

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Resemblance of Hadhrat Mirza Rafi Ahmad^{as} with Hadhrat Isa^{as}

The following are dreams, revelations and visions of Hadhrat Masih-e-Maud^{as} that relate to the descent of a special holy person in the Ahmadiyya Jama'at who would bear resemblance with Hadhrat Isa^{as}:

- *“I saw in my dream today that Hadhrat Isa^{as} had come to our house. I thought to myself: What shall we offer him for refreshment, for the mangoes have spoiled; but then suddenly other mangoes became available from the unseen. Allah knows best what its interpretation is.”* (Tadhkirah July 11, 1887)
- *“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)
- *“Remember that Messiah who is to be borne in this humble one's progeny and who is also named Ibn-e-Maryam because I have been called by this name also in Baraheen.”* (Izala-e-Auham, Ruhani Khazain vol. 3, pg 318)
- *[Revelation in Persian] A man comes from the presence of God with a hundred honors. Felicitations to you, O Mary, that Jesus has come back again.* (Letter of Pir Sirajul-Haqq Nu'manira pg. 6; al-Bushra pg. 57)

Hadhrat Masih-e-Maud^{as} has been called Maryam in the revelations. Therefore, that holy person from among the progeny of Hadhrat Masih-e-Maud^{as} would be a spiritual son of his, i.e. Ibn-e-Maryam. Furthermore, that holy person would be the Maseel (Image) of Hadhrat Masih-e-Maud^{as} as both of them would be named Ibn-e-Maryam. That holy person would also be a Mujaddid because Hadhrat Masih-e-Maud^{as} was named Maryam due to his rank as Imam Mahdi and Mujaddid of the 14th Islamic century (which later resulted in the birth of Isa Ibn-e-Maryam in his own person and thus his full rank came to be known).

That special holy person who bears resemblance with Hadhrat Isa^{as} as a fulfillment of the above-mentioned prophecies is Hadhrat Mirza Rafi Ahmad^{as}, the grandson and promised spiritual son of Hadhrat Masih-e-Maud^{as}. Allah the Almighty caused him to descend in the 15th Islamic century as the Mujaddid and Imam-uz-Zaman in aid of Hadhrat Masih-e-Maud^{as}.

It is a matter of wonder how any person can make such a claim that someone from among his own progeny should bear resemblance with a Prophet of God, and furthermore how Allah has manifested its truthfulness in such a short amount of time and in such a way that it leaves a disbelieving person dumbfounded. All praise belongs to Allah.

It should be noted that within the Ummah of the Holy Prophet^{saw}, Hadhrat Masih-e-Maud^{as} has the strongest resemblance with Hadhrat Isa^{as} as Allah the Almighty told him in 1891:

[Revelation in Arabic] You have the closest relationship to Isa Ibn-e-Maryam and you are the nearest of all people to him in your qualities, your appearance, and the age in which you have been raised. (Izala-e-Auham pp. 123–4, Ruhani Khaza'in vol. 3, p. 165)

It should also be noted that resemblance comes from the Arabic root مِثْل (Mathal / Mithal). According to the lexicon, *Mithlun* means a like or similar person or thing; a match. *Mithalun* means a model or pattern according to which another thing is made or measured or proportioned. Therefore, resemblance does not necessarily imply complete equality in every detail. For example, two prophets may resemble each other even though they may have different ranks, one higher than the other. Furthermore, there can be multiple prophets bearing resemblance with each other in different ways. In fact, all of the prophets do resemble each other in some way or the other as they are like one family. For example, the Holy Prophet^{saw} has referred to Hadhrat Musa^{as} as his brother and Hadhrat Ibrahim^{as} as his father, etc.

With this in mind, we will now describe those aspects of the life and person of Hadhrat Mirza Rafi Ahmad^{as} which resemble that of Hadhrat Isa^{as} and which will, *InshaAllah*, serve as another proof of the truthfulness of Hadhrat Masih-e-Maud^{as} and the greenness of Islam.

