



*In the name of Allah, the Gracious, the Merciful*

## **Biography of Ayub e Ahmadiyyat Hadhrat Sahibzada Mirza Rafi Ahmed Part IV**

Some sayings and brief events & incidents experienced by Hadhrat Sahibzada Mirza Rafi Ahmed Sahib.

By humble writer Ch. Ghulam Ahmed

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### **1. Tiding of having stood first in test & support of Almighty - 1962**

After November when he assumed the office of *Sadarat Khudam-ul-Ahmadaiyya* then on one occasion he addressed the gathering of Khudam & narrated his vision like this:

*"I had a vision that I have stood first in some test & that my sister Amtul Aziz is besides me."*

### **2. Firm faith in the beneficence of Sunnah of Holy Prophet SAW - 1963**

In 1963 he arrived in Lahore for a medical checkup at Mayo Hospital. I was also in his company. An Ahmadi young doctor Munawar Ahmed Sahib, who was assisting him during this visit, said in an informal conversation regarding '*Surma Lagana*' that it, can be harmful for the eyes. He (Mian Sahib) promptly rebutted it with the argument that it stands confirmed that his holiness SAW used to apply antimony to his eyes therefore he firmly believe that this act of *Sunnah* of SAW cannot be harmful.

### **3. Extreme respect of Holy Prophet SAW - 1963**

In 1963 he was in Lahore, in one meeting of Ahmadi brothers there was a reference to Hussain Mansoor Halaj, a Saint, who in one verse described his having direct contact with God. God forbid,

for reference sake of translation of his Persian verse is as follows: "As I hold the fist of God with my own fist then, why should I care for the chosen Hazoor SAW". Out of stupidity I recited the second part of this verse without pondering its import. At this he (Mirza Rafi Ahmed Sahib) promptly said that I do not like even for reference sake the second half of above verse.

#### **4. Attentively fill up the gap of departed seniors - 1963**

During the illness years of Hadhrrat Khaliatul Masih II (ra); Hadhrrat Mirza Bashir Ahmed (ra) used to inaugurate the opening session of annual gathering of Khudam ul Ahmadiyya at Rabwah. This year Hadhrrat Sahibzada Bashir Ahmed (ra) had expired a few months before this occasion. He (Mian Sb) inaugurated the opening session himself & exalted the Khudam to be attentive & guild up their shoulders to discharge the duties diligently as a change of guards is taking place & there is need to fill up the gap being created with the passing away of senior, high ranking people.

#### **5. Flesh from his flesh & bone from his bone - 1963**

He was invited by an Ahmadi brother in Lahore at a dinner party & many other people were invited including some non Ahmadis. On this occasion he was requested to deliver a short speech; which he obliged. The special thing which I noted in his speech was that he said: *"I am from the progeny of Syedna Hadhrrat Masih-e-Maud AS. My flesh is from his flesh & my bone from his bone. And I fully endorse his truthfulness & accept the challenge of confrontation with any of his opponent"*.

#### **6. Some visions increase faith in the Omniscient knowledge of unknown - 1964**

He had seen a vision that a certain woman was walking through a certain place in Rabwah. A few days later it actually happened like that. He expounded that the purpose of this happening seems to be to increase the faith in Allah the Exalted being Omniscient (Knower of unseen).

#### **7. Practical performance of a vision - 1964**

I had a vision in October 1962 that I have embraced him (Hadhrrat Mirza Rafi Ahmed) & that I kissed his neck. Later in 1964 during his visit to Lahore after my mentioning this dream I requested that we practically accomplish it. So we embraced each other & I kissed his neck.

## **8. Change of attitude of people after election of 3rd Khilafat - 1964**

It was December 1964 or earlier on the occasion of annual gathering at Rabwah. I was sitting with him at his residence, where I was also his guest. I saw that Maulana Abul Atta Sahib arrived to meet him. As he arrived near Hadhrat Mian Sahib stood up from his chair to receive him. Maulana Sahib requested very respectfully & humbly that it is the desire of his son that Hadhrat Mian Sahib honor him to proclaim his *Khutba Nikah*. Later on after election of third Khilafat in 1965 the attitude of Maulana Abul Atta Sahib altogether changed in respect of Hadhrat Mian Sahib.

## **9. Manifestation of love with *Darwaish* brothers - 1964**

At the occasion of annual gathering at Rabwah while he was *Sadar Majlis Khudam ul Ahmadiyya* it was reported to him that as per decision of central *majlis* woolen sweaters have been purchased for dispatch to Qadian for distribution among *Darwaish* brothers. In those days fund of *Majlis* used to be scarce; hence the sweaters of cheap quality could be purchased. He directed the workers on this job to provide him one piece so that he may practically test that how our *Darwaish* brothers feel about wearing these sweaters.

## **10. Transformation of his face to the face of Hazoor SAW - 1964/65**

On the occasion of annual gathering at Rabwah I was staying with him at his residence. He narrated the vision of one Ahmadi brother from USA who had met him. He had a vision that on the occasion of annual gathering he i.e. Hadhrat Mirza Rafi Ahmed is delivering a speech & then in the other scene he saw that Hadhrat Mirza Rafi Ahmed's face transformed into the face of Hazoor SAW.

## **11. Quran & Sunnah (*Mahroof*) is the criteria - 1963-65**

During these years in some members of the Jama'at it had become their habit that during their meetings & discourses instead of basing their argument with reference to a reasonable proposal on the basis of *Mahroof* i.e. Holy Quran & Sunnah; they would promptly want to reject it by citing some saying or proposition of Hadhrat Khalifatul Masih II opposed to it in their consideration & thus wanted to close the subject under discussion. He always discouraged & dispelled citing that *Mahroof* is the fundamental criteria & hence must focus on it. He censored such an attitude & remarked that these people do not allow the use of their brain & do not appreciate any proposal for improvement. They want people to shut their mouth & want to put guards against pondering & thinking.

## **12. Resemblance with Hadhrat Masih-e-Maud (as) - 1965**

Before September 1965 he narrated his vision that he is proceeding towards Qadian with a company of people. On the way he stopped for a prayer service; which was led by him. Close to him were two angels that were standing while in prayer. He recited Surah Al-Feel in the prayer. Thereupon one of the angels said to the other that Hazoor Syedna Masih-e-Maud (as) used to recite the same in a like manner.

## **13. Gift of a Shawl to Umm-e-Nasir 1966**

In 1966 he mentioned a vision that he had given shawl (woolen blanket) to Hadhrat Syeda *Umm-e-Nasir*.

*Note:* This was reference to the apparent Khialfat of Hadhrat Mirza Nasir Ahmed Sahib which he got from Allah the Exalted as a gift through his (Mirza Rafi Ahmed Sahib) media. This vision is similar to the one that is numbered 69 as described in the booklet *Basharat-e-Rehmania* published by Jama'at in December 1965 after establishment of the third Khilafat. The detail of this vision is also given in the biography of Hadhrat Mirza Rafi Ahmed Sahib part 1.

## **14. Spiritual Khilafat granted to him by Allah - 1966**

In November 1965 the election of third Khalifa apparent took place. Later on in 1966 he specially informed me personally that Allah the Exalted has bestowed spiritual Khilafat onto him. This was confirmed this way by Allah the Exalted that after the establishment of third Khilafat a booklet with the caption of *Basharat-e-Rehmania* was published by Jama'at wherein under serial number 71 it was described by the mother of an Ahmadi Habib ur Rehman that she had a vision that Hadhrat Mirza Bashir Ahmed (ra) is present & says "*We have selected our Khalifa; you people can elect your new Khalifa*". Then she asks who is the new Khalifa? Hadhrat Mirza Bashir Ahmed (ra) replied that Mirza Nasir Ahmed is there. By glancing through this booklet it becomes evident that the other person shown in many dreams along with Mirza Nasir Ahmed Sahib was sometimes Mirza Rafi Ahmed Sahib in person & some time Hadhrat Mirza Bashir Ahmed Sahib (ra), the son of Hadhrat Masih-e-Maud, although he had expired two years ago in 1963. Therefore people possessing spiritual knowledge & wisdom that in contrast to respected Mirza Nasir Ahmed Sahib the other person shown in visions is Mirza Rafi Ahmed i.e. the tiding bearing son which Hadhrat Masih-e-Maud had predicted after receiving knowledge from Allah the Exalted.

