

by Imam Zafrullah Domun

Today I will insha Allah read to you a passage from the fifth volume of Buraheen Ahmadiyya that Hazrat Ahmad (as) wrote in 1905, i.e. 25 years after he published the first volume of Buraheen Ahmadiyya in 1880. If you listen or read it carefully, you might appreciate the change in his situation, which occurred between 1880 and 1905. Last week, I gave you some extracts showing how his opponents who understood his contribution in defense of Islam appreciated him. Today I read how he himself briefly spoke about the help that he received from Almighty Allah Who enabled him to carry out the task that He entrusted him with. 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.,

يَا أَحْمَدُ بَارَكَ اللَّهُ فِيكَ۔ مَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى۔ الرَّحْمَنُ عَلَّمَ الْقُرْآنَ
لِتُنذِرَ قَوْمًا مَّا أُنْذِرَ آبَاؤُهُمْ۔ وَلِتَسْتَبِينَ سَبِيلَ الْمُجْرِمِينَ۔ قُلْ إِنِّي أُمِرْتُ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ

Translation:

“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 of the guilty ones might become manifest. 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 Ulemas 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 umma 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" 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 into 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]**

In another extract The Promised Messiah (as) said:

The following prophecy is mentioned in *Burahin-e-Ahmadiyya*:

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ، وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ

This means that the opponents will desire to extinguish the Light of Allah with the breath of their mouths, but Allah will perfect His Light even though the disbelievers hate it.

This prophecy dates back to the time when I had no opponents, in fact, no one even knew my name. Then, in accordance with the prophecy, I became known in the world with honour and respect and thousands accepted me. This was followed by fierce opposition. People of Mecca were told misleading things about me and an edict of disbelief regarding me was acquired from Mecca. A universal cry of heresy was raised against me, edicts were issued urging my assassination, the authorities were provoked against me, and the common people were alienated from me and my Jamaat. In short, every effort was made to destroy me. But, in keeping with the Divine prophecy, all the Maulvis and their ilk completely failed in their

efforts. How blind are my opponents, for they do not see the grandeur of these prophecies: they do not realize how far back these prophecies were made, and with what majesty they have been fulfilled! Can this be the work of anyone but God Himself? If it can, then please come forward with a precedent. Do they not realize that had this been the work of man and against the Will of God, they would not have been frustrated in their efforts? Who was it that frustrated them? It was the same God Who is with me. [Haqiqat-ul-Wahi, Ruhani Khaza'in, vol. 22, pp. 241-242]

The History of Jamaat Ahmadiyya is testimony to the fact that that no opponents can ever destroy the solid foundation of the Jamaat established by the Promised Messiah (as). Allah is its Protector as The Promised Messiah (as) wrote

من در حریم قدس چراغ صداقتم دستش محافظ است ز هر بادِ صرصرم³⁴

[Izāla-e-Auhām, Rūḥānī Khazā'in, vol. 3, p. 185]

Translation:

“I am the lamp of truth in the chamber of holiness

His Hand is my Protector against every fierce and cold wind”

It is our hope and prayer that the teachings of the Promised Messiah remain evergreen forever and that Allah rejuvenates it as per His Sunnat throughout history, incha Allah. We should all do our best to make these teachings alive as long as we live and may our children and their children do the same, incha Allah, thereby proving once again that what Allah said to the Promised Messiah has been fulfilled and that there will always be people in the world who truly understand his teachings.