Resemblance #1 – Four Quranic proofs

In the Holy Quran, Allah the Almighty says:

O Jesus, I will cause thee to die a natural death and will exalt thee to Myself, and will clear thee from the charges of those who disbelieve, and will place those who follow thee above those who disbelieve, until the Day of Resurrection. (3:56)

In this verse, four statements are specifically made about Hadhrat Isa^{as}. Namely, that:

1. He passed away from natural causes;
2. He was certainly not accursed and will forever be considered an exalted Prophet of God;
3. Allah has forever cleared him of the objections made by those who reject him; and
4. Allah has promised that his followers will forever be superior to those who disbelieve.

Hadhrat Mirza Rafi Ahmad^{as} shares in all these four, i.e.

1. He passed away due to natural causes;
2. God Almighty has bestowed upon him a high and honorable rank, which came to be known by the people after his passing away, evidence of which is present in his revelations, dreams and visions as well as what has been established in the Holy Quran, Ahadith and revelations, dreams and visions of Hadhrat Masih-e-Maud^{as};
3. God Almighty promised him that He will clear all objections made against him by his enemies, as Hadhrat Mirza Rafi Ahmad^{as} once wrote: *“Allah the Exalted granted me the tidings that He will keep this erring servant safe from every kind of fallacy because of my love for His beloved. God willing. In my consideration it is an exceptional and great tidings.”* (Letter #221, 1976); and
4. He was graced with the same revelation that was given to Hadhrat Isa^{as}; that is, ***[Revelation in Arabic] I shall place those who follow you above those who reject you*** (Letter #40, 1966).

Therefore, these serve as four Quranic proofs of the resemblance of Hadhrat Mirza Rafi Ahmad^{as} with Hadhrat Isa^{as}.

Resemblance #2 – Their case is like the case of Hadhrat Adam^{as}

As described in the Holy Quran, the case of Hadhrat Isa^{as} is like that of Hadhrat Adam^{as} in that both were born without a father. The more general meaning of this is that both of them were brought into being without the intervention of any means.

About Hadhrat Adam^{as}, Allah says in the Holy Quran:

I am about to place a vicegerent (khalifa) in the earth. (2:31)

The verb used here is from the Arabic root جعل which, according to the lexicon, means to make it incumbent upon oneself to cause something to happen. Therefore, all of this means that Allah the Almighty has taken it upon Himself to bring Hadhrat Adam^{as} and Hadhrat Isa^{as} into being so that mankind may be revived and that it may recognize its Creator. In this way, every Prophet of God is like a spiritual Adam, as explained by Hadhrat Masih-e-Maud^{as}:

“[Adam] means a person through whom a movement of conveying the message and guidance should be established for the spiritual revival of mankind. He will thus be in the position of a spiritual father for the seekers of truth.” (Barahin-e-Ahmadiyyah part 4, pg. 493 sub-footnote 3, Ruhani Khaza'in vol. 1, pg. 586 sub-footnote 3)

The same verb mentioned above is also used in the revelation given to Hadhrat Isa^{as} and Hadhrat Masih-e-Maud^{as} and Hadhrat Mirza Rafi Ahmad^{as} that

[Revelation in Arabic] I shall place those who follow you above those who reject you
(Biography III, Letter #40)

Just as Allah the Exalted delivered Hadhrat Adam^{as} and Hadhrat Isa^{as} from their oppressors and took it upon Himself to do so, the same will be the case for Hadhrat Mirza Rafi Ahmad^{as}. The reference for this is in the following vision narrated from the year 1998:

“[Hadhrat Mirza Rafi Ahmad^{as}] saw that he is sitting at a bus stop waiting room and over there is a large size mirror which he is looking at. There he observed in the mirror that a bus is proceeding towards this bus stop, over which at the top on the front side a board is fixed with the inscription “Benazir Yaze Baiza” meaning “Unprecedented shining hand”. (Biography IV, #105)

About the phenomenon of “shining hand”, Hadhrat Masih-e-Maud^{as} has stated:

“Our Holy Prophet^{saw} ...for the reformation of people and internal changes showed such a shining hand which is unprecedented in the history of mankind from its beginning until to date.” (Ruhani Khaza'in vol. 3, pg 258)

Therefore, the case of Hadhrat Mirza Rafi Ahmad^{as} will, *inshaAllah*, be a shining example of the case of the Chief Adam of all Adams, the Holy Prophet Muhammad^{saw}.

