

by Imam Zafrullah Domun

As you might all be aware Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi(as) wrote four parts of his book “*Burahine- Ahmadiyya*” during the early 1880s. The fifth part of the book was published in 1905. In that book he reviewed his career since he was commissioned and he made some very interesting comments which shed light on the evolution of a religious movement and how his objectives were achieved. I will share with you what he said:

“Let it be known that *Burahin-e-Ahmadiyya* is my book that was published in 1880, or 1297 AH. At that time, as is apparent from the contents of the book, I lived in a state of obscurity and very few people even knew that I existed. I was alone and no one was acquainted with me. I lived a life of solitude and was quite happy and contented, when out of Divine favour, I had this sudden experience. One day, towards evening, in this very house and at the exact spot where I am now standing writing these lines, I was overcome by a slight slumber and received this Revelation from God: i.e., **“O Ahmad! God has blessed you. You did not shoot, when you shot, but Allah shot. The Gracious One taught you the Quran, revealing to you its true meaning, so that you might warn a people whose ancestors had not been warned, and so that the way the guilty ones might become manifest and they may be held accountable for rejecting you. Tell them: I have been commissioned from God, and I am the first of the believers.”**

On receiving this Revelation, while I was moved to express my gratitude for the limitless favours of God Almighty in having chosen a man like me who had no ability in him for such a great mission, at the same time I was also assailed by the thought that, in keeping with the ways of God, everyone who is [Divinely] commissioned must have a community of followers, so that they may assist him and be his helpers. And it is also necessary to have financial resources to be spent for the needs of religion. And, in keeping with the ways of Allah, the presence of enemies is also essential, and it is also essential to overcome them, so as to be saved from their evil. In addition, it is also necessary that the preaching should be effective, so that it may serve as proof of the Truth of the claimant, and so that he may not fail in the mission that has been entrusted to him. As I thought these matters over, a host of difficulties loomed large and a very frightful scenario appeared, for I found myself obscure and solitary. I was neither the successor of a saint, nor affiliated with a shrine, so that those who were devoted to my ancestors should rally around me and make my task easy, nor was I descended from some renowned scholar, thereby retaining the link with hundreds of his disciples, nor had I received formal education or certification from a scholar, so that I might have relied on my accumulated

wealth of knowledge. I was not a monarch, nor a lord or ruler, so that the awe inspired by my governance might have made thousands of people my followers. Instead, I was a man without any means, living in a far-flung village, and completely cut off from the distinguished people, who are, or can be, the centre of people's attention. In short, I enjoyed no distinction, popularity or renown, which could have made it easier for me to accomplish the task of spreading the message. Naturally, I perceived this mission to be extremely difficult and apparently impossible. There were yet more difficulties in preaching this message, since it contained things which one could never hope that people would accept. In fact, one could not even expect them to believe that 'non-law-bearing revelation' has not been discontinued after the Holy Prophet(saw) and that this kind of revelation will continue to the Last Day. On the other hand, it seemed quite obvious that the claim of being a recipient of revelation would be rewarded with the charge of unbelief, and all the ulema would present a united front to persecute and destroy such a claimant, for, in their view Divine revelation had been cut off after our master, the Seal of Prophets and Messenger of Allah(saw), till the day of judgement, and it is now impossible for anyone to experience Divine converse. In short, they believe that this blessed ummah has been eternally denied the kind of blessings whereby God Almighty may honour them with His converse and spur the growth of their spiritual knowledge and inform them directly of His existence. Now, in their blind belief, they merely beat the drum that hangs from their necks. And they do not possess an iota of spiritual knowledge based on personal experience. True, some of them hold the absurd belief that, though revelation may be received by the pious, there is no way telling if it is from God or from Satan. Now it is obvious that a 'revelation' that can also be attributed to Satan, cannot be counted among the Divine favours that are beneficial to one's faith. Instead, the dubious nature of such revelations, and their resemblance to the words of Satan, is a curse that can land someone in Hell. If God has accepted the prayer "Guide us on the path—] the path of those on whom Thou hast bestowed Thy blessings."—Al-Fatihah, 1:7 "**from** any one of His servants and has admitted him into the fold of the blessed, then, in keeping with His promise, He must also have granted him a portion of the spiritual reward, which necessarily includes Divine converse.

