

## **Bismillah Irrahman Irrahim (In the name of Allah, the Most Gracious, Ever Merciful)**

Shahid Hussain: # 2A

A letter to Ahmadi Brothers

Date: 4<sup>th</sup> November 2006

### **Biography of Ayub-Ahmadiyyat Hazrat Mirza Rafi Ahmed (AS)**

**Part 1**

Hazrat Sahibzada Mirza Rafi Ahmed (AS) is that moon of Ahmadiyyat and the progeny of Hazrat Masih-e-Maud (AS); in whose innate mirror at the beginning of 15<sup>th</sup> century Hijra there brightened up the image of Prophet Mohammad (SAW) and his spiritual son Hazrat Masih-e-Maud (AS) and Allah the Exalted descended him from heavens for the support of the founder of Ahmadiyya Movement in Islam. He was awarded abundantly in conversation and communion with God and was a blessed and purifying personality whose prayers were accepted. Allah the Exalted awarded him (Hazrat Mirza Rafi Ahmad Sahib) the title "Ayub". He spent his pious life in following the Sunnah of Hazrat Mohammad the chosen SAW in letters and spirit for which Allah the Graceful specially created him with His Divine Power. He was born on Friday that is also the birthday of Hazrat Adam (AS) and also of Hazrat Masih-e-Maud (AS) For knowledge of Ahmadi brothers a brief bio-data about his life from graced birth on 5<sup>th</sup> March 1927 to 15<sup>th</sup> January 2004 the date of his demise, has been included in this treatise.

This humble writer has a serving spiritual relationship with him which is spread over a period between 1961 A.D. to 2004, the year of his demise. During this period he wrote me about 433 letters that this humble writer has assembled together and named it **Maktoobat Ayub-e-Ahmadiyyat** (Letters of Ayub-e-Ahmadiyyat). In this treatise whenever it is needed, then these pertinent letters with their number: data and year will be indicated.

Hazrat Ayub (AS), whose entire life was spent in ordeal and difficulties, is mentioned by Hazrat Khalifatul Mashih II while writing the Tafseer (Interpretation) of Surah Al-Anbia and has written the following prophecy:

"Regarding the time period of Noble Messenger Hazrat Mohammad SAW most probably Hazrat Ali has affinity with Hazrat Ayub (AS) and concerning the time of Masih-e-Maud (AS) it's certainly a prophecy that will appear at its time."

Regarding Hazrat Ayub (AS) as it is mentioned in the Bible and other books and further described in Tafseer Kabir volume 5 pages 549-554 by Hazrat Khalifatul Masih II; it is said that he was a close and beloved servant of God to whom Allah the Exalted had also awarded worldly prosperity in abundance. He had a lot of property and many children and servants in attendance and he was passing his days very happily with his family when Allah the Exalted put him in a trial and imposed on him a tyrant and dictator ruler; and almost all blessings on him were taken away and further he was afflicted with a severe sickness. Much as he was popular during days of his ease and prosperity to the same extent people deserted him during his difficult period. Even a few close friends who continued relations with him were doubtful of his innocence and piety. During this period Hazrat Ayub (AS) remained steadfastly loyal and a true believer of "Tauheed" oneness of God and maintained his dependence on Allah only and further thankful to Him despite grave misery and thus disappointed the 'Satan'. In the last days of his trial even his wife showed signs of weakness and proposed seeking help from other than Allah which he instantly rejected and deserted his wife also and become aloof. Ultimately Allah the Exalted took mercy on him and granted him health and peace of mind. His life partner returned to him and he forgave her and he was again bestowed with children and he was awarded previous like prosperity and blessings and Allah made his steadfastness and patience a noble example for the posterity.

Hazrat Sahibzada Mirza Rafi Ahmed was blessed by a vision by Allah the Exalted in the beginning of the year 1966 (1386 Hijri Year) and he wrote to me in one of his letters as follows:-

"In the beginning of 1966 I had a vision that in some book a prophecy has been found which concerns him and mentions that he is Ayub and progeny of Ali and descended from heavens to assist Masih-e-Maud (AS)... So all praise for Allah; a few days ago this reference is found in the Tafseer kabeer Surah Anbia. " (Maktoobat number 59, Year 1968)

When he wrote about his title having been received from God to me it was a condition similar to that of Hazrat Ayub (AS) that had already prevailed upon him.

As compared to Hazrat Ayub, as we witnessed Hazrat Mirza Rafi Ahmed was a saint like ordinary person in the progeny of Hazrat Masih-e-Maud (AS) but with Allah's favor he possessed an unusually genuine love for Allah and the Holy Prophet Mohammad SAW. Also he was gifted to describe and explain the **seerat** (Biography) of Holy Prophet SAW and true knowledge of the verses of Holy Quran with par excellence. This was his entire wealth and capital. His open-heartedness and spiritual treasure was a tremendous benefit to the people, particularly for the younger generation during 1961-1965 when he was **Sadar Khudam ul Ahmadiyya Markazia**. In this way during the last years of Hazrat Khalifatul Masih II when he was seriously ill, Allah made him (Mirza Rafi Ahmed Sahib) a blessing of the change and raised public morale. He traveled from village to village and town to town and by addressing the people put in them a new life, enthusiasm

and emotions and thus in a vast majority increased the love for God; the Holy Prophet; and the Holy Quran. He had an innate God gifted attraction which made him very popular among the people and they held him in high esteem. This is the part of his life which is similar to the prosperity and popularity of Hazrat Ayub (AS) before he was put to trial by Allah. The second part of his life i.e. the period of trial and difficulties started after the demise of Syedna Hazrat Khalifatul Masih II. The electoral college elected respected Hazrat Mirza Nasir Ahmed with a majority of the votes as Khalifa Administrative inspite of the fact that a minimum of 70% of general **Momaaneen** desired that Hazrat Mirza Rafi Ahmed should be their Khalifa. Anyhow, immediately after the election process he whole heartedly accepted the result considering it as the will of God inspite of the fact that he was already adorned with the Spiritual/Roohani Khilafat by the Almighty as it is evidenced by the following.

Before this evidence is put forth it is proper to state that after the establishment of third Khilafat the trial of the following three started.

**First:** of Hazrat Mirza Nasir Ahmed Sahib, who was awarded the administrative Khilafat as to how he conducts it. How he benefits from the Spiritual Khilafat of his brother Mirza Rafi Ahmed which was awarded to him by Allah and how he allows the members of the Jamaat to benefit from him.

**Secondly:** of Hazrat Mirza Rafi Ahmed while he is the holder of Spiritual Khilafat from Allah: how he confronts with patience, steadfastness fully bowing to the will of God in this trial and how he performs his function so that in the current second period of Islam there be a fresh example of the exhibition of patience and high determination of a person and the omnipotence of God.

**Thirdly:** of the general **Momineen** who once gathered around him because of his spiritual attraction: as to how they maintain their faithfulness with good opinion and how they benefit in future from this trusted servant of God.

In this regard before stating anything further, I present that evidence which is an argument in proof of Hazrat Mirza Rafi Ahmed Sahib being the Roohani/Spiritual Khalifa appointed by Allah. Immediately after the establishment of Third Khilafat, **Nazarat Islah-o-Irshad Rabwah** had published in December 1965 a booklet entitled "**Bashaarat Rabannia**" (Tidings of Allah) in quantity of 5000. In this booklet about eighty five visions of the members of Jamaat out of a total of about 300 received by them concerning the matter of third Khilafat were incorporated. These booklets can still be seen with many families in our Jamaat. This publication was an intimation at large for the preparedness of the trial which every descending Messenger of Allah brings with him. Here for the purpose of understanding and comprehension only four visions have been presented and translated from original Urdu to English.