### **15. It is not essential that Khalifa (apparent) may necessarily surpass all others in Quranic knowledge - 1966**

After 1965 this notion was started to be promoted in various ways & at different occasions by various *Nizamis* of Jama'at that whosoever is the Khalifa (apparent) he is necessarily supreme over all others present; in knowledge of Holy Quran. This matter was raised once in the presence of Hadhrat Mirza Rafi Ahmed Sahib. He said it is not essential to believe like that. Allah the Exalted may grant the supremacy in knowledge of Quran to whomsoever He pleases.

### **16. Saw in a vision on a high stair & boys causing disturbance - 1966**

At the occasion of annual gathering of Jama'at at Rabwah I was staying with him as his guest. He narrated a vision that he is standing on top of a high stair & some boys out of mischief are making attempts to unbalance the stair in order to drop him to the ground.

### **17. Involvement of woman behind big trials - 1966**

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. Sometime 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 & thought provoking that the trial which he is facing may be the cause of it is some woman & Allah knows best.

### **18. Espionage by way of posing interest in learning Quran - 1966-67**

I saw that on the occasion of annual convention that a young man from his family stayed with him & escorts him from his residence to convention place during those days. It came to be known that he wanted to remain in his service & company to learn knowledge of Holy Quran. After sometime he became absent. When asked why so? He said learning of Quran was only a cover. I wanted to do reconnaissance (spy) over him. Hadhrat Mian Sahib remarked I already had hesitance & did not find any ability in him for such learning.

## **19. Do listen to a person who says something in name of God - 1966**

He was on tour of Karachi as *Sadar Khudam-ul-Ahmadiyya*. A new young Ahmadi brother brought his non-Ahmadi elder brother for a meeting with him. Mian Sahib counseled him very briefly that when a person invites your attention in the name of Allah then he must listen to him.

## **20. Some people are unaware of my rank - 1966**

In the summer of 1966 while he was still the *Sadar* of *Khudam-ul-Ahmadiyya* he was on tour of Karachi. I was *Qaid Khudam-ul-Ahmadiyya* as well as *Sadar* of Drigh Road Jama'at. It was decided that an open gathering be held on the biography of the Holy Prophet SAW. To invite non-Ahmadis, a poster was also printed by Drigh road Jama'at & it was also posted on walls in the area. In these posters especially to attract attention of non-Ahmadis it was pointed out that a noble person of Jama'at e Ahmadiyya & a lover of the Holy Prophet SAW & Holy Quran will address the congregation. I handed over the same poster in the central Ahmadiyya place called Ahmdaiyya Hall for announcement during the Jummah gathering before the prayer service. The announcer started reading this poster & when reached the words *Lover of Prophet SAW & lover of Quran*; he paused for quite some moments & then while skipping over these words continued to read the balance part of the announcement. Incidentally, at that time, Hadhrat Mirza Rafi Ahmed Sahib was also present for Jummah prayers & he also noted this action of announcer that it is taking an abnormal long pause during announcement. Later after Jummah prayer respected Abdul Rahim Baig Sahib a secretary of Jama'at Karachi approached him in Ahmadiyya Hall & formally apprised him about the program of congregation. Abdul Rahim Baig Sahib said that beside the speech of Hadhrat Mirza Rafi Ahmed Sahib there will also be a speech of Sheikh Abdul Qadir Sodagarmal missionary of Lahore who was incidentally in Karachi for some other job & his name was not in the announcement delivered a few minutes ago. I being the *Sadar Halqa & Qaid* of Drigh Road Majlis, who was responsible for making all arrangements, was not aware of any decision that there will be another speech also besides Hadhrat Mirza Rafi Ahmed sahib & therefore I had printed the poster accordingly & also announcement for the sole speaker i.e. Hadhrat Mirza Rafi Ahmed Sahib. Mian sahib did not like it because of the manner announcement was made & further now, new information that there will be another speech also as against the earlier understanding. Also the announcement made a few minutes ago that he will be the sole speaker. Hence he told Abdul Rahim sahib that I am not bound to participate in the congregation which you are holding under the arrangement of the Karachi Jama'at. You are free to handle it as you like thereafter he left & went to the residence of his host. After this unpleasant incident respected Ameer Sahib of Karachi (Ch. Ahmed Mukhtar Sahib) & other concerned became worried and they also followed him in a short while & reached his place of stay. I was also present there. The respected Ameer Sahib spoke to him suitably & tried to explain that there

was no ill will & the whole thing has happened due to misunderstanding. This effort bore fruit. He agreed to deliver his speech & also allowed that respected Sheikh Abdul Qadir Sahib may also speak prior to his speech. However, on this occasion he expressed to the persons present i.e. Ameer Sahib & others including myself that he is observing that some person of Jama'at's administration are adopting improper attitude against him. During this exchange of words I remember clearly that for such kind of persons whose attitude was improper he observed: "*They want to cut me down to my size & they do not know what my size is*".

Later on in seclusion he inquired from me what was the cause of long pause during the announcement regarding this congregation at Friday prayers? I disclosed to him that I had written words "Lover of Prophet SAW and lover of Holy Quran" with your name.

## **21. A miraculous speech - 1966**

After the above referred incident the announced congregation on biography of the Holy Prophet SAW was held as per program & a remarkable speech was delivered by him. Next day he disclosed to me that during the night prior to date of congregation he had specially supplicated to Allah the Exalted that if I am in fact lover of Holy Book & your beloved Holy Prophet SAW then please help me miraculously in the delivery of the speech on this occasion. Then added that to supplicate in such a way is a very dangerous affair because Allah the Exalted is *Ghani & Samad* (independent). Anyway this oral speech was a marvelous sign of a nice description, full of knowledge & wisdom. It was felt that he was speaking with special guidance of the Holy Ghost fully imbibed in a vision like situation as if he is among the Prophets & Messengers and has comprehension about their status with a direct present view & after describing their attributes; described the supreme status and rank of his master Hadhrat Chief of the Prophets SAW such as if it was based on his personal observation.

This speech was recorded in audio format & later reproduced in writing by me. He desired that it should be printed & published but circumstances & situation was never favorable in his lifetime. However, I am now glad to state that this great speech has been published after 45 years in 2009 in Urdu as well as its translation in English & distributed in many countries. All praise be to Allah.

## **22. Future design of Allah revealed - 1966**

At the occasion of annual convention of *Khudam-ul-Ahmdaiyya* at Rabwah a day prior to election of *Sadar* for the next term of two years he told me in view of my special nearness to him & just to console me in advance that it has been revealed to him by Allah the Exalted in a vision that he may not be given the opportunity for the next term & it happened accordingly. In spite of the fact he had

received the highest number of votes his appointment was not approved although the rules & article of the *Khudam-ul-Ahmadiyya* basic constitution allowed his continuing in office for the next term of two years.

Later in Khalid of November 1966 the complete text of the speech of Hadhrat Mian Sahib on this convention was published wherein it was further disclosed by him that as per tiding given to him in his vision he will be granted the felicity to serve Holy Quran i.e. to write down a miraculous commentary on the Holy Quran, thereby meeting the need of the current times. So he had authored this commentary. All praise be to Allah.

### **23. Inquiry about accusations - 1967**

In the year 1967 there started a wave of accusations & objections which were related to his (Mirza Rafi Ahmed Sahib) visions & revelations, which he had described at various places during the four year period i.e. 1962 - 1965. Some people started sending reports & complaints to the third Khalifa. The office bearers of Jama'at Sheikhpura also engaged in this activity. One speech which was delivered at a place called Warburton also came under inquiry. For the purpose of some explanation he was summoned for a meeting with Khalifa ul Masih III; from where he came to know that respected Syed Lahl Shah Sahib of Warburton was already called in this regard & a statement taken from him. Incidentally in those days when this inquiry was being held I arrived in Rabwah from Karachi for a short stay with him. He sent me to Warburton & with a letter in the name of Syed Lahl Shah sahib that he may reply in writing & inform what statement he had given before Hadhrat Khalifa tul Masih III regarding his vision that he has narrated in Warburton. In response Syed Lahl Shah Sahib stated & confirmed as follows:

“During the Khilafat period of Hadhrat Khalifa tul Masih II, Sahibzada Mirza Rafi Ahmed Sahib described his vision in a speech at Masjid Ahmadiyah in Nankana Sahib. During the same vision he mentions it to Syed Lal Shah Sahib to explain its exposition and Syed Lahl Shah responds that this rank is between *Khilafat* and *Mamooriat*”

Thereby I returned to Rabwah & handed over Lahl Shah Sahib's letter to Hadhrat Mian Sahib on the same day i.e. 17th October 1967. I hold its copy with me & have already uploaded it on website.

