

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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

The following is a prophecy made by Hadhrat Khalifatul Masih II^{ra} regarding the advent of a special and honorable follower of Hadhrat Masih-e-Maud^{as} who would bear resemblance with Hadhrat Ayub^{as}:

“After these two there is mention of Hadhrat Ayub^{as} who passed his entire life in difficulties. In view of the time of the Noble Messenger^{saw}, Hadhrat Ali^{ra} probably has affinity with Hadhrat Ayub^{as} and in view of the age of Hadhrat Masih-e-Maud^{as} anyway it is a prediction which will manifest at its time.” (Tafseer-e-Kabeer vol. 5, pg. 549)

As a fulfillment of the above prophecy, Hadhrat Mirza Rafi Ahmad^{as} has claimed affinity with Hadhrat Ayub^{as} as follows:

“I had a vision in the beginning of 66 (1966) that a prediction has been found in some book which concerns me that He is Ayub and from the progeny of Ali and descended from heavens for the support of Masih Maud...I was in search of finding this prediction in some book so (that) there be additional confirmation. So all praise be for Allah; a few days past I found this reference in the commentary of Surah Al-Anbiya of Tafseer-e-Kabeer...Much pleased with this reference. Much more prayers needed. May Allah the Exalted forgive and end up the problems and difficulties.” (Letter #59, 1968)

In support of this claim, a general description of the resemblance between Hadhrat Mirza Rafi Ahmad^{as} and Hadhrat Ayub^{as} has already been provided by Hadhrat Chaudhry Ghulam Ahmad Sahib in his papers titled Biography I & Biography II. Now we will describe more specifically those aspects of the life and person of Hadhrat Mirza Rafi Ahmad^{as} which resemble that of Hadhrat Ayub^{as} and which will, *InshaAllah*, serve as a proof of his truthfulness as well as that of Hadhrat Khalifatul Masih II^{ra} who made this prophecy.

Resemblance #1 – Afflictions by way of the ruler

In the Holy Quran, Allah the Exalted says that Hadhrat Ayub^{as} cried out:

- ***Affliction has touched me, and Thou art the Most Merciful of all who show mercy.*** (21:84)
- ***Satan has afflicted me with toil and torment.*** (38:42)

Elsewhere in the Holy Quran, we read:

Never sent We a Messenger or a Prophet before thee, but when he sought to attain what he aimed at, Satan put obstacles in the way of what he sought after. (22:53)

Also, Allah the Exalted has told Hadhrat Masih-e-Maud^{as}:

[Revelation in Arabic] When Allah the Almighty helps a believer He makes many in the earth jealous of him (Barahin-e-Ahmadiyyah part 4, pp. 503–509 sub-footnote 3, Ruhani Khaza'in vol. 1, pp. 599–607 sub-footnote 3)

Besides referring to the wicked spirit Satan, according to the lexicon the word *Shaytan* may refer to a person who:

- is far from the truth and also turns others away from it;
- burns with hate and anger and is lost; or
- is excessively proud and rebellious.

Hadhrat Khalifatul Masih II^{ra} says that the use of the word *Shaytan* in the above verse of Surah Saad may imply that the ruler during the time of Hadhrat Ayub^{as} was a cruel idolater who was opposed to his teachings. In support of this, the word *Shaytan* has been translated as “ring-leader” at another place in the Holy Quran (see 2:15). There must have been many people in the land who were proud of themselves and were jealous of the success Hadhrat Ayub^{as} was having among his people. This is also consistent with what is narrated in the Bible.

The same is the case of Hadhrat Mirza Rafi Ahmad^{as} as his condition was a manifestation of the following revelations of Hadhrat Masih-e-Maud^{as}:

- ***[Revelation in English] word and two girls*** (Tadhkirah January 27, 1906)
- ***[Revelation in Arabic] We have set dogs in authority over you*** (Izala-e-Auham pg. 856, Ruhani Khaza'in vol. 3, pg. 566)
- ***[Revelation in English] Life of pain*** (Tadhkirah September 30, 1907)

This man of God endured many troubles and difficulties as a result of the malicious teasing and punishments inflicted by two cruel rulers who in the revelation above are likened to women (i.e. spiritually deficient people). They and their helpers in the Nizam (system) sought to enact policies that would suppress and socially isolate Hadhrat Mirza Rafi Ahmad^{as}. They were the source of his distresses and torments and served as agents of his enemies. They wanted to remove his honor and good name among the people and wished him to disappear from the scene.