Vision number 37 of Fazal Rehman Sahib BA , Ataleeq Manzil Darul-Sadar Gharbi Rabwa

“I saw a vision about four years ago that there is a hall but there is no permission to enter it. Some people are sitting therein. I am standing outside and much worried. I see in the vision the internal scene of the hall. I saw that Hazrat Sahibzada Mirza Bashir Ahmad (RA) is bringing forward Hazrat Mirza Nasir Ahmed Sahib by holding his right hand and cast his own vote in favor of Hazrat Mirza Nasir Ahmed Sahib. I say in my dream that I thought the people would vote in favor of Hazrat Mirza Bashir Ahmed (RA) but he himself has cast his own vote in favor of Mirza Nasir Ahmed Sahib. Why has he done so? Hazrat Mirza Nasir Ahmed is somewhat stiff. But immediately I gave my hand in the hand of Hazrat Mian Nasir Ahmed “I mentioned this vision to Hazrat Mirza Bashir Ahmed Sahib (RA). He remarked that some visions are revealed at their time and before hand it is not proper to propagate them.

Vision number 67 of Muhammad Ishaq Sahib son of Late Mian Nabi Baksh Qasim Pura Railway Road Gujrat

“I saw a vision on fourth November 1965 that in Masjid Noor Qadian in that corner where there was banyan tree the members of our Jamaat are sitting over there. One person out of them asked who will take over after Hazrat Sahib (Khalifatul Masih II). Out of those people Hazrat Mirza Bashir Ahmed (RA) stood up and pointing towards the gathering said “Nasir will work”. I state under oath that I saw this dream”

Vision Number 69 of Mai Arori Sahiba known as Gulshan Fatima Chorhan Wali , Rabwah

“I saw a vision one day before the death of Hazoor (RA) that there is a wide river. In there is a boat which has come. In this boat there is a green turban covering a golden “Kullah”. Hazoor (RA) wants to board on this boat and the whole Jamaat is weeping and does not let Hazoor board the boat. Upon this Hazoor (RA) declared commandingly. I am going. Let me board: I am going to Qadian and going to my Jannah and then he boarded this boat and he picked up the turban which was in the boat and gave it to Hazrat Mian Rafi Ahmed Sahib to hold it and pass it on to Mirza Nasir Ahmed who was standing behind him. Mirza Rafi Ahmed received that turban and gave it to Mirza Nasir Ahmed and he put it on his head.”

Vision Number 71 of Mother HabiburRehman Sahib a worker of Abadi office Rabwah

On 7<sup>th</sup> November 1965 after Isha prayers I kept on praying for some time during the night and in doiness I dreamt that Hazrat Mirza Bashir Ahmed (RA) is present and saying we have selected our Khalifa you people elect your new Khalifa. My mother asked, who is new Khalifa? In response Hazrat Mirza Bashir Ahmed (RA) said “Mian Nasir is there” (Reported by HabiburRehman)

A casual study of this booklet i.e. Basharat Rahmania reveals the following points:

- 1) That only two names will be proposed and it happened like this and names of Hazrat Mirza Nasir Ahmed and that of Hazrat Mirza Rafi Ahmed were proposed
- 2) That Hazrat Mirza Nasir Ahmed will be elected administrative Khalifa by receiving majority votes and as per scheme of Allah it happened like this and is accepted
- 3) That among the two names in the visions the name of Hazrat Mirza Nasir Ahmed appears in every dream but the other name is sometimes in the person of Hazrat Mirza Rafi Ahmed Sahib and sometimes in the person of Hazrat Mirza Bashir Ahmed Sahib (RA) although he had already expired about two years before the election therefore it is evidently interpreting that the second name in heavens (spiritual name) is Bashir Ahmed i.e. that spiritual son of Hazrat Masih-e-Maud (AS) as per tidings given in his books many times. This tidings is also given in the verse. "Allah gave me tidings that a son of mine will be His beloved one day. Allah will remove all darkness caused around him and show the world a turn around. "
- 4) That in vision number 37 it is stated that Hazrat Mirza Bashir Ahmed Sahib is holding by his right hand Mirza Nasir Ahmed and bringing him forward and he also voted in his favor. This is how it practically happened. Hazrat Mirza Rafi Ahmed Sahib voted in favor of Hazrat Mirza Nasir Ahmed Sahib. After declaration of his being elected went to him and by holding him by his right hand brought him forward so that he may take allegiance and before all present he also gave allegiance.
- 5) In vision number 71 it is stated that Hazrat Mirza Bashir Ahmed is saying that we have elected our Khalifa, you people may now elect your own Khalifa. It's definite interpretation is that Mirza Rafi Ahmed Sahib who was shown as Mirza Bashir Ahmed had already been chosen by Allah as the Roohani Khalifa that is the Messenger by His complete wisdom and he had already received this award. Now only the election of the Administrative Khalifa was to be held which as per Allah's design was secured by Hazrat Mirza Nasir Ahmed Sahib.
- 6) In vision number 67 the high and dignified honor for Mirza Rafi Ahmed is described because Hazrat Khalifatul Masih II gave the turban to Mirza Rafi Ahmed Sahib for onward passing it on to Mirza Nasir Ahmed Sahib who was standing behind him. So Mirza Nasir Ahmed Sahib received it from the hands of Mirza Rafi Ahmed Sahib and put it on his head. In this vision it has been manifested that the position of Mirza Rafi Ahmed is superior and he is such a personality through whose being this award was granted.
- 7) In vision number 67, a high and superior position of Mirza Rafi Ahmed Sahib has been indicated since Mirza Bashir Ahmed said to the gathering that "Nasir shall work". In reality, in the heavens in the sight of Allah "Bashir Ahmed" i.e. Hazrat Mirza Rafi Ahmed's sacrifice and acceptance of the will of God is an exceptional and rare example and vision number 67 and vision number 69 have the same connotation.

Hazrat Ayub-e-Ahmadiyyat had told me another of his visions similar to vision number 69 narrated above immediately after election of the third Khalifa and in clear language disclosed to me that Allah has granted the spiritual Khilafat to him. Thus Allah the Exalted accepted his sacrifice and submission to Him and descended him from heavens as the spiritual lieutenant of Hazrat Masih-e-Maud (AS) for the 15<sup>th</sup> century Hirji by awarding him the title of **Ayub** in the beginning of the year 1966 (1386 Hirji) and thus in this way the Zahiri/Administrative Khilafat and Spiritual/Roohani Khilafat was awarded separately to two persons and in the life of Hazrat Mirza Rafi started a period similar to Hazrat Ayub (AS)

In about March 1966 by expressing full confidence in this humble servant, Hazrat Mirza Rafi Ahmed Sahib wrote the following to me "The situation is deteriorating tremendously so pray. If my provider does not take mercy on me; my enemies have firm determination to annihilate me. I do not say this to anybody but I have trust in you." (Maktoobat number 42, Year 1966)

As stated above no soon Allah the Exalted revealed to him that he has affinity with Ayub (AS); in accordance with it circumstances started happening and eclipsing of this spiritual moon of Ahmadiyyat began and before a complete darkness could prevail by Allah's scheme while he was still Sadar Khuddamul Ahmadiyya Markazia on the occasion of annual Ijtema at Rabwah in the presence of about 5000 persons he narrated the following of his two visions which became predictions by His (Almighty) wisdom.

### **First Vision / Prediction:**

When he narrated this vision Hazrat Khaliftul Masih III was also chairing this meeting. At first he disclosed the background of the same and said that in previous few days when in Khuddamul Ahmadiyya there was talk about future Sadarat (president) this also reached me and then I prayed to Allah seeking his will. Then I saw my great father Hazrat Musleh-Maud in my vision and he said to me come and join me in serving the Holy Quran. I understood that Allah the Exalted wants me to serve in this other way. This is His favor to me that He assured me that He will grant me a different opportunity to serve i.e. grant me an opportunity to serve the Holy Quran. (Khalid November 1966, Page 26)

Thus for the current needs of 15<sup>th</sup> century Hirja he has written a miraculous commentary of a number of chapters of 29<sup>th</sup> and 30<sup>th</sup> parts in accordance with the status of close servants and Messengers of Allah. Ahmadi brothers are requested to pray for the removal of obstacles that prevent the publication of this spiritual nourishment for the benefit of Jamaat Masih-e-Maud (AS) and humanity in general. Ameen.