#### **24. Khalifa tul Masih the third cannot deliver his speech effectively while I am also present on stage - 1967**

He said to me that Khalifa tul Masih III is not able to deliver his speech properly when he (Mirza Rafi Ahmed Sahib) is present on stage during the speech.

#### **25. Accusation of having taken secret allegiance dispelled - 1967**

This year some mischief makers started falsely accusing that he has taken allegiance from some people secretly. He dispelled such allegations & said that I have not taken allegiance from any person. Nor do I have the right for the same. He further said that in his consideration only such person can take allegiance that have been commanded by Allah & I have no claim of having been commanded for the same & Allah is witness over what I stated. Regarding this matter he told me further that he had clearly told the people holding *Nizam* offices that he considers it improper to take allegiance without the command of Allah. In case Allah commands him in this regard then he will do so openly, publicly & he does not fear anybody except Allah the Exalted.

#### **26. Ghulam Ahmed is a member of our family - 1969**

On the occasion of annual convention our family got delayed in reaching Rabwah from Karachi. He was quite worried waiting for me & my family. He had already made arrangements for our stay at his residence. Respected Habib Ullah Butt Sahib had already reached there & 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 & 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*"; thus explained his cause of worry. When I along with my family reached his residence he was satisfied & then repeatedly told me what he had said to Butt sahib. All praise is for Allah.

#### **27. Knowledge of Quran is essential for interpretation of visions - 1970**

When subject under discussion was interpretation of visions & how this knowledge is to be acquired he said that the expert in this field must have a deep touch with the knowledge of Holy Quran.

### **28. For expressing truth & service of *Deen* the source of living should be independent - 1970**

He said that proper service of *Deen* & boldly standing by the truth is possible only if the source of income & support is one's own & the person is not dependant on others or in service of others for his livelihood.

### **29. For correct comprehension of revelation, reference to the context should also be considered - 1967 - 1970**

During these days it was reported that Hadhrat Khalifa tul Masih III has received a revelation "*Oh Dawood! We have made thee a Vicegerent in the Earth*". Mirza Rafi Ahmed Sahib remarked to me & said that after above words of Surrah *Sa'd* verse 27: the following should also be pondered. "*So judge between people with justice & follow not vain desire, lest it should lead thee stray from the way of Allah*".

### **30. Interpretation of an unpleasant vision - 1970 - 1973**

Occasion was annual convention at Rabwah & I was staying with him. A Maulvi Sahib of Jama'at came to see him & requested him to supplicate as he has seen a vision that a pig has entered the convention place. To this Mian sahib said to glance through the program of speeches in the convention there may be a speech of some improper person.

### **31. Accusation of social contacts with him even in domestic family disputes - 1970**

He told me that in Jama'at even in cases of disputes between husband & wife in some cases either of the party in order to gain favor, point out to the person holding inquiry & for decision between them; that the opponent party had or previously held social contacts with Mirza Rafi Ahmed.

### **32. Knowledge has decreased - 1970**

During about this time he said that *Ilm* (knowledge) has much reduced. However, about Maulana Qazi Nazir Ahmed Sahib Layallpuri he remarked that he possesses some knowledge.

Note: What I understood from *Ilm* here was the knowledge about heavenly schemes.

### **33. Only Holy Prophet SAW is the role model - 1970**

It was occasion of annual convention. Some guests were present at his residence. In order to serve them tea I volunteered myself to prepare cups of tea & poured tea water in a cup. A young Baloch Murabi who was among the guests intervened & said I should have first put milk into the cup as Hadhrat Khalifa tul Masih II liked that tea be prepared that way. When he (Mian Sahib) heard about this advice he corrected him and said that it is not obligatory. Anybody can prepare tea by any matter he may prefer.

Note: I learned from this education that only the Holy Prophet SAW holds such status & role model completely. No other person should be given this status.

### **34 - Wrong excuse of being defaulter hence cannot take part in election - 1970**

He 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 (Mirza Rafi Ahmad) clarified that this is incorrect because I am regularly paying the dues. But he did not accept my clarification & insisted on what he had said. There upon Mirza Rafi Ahmed Sahib said that curse of Allah be on liars.

Note: After this incident he never took part in such proceedings in subsequent years concerning elections of consultative representation.

### **35. How Jama'at should have decided to support various parties in 1970 elections - 1970**

In Pakistan general elections of 1970 were held. His thinking as he expressed to me was that we should not put all our eggs in one basket rather we should have favored different parties in various provinces.

### **36. Interpretation of the falling down of Khalifa III from the horse - 1973**

Around the year the Khalifa tul Masih the third fell down from his horse. Regarding this incident he replied to the vision & revelation of Hadhrat Masih-e-Maud (as) & its exposition as described in *Tadkara* Urdu page 385 dated 16-3-1903: "*He faltered in steadfastness*".

### **37. Announcement of Jama'at's decision should be clear - 1973**

He observed that whatever concerns the affair of the Jama'at & decisions taken for Jama'at should be very clear & not vague. Mere hinting & expecting action is not in accordance with *Sunnah*.

### **38. Disclosure of two important matters - 1973**

On the occasion of annual convention when I was staying with him he told me two things specially that whatever Hadhrat Masih-e-Maud (as) has written in *Al-Wasiyat* about a person to be raised from his progeny concerns a person other than Hadhrat Khalifa tul Masih the Second. I understood from this that he himself is that blessed promised person. The second thing which he told me was that Hadhrat Sahibzada Mirza Sharif Ahmed Sahib (ra) had differed with Hadhrat Khalifa tul Masih the Second's proposed & appointed Electoral College for the election of the third Khalifa. Hadhrat Mirza Sharif Ahmed Sahib (ra) considered that the matter already existing i.e. the election through the elected representatives of the general momineen of Jama'at was more appropriate.

### **39. Affinity with Hadhrat Masih (Jesus) AS - 1973**

He told me that a black American Ahmadi visited him on the occasion of annual convention & by looking at my photograph in the drawing room said that you resemble very much with Hadhrat Masih (Jesus) AS.

**Note:** Regarding his resemblance with Hadhrat Masih (Jesus) AS my younger brother Saleem Ahmed who lives in Germany told me that in 1985 Hadhrat Mian Sahib was his guest in Germany. On this occasion he went out along with him to see an archeological site, a church. Another Ahmadi brother also accompanied us. In the church there was displayed a picture of Hadhrat Masih (Jesus) AS. The Ahmadi brother looking on this picture said with whom Hadhrat Masih (Jesus) AS resembles. Mian Rafi Ahmed Sahib said that you can see that I resemble Masih (Jesus) AS.

#### **40. Inclination of majority of Jama'at towards me before election of third Khilfa considered my fault - 1973**

He 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 my fault.

#### **41. Resemblance with noble people in anything is a blessing - 1973**

He said presence of anything or a sign which pious, high ranking people hold; in a person as a sort of affinity is blessing for him. He further stated that one of his dear one has such a sign in him.

#### **42. I will state only the truth - 1974**

Regarding the mischievous incident of May 1974 at Rabwah railway station, Samdani commission was holding an enquiry at Lahore High Court. An opposition attorney was tossing this point very much that in Rabwah there is no permission & freedom to express one's view or thinking & particularly he referred him (Mirza Rafi Ahmed Sahib) by name that he is barred from speaking. I had come from Quetta to visit him. He asked me to pray in this regard lest this commission may not call him as a witness. If so happens I will have to speak the truth & the status of Jama'at will be affected in the sight of others.

#### **43. For Jama'at 's benefit, must give up differences - 1974**

During the proceeding of Samdani Commission Khalifa tul Masih III was also summoned. In his view it was essential that on this occasion the confident brothers of Khalifa the Third should accompany him during these proceedings. Incidentally there was a discord on some personal matter between Khalifa tul Masih the Third & one of his confidant brothers; hence he did not accompany him to Lahore. Hadhrat Mian sahib told me that when he learnt about this I properly expressed & made efforts & drew attention that under such circumstances the interest of Jama'at should be considered supreme & even if this brother of mine has to wash the feet of Khalifa III as a sign of conceding to give up discord; he must do it.

#### **44. Expulsion of family of Khalifa the First & their non return is a tragedy - 1975**

He expressed that expulsion of family of Hadhrat Khalifa tul Masih the First & their non return is much agonizing & a big tragedy in Jama'at.