The appropriate references for this are as follows:

- *[Hadhrrat Mirza Rafi Ahmad^{as}] told me that his brother in law Syed Amin Ahmed Sahib told him that on an occasion he (Syed Amin Sahib), Syed Hadhrrat Ullah Pasha Sahib (Brother in law of Syed Amin) and Sahibzada Mirza Tahir Ahmed Sahib were sitting at a place. During the conversation Sahibzada Mirza Tahir Ahmed said that **we know the issue of Mujadid very well but we will not let Mirza Rafi Ahmed become Mujadid.** (Biography IV, #58, 1977)*
- *[Hadhrrat Mirza Rafi Ahmad^{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. (Biography IV, #102, 1997)*

In this way, Satan attempted to put obstructions in the way of Hadhrrat Mirza Rafi Ahmad^{as} just like he did for Hadhrrat Ayub^{as}. Hadhrrat Ayub^{as} had lost his physical possessions as well as his honor and good name among his people due to the acts of the wicked ruler of his time. Hadhrrat Mirza Rafi Ahmad^{as} also lost his honor and good name among the people due to the policies of the wicked rulers of his time.

In both cases, Allah the most Merciful eventually removed such obstructions and made these Messengers of God triumphant over their arrogant and jealous opponents.

Resemblance #2 – Prayers at the beginning of the trial

In the Bible, it is narrated that when Hadhrrat Ayub^{as} learned that his possessions had been taken away from him, he shaved his head, went into prostration in worship of God and said:

“Naked I came from my mother’s womb, and naked I will depart. The Lord gave and the Lord has taken away; may the name of the Lord be praised.” (Book of Job Ch. 1, NIV)

In 1967, one year after being told that he is Ayub and from the progeny of Ali, Hadhrrat Mirza Rafi Ahmad^{as} performed Hajj during which remembrance and praising of God was continuously performed. Then the following revelation of Hadhrrat Masih-e-Maud^{as} was manifest once again:

[Revelation in Persian] My heart is troubled when I recall the supplications of a distressed one in the Sanctuary (Tadhkirah, April 10, 1902)

Therefore, both of these servants of God indicated their readiness to be sacrificed in the way of Allah the Exalted soon after undergoing the trial.

Resemblance #3 – Complete Isolation

Because of continuous suppression by the wicked ruler, Hadhrat Ayub^{as} left his home and shifted to a remote wilderness from the people in complete isolation. He stayed there and waited patiently for the sake of Allah the Exalted for deliverance from hardships.

Hadhrat Mirza Rafi Ahmad^{as} stayed in his homeland instead of migrating despite much persecution and social boycott from 1966 onwards. In 1982 after the incident of his raising his voice against the wrongful way of holding the election for Khalifa IV, which was not appreciated by the Nizam and people under their influence, he went into complete seclusion and isolation as per command of Allah the Exalted which was a prediction based on the following dream of Hadhrat Masih-e-Maud^{as}:

“I saw another dream on December 7, 1892 that I had become Hadhrat Ali, may Allah honor his face, meaning that in my dream I felt as if I was the very same as him. It is one of the wonders of a dream that sometimes a person feels that he is someone else and in that way I felt at the time that I was Ali Murtada and the situation was that a group of Khawarij was opposing my Khilafat, that is to say, they wished to obstruct my becoming Khalifah and were creating mischief for that purpose. Then I saw the Holy Prophet, on whom be the peace and blessings of Allah, close to me and he said with kindness and affection:

[Arabic] “O Ali! Stay away from them, their helpers, and their harvest. Leave them and turn away from them.”

*I found that the Holy Prophet, may the peace and blessings of Allah be upon him, advised me to be steadfast in the midst of that trial and to refrain from getting involved with those people. **He told me that I was in the right, but that it would be better not to address them.** By their harvest is meant the followers of the maulavis who are influenced by their teachings and whom they have been preparing for a long time.” (A’ina-e-Kamalat-e-Islam pp. 218–219 footnote, Ruhani Khaza’in vol. 5, pp. 218–219 footnote)*

This prophecy of Hadhrat Masih-e-Maud^{as} manifested through his spiritual son Hadhrat Mirza Rafi Ahmad^{as}, who is the resemblance of Hadhrat Ayub^{as} and Hadhrat Ali^{as}, on the eve of the election of Khalifa IV. He thus made a great sacrifice by pleasing God and submitting to His Command and Design.