Resemblance #3 – Resemblance with Hadhrat Ismaeel^{as} & Hadhrat Ayub^{as}

Hadhrat Isa^{as} has resemblance with Hadhrat Ismaeel^{as} according to the Holy Quran as established in Surah Maryam.

About Hadhrat Ismaeel^{as}, Allah the Almighty has said:

And remember Ishmael and Idris and Dha'l-Kifl. All were of the steadfast. (21:86)

So We gave him (Hadhrat Ibrahim^{as}) the glad tidings of a forbearing son. (37:102)

The name of Hadhrat Ayub^{as} is almost synonymous with steadfastness as it was his special attribute as a Prophet of God. The words used for Hadhrat Ismaeel^{as} above provide evidence that Hadhrat Ayub^{as} bears resemblance with Hadhrat Ismaeel^{as} and therefore all these three Prophets of God mutually resemble each other.

Hadhrat Mirza Rafi Ahmad^{as} also belongs in this group as he has resemblance with Hadhrat Ayub^{as} as explained in detail elsewhere and also with Hadhrat Ismaeel^{as} because the same word *Haleem* is used about him in the following revelation of Hadhrat Masih-e-Maud^{as}:

[Revelation in Arabic] We give you good news of a gentle son (Tadkhirah October 1907)

Hadhrat Masih-e-Maud^{as} has affinity with Hadhrat Ibrahim^{as} as he has been called Ibrahim in the revelations. Therefore, his promised *Haleem* son Hadhrat Mirza Rafi Ahmad^{as} bears resemblance with these Prophets who bore lots of hardships and had to be especially steadfast for the sake of Allah the Almighty.

Resemblance #4 – Word of God

Allah the Almighty has referred to Hadhrat Isa^{as} as Kalimah (Word) in the Holy Quran.

Similarly, Allah the Almighty has established the names Kalimatullah Khan and Kalimatul Aziz for Hadhrat Mirza Rafi Ahmad^{as} as he is the promised son of Mian Manzur Muhammad (i.e., Hadhrat Masih-e-Maud^{as}). Furthermore, Hadhrat Mirza Rafi Ahmad^{as} has personally confirmed that he is the “word” mentioned in the following revelation of Hadhrat Masih-e-Maud^{as}:

[Revelation in English] word and two girls (Badr vol. 2, dated February 2, 1906, p. 2)

Therefore, both Hadhrat Mirza Rafi Ahmad^{as} and Hadhrat Isa^{as} are Kalimatullah (Word of God).

Resemblance #5 – Of noble descent

Hadhrat Isa^{as} was of noble descent as he was a descendant of Hadhrat Dawood^{as} who was a king and also a Prophet of God. Hadhrat Mirza Rafi Ahmad^{as} is also of noble descent as he is a descendant of Hadhrat Masih-e-Maud^{as} who was a Prophet of God and a descendant of chiefs.

In the Holy Quran, Allah the Almighty says:

Those amongst the children of Israel who disbelieved were cursed by the tongue of David, and of Jesus, son of Mary. That was because they disobeyed and used to transgress. (5:79)

According to Hadhrat Khalifatul Masih II^{ra}, of all the Israelite prophets, Hadhrat Dawood^{as} and Hadhrat Isa^{as} suffered the most at the hands of the Jews. History bears truth to it. It should also be noted that Hadhrat Masih-e-Maud^{as} has affinity with Hadhrat Dawood^{as} and that Hadhrat Isa^{as} is referred to as the son of David. Then this point of resemblance becomes clear.

Hadhrat Dawood^{as} suffered greatly at the hands of the Jews and his spiritual son Hadhrat Isa^{as} suffered greatly at the hands of the Jews who apparently held Hadhrat Dawood^{as} in high regard. Similarly, Hadhrat Masih-e-Maud^{as} suffered greatly at the hands of the Muslims and his spiritual son Hadhrat Mirza Rafi Ahmad^{as} suffered greatly at the hands of the Muslims who apparently held Hadhrat Masih-e-Maud^{as} in high regard. All groups who disobeyed these Prophets of Allah were cursed and punished accordingly.