#### **45. Democratic governments are better - 1975**

With reference to political situation in Pakistan he said that democracy is the better way of government. Maybe democratic governments make mistakes & have shortcomings in the beginning but ultimately sound & people friendly government can emerge.

#### **46. Respect for Noorudin Zangi - 1975**

He held Noorudin Zangi in high respect as he had guided & trained Salahudin Ayubi. He said that in his view Noorudin Zangi was a *Mujadid*.

#### **47. In personal & party disputes people do not take just stand - 1976**

He said that in personal & communal disputes generally people consider victory & defeat instead of sticking to truth. They just react to oppose & in this way do not remain on middle "*Wast*" i.e. the path of truth. However, the Messengers & Appointees of Allah are protected against this attitude.

#### **48. The trials purify from selfish gains & worldly greed- 1976**

On the occasion of annual convention at Rabwah some Ahmadi brothers had come to meet him at his residence. Among them respected Karam Illahi Advocate of Quetta was also present. While chatting with him Mirza Rafi Ahmed Sahib drew his attention to say that every person needs that there be a trial to purify him from worldly greed & selfish gains & thereby he may seek attention of Allah's help. Then referring to himself he said this condition is prevalent on him due to a Divine scheme.

#### **49. Love with Arabs is a part of love with Holy Prophet SAW - 1976**

He loved Arabs & respected them very much & considered it a necessary element of love & *Ishq* with Holy Prophet SAW. I am witness to it that whenever any person unduly over criticized them he reminded him of their large heartedness & other good attributes.

#### **50. How a Jama'at of Messenger can attract succor of God - 1976**

He was staying in Quetta in my residence as my guest. He shared with me that Jama'at authorities hear the same accusations from Non-Ahmadis of which they impute me (Mirza Rafi Ahmad). He further said that the sense of honor & succor which Allah the Exalted has for His Messenger it is not necessary God may help his Jama'at in the same way. For the Jama'at it is a condition that they follow the Messenger & perform righteously if they desire to secure His help.

#### **51. Flowing of tears while describing *Seerat* of Holy Prophet SAW - 1976**

He told me more than once that when he used to deliver speeches at annual convention or other places one Ahmadi brother told me that while describing biography of the Holy Prophet SAW tears flow from your eyes while you are still young. What will be your condition in old age? He said I replied to him that in the old age the situation differs & there is less of it.

#### **52. Desire of a non-Ahmadi guest to see a sign - 1976**

On the occasion of annual convention at Rabwah a leader of a political party had come to visit Rabwah in the company of an Ahmadi brother. He called on him also & expressed his desire to see some miraculous happening. He told me that I invited him to stay with me for a few days for this purpose.

#### **53. Good opinion of Mohtarma Asifa Begum Sahiba about Mirza Rafi Ahmed Sahib - 1977**

Once he told on an occasion that Mohtarma Asifa Begum Sahiba wife of Sahibzada Mirza Tahir Ahmed holds good opinion about him & often requests for prayers.

#### **54. Microscopic difference between Ahmadis & non-Ahmadis - 1977**

In 1977 Khalifa tul Masih III started expressing his views in speeches & sermons that now and in the future there is no need for *Mujadadeen*. As a result, then office bearers of Jama'at's Nizam also started supporting his views. In those days Mirza Rafi Ahmed Sahib was on a visit to Karachi & on this occasion he remarked in a meeting that now there is a microscopic difference left between Ahmadis & non-Ahmadis in this matter.

Note: He meant by this remark that non-Ahmadis already do not have faith in Hadhrat Masih-e-Maud (as), the *Mujadid* of fourteenth century & considers no need for it. Now in our Jama'at for the future, similar views are being spread.

#### **55. Wrong logic about denial of arrival of *Mujadadeen* - 1977**

He observed that considering that an imposter may not create disorder by announcing his being a *Mujaddid*, faith in the arrival of a *Mujadid* was being negated. This is analogous to a situation whereby someone dismantles the roof of his house so that a thief may not enter his residence from this way.

#### **56. Ummati Prophet/*Mujaddid*/Messenger all hold same rank - 1977**

He observed that *Ummati Nabi/Mujaddid/Mohadis*/Messenger are from the same company hence have the same status, the same way that a variety of mangoes like Chonsa, Saroli, Dosairi, Sindhri, Anwar Rathol etc. are separate names but all of these are mangoes. Therefore, all these great people in spite of being called by different titles are assigned on the same mission by Allah.

#### **57. Expression of Shock & anger for voting for Peoples Party in 1977 - 1977**

He said that in spite of the fact that in 1974 Peoples Party caused excessive damage to Jama'at, later when general elections were held this year that not only Khalifa tul Masih III himself personally cast his vote in favor of Peoples Party candidate rather additionally he ordered Hadhrat Syeda Nawab Mubarak Begum Sahiba to go & vote in favor of Peoples Party. Until such time common Ahmadis of Rabwah were staying at their homes. Further, he (Mirza Rafi Ahmed Sahib) expressed that he is very sad & shocked over his ordering to Hadhrat Mubarak Begum Sahiba the senior paternal aunt to vote for Peoples Party.

#### **58. Will not let Mirza Rafi Ahmed become *Mujadid* - 1977**

He told me that his brother in law Syed Amin Ahmed Sahib told him that on an occasion he (Syed Amin Sahib), Syed Hadhrat Ullah Pasha Sahib (Brother in law of Syed Amin) & 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*. He told me further that when I referred this statement to Syed Amin Ahmed Sahib to Syed

Hadhrat Ullah Pasha in order to confirm; he avoided to do so by saying that you (Mirza Rafi Ahmed Sahib) & Mirza Tahir Ahmed both are respectable to me & thus he avoided to confirm the same.

### **59. Only Quranic guidance to resolve differences - 1977**

He observed for resolving differences between persons or between groups of people or between individuals and the rulers there is Quranic guidance in the command of Surah Al-Nisah verse 59.

*“O ye who believe, obey Allah and obey his Messenger and those who are in authority among you. Then if you differ in any thing refer it to Allah and His Messenger.”*

Therefore if somebody or a group of people have complaints against the ruler or differ with him regarding his views or commands then in that case the method to resolve the issue is to solve it in the light of teachings and command of Allah and His Holy Prophet SAW.

### **60. Ulema of our Jama'at acquired resemblance with *Majlis Thafuz Khatm-e-Nubuwwat* - 1977**

Regarding arrival of *Mujadadeen* in future he said that the *Ulema* of our Jama'at have acquired resemblance with the *Majlis Thafuz Khatm-e-Nubuwwat* & they decline their need for *Mujadadeen* in the future.

### **61. Only the Holy Quran gives certain knowledge & guidance - 1977**

In those days Khalifa tul Masih III started presenting his views that in the sayings of the Holy Prophet SAW there is a mention of only one *Ummati* Prophet, meaning thereby Syedna Hadhrat Masih-e-Maud AS. He further said that we need not grope in dark for anyone else in future. What he meant was that only *Ummati* Prophet was to descend & he has come & in future to search for another will only be searching in darkness. For dispelling this wrong view Hadhrat Mirza Rafi Ahmed used to argue that we should have faith in the Holy Quran, which keeps this door open till the day of resurrection. Allah the Exalted has given the promise to protect Quran & not *Ahadiths*. May be there was a *Hadith* which predicted more *Ummati* Prophet but it could not be recorded. In his commentary on the Holy Quran, Mirza Rafi Ahmed Sahib has repeatedly stated that Allah the Exalted will keep on descending his *Mujadadeen*, Messengers & *Ummati* Prophets till the day of *Qayamah*.

## **62. Advice for prayers regarding an unpleasant vision - 1978**

He once told me that a respectable Molvi Badhomalhi Sahib had seen an unpleasant vision about him. Therefore, he advised me that I should also pray many a times in Quranic words of Surah Al-Imran verse 27: "*Oh Allah! Lord of sovereignty. Thou bestowest sovereignty upon whomsoever Thou pleasest, and Thou takest way sovereignty from whomsoever Thou pleasest.....* "; so that the Noble Lord may kindly end up hardships of both of us (i.e. Hadhrat Mian Sahib & this writer). Later incidents testified that the vision of Hadhrat Molvi Sahib was true particularly after 1982 our hardships & difficulties increased further & the trial of Hadhrat Mirza Rafi Ahmed Sahib continued up till his demise.