Resemblance #4 – Physical illnesses & emotional distress

Both of these Messengers of God suffered from physical illnesses as well as extreme emotional distress as part of the trial from God Almighty.

In the Bible, it is narrated that Hadhrat Ayub^{as} suffered from some severe skin disease during his period of trial. He also suffered from thirst and exhaustion as mentioned in the Holy Quran.

Hadhrat Mirza Rafi Ahmad^{as} also suffered from some physical illnesses in accordance with his resemblance to Hadhrat Ayub^{as}. Evidence is presented from his writings:

- *“My health has deteriorated so much these days that from morning to evening and from evening to morning don't know if I'll survive or not.”* (Letter #45, 1966)
- *“My health after a little improvement has turned bad again. In spite of much treatment the blood pressure is not decreasing.”* (Letter #159, 1972)
- *“My health is not becoming normal. Since last night there is flutter. At short intervals due to uneasiness my forehead sweats & there is problem in respiration.”* (Letter #189, 1974)

Hadhrat Ayub^{as} was also in emotional distress in that he lost the companionship of his people and could not instill the love and Unity of God in them (which is the task of all Messengers of God) while being isolated from them. He expressed his emotional grief in the following words:

“For sighing has become my daily food; my groans pour out like water... I have no peace, no quietness; I have no rest, but only turmoil.” (Book of Job Ch. 3, NIV)

In this way, Hadhrat Ayub^{as} suffered a lot for the sake of God Almighty. He not only lost his physical possessions but also suffered physically and emotionally for His sake.

In the revelations of Hadhrat Masih-e-Maud^{as} there is mention of the emotional distress from which his promised son Hadhrat Mirza Rafi Ahmad^{as} would suffer during a period of trial. The reference from Tadhkirah for this is as follows:

“I have received a warning revelation and an awe-striking dream. The revelation was:

[Revelation in Arabic] One suffering from fever

Then:

[Revelation in Arabic] I looked towards the one suffering from fever.

Then, I saw a leg of mutton hanging from the ceiling.” (Tadhkirah November 16, 1901)

The Arabic word **Mahmoom** is derived from the root **حُم** and means one who is hot or who is affected with fever. In the Bible, Hadhrat Ayub^{as} also says that he suffered from fever.

Hadhrat Mirza Rafi Ahmad^{as}, who descended in place of Mirza Mubarak Ahmad Sahib, suffered a fever of the heart in the sense that he greatly desired to serve the Deen every moment of his life but could not do so openly after 1965 because of the situation that prevailed upon him, the like of which prevailed upon Hadhrat Ayub^{as}, Hadhrat Yusuf^{as} and Hadhrat Ali^{as}.

In accordance with the *Sunnah* of the Holy Prophet^{saw} and like Hadhrat Ayub^{as}, Hadhrat Mirza Rafi Ahmad^{as} expressed his emotional pain and sufferings to those close to him. He wrote the following to Hadhrat Chaudhry Ghulam Ahmad Sahib, his most trusted and faithful companion:

- *“I have thousand pains and harassment in every respect. The pains are of my own, of my children and of other dear ones who because of my relationship are in distress and upset.”* (Letter #294, 1981)
- *“So pray. You already pray for me. Much more prayers needed. He my Kind Lord take mercy on my condition of insult, defamation and pettiness in the eyes of the world and remove my deprivation from the service of the Deen. This is such a big agony and grief for which there are no words to explain.”* (Letter #388, 1989)
- *“The continuous and complete deprivation from service of Deen has caused a **fire in my heart** which only my Lord knows as to how much it pains.”* (Letter #412, 1992)

Hadhrat Mirza Rafi Ahmad^{as} also suffered a lot as part of the trial of Allah the Exalted, which will be remembered very honorably until the Day of Judgment.

Resemblance #5 – Wife influenced by Satan & her eventual forgiveness

Although Satan was unable to influence Hadhrat Ayub^{as}, he was able to influence his wife. It is said that she eventually lost trust in God and because of this Hadhrat Ayub^{as} asked her to leave him alone. After Allah the Exalted relieved Hadhrat Ayub^{as} of his afflictions, his wife returned to him and he forgave her of her faltering in the way of God.

