

by Imam Zafrullah Domun

In the first part of the Book Buraheen Ahmadiyya Part 5 the Promised Messiah (as) speaks about the nature of miracles from the Islamic point of view. The greatest miracle of Islam is The Holy Quran. As you are all aware it was revealed to the Holy Prophet Mohammad (saw) during a period of about 13 years starting from the year 610CE. After explaining the miraculousness of the Holy Quran, the Promised Messiah (as) writes:

“So, God, who is Gracious and Merciful, did not will that the world should perish by rejecting a divinely approved religion or person. Therefore, He stamped the true religion with the seal of perpetual Signs and granted to the truly righteous ones the Sign of His acceptance through His extraordinary works. The fact is that God has not withheld anything in granting distinguishing Signs to His chosen faith and His chosen man.

He has caused them to shine brighter than the sun and has demonstrated such marvels in their favour as have never been seen or heard in the entire world. God does indeed exist, but the mirror in which His countenance can be seen are the faces of those showered with His love, and with whom God speaks just as friend speaks to friend. They have comprehended the perfect reality of *Tauhid* [the Oneness of God] by effacing all trace of duality through the predominance of love [for Allah]. *Tauhid* does not just mean to know God as One while being separated from Him. Even Satan acknowledges such *Tauhid*. Rather, in addition, it is also necessary that one should practically—that is, with absolute passion of love while effacing one’s own existence—arrive at the Oneness of God. This is the perfect *Tauhid* upon which salvation depends and which is vouchsafed to godly persons. So, it would not be inaccurate to say that God descends into them, because a vacuum, by nature, wants to fill itself. His descent, however, is not physical, but rather in a manner that transcends the bounds of how and why. Thus, by God’s special manifestation, the righteous are imbued with the blessings that belong to God. And their life becomes a miraculous life. They are transformed. And their being becomes a new being which the world cannot see. But the fortunate do see its effects. Because now that manifestation is present and such Signs of divine support are evident which differentiate me from others, I will now invite seekers of truth towards Almighty God by writing down some Signs which accord with the way of God in respect of His appointees and which complete the argument of God against the perverse bigots.” (p84-85)

Then in the book follows a string of revelations of the Promised Messiah (as) which were mentioned in the first four volumes of Buraheen Ahmadiyya and were published about twenty-five years back, that is, from 1880 to 1884. The Promised Messiah (as) says that there are 7 types of prophecies made then and most have been fulfilled. He writes:

“These are the seven prophecies foretold in the words of these divine revelations, and every intelligent person can understand that all seven of them have been fulfilled in the present time. This is so because many religious scholars and custodians of shrines prepared edicts of apostasy against me and hatched all kinds of schemes, exerting themselves down to their fingernails to prevent people from coming to me.

They flung modesty aside and waged war against God Almighty, sparing nothing of cunning, fraud, and deception. Some have secretly sent false accusations against me to somehow incite the Government, and some have incited ignorant Muslims so that they would keep tormenting me. But, in the end, all of them remained frustrated. This seedling could not remain hidden within the earth and it arose in the form of a *jama’at* [community]. There is no need to prove this, for it is all too obvious.

The second prophecy was that financial support would pour in from every direction. To date, more than fifty thousand rupees has arrived as financial assistance. Rather, I am sure it has almost reached a hundred thousand, for which the records of the Post Office are a sufficient proof.

The third prophecy was that people shall come to me in great numbers. Accordingly, they have come in such great numbers that if we were to count the daily visitors, as well as those who come on special occasions, they would be in the range of several hundred thousand. The staff of the Police Department, who have orders to be vigilant over these matters, know it well and it is also well known to the residents of Qadian.

The fourth prophecy was that God promised: ‘I will save you from people’s onslaughts and will keep you before My eyes.’ This, too, has been manifested. For example, in the lawsuit instituted by Dr. Martyn Clark, they conspired to get me hanged. Similarly, Karam Din, who filed baseless criminal cases against me, also had the same desire that I should somehow be sentenced to confinement with hard labour. He was not alone in these lawsuits; rather, many *maulawis* [religious clerics] and other jealous worldly people were with him who made donations to him, but God saved me and demonstrated the truth of His prophecies.

Then the fifth prophecy was that God would grant me honour and fame throughout the world. Its fulfilment also requires no explanation.