## **63. Reason for high regard for author of *Rooh-ul-Mayani* - 1978**

He observed that out of previous commentators of Holy Quran i.e. of earlier centuries he has high regard for the author of *Rooh-ul-Mayani*, as he held the love of the Holy Prophet SAW also. Some other commentators of that era are deprived of this attribute & thus their commentaries are deficient.

## **64. Same rules/pattern for images as for original - 1980**

At Rabwah I was accompanying him from his residence to Masjid Mubarak for Maghrib prayer on foot. He was a bit ahead of me & I was following him. On this occasion he stopped & then said when any companion of the Prophet SAW would walk in the company of Hazoor Holy Prophet SAW he would do so by walking a little ahead of him. I understood what he meant to say & thereafter I walked a little ahead of him for the rest of passage to the Masjid. I derived from this saying that whatever be the command for the original founders same is to be followed by their shadows i.e. He is shadow of Hazoor SAW & this humble one is shadow of one of his companions.

## **65. Installation of telephone for service of Holy Quran - 1980**

He told me that in Rabwah since quite some years, residents had the facility of telephone; I consider it not essential for me. However, at one occasion Hadhrat Sahibzadi Amtul Hafiz Begum Sahiba, his paternal aunt advised him to install telephone because when studying the Holy Quran sometime questions arise in her mind & she wants to ask me for their solution. But I do not have telephone at my residence. Thereafter, due to this reason he installed a telephone at his residence that he will serve the Holy Quran this way & also fulfill the desire of his paternal aunt.

## **66. Superiority of Hadhrat Ali (ra) in knowledge of Quran after Hadhrat Abu Bakr (ra) - 1980**

He said that Syedna Hadhrat Masih-e-Maud (as) has adjudged that Hadhrat Abu Bakr's (ra) knowledge of the Holy Quran exceeded rest of companions of the Holy Prophet SAW therefore we have faith in it. However, he said maybe Hadhrat Ali (ra) was more advanced in knowledge of Holy Quran among the remaining companions of Holy Prophet SAW.

## **67. Great lovers & great envy of Hadhrat Ali (ra) - 1981/82**

He said that there were some people who loved Hadhrat Ali (ra) the most & against it there were also people who envied him the most.

*Note:* I understood he has affinity with Hadhrat Ali (ra). Therefore, some people love him most while others are most envious.

## **68. Awaiting for a disciplined and dignified environment - 1981**

He said to me consider that scene and environment that there is a playground where boys are playing some game in a free style and somebody is entering the field on his own & another going out on his own sweet will. He (Mian Sahib) is like that boy who is waiting for an invitation to join the game in a dignified and disciplined way.

## **69. Khlifa tul Masih III attention & effort to throw me out - 1970/82**

Many a times he expressed to me that the full attention of Khalifa tul Masih III is concentrated on trying to topple him & while taking decisions & actions on various matters he takes Hadhrat Mirza Rafi Ahmed Sahib into consideration.

## **70. Some revelations to him already in *Tadkara* - 1982**

When differences arose at the occasion of election of fourth Khalifa then on that day in evening while election had already taken place and some people who agreed with him had gathered at his residence. It was time of Maghrib prayers. *Adhan* was said & thereafter in his Imamat prayer service performed. Thereafter, Isha prayer. Next day service of Fajar prayer was also performed. Then he opened the *Tadkara* & from its page he read some revelations of Hadhrat Masih-e-Maud AS & 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 Tadkara at that page where this revelation is written also at page 338 in Urdu Tadkara: "*Tara naslum baida abna alqamar*" i.e. You will see a distant posterity; Moon like sons.

He read about four to five revelations before this place & four to five revelations thereafter.

### **71. Tendering allegiance on directions of Hadhrat Phuphi Jan (paternal aunt) - 1982**

As stated above in serial # 70 when the service of Maghrib prayer was performed thereafter he also said when the number of our associates will increase above forty then whomsoever's favor there is consensus that he may take allegiance from others then he will do so. However, on the next day at 10 am morning he came out of his residence & spoke to the people present there that just now I have received a letter of Hadhrat Syeda Phuphi Jan, Nawab Amtul Hafiz Begum Sahiba wherein she had directed him specifically to give up the discord & tender allegiance. Hence, he immediately acted upon her advice & tendered allegiance, also advised the people present there to do so. He further explained that Hadhrat Phuphi Jan has a special status & regarding her Hadhrat Khalifa the First had once said he is ready even to tender his allegiance at the hand of this youngest daughter of Hadhrat Masih-e-Maud AS.

**Note:** The above statement is in accordance with what I heard & saw myself. However, my eldest brother Ch. Ghulam Rasool Sahib who stayed for a few days more with him at his residence after the departure of other people has handed over to me his statement on oath that one day he (Mirza Rafi Ahmed Sahib) told him (my brother) that before his tendering the bait (allegiance) on prior day he received revelation repeatedly & also in Sajda of a prayer as under:

*"Ya Ali da hum wa ansara hum"* i.e. Oh Ali! Ignore them & also their helpers.

But based on some wisdom he had not disclosed this revelation to the people around him the previous day & only mentioned the letter of Hadhrat Phuphi Jan. Allah knows best.

### **72. If allegiance of Mir Habib Ullah is not acceptable then my allegiance is not either - 1982**

When Hadhrat Mirza Rafi Ahmed Sahib had tendered allegiance & also the associates tendered their allegiance in writing to Khalifa tul Masih the Fourth then on next day when in a meeting with Karachi's Jama'at people among his associates belonging to Karachi also went to Qasr-e-Khilafat but they were asked to leave the place as they were non-allegiant. Among these people Mir Habib Ullah

Sahib was also present. When Hadhrat Mirza Rafi Ahmed came to know of it he was much upset particularly with regards to Mir Sahib because his family was already opposed to his relations with Hadhrat Mirza Rafi Ahmed. He immediately wrote a letter reporting this incident to Khalifa tul Masih IV indicating therein that if allegiance of Mir Habib Ullah is not acceptable then my allegiance (Mirza Rafi Ahmad) is void also.

Note: This letter had desired effect & Mir Sahib's matter was straightened & he was not bothered by *Nizamis* thereafter.

### **73. Astonishment at Jama'at as to why they did not listen to him - 1982**

A few weeks after the above incident described in serial # 70 - 72, one day he 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.

### **74. Projection of Sahibzada Mirza Tahir Ahmed prior to June 1982 - 1982**

He told me on his visit to Karachi that during the last two months of the life of Khalifa tul Masih III when he often remained indisposed, then Ahmadis who would come individually or in groups from various places; they were directed & sent by the office of private secretary to the residence of Mirza Tahir Ahmed Sahib (who succeeded Khalifa tul Masih III) in the form of a queue & they will walk through the streets of neighborhood in the same form.

### **75. Difference between Khoprah & Karbala - 1983**

During the election of fourth Khilafat when we were all tried, his near friends & family members as well. Later after a few months he expressed to me that Karbala & Khopra, the place where Hadhrat Masih (Jesus)AS was put under trial have similar pronouncement but the people of Karbala were under more difficult trial because there Hadhrat Imam Hussains's family, near relatives & friends were also under trial with him.

Note: I understood that he referred to his own trial & the trial of his family members & friends at the time of disorder during election of Fourth Khalifa.

### **76. Do not write Hadhrat with my name so envy may ease down - 1983**

Once he advised me that you address me with the title "*Hadhrat*" in my letters to him. I should not do so in future and maybe then the envious will stop their criticism & raising objections against him & there be a transformation for betterment. I acted upon this direction of his for about a year & half but no change occurred in the attitude of the envious people. Thereafter, he allowed that that I may resume my previous practice.

### **77. Journey to western world for observation & to utilize this experience for Tafseer-e-Quran - 1985**

He said that I am writing Tafseer-e-Quran & consider it appropriate to visit the western world so that I could closely observe this society. Hence, Allah the Exalted fulfilled this mission & arrangements of his in a nice manner. All praise be to Allah.

### **78. Heart of Khalifa tul Masih III cleansed after his demise - 1985**

While in a miscellaneous chat he told me that the heart of Khalifa tul Masih III has been cleansed about him (Mirza Rafi Ahmed Sahib) after his demise.

### **79. Time for *Tahajud* prayer according to once suitability & convenience - 1985**

As regards to *Tahajud* prayer, he said that it is not essential that a person must necessarily sleep first & then wake up for this prayer. Actually, it is a Jihad against sleep therefore to remain awakened till late in night & perform *Tahajud* prayer & then sleep is also permissible. Therefore, as per one's convenience, one may perform this service before sleep or after awakening during the night before Fajr.