As it has already been explained elsewhere, the Ahmadiya Jama'at of the 15th Islamic century is like the wife of Hadhrat Mirza Rafi Ahmad^{as}. Before his trial period began, the Jama'at members served him well and obeyed him. After the election of Khalifa III, they were influenced by Nizamis who began to take actions against him based on mere suspicions and totally false accusations. This lasted up until the year 1982 when, at the time of election of Khalifa IV, the Jama'at members were further influenced by Nizamis who convinced them that Hadhrat Mirza Rafi Ahmad^{as} wanted to grasp the Khalifat (apparent). The Nizamis and their

supporters did this in a way how the evil whisperer whispers evil suggestions in the minds of the people, and they had been preparing the people like this for a long time.

About this act of the Jama'at in 1982, Hadhrat Chaudhry Ghulam Ahmad Sahib has narrated the following:

“A few weeks after the above incident described in serial # 70 – 72 [events around the election of fourth Khilafat in 1982], one day [Hadhrat Mirza Rafi Ahmad^{as}] asked me that you never mentioned to me that Jama'at had become so distanced from me. By this statement he meant, as I understood, that the same people of Jama'at who at one time were devoted to him now due to disinformation spread by Nizamis were so much influenced by false propaganda that they did not pay attention to the fact regarding holding election according to the teachings of Quran.” (Biography IV, #73, 1982)

Therefore, just like the wife of Hadhrat Ayub^{as} eventually lost trust in God due to the influence of Satan, so did the Jama'at of Hadhrat Masih-e-Maud^{as} by rejecting the teachings of the Holy Quran. They listened to the whisperings of Satan and disobeyed Hadhrat Mirza Rafi Ahmad^{as}.

However, there eventually is forgiveness for those lucky ones within the Ahmadiyya Jama'at who realize the errors of their ways as was done by the brothers of Hadhrat Yusuf^{as} as Allah the Exalted revealed to Hadhrat Masih-e-Maud^{as}:

[Revelation in Arabic] They will fall down prostrate on their faces, supplicating: ‘Lord, forgive us, we were in error.’ No blame will lie on you this day. Allah will forgive you and He is the Most Merciful of those who show mercy. (Arba'in no. 3, pp. 32–37, Ruhani Khaza'in vol. 17, pp. 421–428)

Resemblance #6 – Restoration of the Ummah despite few companions

When Hadhrat Ayub^{as} was put to trial, everyone from among his people left him except three. According to the Bible, even those few companions suggested to him that he must have committed some sinful act in order to incur such displeasure of God. Hadhrat Ayub^{as} rejected such thoughts outright because he understood that his trial was not due to the displeasure of God but rather as a way to secure His pleasure and favor. During the time of trial, his people grew in size in disguise away from him and when Allah the Exalted eventually relieved him of all hardships, they were returned to him far larger in number than they were before.

When Hadhrat Mirza Rafi Ahmad^{as} was put to trial after 1965, families left him one by one until 1982 when literally only a few people maintained relationship with him (but the family of Hadhrat Chaudhry Ghulam Ahmad Sahib remained in his company all his life and love and respectfully honor him even now after his demise). Now herein lies the superiority of Islam over all other faiths.

The Ayub before Islam did not have any companions who sincerely believed in his innocence and testified to his truthfulness during his trial period. The Ayub after Islam, in particular after the descent of Hadhrat Masih-e-Maud^{as}, had one very devoted companion who stood by him steadfastly throughout all difficult times and completely believed in his truthfulness. Now Allah the Exalted has gifted him with the necessary qualities and strength of faith to continue the mission of Hadhrat Mirza Rafi Ahmad^{as}. These are the special blessings of Islam and of the Holy Prophet^{saw} which have always been present in the world.

Despite originally having many followers and then suddenly having their number reduced to a mere handful, Allah the Almighty eventually returned to Hadrat Ayub as a far greater number of devoted followers than he had before .

During the trial of Hadrat Mirza Rafi Ahmed as the Ahmadiyya Jama'at has spread into many countries and now that Allah the Exalted is relieving him of his trial, his people will soon be returned to him far larger in number and higher in quality than before, *inshaAllah*.