The sixth prophecy was that so many people would come to me that I would very nearly tire of them or be impolite to them due to the strain of so much hospitality. The fulfilment of this prophecy is also very apparent. All those who have had occasion to visit Qadian can testify that, actually, at times so many people are gathered here and there is so much coming and going that if I did not have this commandment in mind at all times, I would be in danger of becoming impolite or lax in my duties as a host, owing to the frailty of human nature. To greet everyone cheerfully and to be polite to everyone despite a gathering of hundreds of people cannot be done by every person except with the help of God.

The seventh prophecy relates to the *Ashabus-Suffah* who have migrated to Qadian; whomsoever wishes may come and see for himself.”

Speaking about these people at another place in the book, the Promised Messiah (as) writes:

“There will even be such people who will migrate from their homes to dwell in your quarters. These are the very ones who are called *Ashabus-Suffah* in the estimation of Allah. And do you know how faithful and glorious a people they will be—those who are called by the name *Ashabus-Suffah*? They will be exceedingly strong in faith. You will see their eyes shedding tears; they will call down blessings upon you. They will supplicate: **‘O our Lord! We have heard the cry of a Caller, calling people to faith. So, we have believed.’**”

Some of the companions of the Promised Messiah (as) left everything in order to sit at his feet in Qadian. Anyhow, from the book we learn that what Allah promised the Promised Messiah (as) in the early days of his mission were fulfilled later on. They were not empty words. Throughout the rest of the book the Promised Messiah (as) comments on the fulfilment of those Prophecies.

Within the text there is a poem in Persian which provokes reflection. It is as follows:

Aside from the grace of God Almighty, there is no cure for the misguided;

Even miracles do not benefit those of ill fortune.

Even if the heavens were to shine with hundreds of suns and moons,

Those bereft of sight cannot see the light.

O man of wisdom! Fear God to whom you must return.

Why love this world? Do you even know the time of your death?

Do not—for the sake of the world—rebel against the commandments of the One God.

O wretched one! Do not—for a few days of pleasure—buy yourself ill fortune.

Should you desire honour and wealth in both worlds,

*Then give yourself to God and obey Him with all your heart.
 Become His slave and rule the world!
 For, those who worship God fear no one else.
 Advance to the Beloved with all your heart, and He will advance to you;
 Such is the magnetism of spirituality that one love draws another.
 God helps those who help His faith;
 Such has been the way of His magnificent court since eternity.
 If you do not believe this, read the accounts that I have written,
 For you will see how God had helped me at every difficult time.
 Whoever gains something from His threshold does so through serving Him;
 He who is heedless is punished, and he who serves is rewarded.
 In my case, however, I am totally wonder struck,
 For I have been granted favour and honour without any service on my part.
 I am hidden beyond hidden beyond hidden beyond hidden;
 How then can the arrogant know anything of me?
 I hear words of grace from the Almighty all the time;
 If an insect were to curse me, it would have no meaning.
 It is up to you whether or not to join the community of God's people;
 I have written all this with compassion, for I have been ordained only
 to convey the message. (P98-100)*

The Promised Messiah (as) continues speaking about and explaining how the prophecies that Allah vouchsafed to him have been fulfilled in an extraordinary way. Then he says:

“So, according to this reckoning, this age now approaches the time similar to the one at which Nuh’s people were destroyed. God also commanded me (original Arabic):

**‘Build an ark before My eyes and according to My command.
 Those who enter into *bai’at* [the pledge of allegiance] with
 you, enter into a covenant with Allah. It is the hand of God
 that is upon their hands.’**

This *bai’at* is the ‘ark’ that will save the lives and the faith of the people. However, the *bai’at* does not mean the mere verbal avowal of which the heart is oblivious and even rebellious. *Bai’at* means to sell one’s self. I say

most truly that one who does not sell his life, property, and honour in this path has not entered the *bai'at* in the sight of God. Indeed, I see that there are many even now who have apparently pledged *bai'at*, but have not yet perfected even the moral of thinking well of others and are prone to falter at every trial or tribulation like a weak child. And some are so unfortunate that they are easily swayed by the talk of a mischievous person and hasten towards misguidance just as a dog hastens towards carrion. So how can I say that they have truly entered into my *bai'at*? Every now and then, I am even given knowledge regarding such people, but I am not permitted to tell them about it. There are many who are lowly but will be exalted, and there are many exalted who will be made lowly. So this is a cause to be fearful!"

This book is a very interesting book for each one among us. It will surely be a means to increase our faith if we take the time to read it and to meditate on what we read. I hope and pray that Allah will help each one amongst us to be the fortunate ones who profit from this treasure, incha Allah. Ameen.