As further proof of this point, Hadhrat Masih-e-Maud^{as} was given the following revelation:

[Revelation in Arabic] That fear ye not, nor grieve. Curse of Allah be upon the liars. Fear ye not, nor grieve, curse of Allah be upon the liars. Is not Allah sufficient for His servant? O ye mountains, turn [to Allah with full submission] along with him, and O birds [ye also]. Allah has decreed: Most surely I will prevail, I and My Messengers. (Notebook of the Revelations of Hadhrat Masih-e-Maud^{as} pg. 15)

Hadhrat Mirza Rafi Ahmad^{as} also cursed the liars, as evidenced by the following:

“[Hadhrat Mirza Rafi Ahmad^{as}] told me that for annual consultative convention (Shura) of the Jama’at, to elect the representative of his constituency in Rabwah a formal meeting was called where he was also present. When the people started presenting names of their liking for election, his name was also presented by somebody. At this moment the person conducting the proceedings, who was a big personality, said that ‘His name cannot be considered because he is a defaulter as regard payment of Chanda (subscription).’ I (Hadhrat Mirza Rafi Ahmad^{as}) clarified that this is incorrect because I am regularly paying the dues. But he did not accept my clarification and insisted on what he had said. Thereupon Hadhrat Mirza Rafi Ahmad^{as} said that curse of Allah be on liars.” (Biography IV, #34, 1970)

“Up till now I have been abstaining from seeking curse and this was proper. But now I have seen a revelation of Hadhrat Masih-e-Maud^{as} in Tadhkirah after which this came to my mind that it is essential that curse be sought for the naughty people so that (the) virtuous and righteous people may live in peace, who are in majority and a very large majority” (Letter #309, 1982)

Resemblance #6 – Promised advent

Just as the advent of Hadhrat Isa^{as} was promised to the Bani Israeel through prophecies contained in the Torah, so was the advent of Hadhrat Mirza Rafi Ahmad^{as} promised to the Muslims through prophecies contained in the Holy Quran, Ahadith and those made by Hadhrat Masih-e-Maud^{as}. The relevant prophecies fulfilled in the person of Hadhrat Mirza Rafi Ahmad^{as} may be found elsewhere and it is not the intention to reproduce them here.

Resemblance #7 – Spirit of Holiness

In the Holy Quran, Allah the Almighty specifically states that Hadhrat Isa^{as} was strengthened by the Ruh-ul-Quddus (Spirit of Holiness). Therefore, the following dream of Hadhrat Mirza Rafi Ahmad^{as} further establishes his affinity with Hadhrat Isa^{as} (and many other prophets):

“I saw that some senior companions of Hadhrat Masih-e-Maud^{as} are sitting. There is also an American white woman. The subject under discussion is of descending of the Holy Spirit in the form of a dove on Hadhrat Isa^{as}. I pointed towards my chest and said ‘Doves, they are here.’ The plural form is used but I think that (is) descent of the Holy Spirit and Allah knows best.” (Letter #219, 1976)

This point of resemblance is related with the previous one. In Al-Wasiyyat, Hadhrat Masih-e-Maud^{as} has written:

“And until that time when someone inspired by God with the Holy Spirit is raised by Him, all of you should work in harmony with one another.” (Al-Wasiyyat pg. 9)

Therefore, Hadhrat Mirza Rafi Ahmad^{as} is the promised one from the progeny of Hadhrat Masih-e-Maud^{as} upon whom the Holy Spirit was to descend, as prophesied in the following words:

[Revelation in Urdu] I shall raise for thy Jama’at one from thy progeny and shall honor him with My revelation and nearness. Truth will flourish through him and a large number of people will accept him. (Al-Wasiyyat, pg. 8)

Resemblance #8 – Bridegroom metaphor

In the Bible, Hadhrat Isa^{as} has been metaphorically likened to a bridegroom and his Ummah as his bride. Similarly, in Tadhkirah, there are revelations about a marriage between Hadhrat Masih-e-Maud^{as} and a woman (i.e. his Jama’at). For example, Allah the Almighty told him:

[Revelation in Arabic] Good tidings to you on the marriage. The truth is from your Lord, then be not of the doubters. We have married her to you. (Tohfa-e-Baghdad pp. 17–25, Ruhani Khaza’in vol. 7, pp. 21–31)

Since Hadhrat Masih-e-Maud^{as} never married again after receiving this revelation, this refers to his Maseel (Image) Hadhrat Mirza Rafi Ahmad^{as} who is like a bridegroom. The Ahmadiyya Jam’at in the 15th Islamic century is like his bride and their marriage (obedience) has been decreed to take place.