And Allah multiplies further for whomsoever He pleases; and Allah is Bountiful, All-Knowing. (2:262)

Resemblance #7 – Restoration of progeny

It is said that Hadhrat Ayub^{as} had seven sons and three daughters, all of whom died as part of the trial from Allah the Exalted. After being delivered from the trial, Allah the Exalted restored his progeny by giving him a new set of seven sons and three daughters.

Hadhrat Mirza Rafi Ahmad^{as} has been given the glad tiding of future spiritual pious sons. The reference to this is as follows:

“Then he (Hadhrat Mirza Rafi Ahmad^{as}) opened the Tadhkirah and from its page he read some revelations of Hadhrat Masih-e-Maud^{as} and then also read Urdu translation. Further, he disclosed that some of these revelations of Hadhrat Masih-e-Maud^{as} were also revealed to him. This humble writer remembers very clearly that this is in Tadhkirah at that page where this revelation is written also at page 338 in Urdu Tadhkirah: ‘Tara naslum baida abna alqamar’ i.e. You will see a distant posterity; Moon like sons.”
(Biography IV, #70, 1982)

Hadhrat Mirza Rafi Ahmad^{as} is *Qamar-ul-Anbiya* (Moon of the Prophets); therefore, his sincere followers would be considered as sons of *Qamar*. These sons would be a replacement of the earlier ones (i.e. the earlier generation of Ahmadis) who did not recognize him and instead, who disobeyed him and stayed away from his company. *InshaAllah* this will serve as confirmation of the following vision of Hadhrat Masih-e-Maud^{as}:

“I saw in my dream 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 suddenly other mangoes became available from the unseen. Allah knows best what its interpretation is.” (Tadhkirah July 11, 1887)

Please remember that Hadhrat Mirza Rafi Ahmad^{as} is the promised *Masih* son of Hadhrat Masih-e-Maud^{as} and also the promised *Ayub* as predicted by Hadhrat Musleh Maud^{ra}.

Hadhrat Mirza Rafi Ahmad^{as} received the following revelation in the year 1967:

[Revelation in Arabic] ***Oh people if God so wills He can take you away and bring in your place other people.*** (Letter #142, 1971)

This is a verse from the Holy Quran from Surah Nisa, except that the word *Qaum* has been added at the end. Therefore, this is a prophecy that the earlier generation of Ahmadis (i.e. his family, as the word *Qaum* implies “kinsfolk”) who failed to recognize Hadhrat Mirza Rafi Ahmad^{as} would be replaced by a later generation of Ahmadis who would be sons of *Qamar* and would love him and be devoted to him by turning to the *Qiblah* (i.e. establishing *Tauheed* and following the *Shariah*).

Resemblance #8 – Steadfastness

Allah the Almighty affirms the following about Hadhrat Ayub^{as}:

Indeed, We found him steadfast (38:45)

The steadfastness of Hadhrat Ayub^{as} is prevalent throughout the Book of Job despite the shortcomings of the Bible. In any case, it is sufficient that Allah the Exalted has affirmed it in the Holy Quran.

Hadhrat Mirza Rafi Ahmad^{as} has explained the meaning of his dream of being Ayub and from the progeny of Ali as follows:

“By being from the progeny of Ayub^{as} and Ali^{as} point out to extraordinary difficulties and then receiving the grace of God with steadfastness and acceptance of His will” (Letter #59, 1968)

In support of this, he has affirmed:

“Allah the Exalted has given me a brave heart out of His grace and the substance of patience.” (Letter #136, 1971)

The steadfastness which he exhibited can be appreciated by reading his biography. He suffered the trial for about 40 years, from 1966-2004, yet he remained steadfast throughout. About Hadhrat Ayub^{as} it is narrated that he suffered the trial for about 17-18 years.

Since Hadhrat Mirza Rafi Ahmad^{as} is *Qamar-ul-Anbiya*, it is logically deduced that his period of trial includes the maximum period by combining together the periods of those Prophets whom he resembles. This period also has a reference to the period of agony and distress and sufferings of Hadhrat Yaqub^{as} and his beloved son Hadhrat Yusuf^{as} before they reunited.