## Second Vision / Prediction:

This was described on the occasion of Annual ijtema as is here under: - "Some time past I saw in a dream that I have died and people are preparing to bury me. Instantly at this moment there is an echo in my heart "Alhamdolilah" i.e. All praise for Allah and as soon as the words of Alhamdolilah were uttered I got revived" (Khalid November 1966, Page 25)

In this vision there was a prediction that he will come across circumstances similar to that of Hazrat Ayub (AS) and that he is a close servant of Allah as is explained in a revelation of Hazrat Masih-e-Maud (AS) as following:

"Those who are close to God come to life again after their death" (Tadhkira, English Edition Page 108) Further Hazrat Masih-e-Maud (AS) revealingly explained that in a vision "come to life of any dead person means that a matter that was dead has now come to life" (Tadhkira , English Edition, Page 274)

Therefore in accordance with explanation of Hazroor Masih-e-Maud (AS) this manifestation has taken place, Alhamdolilah. All praise to Allah as per the scheme of Allah the darkness caused by the eclipse of opposition which remained till his demise by grace of Allah is now diluting and will soon end. The matter which in his life had become static is now active, Alhamdolilah. On 15<sup>th</sup> January 2004 his soul departed to heavens and then Allah gave courage and power to his humble servant to stand up and I wrote letters on 23<sup>rd</sup> February 2004 to all leading persons of Jamaat informing them about the high position of Hazrat Ayub-e-Ahmadiyyat (AS) being Messenger of Allah and further that his mission is continuing and that Allah the Exalted shall complete it with His Grace as per His ancient Sunnah. Hence by Grace of Allah, the truth is being disclosed to good natured people and soon that time will come when Jamaat Masih-e-Maud (AS) will recognize his position and rank of being a Divine helper for the mission of Hazrat Masih-e-Maud (AS). These few letters that this humble writer is addressing to Ahmadi brothers is an effort to discharge my duty; put on my shoulders by Allah the Exalted to inform the brothers that the prediction announced by Hazrat Ayub-e-Ahmadiyyat Mirza Rafi Ahmed in 1966 before a large gathering about the revival of his mission after his demise has been realized by the support and help of Allah the Exalted Omnipotent: Ever living and Ever sustaining. So all praise to Allah.

After Hazrat Mirza Rafi Ahmed Sahib released charge of Sadart KhuddamUI Ahmadiyaa, activities full of jealousy and persecution further intensified at which point he then bowed to Allah: prayed to seek His will. In August 1967 in reply revealed to him by **ilham** was the full poem of Hadrat Masih-e-Maud (AS) in Urdu. He wrote to me about this tiding in his letter. (Maktoobat number 62, Year 1968).

The translation of these verses is as follows:

*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 occasions it turns into a flood of water  
Men can never stop the will of God  
How the creatures can confront the Creator*

The full stress was on the last verse "**How the creatures can confront the creator**" Hazrat Mirza Rafi Ahmed Sahib understood "that a big storm will be blown to stop the will of God" (Maktoobat Ayub-e-Ahmadiyyat Number 62, Year 1968). So exactly as he understood a period of jealousy: enmity, fault finding and false accusations prevailed like a typhoon (storm) during the remainder of his entire life. He was practically deprived of participation and consultation in Jamaat affairs and even restricted in speaking to fellow Ahmadis. Those members who respected and honored him were threatened with direct and indirect action by Nizam to isolate him (Mirza Rafi Ahmad Sahib). The members that could not face the brunt of this pressure had to leave him except very few people as had happened with Hazrat Ayub (AS) By the grace of Almighty this humble writer is one of those few and is now addressing you. In 1969 an enquiry was started against Mirza Rafi Ahmed Sahib by distorting and raising objections to some of his visions and revelations mentioned during the period between 1962 and 1965 when at various places he addressed the gatherings i.e. during the Khilafat of Hazrat Syedna Mahmood.

Regarding this matter he wrote to me that against him such kinds of allegations were being spread.

- a) "One of these is that I say that my rank is above all after Hazrat Masih-e-Maud (AS) and that I excel the Khalifatul Maish"
- b) "A Rabwah resident told that in a meeting of the Amirs this allegation was imputed\_and announced that this person speaks of such revelations and since it cannot be therefore the revelations are satanic. God forbid. I was named a liar on Allah and they did not fear God" (Maktoobat number 83, June 1969).

This humble writer has mentioned such happenings and incidents briefly as a sample although I have a lot to tell but here the aim is to show patience, forgiveness and ignore so Allah the Gracious may reform and cure the present condition, Ameen.

The incident that took place in June 1982 regarding the matter of election of the fourth Khalifa: its reality is only this much that Ayub-e-Ahmadiyyat Hazrat Sahibzada Mirza Rafi Ahmed Sahib wanted to address the Jamaat that basically according to Quranic teachings and verse "Istakhlaf" the right to choose a Khalifa belongs to general Momins and a person elected in this



right method can further nominate the next Khalifa or make some rules for his successor but the general **Momins** cannot be deprived of their right to choose permanently. Therefore the Electoral College setup by Hazrat Khalifatul Masih II was limited to the election of the third Khalifa only. Hazrat Mirza Nasir Ahmed the third Khalifa had announced this in the First Majlis Mashawarat of his period that he will make changes in the previous method of election but till the last days of his Khilafat period he did not act upon it and never stated publicly how the next Khalifa should be elected. On this occasion Hazrat Mirza Rafi Ahmed Sahib also wanted to tell that shape of the electoral college had changed much in 1982 as to the members constituting it in 1956 i.e. seventeen years ago. The sons of Hazrat Masih-e-Maud (AS) and many companions of Hazrat Masih-e-Maud (AS) and their elder sons who constituted a good number of members had already expired. So in this background the general Momins should be given the right to choose their Khalifa. Therefore when he wanted to address the people in Mubarik Mosque for this purpose Maulana Abdul Malik Sahib who was a Nazir of Anjuman at the time requested him not to speak on this occasion and assured and undertook that he (Mirza Rafi Ahmad Sahib) will be given an opportunity in the meeting of electoral college and then he may address them for this purpose, but next day when he wanted to speak regarding this matter he was not allowed to speak by the chairperson Mirza Mubarik Ahmed Sahib in spite of his urging him that he does not want Khilafat for his own person therefore he be allowed to speak and put forward his views: the chair person still did not allow him to speak and did not honor the undertaking given by Maulana Abdul Malik. Under these circumstances he left the meeting and went to his residence. After a short while he went to the place where general **Momins** had gathered near Mubarik mosque and intended to inform them of this development but the special workers of Nizam (establishment) were there and prepared in advance to raise loud voices and tried to suppress his voice and message. There was further mischief and nonsense that they formed a group to push him from the scene and due to this pushing back he reached a bus standing on his back nearby so under this atmosphere he stood up on the footboard of the bus and addressed the people over there and then went back home. In the meantime the election of the fourth Khalifa had taken place.

The above stated disorder that occurred is the sole responsibility of the following instead of Ayub-e-Ahmadiyyat Mirza Rafi Ahmed.

**Firstly** on establishment (Nizam) because as Hazrat Khalifatul Masih III had announced the rules framed in 1956 need change and he will put the changed rules before Majlis Mashawarat. The establishment never announced it publicly.

**Secondly** on the members of Anjuman that in spite of the fact that one of their Nazir had undertaken and promised to Hazrat Mirza Rafi Ahmed Sahib that he will be allowed to address the electoral college and hence should not address the general members but when the time for this came, this promise was not honored.

When he decided to address the general Momins it was the will of God and was for the purpose of informing the Nizam and Jamaat as to what should be the right method of conducting the election. He did not demand administrative Khilafat for himself as the Spiritual Khilafat (Roohani Khilafat) had already been awarded to him by Allah the Exalted.