In reality, each Prophet of Allah is like a bridegroom and his followers are like bride. Just as a wife has to be obedient to her husband in all things good, the people to whom a Prophet is sent are dependent upon him and must obey him. This particular metaphor is a special point of resemblance between Hadhrat Isa^{as} and Hadhrat Mirza Rafi Ahmad^{as} because in their case, this relationship between them and their followers is explicitly mentioned.

Here it is appropriate to briefly mention his resemblance with Hadhrat Ram Chandra^{as}. *Chandra* means “Moon” in Hindi and Hadhrat Mirza Rafi Ahmad^{as} is the Moon of the Prophets (*Qamar-ul-Anbiya*) as prophesized and published in view of the revelations of Hadhrat Masih-e-Maud^{as}.

Furthermore, Sita, the wife of Hadhrat Ram Chandra^{as}, was abducted and was forcibly separated (Bun Baas) from her husband by his enemies. Likewise, the Ahmadiyya Jama'at was abducted by the Nizamis and was forcibly taken away from Hadhrat Mirza Rafi Ahmad^{as}. Now she is being decorated on the way to being returned to him just as Hadhrat Ram Chandra^{as} eventually got his wife back.

Resemblance #9 – Trial by way of the rulers of the time

Hadhrat Isa^{as} was tried by the rulers of the time on the pressure and accusations of the religious leaders of Bani Israeel. They accused him of making a claim of a worldly kingdom, whereas he claimed to be the king of a spiritual world. Likewise, Hadhrat Mirza Rafi Ahmad^{as} was named by Allah the Exalted as “Ayub” and Hadhrat Masih-e-Maud^{as} had predicted a spiritual son of his resembling Hadhrat Isa^{as}. Hadhrat Ali^{as} and Hadhrat Imam Hussain^{as} also had affinity with Hadhrat Isa^{as}. Hadhrat Mirza Rafi Ahmad^{as} underwent a trial as per greater design of Allah the Exalted so as to prove his resemblance to many Prophets of God, as his title is *Qamar-ul-Anbiya*.

The first known trial of Hadhrat Mirza Rafi Ahmad^{as} was carried out by ruling Nizamis under the chairmanship of none other than apparent Khalifa III himself. In the beginning of the year 1966, Hadhrat Mirza Rafi Ahmad^{as} was awarded the title of “Ayub” by Allah the Exalted and was told that his mission was to aid Hadhrat Masih-e-Maud^{as}. His trial started soon thereafter.

In the year 1967, an inquiry was held against him by Nizam with this accusation that he claims his rank is superior to the Khalifatul Masih and that after Hadhrat Masih-e-Maud^{as} he excels all others. This matter has been described in detail in his Biography IV with background for the same. This inquiry resembles the trial of Hadhrat Isa^{as} by the rulers of his time. It is not known if Hadhrat Ayub^{as} was also ever tried by any court but the objective of his oppressors was to deprive him of his followers, wealth and fortunes. In the case of Hadhrat Isa^{as}, the objectives of his enemies were to deprive him of his heavenly kingdom and cause his disappearance from the scene. So the first trial of Hadhrat Mirza Rafi Ahmad^{as} is almost similar to that of Hadhrat Ayub^{as} and Hadhrat Isa^{as}.

Thus from 1967 onwards, this trial went on to isolate him and deprive him from his contact with his Ahmadi brothers. Many false accusations were spread against him through a schematic whispering by word of mouth in order to create hatred and frighten people to be scared of him.

In the year 1970, as mentioned earlier, a calumny was fabricated and announced against him that he is a defaulter of Chanda (subscription) and hence ineligible to be elected as a representative of his constituency for Majlis-e-Mashawarat. He vehemently denied it but to no avail, although throughout his life he was most regular in such payments. He then prayed for Allah’s curse on the liars and thereafter never took part in such activities.

After 1965 a situation like that of Hadhrat Yusuf^{as} also started prevailing upon him as his step brothers were envious of him.

Then in the year 1982 there was a manifestation of the Design of Allah the Exalted to try him like Hadhrat Ali^{as} and Hadhrat Imam Hussain^{as} which is similar to the situation caused for being put on the cross.