It is a sign of the truthfulness and righteousness of these two Messengers of God (Hadhrat Ayub^{as} and Hadhrat Mirza Rafi Ahmad^{as}) in that they never despaired of the Mercy of God despite so much suffering and in this way they remained steadfast. It then becomes a powerful sign of the Mercy of God in that He takes care of His servants throughout the trial and ultimately relieves them of such afflictions in a very grand manner. Hadhrat Masih-e-Maud^{as} explains this Wise Design of Allah the Exalted by saying:

“Sometimes God tests a friend of His by making the whole world his enemy and for a time subjects him to their tongues and their hands, but He does not do this because He desires to destroy His friend, or to disgrace or humiliate him. He does this so that He might show His sign to the world and so that His impertinent opponents should realize that despite their utmost efforts they were not able to harm the person concerned.”
(Nuzul-ul-Masih, Ruhani Khaza’in vol. 18, pg. 518)

Therefore, both of these Messengers of God were steadfast throughout their lives despite many difficulties only for the sake of Allah the Exalted and this was acknowledged and much appreciated by Him.

Resemblance #9 – Doers of good

About Hadhrat Ayub^{as}, Allah the Almighty says:

Thus do we reward those who do good. (6:85)

The word *Muhsin* means doer of good. This is derived from the Arabic root **حسن** which also means to be handsome and to confer benefits upon a person.

Hadhrat Mirza Rafi Ahmad^{as} was a doer of good (*Muhsin*) as is testified to by the following:

“[Hadhrat Mirza Rafi Ahmad^{as}] tried to ignite the spark for the love of God and His Prophet^{saw} and by his speeches and discourses and letters and writings made strenuous efforts to inculcate love of God and love of His Prophet^{saw} in the hearts of youth.” (Al-Khalid pg. 31, November 1966)

Furthermore, he is the *Haseen* son promised to Hadhrat Masih-e-Maud^{as} in the following revelation:

[Revelation in Arabic] We give you good tidings that We will grant you a handsome son. (Tiryaqul-Qulub p. 34, Ruhani Khaza'in vol. 15, pp. 200–201)

Also, Hadhrat Mirza Rafi Ahmad^{as} descended in aid of Hadhrat Masih-e-Maud^{as}. He has written a miraculous commentary of certain chapters of the Holy Quran for the benefit of the 15th Islamic century under Divine inspiration and in this way he has furthered the objectives of Hadhrat Masih-e-Maud^{as} and has benefitted the Ahmadiyya Jama'at and the world at large.

Therefore, both Hadhrat Ayub^{as} and Hadhrat Mirza Rafi Ahmad^{as} are *Muhsineen* and have been rewarded for it by Allah the Almighty.

Resemblance #10 – Always turning towards Allah

In the Holy Quran, Hadhrat Ayub^{as} is called *Awab* or one who frequently turns towards God. The steadfastness exhibited by Hadhrat Ayub^{as} in the face of extreme difficulties caused him to be named *Awab* in the sight of Allah. This word is related to *Taubah* which is a partner of *Istighfar* and therefore a man of God who experiences much adversity turns toward Allah frequently and begs for forgiveness instead of giving in to despair and hopelessness or disbelief. Nor does he act in an arrogant manner. This is what is taught through the example of Hadhrat Ayub^{as} and many other Prophets of God who went through similar difficulties. Most importantly, this was the practice (*Sunnah*) of the Holy Prophet Muhammad^{saw}.

The letters that Hadhrat Mirza Rafi Ahmad^{as} exchanged with Hadhrat Chaudhry Ghulam Ahmad Sahib serve as evidence of how much he turned towards Allah repeatedly in the face of extreme adversity. We present only a few references to highlight this:

- *“I only complain of my distress and grief in the court of Allah and He definitely watches His Servants... I seek forgiveness of Allah my Provider and return to Him.”* (Letter #57, 1967)
- *“Sometimes it seems that over this Earth nobody is mine, not even one. No brother, no sister or no other relative. But if God becomes mine then what is the worry? But I fear my weakness, shortcoming and sins. My Lord! forgive me and You are the most Merciful of all”* (Letter #228, 1977)
- *“These days I am in much trouble and distress. Pray Allah the Exalted may not let go waste and save from defamation and insult. Out of His Grace may award felicity for successful life and supreme services of Deen and then lift from this world. My Lord! Grant me Hakam (judicious ability) and associate me with righteous and the posterity*

remember me as truthful make me inheritor of His Gracious reward. Nothing is impossible for that Merciful, Kind, Powerful and Sovereign.” (Letter #386, 1989)

Hadhrat Ayub^{as} and Hadhrat Mirza Rafi Ahmad^{as} have showed us what it truly means to be *Awab* in the face of extreme difficulties. To Allah we belong and to Him shall we return.