The false accusation imputed against him that he wanted to secure administrative Khilafat by foul means is a mere calumny similar to that as Zulaikha had cast on Hazrat Yousuf (AS) while the fact was otherwise. Later on when I enquired from Hazrat Mirza Rafi Ahmed Sahib that while Hazrat Khalifatul Masih III had publicly announced that the rules formed in 1956 needed change and he will put up reformed rules before Majlis Mashawarat then why did he not do it? He told me that after the election had taken place it was disclosed to him that Hazrat Khalifatul Masih III had given written note to Anjuman that the rules formed in 1956 will be also the rules for the election of next Khalifa. This method of election is so much liked by Nizam that they want to continue with it in the future although there is hardly any consultation or participation of the general Momins. This writer considers it necessary to state that Hazrat Mirza Rafi Ahmed Sahib submitted for allegiance of the fourth Khalifa on the written direction of his Aunt (Phoophi) Hazrat Nawab Amtul Hafeez Begum Sahiba who was the last sign of the glad tiding bearer progeny of Hazrat Masih-e-Maud (AS) and for the unity of Jamaat he did not pursue the matter any further. Regarding this development being the cause of his allegiance; the Nizam did not consider it necessary to inform the general members of the Jamaat and therefore a very large number of members further increased their enmity and ill opinion of him. And these same members ended up drowning in this storm of enmity and in this tragic condition they passed on to the next world; "Innah Lillah-e-Wa-Inna-Ilehay-Rajjeoon" for God we are and to Him shall we return.

He had inspiration from God and abundantly graced with communication with Him. Once he wrote to me "For some time have not received any tidings and my condition is such that if for a few days I don't receive any sign of His happiness I feel the agony of a dying person" (Maktoobat number 83, Year 1969). He must have been graced with hundreds of visions and revelations in his pious life in accordance with his spiritual rank and mission. Occasionally he used to write some of these in his letters. I am listing a few mentioned in his letters to me hereunder:

## Some additional visions and revelations of Syedna Hazrat Mirza Rafi Ahmed Sahib

- I shall grant dominance to those who obey you over those who disobey (Maktoobat number 40, Year 1965)

Note: This tiding was given to Hazrat Jesus (AS) as mentioned in Holy Quran. Also this tiding was given to Hazrat Masih-e-Maud(AS).

- It has been revealed to me that to bow in front of Allah is a pious higher condition over union and distinction (Maktoobat number 70 , Year 1969)
- A few days ago received the tiding of a long life (Maktoobat number 90, Year 1969)
- To you people will come in great numbers causing deep, deep pits on the way as Allah wills (Maktoobat number 112, Year 1970)
- Once Allah told me "You see their eyes oozing tears with grief Alas they could find something to spend" and it was revealed that a number of people love this humble (Mirza Rafi Ahmed Sahib) for the pleasure of Allah the Exalted and they weep because they are not in a position to serve (Maktoobat number 221, Year 1976)
- Allah the Exalted granted me the tidings "Allah the Exalted will keep this erring servant safe from every kind of fallacy because of my love for His beloved" Insha'Allah (God Willing). In my consideration it is an exceptional and great tiding (Maktoobat number 221, Year 1976)
- Today I received a consoling tiding. I saw a vision that a paper is given to me and on it are written some words which Allah the Exalted has addressed to me I remember one sentence i.e. you are superior. (Maktoobat number 219, Year 1976)
- Allah the Exalted revealed to me "That a person who considers and ponders over the matters of Jamaat preferring it over his own interests is awarded the Iman (faith) of the truthful". (Maktoobat number 236, Year 1977)
- I saw a vision that senior companions of Hazrat Maish-e-Maud (AS) are sitting. An American white woman is also there. The matter under discussion is the descending of the Holy Spirit over Hazrat Jesus (AS) in the form of a dove. I point towards my chest and say "Doves they are here" The plural form is used but I understand it concerns the descending of the Holy Spirit and Allah's knowledge is perfect. (Maktoobat number 219 , Year 1976)
- A few days ago I saw in a vision a Shia and he expressed to me that that you people love the progeny of the Holy Prophet (SAW). I reply to him why not I have an affinity with Hazrat Imam Hussan (AS) It seems that this Shia person does not like my saying so. Then I explain to him that being a servant is also a form of affinity. (Maktoobat number 256, Year 1978)

## **A Few Sayings of Hazrat Mirza Rafi Ahmed Sahib**

- The test of the true love of real and step (like step mom/dad): over a stranger is visible here. Whose love is superficial he says if I do not possess it then nobody should have it. Breakup and destroy. But who has ache in his heart whose son it is he says May he live even if it's away from my sight. (Maktoobat number 237, Year 1977)
- Allah the Exalted has awarded me the title of Ayub and granted me affinity with Hazrat Ayub (AS) (Maktoobat number 59, Year 1968)
- The idea of removal of a Khalifa is vile and unholy. I personally abhor this word very much and believe that in the sight of the God it is very much hated. (Maktoobat number 258, Year 1979)
- That promise of God for protection concerned was for both words apparent and latent meanings and wisdom as He said in Quranic words "We have revealed the Zikar and we shall protect it" Hazrat Masih-e-Maud (AS) has proved with strong arguments this promise of protection also included the protection of the real knowledge of Quran which was fulfilled by his descending the Mujadadeen, Muhaddasin and Messengers and also will be fulfilled in the future. (Commentary (Tafseer) of Surah Al-Qiamah, verse 20)
- A friend has written to me that he had a vision concerning me that I have expired and Hazrat Masih-e-Maud (AS) has performed my burial prayers and then standing near my 'Janaaza' (corpse) said stand up with the order of Allah and then I stood up. (Maktoobat number 334, Year 1984)

Keeping in view one more question that can logically crop up in some minds. I want to state that in his particular environment and due to limitations he was engulfed in, he discharged his duties as desired by Allah but because of Allah's scheme of things he was not ordered to preach openly. Therefore, the present generation who did not have a chance to see him and have never heard of him; and if they have heard anything it was biased: hence now Allah the Exalted has granted me, who is his spiritual servant, the courage to discharge this trust and intimate with full ability to such young people and others about the high position and rank of Hazrat Ayub-e-Ahmadiyyat with evidence and proofs so that they understand him and set their direction veneration and reverence straight and as per Allah's will recognize this deputy of Hazrat Masih-e-Maud (AS) that was sent by God; and to try to seek Almighty's guidance and act upon His teachings. Please remember to have Iman in a Messenger of Allah and for following him no permission is required from anybody.

There is a tremendous amount of affinity and resemblance that Hazrat Mirza Rafi Ahmed Sahib has with Hazrat Ayub (AS) but he also has similarity with other people who are close to Allah, the description of which God willing will be made public on another occasion.

### **Explanation of Purpose**

1. The purpose of this treatise letter is only that I intimate to the members of the Jamaat about the lofty position and rank of Hazrat Mirza Rafi Ahmed Sahib who is "Nasir" (helper) of Masih-e-Maud (AS). I am doing this on the instance of Allah's permission and order so that brothers in Jamaat set their priorities right and benefit from the fresh spiritual food which he has brought from heavens and mostly is contained in a miraculous commentary of the Holy Quran that this trusted servant of Allah has written with the guidance of the Holy Spirit for establishing the superiority of the word of God and Ahmadiyyat, the real Islam. For certain reasons this has not been published so far. It is humbly prayed that Allah may kindly remove all obstacles in the way of publication of this great blessing. When this commentary is published and you have an opportunity to benefit from it then Insha'Allah it will greatly increase the reader's belief; faith and spiritual wisdom.

