jealous of him and desired to remove him from the scene despite his holding the office of spiritual Khilafat/Mujaddid.

Resemblance #7 – In exile/Isolation

In accordance with the will of God, Hadhrat Ramachandra^{as} went into exile away from his people. His step-brother Lakshmana and his devoted wife Sita accompanied him. It is said that he was in exile for a period of 14 years.

During the period between 1966 and 1982, the enemies of Hadhrat Ayub-e-Ahmadiyyat^{as} gradually removed families away from his company by attributing and spreading false allegations through whispering campaign about him and by secretly spying on those who continued to meet with him. They did not approve him for positions he was holding at that time, such as Sadr Khuddam-ul-Ahmadiyya (despite being elected by the people to serve another term in 1966) and teaching of Quran in Jamia Ahmadiyya in 1969. He was wrongfully debarred from taking part in the election process of choosing representative in his constituency for Majlis-e-Mashawarat as described in biography part IV. Thus his period of exile and social boycott began.

This wickedness culminated in 1982 when Allah the Exalted commanded Hadhrat Ayub-e-Ahmadiyyat^{as} to leave all of the people alone and go into isolation away from them. Details of this have been given in his biography and in establishing his resemblance with Hadhrat Ayub^{as}. Therefore, his period of trial lasted for about 22 years, as the preparations made by his enemies had already begun as early as 1966. As it has been explained already, the trial period of Hadhrat Ayub-e-Ahmadiyyat^{as} includes the maximum period as he is *Qamar-ul-Anbiya* and has resemblance with a number of Prophets and Messengers of God. This must be kept in view when examining his life and person.

Resemblance #8 – Hanuman and the re-capturing of Sita

The disciple of Hadhrat Ramachandra^{as} who played a special part in securing Sita's return to him was Hanuman. It is said that he had magical powers and that his supernatural feats in the battle against Ravana helped Hadhrat Ramachandra^{as} re-capture Sita. This description is of course metaphorical and subject to interpretation.

In the case of Hadhrat Ayub-e-Ahmadiyyat^{as}, his closest and most trustworthy companion Hadhrat Syedna Mahmood II served him most well during his trial period in its entirety and is now continuing his service to him after his passing away by fighting a spiritual battle against the Nizamis in order to preach and guide the Ahmadiyya Jama'at to accept and have faith in Hadhrat Ayub-e-Ahmadiyyat^{as} as Mujaddid of fifteenth Islamic century for their own benefit and pleasure of God. A few references for this are as follows:

- *“In 1958 when General Ayub of Pakistan gained power then I saw in a vision a mutiny has taken place against him and after great effort and bloodshed it is*

controlled and **the person who played special part in this is General Shahab.** After that I saw that a boy is repeatedly reciting the Quranic verse ‘The bright flame meteor chased him’ and in his voice there is such an effect that after hearing it I shiver; then I woke up. Present conditions resemble those that I saw in the vision. From the last part it comes to my mind that these incidents are related to Deen also because ‘Shahab e Saqib’ are shot on those who are enemies of Deen; or maybe it concerns me also because Allah the Exalted has given this humble the title of Ayub and granted me affinity with Hadhrat Ayub^{as}.” (Letter #72, 1968)

- “I had a dream that I am riding a horse, and that there are six or seven men that are also riding horses and appear to be Generals of an Ahmadi army. But it appears that they have strayed from the right path that was established for the Jama’at by me and are leading the community down the wrong path. I admonish them and though they recognize me, yet they do not like my interference. (It seems that this is at a later time, centuries have passed and it is as if I’m reborn and have come back into this world.) There is then an argument during which they attack me and want to kill me so the people would not know my teachings and how they [Generals] have taken the people down a different path. **At that time, I have in my hand a very long sword. It is two to three times longer than a normal sword and I am using it very easily.** We keep fighting and riding our horses in a certain direction. There are more of them, but I am ably fighting with them and have landed effective blows on their shoulders. I also receive some minor blows on my body but I do not feel any pain. (“Dreams & Revelations of Syedna Mahmood” #390 pg. 302; latest edition #384 pg. 312)

By the Grace of Allah, this spiritual battle foretold by Hadhrat Ayub-e-Ahmadiyyat^{as} and Hadhrat Khalifatul Masih II^{ra} has been occurring since 2004 by Hadhrat Syedna Mahmood II.

After Sita re-united with Hadhrat Ramachandra^{as}, the following has been narrated:

“Rama... spoke to Sita as follows: ‘Dear Sita! Give the pearl-necklace to a person, with whom you are pleased and in whom the following viz. sharpness, firmness, renown, dexterity, competence, modesty, prudence, virility, prowess and intelligence are ever present.’ **The black-eyed Sita gave that pearl necklace to Hanuman.**” (Yuddha Kanda, Ch. 128)

It remains to be seen how Allah the Exalted grants the felicity to Ahmadiyya Jama’at to appreciate and benefit from the noble preaching of Hadhrat Syedna Mahmood II.

Resemblance #9 – A family of supporters

Throughout the life of Hadhrat Ramachandra^{as}, he met various people who helped him in his cause and served him well. Among them was his step-brother who was devoted to him and others who were especially helpful during his time of exile, in particular in re-capturing Sita.

Similarly, there were a number of people who served Hadhrat Ayub-e-Ahmadiyyat^{as} very well during his trial period and also after his passing away. Among such devotees prominently there are members of the family of Hadhrat Syedna Mahmood II. The references for this are as follows:

- *“On the occasion of annual convention our family got delayed in reaching Rabwah from Karachi. [Hadhrat Ayub-e-Ahmadiyyat^{as}] was quite worried waiting for me and my family. He had already made arrangements for our stay at his residence. Respected Habib Ullah Butt Sahib had already reached there and was staying with him. He asked him to inquire about the arrival time of train. Butt Sahib did not take much interest in this matter and casually said that there is no need to worry they will reach anyway. **He said to Butt Sahib that ‘He is a member of my own family’.**” (Biography IV, #26, 1969)*
- *[Hadhrat Ayub-e-Ahmadiyyat^{as}] said to me that the people holding authority in Jama’at have been successful in removing all such families away from [him] who had social contacts with him, except for my family.*

***Note:** My family includes all my brothers, sisters & their children. (Biography IV, #102, 1997)*

Thus Allah the Exalted provided for both of these humble servants (Hadhrat Ramachandra^{as} and Hadhrat Ayub-e-Ahmadiyyat^{as}) a family of supporters and well-wishers who served them well in different situations throughout their lives as they needed despite the social boycott which generally prevailed upon them.

All praise belongs to Allah the Omnipotent and Master of His will.

The end