### **80. An unsigned pamphlet distributed by his enemies during annual Jalsa UK 1985 - 1985**

This year he travelled to Europe as mentioned above for a study of western society & also attended the annual convention at UK. He told me that on this occasion an unsigned hand bill was distributed among the participants before the *Jalsa* started, which was very filthy & contained false accusations about him. He further told me that after the convention had dispersed one day Khalifa tul Masih IV

invited him over to dine & during the chat he touched on this pamphlet distribution issue also but I did not consider it worthwhile & avoided to discuss it. Hence this matter did not come under discussion.

### **81. His enemies want him to die - 1985**

He told me that when he participated in UK annual convention he was given a seat among general audience. Near him was sitting an old, good natured Pakistani Ahmadi. When the last session of the convention concluded he in a somewhat loud voice repeatedly said "*They want him (Mirza Rafi Ahmed Sahib) not to be seen & die away*" i.e. his enemies want him to die & thus disappear from the scene.

### **82. A blessing in lieu - 1990**

He said that during the illness of Hadhrat Khalifa tul Masih II 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 specially & of Jama'at members generally was raised & inclined towards the *Deen*. Maybe this was the only service in public required of Him by my Lord.

### **83. Seeking of permission before leaving Rabwah - 1990**

He said that this was his practice during the period of third Khilafat that while leaving Rabwah he would seek prior permission of Khalifa tul Masih & then travel out. He wanted to adopt the same practice at the start of Fourth Khilafat in 1983. The Fourth Khalifa replied that there is no need to take permission from me you may travel out of Rabwah whenever you desire.

### **84. Tiding of Allah the Exalted of safety during travel - 1990**

This year conditions in Sindh & Karachi were disorderly & scary. He wanted to travel to his farm in Kunri, Sindh. He told me that he had performed an *Istikhara* in this regard & had the following kind verdict revelation from sign 62 of Surrah Yunus: "*whatever thou mayest the engaged on, whether reciting a portion of the book from the Quran or whatever else all of you may be occupied, We are witness of whatever you may be engrossed in.*"

### **85. People desiring the arrival of Mujadid & their progeny will die but they will not see any Mujadid, a Friday sermon of Khalifa tul Masih IV - 1992**

A Friday evening Hadhrat Mian Sahib phoned me from Rabwah & enquired if I had heard the Friday sermon of Khalifa IV broadcast from London. I replied in the negative. Then he told me as such that it has been said that these people will die & their children will also die & children of their children will also die but they will not see arrival of any *Mujadid*. He meant to tell; reference in this sermon was for me & for my elder brother Ch. Ghulam Rasool.

### **86. It was decision of third Khalifa - 1992**

When Hadhrat Mirza Rafi Ahmed Sahib accompanied by his wife went to London for her heart operation then on this occasion the *Nizamis* over there spread many rumors based on this information & bad opinion about him. Also there were accusations about his friend & people having social contacts with him. The incident which I am going to write here was described to me by Hadhrat Mian Sahib himself with reference to what respectable Mir Habib Ullah had reported to him in London. There lived Mir Sahib's nephew (i.e. sister's son) he had attended the annual gathering that year. About him this imputation was spread by *Nizamis* that he did not participate in the "*Aalmi Bait*", which was contrary to the fact. When he came to know of it he sought time for meeting with fourth Khalifa to clarify this accusation. He told another thing to fourth Khalifa that everything was peaceful in UK until your brother Mirza Rafi Ahmed Sahib arrived & then the atmosphere vitiated. In response, fourth Khalifa in a weeping like condition said this was the decision of third Khalifa.

### **87. It is improper for any Ahmadi to differ with Hadhrat Masih-e-Maud (AS) - 1994**

It was reported about an Ahmadi person that he expresses differences with Hadhrat Masih-e-Maud (AS) in a certain matter. On this he said that one can express difference with Hadhrat Khalifa II or even with Hadhrat Khalifa I but for an Ahmadi person to express difference with Hadhrat Masih-e-Maud (AS) is unacceptable.

### **88. Cancellation of his will (*Wasiat*) & reestablishment - 1994**

In 1982 after establishment of fourth Khilafat in spite of his having tendered allegiance his will (*Wasiat*) was cancelled. However, he still kept on paying his *Chanda* as per his will rate. In 1994 I visited Rabwah & stayed with him. He expressed to me that members of his family are putting

persuasive pressure on him that an effort be made to get his will reestablished. He had his reservations to make such an application. He sought my opinion. I counseled that he need not apply for it, Allah the Exalted by His Own grace will grant a solution to it & it happened accordingly & his will was reestablished in 2003. All praise be to Allah.

### **89. Spiritual affinity with me - 1994**

He enquired from me that do I know that I have spiritual affinity with him. I responded: Yes I do.

*Note:* regarding this situation Allah the Exalted had given knowledge to me since 1963 through a vision. Also Hadhrat Mian Sahib had mentioned it specifically in one of his letters many years ago. Asking this on this occasion was a sort of reminder.

### **90. Matter of will (*Wasiat*) rest with Allah - 1994**

He said that the matter of will (*Wasiat*) rests with Allah the Exalted whether somebody gets buried in the graveyard of "*Mosiaan*" or not.

### **91. One of his nephews spat on his son's face - 1995**

He expressed to me that one of his sons' used to study in school at Rabwah & there one day one of his nephews spat on his son's face.

*Note:* The purpose of narrating this sad incident to me was to express the agony which as a result of enmity & bad feelings in some near ones of his family he was suffering & which had reached such a low level & further transferred to even the children.

### **92. Before election for third Khalifa about 70% people had inclination towards him - 1995**

There was an occasional chat & the matter concerning election of third Khalifa & the inclination of general Momineen also came under discussion. He said that so far as general Momineen according to a safe estimate about 70% people had inclination towards him.

### **93. A person engaged in production of consumable items can eat it at time of his need - 1995**

During journey to his farm in Sindh I accompanied him & was driving the car. He said that *"Whosoever works for somebody i.e. he is a farm servant etc. then in whatever production he is engaged & his labor is involved then in case of his personal need if he eats or consumes it is fair"*.

Note: At the time of his saying this I found him in absorbing mood & most probably he had read this question in my mind, hence he replied on his own.

### **94. To confront people who want removal of Khalifa - 1996**

He told me that sometime ago he had a vision that some people are talking about the removal of Khalifa. He said God forbid if any such attempt is made then I will perform *Jihad* against such disobedient people & then asked will you join me to quell it? I replied why not? For the last 32 years we are waiting for your order to do something. He immediately with the signal of sound asked me to keep quiet.

Note: I understood that in his personal matters he has accepted the design of God for patience & agreement. But in case of any attempt or conspiracy for removal of Khalifa he was fully determined to fight with such people.

### **95. Intimation by Allah of a lasting test & trial - 1996**

Dr. Samad a non Ahmadi friend of Dr. Syed Mohsin Ahmed Sahib had a vision that a sword is placed in the opened book of Quran at about its center. Then somebody says to him in this very vision to tell this to Mirza Rafi Ahmed Sahib. Thereafter, Dr. Samad told this vision to Dr. Mohsin thus it reached to Hadhrat Mirza Rafi Ahmed Sahib. He told me about above happening that he had received revelation quite a long time ago when the last two verses of Surrah Al-Nahl were revealed to him which is in about the center of the Holy Book i.e. the fourteenth part Surrah Al-Nahl verses 127-129: *"Do Thou endure with fortitude, and Thou canst do so only with the help of Allah; and grieve not for them, nor feel distress because of their plotting. Surely Allah is with those who restrain themselves and those who are benevolent"*

He said that it is a reminder from Allah the Exalted that it is His final decision.

## **96. A government is like a mother after Allah - 1996**

I inquired from him about some schemes of government giving benefits on deposits. He said if government takes loan for defense needs & return it with increment then in my view it is ok because it is reported in a Hadith that Hazoor the Holy Prophet SAW at the occasion of preparation for some war asked a person if he gives his one horse as loan for use in war then he will be returned this horse along with another horse.

Further he said if the government gives benefit to poor orphans or widows on their deposit it is ok because government is vicegerent of Allah like a mother.