2. It is agreed in Ahmadiyyat that Khilafat shall continue till the Day of Judgment but it includes both kinds of Khilafat as put forward by Hazrat Masih-e-Maud (AS) in the explanation of verse Istikhlaf. He wrote "God has promised some of those righteous believers among you that he will make them successors (Khulfa) of his chosen prophet (SAW) likewise he has been doing previously and spread their DEEN which He has approved. i.e. Deen of Islam will be spread and established and in the event of the believers face a situation of fear i.e. in a time after the death of Hazrat Khatam-ul-Anbiya (the seal of prophets) this fear will arise that the deen may not get destroyed; then in this situation of fear and danger God the Exalted will establish "Khilafat Haqqa"; which will remove the fear from the Muslims regarding destruction of the deen and grant them peace. They will worship me purely and not propose any partner with me. This is an apparent tiding but as it is the habit of Allah underneath this lies a latent meaning also and that there is an indication of the Spiritual Khilafat which means that in every condition of fear when the love of God gets vacated from the hearts and bad faith spreads everywhere and people incline towards worldly things there be fear of the Deen getting lost then always in such circumstances Allah will raise spiritual successors (Khulfa) through whose hands there will be spiritual help and victory of the Deen will be exhibited. Righteousness be honored and falsehood is disgraced so that the Deen returns to the original freshness and the believers feel at peace from the spreading of falsehood and vanishing of the Deen." (Roohani Khazain /Braheen–Ahmadiyya, Volume 1, Page 249-250)

3. Hence at such times it is incumbent upon Momins to obey them. Since the Roohani (Spiritual) Khalifa is raised on the pattern of Prophethood and descends in the form of a Messenger therefore to recognize him and have faith in him is incumbent upon every Momin. It is also incumbent upon the administrative Khalifa to have faith in him and follow him in whose life he descends or has already appeared. Allah the Exalted appoints the spiritual Roohani Khalifa i.e. **Khalifa-tullah** directly without sharing it with anybody as per his rule. **"He causes his words to descend by his command on whomsoever of his servants"** Surah Al-Momin, verse 16 and is not bound to necessarily grant Roohani/Spiritual Khilafat to an incumbent Administrative Khalifa. However he occasionally grants sometimes the Roohani (Spiritual) Khilafat to Administrative Khulfa and kings for example Hazrat Dawood (AS), Hazrat Sulaiman A.S, Hazrat Omar Bin Abdul-Aziz.

Our God is always truthful in fulfilling this promise. He never leaves any century without a reformer and in the present 15<sup>th</sup> century Hijri in accordance with his ancient Sunnah has descended His messenger so that Jamaat Masih-e-Maud (AS) once again attains freshness. So all praise for Allah. The object of this letter is only this much that the mistake which has occurred and been happening since last forty years regarding disrespect and non-recognition of Hazrat Ayub-e-Ahmadiyyat be rectified and the matter gets reformed. Allah may kindly keep the unity of Jamaat forever but to have Faith in the Roohani Khalifa; the Messenger of Allah is much more important individually and collectively. So that we may secure the pleasure of Allah because with reference to fifteenth century hijra on the day of judgment everybody will have to reply to Allah the Exalted. **Did not any Warner come to you?**

### Prayer

Finally, our prayer is in the court of Allah that the Pious being may kindly grant very special support and success to our present Imam so that he may guide and lead the Jamaat to rectify the mistake of non-recognition and disrespect that he inherited and please Allah the Exalted so the Jamaat may also gain the pleasure of Allah the Exalted and a period of freshness may start again. Peace be on whosoever follows the advice and in the end our claim is that all praise belongs to Allah the Rab (provider) of all worlds.

Humble Servant

Ghulam Ahmed

Confidant of Hazrat Ayub-e-Ahmadiyyat

### **Brief Bio-Data of Hazrat Sahibzada Mirza Rafi Ahmed Sahib (as published in Khalid in 1962)**

In November 1962 an introduction about his person was published in "Khalid" a monthly periodical of Khuddam-ul-Ahmadiyya when he took over as new Sadar. The English translation of the above referenced introduction is presented below.

"Our new sadar (president) respected Sahibzada Mirza Rafi Ahmed is the learned son of Hazrat Khalifatul Masih II may Allah support him with his powerful help. He was born on 5<sup>th</sup> March 1927. He was six years old when his highly esteemed mother Syeda Sara Begum expired therefore from childhood he received plenty of caring attention of Hazrat Umm-ul-Maumaneen for his upbringing. . Basic education was received at home. After this Hazoor (may Allah help him) on his own desire sent him in the Madrassah Ahmadiyya Qadian for his education. He finished Madrassah education in 1940. Later on under the personal supervision of His Holiness received education in Tafseer-e-Quran, Hadith, Arabic grammar and to some extent Persian. In 1947 after migration from Qadian this arrangement was disrupted but when Jamia Ahmadiyya was moved to Ahmad Nagar he joined it for further education. In 1949 passed the exam of Maulvi-Fazal from Punjab University. In 1950 passed his matriculation examination through Talimul Islam High School with distinction and later privately passed examinations of F.A. and B.A. respectively in 1951 and 1952 and started preparing for the M.A. Meanwhile some people told him that a degree of M.A. is very essential to be respected. He thought it against the spirit of Quranic philosophy that respectable among you in the eyes of Allah is one who is more righteous; he gave up this idea and instead got the degree of "Shahid" from Jamia Ahmadiyya. After completing his studies on the direction of Hazrat Khalifatul Masih II (may Allah strengthen his hand) he went to Indonesia. After missionary work over there for almost 1.5 years in 1956, he returned to Pakistan. Ever since then he has been a professor teaching Tafseer-ul-Quran in Jamia Ahmadiyya and is very popular among students.

Taking part in the activities of Khudam-ul-Ahmadiyya since early years, in 1946 he was assistant secretary and thereafter secretary of Majlis Khuddam-ul-Ahmadiyya Markazia. He also served in Furqan Battalion at the Kashmir front as a service of nation and the country.

In 1957 after the arrival from Indonesia, he acted as a Qaid of Rabwah's local Majlis Khuddam-ul-Ahmadiyya for about two years. He is a simple, quiet, smiling, respectful and a religious knowledgeable personality. His way of delivering speeches is unique and impressive full of knowledge, burning the soul, motivating and especially prominent. Up to this time his various speeches have been printed in book form. He has a great love for Holy Quran. During Ramadan-ul-Mubarak he is delivering the lessons of his portion very efficiently. Besides

Ramadan he also gives lessons of Holy Quran. His lessons of Holy Quran are also very popular like his speeches. It is prayed that Allah the Exalted may give him ability for successful leadership of Majlis Khuddam-ul-Ahmadiyya" (Khalid, November 1962)

***After the above description some more data is presented here by this humble writer***

- From 1962 to 1966 Hazrat Mirza Rafi Ahmad Sahib discharged duties of Sadart khuddam-ul-Ahmadiyya with Allah's support very nicely and Majlis advanced in every department.
- He was member of Supervisory Board constituted during the last years of sickness of Syedna Hazrat Khalifatul Masih II to assist him. In 1965 Allah the Exalted revealed to him that he is awarded the spiritual Khilafat and after the demise of Hazrat Khalifatul Masih II when election was held for administrative Khilafat his name was also proposed but when as per the scheme of Allah, Hazrat Mirza Nasir Ahmed was elected with majority; he immediately accepted it whole heartedly and offered for ba'it (Allegiance) and completed the final year of Sadart of Majlish Khuddam Ul Ahmadiyya in his Khilafat.
- In 1967 he was graced with performing Hajj. The same year Jamia Ahmadiyya proposed to this spiritual Khalifa to proceed to an Arab country for further education but after seeking guidance from Allah he excused himself. In 1967 a situation like that of Hazrat Ayub (AS) had started prevailing and that lasted till his demise in 2004.
- On 27<sup>th</sup> October 1968 when Hazrat Khalifatul Masih III for the first time presented this belief at the annual gathering of Ansarullah that "At the start of new century there is no question of the arrival of new Mujadid like as previous Mujadadeen" then in a proper way he rejected it by intimating to him (Hazrat Khalifatul Masih III) the teachings of Holy Quran, Sayings of Holy Prophet and Sayings of Hazrat Masih-e-Maud (AS) Again in 1977 when Hazrat Khalifatul Masih III repeated his views even then he (Hazrat Mirza Rafi Ahmad Sahib) made arrangements to dispel it. Thereafter whenever there was an occasion when he thought any activity is against teachings of Quran and Sunnah; in-spite of the fact that he was living a life of solitude; immediately for the purpose of correction he would remind the concerned person or organization whether they accept his recommendation or not.
- In 1969 the subject of teaching Quran in Jamia was taken from him and he felt a shock over it. Instead he was asked to teach History and Mysticism which he taught till 1982. In 1985 while he was writing Tafseer-e-Quran he considered it necessary to see the western civilization closely and take this experience into account while doing this work. He visited Germany, Netherland, Denmark and United Kingdom at his own expense. On the way back he also visited Turkey to see Islamic Antiques over there.