Hadhrat Isa^{as} was physically put on the cross and came very near to death and in this way he was humiliated by his enemies who wanted him to die and disappear from the scene. At that time of trial, all of his disciples became weak in faith and deserted him.

Hadhrat Mirza Rafi Ahmad^{as} was metaphorically also tried by rulers of the Ahmadiyya Jama'at and was put on the cross in 1982 when he stood up to apprise the Ahmadiyya Jama'at of the correct way of electing their Khalifa as per the teachings of the Holy Quran. Instead of listening to him, malicious lies were spread about him and he was humiliated by his enemies who, like the enemies of Hadhrat Isa^{as}, wanted him to die and disappear from the scene. They convicted him of being guilty of wanting to be elected as the Khalifa (apparent), even though he had clearly stated to the presiding officer of the election that he did not want the Khilafat (apparent) for himself. He had only wanted to inform the Ahmadis about the correct teachings of the Holy Quran with respect to electing an Imam because the believers were not being represented fairly in the election.

Despite being told earlier that he could address the congregation, in the end the presiding officer did not permit him to speak at all. The acts of apparent Khalifa III earlier and those of the presiding officer may be compared to that of Pontius Pilate at the time of Hadhrat Isa^{as}. In this particular case, the presiding officer unjustly ignored Hadhrat Mirza Rafi Ahmad^{as} without due consideration of his call to uphold Shari'ah.

At that time of trial, the remaining members of the Ahmadiyya Jama'at who had thought well of Hadhrat Mirza Rafi Ahmad^{as} eventually left him. Literally only a handful of people remained in his company, which is similar to the case of Hadhrat Isa^{as} and Hadhrat Ayub^{as} who are said to have had only very few devoted companions. This situation lasted until his death in 2004. Therefore, it can be said that Hadhrat Mirza Rafi Ahmad^{as} had suffered the trial for about 40 years (1965-2004) for the sake of Allah the Almighty.

Resemblance #10 – Brief period of known preaching

Hadhrat Isa^{as} preached to the first two tribes of Bani Israeel, who had later put him on the cross, for about three years. Thereafter he left those people and never came back and therefore they were never able to recognize and accept him.

Regarding the case of Hadhrat Mirza Rafi Ahmad^{as}, the following has been narrated from the year 1990:

“[Hadhrat Mirza Rafi Ahmad^{as}] said that during the illness of Hadhrat Khalifatul Masih II^{ra} in the last years of his life, Allah the Exalted granted me the auspiciousness to serve

Jama'at in his lieu. Thus the spirit of youth especially and of Jama'at members generally was raised and inclined towards the Deen. Maybe this was the only service in public required of me by my Lord.” (Biography IV, #82, 1990)

This preaching by Hadhrat Mirza Rafi Ahmad^{as} was done during the years 1962-1965. Therefore, he was able to openly preach to the people for only a few years before he was eventually deprived from public contact. Then in 1982, Allah the Almighty consoled him and told him:

[Revelation in Arabic] O Ali, leave them alone and their helpers and their harvest
(Biography IV, #71, 1982)

So he left those people who rejected him and did not find it appropriate to openly preach to them, as it was the will and command of Allah the Exalted that he should leave them alone. Now many of them have passed away, having been deprived of recognizing and accepting that promised one like their earlier counterparts.

Resemblance #11 – Chastisement for their oppressors

After Hadhrat Isa^{as} was persecuted by Bani Israeel in Jerusalem and had left them, a severe outbreak of plague occurred as a sort of divine punishment for their wickedness in how they treated their Messiah. The members of the Ahmadiyya Jama'at, and in particular the leaders of the Nizam, treated Hadhrat Mirza Rafi Ahmad^{as} similarly.

Thereafter various incidents of the wrath of God occurred. In 1974 after the unfortunate incident at Rabwah railway station, the Jama'at leadership was disgraced by the Government and called to appear in court for enquiries. Apparent Khalifa III was also called in the court to testify regarding the incident of disorder that took place at Rabwah railway station. In 1984, Ordinance XX was passed which legally considered Ahmadis as non-Muslims. They were not even allowed to call their places of worship as mosques. In more recent times, the effects of this plague have spread to other countries such as Bangladesh, Indonesia and even some African nations. In the 1990's, a plague of lies were spread regarding false numbers of new converts to Ahmadiyyat and these lies were promoted in various circles during those years.