This was something which would have provided people in this blind world an occasion to express their fury and wrath. So, for a helpless and lonely person like me, the confluence of all these factors meant apparent failure. Rather it spelled absolute disaster, for no aspect of it was at all favourable. The first requirement was money, but at the time of this Divine revelation, all our [landed] property had been lost, and there was not a single person with me who could provide financial support. Secondly, I was not the scion of an influential family to have influence on anyone. I was helpless on all counts. It was but natural for me to have been overawed by this Revelation. At that time, I stood in great need to be comforted by God's glorious promises, lest I should die of unbearable sorrow. I have, therefore, no words to thank God, the Glorious and the All-Powerful, Who did support me with His glad tidings in my hour of helplessness and anguish, and

subsequently fulfilled all His promises. If Divine help and succour had come about without prior prophecies, it could have been attributed to fortune or chance, but now they constitute such extraordinary signs that only a person of satanic nature will dare to deny them. Thereafter God fulfilled all the promises He had made to me a long time ago in the form of prophecies. He helped and supported me in every way. He removed all difficulties and dispelled all anxieties, the mere thought of which was enough to break my back, and because of which I was afraid I would die. And as He had promised, so did He bring forth. Although He could have shown me His help and support without informing me beforehand, He chose not to do so. Instead, He granted me prophecies about His support and help at a time of hopelessness that could be likened to the period of the Holy Prophet's(saw) life when he would walk about the streets of Mecca all alone, with no one by his side, and with no apparent sign of success. The prophecies that were made during the days when I was so unknown were regarded by people as ludicrous, unreasonable and like the ravings of a maniac. Who could then have known that, in keeping with these prophecies, it would actually come to pass that thousands would come to visit me in Qadian, several hundred thousand would enter the fold of allegiance with me, and I would not remain alone as I had been at the time. God gave me these tidings when I was unknown and solitary, so that they should stand out as great signs in the sight of a man of understanding and a seeker after truth, and so that the seekers may become convinced in their hearts that this enterprise is not, and cannot be, of human origin. **[Brahin-e-Ahmadiyya, part 5, Ruhani Khaza'in, vol. 21, pp. 65-70]**

This declaration was made in 1905 but around 1907 some months before his death he said that he had approximately 400,000 followers. Hence Allah fulfilled most of the prophecies that He gave him.

Speaking more or less on how Allah has fulfilled his promise to him he said further: “*Brahin-e-Ahmadiyya*, which was distributed twenty-five years ago in all countries, and was sent to all parts of the Punjab, India, Arabia, Syria, Kabul and Bukhara, and to all Islamic countries, contains the prophecy: “*Rabbi laa tazarni fardan wa anta khayroul waareseen*”

This Divine revelation contains this prayer on my behalf: “O, my Lord! leave me not alone as I am now, and You are the Best of inheritors.” True, I have children and father and a brother, but in the spiritual sense I am alone, and I seek from You such people who may become my spiritual heirs. This prayer contained a prophecy about the future, when God Almighty would grant me a community that would have a spiritual relationship with me and would repent at my hand. God be thanked that this prophecy has been so clearly fulfilled. Thousands of pious people have entered into *Bai'at* at my hand from the Punjab and other parts of India. Similarly, a large number of people have pledged allegiance to me from the dominion of the Amir of Kabul. It is enough for me that thousands of people have repented of all kinds of sins at my hand. The transformation that I have seen among thousands of people, after they have pledged *Bai'at* to me, cannot come about except

through the Hand of God. I can declare on oath that thousands of my true and faithful followers have attained such pure transformation that each one of them is in himself a sign. True, they had the potential of wisdom and virtue already ingrained in their nature, but it did not find expression until they had entered into my *Bai'at*. Thus, Divine testimony proves that I was alone to begin with, and there was no *Jama'at* with me, but now no opponent can hide the fact that thousands of people are with me. Divine prophecies are such that they are accompanied by Divine help and succour. Who can disprove my statement that when God granted me this prophecy—which was written and published in *Brahin-e-Ahmadiyya*—I was alone, just as God had testified, and there was none with me except God. Even in the eyes of my kith and kin I was of no consequence, for we followed different paths. Even the Hindus of Qadian, despite their strong opposition to me, cannot but testify that in those days I lived a life of obscurity. There was no sign whatsoever at the time that people would join me, who would have great devotion and love for me and would be ready to lay down their lives for my sake. Now see for yourselves, is this prophecy not a miracle? Can a man be capable of such a thing? If so, produce any precedent from the past or present. **[Haqiqat-ul-Wahi, Ruhani Khaza'in, vol. 22, pp. 248-250]**

May all amongst us recognize the favours that Allah has given us by making us become the true heirs of the Promised Messiah. Ameen.