## **97. Prior information for a typhoon like rain in Kunri - 1997**

It came to my knowledge through some friend that respected Khalil Ahmed sahib of Kunri told them that Hadhrat Mirza Rafi Ahmed Sahib was on a tour of Kunri in the position of *Sadar Khuda-ul-Ahmadiyya*. One day in the evening the proceedings of Jalsa began & therein he also delivered his speech. During the speech Allah the Exalted made him known that a stormy rain is approaching very soon. He immediately stopped his speech & prostrated in *Sajda*, all the audience, about 500 of them also followed him. Then he rose up & abbreviated his speech & informed all present of the heavy rain fall expected shortly & advised to pray, adopt safety measures in and around their neighborhood & also help the people in other areas. Also store some ration. He was still speaking that the rain started & then it continued raining for days & it caused much damage in the area. But by acting upon his timely advice all Ahmadi families took safety measures & also helped other people in their neighborhood. I mentioned having heard this incident to Hadhrat Mian Sahib in 1997 & he confirmed it.

## **98. Who is Khizar (AS) 1997**

I was with him during his travel from Karachi to Kunri & driving the car. I enquired from him that in *Tadkiratul-Aulia* (a book describing incidents & miracles of saints) & in some other traditions there is a mention of Hadhrat Khizar (AS) meeting some people, who is this personality? He told me that in his view this is Holy Prophet SAW because the Noble Lord has made him **Ever Green** & Allah the Exalted makes possible his vision sight out of mercy & grace.

## **99. Present age is for miracles of knowledge & morality - 1997**

During the above journey described in point 98 above I enquired from him mostly there is description of material things in miracles in "*Tadkiratul-Aulia*" in the past & likewise there are the

miracles of *Bani Israel* Prophets. But now a day the miracles of this sort are less heard of. He said that the current period is much advanced in knowledge & wisdom therefore miracles concerning knowledge & high morals happen mostly which are more effective & more lasting.

### **100. When power is achieved then deficiency starts occurring in spiritual status - 1997**

In a meeting somebody said in his presence that when Ahmadis will come into power such & such will be done. He said what is our concern with governments? When government is achieved then *Deen* starts becoming weaker & weaker.

### **101. Unhappiness over changes in meanings of *Tafseer e Sagheer* - 1997**

*Tafseer e Saghir* is authored by Hadhrat Khalifa tul Masih II. In this tafseer under the arrangement of Khalifa IV many changes were done in meanings at many places. Hadhrat Mirza Rafi Ahmed Sahib expressed his great displeasure & disliking in a meeting & said that nobody has the rights to make amendments in any author's book.

### **102. People holding authority in Jama'at have been unable to break relations of my family with him - 1997**

He said to me that the people holding authority in Jama'at have been successful in removing all such families away from me who had social contacts with him, except for my family.

Note: My family includes all my brothers, sisters & their children.

### **103. Falsehood prevail everywhere; need to correct *Qibla* - 1997**

I accompanied him during his journey to his farm lands in Sindh & was driving the car. He was quietly engaged in *Tasbih, Tahmeed & Darood* very absorbingly. Then he broke his silence & with a painful voice said about the prevalent conditions of Jama'at that all has become *Batil*(false), there is a need to set right the *Qibla* (direction).

#### **104. The basic requirement for *Tasdeeq* of Hadhrat Masih-e-Maud (AS) - 1998**

A person sitting in his company where I was also present said that a certain ex-judge of Punjab High Court remembers Hadhrat Masih-e-Maud (AS) with high respect & good words. He said the basic requirement of *Tasdeeq* (confirmation) of Hazoor (AS) is thus fulfilled.

#### **105. Tiding of unprecedented shining hand - 1998**

While in Karachi he told me one of his visions as follows: He saw that he is sitting at a bus stop waiting room & 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 front side a board is fixed with inscription "*Benazir Yaze Baiza*" meaning "**Unprecedented shining hand**". With reference to this vision he asked me to look into the books of vision for the interpretation of *Yaze Baiza*. I searched accordingly but could not find mention of it in any book & reported back to him.

*Note:* However, I hold belief that this vision of Hadhrat Mirza Rafi Ahmed is much glad tiding bearing. Hadhrat Masih-e-Maud (AS) has written at page 258 of *Roohani Khazain* Vol. 3 - *Azala Oham* that our Holy Prophet SAW ..... for the reformation of people & internal changes showed such a shining hand which is unprecedented in the history of mankind from its beginning till to date. Hence I believe that the Noble Lord will manifest unprecedented support & endorse & testify the mission of Hadhrat Mirza Rafi Ahmed AS. Allah knows best.

#### **106. The wish of Hadhrat Mariam Sadiqa during her illness - 1998**

One night I had a chat with him on phone wherein he mentioned the severe illness of Syeda Hadhrat Mariam Sadiqa Sahiba the widow of Hadhrat Khalia tul Masih II & asked for prayers for her recovery & further told that she has a deep desire that before her demise she may see his (Mirza Rafi Ahmed Sahib) salvation from all hardships.

#### **107. The companions of the Holy Prophet SAW were very wise men - 1998**

He was very careful & sensitive in the description of high rank status of companions of Holy Prophet SAW because they had reached high spiritual ranks in his company & possessed a lot of intellect, wisdom & a sense of logic. Hence, at that time he remarked that the expression by Hadhrat Khalifa tul Masih the Second in his book "*Islam mein Ikhtalfat ka Aghaz*" that companions were misled by certain miscreants & hypocrites is incorrect. As regards actions & behavior of companions during this

crisis there may be any other reason but it cannot be accepted that they were deceived by these people. The companions of Holy Prophet SAW were very wise personalities.

### **108. End up Bun Bas (Isolation of Rafi) - 1999**

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 was unaware & had no knowledge of Bun Bas of Raam Chandar.

*Note:* Raam Chandar in Hindu religion means Moon of Prophets & Hadhrat Mirza Rafi Ahmed Sahib had affinity with him just as Hadhrat Masih-e-Maud AS had affinity with Hadhrat Krishan AS.

### **109. Great regard & respect for Hadhrat Imam Hassan AS - 2000**

Regarding Syedna Hadhrat Imam Hassan AS deal with Ameer Muawia whereby he gave away his Khilafat (apparent) & in the deal some terms of agreement were arrived at. One of the terms was that Ameer Muawia will hand over a certain amount to Hadhrat Imam Hassan AS regularly. The critics having just an outward look raise objections over this term of the deal. In order to enlighten wisdom of one such critic he asked him that if you place yourself in position of Hadhrat Imam Hassan AS & ponder, can you go so low to reach an agreement for your personal benefit; while giving up the Khilafat? At that time the condition of Muslims was such that only the *Ahle Bait* i.e. the family of Holy Prophet SAW could provide guidance & teaching in morality & spiritual affair while Muawia's *Imarat* (control of government) was only for worldly matters. It was essential requirement to save the spiritual inheritance & moral values & for making arrangements for educating the desirous of spiritual guidance & for education of students & their training there was constant need of funds. Hence, for this purpose to conclude an agreement & receive from the national exchequer for these expenses was a righteous demand. Muawia took charge of worldly affair & Hadhrat Imam Hassan AS took charge of spiritual training & guidance.

### **110. For *Mubahila* (prayer duel) everybody is not entitled to challenge - 2000**

Regarding *Mubahila* (duel prayer) he said that everybody is not entitled to challenge. It is only allowable with permission of God & with proper conditions as prescribed in *Shariah*.

### **111. The secret of Church Power - 2000**

He said that there is a revelation of Syedna Hadhrat Masih-e-Maud AS: *Kaleesa kee taqat ka nuskhah* i.e. the secret of Church power, we must ponder over this revelation as to its meaning & purpose concerning the Jama'at of Hadhrat Masih-e-Maud AS

### **112. May seek acceptance of prayer through his media - 2000**

In & about this year some members of my family along with some other relatives called on him. Conversation took place on various topics. At the end while departing a youth of the family requested supplication for him. He replied that you should also pray yourself & can supplicate seeking his (Hadhrat Mirza Rafi Ahmed) media for acceptance of prayers.

**Note:** It is reported in Hadith that to the truthful lovers & obedient of Holy Prophet SAW, Allah the Exalted will grant this position to many persons of the *Ummah*.