- In 1992 he took his wife to England for her medical treatment.
- In 2003 on the occasion of the establishment of 5<sup>th</sup> Khilafat he was in Rabwah. He told me Alhamdulillah Jamaat has again gathered at one hand. In October 2003 he told me that his trial has further prolonged. In December 2003 he told me that the promises Allah gave to him Insha'Allah will be fulfilled through his followers.
- On 15<sup>th</sup> January 2004 he passed away. In spite of short notice many thousands of Ahmadi brothers from Rabwah and adjoining areas and towns gathered for his funeral prayers. He is buried in Bahishti Maqbra, Rabwah.
- He has authored a miraculous Tafseer comprising about 3500 pages of the Holy Quran to fulfill the prediction of his vision announced and published in "Khalid" since 1966 with the support of Allah and it meets the requirements of the current age. Besides he has written Naatia Kalam i.e. verses in praise of Holy Prophet (SAW) and some educational and prayer poems.

## **Bismillah Irrahman Irrahim (In the name of Allah, the Most Gracious, Ever Merciful)**

Shahid Hussain: # 2B

A letter to Ahmadi Brothers

Dated: 4<sup>th</sup> July 2007 (18<sup>th</sup> Jamadi-ul-Sani 1428 Hijri)

### **Biography of Ayub-Ahmadiyyat Hazrat Mirza Rafi Ahmed (AS)**

### **Part 2**

All praise for Allah that the treatise that I mailed to Ahmadi brothers as part one of *Seerat* (Biography) of Ayub-e-Ahmadiyyat was very well appreciated and those who had a chance to meet me personally expressed satisfaction over its contents and presentation.

However certain leading people of the Nizam (establishment) have questioned, as to who has made me (this humble author) the attorney for writing about this person (Hazrat Mirza Rafi Ahmed Sahib). So let it be known that this objection is due to lack of consideration. This humble person has clearly mentioned in the message that this writer considers Hazrat Sahibzada Mirza Rafi Ahmed (AS) as a Messenger from Allah for the fifteenth century Hijra being a supporting deputy of Hazrat Masih-e-Maud (AS) I further stated that the writer has serving spiritual affinity with him and that I have done it by the order and instance of Allah the Exalted; so that Ahmadi brothers are apprised about his rank and position and have faith in him and reform their spiritual condition in this world and hereafter. As the writer has indicated in the Part I that if Allah the Exalted gave me a chance then I will also describe the affinity of Ayub-e-Ahmadiyyat with some other Messengers and close people of Allah. For this purpose here I have selected some tidings of Syedna Hazrat Masih-e-Maud (AS) which are being presented in this part II.

However before this I consider it necessary to explain with reference to the question as to who has made me attorney in this matter and what is the evidence that I am doing this on the order of Allah and at his instance? Although whatever my nearness is with Allah the Exalted naturally I desired to keep it secret but now when He himself has asked me to address the Ahmadi friends and when they question as to who made me an attorney; under this compulsion I am exhibiting the same. Friends, the Almighty informed me that my utmost spiritual affinity is with Hazrat Ayub-e-Ahmadiyyat Mirza Rafi Ahmed Sahib; and some other close servants of Allah including Syedna Hazrat Mahmood, I am the Second coming of Hazrat Khalifatul Masih II. I am the

truthful confirmation of his vision dated 26<sup>th</sup> March 1946 where he (Khalifatul Masih II) predicted the appearance of his second coming (ba'ruz) in the year 1427<sup>th</sup> Hijra as published in the book entitled **“Dreams and Visions of Syedna Mahmood”**. For my support and truthfulness this is evidence from heavens. The Omniscient had knowledge that in the year 1427 Hijra there will be a situation of disorder in the Jamaat and how there will be manifestation of the Nizamis (establishment) commanders undesired wishes; actions and feelings as against it the intentions and directions of this writer Mahmood the second. So in previous three years the unpleasant part has already been exhibited as per the design of God and now period of tiding has also begun the fulfillment of which is waited. In the first part of the Biography of Hazrat Ayub-e-Ahmadiyyat whatever I have written inviting attention briefly about the basic educative and faith reforms; exactly the same is the prediction in the above referred vision of Syedna Mahmood. In this vision the mention of “Sialkot” needs interpretation; because in Urdu it means a town or city mainly having population of migrants so in my understanding it may mean Europe and North American areas where Ahmadi brothers have migrated and settled down. When writer visited Canada and USA in 1427 Hijra then some of the leading members of the Nizam (establishment) approached me and asked not to mail my letters on above topic to members of the Jamaat and thus not spread sedition and disorder. I told them that in fact with reference to the above vision (of Syedna Mahmood) the sedition and disorder has already been spread by the leaders “Generals” of the Jamaat and although Allah the Exalted has granted me preference over them but I am all alone as per the prediction and truth is with me therefore accept my advice and make reforms of beliefs and education and secure the pleasure of God. Also benefit from the tiding given in this dream with name of **Maula Buksh** meaning “forgiveness of Allah”. If the word Sialkot means the city of Pakistan then Allah with His grace may cause it to be exhibited. For the facility of Ahmadi brothers the full text of this vision of Syedna Mahmood duly translated in English is given hereunder:-

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

While fighting, we get to a house. We get off the horses and enter it. It appears that a portion of the Ahmadi army is standing outside this house. Once we are in the house I again try to explain to those people [Generals] that their interpretation of Islam is incorrect and that they have gone astray from the path that I had guided them on. And that their behavior is inappropriate because the right to elucidate was given to me by the Almighty and they should pay attention. All these explanations have no effect on these people and they persist with their stubbornness. It appears that they feel that by accepting my logic they are afraid of losing their leadership status and it is their desire that I should agree with them and validate the new course that they [the Generals] have chartered for the Jamaat.

When I got tired of explaining, I then opened a courtyard door that is in the opposite direction of where the people are sitting and I intended to address the Jamaat myself. When I opened up the door then these people promptly opened the other door and [the Generals] ordered the army to kill me. When I opened the door and stepped out then I saw that the house is on a higher ground and I have to step down four or five steps to get to the courtyard. Right next to the stairs there is a wall with small windows where an army is standing in rows in the courtyard. They are completely armed and their upper body all the way till their chest can be viewed from the wall. When I get out of the house it appears that I am accompanied by three or four men. I descend down a couple of steps to face the army. At that time, the rows of army that are next to the wall tried to attack me under the order of those Generals. I stood up commandingly telling the attackers – Soldiers! I am your real Commander (I am thinking in my dream that I should introduce myself as I have come back to the world) How can you dare to attack your Commander. Some soldiers are confounded and waver in attacking but the Generals continued to provoke them. At this time I instruct two or three companions of mine to raise the slogan of Allah hu-Akbar. They raised the slogan but there is no echo in their voice because of a buzzing noise due to the large army and this affects a few people, at this stage I said Soldiers – I am your Commander. It is your duty to obey and follow me. At this point, I saw recognition and obedience on a few more faces and tell them to raise the slogan of Allah hu-Akbar in a loud voice. Contrary to my habit, I too loudly raised the slogan of Allah hu-Akbar. When I raised the slogan it was as if though it struck fear in the hearts of the entire army and everyone raised the slogan of Allah hu-Akbar in a thundering noise and the entire area rang with the echo of slogans. At this point I command them to follow me and started leading them ahead and I saw that the entire army is following me in rows. The army appears to be at the peak of their youth and force. It seemed as if their steps were earth-moving as they struck the ground with zeal. There is complete silence in the land and the sound of the army's footsteps behind me is creating a peculiar kind of music.