Furthermore, many innovations were made after 1982, such as the International Bai'at ceremony and frivolous prayer duels, which in reality is like a plague for the faith. In 2010, around 80 Ahmadis were murdered in Lahore. A few months later, a devastating flood occurred in Pakistan which affected a proportional number of Ahmadis. Various missionaries and high ranking members of Nizam have been accused of openly lying and money laundering. In these ways, the wicked people who opposed Hadhrat Mirza Rafi Ahmad^{as} have been afflicted with diverse forms of plague. Did they not reflect that Allah the Almighty has said:

We never punish until We have sent a Messenger. (17:16)

But Jama'at leadership having reverse thinking says that they are making sacrifices in the way of God and are not aware that they have rejected and also teased a Messenger of God for the 15th Islamic century.

Resemblance #12 – Life after the cross

Hadhrat Isa^{as} was given a new life after he was delivered safely from the cross and thereafter his mission thrived and his followers, who were among the ten lost tribes of Bani Israeel, increased in number. He enjoyed good fortune among his followers, so much so that they put his face on their currency out of their high degree of respect and admiration for him.

Hadhrat Mirza Rafi Ahmad^{as} narrated the following:

“A friend has written to me that he had a vision concerning me that I have expired and Hadhrat Masih-e-Maud^{as} had performed my burial prayers and then standing near the corpse said: ‘Standup with the order of Allah’ and then I stood up.” (Letter #334, 1984)

Regarding this phenomenon, Hadhrat Masih-e-Maud^{as} has stated:

“The coming to life of the father or of any dead person means that a matter that was dead has come to life.” (Malfuzat vol. 6, pg. 2)

Therefore, he too would be given a new life after being delivered from the cross. He has been given this new life through the Divinely-guided efforts of Syedna Mahmood II, Hadhrat Chaudhry Ghulam Ahmad Sahib, his most trusted and faithful companion and one who bears close resemblance to him. Now his mission is thriving and his followers, who are among those who had lost their way, are on the increase. It remains to be seen how the followers of Hadhrat Mirza Rafi Ahmad^{as} will display their respect and admiration for this steadfast man of God.

Resemblance #13 – Release from captivity

As Hadhrat Masih-e-Maud^{as} had prophesied, that special holy person who would appear in his Jama'at as a resemblance of Hadhrat Isa^{as} will release people from their captivity and remove the chains of doubt. The followers of Hadhrat Mirza Rafi Ahmad^{as} have been released from the captivity of the Nizam which had been straying from the teachings of the Holy Prophet^{saw} and of Hadhrat Masih-e-Maud^{as} for quite some time. Now his followers have assumed the spiritual leadership and are eliminating the resistance of those rebellious ones.

A similar thing happened with Hadhrat Isa^{as} in that he delivered his followers from cruel rule and, subsequently, those lost tribes of Bani Israeel who accepted him were eventually made kings of their respective lands.

Resemblance #14 –Blessed place of birth and place of burial

Hadhrat Isa^{as} was born in the blessed land of Prophets and Hadhrat Mirza Rafi Ahmad^{as} was born in the blessed land of Qadian, as it was revealed to the Hadhrat Masih-e-Maud^{as} that along with Mecca and Medinah, Qadian is also a blessed land.

Hadhrat Mirza Rafi Ahmad^{as} is buried in Rabwah, Pakistan. Hadhrat Isa^{as} is buried in Kashmir, India, a place described in Holy Quran as *Rabwah*:

And We made the son of Mary and his mother a Sign, and gave them refuge on an elevated land of green valleys and springs of running water (23:51)

Resemblance #15 – Physical resemblance

Hadhrat Isa^{as} is known for his humility, meekness, courteousness and extreme piety. Those qualities were also present in Hadhrat Mirza Rafi Ahmad^{as} and this can be testified to by those who spent time with him.

He resembled Hadhrat Isa^{as} even in the literal sense, having similar facial features. On one occasion, while in the company of few people, Hadhrat Mirza Rafi Ahmad^{as} had stated:

“You can see he (Hadhrat Isa^{as}) resembles me. I am his resemblance.”

The end