### **113. Good opinion of Maulvi Qamar uddin Sahib for him - 2000**

My son-in-law Azizum Muhammad Arshad along with other members of my family visited him while he was in Karachi & I was also present. Azizum Arshad narrated that while he had yet to accept Ahmadiyyat, he came to Rabwah from Islamabad on a mission to search for the truth. He was introduced to many senior persons in Rabwah. When the time for Maghrib prayers arrived then he came to Masjid Mubarak along with his guide (the son of respected late Molvi Qamar din Sahib). In the Masjid he glanced at Hadhrat Mirza Rafi Ahmed Sahib & felt impressed & desired to meet him. He expressed this to his guide. Next day his guide introduced him to Hadhrat Mirza Rafi Ahmed sahib after the prayer service had been held & Azizum Arshad was much impressed from his charm in this short introductory meeting. His guide mentioned this to his father (Maulvi Qamar din Sahib) who was still alive at that time. He felt interested to meet Arshad & for this purpose invited him over a meal. Azizum Arshad expressed to Maulvi Qamar Sahib during the chat that during his meetings with various persons in Rabwah he is only impressed with the personality of Hadhrat Mirza Rafi Ahmed Sahib. Thereupon Maulvi Qamar Sahib said that Mirza Rafi Ahmed sahib has an exclusive position. After this conversation Hadhrat Mirza Rafi Ahmed Sahib disclosed that respected Maulvi Qamar Din Sahib held a good opinion about him (Hadhrat Mirza Rafi Ahmed Sahib), on the basis of one of his visions that I am the one for whom there is a tiding also stated in *Tadkara* that someone

from the progeny of Masih-e-Maud will bring back the faith even if it was suspended in Pleiades after its extinction from earth.

#### **114. Minority should not try to ride over shoulders of the majority government - 2000**

He was on a visit to Karachi & in a meeting the topic of the discussion was that when minority tries to control the majority & ride over their shoulders what can be its consequences? He observed that the way Jews by controlling American government to achieve their objectives in Palestine are thus creating problems for the American majority then one day when they get tired of this then the consequences may be similar as to what happened in Germany. He further said that our Jama'at people in authority after the 1970 elections should not have tried to ride on the shoulders of government of the majority.

#### **115. Regarding marriages between double cousins - 2001**

In one family there was a proposal of marriage between double cousins & it came to his knowledge. He told since the real paternal grandfather & real maternal grandfather are same for both of them therefore it is included in doubtful. Although cousins are also near relatives but marriage is permissible but in case of double cousins their nearness is further increased. He further said that I like & prefer it more what Holy Prophet SAW directed i.e. *Tabaadoo* i.e. marry distantly.

#### **116. If humans exist in other planets then there must have come a Masih-e-Maud also - 2001**

He said that if human are found existing & living in other planets & heavenly bodies then there must have descended a Masih-e-Maud for them.

**Note:** He said so because the Holy Prophet SAW is unique for whole universe & through his intercession & beneficence Prophets like Masih-e-Maud should also come for such humans who may be on other planets.

#### **117. Promotion of Mirza Masroor Ahmed etc. - 2001**

I was on a visit to Rabwah for meeting with him. During the conversation general current affairs were discussed. During this conversation he observed that people are saying Mirza Masroor Ahmed is being promoted & some say another person is being promoted (for the next Khilafat).

### **118. Lovers mention their beloveds in symbols & signs. High rank of Hadhrat Fatima (RA) - 2001**

He told me that the lover expresses his sentiment with his beloved in symbols & signs. In Surah Mariam there is a description of the mother of Hadhrat Mariam AS & her desire that a boy be born so as to serve *Deen* better but a girl i.e. Hadhrat Mariam AS was born. Anyhow if Allah the Exalted so wills then He can get the assignment performed from females as He wants & they can achieve such a rank where one's son may not be able to enter. Further, he said it was the hint in tiding for the Holy Prophet SAW that his daughter Hadhrat Fatima (ra) will enjoy a very high rank & glory & she will be mother of a very pious generation. Hence, Hadhrat Fatima (ra) is that Holy person who has an amazing rank in the manifestation of her love with Allah & His Prophet SAW.

He said that before the demise of Hazoor SAW in his last ailment Hadhrat Fatima (ra) visited him. Hazoor SAW asked her to come near & told her something & tears started oozing out of her eyes. After a while Hazoor SAW again asked her to come near & said something in her ear then out of joy she started smiling. Sometime after the demise of Hazoor SAW, Hadhrat Aisha (ra) who had witnessed this scene very earnestly requested Hadhrat Fatima (ra) to tell what had transpired between Hazoor SAW & her. After repeated requests she disclosed that first time Hazoor SAW called me to come; it was disclosed to me that he is going to expire soon & the second time he called me to come; he SAW disclosed that I will join him soon & this made me happy. Allah be praised. She preferred to be with Allah & His Prophet SAW & sacrificed the love of her young children & her husband for this purpose & preferred death over life.

### **119. Gift Human organs after death - 2001**

I enquired from him that what are his views over the matter of donating human limbs in Wills by the executants of such wills for benefit of other humans? He replied that I cannot issue a positive edict (*Fatwa*) in this regard although I have extensively pondered over this matter. Because the spirit definitely has some connection with the body even after a human's death as is described in a *Hadith*: That a person fears appearing in the court of Allah the Exalted very much executed his will that after his death his body be burned & crushed & powder thus formed be dispersed in a vast area & his inheritors did it accordingly. However, Allah the Exalted after reviving him asked why did you ask your inheritors to do so? He replied: Due to my fear from you. Then Allah the Exalted granted him forgiveness. In this *Hadith* there is description of collection of all burned powdered parts at their place & further revival has been described.

### **120. No such article of faith such as *Iman Bil Khilafat* - 2002**

He said there is no such thing (article of faith) as *Iman bil Khilafat* i.e. faith in Khilafat. Also the term Aalmi Bait (Global Bait) is futile.

### **121. Ponder over the age of Masih-e-Maud (as) revealed to him - 2002**

He said that in a revelation to Hadhrat Masih-e-Maud AS by God it was disclosed that he will reach an age of eighty, plus minus four or five. There is a need to ponder over it as to what is its exposition.

Note: In 1994 he told me that he may reach the age of about 84 years but he expired at the age of 77 years which is approximately equivalent to 79 moon years. This is consistent with the revelation that the life period of 80 plus minus four or five. So in this way the life period described for Hadhrat Masih-e-Maud (as) fits in the actual life period of his *Maseel* (Image) & before him also fits into the life period of Hadhrat *Musleh Maud* (ra). It is also possible that some other *Maseel* may descend in future who may have life period of up to 84/85 lunar years. Allah knows best.

### **122. Government wanted to arrest Fourth Khalifa - 2002**

He said to me that he has knowledge that Government of Pakistan wanted to arrest Fourth Khalifa & for this reason he left Pakistan.

### **123. Disclosure by God that Mirza Tahir Ahmed will secure Khilafat - 2003**

He said that he was given knowledge by Allah the Exalted that Mirza Tahir Ahmed will secure the Khilafat(apparent) of the Jama'at.

### **124. Visions seen for Mirza Mansoor Ahmed Sahib fulfilled by his son - 2003**

He said that he had a vision from which he understood that Mirza Mansoor Ahmed Sahib will secure Khilafat(apparent) of the Jama'at. However, this was secured by his son, Mirza Masroor Ahmed Sahib.

### **125. There may be a Prophet of higher rank existing in the time of Hadhrat Masih (Jesus) AS - 2003**

While the ranks and positions of Prophets & Messengers were under discussion. He said that it is possible that at the time of Hadhrat Masih-e-Nasri AS there could be another Prophet in some other part of world who may be holding higher rank than him.

### **126. Pleased that Jama'at gathered at one hand - 2003**

Some time after election of Fifth Khilafat I met him and he expressed his pleasure that the Jama'at has gathered at one hand.

### **127. My trial has prolonged - 2003**

After election of fifth Khalifa, a few months later he visited Karachi & spoke to me that his trial is further prolonged.

### **128. I want that some assignment for service of Deen be given to me - 17 Dec 2003**

He told me that he intends to write to Khalifa V & tell him that he desires to serve *Deen* so give me some assignment for this. He asked my opinion in this regard. I replied that you may supplicate *Istikhara* in this regard. After this in about a months' time he expired & I do not know whether he wrote such a letter to him or not.

### **129. When Allah the Exalted awards someone a title than it is with all its ingredients -**

**17 Dec 2003**

He told me that when Allah the Exalted grants some title to a person then it is with all its constituents & ingredients.

**130. God willing promises given to me will be fulfilled through my followers - 17 Dec 2003**

He said all promises that Allah the Exalted made to me will be fulfilled *Inshallah* by my followers.

**THE END**