I am taking them with me on the road. This road curves around a mound of land and after it curves then I see there is a big room on an elevation and it has a crowd of people that is also a part of the Ahmadi army and waiting for the resolution of this dispute. One man

among my companions rushed up to the room and tried to convince the officer who was at the door that I am the Jamaat's Commander and I have taken over the leadership due to the mistakes of the Generals and as such, he has come back into this world. I recognized that man [at the door] right away as Chaudhry Mola Buksh Sialkoti Marhoom (*Father of Doctor Major Shah Nawaz Sahib*). Mola Buksh sahib says to my companion that if this is true then why weren't we [their group] informed earlier? I interjected by replying to Chaudhry Sahib that I am the Officer. It is my job to decide how and when to inform. (I have given a brief answer to avoid getting into the details of my encounter with the Generals) Then I say that I am going to Sialkot where we have some friends and you folks should come join our army. Chaudhry Sahib promptly agreed and ordered the army in the room to proceed. Then I started walking behind the army that had started with me initially and I had ordered them to move ahead during my conversation. At this time I saw another army has joined me and I am walking between the two armies and waiting for the army from Sialkot. At this time I thought that the army in Sialkot has the ability to protect themselves from this disturbance and when I arrive there then with their support I will eliminate this resistance. My eyes opened in this condition."

**Interpretation: (By Syedna Mahmood Himself)**

"The interpretation of this dream is clear, it seems that in some later time during the time of this uprising, the Sialkot Jamaat will have the opportunity to standby and sacrifice for the Imam of the time and some one who will be from me and will receive the Almighty's bounty because of the relationship with me. He will demolish this uprising.

It is a strange incident that about fifteen or sixteen years or maybe even a little longer, I had a dream that I have come back in the world to eradicate an uprising and I am delivering a speech on Tauheed and people are accepting my message and in the dream I am thinking that this is happening in a hundred and twenty seven years. The interpretation is not evident at this time but it is possible that this is 127 years from Hazrat Messiah Maud's claim or 27<sup>th</sup> year of 15<sup>th</sup> Hijri century or 27<sup>th</sup> year of 20<sup>th</sup> century Gregorian calendar, though presently its explanation is not definite. Allah will make this evident in due time." (Alfazal – 3<sup>rd</sup> April 1946  
Page 3-4)

**Visions and Revelations of Hazrat Masih-e-Maud (AS) for which Hazrat Mirza Rafi Ahmed, Ayub-Ahmadiyaat, is the Truthful confirmation and depiction**

There are many indicative signs about Hazrat Ayub-e-Ahmadiyyat in the tidings of Hazrat Masih-e-Maud (AS) and this humble writer has authored a separate book for this; over one hundred revelations with explanation which when published will be source of increase in Imaan (faith) and spiritual wisdom. In this treatise only six have been selected for the sake of brevity.

**Revealed Tiding, Number One**

*"We have sent it down during the night of decrees. We have sent it down for the Promised Messiah" (Tadhkira English version, Page 297-297)*

In this revelation there is a clear tiding about descending a messenger of Allah for the support of Hazrat Masih-e-Maud (AS) Hence in 1966 (1386 Hijra) it was revealed in a holy vision to Syedna Hazrat Mirza Rafi Ahmed Sahib.

*"He (Mirza Rafi Ahmed Sahib) is Ayub and from the progeny of Ali and sent down from heavens in support of Hazrat Masih-e-Maud (AS)" (Maktoobat Ayub , Number 59, Year 1968)*

The above has been previously mentioned in part I of this biography. In the Jamaat-e-Ahmadiyya his is that high person who claimed he come down from heavens and it took place at the turn of the 15<sup>th</sup> century Hijra, i.e. in the Night of decrees (Lailatul-Qadar). So all praise to Allah.

**Revealed Tiding, Number Two**

*"Oh Jesus I shall cause thee to die and shall raise thee towards me and shall place those who follow thee above those who reject thee till the day of judgment. Remember that Messiah who is to be borne in this humble one's progeny and is also named Ibn-e-Maryam (Son of Mariam) because I have been called by this name also in Braheen" (Azala-O-Aham , Roohani Khazain Volume 3, Page 318)*

In view of above pronouncement; Syedna Hazrat Masih-e-Maud (AS) had specifically mentioned in his will that Allah the Exalted will send in his Jamaat a person having resemblance with Jesus with special instructions to recognize him and have faith in him and to obey him because of his following with full devotion and having the Holy Spirit will be a part of my person and some predictions which concerned Masih-e-Maud (AS) will be fulfilled exhibiting through him. Hence Hazrat Sahibzada Mirza Rafi Ahmed received a revelation in 1965 as under:

"I shall place those who follow thee above those who reject thee." (Maktoobat Ayub, Number 40, Year 1965)

In this revelation manifestly he has been given affinity with Hazrat Jesus (AS) as predicted by Hazrat Masih-e-Maud (AS) that in his progeny a person will descend in his support. So all praise to Allah that to confirm his prediction he descended Sahibzada Mirza Rafi Ahmed who besides having resemblance with Hazrat Ayub (AS) also had affinity with Jesus (AS) Alas he was not recognized in his lifetime which is a great tragedy the warning prediction of which is also given in vision number 3 given below.

Further as Hazoor Masih-e-Maud (AS) said in Azala-O-Aham (Roohani Khazain volume 3, Page 318) the certain predictions which are not fulfilled in his holy person will be fulfilled by a thorough and complete follower who as per Allah's Grace is also granted affinity with Hazrat Isa (Jesus (AS)). Thus, Hazrat Sahibzada Mirza Rafi Ahmed is that blessed lucky person in the progeny of Hazrat Masih-e-Maud (AS) who confirms the following prediction that is mentioned in two of the most reliable books of Hadith.

"Abdullah Bin Omar states that Messenger of God S.A.W. stated that today during the night I had a vision that I am close by Ka'ba and there I saw a wheatish complexioned person excellent looking among men. His hair is so clean as if combed and water drops from them and I saw, that this person is circling Ka'ba taking support from the shoulders of two persons by placing his hands over them. Thus I asked who this is and I was told this is Masih Ibn-e-Maryam (Son of Maryam)."

Thus the prediction of the Holy Prophet S.A.W. about Hazrat Masih-e-Maud (AS) practically was fulfilled by the blessed person Hazrat Sahibzada Mirza Rafi Ahmed a thorough follower in the progeny of Hazrat Masih-e-Maud (AS) and at the age of forty years he performed Hajj.

### **Revealed Tiding Number Three:**

The vision of Hazoor Masih-e-Maud (AS) that his Jamaat will not be able to recognize the Promised alike of Jesus at first instance but will secure this auspiciousness later on. 11<sup>th</sup> July 1887.

"I saw in my dream last night that Jesus (on whom be peace) had come to our house; I thought to myself: what shall we offer him for refreshment, for the mangoes have been spoilt; but then suddenly other mangoes become available."