Resemblance #11 – Excellent servants

Allah the Almighty also says about Hadhrat Ayub^{as}:

An excellent servant was he. (38:45)

The Arabic root **نعم** also means to be gifted with speech, talent and reason. It seems that Hadhrat Ayub^{as} was also talented in speech and argumentation and maybe this was the reason for his success among his people before his period of trial. As narrated in the Bible, Hadhrat Ayub^{as} describes the time period before his having to face extreme hardships as follows:

“People listened to me expectantly, waiting in silence for my counsel. After I had spoken, they spoke no more; my words fell gently on their ears. They waited for me as for showers and drank in my words as the spring rain. When I smiled at them, they scarcely believed it; the light of my face was precious to them. I chose the way for them and sat as their chief; I dwelt as a king among his troops; I was like one who comforts mourners.”
(Book of Job Ch. 29, NIV)

This description rightfully applies to Hadhrat Mirza Rafi Ahmad^{as} also as he was loved by many people before he was put to trial. He was an excellent speaker by Allah’s Grace and this has been testified to by those who had the chance to attend his discourses (especially during his tenure as Sadr Majlis Khuddam-ul-Ahmadiyya). He would captivate his audience with his superior knowledge of Islam and his deep, sincere love of the Holy Prophet^{saw}. One such excellent speech from 1966 which we call special attention to has been published with the title “Why I love my lord Muhammad^{saw}.”

As proof of having been further gifted with superior spiritual talents, the following names and attributes have been established for Hadhrat Mirza Rafi Ahmad^{as} by Allah the Exalted, as he is the promised son of Hadhrat Masih-e-Maud^{as} having descended in place of Mirza Mubarak Ahmad Sahib:

- *Kamiluz-Zahiri wal Batin* (perfect in his manifest & hidden powers)
- *Qawiyyut-Taqatain* (physically & spiritually strong)
- *Tooba* (a fruit of Heaven)

Therefore, both of these Messengers of God were among the talented servants of Allah the Exalted. They were excellent servants in that they were completely content with the will of God throughout their lives, whether it was during prosperous times or difficult times.

Resemblance #12 – Removal of afflictions & ultimate triumph

The Arabic root *نعم* also means to be joyful, to lead an easy life. Allah the Exalted says in the Holy Quran:

Surely there is ease after hardship. Aye, surely there is ease after hardship. (94:6-7)

Therefore, this period of joyful and easy life would happen after the life of difficulties and hardship, and this is what happened in the case of Hadhrat Ayub^{as}. As every Prophet of God experiences a lot of difficulties, it is a sign of his truthfulness and his being from God that he is eventually delivered from such hardships and is given victory over his many opponents.

The period of joyful life for Hadhrat Mirza Rafi Ahmad^{as} is taking place through the Divinely-guided preaching of Hadhrat Chaudhry Ghulam Ahmad Sahib. In this way, Allah the Exalted who is Most Wise has extended his life through one who has affinity with him, such that this period of happy life may be apparently realized even though he has passed away from this world.

Allah the Exalted made the following promise to Hadhrat Mirza Rafi Ahmad^{as} in a revelation in 1967 as described in his biography (Letter # 62):

The Promise of Succor by Allah the Exalted

*To the pious people succor of God reaches
When it comes it takes to the world to a new world
It turns in to wind and takes away all dust in the way
It turns into fire and burns away every opponent
Sometimes it turns into dust to be cast on enemy heads
On other occasion it turns into a flood of water
Men can never stop the will of God
How the creatures can confront the Creator*

Furthermore, Hadhrat Masih-e-Maud^{as} has said:

*“Whosoever receives revelation and in fact he is bestowed with the discourse of God, he is granted in addition other essentials of succor and support. Besides these nobody can dominate over him. Rather he prevails upon everybody and **may be much delay occurs in between** but ultimately he is triumphant and his enemies remain defeated and losers. He*

in spite of thousand of enemies prevails upon them and all plans of enemies in opposition to him go in vain and their curse falls back on themselves.” (Urdu - Rohani Khazain vol 23, pg 315)

All praise belongs to Allah who never breaks His promise.

The end