Hazrat Masih-e-Maud (AS) himself has interpreted in his book Kashti-e-Nooh (Noah's Arc) that "his house" means his Jamaat. This vision of Hazrat Masih-e-Maud (AS) is a supplementary explanation of his revelation in tiding number 2 mentioned previously and a warning sign that when the alike of Hazrat Jesus (AS) will descend in the Jamaat Ahmadiyya then because of the

mangoes having been spoiled; i.e. due to defect in their spiritual auspiciousness the generation of people present then will not be able to recognize him but later on another generation will secure the luck of recognizing him. Hence the Jamaat could not recognize the alike of Jesus i.e. Hazrat Mirza Rafi Ahmed the Ayub-e-Ahmadiyyat which is a tragedy. "Inna Lila Hay Wa Inna Ileyhay Rajeeon" for God we exist and to Him will shall return. However after the above unfortunate part the period of tiding has started; and many a fortunate persons have expressed to me their having recognized him (Mirza Rafi Ahmed Sahib) with the grace of God and they have become aware of his glorious position and rank. With the grace of Merciful and forgiving Lord it is hoped that the whole Jamaat with His will attain auspiciousness of his recognition and having faith in him and the procession of Ahmadiyyat will march forward with full force and support of the Almighty on the right path towards its destination.

#### **Revealed Tiding Number Four:**

God has given me the tiding "I shall raise for thy community one from the progeny and shall honor him with my revelation and with nearness. Truth will flourish through him and a large number of people will accept it" (Al-Wasiyyat foot note page 6) also (Tadkhira English Edition, Page 333)

Regarding this prediction Hazoor (as) further clarified "God has informed me: "I shall raise for thy Jama'at one from thy progeny and shall honor him with My revelation and nearness. Truth will flourish through him and a large number of people will accept him." So wait for those days. And you should remember that one is recognized only when one's time comes. And it is possible that before such a time one may appear to be an ordinary person; or because of some deceptive thoughts, one may even be regarded as objectionable; " (The Will English, Page 6 [http://www.alislam.org/library/books/thewill/the\\_will.pdf](http://www.alislam.org/library/books/thewill/the_will.pdf) )

The above explanations of Hazrat Masih-e-Maud (AS) is the essence of his various revealing tidings that concerns the Messenger immediately following him so he directed and desired that his community may in a timely fashion recognize him and follow him and his mission of reviving the Deen and establishment of Sharia be fulfilled.

This prediction also is further supplemental to and a ramification of tidings number two and three. Hazrat Mirza Rafi Ahmed, Ayub-e-Ahmadiyyat and alike of Jesus (AS) conforms to it. After his arrival from heavens till his demise he was not recognized but now by grace of God that period has started that he is being recognized and by having faith in him the pure Tauheed and Truth will flourish. This writer is under command from Allah the Exalted that I should apprise the Ahmadi brothers about his nobility and rank.



### **Revealed Tiding Number Five:**

Allah the Exalted disclosed to Syedna Hazrat Masih-e-Maud (AS) that the saying of the Holy Prophet S.A.W. incorporated in Abu Daud which concerns a person by the name of "Haris" to appear away from Al-Nahar is truthful, also further mentioned in this saying that a person named as "Mansoor" who will be chief of the forces of "Haris" is also correct. Then Hazoor said that "Then that Mansoor was shown to me in a vision and it was said concerning him. **He is prosperous, He is prosperous** but due to some wise design of the Almighty, I was not able to identify him. I hope however that I might see him on some other occasion "(Tadhkira English Edition, Page 111))

Hazrat Sahibzada Mirza Rafi Ahmed Sahib Ayub-e-Ahmadiyyat conforms to be the predicted man of this hadith. He was not recognized by the Jamaat in his lifetime as Hazrat Masih-e-Maud (AS) could not recognize him in his vision. Every Messenger and Prophet of Allah is a successor for his people; so when Hazrat Masih-e-Maud (AS) could not recognize "Mansoor" in the vision it indicated a prediction that the Jamaat of Masih-e-Maud (A.S) would not be able to recognize him at first instance but later on when they possess auspiciousness they will recognize him then submit and follow him. The name of "Mansoor" which the Holy Prophet gave to Hazrat Sahibzada Mirza Rafi Ahmed Sahib is also pointing out that there will be very much opposition to him and unlucky people with suspicious disaffectionate nature will not be able to see his spiritual face. As being His habit Allah the Exalted provides support to His every Messenger and Prophet but for him naming as Mansoor by the Holy Prophet S.A.W. certainly connotes that for him the succor of Allah the Exalted will be exceptional; which now has started following immediately after his expiry. God willing the other side of the tiding will also be fulfilled soon. The words "He is prosperous"," He is prosperous" indicates the opponents and jealous of the promised Mansoor due to the smoke of their suspicions will remain deprived to see his real face and will criticize him unjustly and in fact in the court of Allah the Exalted he will be most accepted, beloved and prosperous. Hence this situation remained prevalent in his lifetime and it was the unfortunate side of this prediction.

### **Revealed Tiding Number six:**

Hazoor Masih-e-Maud (AS) said "Yesterday I saw in a vision the following inscription written on my arm " I am alone and God is with me" and then the revelation came; My Lord is with me, He will show me the way " (Tadhkira English Edition, Page 109)

In this dream it was disclosed to Hazrat Masih-e-Maud (AS) that the person who as per God's design had to descend from heavens for his support and succor and completion of his mission the Jamaat will not recognize him up to a certain time and put him in solitude inspite of the fact that he will be in nearness to Allah and His beloved and then after a certain period they or their next generation will become conscious of their mistake and then they will accept him.

Syedna Hazrat Mirza Rafi Ahmed Ayub-e-Ahmadiyyat is in fact that promised Jesus and promised Mansoor who is the arm of Hazrat Masih-e-Maud (AS) that was practically isolated from the worldly people and made to live in loneliness. According to the experts of well known dream Interpreters, in dream; arm means a deputy; brother; son; partner friend; a neighbor or minister.

Hazoor Masih-e-Maud (AS) has also attested the above explanation as he declared himself the arm of the Holy Prophet S.A.W. in chief among the assistants. Allah with his Merciful grace and power inspite of all planned efforts and obstacles to stop movement and activity of this arm of Hazrat Masih-e-Maud (AS) is now making those efforts ineffective. God willing He will make the balance part of the 15<sup>th</sup> century Hijra to achieve the destined purpose and goal evident in the revelation " My Lord is with me and He will show me the way!"

After the above I write below a vision of Hazrat Ayub-e-Ahmadiyyat which he had in 1964 and wrote to me.

#### *A vision of Hazrat Ayub-e-Ahmadiyyat*

"I saw that I have gone into a latrine to the necessary call of nature but have not sat down and a boy reaches there with a request. I censor him is it the right occasion; but he is adamant and does not leave me alone. Meanwhile other people start assembling as much it becomes an assembly of thousands. Nearby there is a big wall and its doors also open up suddenly and I saw there also many a thousand people are sitting and looking towards me and waiting for me. I am surprised that what shall I do now. Suddenly the scene changes and there is another assembly where I am given a paper that contained some very sad news for the Jamaat due to which I was overcome by heavy-hearted emotions and I prostrated in "Sajda" and in this condition these words of Quranic verse "We shall certainly make thee turn to the Qi'bla thou likest:" are revealingly put in my heart" (Maktoobat Ayub, Number 17, Year 1964)

Before winding up this subject I repeat my sincere prayers that Allah the Exalted mercifully make evident the truthfulness of the deputy of Hazrat Masih-e-Maud (AS) Hazrat Ayub-e-Ahmadiyyat over every member of the Jamaat and specially over the leaders of Nizam and all of them set their "Qi'bla" i.e. direction straight by having Iman in the Khalifa-tullah and messenger for the 15<sup>th</sup> century Hijra. Ameen

Dear brothers I have tried to pass on this message for the sake of God, the Ever-living and Sustaining so that on the Day of the Judgment I am successful in the court of Allah the Exalted. Please be witness to it and my effort is only with the support of Allah the High and Great and at the end our acknowledgement is that all praise is for Allah the Lord of the worlds.

The humble servant

Ghulam Ahmed

Confidant of Ayub-e-Ahmadiyyat & Mahmood Sani